Faith and its Correlates- A Structural Equation Modelling Approach to the Study of Faith and Emotional Well-Being

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Statement of Original Authorship

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It has been said that it takes a village to raise a child. After completion of this thesis, I would insist that it takes a tribe to finish a PhD. I have had a good tribe.

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Dedication

This thesis is dedicated to the courageous scholars and researchers who, for over the last one hundred and twenty years, insisted that religion be afforded the same respect given any other universally observable phenomena and that the scientific investigation of this aspect of human experience be conducted with rigour, neutrality, objectivity and humility. To these pioneers and guiding lights, I extend my gratitude. I owe you much, for you have enriched not only my professional journey but have also challenged and encouraged my own spiritual quest.

Abstract

Although numerous studies have been conducted to investigate the association between religion and psychological well-being, questions and ambiguities remain. This study sought to add further knowledge to an association acknowledged by researchers to be complex. The research question central to this study represented an inquiry into the impact that the practice of the Christian religion (synonymous in this study with Christian faith) has on emotional well-being. It was hypothesised that diverse ways of approaching faith would have varying effects on emotional well-being and that these effects would be both direct and indirect, via hypothesised mediating variables.

The quantitative research design utilised a correlational study with a cross-sectional survey methodology. Based on the reviewed literature, a theoretical model was developed to investigate the relationship between four Religious Faith Frameworks (Intrinsic/Extrinsic, Quest, Fundamentalism, and Religious Schema), Mediating Variables (Resilience, Guilt, Shame, Hope, and Self-efficacy), and Outcome Variables (Stress, Anxiety, Depression, Vitality, and Emotional Functioning). A number of Background Variables were also included in order to provide context for this study of Christian faith. Data were collected from 590 participants who completed a 155-item survey incorporating 12 validated scales. These participants were recruited from a number of Christian academic institutions (including staff and students) as well as churches. Statistical analysis involved t-tests, ANOVAs, Pearson's correlation coefficient, and Structural Equation Modelling.

An examination of the data found that the hypothesis underpinning this study was confirmed, as significant relationships were found between different ways of practising the Christian faith and various aspects of Emotional Well-Being. This study contributes to the

understanding of the relationship between religion and well-being by highlighting the significance of Resilience, Guilt, and Shame as mediating pathways for religion's influence. It provides further evidence of the developmental nature of Religious Schema, validates the distinction between Extrinsic Social and Extrinsic Personal Religious Orientations, replicates previous research regarding the benefits of Intrinsic religiosity, challenges the notion that Quest Religious Orientation necessarily leads to lower Emotional Well-Being, and offers additional insights into Fundamentalism and its effects on Emotional Well-Being. This study also adds to the discussion regarding the meaning and significance of constructs such as religious orientation and fundamentalism and suggests that these terms could benefit from further refinement. This study has relevance not only for scholars in the psychology of religion but also to those who deliver mental health care to followers of the Christian faith as well as leaders and teachers in those faith communities.

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List of Abbreviations and Definitions of Frequently Used Terms

Abbreviation or Term	*Meaning or Definition*
Christian orthodoxy	Refers to the key teachings of the Christian faith as agreed to by most of those that follow Christianity and by most of the churches that represent those followers. When the term Orthodoxy is used in this study, unless specified, it refers to Christian orthodoxy.
Conjunctive Faith	Stage five of Fowler's faith developmental hierarchy, characterised by the ability to hold paradox, move away from the literal and value both mystery and symbol; in this faith stage the need to reconcile contradictions is surrendered as the person opens themselves up to learning from the other.
Emotional Functioning	Used in this study to signify a particular Subscale from the SF-36 health Inventory.
Emotional Health	A subset of psychological well-being that focuses specifically on the emotional aspects of psychological functioning.
Emotional Well-Being	Used to signify the particular expression of psychological well-being defined for use in this study. From Chapter Three onwards, it refers to the five measures that this study designated as defining emotional well-being. Capitals for this term have only been used where emotional well-being is designated as the outcome variable rather than a theoretical construct being discussed.
Ep	Extrinsic Personal
Es	Extrinsic Social
Extrinsic	Defined by Gordon Allport as religion that is ends oriented. Being religious for the benefits religion can provide.
Fairness, Tolerance and Rationality	A Subscale of the Religious Schema Scale that emphasises the value of rational thinking and the principles of Fairness and Tolerance in regard to the treatment of others.

Abbreviation or Term	*Meaning or Definition*
Faith	A personal connection to one's ultimate concern. In this thesis, it is theistic in nature and refers to the relationship a person has with the transcendent and sacred. Can also be defined as the personal practice of religion.
ftr	Fairness, Tolerance and Rationality.
Geisteswissenschaften	The knowing that comes within and through lived experience and in contrast to Naturwissenschaften. Geisteswissenschaft is the singular of this term.
Hope	One of the five mediating variables used in this study, measured by Snyder's Hope Scale. Hope represents cognitions that are goal directed and includes both agency and pathways.
Individuative-reflective Faith	Stage four of Fowler's Faith Developmental hierarchy represents a movement from the social to the individual and a critical examination of that which was previously collected. This stage represents the development of a personally constructed faith incorporated into one's identity.
Individuative-systemic religious style	Corresponding to Fowler's stage four, this style emphasises the importance of the individual as part of a social system, reason, rationale and proposition.
Instrumental-reciprocal religious style	Corresponding with Fowler's mythical literal faith stage, this style is based on reciprocal obligation and characterised by literalism, justice and fairness. This is seen as descriptive of a fundamentalist world view when carried into adulthood.
Intrinsic	Religion that is practised as and end itself, an internally driven master motive
Mental Health	In this thesis, it refers to conditions that have been defined as part of mental health such as depression and anxiety.
Mutual religious style	Corresponding with Fowler's synthetic-conventional faith stage (stage three) this style represents faith that is reliant on the norms, models and acceptance of the community as well as seeking a personal connection with God.
Mythic-Literal Faith	Stage two of Fowler's Faith Developmental hierarchy with an emphasis on the literal, rules, justice and reciprocity.

Abbreviation or Term	*Meaning or Definition*
Naturwissenschaften	Refers to the science that seeks to understand natural law and the natural world as it is governed by that law. It is externally focused in contrast to Geisteswissenschaften. Naturwissenschaft is the singular of this term.
Psychological Well-Being/Psychological Health	A broad umbrella term used to describe a number of facets of psychological functioning including emotional well-being and mental health. In this study the term is used to describe the broader field as well as referring to specific facets of psychological well-being referred to from previous research. These terms are also used interchangeably in this thesis.
QuCh	Quest -openness to change
QuEq	Quest-existential questioning without reducing complexity
QuDt	Quest- value of doubt
Quest	A religious orientation that emphasises the fluid, doubting and questioning aspects of faith. In this religious orientation, religion is the on-going seeking to find and understand the object of one's faith.
R/S	Religion/Spirituality
Religion	This term is used in this research to represent any activity, cognitive, behavioural or affective that seeks to engage in worship of a diety defined as sacred and transcendent. While there are non-theistic uses of this term, in this research theistic religion is the object of study. Religion can be personal or institutionalised. In this thesis it is often referred to as R/S as these terms are used somewhat interchangeably.
Religiosity	The practice of religion/spirituality
Religious Schema	Ways of interpreting experience, which if used repetitively, create a certain faith style. The RSS was developed to assess for religious schemata, thus indicating the presence of particular religious styles.
Religious Schema Scale	A scale constructed by Heinz Streib and colleagues, for the purpose of quantitatively assessing varying religious styles.
Religious Schemata	The plural of religious schema

Abbreviation or Term	*Meaning or Definition*
Religious Styles	The concept of religious styles was expounded by Heinz Streib and sought to provide a perspective on faith development that addressed some of the key criticisms of Fowler's invariant and sequential stages of faith. While religious styles correspond to some extent to stages of faith, they are also conceptually distinct by emphasising both the co-existence and reversibility of various religious styles.
Resilience	Resilience is the ability to bounce back after an adverse event and return to previous functioning. It also includes the post-traumatic growth that can result from such circumstances. In this research Resilience is measured by the Connor-Davidson Resilience Scale and is hypothesised to act as a Mediating Variable.
RSS	Religious Schema Scale
Self-efficacy	The ability to have some control or agency over a situation combined with the belief in one's ability to perform the required tasks in order for a desired outcome to occur.
SEM	Structural Equation Modelling
Shame	One of the five hypothesised Mediating Variables in this research. Differentiated from guilt by being a more pervasive emotion that results in feeling that one is not enough, bad, or inadequate. Distinguished from Guilt which is seen as remorse for a wrong act that has been committed.
Spirituality	Spirituality is the personal practice of one's religion. A person can be religious without being spiritual, but not spiritual without being religious. In this study the terms religion and spirituality are used somewhat interchangeably and often abbreviated as R/S.
Synthetic-Conventional Faith	Stage three of Fowler's Faith Developmental hierarchy, characterised by attention to its social context and emphasis on the interpersonal. The person's perspective relies heavily on the information provided by authority figures and is attuned to the approval or disapproval of others.
Trait Guilt	The Subscale out of the Guilt Inventory used in this study. This type of Guilt is more long lasting than state guilt and involves feeling bad for things done

Abbreviation or Term	*Meaning or Definition*
	perceived to be bad, even if they occurred a long time ago. This type of Guilt takes on a characterological form.
Truth of Texts and Teachings	A fundamentalist approach to the practice of religion that is characterised by a strict adherence to a literal reading of the sacred texts and whose interpretation constitutes ultimate truth and thus cannot be altered. A Subscale of the Religious Schema Scale.
ttt	Truth of Texts and Teachings
Well-Being	A general term used in this thesis to denote well-being and can include both physical and psychological well-being.
xenos	Xenosophia-Interreligious Dialogue
xenosophia	Refers to the learning that can occur from the stranger or the alien. This represents an openness to hearing religious perspectives from outside of one's own faith tradition and being willing to change one's perspective.

By way of clarification, capitals are not used in this thesis when referring to a particular theoretical construct; however when this construct is used as a measure of a quality in this the study, the term is capitalised. Thus terms that are not in capitals in Chapter Two are generally capitalised in Chapters Four through to Six, unless the term is being used in a more general sense in which case it is not capitalised in those chapters.

CHAPTER ONE INTRODUCTION AND DEFINITION OF CURRENT STUDY

The relationship between religious faith and health in general and psychological well-being as an outcome of religious faith in particular, has received considerable attention in recent years. Not only has this relationship been explored extensively, different behaviours and attitudes associated with religious faith have been shown to have distinct relationships with mental health and various aspects of psychological well-being. The research in this thesis investigates the way in which attitudes to faith and ways of being religious relate to particular aspects of mental health and psychological well-being.

In this study, the term psychological well-being will be used as a broad over-arching term that may include aspects of psychological health that are not the focus of this research. The term Emotional Well-Being will apply specifically to what this study is designed to measure as an outcome variable.

In this research, when using the terms religion, faith, or spirituality, it is important to note that they pertain exclusively to the Christian expressions of religion, faith, or spirituality. While scholars have applauded broadening the scope of the psychology of religion to mitigate the methodological issues associated with non-representative samples (Hill, 2015), this study maintains its focus on the examination of the Christian Religion.

The broader context in which this research sits is the ongoing debate regarding the helpfulness or otherwise of religious faith. Religious faith that appears to provide meaning, joy, hope and sustenance to many is also perceived to be destructive and positively dangerous by many others (see Watters, 1992 for a particularly vigorous argument regarding the dangers of religious faith for one's well-being). This research seeks to add to the discussion regarding associations between various ways of being religious and emotional

well-being and will explore how the way a believer constructs their religious faith, is related to their well-being.

Whether or not religion is good for us cannot be answered by a simple yes or no; research, anecdotal evidence and the opinion of experts in the field suggest that religion may produce both good and harm. Pargament (2002) expresses it this way:

> Is religion helpful or harmful? The best answer to the question is one both familiar and frustrating to psychologists: It depends … Religion has both costs and benefits to people. The value of religion depends on the kind of religion, the criteria of well-being, the person, the situation and social context, and the degree to which the various elements of religious life are well-integrated into the person's life. (p. 169)

This research is particularly interested in the attitudes that form, shape and guide a person's faith and rests on the notion that failing to acknowledge the multi-dimensional nature of religion leads to assumptions and unhelpful stereotypes, as well as failures to accept, understand, and adequately treat psychological disturbances in religious clients.

The research in this thesis is quantitative in design, and thus, its focus will be more functional rather than phenomenological. The purpose of the current study is to explore the nature of the relationship between the Faith Variables (Faith Frameworks) Mediating Variables (Psychological Variables) and Outcome Variables (Emotional Well-Being Variables) (Figure 1.1).

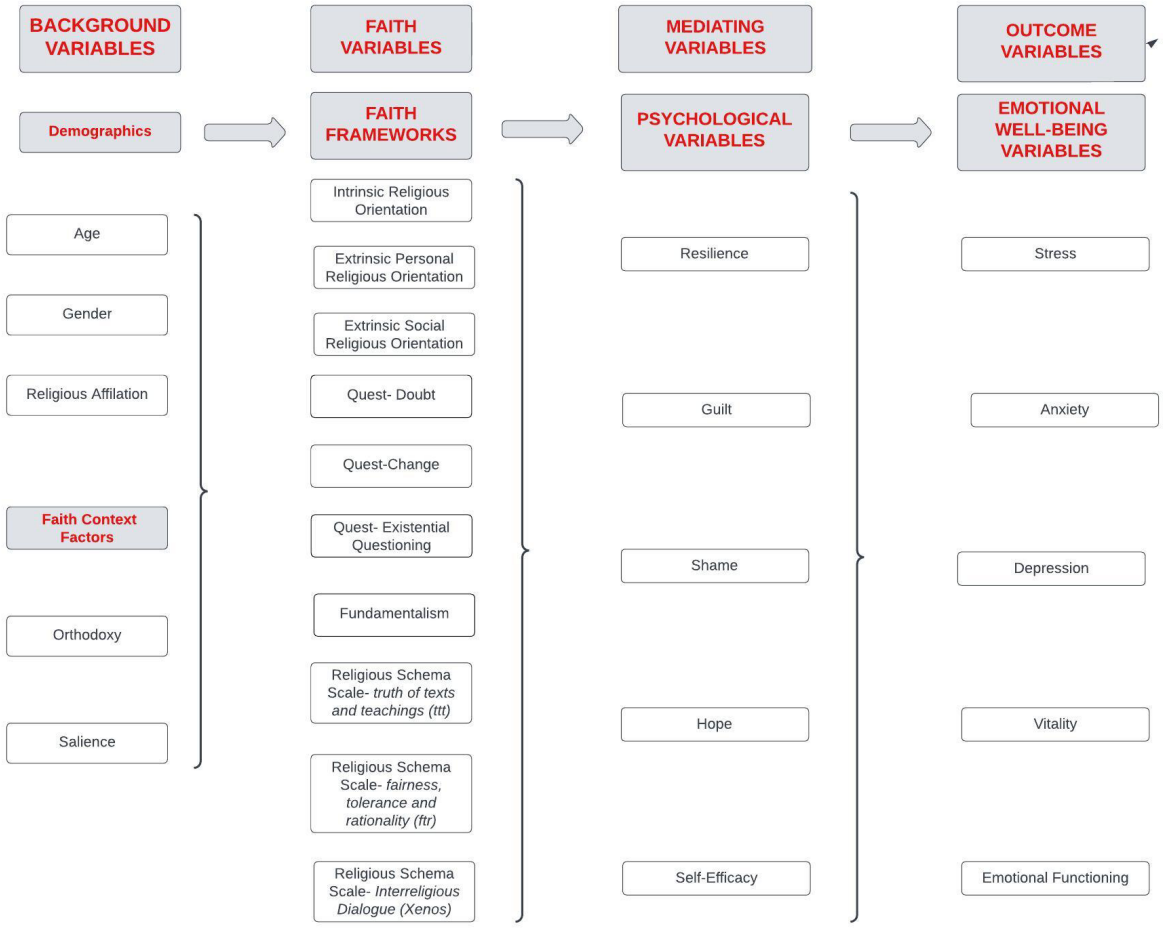


Figure 1.1.

Proposed model of Background Factors, Faith Framework Factors, Psychological Variables and Emotional Well-Being Variables

Note: The horizontal positioning of the various elements of Background Factors, Faith Frameworks, Psychological Variables and Emotional Well-Being is not significant and does not represent specific relationship paths in this model

This research will draw on the fields of theology, developmental psychology and the psychology of religion to help define and describe faith and the forms and varieties that it can take. In order to fulfil the purpose of this research as outlined above, it will be important to make observations that arise from the adoption of four 'Religious Faith Frameworks'.

These four Faith Frameworks rest on an understanding of faith constructed on the theoretical foundations of social psychologist Gordon Allport (1960), theologian Paul Tillich

(1957) and pioneer in the study of faith development, John Fowler (1995). The theoretical framework of faith development is also informed by the more recent work by Heinz Streib (Streib, 2001, 2005; Streib et al., 2010). It will be suggested that these four Faith Frameworks provide valuable lenses through which to investigate the religious faith experience. These Frameworks are: Intrinsic/Extrinsic Religious Orientation, Quest Religious Orientation, Fundamentalism and Religious Schema. It is these frameworks that will provide the basis for this examination of religiosity and its consequences. In this study, these frameworks are also the independent variables that are hypothesised to affect the dependent variable, Emotional Well-Being.

The term 'well-being' (as opposed to emotional well-being) is a broad construct and one that is defined in numerous ways. A well-accepted definition is provided by Seligman (2011) through the use of the PERMA model (positive emotion, engagements, meaning, accomplishment and positive relationships). One attempt at defining psychological well-being is the use of the Bradburn Balanced Affect Scale (cited in Francis & Kaldor, 2002) which defines well-being as the difference between positive and negative affect. The research in this thesis focuses only on the emotional aspects of well-being and thus will be described in terms of lower levels of depression, stress and anxiety and higher levels of vitality and emotional functioning. The construction of this particular measure of emotional well-being has been based not only on previous descriptions and definitions of this term, but also on the research conducted in the area of religious orientation and measures of emotional health. For example, numerous studies (see Baker & Gorsuch, 1982; Batson et al., 1993; Ervin-Cox et al., 2005; Genia & Shaw, 1991) have been conducted to examine the relationship between depression and anxiety (as indicators of emotional well-being) and the various religious orientations mentioned above.

Based on the literature reviewed for this thesis, the following broad hypotheses have been constructed to predict the relationship between attitudes towards faith, measures of Emotional Well-Being and the role that the mediating psychological variables may play in moderating the influence between aspects of faith and Emotional Well-Being:

1. The particular Faith Frameworks will be examined to determine the nature and strength of the association between a Faith Framework and Emotional Well-Being. It is expected that all three types of relationships will be demonstrated; positive, negative and no relationship.

2. The influence of the Mediating Psychological Variables on the relationship between the Faith Frameworks and Emotional Well-Being will be examined. Thus, the total impact of any particular Faith Framework on Emotional Well-Being will be the sum of both direct and indirect (via mediating variables) influences of the framework on the outcome variable.

3. In this study, Emotional Well-Being is defined as encompassing five indicators, both positive and negative, of well-being. Consequently, it is anticipated that each framework will have varying degrees of direct and indirect impact on specific aspects of well-being.

This study is significant because it builds on the work of numerous researchers in the field of the psychology of religion who have sought to understand the ways in which religion influences both physical and emotional health (for example see Blazer, 2012; Bonelli et al., 2012; Clements & Ermakova, 2012; Cox et al., 2005; Diener et al., 2011; Francis & Kaldor, 2002; Genia & Shaw, 1991; Hood et al., 2018; Koenig et al., 1998; Koenig et al., 2012; Miller et al., 2012; Mosqueiro et al., 2020; Paloutzian & Park, 2015a). These researchers have endeavoured to answer the larger question, *Is faith/religion/spirituality good for you?* This

study seeks to build on the research previously conducted but also investigates the relationship between religion and emotional well-being within an Australian sample. A very limited number of studies have been conducted on this relationship within the Australian context. For example, only three studies conducted in Australia have used a scale to measure Quest Religious Orientation (Dowson & Miner, 2015; Francis et al., 2017; Goldfried & Miner, 2002) and no studies have employed Streib's Religious Schema Scale. Further, only a very limited number of studies have employed the constructs of intrinsic and extrinsic religiosity to examine the construction of faith in Australia.

Another contribution this research will make is to use the statistical method of Structural Equation Modelling to examine a large number of variables and thus construct a model outlining the various relationships between independent, mediating and dependent variables. Structural Equation Modelling also allows for the examination of not only correlations but also the direction of the respective relationships. No one study has previously looked at the particular range of religious measures and measures of psychological well-being used in this thesis. This methodology will allow this research to explore previously unexplored correlations and highlight important nuances that aid the understanding of the relationship between religious faith and emotional well-being.

Research Question and Aims

Drawing upon the extensive research conducted over the past five decades on the connection between religion and emotional health, as well as the diversity in the practice of religious faith, attitudes toward Christian religiosity and its implications for emotional well-being, the study outlined in this thesis is framed by the following research question and aims. These were identified through an extensive review of literature pertaining to the understanding and development of distinct attitudes toward faith/religion, the definitions of

emotional well-being, and the interplay between these two. This review of the literature can be found in Chapter Two of this thesis.

Research Question

How does the way Christians conceptualise their faith impact their Emotional Well-Being?

Aims:

1. To explore the manner in which Christians conceptualise their faith using the Intrinsic/Extrinsic, Religious Schema, Fundamentalism and Questing frameworks drawing on both psychological and theological constructs;
2. To investigate the relationship between Extrinsic, Religious Schema, Fundamentalism and Questing frameworks;
3. To investigate the relationship between Intrinsic/Extrinsic, Religious Schema, Fundamentalism and Questing frameworks and the various elements of Emotional Well-Being.
4. To investigate the impact of the Mediating Psychological Variables on the relationship between the Faith Frameworks and Emotional Well-Being.

The literature review in Chapter Two provides a theoretical foundation and rationale for the variables to be examined in the current study as well as identifying gaps in the current research.

An overview of the proposed research is provided by the diagram above (Figure 1.1).

Following this brief introduction, Chapter Two provides an overview of the relevant literature, commencing with a description and history of the discipline that gives the context

for the study- the psychology of religion. Employing both theological and psychological constructs, faith is investigated, highlighting various understandings of the practice of religion, especially as it pertains to Christian faith. This section also provides an introduction to the Faith Frameworks that are central to this investigation. The discussion then proceeds to outline prior understandings of emotional well-being, including specific elements that have been investigated previously. Chapter Three explains the methodology employed in this study, describes in detail the survey instrument and addresses the ethical issues involved in this research. Chapter Four provides an extensive review of the findings of the study by describing the characteristics of the sample studied, examining the Faith Framework characteristics, the relationships within and between these Frameworks and concludes with an analysis of the links between these Frameworks and the elements of the outcome variables that constitute Emotional Well-Being as understood and defined in this study. Chapter Five highlights the significant findings described in Chapter Four and provides an interpretation of these findings in light of previous research as well as relevant psychological and theological perspectives. Chapter Six gives a concise summary of the most significant findings of this research, outlines the limitations of this study and makes suggestions regarding avenues for further study. The thesis concludes by providing some implications of this research for people who identify with Christian faith or who provide psychological services to members of the Christian community.

This thesis will now provide a review of the literature that seeks to describe various ways that religion has been understood as well as the previous research conducted on the relationship between religion and emotional well-being.

For the purpose of providing clarity, when referring to the research that is the focus of this thesis, the term ‘this study’ has been used. Where this may be confusing due to the

immediate context, the term ‘current study’ has been used. Neither of these terms are used to describe previous research and are only used to refer to the research that is the focus of this thesis.

CHAPTER TWO LITERATURE REVIEW

In this review of the literature, three broad areas are outlined: Firstly, the psychology of religion as the specific academic discipline that informs, contextualises and guides the current research; secondly, the varieties of the experience of faith, including developmental aspects and the three acknowledged and researched religious orientations (Allport & Ross, 1967; Batson & Schoenrade, 1991; Nielsen et al., 2013; Paloutzian, 1996) and thirdly, elements of psychological well-being and Psychological Variables. This literature review provides the theoretical foundation that guides the investigation into varying attitudes towards the practice of religion/spirituality (R/S) and its association with certain facets of psychological well-being, thus addressing the over-arching question of whether or not religion is beneficial. Conclusions that inform the current research are drawn from each of these three sections.

The Psychology of Religion as Context for the Current Research

The psychology of religion is a discipline that has developed over the last 120 years as the principles of scientific investigation, as conducted in the field of psychology, have been used to study the phenomena of the religious experience. What has developed is the specialised discipline referred to as 'The Psychology of Religion'.

Psychology and Religion; Friends, Foes or Neither

Psychology and religion have often been pitted against each other, with followers of religion being suspicious of psychological explanations of behaviour and psychologists being sceptical of phenomena that cannot be empirically measured. There have been others who have acknowledged the need for both science (including psychology) and religion. Einstein is quoted as saying, "Science without religion is lame. Religion without science is blind"

(Einstein, 1941 cited in Cox et al., 2005, p. 15). Cox asserts that “Religion without science becomes superstition; science without religion becomes a monster” (Cox et al., 2005, p. 15). While Freud (1962) saw religion as outdated and for the psychologically weak, the field of the psychology of religion endeavours to bring scientific rigour to the examination of the effects of religion and spirituality. It is vital to note that the aim of the psychology of religion is not to provide scientific evidence for the existence or non-existence of a divine being or some other supernatural entity (Paloutzian, 2017). The object of worship and adoration is not in question; it is the effects of that which people worship, pray to, believe in and seek to gain meaning from, which is of interest to researchers from the psychology of religion. Stanley and Bartlett (1978) who were pioneers in the establishment of the psychology of religion in Australia, also emphasise the need for neutrality regarding the truth claims of religious systems or of those claiming to have experienced spiritual or religious phenomena. Pulleyking (2005) suggests that the psychology of religion is founded on the assumption that there are two ways of knowing; intellect and spirit and that both are necessary and helpful (p. 16). Paloutzian (1996) states, “… this does not mean that we believe psychology has any corner on the truth about religion. A psychological way of looking at religion is only one of many possible ways” (pp. 31,32).

Consistent with this view is the more recently developed philosophical position of critical realism (Bhaskar & Lawson, 1998) which seeks to avoid the relativism of the post-modern and constructivist positions (Zhang, 2023) and yet assert that underlying structures may not necessarily be known while aspects can observed. “Thus, the social world can be truly understood only if people understand the structures that generate events, and the empirical study of the observable world should be accompanied by sufficient ‘ontological’ studies of the hidden real generative structures (Zhang, 2023, p. 15 italics original).” The

usefulness of critical realism to religion in general and specifically to Christianity was explored as early as the 1950's; discussion around critical realism, God and the concept of transcendence has continued (Wright, 2013). This thesis suggests that critical realism is a helpful philosophical position for the study of attitudes towards faith and how these attitudes may influence emotional well-being, as beliefs (and how they are held) that reflect both a positivist mindset and a more post-modern, constructivist view have been studied in the field of the psychology of religion.

What is the Psychology of Religion?

Paloutzian (1996) describes the field of the psychology of religion in rather basic terms as "… the field that studies religious belief and behaviour from a psychological perspective" (p.28). Paloutzian (1996) defines the psychology of religion as being interested in studying the psychological processes involved in religious behaviour and experience. Pargament et al. (2013) assert that the methods used in psychology have much to offer the field of religious experience; not least among these are the links between religion and mental health. In order to gain a better understanding of how the psychology of religion can be the context for research today, a brief outline of the development of this discipline follows.

Brief History of the Psychology of Religion

The history of the psychology of religion can be traced back to the seminal work of James (1905), his student Edwin Starbuck and others such as Stanley Hall (former president of the American Psychological Association) (Paloutzian, 1996). The International Association for the Psychology of Religion was founded in 1914, and its Journal, *Archive for the Psychology of Religion,* began publication. However, it should also be noted that Wilhelm Wundt (often credited with the founding of psychology as a science in the late 19th century) showed a keen interest in the relationship between religion and the development of the

person. Gustav Fechner (founder of psychophysics) also showed great interest in religion (Stanley & Bartlett, 1978). Paloutzian (1996) comments that the discipline of the psychology of religion had a noble beginning. However, several forces led to the rapid decline in this new and promising endeavour. Some of the writing in the field pitted religion against psychology by suggesting that all phenomena could be understood through scientific study and a naturalistic explanation. As well as this, the views of Freud, who saw religion as a neurosis that, hopefully, humanity would move beyond, made it more difficult for serious researchers to invest in this field. Psychology was moved out of philosophy departments in major universities and psychology faculties were set up that sought to establish psychology as a science. There was also considerable reaction from the established church, which had seen the care of souls as their responsibility (Paloutzian, 1996). Thus began a polemic that has continued into the 21st century; there is still distrust by many who hold religion dear regarding the naturalistic determinism associated with psychology. However, despite this, in the last 45 years, there has been an increase in interest in this field. There have been new journals, more articles in the field published in existing psychology journals, several significant handbooks have appeared, and the field has come of age (Masters & Hooker, 2015; Paloutzian, 1996). "It is no longer a stand-alone area but rather an area whose research and theory are increasingly integrated into the parent discipline of psychology" (Paloutzian & Park, 2015b, p. 6).

The History of the Psychology of Religion in Australia

The psychology of religion in Australia has had a more recent beginning, with little study in this field conducted before the 1960s. While the field of psychology flourished in the post-war period in Australia, the psychology of religion mirrored the earlier growth of the discipline in other parts of the world by being determined to limit its interests to what could

be considered pure science. The study of religion did not fit into this narrow field of study (O'Connor, 1991). Not only was psychology suspicious of religion, religious institutions that saw their role as protecting the purity of the faith, were quick to point out the perceived dangers of adopting psychological explanations for human functioning (Counted et al., in press).

Counted et al. (in press) see WWII as a catalyst in developing further interest in both psychology and religion from a functional perspective as families sought both solace and healing following the loss and trauma that resulted from Australia's involvement in two world wars in the first part of the 20th century. However, the scientific study of religion using the tools of psychological science did not commence till the early 1960s with the work of Laurence Brown, who Counted et al. (in press) refer to as the father of the psychology of religion in Australia. O'Connor (1991) documents a change in the religious and psychological climate, resulting in part from the work of famous US and British psychologists (such as Gordon Allport and psychologists at Tavistock) combined with a growing belief that psychology's focus on behaviour was too limited and that the influencers of behaviour also needed attention. O'Connor (1991) refers to the development of the psychology of religion as reflecting a 'coming of age' for the discipline of psychology (p.44). The early 1960s saw the establishment of the *Australian Journal of Psychology*, which published the first set of studies in the psychology of religion in Australia, conducted by scholars such as Lawrence Brown and Gordon Stanley (Counted et al., in press). One research area Stanley explored was Christian fundamentalism in Australia and its connection to neurosis (Stanley & Vagg, 1975). Stanley subsequently delved into the growing phenomenon of speaking in tongues (Stanley et al., 1978) and later investigated the experience of pain and its interplay with religious beliefs (Stanley, 1987, as cited in O'Connor, 1991).

Another important name in the development and nurturing of interest in the psychology of religion in Australia is Kathleen O'Connor. She was the first female Australian-based scholar and was mentored by Laurence Brown (Counted et al., in press). O'Connor recounts the history of the development of the psychology of religion in Australia, as well as the broadening and refinement of research in that field, while also pointing out that only a small group of scholars represented this research interest and that the number of published works was not large. (O'Connor, 1991). O'Connor's contribution (beyond documenting the history of Australian-based scholarship in the psychology of religion) was to challenge and refine the understandings and assumptions that guide research in this field and argue for a more holistic perspective that would guide research methodology and thus influence the results produced. O'Connor recognised the subjective nature of research and the validity of studying the meanings people attributed to their spiritual experiences and argued for valuing both an empirical and phenomenological approach (O'Connor, 1991). O'Connor also wrote on the relationship between religion and mental health, pointing out several shortcomings in the typical studies conducted, including contradictory and inconsistent findings (O'Connor, 1998). These findings indicate the need for further investigation.

While more recently, the research conducted in the psychology of religion has increased dramatically (Cowden et al., 2022), Counted et al. (in press) found only 24 researchers working in this field in Australia. Compared to Europe, England and the US, this is a relatively small number in a field that has seen an explosion of research in the last 20 years. Challenges to the field identified by Counted et al. (in press) include a lingering distrust of religion as a legitimate body of knowledge, as well as methodological issues, including the application of research to the different cultures that make up a significant portion of the

Australian population. This research seeks to contribute to this fledgling field and thus increase the profile of research conducted in Australia in the psychology of religion.

Seminal Influences in the Psychology of Religion

A brief overview of the history of the development of the psychology of religion for the purpose of this current research would not be adequate without mentioning the work of Gordon Allport. Allport's work helped reinvigorate the discipline and led to the development of the intrinsic/extrinsic measure of religious orientation, a much-debated construct that has become foundational to understanding various religious orientations. For example, while Genia (1993) describes Allport's research as the "philosophical underpinning of much contemporary research in the psychological study of religion" (p.284), Kirkpatrick and Hood (1990) question the use of this construct based on problems with definitions, the orthogonal relationship between intrinsic and extrinsic religious orientations and the categorisation of one type (namely intrinsic) as good religion and the other as bad religion. However, Allport's writing on the experience of faith (Allport, 1960) is one of the theoretical foundations of this current study. The depiction of these two religious orientations will be used extensively in this research and described in more detail in the next section of this chapter.

More recently, a third way of being religious was suggested by Batson (1976) and Batson and Ventis (1982) who felt that some essential aspects of religious faith had been lost in operationalising Allport's concept of mature faith. While intrinsic religion emphasised devotion, commitment and an internalised religious focus, it failed to allow for tentativeness, doubt, scepticism and change. Batson and Ventis describe Allport's concept of mature faith as including a 'critical, open-ended approach to existential concerns' (Batson & Raynor-Prince, 1983, p. 38). The Quest Scale (Batson, 1976) aims to capture the lost dimensions of Allport's concept of mature faith. Batson (1976) describes individuals with a quest orientation

to religion as viewing religion "as an endless process of probing and questioning generated by the tensions, contradictions, and tragedies in their own lives and in society" (p. 32).

A somewhat different way of understanding the experience of faith comes through the work of James Fowler, who used the theories of Erik Erikson, Lawrence Kohlberg and Jean Piaget to formulate the first comprehensive theory of faith development based on his interviews of children, adolescents and adults. Fowler's work has been extensively critiqued (Streib, 2001), which has led to more nuanced understandings of the developmental nature of faith; this research will also draw on these more contemporary understandings.

Another key area of discussion in the psychology of religion has been the question of what constitutes religion, what makes something spiritual and whether or not it is helpful to distinguish between the two terms.

Definitions of Religion and Spirituality

Koenig et al. (2012) suggest that there is general agreement on how to define religion; "(it) involves beliefs, practices and rituals related to the sacred" (p.38), can be practised individually or in community and draws upon an established tradition. Not all researchers in the psychology of religion concur (see Hood et al., 2018; Paloutzian, 2017) suggesting that the property of sacredness can be bestowed on virtually anything (Paloutzian, 2017) and that it is impossible to narrow down the term 'religion' to just one definition.

While the term religion is open to a variety of uses and interpretations, the term 'spirituality' is even harder to define (Koenig et al., 2012) as spirituality appears to be what people want it to be. Spirituality can be non-theistic, or it can be firmly rooted in a religious tradition. Koenig et al. (2012) see religion as encompassing spirituality, which by their definition, must include the transcendent. Spirituality, then, is seen in those who take their

religion particularly seriously. In Koenig et al.'s description, people can be religious without being particularly spiritual, but a high degree of spirituality necessitates being deeply religious. For practical purposes only, the current research stays with Koenig et al. (2012)'s definition and description of these two terms and thus defines spirituality as a subset of religion; in this definition a person can be religious without being spiritual, but being spiritual subsumes the practice of religion. Consistent with this definition, Koenig et al. warn against using the term spiritual to describe 'positive psychological states' (p.47) or describing admirable traits or positive characteristics as an example of spirituality. As the current research is interested in measuring various ways of practising R/S, definitions matter to avoid confusion and lack of validity in the measures employed (Koenig et al., 2012).

There is no general agreement on how to define or use the terms 'spirituality' or 'religion' (Hill et al., 2000; Hood et al., 2018; Zinnbauer et al., 1997). A dichotomy is often created between spirituality and religion, which is not helpful in trying to understand how to relate to that which is sacred or how humans endeavour to experience transcendence. Religion is often demonised, and spirituality is idealised (Pargament, 2013). Blazer (2012) argues for a combined discussion to avoid an artificial distinction. Clearly, not everything deemed spiritual is beneficial, and not all that is categorised as religion is detrimental. What is seen as one's religion and what is seen as one's spirituality is also influenced by cultural background (Pargament, 2009). Thus the terms 'religion' and 'spirituality' could likely have the same meaning to two different groups of people due to the cultural context.

Even in a more homogenous cultural setting, the meanings ascribed to these two terms vary greatly. Pulleyking (2005) suggests that the distinction between spirituality and religion comes from a functional definition of these terms; he contends that a phenomenological perspective is more helpful in integrating psychology and religion as this

avoids the more narrow and limited use of the terms ‘spirituality’ or ‘religion’. Spirituality often refers to the individual experience, and the term religion is ascribed to the corporate or communal expressions of spirituality. Pulleyking (2005) argues that the individual and the community cannot be separated; the interpersonal and intrapersonal are dependent on each other. It is significant to note that research indicates a positive correlation between religion and spirituality with *r* values ranging from 0.4 to 0.9, providing evidence of a moderate to high level of association between these two terms (McClintock, 2019).

To provide a broader and thus more solid foundation to the discussion of religion and spirituality and its possible consequences for emotional well-being, more research is required to deepen our understanding of the experience and practice of religious faith- which involves both spirituality and religion. A developmental, philosophical and theological perspective on faith will be explained in the next section of this chapter. In this study, the terms faith, religion and spirituality are used interchangeably according to context and decided by which term is used in the referenced literature. The term R/S is often used to reinforce the individual and communal nature of the practice of faith. Due to the wide variety of meanings people can attribute to terms such as faith, religion and spirituality, precise distinctions between these terms are not helpful and may limit the scope of the current research. This follows the tradition of other scholars in the psychology of religion; for example, Bonelli et al. (2012).

Religion as Multi-Dimensional

Religion has often been classified as a singular entity in descriptions, research and criticisms. This study contends that this limits a comprehensive picture of the phenomenon of religion and spirituality. Hood et al. (2018, p. 37) explain the reason for this; “Even though there is only one word for ‘religion’, there may be a hundred possible ways of being

'religious'". Pargament et al. (2013) state that debates about whether religion and spirituality are helpful, are based on the assumption that religion is unidimensional, and thus, they label these debates 'misdirected' (p.7). Pargament et al. (2013) suggest that a much more nuanced approach is needed that qualifies the type of spiritual/religious expression as well as what is meant by 'helpful' when seen as a variable dependent on the practice of religion. Paloutzian (2017) also states that religion is best conceptualised as multi-dimensional and thus calls for a multi-disciplinary paradigm to best form theory and shape further study into the complex phenomena of R/S. Failing to see religion as a complex multi-dimensional phenomenon falls into the trap of reductionism, where attempts are made to explain religion through one singular construct (Hood et al., 2018). Hood et al. (2018) also advocate for a more complex understanding of religion when seeking to test the association between religion and mental health; one that is not limited to simplistic behavioural measures such as service attendance, or beliefs but also considers "…*how* these beliefs are held and practised" (italics original) (p. 461).

Relationship Between Religion and Mental Health

A fundamental interest in the psychology of religion has been the R/S – health connection. Hood et al. (2018) describe an explosion of research since the 1980s, noting that 80% of the studies investigating the association between R/S and health have been on the relationship between mental health (in contrast to physical health) and R/S. The relationship between religion and mental health is not served well with a simple explanation. Batson et al. (1993) highlight the mixed findings of over 91 studies. As expected, understanding what constitutes mental health influences outcomes when studies linking R/S to mental health are conducted. Batson et al. (1993, pp. 235-238) outline seven different conceptions of mental health:

a) absence of mental illness
b) appropriate social behaviour;
c) freedom from worry and guilt;
d) personal competence and control;
e) self-acceptance or self-actualisation;
f) personality unification and organisation;
g) and open-mindedness and flexibility.

The contradictory results of the mixed findings referred to above can be partly explained by how psychological well-being or mental health is conceptualised and defined by the researcher. Bateson, et al.'s review indicates that religion may be either helpful or unhelpful in developing and/or maintaining mental health. It is also possible it may be neither, as a number of the studies find no significant relationship between religion and the various measures of mental health. However, Batson et al. (1993) draw the preliminary conclusion that based on their extensive review, there does appear to be support for the view that religion may be a form of mental illness. While this review distinguishes between different understandings of mental health, it does not consider various ways of being religious. The empirical measures of various types of religious orientation will be discussed later in this chapter.

Conclusions to be Drawn From this Overview

The following implications arise from this overview:

a) While the study of the psychology of religion has grown rapidly in the last fifty years, there is much that is not yet understood about the relationship between religion and emotional well-being; in particular, how varying attitudes towards the practice of faith exert their influence over emotional and mental health.

b) Due to the failure to see the multi-dimensional nature of religiosity, conflicting results have been obtained when measuring associations between faith and mental health. A recognition of the varying attitudes to faith is essential when testing for the religion-mental health/emotional well-being connection.

c) The psychology of religion in Australia is an emerging and developing field. Further research with Australian samples will grow our understanding of the practice of religion in Australia.

Understanding the religious experience through various lenses (such as religious orientation) continues to be a key area of interest in the psychology of religion. This literature review now addresses how the faith experience has been understood, defined and categorised.

The Conceptualisation of Faith, Developmental Aspects & Various Types of Religious Orientation

The literature reviewed shows that religion is not a one-dimensional construct, nor is its study limited to one particular field. The multi-dimensional nature of the practice of religion demands an overview of how faith has been conceptualised and the frameworks used to both describe and examine the religious experience. The theoretical foundation for the current study comes from the writings of theologians as well as from research conducted by scholars in the psychology of religion, especially in the areas of faith development and religious orientations (not to be confused with denominational expressions of religion and/or spirituality). References to the sacred text of Christians, the Bible, are made in an effort to further illustrate a particular view on faith. Different understandings of faith as theoretically and empirically explored, are outlined below.

As discussed previously, the term faith will be used to describe a broader and more comprehensive understanding than what is implied in the terms 'religion' and 'spirituality'. If spirituality is the individual's connection with the sacred and religion is the communal expression of this connection, then faith is the common theme essential to both. From the literature reviewed, the following conceptual frameworks have been used when endeavouring to describe religious faith.

Faith as Broad and Comprehensive

A number of authors have outlined a comprehensive and universal understanding of faith; writers such as James Fowler (1995, 1996, 2000, 2001), Richard Niebuhr (1989), Gordon Allport (1960, 1966; 1967) and Paul Tillich (1957) have been pioneers in providing a rich and all-inclusive understanding of faith and thus provide a helpful framework for understanding religious faith. A brief description of those insights is now provided.

Tillich (1957) describes faith as our commitment to our ultimate concern. While that may be general, Tillich points out that not all concerns treated as ultimate are necessarily ultimate. Faith must deal with the existential questions plaguing humanity to be an ultimate concern. Tillich warns of the dangers of idolatry- making a less than ultimate concern, ultimate.

> The more idolatrous a faith, the less it can overcome the cleavage between subject and object. For that is the difference between true and idolatrous faith. In true faith the ultimate concern is a concern about the truly ultimate; while in idolatrous faith preliminary, finite realities are elevated to the rank of ultimacy. The inescapable consequence of idolatrous faith is 'existential disappointment' a disappointment which penetrates into the very existence of man! (Tillich, 1957, p. 16)

Tillich also sees faith as the response of the total person; faith is not seen as bridging the gap between evidence and certainty. Rather, faith is an extension of reason:

> Reason is the pre-condition of faith; faith is the act in which reason reaches ecstatically beyond itself … Reason is the presupposition of faith and faith is the fulfilment of reason. Faith as the state of ultimate concern is reason in ecstasy. (Tillich, 1957, p. 87)

In Tillich's understanding, faith cannot be blind. To be a person of faith, one does not have to cease critical thinking, analysis or scientific scrutiny. As will be discussed later, doubt is not the enemy of faith; in fact, it is in the crucible of doubt that faith is re-examined, re-formed, refined, and strengthened. Tillich also suggests that faith is neither just reason or just emotion, but rather it is bigger than both but involves both. Pulleyking (2005) puts it this way: "As a centered act of the total personality, faith takes place in the tension between the affective and the intellectual dynamics of the personality" (p.24). Fowler (1995) expresses similar sentiments when stating that faith includes conscious and unconscious material. He describes faith as a centring process that provides coherence, direction and grounding by delivering a larger frame of reference and relying on that which provides ultimacy.

Allport also describes a comprehensive view of faith: "A man's religion is the audacious bid he makes to bind himself to creation and to the Creator. It is his ultimate attempt to enlarge and to complete his own personality by finding the supreme context in which he rightly belongs" (Allport, 1960, p. 161). As Allport describes it, faith then has to be broad enough to deal "… with matters central to all existence" (Allport, 1960, p. 79).

Care must be taken not to see religion/faith/spirituality as primarily an attempt to find meaning. Pulleyking (2005) warns of the dangers of a purely functional definition of religion.

He argues for a phenomenological explanation of religion that encompasses both the affective and the cognitive domains. This approach also addresses key epistemological concerns, allowing for more than one way of knowing. The assumption, then, is that there are two ways of knowing- spirit and intellect (Pulleyking, 2005). This could be seen as akin to the distinction between Geisteswissenschaften and Naturwissenschaften.

Geisteswissenschaften is a term popularised by Wilhelm Dilthy, the nineteenth-century German philosopher, to refer to the study of the social sciences and the sciences that sought to understand the internal, reflexive world' and is in contrast to Naturwissenschaften, which deals with the external, natural world; "Nature is 'explained,' as Dilthy puts it, but spirit or *Geist* is 'understood'" (Bambach, 1995 as cited in Murphy, 2014, p. 82. Italics and quotation marks original). The word *Geist* is translated as 'spirit', and *Wissenschaft* is knowledge; thus Geisteswissenschaft is the knowing that comes not primarily through empirical enquiry but through the lived experience. Wilhelm Dilthy was sceptical of a knowing that could only come through reason and cognitive activity and expresses it this way, "no real blood flows in the veins of the knowing subject… but instead only the diluted extract of reason as a mere cognitive activity" (Dilthy, 1991 cited in Scharff, 2021, p. 178).

Pargament et al. (2013) also help to sharpen the definition of faith by arguing for a conceptualisation of spirituality that does not fall into the trap of reductionism by contending that religion is here to fill this need or avoid this terror; that would make R/S purely functional and thus it would be only a means to an end. Pargament et al. (2013) point out that the correlations between measures of religiosity and various psychological motivations are not strong enough or consistent enough to rule out other explanations; considering the universality of our need to worship something greater than ourselves, is there a broad-reaching, fundamental drive that is part of being human? One of the implications of this point

of view is that faith and spirituality are a very natural and essential part of being human (Pargament, 2013). Pargament hypothesises that perhaps the underlying motive for religious practice and spiritual expression is the basic human need to search for the sacred.

Transcendence is another dimension of this broader understanding of what it means to be religious. Cox (2005) refers to Maslow's definition of transcendence:

> Transcendence refers to the very highest and most inclusive or holistic levels of human consciousness, behaving and relating, as ends rather than means, to oneself, to significant others, to human beings in general, to other species, to nature and to the cosmos. (Maslow, 1972 p. 279 cited in Cox, 2005, p. 279)

In this broader conceptualisation of faith, the linear, logic-based assumptions are inadequate. This conceptualisation of faith allows for different ways of knowing, can hold paradoxes, sit with contradictions and value mystery. In contrast, the more fundamentalist expressions of faith value argument, proof and a formulation of ultimate truth. The distinction is captured well in Streib's Religious Schema Scale (Streib et al., 2010), which identifies schemata labelled as 'truth of text and teachings' (Streib et al., 2010, p. 155). Traditionally, faith development was seen as progressing from the literal to the more abstract, from dogmatism to dialecticism and from exclusion to inclusion. This progression was seen as the journey to a more mature faith (see Fowler, 1995). Allport also distinguishes between the less and the more mature versions of faith:

> Most of the criticism of religion is directed to its immature forms. When immature it has not evolved beyond the level of impulsive self-gratification. Instead of dealing with psycho-genic values it serves either a wish-fulfilling or soporific function for the self-centered interests. (Allport, 1960, p. 61)

While this review of relevant literature avoids the somewhat value-laden term 'mature faith', the central tenants of Allports' distinctions are still relevant to the current discussion as these distinctions led to the intrinsic/extrinsic typology which has received much attention in the field of the psychology of religion and continues to be used in research (see Arli et al., 2022; Donahue, 1985a; Łowicki & Zajenkowski, 2017; Mallery & Mallery, 2021; McClintock, 2019; Nielsen et al., 2013; Van Camp et al., 2016; Watson et al., 2019). The type of faith being portrayed here is further described by Pargament (2013):

> … (sharing) a high degree of integration, marked by breadth and depth, responsivity to life situations, flexibility and continuity, and a concept of the sacred that is large enough to encompass the full range of human potential and luminous enough to provide the individual with a powerful guiding vision. At lower levels of integration, spirituality is characterized by a lack of breadth and depth, an insensitivity to life demands, rigidity or instability, and concepts of the sacred that misdirect the individual in the pursuit of spiritual value …. (p. 267)

The literature reviewed presents an understanding of faith as broad, comprehensive, multifaceted, individual, integrative, fluid, and relational. From the literature referred to above, this conceptualisation of faith is presented as a far cry from many popular uses of the terms faith, religion or spirituality. Faith has often been confused with dogma. Articles of faith that a particular religious organisation may hold dear, could be viewed as statements of dogma. As mentioned above, this research will not use the term 'mature' faith, as that may imply a value judgment and hinder our attempt to describe different ways of practising faith.

Not only is faith fluid, it is developmental in nature, thus implying differences in how faith is experienced and practised between various believers and within a person of faith.

This non-homogenous perspective may also relate to development in other spheres of the person's life.

The Developmental Nature of Faith

As early as 1945, Paul Johnson recognised that the various aspects of a child's development had implications for how they related to religion (Johnson, 1945). Johnson's description of various stages of religious growth is relatively unsophisticated, incorporating the cultural expectations of the times regarding proper behaviour and the bearing of responsibility. However, Johnson's work is a precursor to later (and much more refined) descriptions of religious growth (Dykstra & Parks, 1986; Fowler, 1995; Parks, 1991; Streib, 2001; Westerhoff, 2012).

The best-known description of stages of faith development is found in the work of James Fowler (1995). The benefit of his work is not only in its comprehensive descriptions (that do not limit faith only to its religious content), but his integration of the developmental theories of Erik Erikson, Jean Piaget & Lawrence Kohlberg. Considering faith as a "universal human concern" (Fowler, 1995, p. 5) and positing that faith undergoes transformations throughout one's life, Fowler formulated a model delineating six sequential stages of faith development over the lifespan. A concise overview of Fowler's six-stage model is now presented.

Intuitive-Projective Faith (Stage 1)

This is a stage characterised by images, fantasy and imagination, not fettered by an understanding bound by the logic of cause and consequence or the need to sequence events. Spurred on by sensate experiential contact with the environment, responses are spontaneous, inconsistent and do not follow the reasoning pattern of adults. This is an ego-

centric stage in which images, pictures and stories are used to process what Fowler (1995) calls the “ultimate conditions of existence” (p. 134). Fowler suggested that this typically relates to children two through to six years of age.

Mythical-Literal Faith (Stage 2)

Seen by Fowler as representative of the world of the primary-aged child (elementary school age), this stage is characterised by a more logical and sequential ordering of events facilitated by the move from pre-operational to concrete operational thinking. With an emphasis on fairness and reciprocity, the primary-aged child seeks to find meaning and make sense of their world. Stories are very powerful forms used towards this purpose; these stories can be literal or mythical, but the child can now distinguish between the two. However, the ability to step out of the story and formulate a larger, more coherent and comprehensive perspective has not yet emerged. The view of God is literal, prompted by anthropomorphism and informed by the stories and teaching given by family and the religious community. The challenges that this stage provides are the avoidance of religious shame and a rigid perfectionism built on the insistence of reciprocity.

Synthetic-Conventional Faith (Stage 3)

While synthetic conventional faith typically describes the adolescent period of development, Fowler believed that many adults primarily exhibit Stage Three characteristics in their faith. Influenced by society, culture, family and peers, this stage is marked more by synthesis than analysis. Symbols are not distinguished from reality and the change or destruction of the symbol indicates the loss of that which the symbol represents. As Stage Three is dictated by the interpersonal, it is characterised by conformity to the group to whom power is given. The views of a person, whether an adolescent or adult, are a fabric woven from the dominant narratives, values, and injunctions of the group. This faith has not been

thoroughly examined or held up in objective review and thus represents the bringing together of various perspectives rather than the creation of one's own. According to Fowler, the danger in Stage 3 is that the internalisation of the beliefs and perspectives of others, often outside of awareness, will lead to feelings of betrayal, leading to disillusionment.

Individuative-Reflective Faith (Stage 4)

Moving from synthetic-conventional faith (Stage Three) involves moving away from the familiar and no longer relying solely on the conventions of the dominant social group. While stage three is about conformity, stage four is about challenge and examination. This transition may be brought on by a crisis, change in environmental circumstances, or disillusionment with the authority figures that have shaped the individual's values, practices, and beliefs. In Stage Four, the individual moves away from the assumed values, inherited and learned and develops what Fowler (1995) calls "an executive ego"(p. 179. In this stage individuality must pay the price exacted by the group, as critical reflection requires that previously held truth be sifted, examined, rejected or adapted. Fowler posits this in the late adolescent/early adulthood stage of life. Interestingly, he does not see it as corresponding to Erikson's 'identity vs role confusion' period of development, but rather as corresponding to the crisis of 'intimacy vs isolation'. Fowler (1995) argues that "Intimacy requires the ability to stand alone" (p.181). Developing the differentiated self requires taking personal responsibility for the direction of one's life.

Conjunctive Faith (Stage 5)

The binary explanations so attractive in stage four no longer suffice in this stage. 'Either/or' is traded in for 'both'. It is then possible to hold two apparently contradicting beliefs and reject neither, but rather to determine the ways in which each is valuable and adds a helpful perspective. Truth is seen as multi-dimensional and redefined to not compete

with truth held by others. The person is open to other explanations and can genuinely value differing perspectives. There is a growing awareness of one's prejudices and biases, how family, society and culture have shaped these and how these have shaped the ever-emerging self. This is not to be confused with the acceptance of a neutral position- rather, the person being confident in what she or he holds as of value can appreciate and learn from what another holds to be truth. Conjunctive faith holds paradoxes comfortably and feels no need to reconcile apparent contradictions. This is a faith that has lifted justice above the limitations of previous categories. Fowler states that this type of faith is unusual before mid-life. Conjunctive faith also realises the limitations of the meanings created; meanings are seen as incomplete. As the apostle Paul says, "Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known" (1 Cor: 13:12, New International Version). The apostle Paul here recognises the limitations of human knowing and points to a future time (presumably after the end of all things) when knowledge will be complete. Streib (2004) argues that this conjunctive faith has something to offer children and adolescents and should not be limited to a particular developmental stage.

Fowler's explanation of conjunctive faith is closely aligned with the concept of dialogical faith. Dialogical faith can hold more than one truth simultaneously and not lose conviction due to giving something else due consideration. A dialogical faith is formed in the dialogue that occurs between the self and others within the community of faith and between other faith communities. The formation and development of dialogical faith is not based on dogma but on the learning and growth that occurs due to dialogue with others of a varying point of view (Van Kuiken, 2013). This type of faith is not describing an agnostic wondering

but rather an openness held together with one's convictions. Thus, one's faith journey is shaped and formed in the interpersonal realm.

Universalizing Faith (Stage 6)

In this stage, the schism between vision and reality is not only recognised but serious efforts are made to address the hurt, pain and suffering of a broken world. Fowler is keen to point out that the characteristics of this stage are rarely seen, as Stage Six requires the ability and the will to step outside of institutional and societal expectations and live a life with integrity and radicalness, although not embodying the characteristics of this stage completely or consistently. This stage calls into question compromises with the current order and refuses to accept less than a radical and sometimes subversive commitment to the principles of love and justice. Its treatment of others can be characterised by what Fowler calls 'relevant irrelevance'. That which the current order sees irrelevant, the participant in this stage sees as relevant. The vision of the future Kingdom of God is translated into present action. This stage of faith is not to be confused with a relativistic social action-oriented philosophy that sees all religions as equal and all perceived truth as relevant. Regarding this, Fowler, (1995) states

> Absoluteness in a religious faith tradition is constituted by those moments in which the structure and character of the ultimate conditions of existence are disclosed. Absoluteness in a tradition of religious faith is a function of the faithful shape it gives to life as a correlate of the revelation of divine character and intention that it has been given … Further- and this is the most important point- absoluteness, as a quality of the transcendent that comes into expression *is not exclusivistic* (italics original). (pp. 208,209)

in this stage of faith (Stage Six) Fowler outlines that taking a firm and possibly stubborn position regarding matters pertaining to ones' ultimate concern does not contradict this faith stage, but rather, is a key feature.

The limitations of Fowler's ground-breaking work become obvious when accounting, for example, for the phenomena of fundamentalism, which does not lend itself to a structural, sequential, and chronological view of faith (Streib, 2005) as fundamentalism can manifest itself later in life and coexist with features of other faith stages, even though fundamentalism corresponds with the earlier faith stages in Fowler's theory. A theory that allows for only doing faith in one particular way at any particular point in time and assumes an ordered stage-like progression has been critiqued, challenged and revised, as will be outlined below.

Recent Developments

Fowler's seminal theory has been subject to both criticisms and revisions (Dykstra & Parks, 1986; Streib, 2001). Measurement of the stages has been challenging (Hood et al., 2018); questions have been raised about the cognitive bias present in Fowler's stage theory (Streib, 2001) and the idea that there is a sequential, logical, irreversible order to Fowler's stages presents a discontinuous view of religious development that does not sit well with current thinking in the area of human development (Hood et al., 2018; Streib, 2001). Parker, (2010) points out that the empirical support for 'invariant, hierarchical, sequential stages' (p. 238) is limited. Streib highlighted that Fowler's concern with the reactions of theologians and religious educators has led to less concern with theory construction and methodology (Streib, 2004).

Streib (2001) has proposed moving from the logical progression assumed in a stage theory to view variations in faith as the expression of different religious styles. Faith styles

differ from faith stages by being more pragmatic, experience-based, and their construction is not based on the assumption that development is necessarily coherent across different domains. This is not to suggest that all faith styles are equal; a hierarchical order can be argued based on ethical considerations. Some ways of behaving are ethically superior to others (Streib et al., 2020). Streib suggests that the advantage of this perspective is that "Abandoning the terminology of 'stages' however frees the description of religiosity from the assumption of a stage-wise, mono-directional, and irreversible development, while retaining the core of Fowler's typology is possible" (Streib et al., 2020, p. 113). Streib's religious styles perspective also leaves out Fowler's stage Six 'Universalizing Faith' in Streib's endeavour to avoid terminology such as the 'Kingdom of God', which presumes the adoption of a particular theological stance. Also, it can be argued that dialogue, which is embodied in Style Five, is a more realistic hope (Streib et al., 2020) than the elusive, all-consuming, idealistic 'Universalizing Faith'.

The Religious Schema Scale has been developed in an endeavour to provide a scale for measuring faith development that addresses the conceptual criticisms of Fowler's sequential stage model and is thematic rather than structural. Religious Schemata are ways of interpreting experience, which, if used repetitively, create a certain faith style (Streib et al., 2010).

The key features of the religious styles perspective as proposed by Streib (2001) are:

- the assumption that faith development occurs in the interpersonal realm, specifically in the mother-child relationship, thus lessening the emphasis on the biological markers and preconditions of development, as well as the primacy of the cognitive realm;

- that primary consideration be given to themata, schemata and life history thus moving away from a structural approach, as espoused by Fowler; and
- that this theoretical model is a move away from faith stages that Fowler (1996) described as "… invariant, sequential and hierarchical" (p.56).

Thus, in contrast to stages of faith, religious styles are not discarded when one makes another religious style the predominant one. As the diagram (

Figure *2.1*) below shows, features of previously dominant religious styles are incorporated into the person's current religious experience.

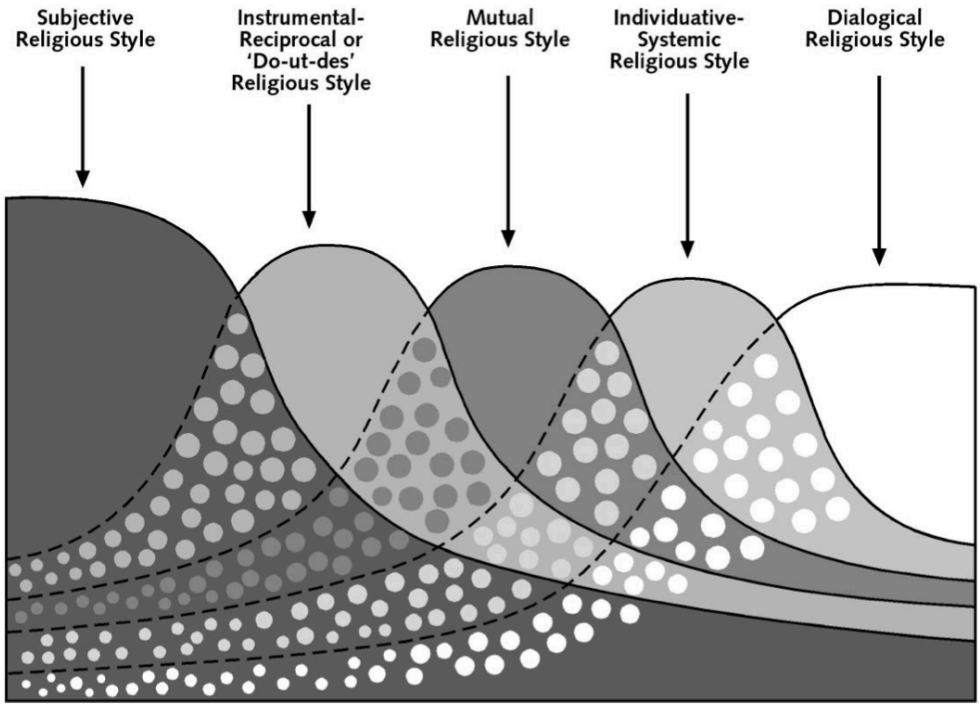


Figure 2.1

Diagram of Streib's Religious Styles

(Streib, 2001)

Streib (2001) provides the following definition of religious styles:

> Religious styles are distinct modi of practical-interactive (ritual), psychodynamic (symbolic), and cognitive (narrative) reconstruction and appropriation of religion, that originate in relation to life history and life world and that, in accumulative deposition, constitute the variations and transformations of religion over a lifetime, corresponding to the styles of interpersonal relations. (p. 149)

Streib is highlighting the more wholistic understanding that results from the move from stages of faith (heavily reliant on cognitive/structural understandings of human development) to religious styles; this is a considerable expansion of Fowler's theory as the emphasis is clearly on the interpersonal and the changes to how religion is held that accompany the development of interpersonal styles. (Figure 2.1) and the above quote accentuate a different emphasis in faith development; the discrete stage-like hierarchical representation is replaced by notions of a plurality of faith styles operating simultaneously, with one faith style taking predominance at any particular point in time. However, Streib's model of religious styles originates from and depends heavily on Fowler's faith stages (Streib, 2010, May) and thus can be seen as a critique resulting in a revision and extension of Fowler's work, rather than a contradiction of it. Another important aspect to note is that while religious styles are not sequential and invariant, they can still be seen as hierarchical in value (i.e., some religious styles are more desirable than others). However, hierarchical properties should not seek a developmental explanation. Rather, those properties can be best justified by theology, philosophy and ethics (Streib, 2010, May).

In order to lay the foundation for further exploration of various ways of understanding faith, and as the religious styles perspective is part of a contemporary

understanding of faith development, the key features of each of the five religious styles are outlined below:

Subjective Religious Style. This style corresponds to Fowler's (1995) intuitive projective faith but emphasises the psychodynamic understanding of what is occurring in the child-caretaker relationship. This style allows for the emergence of trust, is basically egocentric and sees the emergence of fantasy and images. This faith style can also see the beginnings of a God representation here to demand and punish, resulting in guilt and shame (Streib, 2001).

Instrumental-reciprocal Religious Style. This religious style is built on reciprocal obligation. A person who adopts this faith style sees that God (or any person in authority) has demands, rewards and punishments. This corresponds with Fowler's (1995) mythical literal stage of faith, with its emphasis on story, literalism, justice and fairness. Streib (2001) sees this style (as well as the subjective religious style) as describing a fundamentalist worldview when carried into adulthood.

Mutual Religious Style. In this religious style, mutuality, rather than authority, is dominant in how religion is experienced. Mutuality refers not only to the relationship to the Divine but also to the relationship with the community in which faith is promoted; dependence on this community is a key feature of this religious style (Streib, 2001). This corresponds to Fowler's synthetic conventional faith stage (Fowler, 1995).

Individuative-systemic Religious Style. Streib (2001) uses the word 'systemic' rather than Fowler's (1995) term, 'individuative-reflective', which is the corresponding stage in Fowler's theory. This faith style emphasises the individual's place in their society, the importance of clearly enunciated beliefs and a relationship to sacred texts that generate a series of propositions (Streib, 2001).

Dialogical Religious Style. Fowler's (1995) conjunctive faith emphasises dialogical knowing that puts emphasis on 'both' rather than 'either/or'. Streib (2001) incorporates much of Fowler's stage 5 as he privileges learning from the other through dialogue in place of defence of one's religious perspectives. There is a 'letting go' of the self that allows for questioning the symbols and representations of the Divine, all in an effort to increase trust in the object of one's faith (Streib, 2001).

For the purposes of the current discussion, it is helpful to understand the relationship between religious schemata (Streib, 2010, May) and religious styles (Streib, 2001). In order to distinguish Streib's use of the term 'schema' from other uses in the field of psychology, Streib defines his use of schema as follows; "… a 'schema' is the interpretation pattern which a person seeks out and prefers in order to come to terms with the specific challenging experience and expects a helpful solution for the stressful experience" (Streib, 2010, May, p. 7). Streib points out that a stressful experience provides the option of calling on several varying religious schemata. When certain schemata are used repetitively, they form a religious style. The diagram below (Figure 2.2) illustrates how hypothesised schemata relate to Fowler's faith stages and Streib's religious styles.

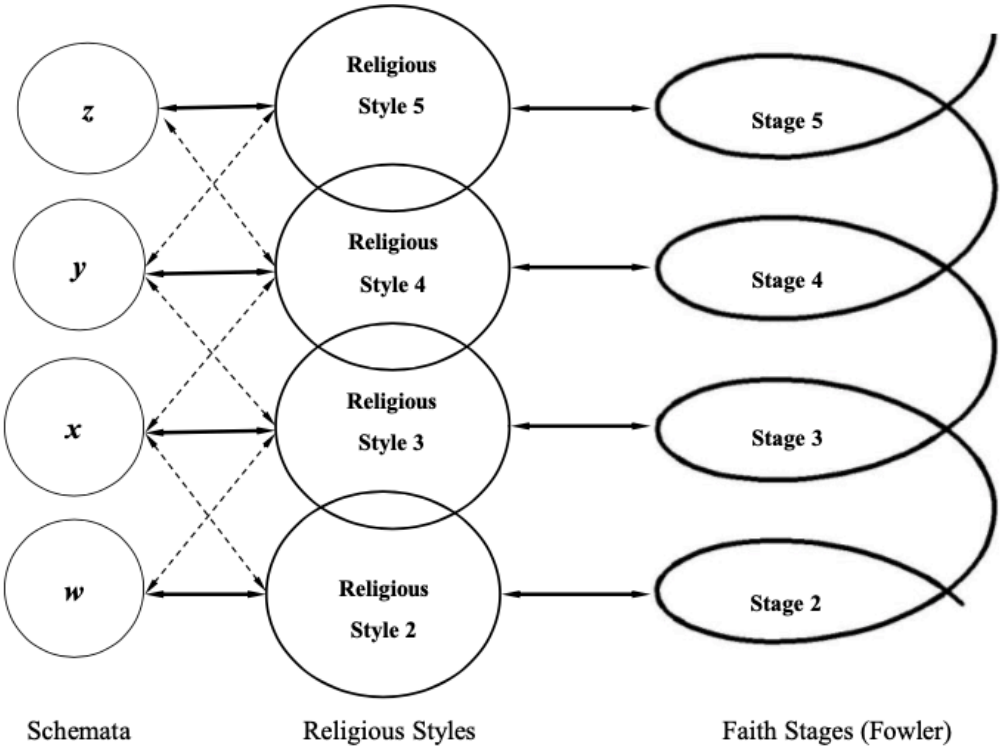


Figure 2.2

Conceptual framework for the relation of religious schemata, religious styles and faith stages

(Streib, 2010, May, p. 8)

A heuristic advantage of the religious schema construct versus the faith styles construct is the ability to quantify schema and construct a scale to assess for the presence of various religious schemata. This instrument can then be used as part of the assessment to determine a person's religious styles (Streib, 2010, May). Streib et al. (2010) found that three separate schemas (rather than four as per Figure 2.2) were fit for purpose.

The Religious Schema Scale consists of three subscales, thus assessing for three different religious schemata, contrasting open inter-religious dialogue with religious fundamentalism and exclusivism. Streib introduces to the field the term 'xenosophia' which describes a dialogical approach to faith, referring to that which can be gained by an

encounter with one considered to be alien and an aspect of Fowler's conjunctive faith stage (Streib, 2010, May).

The three schemata that comprise the Religious Schema Scale are: "*ttt* (*truth of text and teachings*), *ftr* (*fairness, tolerance and rational choice*) and *xenos (xenosophia, inter-religious dialogue)*" (Streib et al., 2010, p. 155 italics original). These are now explained in more detail.

Truth of Text and Teachings *(ttt)*: This is correlated with religious fundamentalism and describes an absolutist, black-and-white approach to religion. Streib et al. (2010) suggest that this subscale could be seen as a measure of fundamentalism as it correlates strongly with Altemeyer and Hunsberger's Religious Fundamentalism Scale (Altemeyer & Hunsberger, 1992).

Fairness, Tolerance and Rational Choice *(ftr)*: The theoretical foundation for this subscale is the context of religious prejudice, which correlates positively with the *ttt* Subscale (Streib & Klein, 2014); *ftr* endeavours to capture the notions of fairness, tolerance, rationality and justice as opposed to the demandingness of literal adherence to sacred texts and teachings (Streib et al., 2010).

Xenosophia, Inter-religious Dialogue (*xenos*): While the use of this term is not new, its application to the study of prejudice is (Streib & Klein, 2018). What makes it different to the notion of tolerance (which is a feature of *ftr)* is that it assumes that the interaction with the other (the strange or alien) leads to changes in perspective (Streib, 2018). There is a dialogical nature to Xenosophia, which is more than the absence of xenophobia. It corresponds to Fowler's conjunctive and universal stages of faith (Fowler, 1995).

The religious styles perspective has led to the emergence of a typology based on this perspective which identifies four religious types (substantially ethnocentric, predominantly conventional, predominantly individuative-reflective and emerging dialogical-xenosophic) (Streib et al., 2020). This approach gives voice to the multi-layered nature of the faith experience while recognising one predominant, but not exclusive religious style in each type.

As literalism is a key feature of fundamentalist approaches to faith and is the basis of *ttt* schemata*,* this literature review will now move to the significance of symbols in an endeavour to describe that which is known through 'Geisteswissenschaft', as explained earlier in this chapter. This review will aid in canvassing varying conceptualisations of faith in keeping with the research question outlined in Chapter One.

The Symbolic Representation of Faith

Upon reviewing the relevant literature and in keeping with what has been discussed so far, the idea emerges that the life of faith is lived through direct relationship to symbolic representations that are related to, but not limited to, factors such as gender, race, culture, sexual orientation and the current zeitgeist. In this understanding, the map is never the territory and our descriptions and definitions of god are an endeavour to represent God. Hoffman (2005), drawing heavily on the work of Paul Tillich, makes a distinction between the "human conception of god" and the "transcendent reality of God" (p. 129). Hoffman (2005) also outlines the difference between cultural and religious representations of the Divine (God-concept) and the personal construction of God (God-image). Referring to Fowler's last two stages of faith development, Hoffman (2005) states: "The individual is able to see more clearly that the God-image and the God concept are not god, but only the individuals' representations of God" (p. 142). Tillich (1957) insists that symbols are all we have to express our ultimate concern. Symbols, then, are held as inadequate but essential language by which

to describe and explain that which can never be explained. Symbols are the means through which we endeavour to know God, Who cannot be known. Fowler (1996) also warns of the danger of seeing expressions of our spiritual experiences as adequately expressing that experience or encounter with the Divine. It is the faith stages that are seen by Fowler to express a more mature faith (that is, stages 4,5 and 6), that emphasise the limitations of human understandings of our ultimate concerns and consider approaches to faith that value mystery, not knowing, tentativeness and fluidity. In this view of faith, all descriptions of religious faith and of the Divine are symbolic. Richard Niebuhr (1989) reminds us that "It is the characteristic of the situation in which we speak of faith that we need to communicate by means of parables, analogies and symbols. All communication is of this sort (p. 43)."

The Place of Doubt

An essential element of this dynamic and fluid faith and a logical consequence of accepting our ability to know God only in a relative and subjective sense (in contrast to an absolute knowing) is the embrace of mystery and its companion, doubt.

Boyd (2013) states that many in the Christian community equate strong faith with certainty and comments on the 'all or nothing' nature of faith and belief that is often proclaimed in the Christian church. You either accept the 'package deal' or your faith is in serious trouble. As previously discussed, the black and white, all or nothing understanding of faith leaves little room for the investigation, questioning and interrogation of our faith. Developmental understandings of faith would suggest that it is impossible to move to faith stages that are more inclusive of doubt, mystery and subjective truth without questions and doubts. If something cannot be doubted, how can it be established? If it is to be seen as true, do we not have to entertain the thought that it may not be true (Boyd, 2013)?

The religious movements that have made certainty something to be worshipped have deep concerns with society's shift from modernism to post-modernism. Post-modernism is seen to be the enemy of truth, as it questions certainty and conceptualises not only in terms of the relative but also of the subjective. Hoffman (2005) asserts that "Postmodernism is often thought to be antithetical to religion. This is only the case if the basis of religion rests on the notion of knowledge instead of faith"(p. 139). Hoffman (2005) sees the outworking of this as the following:

> Churches functioning from a premodern or modern epistemological base are more likely to be rigid and authoritarian due to their claims of *knowing* (italics original) Ultimate Truth. This provides a sense of security because of the emphasis on the *known* (italics original). Churches functioning with a postmodern epistemological base are more likely to have greater flexibility, fluidity, and humility in the face of the questions of knowing who or what is of God. (p. 140,141)

The type of religious practice that Hoffman describes aligns with the higher stages of faith development in Fowler's model (especially conjunctive and universalizing faith) (Fowler, 1995) and corresponds with Streib's dialogical religious style (Streib, 2001).

From a psychological perspective, it can be argued that the illusion of certainty avoids the anxiety of not knowing and dogmatic assertions mean we do not have to deal with the pain involved in grappling with questions for which there are often very limited answers. This may explain why glib answers are often given to those who are struggling with the pain of grief or trauma. It also means that the tension of paradoxical assertions does not need to be endured. Boyd (2013) discusses the human desire to "avoid the pain of cognitive dissonance" (p. 28). Certainty is more attractive and somewhat more seductive than mystery and doubt.

In contrast to certainty, Tillich states (1957), “The Holy transcends this realm; this is its mystery and its unapproachable character. There is no conditional way of reaching the unconditional; there is no finite way of reaching the infinite” (p.16). Tillich goes on to assert that faith shows itself when we embrace uncertainty. Further, he concludes that doubt must always be part of faith. Allport (1960) suggests that faith is a “working hypothesis” (p.81); mature religion is “fashioned in the workshop of doubt” (p. 83). Allport believes this is important if a person is going to employ their reason; without that occurring, faith cannot develop. He summarises it this way; “Religion, aiming to deal with the most inclusive of relationships- aiming to bind fact, value and ultimate reality- is the most controversial, the most doubt-ridden, the most elusive of all the fields of mental activity” (Allport, 1960, p. 117).

Hoffman (2005) reflects the same sentiment when he asserts that:

> Religious institutions serve the purpose of alleviating anxiety through constructing and defending a truth claimed to be ultimate. If this religion allows for doubt, it has failed its purpose. But this is the religion of fear, not faith. The religion of faith is the religion of courage. The religion of faith is the religion so bold as to not answer all the questions and not take away the anxiety of faith. (p.144)

The Old Testament story of Job provides some theological justification for the view of faith outlined by Hoffman, Boyd, Allport and Tillich as referred to above. Job questions God intensely (e.g. Job 9:16-18; 10:2,3, 13-18, New International Version) and yet at the end of the book, it is not Job who is rebuked; rather, it is Job’s three friends. In giving their watertight explanations of God, in being certain they understood the workings of the Almighty, God is displeased. He states, “You have not spoken of me what is right” (Job 42:7,

NIV). Boyd (2013) suggests that the idea that strong faith is certain faith (and thus doubt is the enemy of faith as it questions certainty) is not a biblical model.

As mentioned earlier in this chapter, a very influential distinction made in the consideration of different types of faith is Allport's distinction between an extrinsic and intrinsic orientation to faith (Allport & Ross, 1967).

Extrinsic/Intrinsic Religious Orientation

Previous mention has been made of the high profile that Allport's extrinsic/intrinsic religious orientation has had since its introduction. Allport's work has shaped much of the research in the social psychology of religion and while the constructs have been widely used, there have been both proponents and detractors (Nielsen et al., 2013). As an example of the importance of this construct, between 2006 and 2010, at least 283 empirical studies were reported using the intrinsic/extrinsic paradigm (Nielsen et al., 2013). Kirkpatrick and Hood (1990) go as far as to say that the intrinsic/extrinsic concept "represents the backbone of empirical research in the psychology of religion" (p.442). The distinction between intrinsic and extrinsic approaches to religion arose out of studies that consistently linked Christian faith with higher levels of prejudice. Allport was keen to explore these generalised findings further and to distinguish between varying motivations for being religious- thus to discover "the context of prejudice" (Allport, 1966, p. 456).

Intrinsic religiosity as defined by Allport and Ross (1967), is the practice of religion that is not used as the means to an end, but rather is the end in and of itself. An intrinsic religious orientation is an internalised faith that becomes the guide for everything; that faith becomes the 'master motive' (Allport & Ross, 1967, p. 434). It is in this sense then, that the person who is intrinsically motivated '*lives* his religion' (p. 434 italics original). In contrast, extrinsic religiosity is an instrumental approach to the practice of religion; it is used as a

means to an end. The end may be approval, it may be to receive peace and comfort or it may be for the social interactions afforded by religious institutions. Thus the extrinsically motivated use their religion in contrast to living it (Allport, 1966). Due to the adoption of this construct, extrinsic religion came to be seen as bad religion, while intrinsic religion was seen as the right or good way to be religious (Bergin, 1983). The ideological foundation that distinguishes extrinsic religion from intrinsic religion is best summarised by Donahue (1985a) (Figure 2.3).

Concepts Associated with Intrinsic and Extrinsic Religiousness in Allport's Writings

Intrinsic	Extrinsic
Relates to all of life (a, b, c, d, f, g, h, j)	Compartmentalized (a, c, d, h)
Unprejudiced; tolerance (a, b, c, h, i)	Prejudiced; exclusionary (a, b, c, d, e, h)
Mature (a, d)	Immature; dependent; comfort; security (a, b, d, f, g, h, i, j)
Integrative; unifying; meaning-endowing (a, c, d, f, g, h, i)	Instrumental; utilitarian; self-serving (a, c, d, e, f, g, h, i, j)
Regular church attendance (e, g, h)	Irregular church attendance (e, g, h, i)
Makes for mental health (f, g)	Defense or escape mechanism (d, f, g)

Note. Letters in parentheses refer to the following references: (a) Allport (1950), (b) Allport (1954), (c) Allport (1959), (d) Allport (1961), (e) Allport (1962), (f) Allport (1963), (g) Allport (1964), (h) Allport (1966a), (i) Allport (1966b), (j) Allport & Ross (1967).

Figure 2.3

Figure showing Allport's distinction between intrinsic and extrinsic religiosity (Donahue, 1985a, p. 401)

The development of the intrinsic/extrinsic construct sparked more sophisticated research than any other and is seen as a watershed in the psychological study of religion (Paloutzian, 1996). Genia (1993) refers to Allport's research as the "philosophical underpinning of much contemporary research in the psychological study of religion" (p.284). Allport initially saw intrinsic and extrinsic religious orientation to be a bipolar measure. However, early in the research, factor analysis showed that these two measures tended to be orthogonal rather than bi-dimensional. More recently this has been challenged (see Burris, 1994; Kirkpatrick & Hood, 1990). Respondents could find themselves agreeing with both statements, designed to discriminate. Allport responded to this contradiction of his hypothesis by expanding his typology to include two extra categories- indiscriminately pro-religious (for those that scored high on both extrinsic and intrinsic items) and indiscriminately anti-religious for those who disagreed with items on both the Extrinsic and Intrinsic Scales (Donahue, 1985a). He also acknowledged early on that intrinsic and extrinsic were not the opposite ends of a continuum (Allport & Ross, 1967).

Donahue (1985a) reports that comparing the intrinsic/extrinsic construct with other measures of religiosity gives cause to suspect that there is a curvilinear (that is, non-normal curve, in this case, an inverted 'U') relationship between religion and attitudes; it could be suggested that what is most harmful is a little religion. Donahue refers back to a study by Thompson (1974) that illustrates curvilinearity; Thompson found that those that fitted into the category of intrinsics and those that were labelled non-religious (that is they scored low on both intrinsic and extrinsic items) were low on a measure of dogmatism, while the respondents that scored high on extrinsic items and the group that scored high on both extrinsic and intrinsic items (categorised as confused indiscriminates) scored higher on the measure of dogmatism.

Thompson (1974) outlines two criticisms of the Religious Orientation Scale; firstly, that Allport's scoring procedure did not include the indiscriminately anti-religious category (which could represent those who are critical of certain aspects of religion as expressed by both intrinsic and extrinsic items and thus may represent those that are more discriminating and discerning) and that this unaccounted for group could be contaminating the categorisation into intrinsics, extrinsics and indiscriminately pro-religious (those that scored high on both intrinsic and extrinsic measures). Thompson also questioned the assumption that those labelled anti-religious were actually all that different from those categorised as intrinsics. Thompson suggests that indiscriminately anti-religious is not a justifiable label for those that score low on both scales as there was evidence in his study that this group were actually quite discriminating. These criticisms are not a statement about the theoretical construct of intrinsic/extrinsic religious orientation, but a critique of the Religious Orientation Scale. Significantly, Thompson suggests that certain items included in the Intrinsic Scale may have given Allport's Religious Orientation Scale a 'Southern Baptist' bias. Thompson warns against using Allport's definition of intrinsic religious orientation outside of conservative Protestant circles without due regard to the different ways that 'living one's religion' can be interpreted by varying religious traditions and be influenced by popular culture. These observations provide a caution to researchers using these constructs as they challenge the notion that intrinsic religion is necessarily good and extrinsic religion is necessarily bad. The literature reviewed also reveals that while the intrinsic/extrinsic measures have been extensively reviewed, critiqued and modified, controversy remains regarding the validity of what these constructs claim to measure.

Questions have also been raised regarding what just the Intrinsic Scale actually measures. Kirkpatrick and Hood (1990) argue that it basically measures strength of religious

commitment. The authors also argue that religious orientation is poorly defined and ask whether it is about motivation, personality variables, cognitive style or another variable. The Extrinsic Scale also comes under scrutiny, with questions about its homogeneity. Kirkpatrick (1989) states that the Extrinsic Scale is better conceptualised as measuring two types of extrinsic religiosity; extrinsic-social and extrinsic-personal. Those in the former group use religion for social gain while those in the latter group use religion for personal comfort, security and protection. Van Camp et al. (2016) responding to calls for refinement and rethinking of the intrinsic/extrinsic model (see Kirkpatrick & Hood, 1990; Neyrinck et al., 2010) and drawing on social identity theory, developed the social and individual religiosity scale. Their research found evidence for an intrinsic-social dimension of religious orientation. This group have an internalised religious identity that is driven by the social context in which their religion is practiced. The research of these authors also challenges the good religion/bad religion labelling that tended to occur as the result of correlational studies linking intrinsic religion to better psychological well-being and more desirable qualities, such as less prejudice (see Allport & Ross, 1967). A review of the literature suggests that further investigation of this influential construct will be beneficial for the field of the psychology of religion.

Kirkpatrick and Hood (1990), in suggesting that the intrinsic/extrinsic typology has been as much a 'bane' as a 'boon', question the meaning of the term 'religious orientation', thus leading to more questions about what is actually being measured in what is called intrinsic or extrinsic when referring to the practice of religion. These authors also believe that the original proposition that intrinsic/extrinsic was a bi-polar measure, was abandoned too quickly. Kirkpatrick and Hood highlight the theoretical challenges that come from adopting the belief that the intrinsic and extrinsic measures are orthogonal; is it really possible to use

religion as a master motive and at the same time be religious for selfish reasons? These authors conclude that due to the methodological and theoretical problems with the intrinsic/extrinsic paradigm, it would be best to start again in trying to understand religious motivation and behaviour; this would lead to the development of new frameworks. In a rejoinder to the views of Kirkpatrick and Hood, Masters (1991) argues that there is much that is imprecise in the psychology of religion and that lack of definitional exactness may be a price worth paying for the global and broad understandings offered by the intrinsic and extrinsic framework. Masters also challenges the assertion made by Kirkpatrick and Hood that the intrinsic/extrinsic construct has sparked little in the way of meaningful relationships with other psychological variables.

However, despite the questions and debate regarding the meaning of the intrinsic and extrinsic constructs and refinement in definition and revision of Allport's original Intrinsic/Extrinsic bi-polar Scale, the constructs continue to be used in research and continue to impact studies that correlate religious belief, attitudes and behaviour. However, very few studies have used this typology when investigating religiosity in the Australian cultural context.

The exploration of the literature in the psychology of religion that studies the practice of faith cannot be done adequately without referring to the religious orientations that have been used as frameworks to understand the religious experience. As mentioned previously, the third type of religious orientation that has been identified is the quest religious orientation (Batson & Schoenrade, 1991).

Quest Religious Orientation

Not only have questions been raised regarding the meaning and measurement of extrinsic and intrinsic religiosity, questions have also been raised about whether these two

terms adequately describe Allport's multi-dimensional picture of the faith experience. The contention is that the single-mindedness of intrinsic religion as a master motive did not capture all of Allport's rich description of the practice of faith. The elements seen to be missing were the ability to face complex issues while avoiding simplicity, an ability to question and doubt and the willingness to accept incompleteness and tentativeness (Batson & Raynor-Prince, 1983). Mature religion, according to Batson, has as its hallmark the ability to reflect critically, address existential complexity with honesty and openness and act ethically while avoiding absolute certainty on all matters (Batson et al., 1993). Batson (1976) questions Allport's depiction of intrinsic religion as only describing a religious saint; it may also describe somebody who conforms to religious dogma with devotion and sincerity. Batson et al. (1993) question the assumption of those studying the psychology of religion and following Allport, that intrinsic religion was mature or 'true' religion. Between Allport's theoretical conceptualisation of what depicts mature faith and the operationalisation of this concept into the Religious Orientation Scale, vital elements appear to have been lost. This concern prompted Batson (1976) to suggest a third way of being religious; those who relate to religion this way are seen to respond to the challenges and tragedies of life with searching and questioning. Batson admits that it may be strange to regard such a person as religious. However, he believes there is precedent in both Hebrew and Eastern religious thought for such a definition of being religious. Batson et al. (1993) explain religion as quest in the following description:

> An individual who approaches religion in this way recognises that he or she does not know, and probably will never know, the final truth about such matters. Still, the questions are deemed important, and however tentative and subject to change, answers are sought. There may or may not be a clear belief in a transcendent reality,

> but there is a transcendent, religious aspect to the individual's life. We shall call this open-ended, questioning approach *religion as quest.* (p.166) (Italics original)

The questions used to measure quest appear to capture the importance of doubt, questions, flexibility, fluidity and tentativeness as part of the faith journey. However, the way the questions are framed has led some to doubt what this scale is actually measuring (Donahue, 1985a). Is this construct measuring agnosticism or perhaps a religious orientation that is confused rather than searching?

Bateson is also criticised for using the Orthodoxy Scale in the creation of the Quest Scale as it results in a built-in anti-orthodox bias and represents yet another example of a consistent tendency in the psychology of religion to be biased against more conservative expressions of faith (Hood & Morris, 1985).

Hood and Morris (1985) go on to point out that the quest faith so applauded by Bateson is process that has not yet arrived at a conclusion: "… an eternal quest, unresting and ever seeking" (p.395). The critique is of the conceptual validity of the quest concept and the assumption that this religious expression shows a greater level of maturity and thus represents a healthier type of religion than the intrinsic religious orientation.

Dudley and Cruise (1990) summarise Donahue's critique (Donahue, 1985a), claiming three conceptual difficulties; firstly, the claim that his quest construct aligns with the Hebrew prophets. This is questioned due to the proclamational nature of much of the writings of the Old Testament prophets. Secondly, Donahue examines the claim that quest adequately describes Allport's concept of mature faith; while it does capture important elements, there is no room for faith to become more steadfast or doubts to be resolved. The third critique is the failure of the quest measure to correlate consistently with a measure of religiousness.

Further questions have been raised regarding whether quest is a sign of mature religion or a measure of religious conflict (Kojetin et al., 1987). These authors also raise the question of whether or not intrinsic faith is the outcome of a religious struggle, what Allport refers to as a faith fashioned in the 'workshop of doubt' (Allport, 1960).

It is significant to note that in Batson's view (Batson et al., 1993), quest and end-oriented religion are not on a continuum, as they are separate, orthogonal measures (as is the case with intrinsic and extrinsic), and so, a person may have high scores in both quest and intrinsic types of faith. Batson et al. (1993) are at pains to point out a three-dimensional understanding of ways of being religious that avoids typing respondents as means, end or quest. Batson et al., prefer to measure to what extent a person exhibits characteristics of a particular religious orientation: "Indeed, how you score on one component says precisely nothing about how you will score on the other two. The three are independent dimensions" (1993, pp. 174,175). The criticisms offered by Hood and Morris (1985) do not seem to allow for this view of quest, intrinsic and extrinsic religion as independent descriptions of aspects of faith.

Dudley and Cruise (1990) raise the question of whether healthy religion can only be seen as religion that questions. Could mature religion be comprised of some answers but retain the humility that mature faith requires by insisting that those answers may not be final or complete? Dudley and Cruise's description of mature faith combines a certain steadfastness with humility, acceptance of subjectivity and openness to change, that avoids rigidity and close-mindedness. This idea of steadfastness of purpose is described well in Jesus' statement: "Blessed are those who hunger and thirst for righteousness, for they shall be filled" (Matthew 5:6, NIV). Steadfastness, in this usage, is a focused, all-consuming desire to reach for the Divine rather than a dogmatic adherence to precepts that have been

accepted but not internalised. Thus, this steadfastness should not be confused with orthodoxy. However, it may both result in and co-exist with orthodoxy; it should also not be assumed that orthodoxy rules out a questing faith. Aspects of the Quest Scale assume that there is an ongoing desire to seek the Divine and to continue to seek truth. The idea that a devout, religion as end orientation could co-exist with questioning and searching merits further investigation.

What may assist in this endeavour are suggestions that the Quest Scale is not measuring a uni-dimensional construct (see Beck & Jessup, 2004; Edwards et al., 2011; Flere et al., 2008; Leak, 2011); it is important to remember that the 12-item Quest Scale constructed in an endeavour to increase internal reliability and counter criticisms of the original 6-item interactional scale, was intended to measure three subdimensions of quest- namely, *readiness to face existential questions without reducing their complexity*, *self-criticism and perception of religious doubt as positive* and *openness to change* (Batson & Schoenrade, 1991, p. 436). However, when the Quest Scale has been used, it has generally been used as a one-dimensional measure with little attention paid to the three subdimensions (Beck et al., 2001; Edwards et al., 2011). Distinguishing between the three dimensions of quest when using the Quest Scale may give a more precise and nuanced picture of what quest is measuring by increasing construct and criterion validity.

Two additional constructs seem instrumental in comprehending the practice of religion and the diverse conceptualisations of faith. Gaining insights into alternative approaches to Christian faith is essential to address the research question, aiming to elucidate how these diverse approaches influence emotional well-being. While previously referenced, their exploration will now be more extensively examined.

Orthodoxy

Based on the review of the literature, it is argued that orthodoxy and fundamentalism, which are not always seen as operating as separate constructs (Kirkpatrick, 1993), are best discriminated in terms of the process of how beliefs are held and the content of those beliefs; orthodoxy describing the content of belief and fundamentalism describing the way beliefs are held. However, certain beliefs (such as the belief in Biblical inerrancy) are generally identified with both fundamentalism and orthodoxy; thus, the distinction is somewhat blurred. Glock and Stark (1966, cited in Kirkpatrick, 1993) described and used the term 'Christian orthodoxy' to classify beliefs held in common by almost all churches. Fullerton and Hunsberger (1982), in developing a commonly used Orthodoxy Scale, refer to a 'rockbed' of beliefs shared universally in both Protestant and Catholic faiths. Thus the Revised Christian Orthodoxy Scale (Hunsberger, 1989), draws on the Apostles' and Nicene Creeds, as well as other beliefs seen to be held universally by Christians of varying denominational persuasions (Fullerton & Hunsberger, 1982). Leak and Finken (2011) concur with this when they state, "Christian orthodoxy is different from RF (Right Wing Fundamentalism) because Christian orthodoxy concerns people's acceptance of the basic tenets of Christianity, the content of religious beliefs, whereas fundamentalism captures how rigidly and zealously people adhere to their religious beliefs" (p. 47).

To further make the case for a distinction between orthodoxy and fundamentalism, Altemeyer and Hunsberger (1992) state that the relationship between levels of religiosity (which would include higher levels of orthodoxy) and prejudice has not been established without further qualification of what it means to be religious. Leak and Finken (2011) conclude that no clear relationship has been established due to mixed results from studies measuring the relationship between orthodoxy and prejudice. The results from measuring

the relationship between fundamentalism and prejudice are less ambiguous. Higher scores on a fundamentalism measure are more likely to predict prejudice than higher scores on the Orthodoxy Scale (Altemeyer & Hunsberger, 1992; Kirkpatrick, 1993). Distinctions between terms such as 'orthodoxy' and 'fundamentalism' are significant in a discussion interested in various ways of being religious.

Fundamentalism

While the word 'fundamentalism' is now widely used in religious and political or ideological contexts, the term fundamentalism originated in the early 20th century in American Protestantism to symbolise a move against modernity (Bruce, 2008). The movement was a reaction against non-literal interpretations of scripture that incorporated evolutionist ideology into Christian belief systems and moved towards secularisation. The fundamentalist movement was seen as a much-needed return to 'the fundamentals'. When the term 'fundamentalism' was first used, it was not seen as a negative; this was an honourable attempt to rescue Christian theology and keep it pure (Ruthven, 2005). Since its inception, the term has been used to refer to not only certain religious groups but also a particular way of thinking. Studies have revealed correlations between personality characteristics (which are related to thinking styles) and religious fundamentalism (Rowatt et al., 2013).

Frey (2007) suggests the following as the key features of religious fundamentalism; concern about the decline of religion leading to a reactive position, selective emphasis, dualistic thinking, absolutist interpretation of scripture or tradition, an apocalyptic view of history, belief in election or 'chosenness', separation from the world, strict behavioural controls and charismatic type of leadership (pp. 9-26). Altemeyer and Hunsberger (1992) refer to the work of Kirkpatrick, Hood & Hartz (1992) to make the distinction between

orthodoxy and fundamentalism; fundamentalism is the way orthodoxy is structured and organised. Altemeyer and Hunsberger go on to define fundamentalism in the following terms:

> By "fundamentalism" we mean the belief that there is one set of religious teachings that clearly contains the fundamental, basic, intrinsic, essential, inerrant truth about humanity and deity; that this essential truth is fundamentally opposed by forces of evil which must be vigorously fought; that this truth must be followed today according to the fundamental, unchangeable practices of the past; and that those who believe and follow these fundamental teachings have a special relationship with the deity. (Altemeyer & Hunsberger, 1992, p. 118)

This quote emphasises the rigid and inflexible nature of the fundamentalist belief system that Altemeyer and Hunsberger believe is the essence of fundamentalism. Phillips and Kitchens (2021) in their extensive review of the literature on religious fundamentalism, found that a critical component was the notion of returning to the fundamentals of the religion, the pure, unadulterated version practised by the original proponents of that particular religion. Religious fundamentalism has also been defined as comprising a "rigid, dogmatic cognitive style' that holds only one truth and its resultant way of being as correct" (Hall et al., 2010, p. 134). All writers do not share this view; Saroglou (2014), for example, includes the content of belief in his definition of fundamentalism by citing orthodoxy as one of the signs of fundamentalism. Marsden (1991) identifies a strong opposition to modernism as the critical feature that sets fundamentalist Protestantism apart from conservative, orthodox Protestantism. Hood et al. (2005) identify its attitude to sacred texts as a unifying and universal characteristic of religious fundamentalism.

Phillips and Kitchens (2021) use a family resemblances model to connect the various components of religious fundamentalism identified through their literature review. They also examined the fundamentalism scales used in recent years to identify key components and found the following: returning to the fundamentals of religion, religious teachings are God's word, religious teachings are inerrant, the sacred text is self-interpretive, religious teachings are authoritative, religious teachings are privileged, traditionalism, authoritarian submission, authoritarian aggression, religious teachings provide all the answers, the disciplined pervasiveness of religion, evangelism, millennialism and messianism, dualistic thinking, intolerance and militance. For a person or a religion to be seen as fundamentalist, it would need to contain some (but certainly not all) of these elements. The more elements a religion or person holds, the more fundamentalist they are (Phillips & Kitchens, 2021). This review not only highlights the broad and diverse understandings of this term but is a reminder that some have included both the content of belief and how beliefs are held in the use of the term 'fundamentalism'.

Hood et al. (2005) suggest that fundamentalism is best understood as a foundational meaning-making system that brings coherence, value, purpose, direction and security. As possessing these qualities affects psychological health, it is reasonable to expect that higher levels of fundamentalism may correlate positively with higher levels of emotional well-being. While it could be argued that fundamentalism is very limited in its ability to explain (or even find meaning) in events that do not lend themselves to the linear and black-and-white ways of understanding God in times of crisis and trauma, this may be overshadowed by the benefit to be gained by and the comfort to be found in, a literal understanding of one's sacred texts. In this summary of fundamentalism, there are similarities with the *ttt* religious schema (Streib et al., 2010) referred to earlier.

It is also important not to confuse fundamentalism with intrinsic religiosity: “Although fundamentalism involves devout belief, it cannot be taken as a proxy for intrinsic religion” (Batson et al., 1999, p. 447). Those with a fundamentalist approach to religion are often very devout about their religion; however not all who are devoutly religious hold the mindset that characterises religious fundamentalism as the term is used in this study. Hood et al. (2005) remind us that evangelicalism (which could be seen as placing a strong emphasis on intrinsic, personal, devout spirituality) is not to be equated with fundamentalism. This follows from the above analysis, which suggests that fundamentalism is how belief is held.

Fundamentalism has also been linked with right-wing authoritarianism (Altemeyer & Hunsberger, 2005) and reflects compliance with authority and convention (Hall et al., 2010). This relationship adds further weight to the argument that fundamentalism is to be regarded as being more about an attitude towards belief rather than definitive of the content of the belief.

Following on from the above, questing type of faith is in direct contrast to fundamentalism, emphasising change, doubt and tentativeness. Haji and Hall (2014) found in their research a negative association between quest and fundamentalism; Genia (1996) found anti-fundamentalist beliefs in those who measure higher on the Quest Scale.

Conclusions to be Drawn From this Overview

A review of the relevant literature has revealed that due to the multi-dimensional nature of religious faith referred to at the beginning of this chapter, faith can be exercised in a variety of ways, ranging from a questioning faith that welcomes both change and doubt, is perceived as the attempt of an individual to connect to a higher universal entity as their ultimate concern, through to a faith that relies on well-defined beliefs that leave little room for speculation, doubt or the subjective. Another lens that has been applied to the study of

faith/religion/spirituality are the various religious orientations that have been identified, researched, critiqued, and refined. The terms extrinsic, intrinsic and quest, while being subject to criticism continue to provide helpful frameworks for understanding various religious orientations and thus ascertain what may be helpful or unhelpful in the practice of religion for fostering emotional well-being. However, questions remain about exactly what is being measured by these religious orientations and how they relate to other measures of religiosity. Researchers have called for a more solid theoretical foundation together with empirical data to assist either in using the existing religious orientations as frameworks for understanding religion, or for the development of new constructs in order to provide better suited frameworks to assist in the understanding of the religious experience. It is also relevant to note that relatively few studies using the various religious orientation scales have been conducted in Australia.

The developmental nature of faith has been recognised and various models have been used to understand the ways in which an individual's attitudes towards religion may change and thus influence their emotional health. The construction of an empirical scale to measure the presence of varying religious schemata provides opportunities for comparing developmental perspectives with religious orientations as well as other measures of religiosity and measures of emotional well-being.

Having described the various facets of faith revealed by a review of the literature, the discussion now moves to the consequences of faith in order to set the backdrop for an examination into varying conceptualisations of faith and their impact on emotional well-being.

Emotional Well-Being

As one of the aims of this research is to explore connections between different ways of conceptualising faith and emotional well-being, it is helpful to provide some general commentary before moving into both the challenges of defining emotional well-being, measuring R/S and determining what is already known about the connection between faith and emotional health.

As already established, faith that emphasises surety, dogmatism and consistency in the context of understanding and possessing 'ultimate truth' may well lead to lower levels of anxiety and depression. The converse may also be true; to be a seeker and to avoid simple, straightforward answers derived from strict adherence to the truth of one's texts and teachings (Streib et al., 2010), with its emphasis on rational argument and an endeavour to avoid mystery and uncertainty, may bring with it some disquiet. This could potentially, have consequences for various aspects of psychological well-being. For example, research conducted in Canada found that higher frequency of worship attendance was associated with lower levels of depression and anxiety, but in contrast, those who rated high in the importance they gave to spiritual values were more likely to suffer from most psychiatric disorders (Baetz et al., 2006). Regular church attendance could be viewed as consistent with a more orthodox or even fundamentalist approach to religion, while a commitment to spirituality does not necessitate the acceptance of doctrinal creeds or the certainty of a truth that is understood and accepted. It could also be true, however, that those who suffer psychiatric disorders may turn to spirituality as a source of comfort and strength.

The study of implicit self-regulation offers another perspective. Koole et al. (2010) suggest that implicit self-regulation, which occurs mainly at an unconscious level, may explain why religious belief systems that impose high standards on believers also seem to produce

higher levels of emotional well-being. What is of particular interest to the research in the current study, is that these implicit self-regulation systems can be seen as not primarily about the control of impulses and desires, but about the management of a variety of demands, utilising several different psychological resources, including intuition and sensation and seeking to satisfy inner needs. It is a holistic approach that includes situations that demand a less analytical and more intuitive approach, including satisfying emotional and existential concerns (Koole et al., 2010). In contrast, explicit self-regulation is characterised by a cognitive style that is more linear, analytical and rigid (Koole et al., 2010). From the perspective of religious schema (Streib et al., 2010) and faith styles (Streib, 2001), implicit self-regulation points to particular styles and schemata that move away from explicit reasoning, emphasis on logic and either/or thinking. If, as suggested, implicit self-regulation benefits psychological well-being, it could be assumed that these benefits will be higher in those who display some attitudes towards faith in preference to other attitudes to faith. The discussion will now provide an overview of the relevant literature regarding aspects of psychological well-being as well as previous research on the connections between psychological well-being and/or mental health and various ways of being religious.

Park and Slattery (2015) outline the challenges in interpreting the research on the relationship between religion and emotional health. These challenges are summarised as a lack of longitudinal studies, contamination by confounding factors, lack of experiential research designs and the correlational nature of much of the research. There is also some debate regarding how to understand and measure constructs such as religion, spirituality and mental health (Koenig et al., 2012). On the other hand, there is considerable agreement on the benefits of religion for mental health; however, there is less consensus regarding what

the salient features of religion might be that may be responsible for better mental health (Ellison et al., 2001). Thus, this is an area that merits further investigation.

Park and Slattery (2015) warn us not to oversimplify the complex relationship between religion and mental health. Direct measures of emotional and/or psychological well-being are fraught with problems, as it cannot be assumed that these terms are always defined in the same way. One attempt at defining psychological well-being is the use of the Bradburn Balanced Affect Scale (cited in Francis & Kaldor, 2002). This scale defines well-being as the difference between positive and negative affect. In six studies conducted using this scale, there has been a lack of consensus on whether religion is related to psychological well-being (Francis & Kaldor, 2002), which is attributed to differences in the way the results are reported. This is one example of the challenges involved in understanding the relationship between religion and psychological well-being.

Another approach that has been used to study the relationship between religion and psychological or emotional health, is to measure variables directly related to emotional health over which there is greater agreement, such as depression, anxiety, stress and vitality. The literature also suggests that well-being is not just the absence of illness; it is argued that well-being is a term that describes a subjective appraisal of one's state, contrasting this appraisal with the more objective measures by which we measure physical well-being (Klein et al., 2016). Seligman (2011) suggests that the five elements of well-being are positive emotion, engagement, meaning, accomplishment and positive relationship (PERMA). This encompasses both the eudaimonic and hedonic facets of well-being, which are defined as functioning well and feeling well, respectively. A comprehensive investigation of emotional well-being should encompass assessments of both eudaimonic and hedonic elements.

There is a related challenge in investigating the relationship between R/S and any aspects of psychological health. Changes in emotional well-being have often been studied by looking for the relationship between emotional well-being (or elements of it) and behaviours deemed to be religious such as praying, reading the scriptures or attending religious services. While these behaviours are easier to quantify, it is hard to argue that they adequately encapsulate the experience of religion. The more elusive phenomena (often self-attributed) described as spirituality is harder to quantify; numerous measures have been developed in this endeavour (Klein et al., 2016). Klein et al. (2016) describe spirituality as a subjective, personal experience that comes under the broader umbrella term of 'religion' and is the individuals' way of expressing religion. The challenge here is that a person may have a genuine spiritual commitment without necessarily engaging in prescribed religious behaviours; the assumption should also not be made that higher levels of R/S necessarily correspond with a higher frequency of behaviours deemed to be religious.

Notwithstanding the challenges outlined above, Klein et al. (2016) conclude that: "In general, religion seems to be associated with better mental health (in terms of less depression, suicidal tendencies, substance abuse) … " (p. 410). In a similar vein, Koenig et al. (2012) report that 78% of recent studies found a positive correlation with higher levels of religiousness and greater well-being. In the studies reviewed by Koenig et al. (2012), 72 out of the 224 studies are rated as 7/10 in regard to the quality of research conducted. Of these 72 studies, 76% indicate a positive correlation between religion and well-being. However, it is important to note that the method used for rating the quality of studies has been questioned (Ladd, 2014) due in part to low interrater reliability.

Not all studies show a positive correlation between psychological well-being and religious practice; there are both mixed results (see Ellison et al., 2001; Toussaint et al., 2001)

and studies that indicate no relationship between religion and well-being (for example see Rye & Pargament, 2002). This indicates a need for further investigation with the inclusion of more studies that discriminate between different ways of being religious that are not limited to measuring the practice of specific religious behaviours as well as the use of specific measures of elements of psychological well-being over which there is considerable agreement amongst researchers in the social sciences.

While there is a large amount of research on the links between R/S and various aspects of psychological well-being as well as specific mental health conditions, there is a good deal less research on how attitudes to religion and spirituality influence psychological health. The review by Batson et al. (1993), which investigated the relationship between religious orientation and seven conceptions of mental health, found significant differences between extrinsic and intrinsic religious orientation and their relationship with four out of seven conceptions of mental health (absence of mental illness, appropriate social behaviour, freedom from worry and guilt and personal competence and self-control) (pp. 235-238).

This thesis now includes an examination of the links between R/S and specific elements of psychological health; namely, depression, anxiety, stress and vitality, before considering other psychological variables that have previously been shown to influence psychological well-being: resilience, hope, guilt, shame and self-efficacy.

Depression

Most of the literature published in the psychology of religion, involving the examination of the relationship between depression and religion, seems to assume that symptoms of depression are universally agreed on and thus do not need further justification. As support for this point of view, the table below correlates the symptoms of depression from the two major diagnostic systems used in psychology and psychiatry (DSM-5 & IDC11)

as well as the measure of depression that is used in the DASS21, a commonly used screening instrument for depression, anxiety and stress. The table below (Table 2.1) provides evidence of the level of agreement on what the symptoms of depression are.

Table 2.1

Comparison of criteria to determine depression across ICD-11, DSM-5 & DASS21

(6A70 Single episode depressive disorder, n.d.; American Psychiatric Association, 2013; Lovibond & Lovibond, 1995)

DSM-5	ICD11	DASS21
Sad or depressed Mood	Depressed Mood	Item 3 I couldn't seem to experience any positive feeling at all
Loss of interest or pleasure in activities	Diminished interest in activities	Item 5 Found it difficult to work up the initiative to do things Item 13 I felt downhearted and blue Item 16 I was unable to become enthusiastic about anything
Difficulty thinking, concentrating or making decisions	Difficulties concentrating	–
Feeling worthless	Feelings of worthlessness	Item 17 I felt I wasn't worth much as a person
Feeling guilty	Inappropriate guilt	Item 17 I felt I wasn't worth much as a person
–	Hopelessness	Item 3 I couldn't seem to experience any positive feeling at all Item 5 Found it difficult to work up the initiative to do things
Thoughts of death or suicidal ideation	Thoughts of death or Suicidal ideation	Item 22 I felt that life was meaningless
Trouble sleeping or sleeping too much	Changes in appetite or sleep	–
Increase in purposeless physical activity or slowed movements or speech	Psychomotor agitation	–

DSM-5	ICD11	DASS21
Loss of energy or increased fatigue	Reduced energy/fatigue	Item 5 Found it difficult to work up the initiative to do things

Due to the general consensus regarding what constitutes depression, (in contrast to the terms emotional well-being, psychological well-being or mental health, which have a variety of definitions), studies investigating the relationship between R/S and depression are easier to design, conduct and interpret.

Therefore, it is unsurprising that the aspect that has received the most attention in the search for connections between R/S and mental health, involves research examining the correlation between depression and the importance of R/S (Park & Slattery, 2015). R/S has been linked to lower levels of depression in numerous studies. Koenig (2011) refers to 444 studies where 61% have found less depression or faster remission of depression amongst those who are more religious. Only 6% of studies found a positive correlation between R/S and depression. A meta-study with an impressive sample size (n=98,975) reported a mild negative correlation between (-.096) religiosity and depressive symptoms. This correlation increased in instances where people were undergoing stress due to life circumstances. Interestingly, extrinsic expressions of religiosity were correlated with higher levels of depression in this meta-analysis (Smith et al., 2003). A longitudinal study spanning ten years found a negative correlation between the importance of R/S for women who were at high risk or low risk of depression and the occurrence of depression. In a second study, offspring of participants in the first study were followed for a further ten years; again, higher levels of religiosity were correlated with a lower risk of suffering from depression (Miller et al., 2012). In this second study, the offspring deemed to be at high risk appeared to be protected from a

recurrence of depression. Among this high-risk group, those who deemed religion very important to them had one-tenth the likelihood of developing depression during the 10-year period being examined. Bonelli et al. (2012) in their review of the research on the relationship between R/S and depression, include studies that show that R/S may be particularly protective for those who have a family history of depression and/or experience adverse life events and thus are at a higher risk of developing depressive symptoms. Nelson (2009) concludes that while the relationship between religion and depression is complex, those with no religious involvement have a 20-60% higher chance of suffering from a major depressive episode. These studies suggest that there is general consensus in the psychology of religion that most studies point to a negative relationship between depression and R/S.

However, the presence of religion can also be associated with greater depression; for example, there is some evidence to suggest that Pentecostal Christians may suffer from higher rates of depression (Nelson, 2009) as well as those with no particular religious affiliation (Bonelli et al., 2012). There have also been some studies to suggest that the moderately religious may have higher rates of depression than those with high levels of religiosity or no religious affiliation (Nelson, 2009). Weber and Pargament (2014) refer to a growing body of research showing that the effects of religion can also be adverse to mental health. The authors refer to this as the “dual nature of religion and spirituality” (Weber & Pargament, 2014, p. 358). Nelson (2009) points to studies that correlate intrinsic religious motivation with lower levels of depression. Koenig et al. (2012) in an extensive review of 339 studies, found the majority of studies indicated a negative relationship between depression and R/S (measures used in the studies varied but were generally behavioural); however, a significant number found no correlation or a positive correlation between depression and religiosity. Despite the extensive research investigating the relationship between religion and

depression, the mixed findings suggest that further research is needed to gain a clear understanding of the effect of religion on depression. The multidimensional nature of religion may be contributing to these mixed findings; thus, further discrimination between various ways of being religious (in favour of behavioural measures of religiosity, such as frequency of worship service attendance or prayer) could provide greater insight into the link between religion and depression. An example of the complexity of this relationship is provided by Bonelli et al. (2012), who reviewed several studies that have non-typical outcomes and came to the following conclusion:

> Thus, among those with family problems, those living in Catholic countries in Europe with orthodox beliefs, couples in the Netherlands experiencing bereavement, older widowed European widows without a religious affiliation, young men from Providence Rhode Island, and psychiatric inpatients with substance abuse problems, R/S involvement appears to be associated with a greater risk of depression. (p. 5).

The literature reviewed points to the convolution of the relationship between mental health and R/S and the importance (as illustrated above) of specifying the particular population being studied, as well as providing qualifiers for the practice of religion. The authors mentioned earlier could have added to their summary the observation that, when considering religious orientation through the intrinsic/extrinsic paradigm, extrinsic religious motivation seems to be linked with a rise in depression in comparison to those whose religious motivation is intrinsic (Bonelli et al., 2012).

While most studies indicate a negative correlation between depression and R/S, the mechanisms by which this occurs are still open to question (Mosqueiro et al., 2020). For example, it may be possible that there are psychological variables that have been previously

identified as affecting depression and other aspects of mental health that may moderate the effects of religion on psychological well-being. This may be an area that merits further study.

Another area of interest when considering mediators of the influence of religion on mental health is the way that adherents of a religion use their religion to cope with the trials of life. These ways of using religion have been classified as religious coping strategies. Religious coping strategies have been studied extensively and shed light on how religion is employed and its effects on depressive symptoms (Mosqueiro et al., 2020). Pargament et al. (2011) ask a critical question when they state: " … how do we know whether religion is part of the problem or part of the solution when people encounter life crises?" (1997, p. 78). His article identifies "red flags" (that is, indicators of unhelpful religious coping strategies) that include religious apathy, self-neglect, views about God's punishment, religious passivity, anger at God and religious doubts (p. 79-81). Pargament et al. (2011) have developed a religious coping scale that categorises coping into negative and positive religious coping strategies. An example of positive coping strategies include "redefining the stressor through religion as benevolent and potentially beneficial", "searching for comfort and reassurance through God's love and care" and "searching for comfort and reassurance through the love and care of congregation, members and clergy" (Pargament et al., 2011, p. 56). Examples of negative religious coping may include "redefining the stressor as an act of the devil" or "seeking control indirectly by pleading to God for a miracle or divine intercession" (Pargament et al., 2011, p. 56). In keeping with the discussion at the beginning of this chapter, it is significant to note that some of the negative coping strategies identified by Pargament et al. (2011) can be seen to have their roots in certain fundamentalist attitudes and some religious schemata. It would not be inconceivable to extrapolate from certain attitudes to faith the influence these attitudes may have on religious coping. Furthermore,

higher scores on the Quest Scale (Batson & Schoenrade, 1991) that measures (among other things) doubt and uncertainty may indicate negative religious coping strategies. In a meta-study involving 48 research articles and representing ten different countries, the negative religious coping strategies showed a positive relationship with depression in 89% of studies. In contrast, positive coping strategies most commonly showed no significant association with depression, with 37% of studies showing a negative relationship with depression (Mosqueiro et al., 2020). Bonelli et al. (2012), in their review observe that many quantitative and qualitative studies find that participants report that religion helps them endure difficulties and stressors. However, Mosqueiro et al. (2020) suggest that spiritual struggles may be related to the negative mental health outcomes associated with higher levels of R/S. He identifies doubts and guilt as possible elements of spiritual struggle. It may be that doubts and guilt are some of the mechanisms through which R/S exert their influences on psychological well-being.

Other mechanisms through which R/S may influence depressive symptoms are social support, less destructive lifestyle habits, the benefit of a worldview that provides meaning, mindfulness-type practices and an emphasis on "relational spirituality" including the perception of God as a secure attachment figure (Mosqueiro et al., 2020, p. 10). A relational view as indicative of higher faith stages (Fowler, 1995) or religious styles (Streib, 2001), as discussed earlier in this chapter, could be seen as at least partly dependent on religious orientation (for e.g., intrinsic religiosity puts more emphasis on the relational aspect of religion than extrinsic religious orientation as discussed earlier in this chapter). Also, higher levels of fundamentalism and a *truth of texts and teachings* religious schema (or perhaps even orthodoxy) may be related to higher levels of guilt, which may influence aspects of mental health such as depression.

In summary, the majority of studies find that people who are religious tend to report lower levels of depression. However, the results are by no means unanimous. Some of the factors highlighted as significant in the current discussion are the role of religious coping strategies (both negative and positive strategies have been identified) with a positive, loving and merciful God image as helpful for mental well-being. A person's ability to use religious coping strategies may be one of the mediators of the effects of religion on well-being in general and depression in particular. Religious orientation is also significant in the relationship of R/S with well-being, with an intrinsic religious orientation (that is, religion as an end in itself rather than a means to an end) being associated with lower levels of depression when compared with extrinsic religious orientation. Spiritual struggles, including the experience of doubt and guilt, as well as demographic variables, may also have an influence on mental health outcomes. It is apparent from this discussion that future studies of the relationship between R/S and depression could benefit from not only exploring various attitudes to the practice of religion, but also the particular psychological mechanisms through which religion may exert its influence on depression.

A psychological condition closely associated with depression and which has also been extensively examined in the context of the influence of religion on mental health is anxiety.

Anxiety

Freud (1962) conceptualised religion as a form of neurosis that repressed healthy and normal drives and thus would increase anxiety. More recently, authors such as Albert Ellis have seen religion as promoting inflexibility, increasing shoulds and musts and when practised with devotion and dogmatism should be categorised as irrational and emotionally disturbed. Ellis contrasts the religious person with the emotionally healthy person who is open, flexible and tolerant (Ellis, 1980). Later in his professional career, Ellis distinguished

between various forms of religious expression and absolutism and tempered his earlier condemnation of religion (Ellis, 2000) by suggesting that it is the type of religious beliefs held, rather than religious beliefs themselves, that determine the impact of religion on emotional well-being.

Anxiety, while a complex emotion that manifests itself across a wide range of psychopathology, can be conceptualised as a collection of bodily symptoms and a sense of unease involving apprehension about the future (Barlow et al., 2018). While there are numerous specific anxiety disorders, there are generic symptoms that manifest themselves across a range of anxiety disorders (American Psychiatric American Psychiatric Association, 2013). The DASS21 (Lovibond & Lovibond, 1995) uses these generic symptoms to screen for the presence of anxiety. Some studies do investigate the relationship between a specific anxiety disorder and R/S (Abramowitz & Buchholz, 2020; Koenig et al., 2012).

The relationship between anxiety and R/S is even more complex than the relationship between R/S and depression. This is not helped by the fact that the anxiety/religion link has not been adequately researched (Shreve-Neiger & Edelsteing, 2004). Shreve-Neiger and Edelsteing review 14 studies covering various demonstrations of religiosity (both institutional and personal) and find evidence that R/S can be associated with lower anxiety, higher anxiety or there can be no relationship at all. They attribute this to possible flaws in research design and methodology as well as variance, possibly due to which aspect of religion is measured. In a more recent review, Rosmarin and Leidl (2020) point to the very mixed findings on the relationship between anxiety and R/S when R/S is defined through behavioural practices such as meeting attendance, prayer, reading the scriptures etc. For example, these authors refer to studies that link prayer with more significant anxiety. Peterman et al. (2014) found that religious attendance and belonging to a youth group correlated positively with self-reported

anxiety in adolescents. While the correlation reached statistical significance, r values were small (.08 & .07). In an oft-quoted study (Rosmarin & Leidl, 2020), Koenig et al. (1993) found a positive correlation between young adults that identified with fundamentalist Pentecostal groups and anxiety as well as exposure to religious TV and radio programs and anxiety. Studies that do find a negative correlation between anxiety and the frequency of R/S-related behaviours demonstrate a small effect size. There are also numerous studies that show no significant relationship (Rosmarin & Leidl, 2020). In light of these mixed and confusing findings, what can we conclude about the relationship between R/S and anxiety?

Koenig et al. (2001) do come to the conclusion that religious practices and church attendance are associated with lower anxiety, especially if religiousness is categorised as intrinsic rather than extrinsic. In a study conducted by Koenig et al. (1993), the relationship between anxiety and religion was studied across different age groups, different anxiety disorders and different forms of religious expression. Generally, anxiety and religion were negatively correlated, especially in the young adult cohort (18-39 yr. old age group); however, in both the group who had no religious affiliation and those who affiliated themselves with Pentecostalism (in comparison with more mainline Protestant groups), there was a significant positive correlation between anxiety and levels of religiosity. Types of religious behaviours also provided significant variance; for example, church attendance had a negative relationship with anxiety , while personal expressions of religion such as watching religious TV or engaging in prayer and bible study as mentioned above, were correlated with higher levels of anxiety, especially for the young adult age group. Koenig (2018) quotes from a larger sample of studies (299); his finding is that 49% of these studies show a lower level of anxiety for higher levels of R/S, 11% show a positive correlation between R/S and anxiety

while the remainder show no significant relationship. These findings suggest that another method of investigating the links between R/S and anxiety may be helpful.

Rosmarin and Leidl (2020) make a case for moving away from observable behaviours as a measure of R/S (due to mixed findings and low r values): "… a failure to identify positive or negative effects of S/R (R/S) behaviours on anxiety in cross-sectional and longitudinal population-based investigations clearly suggests, at a minimum, that S/R behaviours are a poor predictor of anxiety symptoms" (p. 46). Some explanations given for the mixed results and small correlations include the tendency for individuals in times of emotional distress to engage in R/S behaviours as a way of managing stressful life circumstances, the stress that comes from social and spiritual pressures to live up to certain standards present in a particular religious system, the buffering effect of hope, optimism and other positive emotions and the social support that a religious setting can provide (Rosmarin & Leidl, 2020). It could also be that the positive and negative effects cancel each other out, possibly explaining why numerous studies show low or no correlation between religious behaviours and anxiety (Rosmarin & Leidl, 2020). Koenig et al. (2012) suggest possible factors to consider when seeking to answer the question regarding whether "religion leads to anxiety or whether anxiety leads to religion" (p. 205). These factors may include age, race, gender or cultural influences.

However, Rosmarin and Leidl (2020) suggest another explanation for the mixed results in anxiety and R/S studies which are directly relevant to the current research. They suggest that "cognitive and emotional facets of S/R (R/S)" (Rosmarin & Leidl, 2020, p. 48) are a better predictor of anxiety than behavioural measures and cite research showing the relationship between a benevolent view of God, secure attachment to God and generally a loving, positive picture of God and lower levels of anxiety. Koenig et al. (2001), Bergin (1983)

and Baker and Gorsuch (1982) utilised the intrinsic/extrinsic distinction when evaluating mental health and anxiety outcomes, which is directly related to Rosmarin and Leidl's (2020) "cognitive and emotional facets of S/R" (p.48), especially in the area of motivation to practice religion. The conclusion of Rosmarin and Leidl is: "Among Protestants, believers with intrinsic S/R motivation appear to experience less anxiety, whereas extrinsic motivation predicts greater levels of anxiety" (p. 52). Flannelly et al. (2010) express their surprise at the few studies examining the relationship between beliefs and mental health; recently, more studies have examined this vital relationship.

Flannelly et al. (2010) cite studies to show that lower anxiety symptoms are associated with a belief in a loving and supportive God rather than one who is punishing. Interestingly, Galek et al. (2008) report that belief in human nature as evil is correlated with higher anxiety levels. Rosmarin and Leidl (2020) suggest that R/S may help in learning to tolerate a lack of control; "Specifically, trust in a loving and supportive God seems to be an adaptive cognitive schema that supports greater acceptance and tolerance of uncertainty, and thereby predicts less worry" (p. 50).

Ellison et al. (2009) investigated two significant and widespread beliefs in the Christian religion- belief in the afterlife and the belief in the sinfulness of humanity. While belief in the afterlife was negatively correlated with anxiety and positively associated with tranquillity, there was a small positive association between anxiety and a belief in human sinfulness. Ellison et al. (2009) suggest that the 'shadow side' of religion warrants further study and that this may include areas such as the effects of chronic doubt and other spiritual struggles.

A related area that has received far less attention is the association between stress and R/S. Stress can be seen in terms of stressful life events (Ellison et al., 2009) or the

reaction one has to those events. This makes it somewhat difficult to distinguish between the terms stress and anxiety, as they can both be perceived as the reaction to danger, real or perceived. The discussion will now turn to the definition of stress and previous research on the relationship between stress and various facets of psychological health.

Stress

In the manual for the DASS21 (Lovibond & Lovibond, 1995), stress is defined as " … a persistent state of over-arousal which reflects continuing difficulty in meeting taxing life demands" (p. 33). The scale's authors concede that there is an overlap between the measurement of anxiety and stress but argue that the scale does differentiate enough between these two terms to be useful in measuring reactions to particular life events. The epistemology of anxiety symptoms can be much more complex as these symptoms do not necessarily reflect a reaction to a recent or ongoing life event and thus, this would be one of the main discriminating features between stress and anxiety.

Several studies have shown a negative relationship between religion and stress (Clements & Ermakova, 2012; Koenig et al., 2012). Koenig et al. (2012) outline the various studies conducted internationally that indicate that religion is an important coping mechanism for dealing with stress. However, what is also significant are the specific mechanisms that mediate the relationship between stress and religion. Clements and Ermakova (2012) identified surrender to God as a significant element, describing it as an indicator of intrinsic religiosity. As already mentioned, there is considerable evidence supporting the view that intrinsic religiosity is associated with lower levels of depression. This adds to the argument already advanced, that cognitive discriminators in the practice of religion should be considered when studying the relationship between R/S and the various aspects of psychological well-being.

McClintock (2019), in his review of spirituality and stress, details a number of studies that suggest religion may assist in reducing a stress response to a potentially stressful event. Biological markers that discriminate between the religious and non-religious have also been identified; these include reduced cortisol, blood pressure and heart rate, among others (McClintock, 2019). McClintock (2019) also found through the use of *f*MRI scans that intrinsic spirituality (as measured by the use of the Intrinsic Spirituality Scale) is associated with deactivation in several brain areas, including the hippocampus, the orbitofrontal cortex and ventromedial prefrontal cortex, as well as the brain stem and thalamus. These areas of the brain are all involved in determining the body's response to stress. It appears that despite the controversy regarding the intrinsic/extrinsic religious orientation construct as explained earlier in this chapter, the concept of intrinsic religiosity captures something unique about the practice of religion.

Clements and Ermakova (2012) point to research that suggests religion may reduce the number of stressors by encouraging more proactive and positive social behaviours, discouraging practices that create extra stress (excessive use of alcohol, extra-marital affairs etc.) and avoiding debt. As well as reducing stressors, religion may also influence how stressors are perceived, which influences physiological responses to stress (Clements & Ermakova, 2012). The way stressors are perceived could relate to the way a person's religion is held (as indicated by such factors as religious orientation variables, for example), as well as the presence of other intra-psychological variables that interact with the influence of religion. A number of these (such as resilience, self-efficacy and hope) have been identified as affecting psychological well-being.

The final element of psychological well-being that will be introduced is vitality. Together with the other elements of psychological health reviewed above, the inclusion of

vitality provides a comprehensive foundation by which to measure the effects of various ways of being religious. This element is worth considering as emotional well-being should not be seen as just the absence of discomfort, a mistake that has too often been made (Huppert & So, 2013; Ryff, 1995). Ryff (1995) suggests the following six dimensions of psychological well-being: self-acceptance, positive relations with other people, autonomy, environmental mastery, purpose in life and personal growth. The descriptors used below for vitality show how this construct captures vital elements of psychological well-being.

Vitality

Measures of psychological well-being, which in the past have often focused on the absence of specific mental illnesses such as depression or anxiety, have more recently included measures of positive affect (Stewart, Ware, et al., 1992). Measuring energy and/or vitality as part of an assessment of psychological or emotional well-being provides a broader picture of psychological health. A well-known large-scale study to measure functioning and well-being, The Medical Outcomes Study Approach (Stewart & Ware, 1992) included an energy/fatigue subscale based on a previous measure of vitality (see Ware et al., 1979) for the measurement of physical and psychological well-being (Stewart, Hays, et al., 1992).

Ryan and Frederick (1997) define vitality as "…a specific psychological experience of possessing enthusiasm and spirit…" (p. 530) as well as "…a reflection of both organismic and psychological wellness…" (p. 530). These authors also make the significant distinction between vitality and simply being active or alert; rather, vitality is a subjective state of an enthusiastic attitude towards life that significantly impacts an overall sense of well-being and yet, is not to be simplified by equating it with stand-alone descriptions such as purpose or happiness. Vitality is a more complex construct. It is also characterised by a sense of control, autonomy and self-actualisation (Ryan & Frederick, 1997). This understanding of vitality is not

related to objective measures of success. Ryan and Frederick draw on Carl Rogers' description of the 'fully functioning' person to help describe the subjective experience of vitality that is not so much nervous energy as it is an internalised sense of control, purpose and integration leading to calm and controlled energy to invest, participate and contribute to society. "Subjective vitality does not, therefore, refer to just any energy, but rather to energy felt to be one's own" (Ryan & Frederick, 1997, p. 536). This distinction is significant as various states of anxiety can also contain a lot of energy.

Another way to think about vitality is in terms of the psychic energy available; not for the purpose of pleasing others, but with the intent of being able to be one's own person (Ryan & Frederick, 1997). This corresponds with the distinction made between external and intrinsic motivation for behaviour (Ryan, 1995) as intrinsic motivation is more about self-actualisation as a driving force in contrast to being motivated by a need for the acceptance of others. Here it is significant to mention the distinction that the psychology of religion has made between extrinsic and intrinsic religiosity (Allport & Ross, 1967). While intrinsic religiosity and intrinsic motivation are not exactly the same thing in the discipline of psychology, religious orientation (the intrinsic/extrinsic distinction made by Alport and explained earlier in this chapter) has often been conceptualised as a motivation system for religious behaviours where intrinsic religion is an internalised motivation system. Vitality is also an internalised driving force.

Vitality is influenced by psychological and somatic factors, including stressors related to one's physical condition or a specific illness. How these factors affect a person's vitality may be influenced by the meaning that is associated with adverse health events (Ryan & Frederick, 1997). The attribution of meaning may be affected by spiritual beliefs including one's "God Concept" & "God Image" (Hoffman, 2005, p. 133).

Further evidence of the significance of the God image (the way a person views God) was provided in a study conducted by Costa et al. (2016), who found that while seeing God as controlling was positively related to need frustration and depression, picturing God as supporting personal autonomy was linked with need satisfaction and higher levels of vitality. God image is directly related to the constructs we have reviewed earlier, such as fundamentalism, intrinsic/extrinsic religious orientation, quest religious orientation and orthodoxy. Thus these constructs could be expected to be associated with levels of vitality.

The literature review indicated a scarcity of studies examining the connection between diverse attitudes and motivations for religious practices and vitality as a component of overall psychological well-being. This is an area for further research in order to understand better the relationship between faith and emotional/psychological well-being.

The discussion will now move to five intrapsychic qualities previously shown to be associated with emotional well-being or mental health, the first of these being resilience.

Resilience

Much of the research on resilience was triggered by an interest in how psychopathology does (and even more importantly, how it does not) develop in children growing up in high-risk conditions. Studies showed no direct linear relationship between risk factors such as poverty or mental illness in a parent or even a disruptive family environment and behavioural problems in children (see Lepore & Revenson, 2006). Judith Herman, a trauma specialist, found that resilience influences how people react to stressful events and lowers the chance of developing PTSD (cited in Reivich & Shatte, 2002). These findings have motivated further research on the quality of resilience.

Understandings of resilience have developed in the last two decades; this has resulted in the recognition of several domains to which this construct can be applied and various definitions of resilience (Smith et al., 2012; Tusaie & Dyer, 2004). In its basic meaning, resilience is the ability to 'bounce back' after a stressful event. It is likened to an object that returns to its original shape after pressure has been applied. Ramsey (2012) provides a more inclusive definition, drawing on the work of Lepore and Revenson: " … resiliency is understood inclusively as the tendency to resist, recover from, and be reconfigured by serious life challenges ... " (p.132). Recent conceptual models of resilience emphasise the interaction of a number of personal and environmental factors which may be conceptualised in a social-ecological model (Lepore & Revenson, 2006). The specific factors that have been identified that may have relevance in studying the association between resilience and R/S include optimism, environments that encourage healthy development, environments that assist in the development of physical and mental health and environments that encourage social support.

A helpful distinction between varying definitions of resilience made in the literature, is the ability to return to normal functioning after a stressful event versus functioning more successfully after a stressful event (Smith et al., 2012). Carver (1998) outlines four possible responses to an adverse event; succumbing, survival with impairment, resilience (which in Carver's model equates to recovery and return to previous levels of functioning) and thriving. Thus resilience is reserved to denote the return to homeostasis and thriving is used to describe a higher level of functioning after adversity. Lepore and Revenson (2006) refer to something similar when they distinguish between three types of resilience- recovery, resistance and reconfiguration. Part of this reconfiguration can be what Seidmahmoodi et al.

(2011) refer to as post-traumatic growth, evidenced by such things as a new and enhanced ability to appreciate life, a re-ordering of priorities and growth in one's spiritual journey.

It is important to see resilience as not only related to how one deals with a traumatic event. Reivich and Shatte (2002) see resilience as not just the ability to bounce back or thrive after trauma but as an essential quality to enrich one's life, whether or not trauma has occurred. This is referred to as 'reaching out' (p. 26) and allows the person to look for new opportunities, to expand, enrich and deepen their experience of life. An aspect of this that directly relates to religious faith is the importance of finding meaning and purpose. This is particularly relevant in the final stages of life.

A fertile ground for the examination of spirituality and resilience is gerontology. Ramsey (2012) points out that the need to make meaning is more poignant as one enters the later years of life. Spirituality becomes more and more important as physical and social losses increase. Ramsey includes in this quest for meaning later in life, the need to ask honest and difficult questions. Referring back to the discussion on the varying lenses through which faith can be examined, it becomes clear that certain attitudes to religion lend themselves more easily to this type of questioning, which in turn can result in the reconfiguration and strengthening of faith. Ramsey and Blieszner (2000) conducted a qualitative study that revealed a complex and multi-dimensional view of spirituality that evolved to deal with life's realities, existential dilemmas and spiritual questions. Ramsey (2012) refers to: " … the courageous act of raising honest questions, naming the harsher realities of life … " (p. 136). While spiritual community and the rituals and traditions that these communities hold are vital to many older adults, this must not be seen as 'blind faith' or an acceptance of all that the community advocates or holds dear. Ramsey (2012) refers to this as the "balance between attachment and individuation" (p. 141).

Further to this notion that the faith of older adults is not homogenous, Faigin and Pargament (2011) point out that religion is not necessarily a positive force in the lives of older people and that negative religious coping strategies (for example, questionings God's love for them or attributing their struggles to the work of the devil in their lives) correlate with lower quality of life, lower physical functioning and increased depression. Positive and negative religious coping (which influences resilience) is directly related to attitudes towards a person's religion which in turn will manifest itself in measures such as religious orientation (intrinsic, extrinsic and quest), fundamentalism and orthodoxy.

Calhoun et al. (2000), in a study of the correlations between post-traumatic growth (one aspect of resilience), quest religious orientation and cognitive processing, found a significant positive relationship between the items on the Quest Scale that were indicative of openness to change and post-traumatic growth; this result supports the theoretical notion that faith that is more complex and fluid is more likely to be able to weather the storms of life. This review of the literature identified the relationship between religious questioning and openness to change and resilience as an area that merits further investigation.

Various studies have linked resilience to better mental health outcomes; Anderson et al. (2020) found that in those supporting relatives with traumatic brain injury, higher levels of resilience predicted more positive affect and better mental health, while Campbell-Sills et al. (2006) found that higher levels of resilience predicted lower levels of psychiatric symptoms even when there were high levels of childhood emotional neglect. In a study of 678 nursing students in Hong Kong, Chow et al. (2018) found a moderate positive relationship between resilience and well-being. Wu (2011) found that resilience had a buffering effect on the impact of depression for those that had been traumatised as the result of a criminal event. In a study conducted during the recent Covid-19 pandemic, resilience was found to have a

protective effect on symptoms of depression, anxiety and stress with a group of nurses (n = 600) in Taiwan. These studies provide examples of convincing evidence that higher levels of resilience, in a variety of stressful situations, is associated with better mental health outcomes as measured by a number of different indicators of psychological well-being. Not only has the relationship between resilience and psychological well-being been established, there is also evidence of the influence of religion on resilience.

Pargament and Cummings (2010) suggest that religion contributes to four types of resilience: meaning-related resilience (religion helps in the development of meaning systems), emotional resilience (religion is often related to lower levels of negative affect), relational resilience (religion encourages pro-social activities such as church attendance and participation in a religious community) and religious resilience (evidence seems to suggest that the spiritual experience itself is resilient to life's tragedies). Seidmahmoodi et al. (2011) found that in their sample of Iranian university students, intrinsic religious orientation predicted posttraumatic growth. They postulate that as intrinsic religiosity has been correlated negatively with stress, it is not surprising that intrinsic expressions of religion may result in posttraumatic growth. Not only are there different types of resilience that religion appears to contribute to, the particular attitude to the practice of religion (as expressed for example in the intrinsic/extrinsic religious orientation paradigm) also seems to make a difference to how religion affects resilience.

Closely related to the mediating influence of resilience on stress is the concept of self-efficacy. Self-efficacy may also be useful in understanding the pathways through which religion influences, either positively or negatively, emotional well-being.

Self-efficacy

The concept of self-efficacy is an essential aspect of Albert Bandura's social-cognitive theory. Bandura sees self-efficacy not only as the expectation that an adverse circumstance will be negotiated successfully (outcome expectancies), but a belief in one's ability to perform certain tasks and thus influence the outcome of an event. This understanding of self-efficacy is distinguishable from the quality of hope, inasmuch as hope does not require a sense of "personal mastery"; but "… perceived self-efficacy refers to personal action control or agency" (Scholz et al., 2002, p. 242). Bandura believes that people can exert at least some control over their behaviour as a key pathway to translate personal agency (Bandura, 2001). Scholz et al. (2002) describe self-efficacy as including optimism and self-confidence that one can respond positively to life's challenges and demands. While self-efficacy has often been seen to be dependent on the particular context (i.e. one can have high self-efficacy in one context but low in another), it has also been suggested that there is a generalised self-efficacy that is pervasive and thus is applied in a variety of contexts (Schwarzer et al., 1997). While there is no general agreement on the idea of generalised self-efficacy (see Scholz et al., 2002), it is significant to note that generalised self-efficacy does appear to be universal and not culture-specific, although there are differences between levels of generalised self-efficacy across cultures (Scholz et al., 2002). Self-efficacy then, is the self-perception that a person can handle what comes their way, that they possess agency over their direction through life or through a particular life circumstance. It can be generalised (that is, trait-like) or situation-specific and may be different depending on context. Given this description of self-efficacy, it is not surprising that self-efficacy has been associated with a number of measures of psychological well-being.

Higher levels of self-efficacy have been linked with lower levels of depression, anxiety and helplessness as well as a strong sense of confidence (Scholz et al., 2002). Maddux and Meier (1995) reviewed a number of studies that link low-self efficacy expectations with depression, as well as suggesting that low self-efficacy may create a general psychological vulnerability that may manifest itself in either depression or anxiety. Maddux and Meier (1995) also found evidence to suggest that depression is more likely when high outcome expectancies are linked with low self-efficacy; this group of people believe that there is a way of achieving their goals, but also believe they are not capable of achieving those goals. Williams (1995) outlines a self-efficacy theory of anxiety that suggests that it is the belief that people cannot cope with either threats or scary thoughts that bring on anxiety; an example of this are the studies Williams cites that, in the treatment of phobias, there is a relationship between levels of self-efficacy and the ability to face a particular phobia. Muris et al. (2011) in a sample of non-clinical adolescents, found that self-efficacy was a predictor of affect disturbance. Utilising a variety of elements of well-being, research has shown the benefits of higher levels of self-efficacy.

A related concept to self-efficacy that has received some attention is 'locus of control' and its relationship with being religious (Ryan & Francis, 2012). As the perception that a person has the power to affect an outcome and the ability to harness that power comprise the essence of self-efficacy, self-efficacy has considerable theoretical overlap with the idea of an internal locus of control. Ryan and Francis (2012) found that an internal locus of control mediated the relationship between awareness of God and psychological health.

Another psychological variable that has been associated with both religion and emotional well-being is guilt and its companion, shame.

Guilt and Shame

A frequent criticism of religion is that it results in unhealthy amounts of guilt and can leave its adherents with a lifelong sense of shame (Ellis, 1960). Ellis goes as far as to assert that guilt is never healthy and that it leads to both neuroticism and shame. The constructs of guilt and shame have a long history in Freudian and Neo-Freudian thinking (Friedman, 1999; Tangney & Dearing, 2002) and have been linked to various manifestations of psychopathology. Negotiating the conflicting desires around the Oedipal stage of psychosexual development as well as the presence of the very active and ever-present superego is likely to produce guilt. The developmental psychologist, Erik Erikson, saw shame and doubt as potentially emerging in early childhood (Erikson, 1965; Friedman, 1999). More recently, Helen Lewis has challenged some of the assumptions of psychoanalysis, which emphasised guilt rather than shame, believing that both have a role to play in the development of psychopathology (Lewis, 1987).

Are Guilt and Shame the Same?

Guilt and shame have been defined in a variety of ways that seek to capture the various meanings of what have been classified as moral and self-conscious emotions (Tangney & Dearing, 2002). For example, it has been suggested that guilt is based on an awareness of one's moral guide and the knowledge that it has been violated (Faiver et al., 2000). Shame and guilt are also seen as self-conscious emotions as "the self evaluates the self" (Tangney & Dearing, 2002, p. 2). Wong and Tsai (2007) drawing on the work of H.B. Lewis view guilt and shame as emotions that are associated with evaluation by either others or the self; a sense that we have not met the expectations of others or ourselves or possibly both. Tangney (1990) states that a sense of guilt often involves hurt to another; however, he is keen to differentiate between guilt that a certain behaviour is wrong and the shame that is

more pervasive and global. Shame has its focus on the entire self rather than just a particular behaviour. Emotion researchers have also differentiated between shame and guilt by viewing guilt as the result of self-evaluation and shame as being the result of being evaluated by others. In this view, guilt has an internal orientation, and shame has an external focus. Shame, then, involves stable and global attributions (i.e. *I am bad,* rather than *I did a bad thing*) rather than the more temporary attributions prompted by guilt (Wong & Tsai, 2007).

It is important not to oversimplify this distinction by suggesting that guilt is always healthy and only shame is psychologically damaging. A number of researchers working in this area agree that there needs to be a distinction between helpful and inappropriate and neurotic guilt (see Lewis, 1987; Narramore, 1974; van Saane et al., 2005; Watson et al., 1988). Guilt that makes us more sensitive to others and avoids a purely self-centred approach to life must be distinguished from guilt that comes from feeling that one's actions are never enough, no matter the circumstances. This could be likened to what Jones and Kugler (1993) refer to as trait guilt, a pervasive and enduring type of guilt, and distinguishable from state guilt. Evidence (including the fact that guilt is part of the symptom list of several psychological disorders in the DSM) shows that guilt (not only shame) is linked to psychopathology (Faiver et al., 2000).

The Effects of Guilt and Shame

Not all researchers agree that guilt is necessarily related to psychopathology (Tangney & Dearing, 2002). Tangney and Dearing (2002) comment on the lack of agreement on the role of guilt in producing psychological distress, while there is general consensus among researchers on the damaging effects of shame. Tangney and Dearing also point out the importance of clarification on the definition of guilt and raise the question of whether there is 'maladaptive guilt' (p. 113). Albertsen et al. (2006) distinguish between 'shame-free guilt'

(where no negative evaluation of the self has been made) and interpersonal guilt that is out of proportion to the act that has been committed, leading to psychological consequences that are even more damaging than those associated with shame, including conditions such as anxiety and depression. There are also correlations between this type of interpersonal guilt and personality characteristics such as pessimism, introversion, interpersonal sensitivity and neuroticism. Interpersonal guilt is described as stemming "… from one's belief that he or she has harmed or may harm another person. It activates natural empathy for others that prompts people to make reparation and avoid harming others in the future" (Albertsen et al., 2006, p. 68). Albertson et al. go on to state that while in and of itself this type of guilt can be seen as helpful to interpersonal relationships and thus to well-being, it becomes problematic when it is out of proportion with the events that have occurred and is irrational.

Tangney and Dearing (2002) contend that if guilt is conceptualised as being about specific behaviours rather than global, internal and stable attributions, it may well be adaptive. Guilt then, according to Tangney and Dearing, is a " … a hopeful, future-oriented moral-emotional experience. Thus a tendency toward 'shame-free guilt' should be unrelated to psychological symptoms" (Tangney & Dearing, 2002, p. 119). Empirical studies, while consistently pointing out the relationship between shame, psychological distress and maladjustment, yield findings that are more mixed regarding the relationship between guilt and various forms of psychopathology (Tangney & Dearing, 2002). In support of Tangney and Dearing, Fergus et al. (2010) contend that guilt-proneness only relates to psychopathology when combined with shame-proneness and that when shame is controlled for, no significant correlation remains. Their study correlating shame and guilt with anxiety symptoms showed the significant role of shame but not shame-free guilt.

Harder and Zalma (1990) assert that differentiating between these two emotions (which even conceptually share considerable overlap) is a difficult task. Their study found little difference between how guilt and shame were associated with depression. However, Tangney and Dearing (2002) came to the conclusion that while shame was very significant in depression, guilt was not. There are at least some studies that suggest that guilt may correlate with lower levels of depression (see Watson et al., 1988). Friedman (1999) concluded from his study measuring the relationship between personality disorders and shame and guilt that while the avoidant, schizoid and paranoid personalities showed a greater involvement with shame than guilt, this was not true for the other personality disorders. Guilt has been implicated with influencing the amount of psychological distress after bereavement (Wagner et al., 2021). Wagner et al. conducted a study to examine the effects of guilt on those who had lost somebody through suicide; the results of their study were consistent with previous research and found that guilt was a predictor of depression, as well as a moderator between time elapsed since the loss and depression. LeBlanc et al. (2020), when examining the relationship between bereavement and depression, found evidence to suggest that shame rather than guilt may predict depression in the bereaved, except where guilt levels were high or shame levels were low.

Tangney and Dearing (2002) seek to reconcile the different outcomes of empirical studies not only by suggesting that the way guilt and shame are both defined and measured will determine what role guilt plays, but also that it is the shame-based elements of guilt that make it maladaptive; the authors describe this as "guilt with *an overlay of shame* (italics original)" (p. 122).

From the brief overview of the psychological effects of guilt and shame and the mixed results of the studies regarding associations between guilt and psychological health, it is

apparent that in the area of guilt, more research is needed in order to determine the ways in which guilt is adaptive and the ways in which it detrimental to mental well-being. As religion has often been held responsible for producing guilt, the discussion will now examine the association between guilt and religion.

Religion and Guilt

There is some evidence (and some theoretical basis) to suggest that religion may produce higher levels of guilt in those who hold Christian faith than those who do not; theological propositions around sin, eternal damnation or eternal life and behavioural expectations in the areas of ethics and morality combined with social expectations of how people of faith should behave would lead researchers to suspect higher levels of guilt amongst the more religious.

Watson et al. (1987) point out the challenges in assessing guilt and other aspects of self-functioning in religious people as the scales that are employed come from a humanistic perspective, while religious people operate from a theistic worldview. This can result in reactions to language that is used that may not necessarily provide an accurate picture of self-functioning. Watson et al. (1988) highlight the trend in psychological literature to move toward higher levels of antipathy towards the idea of sin. In Christian theology, sin and guilt are intertwined, and one cannot be understood without the other. Argyle and Delin (1965) found a correlation of 0.30 between church attendance and guilt (true only for Protestant females). Argyle and Beit-Hallahmi (2013) also assert that Protestants are more likely to experience guilt than Catholics and that this guilt is intro-punitive, representing anger that is directed inward. It is important to note that the studies quoted by these authors are not recent. Albertsen et al. (2006) found that Catholics suffered from higher levels of interpersonal guilt than Protestants, but that Protestants carried more interpersonal guilt

than those who did not affiliate as religious. The overall finding of the above study was that religion was associated with higher levels of interpersonal guilt. However, it is important not to draw broad conclusions from the studies quoted as location as well as characteristics of the participant groups may have influenced the results. It not helpful to assume uniformity in the way Catholics and Protestants practice their faith in different countries, eras and cultures.

Gartner et al. (1991), in a review of over 200 studies, found that while low levels of religiosity are associated with higher levels of impulsive and often destructive behaviours, higher levels of religious commitment show some correlation with disorders characterised by over-control. Excessive or inappropriate guilt could be described as a disorder of over-control. However, Tangney and Dearing (2002) assert that religious background has little influence on propensities to experience either guilt or shame. These authors do, however, acknowledge that they have only studied expressions of mainstream religious groups and that degrees of orthodoxy may be related to higher levels of guilt or that religious and cultural influences may interact and thus produce more significant variation. Peterman et al. (2014) found that guilt was a mediator for the positive (significant but small) correlation between belonging to a youth group, service participation for mid-adolescents and increased anxiety. Luyten et al. (1998) in their study found no association between shame and religion but did find that religion correlated positively with guilt. However, this particular study suggests that the guilt experienced by these subjects may be adaptive guilt, possibly leading to positive outcomes such as increased empathy.

Van Cappellen et al. (2016) comment that while some aspects of R/S have been studied in an endeavour to understand how R/S exerts its positive influence on well-being, positive emotions have not been. As guilt and shame are emotions that are generally viewed

as negative, the investigation of these positive emotions as influencing religion's effect on well-being is worth further consideration.

Guilt and Shame and Religious Orientation

Another area of research that has received some attention is the relationship between guilt, shame and religious orientation. Baker and Gorsuch (1982) found that neither extrinsic nor intrinsic religiosity correlated with guilt. Hood (1992) suggests that extrinsic religion with its more "punitive and vindictive God constructs" (p. 112) would be expected to produce more guilt, however Hood reports that this intuitive notion has not received empirical support. He cites abundant evidence that extrinsic religious orientation negatively correlates with guilt. Batson et al. (1993), in their review of studies examining the correlation between seven conceptions of mental health and measures of intrinsic and extrinsic religiosity, found that in the measure entitled 'freedom from worry and guilt', there were very limited studies measuring guilt and thus no real conclusions could be drawn. Batson et al. suggest, based on very limited evidence, that there may be a positive relationship between intrinsic religiosity and guilt. Ryan and Francis (2012) however, in their Australian study, found that certain aspects of religious functioning were associated with either external or internal locus of control beliefs. An aspect of the Spiritual Assessment Inventory used by Ryan and Francis was a measure of instability, characterised by a fear of punishment and abandonment, resulting in anxiety linked to guilt and shame. The instability measure used was mediated by external locus of control beliefs which were associated with lower levels of psychological health. It could be argued that extrinsic religiosity represents external locus of control beliefs while intrinsic religiosity is motivated by internal locus of control beliefs. Maltby (2005) refers to the "inconsistent findings" regarding the relationship between religious orientation and guilt (p. 79).

It can be seen from the above discussion that the relationships between guilt and shame and between guilt, shame and religion, warrant further research. Lacerenza et al. (2020) suggest that trait guilt, which he defines as the tendency to respond to situations by feeling guilt (in contrast to state guilt which is the level of guilt a person feels at a particular point in time) needs further investigation. The literature reviewed on the emotions of guilt and shame raises questions regarding the constructs of shame and guilt and whether they are significantly different in their relationship with various aspects of well-being, whether one of these emotions is more harmful to psychological health than the other and whether various ways of understanding and holding faith influence the relationship with guilt and shame.

The discussion will now turn to another psychological characteristic linked to psychological health, hope.

Hope

Snyder et al. (1991) suggest that "…hope appears to be a potentially useful construct for exploring health-related matters" (p.583). If this is so, exploring hope when looking at the relationship between R/S and emotional well-being is warranted. Snyder (1995) characterises hope as consisting of goal-directed cognitions that are both about agency and pathways; that is, the hopeful person believes that they have the will to fulfil their goals and the necessary pathways to allow them to achieve their goals. These goals are not limited by life's circumstances, where the assumption is that hope is necessary only when life is not good; Snyder (2002) sees goals as not just having a repair function but also inclusive of both maintenance and enhancement. Snyder's hope theory came from a sense that previous descriptions of hope were too limited and failed to capture all the necessary dimensions of this construct (Snyder et al., 2002).

The person high in hope is characterised by thoughts about how to pursue goals, the possibility of doing such and the belief that there are ways of achieving those goals within the person's reach. Goals, pathways and agency are crucial to understanding this description of hope (Snyder, 2002). People high on hope are more flexible in their thinking regarding how goals can be achieved; agency thinking provides the motivation to find an alternate path if one appears to be blocked (Snyder, 2002).

Hope as a construct then (as defined by Snyder and colleagues) is closely related to optimism and self-efficacy but is distinguished by emphasising both agency and pathways. While optimism is a description of a generalised expectation that positive events will occur, hope has an emphasis on both the individual and their particular actions that will make positive events happen (Arnau et al., 2007). Hope is also conceptualised as a character trait consistent over time (Snyder et al., 1991) as well as a state of being at a particular point in time. Both the state and trait perspectives are helpful (Snyder et al., 1996). Snyder (2002) is keen to stress that while this model of hope is primarily cognitive, emotions are not unimportant as the hopeful person will exhibit a different set of emotions compared to somebody whose way of thinking about life is less hopeful. Believing that goals can be achieved leads to positive emotions.

Preceding a discussion on previous studies measuring the relationship between hope and psychological health, it is important to distinguish between self-efficacy and hope, as these constructs are somewhat similar. According to Snyder (2002), both theories emphasise the importance of goals in motivating behaviour. However, self-efficacy is seen as the perception that a person can adequately handle a specific situation. Snyder attributes this understanding to Bandura (1997, cited in Snyder, 2002); significantly, it has been recognised by some adherents of self-efficacy theory that there may be a generalised self-efficacy

(Schwarzer et al., 1997). Self-efficacy, then, can be expressed as the individual's perceived ability to perform or be competent, but it does not include the expectancy of a particular outcome (Arnau et al., 2007). Snyder et al. (2002) distinguish between self-efficacy and hope by seeing self-efficacy as a belief that a person *can* perform a specific action, while in hope, there is a belief that the person *will perform* the action. Snyder et al. (2002) also point out that in Bandura's self-efficacy emotions are not considered, while hope brings certain emotions that result from hopeful thoughts. If, indeed, hope engenders an emotional response, it is reasonable to expect that hope will influence psychological well-being.

Numerous studies attest to the relationship between hope and measures of psychological health such as dysphoria, suicidal ideation, and depression, as well as higher perceptions of self-worth in children as well as adults (Arnau et al., 2007; Chang, 2003; Chang & Desimone, 2001; Snyder, 2000). Hope has also been linked to higher academic performance, better athletic performance and better physical health (Snyder, 2002). In a longitudinal study of adolescents conducted by Ciarrochi et al. (2015), hope was found to be predictive of increased positive affect.

As Snyder's hope theory emphasises the equal importance of both agency and pathways, it would be reasonable to assume that both of these elements would contribute to greater levels of psychological adjustment. However, much of the research on the relationship between hope and elements of emotional well-being does not distinguish between the contribution of agency and the contribution of pathways thinking (Chang, 2003).

In reference to the association between religion and hope, Maltby and Hill (2008) suggest that the Christian belief in Jesus as the mediator during God's judgment, combined with the centrality of the doctrine of the resurrection, "foster a sense of hope and optimism" (p.132). Bennett (2011) suggests that religion produces optimism through providing a

meaning system, providing hope that justice does and will exist and that there is a life beyond this one. Berthold and Ruch (2014) found a significant difference in the hope scores of religiously affiliated individuals who practised their religion versus those who were religiously affiliated but did not practice their religion or those who identified as non-religious. While it is theoretically consistent with Christian theology to expect that the practice of faith would increase hope through the teaching of specific doctrines, it is important to note that in this review of literature, very few studies were found that examined the link between religion and hope.

Conclusions Drawn from the Overview of Emotional Well-Being

While numerous studies have been conducted to examine the relationship between religion and various facets of psychological well-being, not everything is clear in this complex relationship. There appear to be limitations with using the presence and frequency of religious behaviours as a measure of religiosity; this is especially so in the relationship between anxiety and well-being. Fewer studies have been conducted examining the relationship between religion and well-being using religious orientation or other measures of varying dispositions towards religious belief and practice and thus more research is still required regarding the influence of religion when examined through the lens of varying faith frameworks. This avenue of research will assist in strengthening the understanding of the relationship between Christian faith and psychological well-being.

To date, there has also been less research examining the specific mechanisms through which religion exerts its influence on emotional health, whether that be through positive emotions or other intrapsychic qualities. The lack of empirical studies linking hope and religion is an example. The role of possible mediating variables between religion and emotional health warrants further investigation.

There is also a case to be made for using specific elements of well-being as outcome measures when assessing the effects of R/S as this avoids the ambiguity involved in understanding and defining what constitutes emotional and/or psychological well-being.

The review of the relevant literature reveals the need for further research regarding guilt (and in particular trait guilt) and shame, their differentiation and their individual effects on psychological health.

Conclusion to Literature Review and Identification of Areas for Further Research

The review of literature conducted for this study revealed that despite the huge growth in the psychology of religion in the last fifty years and the multitude of studies examining the relationship between religion and psychological well-being and/or emotional health, there are still areas that require greater clarity. While the majority of evidence points towards the beneficial nature of religion for psychological well-being in general and emotional well-being in particular, the verdict by previous researchers is by no means unanimous. This may partly be explained by the multi-dimensional nature of religious phenomena as well as varying understandings of emotional well-being and psychological health.

Measures of religious orientation seek to distinguish between different ways of practising R/S; these measures, while the subject of vigorous debate in the literature, continue to be used and still yield helpful results in the endeavour to understand the complexities of the religious experience and the implications for psychological health. Intrinsic/extrinsic and quest religious orientations are an attempt to nuance the discussion and, combined with constructs such as fundamentalism and orthodoxy, can only aid in furthering the understanding of the effects of religion on well-being. No examination of the nature of faith would be complete without a developmental context for such a discussion as

sufficient evidence shows that individual religious faith is open to change. Some theologians and psychologists have argued for an understanding of faith that progresses from the literal to the symbolic, from the concrete to the abstract and from the unchangeable and rigid to the ever-growing, developing and changing faith in the Divine. This type of faith may include both doubt and struggle and has been previously described as a more mature faith; current terminology in the psychology of religion avoids this value-laden term preferring for example, to refer to various styles of religion (Streib, 2001). The challenge in studying religion and faith has not been limited to recognising the multi-dimensional nature of religious practice, but also how best to measure religion.

Religion has often been assessed in terms of the presence and frequency of particular behaviours seen to be religious, such as praying, studying scripture and attending religious services. When studying the relationship between R/S and psychological well-being, there has been less investigation of religion when classified according to varying attitudes to religion as expressed through constructs such as religious orientation or other attitudinal faith frameworks.

One of the other aspects of the R/S and well-being relationship that has received limited attention are the specific mechanisms by which religion, in its varying expressions, exerts its influence. Guilt and shame are notable examples, as both have been associated with religion by both psychology and psychotherapy. The question that arises is whether or not different ways of being religious might trigger psychological variables that in turn, affect aspects of emotional health.

The review of the literature suggests that despite the large volume of studies conducted that examine the relationship between religion and mental health, further research is warranted, providing that the following guidelines are adopted.

As previously established in this thesis, both religion and emotional well-being are multi-dimensional constructs and thus call for a research design that allows for the simultaneous study of a number of variables. Such a research design should be capable of examining various pathways, including the possible influence of mediating variables between religion and emotional well-being, thus addressing the need for greater diversity in research designs in the psychology of religion. Due to the questions raised by research that only employs religious behaviours as measures of the practice of religion, research designs that use a number of measures that assess the cognitive and emotional aspects of religion may provide further insight into the relationship between religion and emotional well-being. Recent advances in the theories of faith development provide another valuable lens through which to understand the practice of religion.

As with religion, the terms psychological well-being, emotional well-being and mental health are used in a variety of ways that then portray different aspects of these more abstract constructs. Thus, the use of specific measures of elements of emotional well-being/mental health on which there is general consensus in the discipline of psychology may avoid ambiguity as well as be more useful when comparing new research with other studies conducted that investigated the associations between religion and well-being.

As mentioned in Chapter One, the discipline of the psychology of religion is a relatively new field of research in Australia. As a result, far fewer studies have been conducted in Australia which investigate the link between religion and well-being. Thus a comprehensive multi-variate study, that is less reliant on behavioural measures for the definition of what it means to be religious and is conducted in Australia, could make a significant contribution to understanding the relationship between the practice of Christian faith and psychological health. Furthermore, it would be prudent for the research design to

encompass mediating variables within a hypothesised model, alongside the utilisation of established outcome measures in the area of psychological well-being.

The research study, which is the subject of this thesis, was informed by the review of the literature as outlined in this chapter and sought to examine the relationship between Christian faith and emotional well-being using a research design not used previously and which allows for more complex understandings of this relationship by using a large number of variables and a more complex form of statistical analysis. This study was in direct response to mixed findings regarding the association of religion with psychological well-being as found in previous studies, and with consideration given to the limited number of studies distinguishing between various ways of being religious.

The discussion now progresses to explain how the above findings from this literature review guided the research design, methodology and statistical analysis of the current study.

CHAPTER THREE METHODOLOGY

This chapter provides a detailed description of the research methodology used to collect data to answer the research question and aims described in Chapter One; *'How does the way Christians conceptualise their faith impact their Emotional Well-Being?'.* To address the research question and after reviewing relevant literature, the following aims were generated:

1. To explore the manner in which Christians conceptualise their faith using the Intrinsic/Extrinsic, Religious Schema, Fundamentalism and Questing Frameworks drawing on both psychological and theological constructs.
2. To investigate the relationship between Intrinsic/Extrinsic, Religious Schema, Fundamentalism and Questing Frameworks.
3. To investigate the relationship between Intrinsic/Extrinsic, Religious Schema, Fundamentalism and Questing Frameworks and the various elements of Emotional Well-Being.
4. To investigate the impact of the Mediating Psychological Variables on the relationship between the Faith Frameworks and Emotional Well-Being.

A rationale for the research design is presented first, followed by a description of how the participants were recruited and the ethical issues that were addressed to ensure that data collection and storage methods followed recognised ethical guidelines. The details of the survey instrument are considered next, including a summary of research to justify the use of each particular scale and any adaptions made to use that scale. This chapter concludes with a description of the methods used to analyse the data collected.

Overview and Rationale for the Research Design

Paloutzian (2017) identifies the two methodological challenges in the Psychology of religion as, firstly, deciding on the overall approach to adopt and then secondly, how to measure the manifestations of the religious experience in order to answer the questions raised in the first place. This section seeks to explain these two aspects of the current research.

As the overarching interest of this thesis is whether Christian religion is good for you and whether it is possible to differentiate between various types of religion based on outcomes, a quantitative research design was chosen. A quantitative research approach is particularly useful for analysing the association between a number of variables, generally using instruments to measure the various aspects of this association (for examples of instruments commonly used in the psychology of religion see Hood et al., 2018; Paloutzian, 2017) and producing data that can be analysed and used to test theories and hypotheses (Creswell, 2014). As a quantitative research method can be considered a nomothetic approach, the emphasis is on breadth rather than depth, which may provide scope for generalisations based on the observed experience of the studied sample. It is important to heed the advice given by current scholars in the psychology of religion by recognising the variety of research approaches currently being used in this field. While historically, quantitative methods have been privileged in most of the sciences, including psychology, it is important not to see one type of research as superior to the other.

More recently the value of both qualitative and quantitative approaches has been acknowledged (Hood & Belzen, 2005; Paloutzian, 2017). While the current research was limited to a quantitative research design, the inclusion of a large number of variables in the questionnaire acknowledged the complexity of measuring religion and its effects; Paloutzian

(2017) states that religion cannot be measured, but what can be examined are behaviours, attitudes and experiences that constitute aspects of religion and spirituality (R/S) (Hood et al., 2018). As the current study accepts the stance taken by Paloutzian (2017) that " … religiousness is best thought of as a multidimensional variable" (p.116), a multidimensional approach has been taken. This involves the use of validated scales and statistical analyses to not only describe aspects of the religious experience (i.e., the type of faith that has been constructed) but also relationships with various aspects of emotional well-being. The research and subsequent analysis conducted heeded the warnings of numerous scholars in the psychology of religion (e.g. see Hood et al., 2018; Paloutzian, 2017) to avoid reductionism both in the description of the religious experience and in making assumptions about causal links between the different variables that were investigated.

Research methodology is not in isolation from epistemology (Darlaston-Jones, 2007); questions regarding how we know what we know are relevant in any research design, especially in one dealing with faith, spirituality and religion. As stated in the introduction to this thesis, science and faith have often been pitted against each other. At the same time, numerous attempts have also been made to integrate and/or reconcile the claims of science and religion. Paloutzian (2017) suggests that religion and science are orthogonal, and thus attempts to reconcile the two are not necessary. It is more beneficial to acknowledge more than one way of knowing; for example, behavioural changes that come with the experience of being 'in love' will only take us so far in understanding the experience of love. The current research, while quantitative and thus founded on a positivist epistemology, acknowledges the limitations (as well as the validity) of this way of knowing and thus can be seen as congruent with the philosophy of critical realism (Bhaskar & Lawson, 1998). This research looks from the 'outside in'; while this has limitations, Hood and Belzen (2013) argue for the

use of all available research methodologies to obtain the most complete picture of what we are studying. While the psychology of religion is broadening its methodologies, correlational studies employing surveys and providing quantitative data continue to be commonly used (Hood & Belzen, 2013; Paloutzian, 2017). The advantages found by this researcher when using a quantitative design are highlighted below and give weight to Hood and Belzen's evaluation that " … correlational studies are far from useless" (2013, p. 84). It is also important to heed the warnings given by social constructionism regarding the influence of social, demographic and cultural factors (Darlaston-Jones, 2007) that not only affected the way survey questions were answered but also biased the construction of the survey as well as the interpretation of results. These biases will be acknowledged later.

To be more specific, the quantitative research design employed a correlational study utilising a cross-sectional survey methodology. The survey was developed using 11 previously validated scales designed to measure four Religious Faith Frameworks (Intrinsic/Extrinsic, Quest, Fundamentalism and Religious Schema), five Psychological Variables (Resilience, Guilt, Shame, Hope and Self-efficacy), hypothesised to be mediating variables and five measures of Emotional Well-Being (Stress, Anxiety, Depression, Vitality and Emotional Functioning) hypothesised to be the outcome variables (see Figure 1.1). The survey was tested in a pilot study after which adjustments were made; these are outlined in detail below. The survey was then distributed via Survey Monkey, to the sample frame described further in this section.

Correlational studies seek to explore the relationship between two or more variables to discover both the existence (or non-existence) as well as the nature of the relationship between variables (Kumar, 2019). However, the current study was not only correlational as Structural Equation Modelling (Byrne, 2016) was also employed in the data analysis, allowing for the description of more complex relationships between the variables studied. While the

catchcry of correlational studies is ‘correlation is not causation’, the more sophisticated data analysis allows for causal inferences. A cross-sectional survey collects data in the form of a snapshot at a particular point in time (Christensen et al., 2015); as the survey used in this research was only administered once (during 2021/2022) and as the response of the participants reflected their attitude towards R/S and their emotional well-being at the time of the given answer, the data collection can be considered cross-sectional.

The advantages of a quantitative research design for this particular study are:

a) this is the most commonly used research design in the psychology of religion and thus allowed for comparisons to be made (see research aim three on p. 5) with research conducted previously;

b) a large sample size allows for greater generalisability to certain population groups;

c) use of a survey helps collect a large amount of data about attitudes, in this instance, attitudes to R/S;

d) the survey constructed was able to use multiple scales, thus avoiding the trap of reductionism in quantifying the attitudes towards R/S by using several different frameworks through which to study participants’ experience of their faith;

e) the ability to determine the relationship/s between a large number of variables constituting the Faith Frameworks, Psychological Variables and Emotional Well-Being Variables (see Figure 1.1).

f) minimal cost was involved in the collection of data as it was considerably less labour-intensive than a qualitative research design.

In conclusion, in keeping with much of the research studying religiosity and its relationship with various aspects of psychological well-being, this study chose a quantitative research design using a correlational cross sectional survey methodology.

Participants

The population to be studied must be chosen before a sample can be selected. The population chosen for the current research was comprised of those who identify as Christian in Australia. This is in keeping with the research question and aims (see pp. 5 & 6). Behavioural measures (such as church attendance, frequency of bible reading or prayer) were not used to identify the population to be studied, as these measures are both arbitrary and exclusionary. Many who identify as followers of the Christian faith do not necessarily meet expected behavioural requirements. Also, the current research aimed to investigate attitudes to faith and their association with Emotional Well-Being (EWB) rather than the association between specific religious behaviours and EWB. A decision was also made not to study a particular 'brand' of Christianity even though Denominational Affiliation was one of the fields in the demographic data at the beginning of the survey.

The objectives of any given research must also inform sample selection (Sue & Ritter, 2016). As the objectives of the current research (stated on pp. 5 & 6) were to explore attitudes towards faith and to investigate the association of various Faith Frameworks with elements of Emotional Well-Being, an online survey which allows for a large sample size was employed. This would then provide scope for making generalisations about the population being studied, i.e., those who claim to adhere to the Christian faith. The sampling frame (Sue & Ritter, 2016) that was generated consisted of the email addresses of students and staff (both general and academic) at:

- Avondale University;

- Morling College;
- Christian Heritage College;

as well as:

- a group of Salvation Army officers;
- staff at Heritage College (A Christadelphian school in Lake Macquarie);
- members/attendees at Avondale University Church;
- a Bible study group based at Avondale University Church (E-14) and
- pastoral care staff at Sydney Adventist Hospital.

Participants were also invited to participate in the research via Facebook; verbal invitations to participate were also issued to those who met eligibility criteria. As a consequence of the sampling frame used, it is not possible to determine exactly how many participants were invited to fill out the survey. The eligibility criteria for participation in the survey were:

a) to identify as Christian (by self-report);

b) to currently reside in Australia and

c) be over the age of 18.

Participants were required to be over 18 years of age as the scales used in the survey were designed to be used with adults. Also working with participants under 18 years of age can add to the complexity of conducting research due to the possible ethical issues involved in collecting data from children and young people. As one of the contributions of this study is that the research is conducted in Australia, it was seen to be important that participants

currently reside in Australia. As this study is limited to the Christian religion, it was coherent with the prescribed context of this study for participants to identify with Christian faith.

The sampling method used was a non-probability volunteer opt-in method (Sue & Ritter, 2016) that sought to avoid the pitfalls of pure convenience sampling by instituting the following procedures:

a) Participants had to agree to the inclusion criteria.

b) Participants could only complete the survey once.

It is acknowledged in this research that not using random sampling of the population under consideration (i.e., those identifying as Christian in Australia) may result in some level of bias. This could be due to the following factors:

a) The sample frame was biased towards those involved as students or staff in a Christian tertiary institution.

b) Members of the identified population were more likely to be part of the sample if they had some connections to a church or religious or church-related institution.

The implications of this potential bias for the results will be discussed in detail when the limitations of the current research are considered.

Between May 2021 and January 2023, 818 people responded to the email invitation to participate in the survey and gave their consent. Of those, 591 completed the survey. It took an average of just under 24 minutes for respondents to complete the survey.

Ethical Considerations

Before proceeding with any research, investigators must determine whether the research can be conducted ethically (Mitchell & Jolley, 2013). Arising from the “Nuremberg

Code" (see Mitchell & Jolley, 2013, p. 57), three principles have found their way into the ethics codes of most research; maximise benefits, minimize harm and weigh risks and benefits (Mitchell & Jolley, 2013, p. 57).

The current research offers several advantages. By contributing to the existing literature on the relationship between Religion/Spirituality (R/S) and various aspects of Emotional Well-Being (EWB), it enriches understanding of how faith interacts with other psychological variables to influence EWB. In turn, this can inform the clinical practice of counsellors and psychologists (Paloutzian & Park, 2015b). Conducting this research in Australia provides a greater understanding of religious faith and attitudes towards faith among Christians who reside in Australia.

As this research was considered low-risk (this was confirmed by Avondale University's Human Research Ethics Committee on 28 September 2020 -see appendix 1), the only possible ill effects identified were some level of discomfort as the result of identifying symptoms of depression and/or anxiety and some level of discomfort as the result of possibly being triggered due to past trauma involving religion. It was also acknowledged that some students currently being taught by the researcher may feel some coercion to fill out a survey that is part of their lecturer's research project. The chance of the above occurring was deemed as low due to the anonymous nature of the survey, and no harm was reported as a result of filling out the survey. The following strategies were put in place to mitigate any risk:

a) Participants were given contact details for Avondale University's Counselling Service (see Appendix 2).

b) Participants were advised that they could withdraw from filling out the survey at any time and that uncompleted surveys would not be used in the research.

c) Students were not asked to fill out the survey during class time. They were informed that the principal researcher had no way of knowing who had filled out the survey and who had not (the IP address function of Survey Monkey which was used to administer the online survey, was switched off). See Appendix 3 for a full copy of the survey.

Diener and Crandall (cited in Christensen et al., 2015, p. 109) identify the treatment of research participants as one of the ethical concerns associated with research. The following steps were taken to ensure the ethical treatment of research participants:

a) All participants were given an information letter outlining anonymity, confidentiality, the purpose of the research and that filling out the survey provided participants with no direct benefits (see Appendix 2).

b) Consent was given via the first question on the survey; if this box was not ticked, participants could not continue with the survey. A signed consent form was not used in order to ensure anonymity.

c) No identifying data were collected.

d) Confidentiality was also protected in the way data were stored. Data were stored on a password-protected computer in a folder. Data were also backed up on Avondale University's One-drive, a Microsoft Cloud-based storage facility. Raw data will be kept for five years and then all electronic records of the raw data will be deleted.

Ethics and Research Methodology

Another ethical concern identified in the literature is using an appropriate methodology that avoids deliberate bias while acknowledging the research field's subjective

nature (Kumar, 2019). As the survey instrument consisted of some biographical data and followed by eleven scales that have been tested for measures of reliability and validity (see next section for further details regarding each scale), the scales that made up the survey instrument were deemed to be appropriate to measure variables that constituted the Faith Frameworks, the Psychological Variables and Emotional Well-Being Variables.

Survey Instrument and Data Collection

Sue and Ritter (2016) state that technological advances have added new methods for administering surveys; this includes the use of online surveys. Advantages of this data collection method include low cost, efficiency, the ease with which data can be managed and the potential for a wider geographical distribution of the sample (Sue & Ritter, 2016).

The online survey instrument used in the current study included items which enabled the collection of primary demographic data (age, gender, religious affiliation and postcode of where participant has lived for most of their life), a measure of Salience (expressed in the statement '*Religion is very important to me'*), a measure of Christian Orthodoxy and eleven scales that have been shown through previous research to have acceptable reliability and validity and stable psychometric properties. The selection of these scales was predicated on a review encompassing the theoretical underpinnings upon which the scales were constructed, as well as empirical data derived from both the initial development and subsequent application of these scales. This was to ensure that each of the measures used was appropriate for the purpose of answering the research question. Details of prior research using each scale is outlined later in this chapter. The choice of scales arose from the review of relevant literature in religious orientations, faith development and consequences of R/S on various facets of psychological well-being. The first question in the survey was a consent statement which had to be checked in the affirmative for the participant to be able to

continue. Answers to survey items were categorised using a fixed choice six-point Likert scale from '*I strongly disagree'* to *'I strongly agree'* for all scales except the DASS-21 and the SF-36. For these instruments, the original response choices were used. The survey was only available via Survey Monkey and through the link provided via email by the primary researcher. A summary of the various scales in the survey instrument is outlined in Table 3.1 and a complete copy of the survey can be found in Appendix 3. Participants were not given details of the purpose of the study; they were only informed that it was related to the experience of faith. The survey was divided into a number of sections to make it more user-friendly.

Table 3.1

Categories and scales used in the survey instrument

Item Numbers	Name of Section	Corresponding with (see Fig 1.0 in Chapter One)	Validated scale
1	Consent question		
2-6	Tell us a little about yourself and how you see religion	Demographics and Faith Contextual factors	Measure of salience (See above)
7-12	Tell us a little about yourself and how you see religion.	Faith Contextual factors	Christian Orthodoxy Scale (short version) (Hunsberger, 1989)
13-24	In this section, we are interested to learn a little more about the practice of your religion.	Faith Frameworks	Quest Scale (Batson & Schoenrade, 1991)
25-38	In this section, we are interested to learn a little more about the practice of your religion.	Faith Frameworks	Revised Religious Orientation Scale (Gorsuch & McPherson, 1989)
39-50	In this section, we are interested to learn a little more about the practice of your religion.	Faith Frameworks	Revised Religious Fundamentalism Scale (Altemeyer & Hunsberger, 2004)
51-65	In this section, we are interested to learn a little more about the practice of your religion.	Faith Frameworks	Religious Schema Scale (Streib et al., 2010)

Item Numbers	Name of Section	Corresponding with (see Fig 1.0 in Chapter One)	Validated scale
66-75	In this section, we ask questions about how you do life.	Psychological Mediating Variables	General Self-Efficacy Scale (Schwarzer & Jerusalem, 1995)
76-87	In this section, we ask questions about how you do life.	Psychological Mediating Variables	Trait Hope Scale (Snyder et al., 1991)
88-107	In this section, we ask questions about how you do life.	Psychological Mediating Variables	Guilt Inventory (Jones et al., 2000) Trait Guilt is the only subscale that was used.
108-117	In this section, we ask questions about how you do life.	Psychological Mediating Variables	Connor-Davidson Resilience Scale (Connor & Davidson, 2003)
118-125	In this section, we ask questions about how you do life.	Psychological Mediating Variables	Multidimensional Shame-Related Response Inventory-21 (MSRI-21) (Garcia et al., 2017) Only Negative Self-Evaluation Subscale was used
126-146	Think back over the last week and answer the following questions	Emotional Well-Being Variables	Depression, Anxiety, Stress Scales (DASS21) (Lovibond & Lovibond, 1995)
147-155	These questions are about how you feel and how things have been with you during the last 4 weeks. For each question, please give the answer that comes closest to the way you have been feeling.	Emotional Well-Being Variables	MOS 36 Item Short-Form Health Survey (SF-36) (Ware & Sherbourne, 1992) Only Emotional Well-Being Subscale was used.

It is significant that in a list of what Hood et al. (2018) refer to as commonly used scales and deemed by Hill (2015) to be the 'better scales' in the psychology of religion, all of the above scales used to measure the various Faith Frameworks are represented, with the exception of the Religious Schema Scale (Streib et al., 2010). This is possibly due to the recent development of that scale. A more detailed discussion follows regarding each of the above scales, including previous testing of these scales for validity and reliability.

Kumar (2019) describes reliability of a measurement instrument as displaying the characteristics of consistency and stability and possessing both external and internal consistency. Hill (2015) notes that in the psychology of religion, the most commonly used measure of internal consistency (and overall reliability) is Cronbach's alpha. Cronbach (Cronbach & Shavelson, 2004) argues that the alpha coefficient needs to be a part of a system of analysing reliability rather than a stand-alone measure. The current study assessed scales for test/retest reliability (where these results were available) and Cronbach's alpha.

Creswell (2014) reminds researchers that when a scale is combined with another, then the reliability of the scale has to be re-established. This was done with each of the scales listed below and those results are reported in Chapter Four.

Establishing validity is less reliant on a single measure in the psychology of religion, with studies representing three different measures of validity (convergent, factorial and criterion-related) (Hill, 2015). Validity, as well as reliability, is discussed below for each of the scales used in the current study. However, before each individual scale is discussed, the demographic data that were collected are outlined.

After giving consent to participate in the survey, respondents were asked to indicate their age bracket (see Appendix 3 for details) and then their gender which included the category of *Prefer not to say* as well as *Other* in order to avoid any discrimination against transgender or non-binary participants as well as allowing information from this gender category to be analysed. The next question asked for denominational affiliation (if any) which gave 11 options as well as '*None*' '*Prefer not to say*' and '*Other*' (see Appendix 3 for details of denominational categories). Participants were also invited to indicate the postcode of the area in which they have spent most of their life. How this demographic data were processed is described in the next section of this chapter.

A brief summary is now be given for each of the scales used in the survey instrument; this will include a description of the construction of the scale, results of tests to measure reliability and validity as well as any adaptions or changes made to the scale when it was used in the current study. Examples of previous uses of the scale will also be provided. These are arranged in the same order as in Figure 3.1 in order be consistent with the theorised structural model which hypothesised a pathway of relationships between Background Variables, Faith Frameworks, Psychological Mediating Variables and Emotional Well-Being Variables (Outcome Variables).

Christian Orthodoxy Scale

The original version of this scale was developed by Fullerton and Hunsberger (1982) after dissatisfaction with previously developed scales, mainly due to inadequate proof of acceptable psychometric properties and doubts about both reliability and validity. The theoretical basis for the Orthodoxy Scale has been outlined in Chapter Two. The original pilot scale had a Cronbach's alpha of .97, thus providing evidence of the unidimensional nature of this construct; this received confirmation through the use of factor analysis. The pilot scale was further refined through cross-validation resulting in a 24-item Christian Orthodoxy Scale. The inter-item correlation in the sample was .76, and Cronbach's alpha was .98. Factor analysis revealed that all items loaded onto one factor (Fullerton & Hunsberger, 1982). Validity was established through the correlation of the Christian Orthodoxy Scale and various scales used to measure religiosity. Correlations were .76 or above (Fullerton & Hunsberger, 1982) It is significant to note that one of the final studies used in the construction of the Orthodoxy Scale employed a sample of 695 University of New South Wales students, where again the psychometric properties of the scale were confirmed (inter-item correlation of .64 and Cronbach's alpha of .98) (Fullerton & Hunsberger, 1982).

Hunsberger (1989) applauds the psychometric properties of the Christian Orthodoxy Scale but acknowledges that its length has limited its use by researchers. Using five different samples of students, Hunsberger found that his original 24-item scale could be reduced to 6 items and still retain impressive psychometric properties (Cronbach's alpha was between .93 and .95, compared with .98 for the original Orthodoxy Scale). Items also loaded onto one factor in a similar way to that of the original scale.

Due to the number of scales used in the current survey, the shorter scale was used to avoid a longer than necessary survey instrument. Hill (2015) notes that there is a trade-off between practicality and reliability, especially when several different scales are being used. However, Paloutzian (1999a) agrees with Hunsberger (1989) that the statistical properties of this shorter scale are similar to that of the original scale. Others who have subsequently used either the 24-item or the 6-item scale include Truelove and Joireman (2009), Kirkpatrick (1993), Pancer et al. (1995), Altemeyer and Hunsberger (1992) and Beck and Jessup (2004).

Typical items included statements such as *Jesus was the divine Son of God*- respondents were asked to indicate their agreement or disagreement on a 6-point Likert scale. In the original version of this instrument, respondents were given the option of a neutral response. To be consistent across the whole survey instrument, the Christian Orthodoxy Scale was administered with a 6-point rather than a 7-point scale, thus eliminating the option of a neutral response. Three of the items were reverse scored, as they were stated as opposites to Orthodoxy (e.g. *Despite what many people believe, there is no such thing as a God who is aware of our actions)*.

Measure of Salience

As the target population was comprised of those who claim to follow the Christian religion, it was important to include a question to measure salience. This item was worded:

Religion is very important to me. Measuring this is significant, for as Roof and Perkins (1975) state: "For religious beliefs to have any effect upon daily life, the beliefs must themselves be salient to the actor" (p.111). Combined with the Orthodoxy Scale, it was thought that these measures would indicate the level of commitment to religion that a participant holds and thus affect the consequences of such a commitment. It has also been suggested that the Intrinsic Scale (a subscale of the Religious Orientation Scale referred to later in this chapter) could also be seen as a measure of commitment to religion (Donahue, 1985a).

Faith Framework- Religious Orientation Scale-Revised (Intrinsic/Extrinsic)

The historical importance of Allport's Intrinsic/Extrinsic dichotomy (Allport & Ross, 1967) and the controversial nature of this construct have been extensively discussed in Chapter Two. Soon after the release of the Religious Orientation Scale (Allport & Ross, 1967), questions were raised about the psychometric properties of the scale and the assumption that Intrinsic/Extrinsic was a pi-polar measure (Kirkpatrick, 1989). The Religious Orientation Scale-Revised used in the current study, was an attempt to address some of the theoretical and psychometric deficiencies of the original Intrinsic/Extrinsic measures. Kirkpatrick (1989) found that extrinsic religiosity was not a uniform construct, as had been previously assumed, but rather, that it contained two separate elements- Extrinsic Personal (Ep) and Extrinsic Social (Es). Gorsuch and McPherson (1989), who had already revised Allport and Ross' (Allport & Ross, 1967) original scale (Gorsuch & Venable, 1983) to generate the Age Universal Religious Orientation Scale, were seeking to incorporate Kirkpatrick's research into their scale. The result is the Religious Orientation Scale (revised), which is used in the current study.

The validity of the Age Universal Religious Orientation Scale was established by conducting an item-to-item analysis with Allport and Ross's scale. The correlation between

the two scales for the Intrinsic items was .9 and .79 for the Extrinsic items (Hill, 1999a). As well as being a revision of the Age Universal Religious Orientation Scale, the Revised Religious Orientation Scale utilised factor analysis to confirm what Kirkpatrick (1989) had established regarding two distinct dimensions of the Extrinsic Scale (Hill, 1999b). Scales of religious orientation based on Allport and Ross' work (1967) have been extensively investigated, and the Intrinsic/Extrinsic dimensions have been shown to correlate with other psycho-social variables in ways that are congruent with the theoretical foundation laid by Allport (1960) (see Donahue, 1985b).

The reliability scores for the Religious Orientation Scale Intrinsic items were established using a sample of 771 students from various religious colleges in Southern California; Intrinsic items yielded an alpha score of .83, while Es and Ep gave scores of .57 and .58, respectively (Gorsuch & McPherson, 1989). The low scores for reliability for measures of extrinsic religion were seen to result from the small number of items for Es & Ep. However, the reliability scores for the extrinsic items in the revised Religious Orientation Scale were not that different to those of the original Religious Orientation Scale (Gorsuch & McPherson, 1989).

The Revised Religious Orientation Scale is a 14-item scale with a five-point Likert scale; the current study used a 6-item Likert scale (ranging from strongly agree to strongly disagree) wherever possible for consistency, thus lessening the chance of confusion resulting in errors. 2 items out of the 12-item scale were reverse scored. Typical items for measuring Intrinsic religiosity were *I enjoy reading about my religion* and *It doesn't much matter what I believe so long as I am good* (reverse scored). For Es, a sample item was: *I go to church mostly to spend time with friends* and for Ep, *I pray mainly to gain relief and protection.*

In the current study, it became obvious that not all those answering the survey would necessarily be regular churchgoers; therefore, for questions 26, 35 & 36 (see appendix 3), an extra item was added to the Likert scale -N/A (not applicable). This had implications for the Es Subscale as it consists of those three items; thus, for those who do not attend church, it is not possible to measure Es. Further comment will be made about this in the Data Analysis section.

Faith Framework- Quest Scale

The first version of the Quest Scale was introduced by Bateson in 1976. Batson sought to construct a three-dimensional measure to capture what he felt had been lost of Allport's conceptualisation of faith when the Intrinsic/Extrinsic two-dimensional model of religious orientation was established (Allport & Ross, 1967). Bateson extracted a Quest Scale after administering the Intrinsic and Extrinsic scale of Allport's Religious Orientation Scale, the Religious Life Inventory and the Doctrinal Orthodoxy Scale to 67 students at Princeton Theological Seminary (Batson, 1976; Batson & Raynor-Prince, 1983). He concluded that a three-dimensional model of religious orientation displayed some validity. In 1982, a six-item scale was introduced to measure this third religious orientation. It was criticised as having both 'conceptual and methodological' shortcomings (Donahue, 1985a, p. 413), some of which have been discussed in Chapter Two. Concerns were raised about both the validity and reliability of the six-item scale. Some of the most substantial criticism has come from Hood and Morris (1985) who expressed deep concern about the conceptual framework of the quest construct as well as the inherent bias against fundamentalist and/or orthodox attitudes towards faith due to how the Quest Scale was constructed.

In Bateson and Schoenrade's (1991) reply to criticisms about validity of their scale, the authors cite low correlations with the Quest Scale and the measures of intrinsic and

extrinsic religiosity as evidence that the Quest Scale is measuring something different; the question is whether or not Quest is a measure of religiosity or perhaps agnosticism, (Donahue, 1985a) scepticism or simply an indication of an ability to engage in more complex thought processes. As proof of validity, Batson and Schoenrade (1991) refer back to Batson and Ventis' research (1982), where postgraduate students training for ministry received higher means on the Quest Scale than undergraduate students who stated that they had at least a moderate interest in religion. Those students studying for ministry also scored higher on the Intrinsic Scale. Low correlations between Orthodoxy and the Quest Scale also provided evidence that Quest is not a measure of agnosticism (Batson & Schoenrade, 1991), as it would be reasonable to expect that higher levels of Quest would be associated with lower levels of Orthodoxy. Batson and Schoenrade (1991) also report several studies to suggest that Quest does not decrease with age, as would be expected if Quest was measuring the religious turmoil and questioning associated with the university age cohort (see Donahue, 1985a). However, it is significant to note that some of the studies quoted by Batson and Schoenrade (1991) in their defence of the Quest Scale are from unpublished studies or studies with small sample sizes or other methodological limitations.

Concerns have also been raised about the reliability of the Quest Scale; Batson and Schoenrade (1991) admit that the test-retest reliability is 'not outstanding' (p.432). There have been even greater issues with internal consistency, with alpha scores reported as low as .18 (Batson & Schoenrade, 1991; Kojetin et al., 1987). In response to criticisms about reliability, a new 12-item Quest Scale was developed (Batson & Schoenrade, 1991), which is the scale used in this research. This improved the scale's reliability considerably with alphas as high as .81 being reported (Burris, 1999).

More recently, the assumption that the Quest Scale was measuring one construct has been questioned, and suggestions have been made that Quest may be a multidimensional construct (Beck et al., 2001; Beck & Jessup, 2004; Edwards et al., 2011). Batson et al. (1993) outline the three dimensions that both the 6-item scale and the new 12-item Quest Scale is designed to measure; “readiness to face existential questions without reducing their complexity” (p.169), “ … doubts as positive” (p.169) and “openness to change" (p.169) but still see these three dimensions as essentially one theoretical construct. This is despite factor analysis revealing at least three distinct factors (eigenvalues between 1.2 and 3.37). Batson and Schoenrade (1991) conclude that the 12 items of the Quest Scale “ … seemed to hang together to form a unified measure” (p. 439). However, Beck et al. (2001) isolated two dimensions (tentativeness/doubt and change) and found that they correlated differently to spiritual well-being. Edwards et al. (2011) identify the investigation of subdimensions of the Quest Scale as an important step in furthering the exploration of a quest motivation for being religious, but point out that: “Identifying the specific sub-dimensions of quest remains a challenge” (p.107). Leak (2011) also found that the Quest Scale was not unidimensional and identified three factors, but concluded that a 2-factor model, which involved eliminating two items they considered to be ‘psychometrically weak’ (p.1290), provided the best fit for their data. Messay et al. (2012) suggest that the conflicting findings regarding the relationship between the Quest Scale and mental health could be due to Quest being composed of more than one factor. The current research also considered the Quest Scale to be multi-dimensional and saw quest as a measure of 1) value of doubt, 2) openness to change and 3) existential questioning.

Other studies that have used the Quest Scale (in one form or another) include Altemeyer and Hunsberger (1992), Arli et al. (2022), Batson et al. (1989), Batson et al. (1993)

Burris (1994), Kojetin et al. (1987), Mallery and Mallery (2021), McFarland (1989), McFarland and Warren (1992), Messay et al. (2012), Van Droogenbroeck et al. (2016) and Weeks and Geisler (2019). It is important to note that only three studies have been conducted in Australia using a measure of Quest (Dowson & Miner, 2015; Francis et al., 2017; Goldfried & Miner, 2002); neither employed the 12-item scale (Batson & Schoenrade, 1991) used in the current research.

The 12-item Quest Scale was used with a 6-point Likert scale rather than the 9-point scale used in the original version (Batson & Schoenrade, 1991) to maintain consistency and to avoid confusion in using the survey instrument. Typical questions in this scale were, *My life experiences have led me to rethink my religious convictions* (existential questioning), *It might be said that I value my religious doubts and uncertainties* (value of doubt) and *As I grow and change I expect my religion also to grow and change* (openness to change). Two items were reverse scored (e.g. *I find religious doubts upsetting).*

Faith Framework- Fundamentalism Scale

The current study used the Revised Fundamentalism Scale (Altemeyer & Hunsberger, 2004) which is a shortened version of the longer 20-item scale by the same authors (Altemeyer & Hunsberger, 1992). While there are several scales to measure fundamentalism, this scale is free from doctrinal content and is focused on the way that religious beliefs are held rather than the content of belief (Paloutzian, 1999b) Altemeyer and Hunsberger (1992) constructed their original scale to try to find out who, amongst religious people, are likely to be higher in prejudice. Out of the 28 items suggested, 20 items were selected for the initial three studies. Interitem correlations were between .41 and .48 with alpha scores of between .93 and .95. Correlations were also conducted with measures of Christian orthodoxy and the Right Wing Authoritarianism scales, leading to the suggestion that fundamentalism may

capture some aspects of religiosity better than Christian orthodoxy. These original studies also used the Balanced Quest Scale (McFarland, 1989) to establish the validity of this new measure of fundamentalism. Expected correlations with scales to measure authoritarianism, dogmatism, right-wing authoritarianism, Christian orthodoxy, prejudice and an anti-homosexuality scale add weight to the conceptual validity of this scale (Paloutzian, 1999b). This scale has also been used with samples of Muslims, Jews and Hindus resulting in high interitem correlations and high alpha scores (Altemeyer & Hunsberger, 2004).

For the reasons mentioned in the discussion on the use of the Christian Orthodoxy Scale, the Revised Fundamentalism Scale was used, which contained twelve items. The shorter version of the scale emerged from concerns that the ”one true religion” theme was over-emphasised to the detriment of the inerrant and rigid aspects of the original definition of fundamentalism (Altemeyer & Hunsberger, 2004, p. 50). By dropping six items, revising five others and drafting three new items, a new scale was developed which the authors believe not only more accurately reflects their definition of fundamentalism but also has improved interitem reliability (which for the new scale is between .47 & .49) and internal reliability as measured by the Alpha score (.92-.93) (Altemeyer & Hunsberger, 2004). The new scale was also validated by using measures such as right-wing authoritarianism, dogmatism, belief in creation science, religious ethnocentrism, hostility towards homosexuals and a measure of the frequency of church attendance. Correlations were as expected and the authors of the scale concluded that the construct validity of the original Fundamentalism Scale was improved by its revision (Altemeyer & Hunsberger, 2004). The one warning given (which was heeded in the current research) is, “So try it. You may like it. Just do not chop it up and use only a wack of it” (p. 53).

In response to feedback received from the pilot study, the item '*Satan' is just the name people give to their own bad impulses. There really is no such thing as a diabolical 'Prince of Darkness' who temps us* was split into two questions, thus increasing the fundamentalism scale from 12 to 13 items. Feedback received indicated that some respondents might see this as two separate issues. The item, *The stories and teachings of my religion give meaning to the experiences of my life and reveal the unchangeable truth about God or the Divine* was altered to leave out the phrase '*experiences of my life'* and thus make the sentence less cumbersome. Other studies that have employed either the original or the revised measure of Fundamentalism include Genia (1996), Pancer et al. (1995), Blogowska and Saroglou (2013), Carlucci et al. (2015), Batson et al. (2008) and Altemeyer and Hunsberger (2005).

The original scale employed a 9-point Likert scale ranging from 'very strongly agree' to 'very strongly disagree' (Paloutzian, 1999b). This has been retained in the shortened version (Altemeyer & Hunsberger, 2004); however, in this study, the standard 6-point Likert scale was used to maintain consistency and avoid confusion in the use of the survey instrument. Five items were reverse scored as they were worded to reflect the opposite of fundamentalism. Typical items in this section were: *God has given humanity a complete, unfailing guide to happiness and salvation which must be totally followed';* a typical reverse scored item was: *Scriptures may contain general truths, but they should NOT* (capitalisation original) *be considered completely, literally true from beginning to end.*

Faith Framework- Religious Schema Scale

As mentioned in Chapter Two the evaluations and criticisms of Fowler's faith development model (Fowler, 1995) led, in part, to Streib's (2001) religious styles perspective. The Religious Schema Scale was an endeavour to construct a quantitative instrument that

encapsulated the theoretical foundation of the religious styles model and provided a quantitative measure helpful in determining one's religious style (Streib et al., 2010).

This study used the Religious Schema Scale but did not endeavour to categorise respondents' faith style or faith type. That would have demanded a different methodology and thus was outside the scope of this study.

The Religious Schema Scale does not measure one dimension, but three distinct groups of religious schemata, which are the three subscales; namely, *ttt* (Truth of Texts and Teachings), *ftr* (Fairness, Tolerance and Rationality) and *xenos* (Xenosophia or Interreligious dialogue). However, a total score for the Religious Schema Scale can be obtained by reverse scoring the *ttt* items and adding them to the sum of the *ftr* and *xenos* items (due to the positive correlation between *ftr* and *xenos* and the negative correlation between those two sets of items and *ttt).* Typical items for the three subscales were (Streib, 2010, May):

a) *ttt*- what the texts and stories of my religion tell me is absolutely true and must not be changed;

b) *ftr*- It is important to understand others through a sympathetic understanding of their culture and religion and

c) *xeno*s- the truth I see in other world views leads me to re-examine my current views.

While Streib et al. (2020) use a 5-point Likert scale, the current research used the 6-point Likert scale referred to previously.

In constructing the Religious Schema Scale, 78 items were reduced to a final 15 using two samples (one from Germany and one from the US) with a combined n = 822. Cronbach's alpha was .87 for *ttt* and ranged between .65 & .7 for *ftr* and between .82 & .66 for *xenos.*

Confirmatory factor analysis revealed the three distinct factors that comprise the Religious Schema Scale (Streib et al., 2010).

Validity of the Religious Schema Scale was obtained through a comparison of scores from the Religious Schema Scale and the Faith Development Interview (Fowler et al., 2004), the Right Wing Authoritarianism Scale, the *openness to experience* item from a measure of the Five Factor Personality Inventory, the Religious Fundamentalism Scale and two subscales of the Psychological Well-Being Scale (Streib et al., 2010). For example, Streib et al. (2010) found that higher scores on the *ttt* Subscale corresponded with higher scores on the Fundamentalism Scale, while higher levels of the personality trait of openness correlated positively with higher scores on *ftr* and *xenos.* Thus they conclude that "The Religious Schema Scale is a new measure that … is of sufficient reliability and validity to indicate three religious schemata … "(p. 167).

Kamble et al. (2014), in their study with an Indian Hindu sample found Cronbach's Alpha to be .72 for *ttt, .53* for *ftr* and .65 for *xenos,* while Proios and Proios (2017) utilising a Greek sample from the Christian Orthodox faith, measured Alphas' of .84, .58 and .67 for *ttt*, *ftr* and *xenos* respectively. Others who have used the Religious Schema Scale in research include Mallery and Mallery (2021), Tekke et al. (2015), Streib and Klein (2014), Walker and Rhoades (2022) and Watson et al. (2015).

The original scale employed a 5-point Likert scale (Streib, 2010, May); however, in the current study, the standard 6-point Likert scale was employed to maintain consistency and avoid confusion for the survey respondents when filling out the survey instrument. The choice of responses ranged from strongly agree to strongly disagree.

A typical question to assess for *ttt* was: *What the texts and stories of my religion tell me is absolutely true and must not be changed;* for *ftr* an example of a question was: *It is*

important to understand others through a sympathetic understanding of their culture and religion while for *xenos*, a typical question was: *We can learn from each other what ultimate truth each religion contains.*

Having considered the Background Factors and the Faith Frameworks (see Figure 3.1 the discussion will now discuss the various scales used to assess the Psychological Variables.

Resilience- Connor Davidson Resilience Scale

Connor and Davidson (2003) constructed their Resilience Scale (CD-RISC) in an endeavour to provide a measurement instrument that was well validated and easy to use, as well as providing an indicator of how a patient might respond to treatment for a mental health condition such as post-traumatic stress disorder or anxiety. Connor and Davidson drew on previous work examining traits such as hardiness, the ability to have a clear direction and goal, strong confidence, the ability to exercise humour, the presence of strong relational bonds and previous achievements. A scale was then developed to assess for, amongst others, the traits referred to above. Validity was assessed through correlation with several scales, such as the Kobassa Hardiness Scale, the Perceived Stress Scale and the Sheehan Social Support Scale (see Connor & Davidson, 2003). The CD-RISC values, when compared to these scales, demonstrated predictable relationships. Reliability was established using Cronbach's alpha which was 0.89; test-retest reliability was also assessed, and the CD-RISC produced a correlation coefficient of 0.87.

The CD-RISC is copyrighted and written permission to use the scale was obtained from its authors. The authorised scale is available in three formats: the CD-RISC 25, the CD-RISC 10 and the CD-RISC 2. The ten-item scale was developed from the twenty-five-item scale as a one-dimensional measure (Campbell-Sills & Stein, 2007) demonstrating "excellent psychometric properties" (p. 1019) (see also Davidson, 2021). Reliability was assessed using

Cronbach's alpha, yielding a score of 0.85; validity was established by comparing CD-RISC 10 values with psychiatric symptoms in the presence of trauma.

The original CD-RISC 10 scale employed a 5-point Likert scale; however, in the current study, the 6-point Likert scale was employed to maintain consistency and avoid confusion for the survey respondents when filling out the survey instrument. The choice of responses ranged from strongly agree to strongly disagree.

Typical questions were: *I am able to adapt when changes occur* and *I tend to bounce back after illness, injury, or other hardships.*

This scale has been used extensively in research, including in Australia (Davidson, 2021); examples include Chamberlain et al. (2016), Gorman et al. (2021), Kilic et al. (2013), Hwang et al. (2020) and Lyons et al. (2016).

Guilt- The Guilt Inventory

In the current study, Guilt and Shame were assessed as separate variables; the literature reviewed (see Chapter Two) informed this decision as there are clear conceptual differences between these two constructs. There is, however, still some debate about whether or not guilt increases risks to psychological well-being (Tangney & Dearing, 2002).

The Guilt Inventory (Jones et al., 2000) used in this study was constructed after a thorough survey of the instruments available to measure guilt. This survey found that a brief measure of guilt that accounted for the various aspects of guilt identified in theoretical discussions and one that accounted for both the emotional and cognitive aspects of guilt did not exist (Kugler, 1989). Construction, assessment and refinement of The Guilt Inventory occurred (Jones & Kugler, 1993; Kugler & Jones, 1992), resulting in a 45-item instrument consisting of three domains, trait guilt, state guilt, and moral standards (Jones et al., 2000).

Initial studies revealed Cronbach's Alpha scores of 0.89, 0.84 and 0.88 and interitem correlations of 0.29, 0.34 and 0.33 for trait guilt, state guilt and moral standards respectively (Kugler & Jones, 1992). A further study assessed test-retest reliability and found the trait and moral standards Subscales to demonstrate stability, whereas the state guilt Subscale (as to be expected) was less stable. Validity was confirmed by comparing the three Guilt Inventory Subscales with a number of other measures of guilt and shame; the state guilt and trait guilt scores correlated positively with most other scales; the moral standards scale yielded more mixed results (Kugler & Jones, 1992).

In this study, only the Trait Guilt Subscale (20 items) was used to avoid an overly lengthy survey instrument. The original Guilt Inventory Scale employed a 5-point Likert scale; however, in the current study, the standard 6-point Likert scale was employed to maintain consistency and avoid confusion for the survey respondents when filling out the survey instrument. The choice of responses ranged from strongly agree to strongly disagree. Six items out of the twenty that comprise the trait Subscale of the Guilt Inventory were reverse scored. Typical questions were: *I have made a lot of mistakes in my life* and *I often feel 'not right' because of something I have done.*

Examples of the use of the Guilt Inventory in research include Braun et al. (2022), Ghatavi et al. (2002), Ishikawa and Uchiyama (2000) and Lutsenko (2020).

Shame- Multidimensional Shame-Related Response Inventory

The Multidimensional Shame-Related Response Inventory (MSRI) was developed to gain a better understanding of the responses of those suffering shame, especially those related to self-harm, and to construct an instrument that overcame some of the limitations of existing measures of this self-conscious emotion. It was developed to evaluate three dimensions that surfaced in the relevant literature around shame and related mental health

issues; negative self-evaluation, fear of social consequences and maladaptive behaviour tendency. The final instrument comprised 21 items (Garcia et al., 2017).

Garcia et al. (2017) sought to investigate the MSRI further using exploratory structural equation analysis to establish the validity of the three scales as well as measure its internal reliability. Their first study found that a three-factor model of the MSRI provided an adequate fit. High internal consistency estimates led these researchers to conclude that the three subscales demonstrated high levels of internal consistency and lent themselves to be used as separate instruments. The second study compared the MSRI with five other assessment tools to determine if the MRSI measured what it was designed to measure; support was found for the validity of the three measures of the MRSI. A recent use of the MSRI revealed a Cronbach's Alpha score of 0.95 (Zhao et al., 2020).

In the survey instrument used in this study, only the seven items that make up the Negative Self-Evaluation Subscale of the MSRI were used. Negative self-evaluation was deemed to be the most relevant domain for investigating the influence of religion on mental well-being; it was also necessary to keep the length of the survey instrument to a manageable level. The original MSRI scale employed a 5-point Likert scale; however, in the current study, the standard 6-point Likert scale was employed to maintain consistency and avoid confusion for the survey respondents when filling out the survey. Typical questions in this scale were: *When I experience feelings of shame, I feel terrible or awful inside,* and *When I have feelings of shame, I experience strong feelings of personal inadequacy*.

As the MSRI is a reasonably recent scale for the measurement of shame, only a few examples of its use were found; these are Acosta et al. (2020); Garcia et al. (2017) and Zhao et al. (2020).

Hope- Trait Hope Scale

Snyder et al.'s (1991) Trait Hope Scale (also referred to as the Hope Scale) was developed to broaden previous understandings of hope and capture two sets of cognitions; the belief that there is personal agency that will allow the successful completion of goals, that is, the determination to work towards desired goals, as well as the belief that there is a pathway to those goals. The Trait Hope Scale contains four items to assess for agency, four for pathways and four filler items, which in this study were deleted when the data were processed. With the initial six samples, alpha coefficients ranged from 0.74 to 0.84; test-retest reliability revealed the stability of the Hope Scale. Convergent validity was tested by comparing the Hope Scale with several other measures seen to be testing various elements expressed in the Hope Scale (see Snyder et al., 1991); these comparisons revealed that the Hope Scale correlated with these other measures in line with expectations. Discriminant validity was demonstrated by comparing scores from the Hope Scale with a measure not designed to measure the two key cognitive dimensions of Hope; correlations between the Hope scale and this other measure were very low, as expected.

Chang (2003) found a negative association between hope and depressive symptoms and a positive correlation between hope and life satisfaction. In a longitudinal study with adolescents, Ciarrochi et al. (2015) found that hope predicted well-being as measured by positive and negative affect.

For the current study, the whole 12-item Trait Hope Scale was used; however, instead of the 8-point Likert scale, the standard 6-point scale was used to avoid confusion for survey respondents. Snyder et al. (2002) supports using the Hope Scale by either distinguishing between the two dimensions of the scale or using the total score as a measure of hope.

To use language more applicable to the Australian context, the question: *I am easily downed in an argument* was changed to *I am easily defeated in an argument.* The question: *I can think of many ways to get out of a jam* was changed to: *I can think of many ways to get out of a tricky situation.*

Other examples of the use of the Trait Hope Scale include Arnau et al. (2007), Chang (2003), Hirsch et al. (2012), Hood et al. (2012), Smedema et al. (2013) and Snyder et al. (1996).

Self-efficacy- Generalized Self-Efficacy Scale

The Generalized Self-Efficacy Scale (GSE) (Schwarzer & Jerusalem, 1995) seeks to measure self-efficacy as a trait, in contrast to the more situation-specific beliefs identified by Bandura (1977). The scale initially contained 20 items which were then reduced to the commonly used ten-item scale. The GSE typically demonstrates Cronbach's Alpha coefficients of between .75 and .90 (Schwarzer et al., 1997). Convergent validity was demonstrated through positive correlations between the GSE and internal control beliefs, self-esteem and optimism (Schwarzer & Jerusalem, 1995); discriminant validity was established through negative correlations between the GSE and mental illnesses such as depression and anxiety. Test and retest reliability was demonstrated over one and two-year periods (Schwarzer et al., 1997). Schwarzer and Jerusalem (1995), through factor analysis, also established that this scale was one-dimensional. However, more recently, questions have been raised regarding the one-dimensional nature of this scale as well as the universal application of this scale and construct (Barahona et al., 2018).

The original version of the GSE Scale uses a 4-point Likert scale; however, in the current study the same 6-point Likert scale described previously was used. There were two minor alterations to the wording of questions nine and ten of the scale; *If I am in a bind, I can*

usually think of something to do was changed to *If I am in trouble, I can usually think of a solution*. *No matter what comes my way, I'm usually able to handle it* was altered to "*I can usually handle whatever comes my way."*

The GSE scale has been translated into 28 languages and used in various cultural settings (Luszczynska et al., 2005). Examples of the use of this scale include Cheung and Sun (1999), Nilsson et al. (2015), Scholz et al. (2002), Wong et al. (2019) and Zotti et al. (2016).

Stress, Anxiety and Depression (DASS-21)

Stress, Anxiety and Depression were measured using the commonly used 21-item version of the Depression, Anxiety, Stress Scales (DASS21) (Lovibond & Lovibond, 1995). Each scale is designed to screen for sets of symptoms common to that particular disorder; for example, depression is assessed by enquiring about dysphoria, hopelessness, self-deprecation, lack of interest, anhedonia and inertia (p. 1). These three scales ask participants to rate how often they experienced a certain symptom during the last week; thus, they are a state rather than a trait measure. The DASS is not designed to be a comprehensive measure of depression, anxiety or stress as there may well be other symptoms that the person is suffering from as well as those identified by the DASS; also, it is a dimensional rather than a categorical measure and cannot of itself be used to classify respondents to particular categories as identified by diagnostic manuals such as the DSM (Lovibond & Lovibond, 1995).

Initially, the authors of the DASS intended to construct scales for measuring depression and anxiety, which were psychometrically rigorous, assessed for what could be considered the core symptoms of anxiety and depression and provided scales that discriminated between these two disorders. During the course of the research, factor analysis revealed the presence of a third dimension which led to the construction of the Stress Scale (Crawford & Henry, 2003; Lovibond & Lovibond, 1995).

The original version displayed good psychometric properties with Cronbach's alpha scores of 0.91, 0.84 and 0.90 for the Depression, Anxiety and Stress scales, respectively. Convergent and discriminant validity were established by comparing DASS scores with Beck's Depression Inventory and Beck's Anxiety Inventory (Crawford & Henry, 2003). Crawford and Henry (2003) also conducted an extensive examination of the DASS; in their study, all three scales yielded Cronbach's alpha scores above 0.90; discriminant and convergent validity received further confirmation.

In the current study, the shortened version of the original 42-item version was selected (DASS-21). Clara et al. (2001) found that the 21-item version provided clearer differentiation between the Stress and Anxiety Scales than the 42-item version. Henry and Crawford (2005) also used the DASS-21 to investigate the factor structure of the DASS; this study was especially interested in whether or not the Stress Scale was measuring negative affectivity, which would then redefine the DASS as measuring a more 'general psychological distress' (p. 228). Henry and Crawford (2005) found that alpha values were between .82 and .90 for the three scales; discriminant and convergent validity was as good as for the original full 42-item version. They also concluded that while the Depression, Anxiety and Stress scales do measure a general psychological distress, they also measure unique aspects of that distress and thus represent a valid independent measure. Bottesi et al. (2015) also found evidence for using the total score of the three scales, which would then provide an overall estimation of a general level of distress. Osman et al. (2012) investigated the DASS-21 scales and concluded that a bifactor model fitted the data best and that the majority of variance was accounted for by factors common to all three scales.

In the current study, the standard DASS scaling was used, which specified that the symptoms had occurred during the past week; respondents were then asked to rate the

frequency of the symptoms from 'never' to 'almost always'. Typical items for the Stress, Anxiety and Depression scales, respectively were, *I tended to over-react to situations, I experienced breathing difficulty- e.g., excessively rapid breathing, breathlessness in the absence of physical exertion* and *I couldn't seem to experience any positive feeling at all*.

Both the 42-item and the 21-item versions of the DASS scales have been studied extensively in various countries. Examples of this use include Antony et al. (1998) Bottesi et al. (2015), Ciobanu et al. (2018), Clara et al. (2001), Henry and Crawford (2005), Osman et al. (2012) and Zanon et al. (2020).

Vitality and Emotional Functioning (Measures of Quality of Life Short Form Survey; SF-36)

Vitality and Emotional Functioning were measured using two of the eight measures that form the Short Form Survey (SF-36) (Hays & Sherbourne, 1995); these two were Emotional Well-Being (also referred to as the mental health scale - see Ware and Sherbourne (1992) and Energy/Fatigue. The first scale was renamed as Emotional Functioning to avoid confusion with the outcomes variables that have been grouped as measuring Emotional Well-Being in the current study. The term Vitality was used to describe the energy/fatigue items (also named as vitality by the original researchers; see Ware and Sherbourne (1992).

The SF-36 arose out of the Medical Outcomes Study (MOS) through the longitudinal study of 2,741 patients with various physiological and psychological conditions (Hays & Sherbourne, 1995). The purpose of the SF-36 was to measure a "core set of general health concepts" (Ware & Sherbourne, 1992, p. 474).

The 5-item Emotional Functioning scale contains item/s from each of four dimensions of mental health; depression, anxiety, loss of emotional or behavioural control and psychological well-being (Ware & Sherbourne, 1992, p. 477). The Vitality Scale contains four

items that have been previously used and tested for their psychometric properties and have shown the ability to discriminate between the mental health conditions listed above (Ware & Sherbourne, 1992). In an extensive review of original data from the MOS, McHorney et al. (1994) found that the Vitality and Emotional Functioning scales demonstrated high internal reliability with alphas of .87 and .90 for Vitality and Emotional Functioning, respectively. Item-internal consistency for all eight scales that make up the SF-36 was also met, which provides evidence for the validity of the various scales, including the two used in the current study. An Australian version of the SF-36, which made only very minor changes to wording, also met criteria for construct validity and reliability (Sanson-Fisher & Perkins, 1998). McCallum (1995) also tested the SF-36 scale comparing clinical and non-clinical groups and found alphas of .80 or higher; he also concluded that his study confirmed the scale's validity for use in Australia.

In keeping with the two Australian studies quoted above, in the use of the SF-36, the item in the Vitality Scale worded as: *Did you feel full of pep?* was changed to reflect the Australian use of the English language; the wording chosen was: *Did you feel full of energy?* As per the original version of the SF-36, respondents were asked to consider each of the statements with respect to the last four weeks; the same 6-point Likert scale was used as in the original version, which gave respondents the choices between '*None of the time'* and *'All of the time'*. Typical questions for the Vitality and Emotional Functioning scale were, respectively: *Did you feel tired?* and *Have you felt peaceful and calm?*

The SF-36 has been used extensively as a measure of core elements of physical and psychological health and for specific populations; examples include McCallum (1995), Lix et al. (2016), Farivar et al. (2007), Harkonmäki et al. (2006) McHorney et al. (1994), Sanson-Fisher and Perkins (1998), Pfoh et al. (2016) and Ware and Gandek (1998).

Pilot Study

To test the survey instrument described above a pilot study was conducted to test the survey instrument in order to assess its suitability; this provided the opportunity to improve the questions used in the survey as well as the survey's format (Creswell, 2014).

Seven persons currently involved in tertiary education or familiar with tertiary education were asked to complete the full survey and then provide feedback. This occurred between October 25 and November 17, 2020, and was administered using an online survey tool, Survey Monkey. The age range of the seven participants represented all age categories listed in the survey other than the 18-24 age group; three identified as female, three as male and one chose the *prefer not to say* category. All seven respondents completed the survey. Six out of the seven who filled out the survey also provided feedback via a subsequent survey inviting feedback on the completed survey. A summary of that feedback and responses to it is listed below:

- The time taken to complete the survey was between 17 to 40 mins. This alleviated concerns regarding the length of the survey.
- One out of six respondents rated the survey as '*ok but tedious'*; the others rated it as *ok* or *I didn't mind doing it all.* This provided reassurance that the task of filling out the survey was not too onerous.
- Questions were raised about the wording of some questions; as the instruments used were scales that had received considerable scrutiny and whose psychometric properties had been thoroughly investigated, it was important to make only the necessary changes. Any changes to the wording in

specific scales have been highlighted in the section above which outlines more detail about each scale used.

- It was pointed out that some response options were given from negative to positive (that is, *I strongly disagree* to *I strongly agree*) and some were in the opposite direction. This was rectified in the final version used in this study.
- A few minor spelling and grammatical errors were corrected in response to feedback.
- The repetitive nature of the questions was mentioned, with particular reference to shame. It was decided to use only one of the MSRI Subscales, thus deleting seven items that deal with shame.

Overall, the pilot study provided confidence in the survey instrument. As the pilot study's purpose was to test the survey instrument, the data collected was not analysed. Also, the small number of respondents would have made the results invalid and thus of little use in the current study.

Procedures

Once the changes outlined above were made, question randomisation was selected to make the questions less predictable. However, it was only possible to randomise questions within various sections due to the limitations of Survey Monkey. The survey was then ready for use.

Data Collection

The survey was only made available online to avoid manual scoring; it was also deemed not necessary to make a hard copy available due to the ability to access email and the internet by those included in the sampling frame. Emails were sent out to potential

participants as outlined previously; people were also invited via Facebook and personal invitation, followed up by an email. All those invited to complete the survey were given an information letter that assured participants of the confidentiality and anonymity of the data to be collected and provided the details of the ethics approval; the email outlined the eligibility criteria described previously and informed the potential participants that the survey was collecting data for the researcher's PhD research. The description of the research was vague to avoid social desirability bias (van de Mortel, 2008), which could have resulted in respondents wanting to appear more emotionally healthy than they were or seen to be exercising a particular type of faith perceived to be more acceptable in their current social context. A maximum of two follow-up emails were sent as reminders. Data were collected between May 2021 and January 2023; however, the majority of responses were received by December 2021 (89%), with 71% of responses received in the first four months. As this was a time when COVID infections and varying restrictions were affecting emotional well-being, this context may have affected participants' responses, particularly when filling out state measures of mental well-being. This will be discussed further in Chapter Six. A total of 818 responses were received, 591 of those completed the entire survey.

The data collected was stored by Survey Monkey and password protected. Only the data from those who completed the survey was used in generating the results described in Chapter Four.

Data Cleaning and Processing

The data collected from the 591 respondents were imported directly from Survey Monkey into SPSS v28, as Survey Monkey was able to filter out the responses of those who did not complete the survey. One set of values did not include all answers and thus was deleted, resulting in a sample size of 590 (thus n = 590 for this study unless otherwise

specified). As between 46 and 66 respondents selected N/A (not applicable) for at least one of three questions that referred to going to church, these gaps in data were filled by calculating the mean for each of the three questions and using that as the value for that question. The scales and subscales described above were computed by identifying the questions relevant to that scale and reverse scoring the items framed in the opposite direction of the measured construct. Care was taken to ensure that the scoring for each scale followed the allocated scoring in the survey; this was necessary due to the different response choices used for the DASS-21 and the SF-36. Appropriate labels were assigned to each of the scales in order to avoid confusion.

Data Analysis

Hypothesised Theoretical Model

The theoretical model represented by Figure 3.1 was generated from the literature review and the nature of the investigated Faith Framework, Psychological and Emotional Well-Being Variables. This model directed the research process and the analysis.

The theoretical model consisted of four distinct sets of variables. Background Factors consisted of Demographics (Age, Gender and Religious Affiliation) and Faith Context Factors (Orthodoxy and the one-item measure of Salience). It was decided not to use the post-code data collected to assist in staying within the word limits required for this thesis. Faith Frameworks were comprised of Intrinsic/Extrinsic Religious Orientation (which included the subscales of Intrinsic, Extrinsic Personal and Extrinsic Social), Quest Religious Orientation (consisting of Quest-Doubt, Quest-Change and Quest-Existential Questioning, Fundamentalism and Religious Schema (made up of Truth of texts and Teachings, Fairness, Tolerance and Rationality and Interreligious dialogue). Psychological Variables consisted of Resilience, Guilt, Shame, Hope and Self-efficacy due to their well-established links with

psychological well-being, as outlined in Chapter Two, while the Emotional Well-Being variables were comprised of Stress, Anxiety, Depression, Vitality and Emotional Functioning. (Figure 3.1). It was important to include the assessment of both positive and negative emotions (or cognitions) in the Outcome Variables (Emotional Well-Being) and the Mediating Variables (Psychological Variables) to check the validity of the survey instrument. Resilience, Hope and Self-efficacy, Vitality and Emotional Functioning were the positive variables and Guilt, Shame, Stress, Anxiety and Depression were the negative variables.

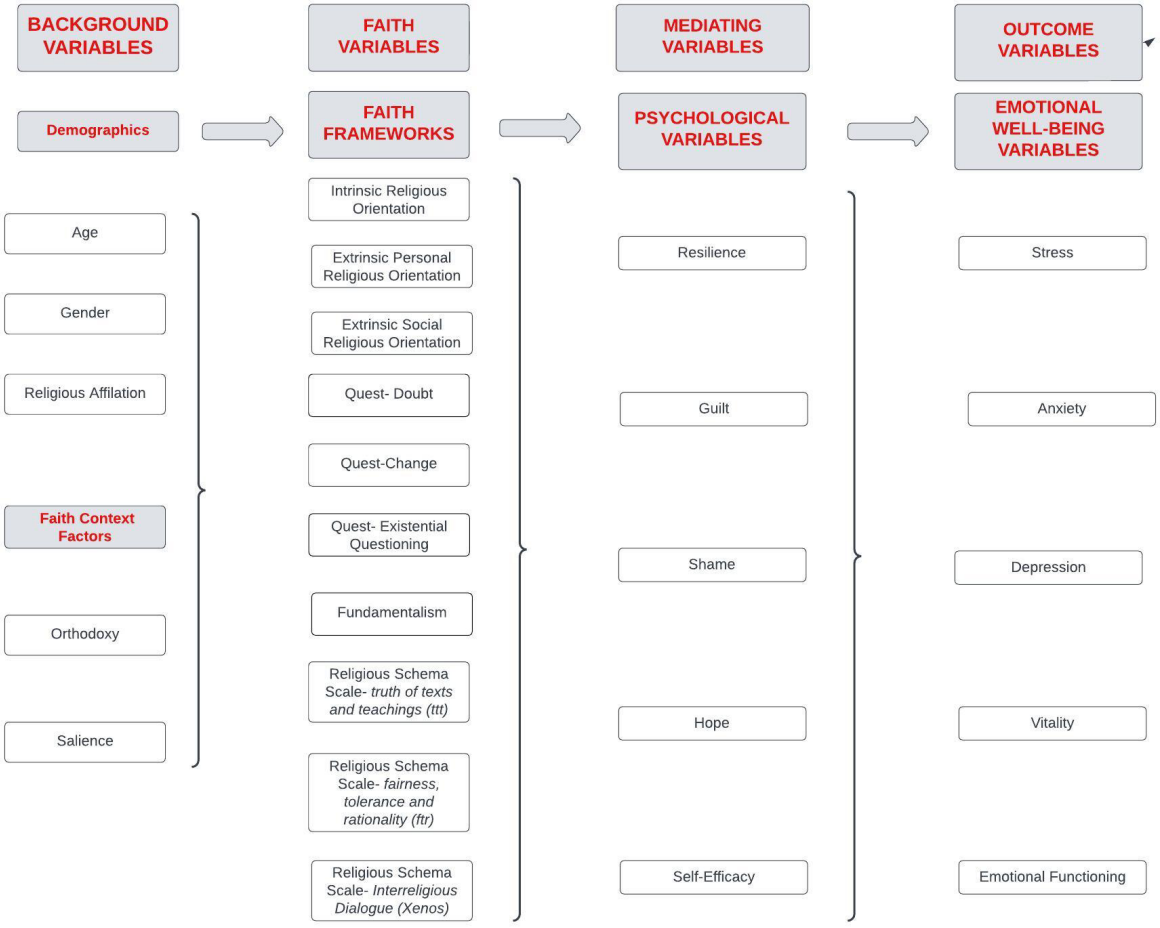


Figure 3.1

Proposed model of Background Factors, Faith Framework Factors, Psychological Variables and Emotional Well-Being Variables

Note: the horizontal positioning of the various elements of Background Factors, Faith Frameworks, Psychological Variables and Emotional Well-Being Variables is not significant and does not represent specific relationship paths in this model.

Statistical Analysis

Analysis included descriptive, between groups analyses and structural equation modelling procedures using AMOS 28 and SPSS 28 computer software programs. Descriptive statistics were initially generated for all key variables, and *t*-tests and/or ANOVAs were conducted to determine whether there were significant differences between variables across Gender, Age groupings and Religious Affiliation groupings. Correlations analysis was employed to explore differences in variables across Faith Contextual Factors.

A Structural Equation Modelling (SEM) approach was then employed to examine the association among Background Factors, Faith Frameworks (Intrinsic/Extrinsic, Quest, Fundamentalism and Religious Schema) and the Psychological Variables (Resilience, Guilt, Shame, Hope and Self-efficacy) and their subsequent impact on the Emotional Well-Being Variables (Stress, Anxiety, Depression, Vitality and Emotional Functioning).

SEM is a statistical methodology that allows for the simultaneous analysis of dependence relationships between a number of variables generated by a theoretical model. These variables are either exogenous (their variability is explained by factors that are not part of the proposed theoretical model) or endogenous (their variability is caused by the exogenous or other endogenous variables that are part of the model) (Ho, 2014). SEM allows the researcher to test causal relationships hypothesised based on a theoretical understanding of these variables and past research. Byrne (2016) refers to SEM as a "confirmatory (i.e., hypothesis-testing) approach to the analysis of a structural theory" (p.3). The final SEM model is compared to actual data in order to determine goodness of model fit.

SEM is considered to have several advantages over other multivariate procedures, including the representation of unobserved variables, the recognition of and allowance made for measurement error, testing for goodness of model fit using actual data and the ability to observe multiple relationships at the same time (Byrne, 2016; Ho, 2014). SEM was chosen because it provides a method to examine the strength of the relationships between exogenous and endogenous variables, using the standardised path coefficient Beta (β) and direction using the path analysis arrows in the structural model of multiple direct and indirect relationships in a model simultaneously (Ho, 2014).

In the current study, the Faith Frameworks are the exogenous variables, while the Emotional Well-Being factors are the endogenous variables. In the structural model, they are also the Outcome Variables while the Psychological Variables act as both endogenous and exogenous variables as they were hypothesised to mediate between the Faith Frameworks and the Emotional Well-Being Variables.

Each variable (other than demographic variables) can be considered a latent variable as it cannot be observed directly; the items in each scale are the observed variables that measure (with degrees of error) each latent variable.

Conclusion to Methodology

The methodology employed for the current study arose out of the research question and research aims, which were generated by the review of relevant literature. This review also established the structural model, which guided the data analysis. This model informed the choice of scales used in the survey instrument. The research question (‘*How does the way Christians conceptualise their faith impact their emotional well-being?’)* determined the population to be studied, which gave rise to the sampling frame. The collection of data was guided by the ethical guidelines of Avondale University’s Human Research Ethics Committee

to ensure the safety of all participants and the confidentiality and anonymity of their data. The survey instrument consisting of the scales identified as suitable for achieving the research aims stated at the beginning of this chapter, was administered as an online survey. After the data was transferred to SPSS and then AMOS, descriptive, correlational and SEM statistical measurement procedures were employed to generate the results listed in the following chapter.

CHAPTER FOUR RESULTS AND DATA ANALYSIS

Introduction

This study aimed to examine attitudes towards faith using four established frameworks: Intrinsic/Extrinsic Religious Orientation (Allport & Ross, 1967), Quest Religious Orientation (Batson, 1976), Fundamentalism (Altemeyer & Hunsberger, 2004), and Religious Schema (Streib et al., 2010). The goal was to understand how these Frameworks relate to each other in measuring attitudes towards religious practices and to investigate their connections with Emotional Well-Being (EWB), as represented by measures of Stress, Anxiety, Depression, Vitality, and Emotional Functioning. It was also hypothesised that the effects of varying attitudes towards faith would affect EWB via a number of Psychological Variables. The variables chosen for this study were Resilience, Guilt, Shame, Hope and Self-efficacy. As the practice of religion is a complex and multi-dimensional phenomenon, as outlined in Chapter Two of this thesis, Background Variables likely to influence the practice of religion were included in this study- these fall into two categories, Demographics (Age, Gender and Religious Affiliation) and Faith Context Factors (Orthodoxy and Salience) (see Figure 3.1).

The results of this study are presented by first describing the characteristics of the sample used for the study and then proceeding to describe the characteristics of the four Religious Faith Frameworks (see Figure 3.1). This is followed by an investigation of the Intra-framework relationships (that is, the associations between the various factors that make-up the Intrinsic/Extrinsic Religious Orientation, Quest Religious Orientation and Religious Schema Frameworks) as well as the relationship between the various Frameworks. The association between the Faith Frameworks, Psychological Variables and Emotional Well-Being Variables

will then be examined using Structural Equation Modelling. This provides a more comprehensive analysis of the interactions of the various factors that make up the hypothesised model on which this study is based (See Figure 3.1).

Survey

As described in more detail in Chapter Three, the survey instrument used to collect the data for this study was an online survey administered via Survey Monkey and consisted of 155 individual items which included a consent statement, background information and 12 scales that through previous research have been shown to exhibit stable psychometric properties. As well as a scale to measure the degree to which participants identified their faith as orthodox, the survey consisted of four scales to measure the various Faith Frameworks, five scales to measure the Psychological Variables and two to measure the Emotional Well-Being Variables. The survey was the only instrument used to collect the data needed to answer the research questions outlined in Chapter One. Analyses of the responses from the survey will provide answers to these research questions. The discussion will now proceed by outlining the results obtained after administering the survey and analysing the data.

Characteristics of the Sample

A total of 818 potential participants commenced the survey; 591 of those completed the entire survey. When the data were transferred from Survey Monkey to SPSS a participant had to be deleted due to incomplete responses. The final number of participants in the study was 590. Unless otherwise stated this is the value of ‘n’ for the results described below. Sue and Ritter (2016) state that the sample size for a non-probability sample should be 10 times larger than the number of variables studied. As the total number of variables (including

background factors and Subscales) for this study is 25, a sample size of 590 fulfils those criteria. The average time spent filling out the survey was approximately 23 mins.

Demographics

A total of 373 females and 217 males (63.2% and 36.8% respectively) filled out the survey; none of the participants elected to use the 'other' or 'prefer not to say' options given in the survey when identifying their gender. Numerical values were applied to Gender (1 = female and 2 = male) as well as to each of the Age categories; the frequency distribution across Age categories is illustrated in the table below (Table 4.1.) and the accompanying bar chart (Figure 4.1). The mean Age of the survey respondents fell in the 35-44 year age category; however, the mode is in the 55-64 age group (n = 130). Using the assigned numerical values, the mean is 3.7814 (SD = 1.76015).

Table 4.1

Distribution of participant's Age over eight Age categories

Numerical Value Assigned	Age Category (years)	Frequency	Percent
1	18-24	90	15.3
2	25-34	67	11.4
3	35-44	84	14.2
4	45-54	121	20.5
5	55-64	130	22.0
6	65-74	67	11.4
7	75-84	29	4.9
8	85+	2	.3

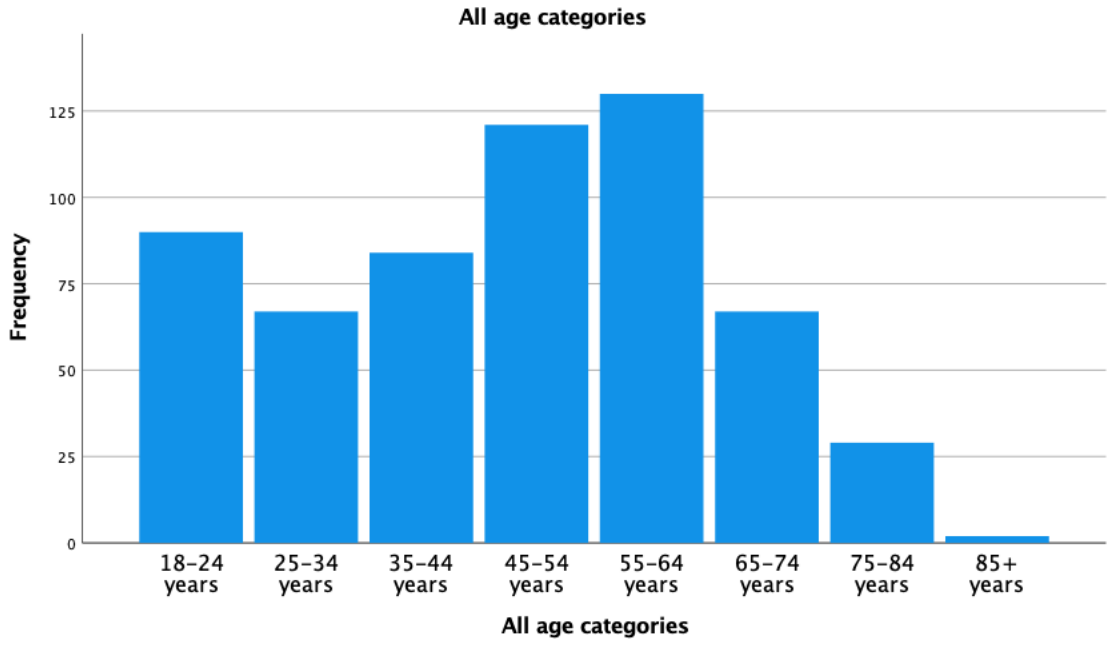


Figure 4.1

Graph showing all Age categories by frequency

In this study, survey participants were assigned to one of three age categories: 18-24 years, 25-54 years and 55+ years of age. The mean value when categorised in this manner fell in the 25-54 age category (mean = 2.2339; SD = .696490); the mode of this distribution was also in the 25-54 age category. The distribution when using a three-age category is illustrated in Table 4.2.

Table 4.2

Distribution of participant's Age over three Age categories

Numerical Value Assigned	Age Category (years)	Frequency	Percent
1	18-24	90	15.3
2	25-54	272	46.1
3	55+	228	38.6

As outlined in Chapter Three of this thesis, participants were invited to state their denominational affiliation, including the option to state ‘None’, ‘Prefer not to say’ or ‘Other’. Numeric values were assigned to each category as illustrated in Table 4.3.

Figure 4.2 displays the distribution of participants over the various Religious Affiliation categories. Seventh-day Adventists were by far the largest group represented (51.2%) followed by the Pentecostal/Charismatic group (13.9%). Typical answers for those that identified as ‘Other’ were Christian, a combination of various groups, non-denominational, evangelical or the name of a denomination not listed such as Lutheran, Church of Jesus Christ of Latter-Day Saints or Brethren. Five respondents identified as not Christian. Due to the small number in this group, these data were not removed, even though an inclusion criteria was that respondents were to identify as Christian. While the mean value for Religious Affiliation over all categories is 8.6932 (SD = 3.39516), the more significant values are the mode and median which fall in the SDA category.

Table 4.3

Distribution of participant's Religious Affiliation over all categories

Numerical Value Assigned	Religious Affiliation	Frequency	Percent
1	Anglican	22	3.7
2	Baptist	43	7.3
3	Church of Christ	14	7.3
4	Christadelphian	4	.7
5	Greek Orthodox	1	.2
6	Pentecostal/Charismatic	82	13.9
7	Presbyterian	3	.5
8	Roman Catholic	11	1.9
9	Salvation Army	23	3.9
10	Seventh-day Adventist	302	51.2
11	Uniting Church	3	.5
12	No Church Affiliation	22	3.7
13	Prefer not to say	7	1.2
14	Other	53	9

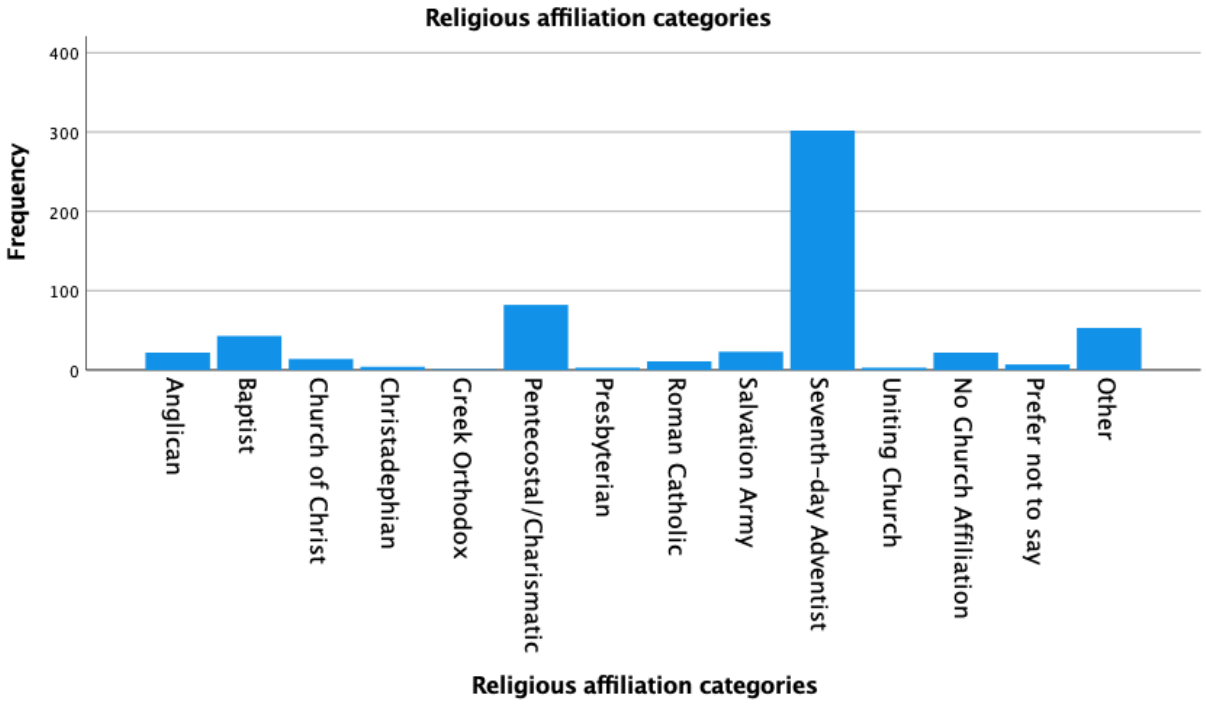


Figure 4.2

Graph showing all Religious Affiliation categories by frequency

In order to make these data more manageable and useful, these 14 categories were further coalesced into four groups- Seventh-day Adventist (SDA), Pentecostal/Charismatic (PC), Other denominations (OD), and No Affiliation (NA). It was appropriate to single out two denominations (SDA and PC) as these had the largest representation of survey participants. The distribution of the four Religious Affiliation groupings used in this study reveals that the sum of the OD, PC, and NA groupings are approximately equal to the SDA group (Table 4.4). The mean for this distribution is 1.9051 (SD = 1.09536). Again, the more significant numbers are the mode and median, which both fall into the SDA category.

There are significant differences in the age distributions of the various Religious Affiliation groupings; frequency distributions revealed that the SDA group had a considerably larger percentage of respondents that were in the 18-24-year-old age group (22% vs 15.3%

for the total sample). In comparison, this age grouping only represented 5.6% of the OD grouping and 6.1% of the PC grouping.

Table 4.4

Distribution of survey participants' Religious Affiliation over four groupings

Numerical Value Assigned	Religious Affiliation Category	Frequency	Percent
1	Seventh-day Adventist	302	51.2
2	Other Denominations	124	21
3	Pentecostal/Charismatic	82	13.9
4	No Affiliation Stated	82	13.9

Faith Context Factors

As stated in Chapter Three of this thesis, the revised Christian Orthodoxy Scale (Hunsberger, 1989) was administered as part of the survey instrument used. The rationale for this was to incorporate a way of measuring the levels of commitment to traditional Christian teachings into the survey, and thus be able to evaluate the Faith Frameworks against the degree to which the participant identifies with Christian Faith. The distribution of the Orthodoxy values is shown below (Figure 4.3); the mean using a 6-point Likert scale of the sample is 5.63 (SD = .802). It is evident that most of the sample studied agree with traditional and orthodox Christian beliefs.

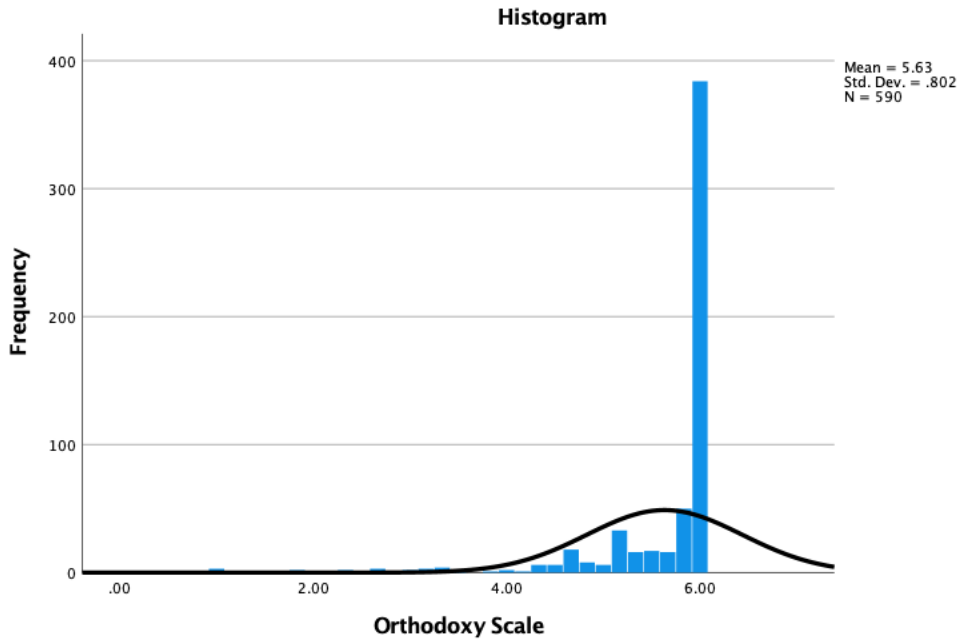


Figure 4.3

Distribution of Orthodoxy Scale values by frequency

The *t*-test that compared the male and female values showed that there are no statistically significant differences between the mean male and female Orthodoxy scores (Table 4.5) [t(588) = -.669, p>.05].

Table 4.5

Mean and standard deviation of Orthodoxy scores across Gender

Gender	Mean	SD
Male	5.6621	.75067
Female	4.2460	.83116

The one-way ANOVA test showed that there are significant differences between the mean of the Orthodoxy scores for the 18-24, 25-54 and over 55+ year age groups (Table 4.6) [F(2,587) =8.497, P<.001]. However, there are no statistically significant differences between the mean of the Orthodoxy scores for the 25-54 age group and the 55+ age group.

Table 4.6

Mean and standard deviation of Orthodoxy scores across Age categories

Age Group	Mean	SD
18-24 yrs	5.3370	1.11837
25-54 yrs	5.6385	.74825
55+ yrs	5.7434	.68179

The one-way ANOVA test showed that there was a significant difference between the mean of the Orthodoxy scores for the non-affiliated Religious Affiliation grouping (NA) and all other groupings, but no significant differences between the various denominations (Table 4.7), [$F(3,586) = 24.907$, $P<.001$].

Table 4.7

Mean and standard deviation of Orthodoxy scores across Religious Affiliation groupings

Religious Affiliation	Mean	SD
SDA	5.6943	.67640
Other denominations	5.8374	.42900
Pentecostal/Charismatic	5.7561	.44072
Non-affiliated	4.9756	1.40646

As one of the aims of the current study was to examine the manner in which Christians conceptualise their religious faith, a measure of religious salience was used in the current study in order to assess levels of commitment to being religious; this consisted of one item inquiring about the importance of religion to the survey participant. The distribution of the Salience values is shown below (Figure 4.4); the mean of the sample is 5.2542 (SD = 1.37394). 10% of the sample disagreed (slightly, moderately or strongly) with the statement *Religion is very important to me* while 90% agreed with that statement.

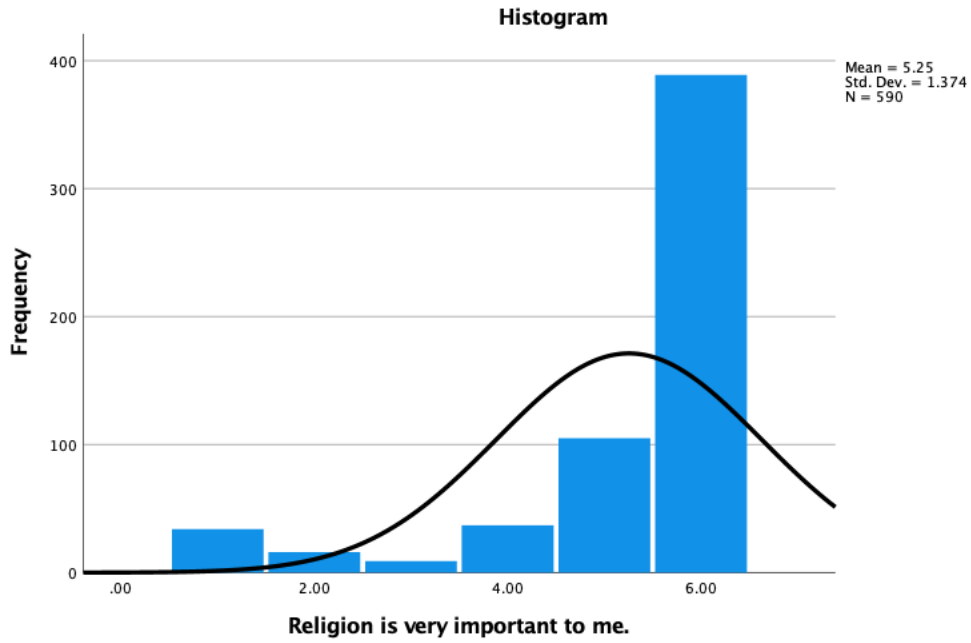


Figure 4.4

Distribution of Salience values by frequency

The *t*-test that compared male and female values showed that there is no statistically significant difference between the mean male and female Salience scores (Table 4.8) [t(588) = -.735, p>.05].

Table 4.8

Mean and standard deviation of Salience scores across Gender

Gender	Mean	SD
Male	5.3088	1.34769
Female	5.2225	1.38980

The one-way ANOVA test showed that there are significant differences between the mean of the Salience scores for the 18-24 and over 55+ year age groups (Table 4.9) [F(2,587) =3.086, P<.05], but not between the 18-24 and 25-54 year age groups or the 25-54 and 55+ age groups.

Table 4.9

Mean and standard deviation of Salience scores across Age categories

Age Group	Mean	SD
18-24 yrs	4.9778	1.62825
25-54 yrs	5.2279	1.34996
55+ yrs	5.3947	1.27751

The one-way ANOVA test showed that there was a significant difference between the mean of the Salience scores for the non-affiliated group and all other groupings, but no significant differences between the various denominations (Table 4.10), [F(3,586) = 24.907, P<.001]. Thus the mean score of Salience across Religious Affiliation Groupings shows a similar pattern to that exhibited by the mean score of Orthodoxy across Religious Affiliation Groupings.

Table 4.10

Mean and standard deviation of Salience scores across Religious Affiliation groupings

Religious Affiliation	Mean	SD
SDA	5.3576	1.26986
Other denominations	5.4758	1.16496
Pentecostal/Charismatic	5.5366	1.06800
Non-affiliated	4.2561	1.82446

Having examined the characteristics of the Background Factors, which consisted of both Demographic and Faith Context Factors, the discussion will now move to describing the characteristics of each of the Faith Frameworks; Intrinsic/Extrinsic Religious Orientation, Quest Religious Orientation, Fundamentalism and Religious Schema.

Faith Framework Characteristics

As noted in Chapter Two, a number of frameworks have been utilised to explore the concept of faith. Appropriate measures for these frameworks were chosen and described in Chapter Three. The respective frameworks all have a distinct orientation and do not aim to replicate each other. The validity and efficacy of each framework and the associated scales have been debated as expanded in both Chapters Two and Three. The internal reliability of the respective framework scales for the current study will be determined by adopting Cronbach's alpha. Further, in this section, the mean of each framework is calculated from the data and the differences in the frameworks across the respective demographic and contextual variables is explored using t-tests, ANOVAs and correlation coefficients.

Extrinsic/Intrinsic Religiosity

Extrinsic religiosity is defined as a means-orientated approach to religion, while Intrinsic religiosity considers the practice of religion and spirituality to be the end in itself. An increase in scores on the Intrinsic Scale indicates a personal connection with the God of their religion, while higher Extrinsic values indicate higher levels of external motivation for the practice of R/S.

A factor analysis (Eigenvalue >1) of the respective items in the Intrinsic Scale indicated that this is a one-factor scale. The internal reliability analysis of this scale revealed a Cronbach's alpha score of 0.834, indicating commendable internal reliability.

The mean value for the Intrinsic Scale score for the whole sample is 5.0189 with a standard deviation of 0.8546; the distribution of the respective respondents' Intrinsic values is displayed in Figure 4.5. The distribution is skewed towards higher Intrinsic scores indicating that this sample is more likely to display a personal, end-oriented relationship with Religion/Spirituality (R/S).

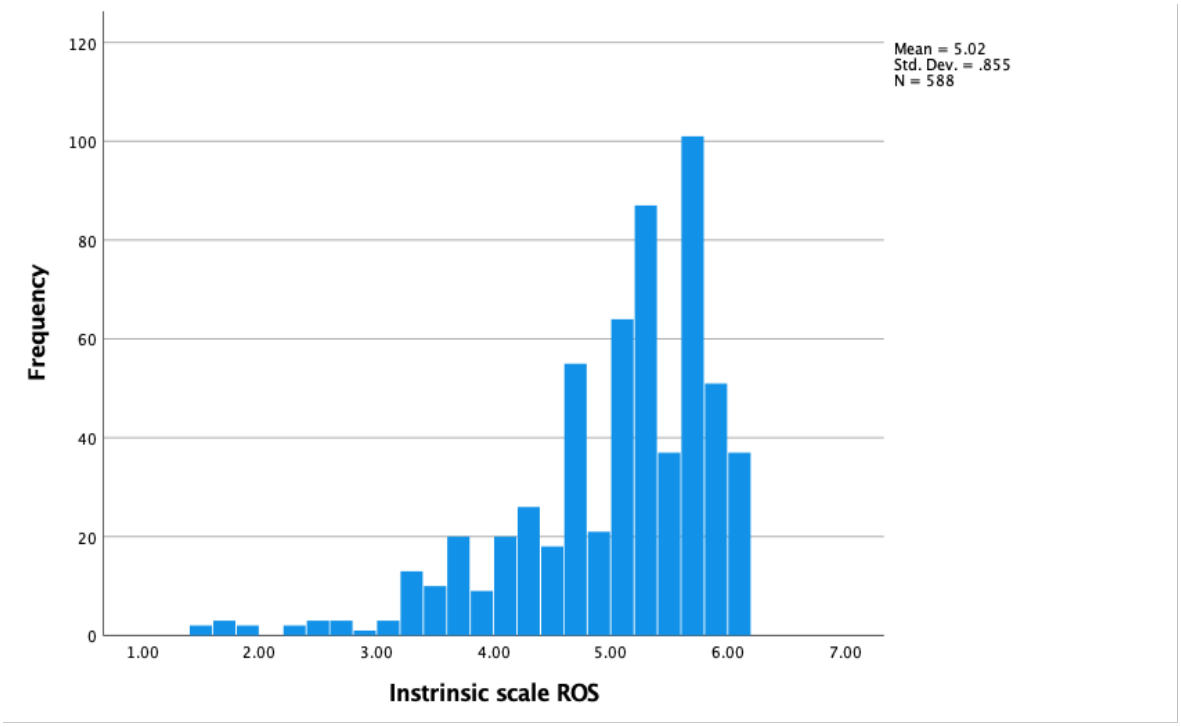


Figure 4.5

Distribution of the Intrinsic scores for the study respondents

The *t*-test showed that there was no statistically significant difference between the mean male and female Intrinsic scores (Table 4.11), [t(586) = -.402, p>.05].

Table 4.11

Mean and standard deviation of Intrinsic scores across Gender

Gender	Mean	SD
Male	5.0374	.78844
Female	5.0081	.89201

However, the one-way ANOVA test showed that there are significant differences between the mean of the Intrinsic scores for the 18-24, 25-54 and over 55+ year age groups (Table 4.12), [F(2,587) = 19.965, P<.001]. This indicates that in the sample used for the current study, a more personal, ends-based motivation for practising religion increases as respondents age. This trend becomes even more obvious when using all the age categories

from the survey (Figure 4.6), [F(8,580) = 6.151, P = <.001]. It should be noted that as n = 2 for the 85+ category, the end-point for the curve should be taken as the 75-84 age group.

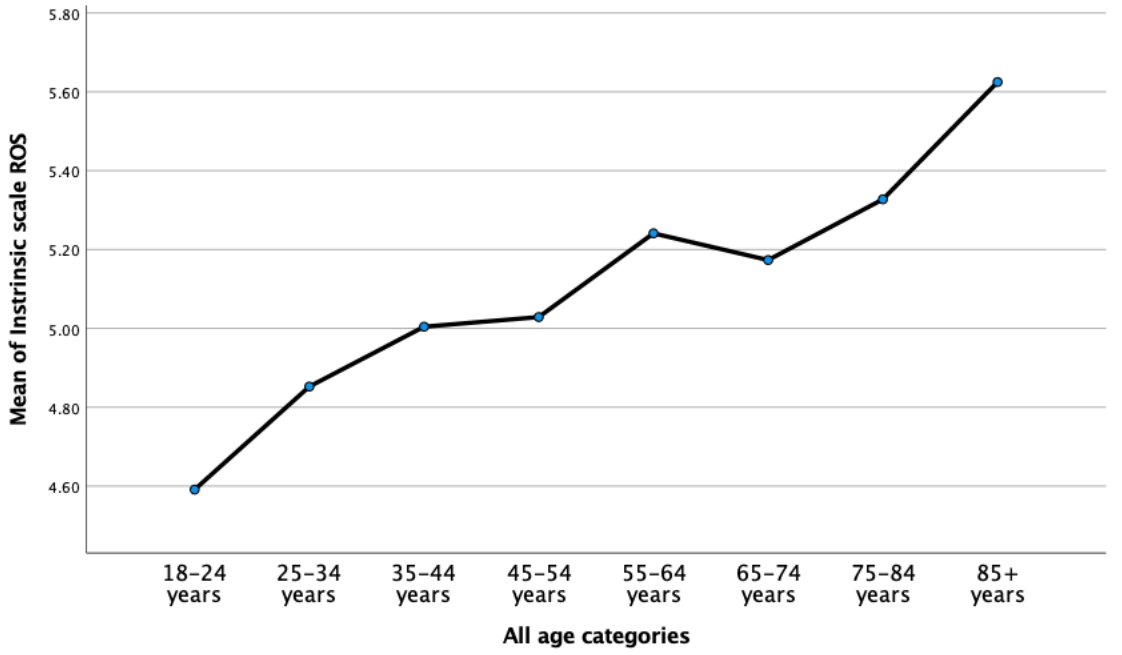
Table 4.12

Mean and standard deviation of Intrinsic scores across Age groupings

Age Group	Mean	SD
18-24 yrs	4.5193	1.21423
25-54 yrs	4.9779	.78099
55+ yrs	5.2357	.68602

Figure 4.6

Mean value of Intrinsic scores across eight Age categories



A one-way ANOVA test showed that there was no difference in Intrinsic values between the PC and OD Religious Affiliation groupings, however, there was a significant difference between both of these groupings and the SDA group as well as the N/A grouping, with both the SDA group and the N/A grouping showing lower Intrinsic scores (Table 4.13) [F(3,584) = 18.661, p<.05].

Table 4.13

Mean and standard deviation of Intrinsic scores across Religious Affiliation groupings

Religious Affiliation	Mean	SD
SDA	4.9655	.7701
Other denominations	5.3075	.6674
Pentecostal/Charismatic	5.2789	.6620
Non-affiliated	4.5123	1.205

Correlation analysis indicates that Intrinsic religiosity is strongly positively associated with both the self-reported measure of Salience and Orthodoxy. Pearson's r for the correlation between Intrinsic and Salience is .437 and between Intrinsic and Orthodoxy is .562. This indicates that for this sample, the correlation between Intrinsic and Orthodoxy is greater than the correlation between Intrinsic and the measure of Salience. It is important to note that the distribution of both the Orthodox and the Salience scores is very skewed and thus the use of Pearson's r to measure the relationships between Intrinsic and both Orthodoxy and Salience does need to be questioned.

Notwithstanding, the high Intrinsic/Orthodoxy correlation indicates considerable overlap in these constructs (i.e. those who have a very personal connection with God tend to be more orthodox in their beliefs) but also suggests that these frameworks are not identical and that a personal faith may not always be held in an orthodox framework. Correlation analysis also revealed a significant relationship between the three age categories and Intrinsic scores ($r = .250$, $P<.001$), indicating that levels of Intrinsic (religion as end) religiosity increase as respondents age.

A factor analysis (Eigenvalue >1) of the various items in the Extrinsic scale indicated that there are two Subscales to Extrinsic Religious Orientation. The two factors yielding

satisfactory Eigenvalues accounted for 67% of the variance in the total scale. This finding is not unexpected as previous researchers have identified two dimensions to the Extrinsic construct and these have been named Extrinsic Personal (Ep) and Extrinsic Social (Es); the current study is adopting this convention. For this study, Cronbach's Alpha for Ep and Es factors were .632 and .853 respectively. These internal reliability scores compare very favourably with the factor scores found by Gorsuch and McPherson (1989) when studying a sample of students from Christian colleges in California.

The mean value for the Ep factor score is 3.7486, with a standard deviation of 1.0964 and the distribution of the respective respondents' Ep scores is displayed in Figure 4.7. This indicates that for these respondents there is a moderate tendency towards a personal religious motivation that provides comfort, solace and protection.

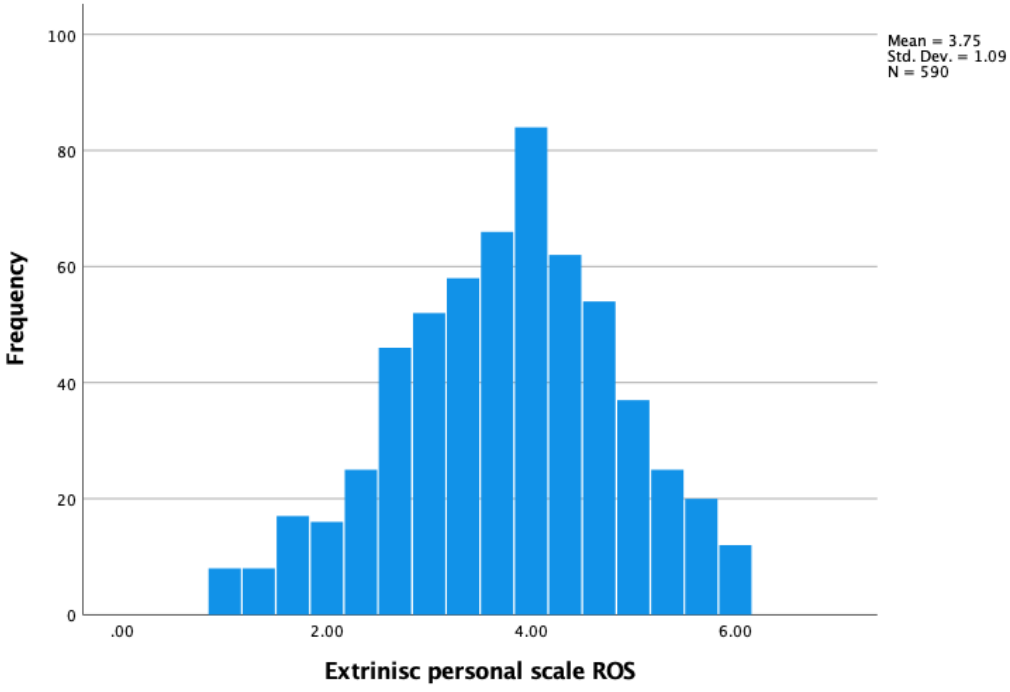


Figure 4.7

Distribution of the Extrinsic Personal scores for the study respondents

The *t*-test showed that there was a statistically significant difference between the mean male and female Ep scores (Table 4.14), [t(588) = 4.932, p<.05]. It is noticeable that the

females surveyed in the current study showed a greater desire to use their religion for comfort, solace and protection.

Table 4.14

Mean and standard deviation of Extrinsic Personal scores across Gender

Gender	Mean	SD
Male	3.4639	1.0867
Female	3.9142	1.0593

Further, the one-way ANOVA test showed that there are significant differences between the mean of the Ep scores between the 55+ year age groups and the 18-24 and 25-54 year age groupings (Table 4.15), [$F(2,587) = 6.532$, $P<.05$]. Even though there is no significant differences between the 18-24 and the 25-55 age group, there is a trend with Ep values reducing with age. It is possible that the use of different statistical analyses, employing all the age categories may have revealed more variation in Ep scores across the various ages.

Combining these data with the trend observed when analysing the Intrinsic values, indicates that in the sample used for the current study, there is a trend towards a more personal, ends-based motivation for practising religion and a decrease in a means-based motivation as respondents age.

Table 4.15

Mean and standard deviation of Extrinsic Personal scores across Age groupings

Age Group	Mean	SD
18-24 yrs	3.9852	1.12392
25-54 yrs	3.8309	1.06300
55+ yrs	3.5570	1.08348

A one-way ANOVA test showed that there was no difference in Ep values between the PC and the OD Religious Affiliation groupings, however, there is a significant difference between the SDA group and both the OD and the NA groups (Table 4.16), [$F(3,586) = 7.728$, $p<.05$]. As expected, the Ep values for the Non-affiliated group are noticeably lower than Ep values for the other groupings, however, the SD for this grouping is considerably larger indicating diverse attitudes across the non-affiliated group to R/S.

Table 4.16

Mean and standard deviation of Extrinsic Personal scores across Religious Affiliation groupings

Religious Affiliation	Mean	SD
SDA	3.9360	.9790
Other denominations	3.5645	1.1509
Pentecostal/Charismatic	3.7154	1.1075
Non-affiliated	3.3699	1.2317

A correlation analysis was conducted which indicates that Extrinsic Personal Religiosity is not correlated with the Measure of Salience used in this survey (*Religion is very important to me)*; however, there is a small positive association with Orthodoxy ($P<.05$). Pearson's r for the correlation between Ep and Salience is .057 and between Ep and Orthodoxy is .121.

The mean value for the Extrinsic Social score is 3.3436 for the whole sample, (SD = 1.270). Values for Es are displayed in Figure 4.8 showing a broad and somewhat non-normal distribution of scores (kurtosis = .964). As displayed in Figure 4.8, *n* is considerably lower for this measure. This is due to excluding those participants who responded to the three items that measured Es by selecting N/A (not applicable). For details as to why this option was provided for the Es measure, see Chapter Three.

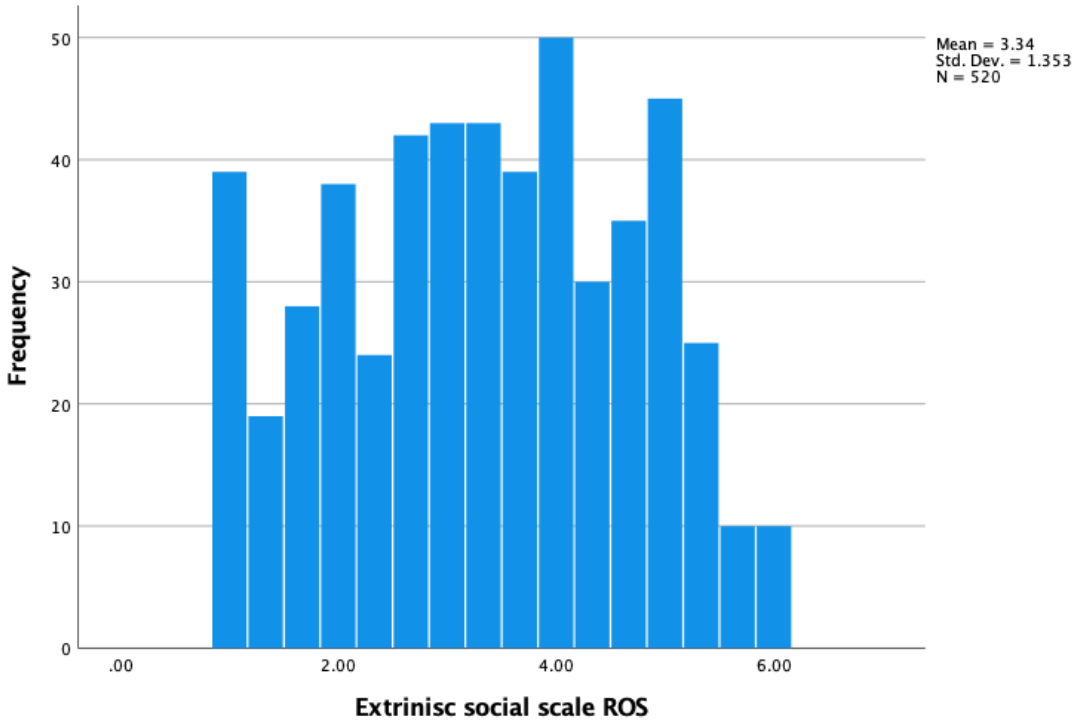


Figure 4.8

Distribution of the Extrinsic Social scores for the study respondents

A *t*-test was conducted which revealed no significant difference between the means of male (3.2760, SD .1.30715) and female (3.3829, SD 1.24839) Es scores (Table 4.17), [t(2,588) = .986, p>.05).

Table 4.17

Mean and standard deviation of Extrinsic Social scores across Gender

Gender	Mean	SD
Male	3.2760	1.30715
Female	3.3829	1.24839

A one-way ANOVA test revealed that there is no significant difference between the mean of the Es scores for any of the three age groupings (Table 4.18), ([F(3,517) = 2.944, p>.05]. Although the differences between age groups is not statistically significant, there is a

trend downwards between the 18-24 age grouping and the other two age groupings. Considering that Es is a means-oriented approach to religion that focuses on the social benefits gained from the practice of one's religion, this is not a surprising result.

Table 4.18

Mean and standard deviation of Extrinsic Social scores across Age groupings

Age Group	Mean	SD
18-24 yrs	3.6417	1.27396
25-54 yrs	3.2918	1.26886
55+ yrs	3.2877	1.25967

Another one-way ANOVA test was conducted to test the difference in Es scores for the various religious affiliation groupings. The test revealed that the only statistically significant difference in mean scores is between the SDA group and the OD grouping (Table 4.19) [$F(3,586) = 6.729$, $P<.05$].

Table 4.19

Mean and standard deviation of Extrinsic Social scores across Religious Affiliation groupings

Religious Affiliation	Mean	SD
SDA	3.5491	1.30683
Other denominations	2.9712	1.23946
Pentecostal/Charismatic	3.2769	1.31867
Non-affiliated	3.2164	0.96150

Correlation analysis reveals that Es has a small but statistically significant association with Orthodoxy but no relationship with Salience. Pearson's r for the correlation between Es

and Salience is .057 and between Es and Orthodoxy is .121. This result is consistent with an approach to religion that focuses on the social benefits of being religious.

Quest Religious Orientation

The Quest Religious Orientation is defined as an approach to religion that values a more tentative orientation to religion and thus is characterised by flexibility, openness to change and an acceptance of doubt as a normal part of the faith journey. Higher scores on Quest indicate a more fluid, flexible and tentative approach to the practice of one's faith.

A factor analysis of the respective items on the Quest Scale indicated a possible three subscales of the Quest Scale. The three factors yielding satisfactory Eigenvalues (Eigenvalue >1) accounted for 60% of the variance in the total scale. The current study appears to concur with previous studies that have argued that the Quest measure is not a unidimensional measure and in fact measures three related but distinct dimensions. In this thesis, these have been identified as: the Value of Doubt (QuDt), Openness to Change (QuCh) and Existential Questioning (QuEq). This concurs with Batson's original theoretical conceptualisation of Quest. For this study, Cronbach's Alphas for the QuDt, QuCh and QuEq, factors are respectively 0.714, 0.795 and 0.629, while Cronbach's Alpha for the whole Quest Scale is 0.815.

The mean values for the three subscales of the Quest Scale are 3.9546 (SD 1.12560) for QuDt, 3.7729 (SD 1.26234) for QuCh, and 3.6140 (SD 1.10440) for QuEq. This indicates that in the sample used for the current study, there is a tendency towards questioning without reducing the complexity of the existential issues under scrutiny, an acceptance of doubt as part of the faith journey, and an openness to change in what one believes about R/S. The distribution for the three Subscales of Quest for the sample in this study are displayed in Figure 4.9, Figure 4.10 and Figure 4.11 and reveal a greater variety of attitudes

towards openness to change in religious beliefs, than in regard to the value of doubt or existential questioning. Respondents were more likely to choose either *'slightly agree'* or *'slightly disagree'* for this Subscale (QuCh) than for QuDt or QuEq.

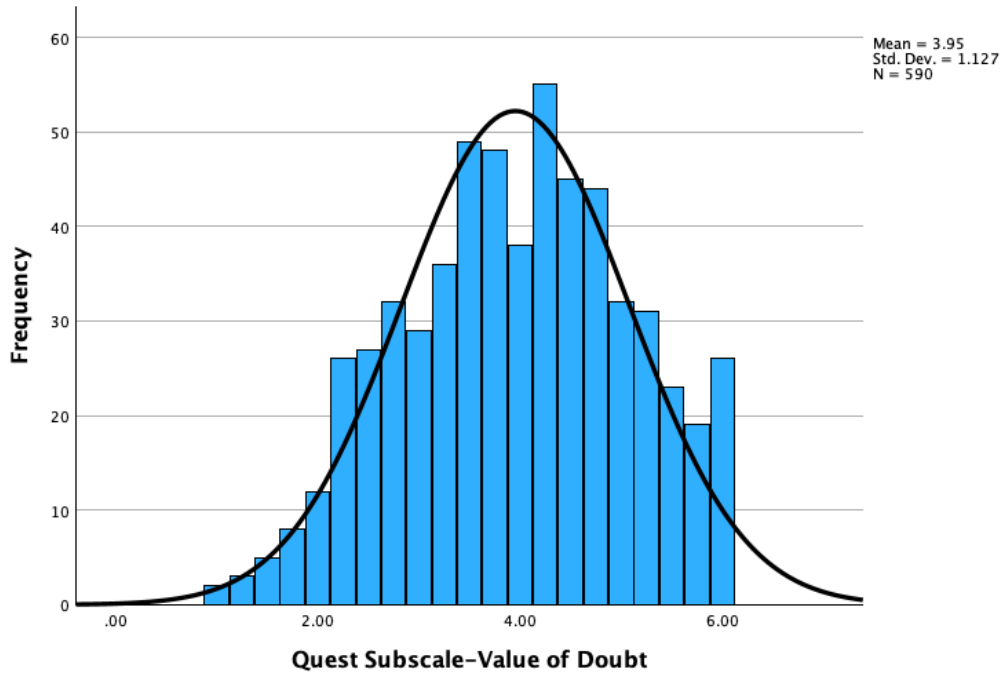


Figure 4.9

Distribution of the Quest- Value of Doubt scores for the study respondents

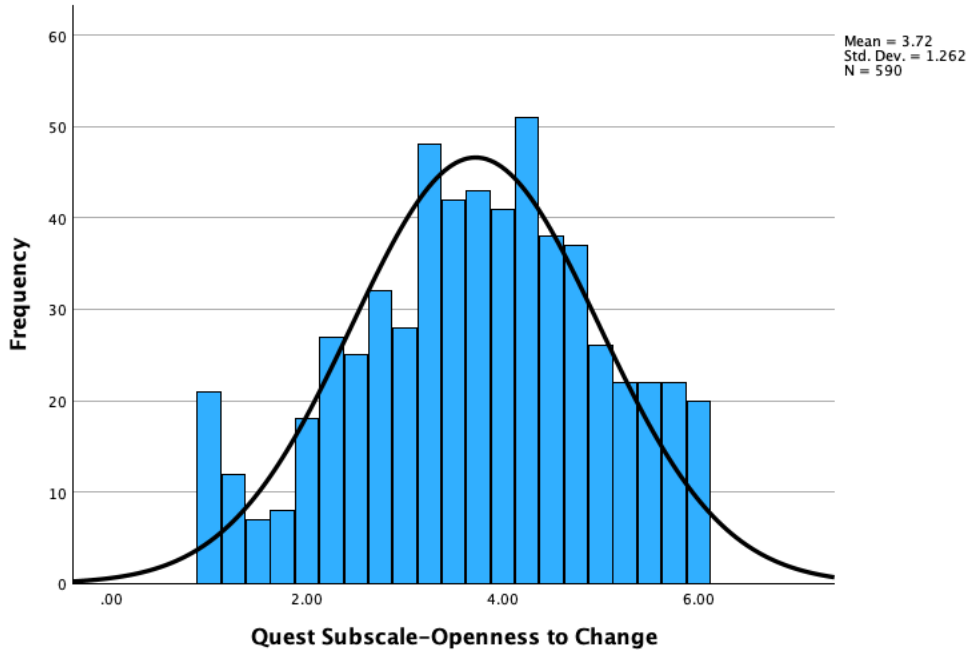


Figure 4.10

Distribution of the Quest Openness to Change values for the study respondents

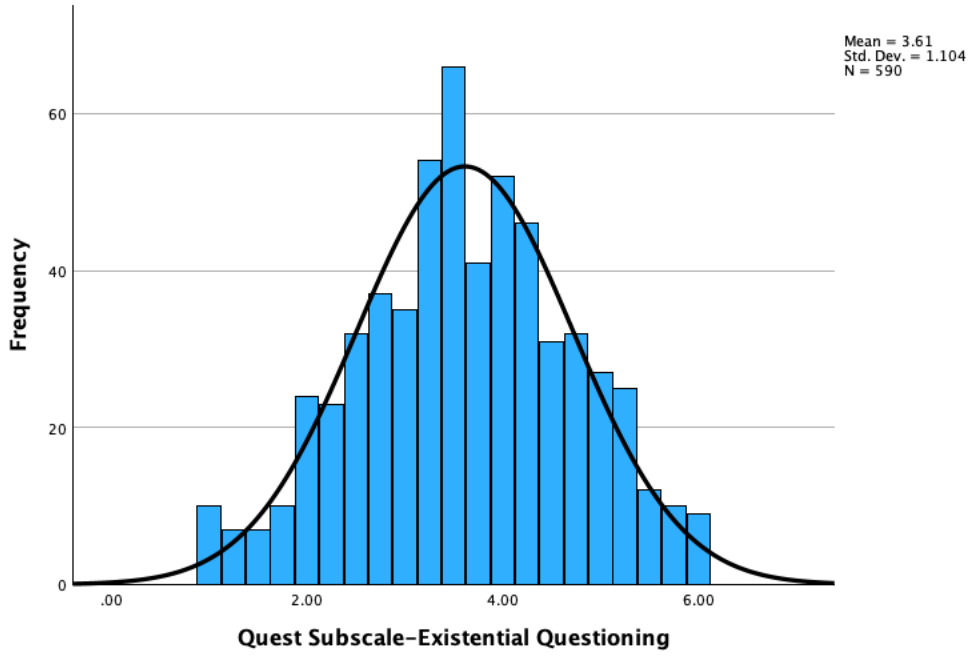


Figure 4.11

Distribution of Quest Existential Questioning values for the study respondents

A number of *t*-tests were conducted for the three Quest Subscales which showed that there is a significant difference between mean male and female scores for QuDt (Table 4.20), [t(588) = -4.080, p<.05] but no significant difference between mean male and female scores for QuCh [t(588) = -1.907, <.05] or for QuEq [t(588 = -1.219, p<.05]. These data indicate that for the sample used in this study, males are more likely to experience doubt in their religious beliefs than females.

Table 4.20

Mean and standard deviation of Quest Doubt, Quest Openness to Change and Quest Existential Questioning scores across Gender

Gender	Mean	SD
Quest (Value of Doubt)		
Male	4.1993	1.08694
Female	3.8123	1.12463
Quest (Openness to Change)		
Male	3.8525	1.29575
Female	3.6475	1.23800
Quest (Existential Questioning)		
Male	3.6866	1.13206
Female	3.5717	1.08728

The one-way ANOVA test showed that there is no significant difference between the mean of the QuDt [F(3,587) = .518, P<.05], QuCh [F(3,587 = .265, P<.05}, or QuEq [F(3,587) = 1.190, P<.05] scores for the 18-24, 25-54 and 55+ years age groups (Table 4.21).

Table 4.21

Mean and standard deviation of Quest Doubt, Quest Openness to Change and Quest Existential Questioning scores across Age

Age Group	Mean	SD
Quest (Value of Doubt)		
18-24 yrs	3.8637	1.03338
25-54 yrs	3.9439	1.12044
55+ yrs	4.0033	1.16801
Quest (Openness to Change)		
18-24 yrs	3.7139	1.29257
25-54 yrs	3.7619	1.23994
55+ yrs	3.6798	1.28079
Quest (Existential Questioning)		
18-24 yrs	3.5139	.97177
25-54 yrs	3.6875	1.09942
55+ yrs	3.5658	1.15703

A one-way ANOVA was also conducted to determine if there were differences between the means of the various Quest Subscales for each of the Religious Affiliation categories (Table 4.22). The only significant differences in the means of the Quest scores between the Religious Affiliation groupings are for QuCh [$F(4,586) = 11.778$, $P<.05$]. The differences here are between the SDA and OD and the SDA and PC groupings, as well as between the NA and PC groupings. No significant differences were found for the QuDt [$F(4,586) = .776$, $P<.05$] or the QuEq [$F(4,586 = .115$, $P<.05$] scores. This indicates that in this sample, SDAs and those with no stated religious affiliation were more likely to value change

in their religious experience than either the Other Denominations or the Pentecostal/Charismatic groupings.

Table 4.22

Mean and standard deviation of Quest-Doubt, Quest-Change and Quest-Existential Questioning and scores across Religious Affiliation groupings

Note: Other Denom = Other Denominations

Religious Affiliation	Mean	SD
Quest (Value of Doubt)		
SDA	3.8940	1.10965
Other Denom	3.9940	1.16629
Pentecostal	3.9787	1.08951
No Affiliation	4.0945	1.16112
Quest (Openness to Change)		
SDA	3.9719	1.13866
Other Denom	3.2782	1.24499
Pentecostal	3.3841	1.30774
No Affiliation	3.8171	1.43051
Quest (Existential Questioning)		
SDA	3.6043	1.03685
Other Denom	3.5907	1.12543
Pentecostal	3.6768	1.32665
No Affiliation	3.6220	1.08883

Correlation analysis shows that there are no associations between any of the three Quest measures and the measure of Salience used. However, there are small negative correlations between QuDt and Orthodoxy (r=-.189) and likewise between QuCh and Orthodoxy (r=-.175). There is no correlation between QuEq and Orthodoxy. This indicates

that for this sample, greater questioning does not imply lower levels of Orthodoxy. Placing a greater value on doubt and more existential questioning may be associated with lower levels of Orthodoxy. These results also provide further evidence that the Quest Scale is not measuring just one construct.

Fundamentalism

Fundamentalism can be considered as the way in which orthodoxy is held and in the definition used in the current research, reflects a dogmatic, rigid and inflexible approach to one's religion. Thus, higher scores on the Fundamentalism Scale reflect greater rigidity and less flexibility in thinking about religion.

The internal reliability of the Fundamentalism Scale for this study revealed a Cronbach's alpha score of .892. This indicates that the scale has excellent internal reliability when used in this study.

The mean value for the whole sample is 4.2116 with a standard deviation of 1.1603; the distribution of the respective respondents' Fundamentalism values is displayed in Figure 4.12. The mean value is slightly greater than the expected mean of 3.5000 for a 6-unit Likert scale and indicates that this sample leans towards a more fundamentalist attitude to religion.

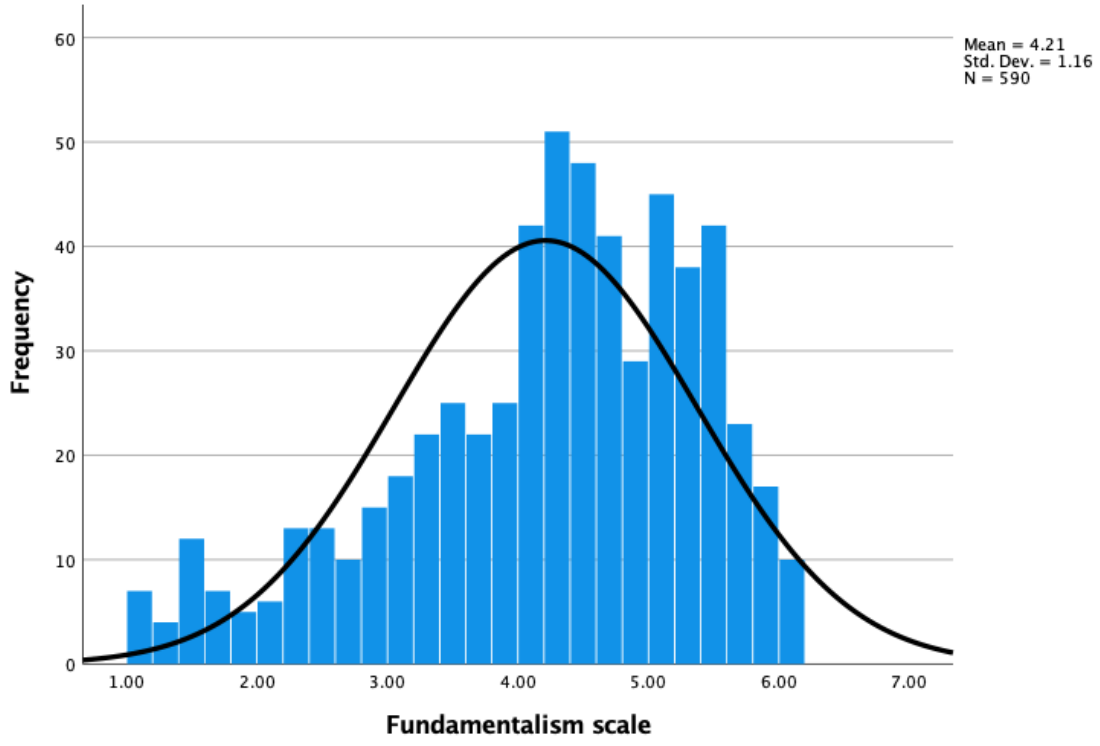


Figure 4.12

Distribution of scores on the Fundamentalism Scale

The t-test showed that there was no statistically significant difference between the mean male and female Fundamentalism scores (Table 4.23), [t(588) = .943, p>.05].

Table 4.23

Mean and standard deviation of Fundamentalism scores across Gender

Gender	Mean	SD
Male	4.1526	1.2389
Female	4.2460	1.1129

The one way ANOVA test shows that there is no significant difference between the mean of the Fundamentalism scores for the 18-24, 25-54 and 55+ years age groups (Table 4.24), [F(2,587) = 2.526, P>.05]. Although there is not a significant difference between the age groups, there is a noticeable trend across the age groups with the oldest group registering highest on the Fundamentalism Scale.

Table 4.24

Mean and standard deviation of Fundamentalism scores across Age groupings

Age Group	Mean	SD
18-24 yrs	3.9712	1.2140
25-54 yrs	4.2224	1.1579
55+ yrs	4.2937	1.1134

The one-way ANOVA test showed that there is no significant difference between the mean of the Fundamentalism scores for the OD and PC Religious Affiliation groupings but there is a significant difference between the NA grouping and all other groupings and the SDA group and all other groupings (Table 4.25), [$F(3,589) = 20.877$, $P<.05$].

Table 4.25

Mean and standard deviation of Fundamentalism scores across Religious Affiliation groupings

Religious Affiliation	Mean	SD
SDA	4.1702	1.0082
Other denominations	4.5739	1.0128
Pentecostal/Charismatic	4.5843	1.0363
Non-affiliated	3.4434	1.5605

Correlation analysis indicates that Fundamentalism displays a strong positive association with both Salience and Orthodoxy. Pearson's r for the correlation between Fundamentalism and Salience is .350 and between Fundamentalism and Orthodoxy is .611. This indicates that for this sample, the correlation between Fundamentalism and Orthodoxy is greater than the correlation between Fundamentalism and the measure of Salience. The high Fundamentalism/Orthodoxy correlation indicates considerable overlap in these constructs but also suggests that these frameworks are not identical.

Religious Schema Scale

The Religious Schema Scale provides an indication of the particular religious style that the respondent has developed and is related to Fowler's original faith development model.

The mean value of the Religious Schema Scale scores for the current study is 3.0454 with a standard deviation of 0.6623 and the distribution of the respondent's values is displayed in Figure 4.13.

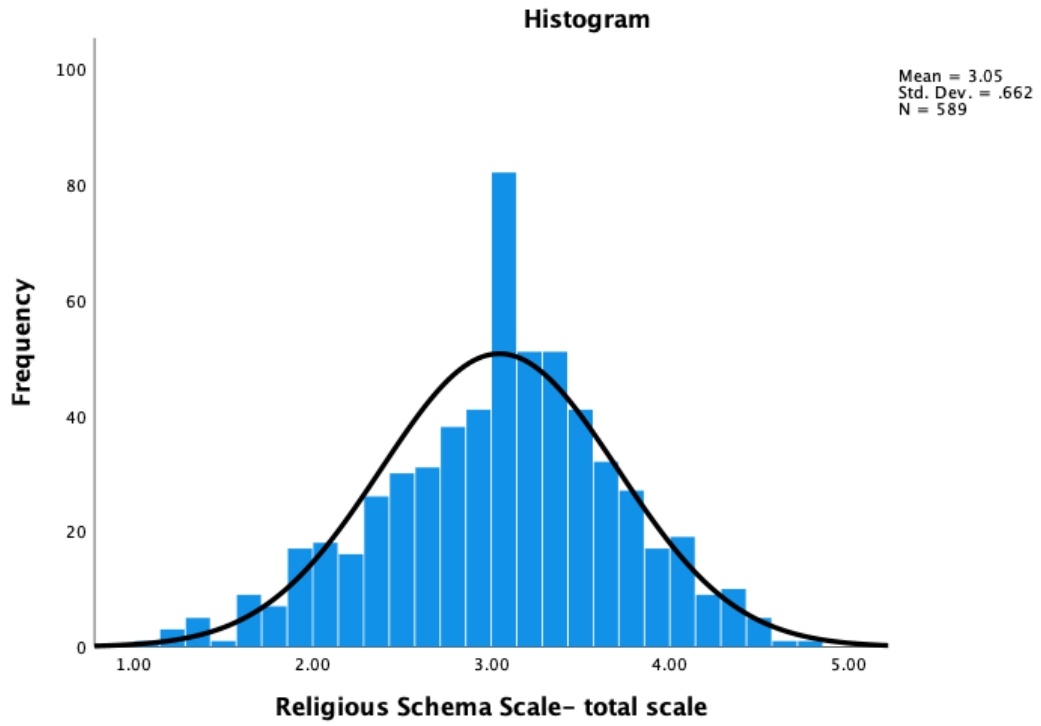


Figure 4.13

Distribution of the Religious Schema Scale for the study respondents

The internal reliability of this scale was assessed and Cronbach's alpha is .798 which shows that the Religious Schema Scale has an acceptable level of internal reliability.

A factor analysis (Eigenvalue >1) of the various items in the Religious Schema Scale indicated a possible four factors measured by this scale; these four factors would account for 59% of the total variance in the scale. However, in the current study, the three strongest factors will be used as this corresponds to the way the scale is generally discussed (and

justified by its theoretical foundation in the faith development literature) and in the current sample accounts for 52% of the variance. These factors have been previously identified as measuring three distinct (although related) dimensions of a person's faith development; *ttt* (Truth of Texts and Teachings), *ftr* (Fairness, Tolerance and Rationality) and *xenos* (Inter-religious dialogue). Each of the three Subscales (*ttt, ftr,* and *xenos*) will be discussed separately.

ttt (Truth of Texts and Teachings)

The internal reliability of the *ttt* Subscale revealed a Cronbach's alpha score of 0.858, indicating that this Scale has a very good level of internal reliability.

The mean value for the *ttt* Subscale is 4.6866 with a standard deviation of 1.16180; the distribution of the respondent's *ttt* values is displayed in Figure 4.14. These data indicate a strong leaning towards a more literal interpretation of scripture for the respondents in this study.

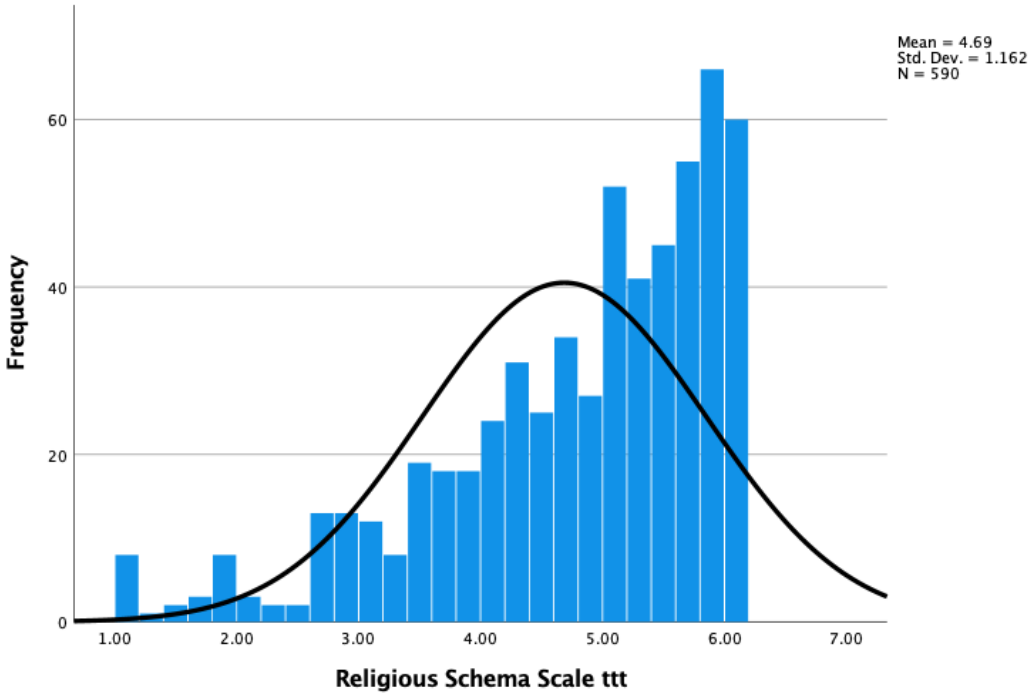


Figure 4.14

Distribution of Truth of Texts and Teaching values for the study respondents

The *t*-test conducted shows that while there is a difference between the mean male and female *ttt* scores (Table *4.26*), the difference does not quite reach the significance level of P<.05 [t(2,588) = 1.962, P=.05]. However, there is a trend for females to lean towards a more literal understanding and acceptance of the Christian scriptures when compared to males.

Table 4.26

Mean and standard deviation of Truth of Text and Teachings scores across Gender

Gender	Mean	SD
Male	4.5641	1.18400
Female	4.7582	1.14424

A one-way ANOVA test shows that there are no statistically significant differences between the mean of the *ttt* scores for the 18-24, 25-54 and 55+ age groups (Table 4.27)

[F(3,587) = 1.171, P>.05]. However, there are some observed differences between *ttt scores* for the 18-24 and 25-54 age groups.

Table 4.27

Mean and standard deviation of Truth of Texts and Teachings scores across Age groupings

Age Group	Mean	SD
18-24 yrs	4.5336	1.35628
25-54 yrs	4.7478	1.08845
55+ yrs	4.6746	1.16311

The one-way ANOVA test was also conducted to ascertain differences in the means of the *ttt* scores for the Religious Affiliation groupings (Table 4.28), [F(4,586 = 16.464, P<.05]. This test revealed that there are significant differences between the SDA, OD and NA groupings as well as significant differences between all Religious Affiliation groupings and those who had no particular affiliation with a religious group. This is as expected as this group is less likely to subscribe to a particular creed or defined set of teachings. There are no significant differences between the PC and OD groupings.

Table 4.28

Mean and standard deviation of Truth of Texts and Teachings scores across Religious Affiliation groupings

Religious Affiliation	Mean	SD
SDA	4.6332	1.07367
Other denominations	5.0355	.94844
Pentecostal/Charismatic	5.0244	1.06174
No-affiliation	4.0195	1.50837

Correlation analysis indicates that *ttt* is strongly positively associated with both the self-reported Measure of Salience and Orthodoxy. Pearson's r for the correlation between *ttt*

and Salience is .370 and between *ttt* and Orthodoxy is .520. The high Orthodoxy/*ttt* correlation indicates a considerable overlap in these constructs but also suggests that these frameworks are not identical, that is, a person may be quite orthodox in their beliefs but not hold those beliefs as firmly as those with higher *ttt* scores.

ftr (Fairness, Tolerance and Rationality)

This Subscale of the Religious Schema Scale reflects an emphasis on the values of Fairness, Tolerance and Rationality and is conceptualised as therefore opposed to the strict literalism of *ttt*.

The internal reliability of the *ftr* Subscale for this study revealed a Cronbach's alpha of .551. This indicates that this scale may need further refining. The mean value of the *ftr* Subscale is 5.4433 with a standard deviation of .49973 and the distribution of the respondent's *ftr* values is displayed in Figure 4.15. These data show that this sample leans towards a strong emphasis on the values of fairness, tolerance and rationality.

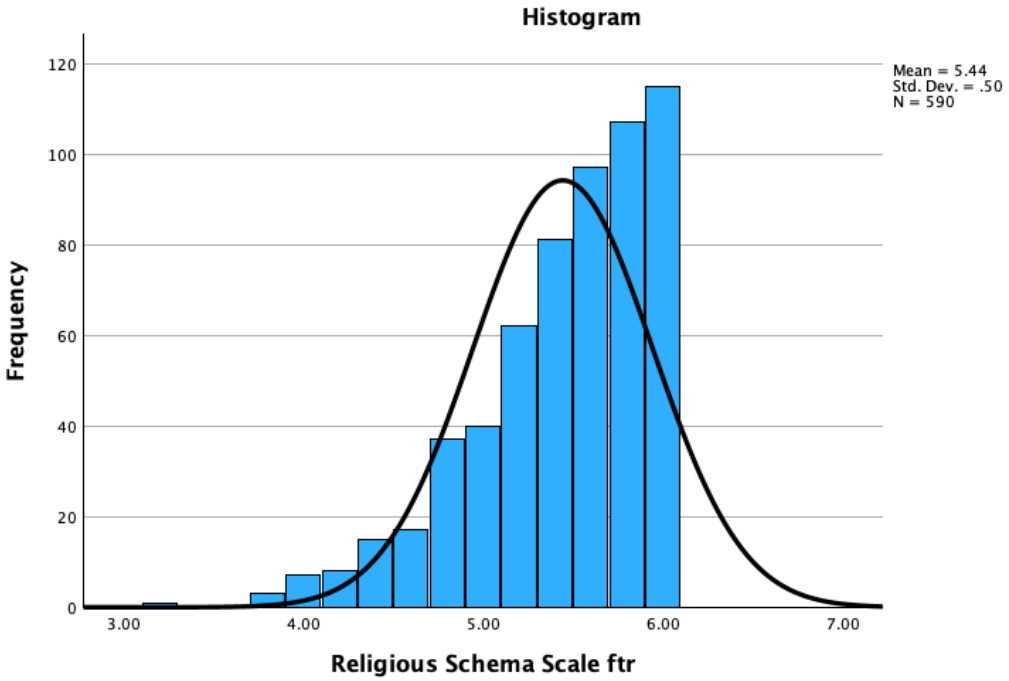


Figure 4.15

Distribution of Fairness, Tolerance and Rationality values for the study respondents

The t-test shows that there is no difference between the mean male and female *ftr* scores (Table 4.29), [t(2,588) = -1.668, P>.05].

Table 4.29

Mean and standard deviation of Fairness, Tolerance and Rationality scores across Gender

Gender	Mean	SD
Male	4.5641	1.18400
Female	4.7582	1.14424

A one way ANOVA was conducted which revealed a statistically significant difference between the means of the *ftr* scores for the 25-54 and the 55+ years age groupings (Table 4.30), [f(3,587 = 7.542, P<.05]. This indicates an increase in the emphasis on fairness, tolerance and rationality as people in this sample age. When an ANOVA was conducted comparing means of *ftr* values using all eight age categories (rather than reducing them to three) the trend becomes quite clear (Figure 4.16), [f(8,582 = 3.240, P<.05].

Table 4.30

Mean and standard deviation of Fairness, Tolerance and Rationality scores across three Age groupings

Age Group	Mean	SD
18-24 yrs	5.4133	.54033
25-54 yrs	5.3711	.52484
55+ yrs	5.5412	.43408

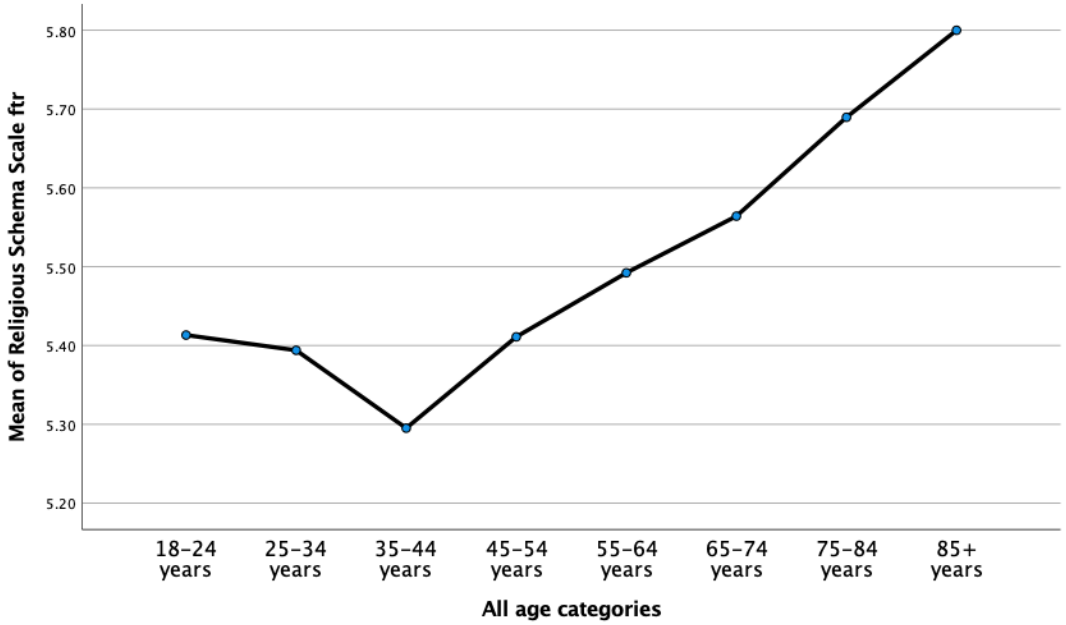


Figure 4.16

Comparisons of means of Fairness, Tolerance and Rationality scores across all Age groups

A one-way ANOVA was also conducted comparing the means of *ftr* scores across the various religious affiliation groupings. This reveals that there are no significant differences between the mean values of *ftr* scores for the various Religious Affiliation groupings (Table 4.31), [f(3,586) = 1.930, P>.05].

Table 4.31

Mean and standard deviation of Fairness, Tolerance and Rationality scores across Religious Affiliation groupings

Religious Affiliation	Mean	SD
SDA	5.4530	.50942
Other denominations	5.5032	.41866
Pentecostal/Charismatic	5.3366	.58952
No-affiliation	5.4237	.46917

Correlation analysis shows that there is no association between *ftr* and Orthodoxy or Salience.

xenos (Inter-religious Dialogue)

xenosophia is a term coined by Heinz Streib and his team who sought to refine Fowler's seminal work on faith development and is conceptualised as the opposite of xenophobia. Those respondents who scored higher on *xenos* are more open to appreciate the strengths and value of religious views other than their own. The internal reliability of the *xenos* Subscale for this study revealed a Cronbach's alpha score of .758 which compares favourably with Streib et. al.'s original research. The mean value for the sample is 4.1102 with a standard deviation of 1.05393. The distribution shows a near-normal curve as displayed in Figure 4.17.

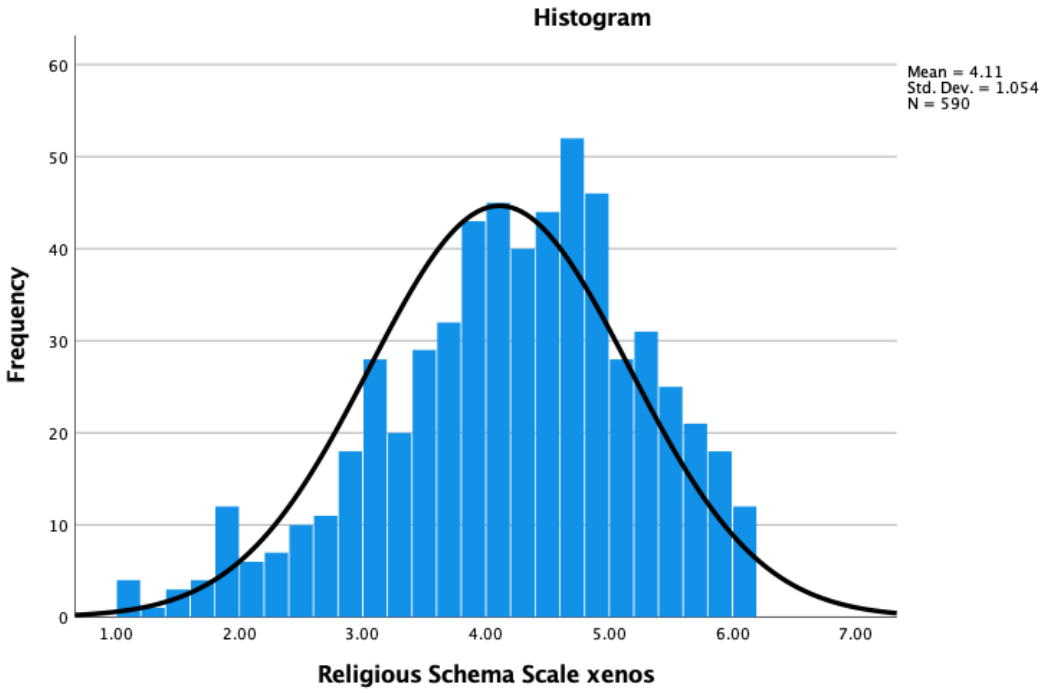


Figure 4.17

Distribution of the Inter-religious Dialogue values for the study respondents

A t-test was conducted which shows that there is no significant difference between the mean male and female *xenos* scores (Table 4.32), [t(2,588 = -1.142, p>.05]

Table 4.32

Mean and standard deviation of xenos scores across Gender

Gender	Mean	SD
Male	4.1751	.96202
Female	4.0724	1.10338

A one way ANOVA revealed that there are no significant differences between the means of the *xenos* scores for this sample for the three age groupings (Table 4.33) [f(3,587 = .077, p>.05].

Table 4.33

Mean and standard deviation of xenos scores across Age groupings

Age Group	Mean	SD
18-24 yrs	4.1133	1.15964
25-54 yrs	4.1265	1.04464
55+ yrs	4.0895	1.02535

A one way ANOVA was also conducted to see if there are differences in the means for various Religious Affiliations. The results showed that there are significant differences between the SDA and the OD and PC groupings, but not between the SDA and NA groupings and no significant differences between the OD and PC groupings. There are significant differences between these two groupings and the NA grouping (Table 4.34), [f(4,586 = 11.744, p<.05]. This means that both SDAs and NAs in this sample show a statistically significantly higher tolerance of and interest in, alternate religious beliefs.

Table 4.34

Mean and standard deviation of xenos scores across Religious Affiliation groupings

Religious Affiliation	Mean	SD
SDA	4.2715	.89379
Other denominations	3.7565	1.20232
Pentecostal/Charismatic	3.7927	1.10149
No-affiliation	4.3683	1.11445

Correlations between *xenos* and the Measure of Salience and Orthodoxy were investigated. This reveals a negative association between *xenos* and both Orthodoxy and Salience (Pearson's r of -.318 and -.200 respectively). This indicates that respondents who

scored high on the Orthodoxy Scale were less likely to be open to the truth found in other religious views; however, in the current sample, the two are not mutually exclusive.

Faith Framework Relationships

To explore the Faith Framework relationships, correlation analysis employing Pearson's r was performed. Effect sizes were calculated based on standard deviation interpretations. The following values of r: .10 - .29, .3 - .49, and .5 – 1 are considered small, medium and large effect sizes respectively. The first set of relationships explored are the correlations between the respective subscales (intra-framework relationships) for each of the Faith Frameworks considered in this research. The second set of relationships reviewed is the correlations between the different Faith Frameworks (inter-framework relationships).

Intra-framework Relationships

Religious Orientation Scale (Intrinsic/Extrinsic)

The Religious Orientation Scale was defined operationally as consisting of three distinct Subscales; Intrinsic, Extrinsic/Personal and Extrinsic/Social (Table 4.35).

Table 4.35

Correlation coefficients between Religious Orientation Subscale pairs

Framework Subscale	Framework Subscale	Correlation
Intrinsic	Extrinsic Personal	r = .038 p>.0.05
Intrinsic	Extrinsic Social	r = -.244 p<0.001
Extrinsic Personal	Extrinsic Social	r = .325 p<0.001

The negative r for the correlation between the Intrinsic Subscale and Extrinsic-Social would indicate that as the Intrinsic Subscale score increases, the Extrinsic Social Subscale decreases, that is, an inverse relationship. This is congruent with the theoretical

understanding of the Intrinsic faith dimension and the Extrinsic Social faith dimension. As faith becomes more internalised, the importance of the social aspects of one's religious practice decreases. The correlation between the two Extrinsic Subscales generates a medium effect size. This suggests that Religious Orientation (Intrinsic/Extrinsic) will be an effective scale for exploring the relationship between R/S and Emotional Well-Being.

Quest Religious Orientation Scale

The Quest Scale was defined operationally as consisting of three dimensions; Valuing of Doubt (QuDt), Openness to Change (QuCh) and Existential Questioning (without reducing complexity) (QuEq), (Table 4.36).

Table 4.36

Correlation coefficients between Quest Subscale pairs

Framework Subscale	Framework Subscale	Correlation
Quest- openness to change	Quest- value of doubt	r = .572 p<0.001
Quest- openness to change	Quest- existential questioning	r = .310 p<0.001
Quest- value of doubt	Quest- existential questioning	r = .336 p<0.001

The robust relationships between these Subscales are consistent with the theoretical foundation of the Quest construct, which was designed to measure a tentative, fluid, changing and questioning approach to the practice of one's religion. It is interesting to note that the correlation between QuCh and QuDt with an r value of 0.572, is the strongest correlation between the respective pairs. The moderate to strong correlations between the three pairs provide evidence for the broad unifying concept of Quest as a description of a particular disposition towards the practice of one's religion while at the same time each Subscale emphasises a particular aspect of Quest. The Valuing of Doubt, Openness to Change and the capacity to face Existential Questions function as both independent and interrelated

factors. It is theoretically consistent that there is a strong relationship between Openness to Change and Doubt; this research validates this relationship.

Religious Schema Scale

The Religious Schema Scale (RSS) was defined operationally as consisting of three groups of schemata: *ttt* (Truth of Texts and Teachings), *ftr* (Fairness, Tolerance and Rationality) and *xenos* (Inter-religious Dialogue) (Table 4.37).

Table 4.37

Correlation coefficients between Religious Schema Scale Subscale pairs

Framework Subscale	Framework Subscale	Correlation
Truth of Texts and Teachings (*ttt)*	Fairness, Tolerance and Rationality *(ftr)*	r = .108 p=0.009
Truth of texts and teachings *(ttt)*	Inter-religious Dialogue (x*enos)*	r = -.464 p<0.001
Fairness, Tolerance and Rationality *(ftr)*	Inter-religious Dialogue (x*enos)*	r = .213 p<0.001

These data indicates that a more fundamentalist approach to religion is not necessarily incompatible with an emphasis on Fairness, Tolerance and Rationality. However, as the effect size is small, a commitment to the literal readings of the scriptures will not necessarily correspond with greater stress on the values measured by the *ftr* scale. The medium negative effect size between *ttt* and *xenos* provides support for the view that a literal understanding and interpretation of the Scriptures is associated with less interest in Inter-religious Dialogue.

Inter-framework Relationships

The inter-framework relationships were explored using correlation analysis (Table 4.38). In the table the triangle form is adopted to eliminate the repeat of the r values and the

intra-framework correlations are blanked out. The effect size and analysis of the respective inter-frameworks are now presented for each Faith Framework separately which, however, does result in some overlap of inter-relationship Subscale analysis.

Table 4.38

Correlation coefficients between interframework scales

Framework	QuCh	QuDt	QuEq	*ttt*	*ftr*	*xenos*	Fund	I	Es	Ep
QuCh	1									
QuDt		1								
QuEq			1							
ttt	-.479	-.414	-.081*	1						
ftr	.028*	.053*	.050*		1					
xenos	.479	.369	.212			1				
Fund	-.533	-.432	-.088*	.847	.042*	-.530	1			
I	-.300	-.153	-.068*	.662	.137	-.377	.639	1		
Es	.239	.153	.239	-.165	.020*	.268	-.210		1	
Ep	.057*	-.178	.148	.255	.067*	.025*	.222			1

Note. QuEq = Quest Existential Questioning, QuCh = Quest Openness to Change, QuDt = Quest Value of Doubt, *ttt* = Truth of Texts and Teachings, *ftr* = Fairness, Tolerance and Rationality, *xenos* = Inter-religious Dialogue, Fund = Fundamentalism, I = Intrinsic Religious Orientation, Es = Extrinsic Social Religious Orientation and Ep = Extrinsic Personal Religious Orientation.

* indicates no statistically significant relationship at the .001 level.

Quest

There is a moderate positive effect size between QuCh and *xenos* and a small positive effect size for the relationship between QuCh and Es. As expected, there is a large negative effect size between QuCh and Fundamentalism and almost as large a negative effect size between QuCh and *ttt.* This provides further evidence of the validity of the QuCh Subscale as

it is theoretically congruent that an openness to change in one's religious disposition (QuCh) would be the opposite of a literal and fundamentalist approach (*ttt* and fundamentalism). There is also a moderate negative effect size between QuCh and the Intrinsic Scale.

The pattern for the relationships between QuDt is similar to the above; there is a moderate negative effect size between QuDt and *ttt* and QuDt and Fundamentalism and a moderate and small positive affect size, respectively between QuDt and *xenos* and Es, as well as a moderate negative effect size between QuCh and the Intrinsic Scale. These data provide further evidence of the overlap (as well as the difference) between QuCh & QuDt (see above for correlation between these two Subscales). There is a small negative effect size between QuDt and Extrinsic Personal (Ep).

The lack of association between QuEq and Fundamentalism as well as between QuEq and *ttt* is less consistent within the theoretical framework of the Quest Scale. It would be consistent to expect that greater Fundamentalism would correspond with less questioning and a more literal reading of the Biblical texts. This anomaly warrants further investigation and is discussed in Chapter Five of this thesis. There is a small positive effect size between QuEq and *xenos*, as well as between QuEq and Es and Ep.

Fundamentalism

There is a large positive relationship (r= .639) between Fundamentalism and an Intrinsic religious orientation, as well as a small effect size between Fundamentalism and Ep and a small negative effect size between Fundamentalism and Es. There are also large and medium negative effect sizes for the association between Fundamentalism and QuCh and QuDt respectively. The data provide evidence that for the sample used in the current study, those who take a more Fundamentalist approach to religion are likely to be devout, sincere believers who are also considerably less open to seeing value in alternate religious views, are

less likely to practice religion for the social benefits it provides, are less open to changing their religious views and are less likely to question their faith.

Religious Schema Scale

As to be expected, there is a strong positive effect size between *ttt* and Fundamentalism. There is also a strong association between *ttt* and the Intrinsic Scale, which suggests that a devout, internally motivated believer is more likely to read and interpret the Scriptures in a more literal manner. There is also a small negative effect size between *ttt* and Es and a small positive association between *ttt* and Ep. Analysis of these data shows that somebody who takes a more literal view of the Scriptures is likely to have a strong 'religion as an end' motivation, less inclined to practice their religion for the social benefits they receive, but may be motivated by the personal benefits that they believe their religion provides.

On the other hand, *ftr* appears to be a separate dimension that has virtually no significant relationships (other than a small correlation with Intrinsic) with any of the other scales or subscales. It may be that the *ftr* factor is capturing an aspect of religion not captured by other measures used in the current study. This may prove to be more significant when considering *ftr's* relationship with other variables that are part of the current research.

The picture provided by the data for *xenos* is somewhat different, as there is a strong negative effect between *xenos* and Fundamentalism, a moderate negative effect between Intrinsic religiosity and *xenos* and a small positive effect size between *xenos* and Es. As expected, those more open to seeing the value in the religious beliefs of others are less likely to hold their own beliefs in a manner that is rigid and not open to change.

The investigation of the interframework relationships yielded results that were largely predictable due to the theoretical foundation undergirding the frameworks and previous

research that has been conducted; however, there are some anomalies, which will be discussed in Chapter Five. The data presented gives strong support for dealing with each Faith Framework separately when discussing the impact on Emotional Well-Being, even though there is some overlap between some scales and/or subscales.

This discussion will now move to examining the Psychological Variables and the Emotional Well-Being Variables.

Characteristics of Psychological Variables and Emotional Well-Being Variables

Psychological Variables

Five Psychological Variables hypothesised to have an impact on Emotional Well-Being (EWB) by mediating the effects of the varying attitudes to faith discussed in the previous section, were investigated. Each of these are described briefly and descriptive analysis of these five variables are presented in Table 4.39.

Resilience

Resilience is the ability to bounce back after an adverse event. The ten-item version of the Connor-Davidson Resilience Scale (CD-RISC-10) was used in this study. Both the mean (4.7083) and the relatively small standard deviation (.76375) for this scale show a trend towards high levels of resilience as the mean is well above the medium point of the six-point Likert scale used in this survey. Cronbach's Alpha (α = .897) reveals a high level of internal reliability for this scale, in the context in which it was used in this research.

Guilt

Guilt is conceptualised as the feeling that results from violating one's moral code and possesses both adaptive and maladaptive qualities. The Guilt Inventory used in the current

research is divided into three Subscales; Trait Guilt was the only Subscale used in the current study. The mean (3.2613) reveals close to an average level of Trait Guilt. Cronbach's Alpha (α = .914) shows a high level of internal reliability for the Guilt Inventory in the context of the current research.

Shame

Shame is the emotion that comes from believing that not only has a person done a bad thing, but they are a bad person. It is seen as more global and pervasive. However, the theoretical definition of Trait Guilt is not too far removed from the concept of Shame. This research used the Multi-dimensional Shame-Related Response Inventory (MSRRI); only the Negative Self-Evaluation (NSE) Subscale was used. The values of the scores from administering the MSRRI reveal a mean value (m = 3.6743) with a distribution (SD = 1.2311) that is slighter broader than for the Resilience or Guilt measures. Cronbach's Alpha (α = .931) reveals a high level of internal reliability for the MSRRI (NSE Subscale only) when this Scale was used with the sample investigated in the current study.

Hope

Hope in this study is defined as the ability to not only have thoughts about the pursuit of goals, but also the belief that there are ways of achieving those goals that are within the person's reach. This construct consists of both agency and pathways and was measured using the Adult Hope Scale. The mean value (4.6475) is somewhat greater than the expected mean of 3.5000 for a 6-point Likert scale and indicates that this sample leans towards a more hopeful attitude towards the challenges of life. Cronbach's Alpha (α = .844) reveals that the scale has good level of internal reliability when used in the current study.

Self-efficacy

Self-efficacy is defined as a set of outcome expectancies combined with a sense of personal agency. While this can be either situation-specific or generalised, the scale used in the current study was the General Self-Efficacy Scale (GSE), which measures self-efficacy as a characteristic of a person's functioning. The mean (4.3967) for the current sample was higher than the expected mean of 3.000 for a six-point Likert scale which indicates that, for the sample used for this research, there is a tendency towards a resilient approach to life. The GSE also shows a close-to-normal distribution (SD = .78408) as well as demonstrating a high level of internal reliability when measured through the use of Cronbach's Alpha (α = .888).

Table 4.39

Mean and Standard Deviations for Psychological Variables

Intrapersonal Variable	Mean	Standard Deviation	Cronbach's Alpha
Resilience	4.7083	.76375	.897
Guilt	3.2613	.93036	.914
Shame	3.6743	1.23108	.931
Hope	4.6475	.68198	.844
Self-efficacy	4.3967	.78408	.888

Emotional Well-Being Variables

Five measures of Emotional Well-Being were chosen for the current study and hypothesised to be outcome variables, influenced by Background Factors, Faith Frameworks and the Mediating Variables described above. Each of these will be described briefly and descriptive analysis of these five variables are presented in Table 4.40.

Stress

Stress is defined as the reaction to the difficulty in meeting life's demands that results in an ongoing heightened emotional response and is differentiated from anxiety by its direct relationship with current life events. Stress in the current study was measured by the Stress Subscale in the DASS21 and reveals a trend towards lower levels of stress (m = .7323) than the expected mean of 1.5 for a three-point Likert scale. While the distribution (SD = .5390) was somewhat skewed, measures of Skewness and Kurtosis are within acceptable limits (1.09 and 1.56, respectively). Cronbach's Alpha reveals a high level of internal reliability (α = .863) when the Stress Subscale was used in the current study.

Anxiety

Anxiety is defined as a set of physical and cognitive symptoms that appear to be out of proportion to current life circumstances. Anxiety in the current study was measured by the Anxiety Subscale in the DASS21. It is important to note that the DASS21 is not designed to meet specific diagnostic criteria of the DSM-5 or to distinguish between specific anxiety disorders, but rather to screen for the presence of any of the generic symptoms of anxiety. The data revealed a skewed distribution (SD = .4350) with high scores for the measures of both Skewness and Kurtosis (2.36 and 6.44, respectively). The distribution of the scores for the Anxiety Subscale (m = .3146) reveals a strong trend towards lower levels of anxiety than the expected mean of 1.5 for a three-point Likert scale. This Subscale also manifests high levels of internal reliability when measured through the use of Cronbach's Alpha (α =.837).

Depression

Depression is characterised as a mood disorder manifested by consistent low mood, thinking patterns that focus on worthlessness and hopelessness and struggles to return to previous levels of functioning. As with Anxiety, the Depression Subscale of the Dass21 which

was used in the current study, is a screening tool rather than a diagnostic instrument, used to highlight the presence of any of the generic signs of depression. The distribution of the scores (SD = 5203) for the Depression Subscale reveals a strong trend towards lower levels of Depression than the expected mean of 1.5 for a three-point Likert scale (m = .4798). Skewness is within acceptable limits (1.82) but Kurtosis is somewhat high (3.60). The Depression Subscale also manifested high levels of internal reliability when used in the current study (α = .860).

Vitality

Vitality as measured in the current research, refers to the energy a person experiences versus their sense of fatigue. It was measured by the Vitality Subscale which consisted of four items of the Short Form Survey Instrument (SF-36), designed to measure physical and emotional health. The distribution of the Vitality scores reveals a close-to-normal distribution with a mean of 3.706 and a standard deviation of 1.0706. Cronbach's Alpha reveals a high level of internal reliability when this Subscale was used in the current study (α = .887).

Emotional Functioning

Emotional Functioning as used in the current study, is a general measure of mental health and psychological well-being as measured by five items in the SF-36. Both the mean (m = 4.7306) and the standard deviation (SD = 8655) for this scale show a trend towards high levels of Emotional Functioning as the mean is well above the medium point of the six-point scale used in this survey. Cronbach's Alpha reveals a high level of internal reliability for this Subscale in the context in which it was used in the current research (α = 846.)

Table 4.40

Mean and standard deviations for Emotional Well-Being Variables

Measure of Emotional well-being	Mean	Standard Deviation	Cronbach's Alpha
Stress	.7232	.53900	.863
Anxiety	.3146	.43497	.837
Depression	.4798	.52028	.860
Vitality	3.7064	1.07057	.887
Emotional Functioning	4.7306	.86548	.846

The theoretical model outlining the possible relationships between these Faith Frameworks, Psychological and Well-Being Variables presented in Chapter One will now be explored through the use of Structural Equation Modelling (SEM) (Byrne, 2016; Ho, 2014; Joreskog & Sorbom, 1982).

Faith Frameworks and Emotional Well-Being: Structural Equation Modelling

Introduction

The relationship between the various Faith Frameworks and Emotional Well-Being will be explored separately for each Faith Framework: Intrinsic/Extrinsic Religious Orientation, Quest Religious Orientation, Fundamentalism and Religious Schema. Also included in this analysis are the Demographic Variables; Gender and Age as well as the Contextual variables, Orthodoxy and Salience.

For each Faith Framework, Structural Equation Modelling (SEM) analysis was conducted by employing methods developed by Joreskog and Sorbom (1982), to test the theoretical model against the research data. The final model was derived by an iterative

process of trimming non-significant paths from the model until only significant (at .05) and theoretically relevant paths made up the model.

SEM: Intrinsic/Extrinsic Religious Orientation Framework

Figure 4.18 illustrates the resultant model displaying the significant pathways ($p < .05$) in the connection between respondents' self-reported Intrinsic/Extrinsic Religious Orientation values, including pathways via mediating Psychological Variables, in relation to Emotional Well-Being. The final model provided a very good fit to the data (NFI = .967, IFI = .982, TLI = .965, CFI = .982, RMSEA = .044). Values < .08 for the root mean square error of approximation (RMSEA) indicate a close fit. The Normed Fit Index (NFI), the Incremental Index of Fit (IFI), the Tucker-Lewis Index ((TLI) and the Comparative Fit Index (CFI) are all used to evaluate goodness of fit with values between 0 and 1; .95 provides evidence of a good fit (see Byrne, 2016). Further, the model explained 35% of the variance in Stress, 27% of the variance in Anxiety, 30% in Depression, 30% of the variance in Vitality and 42% of the variance in Emotional Functioning.

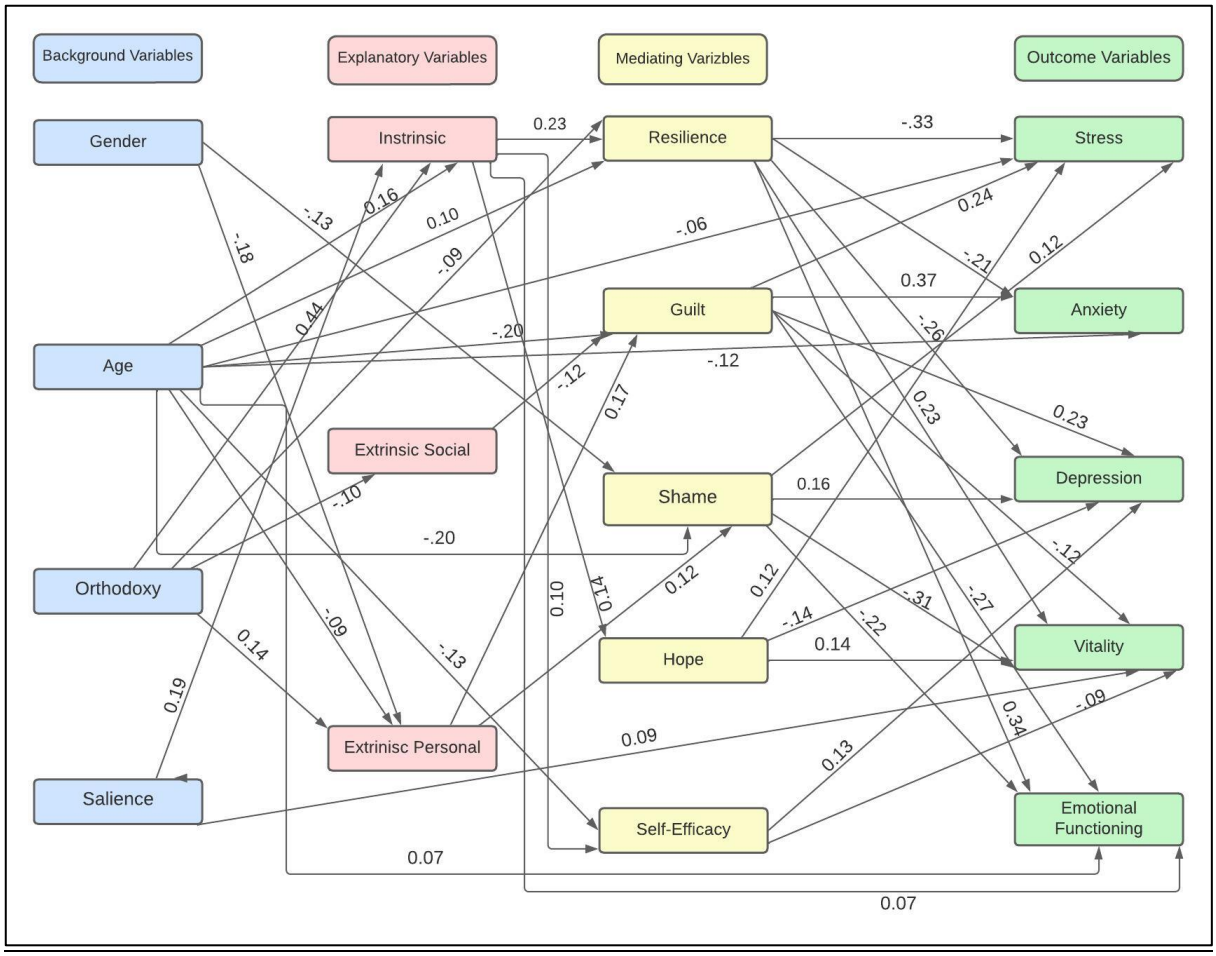


Figure 4.18

Structural Equation Modelling of the Intrinsic/Extrinsic Religious Orientation Scale as a predictor of Emotional Well-Being

Background Contextual and Demographic Factors that Influence the Intrinsic/Extrinsic Religious Orientation Framework

This section initiates the analysis of the Intrinsic/Extrinsic Framework and its correlation with the Background Factors, (Gender, Age, Orthodoxy, and Salience.)

Considering Intrinsic Religious Orientation- as illustrated in Figure 4.18, Age, Salience and Orthodoxy are all positively associated with Intrinsic Religiosity. An increase in Age corresponds with a greater Intrinsic rating (β = .16), as does both a greater Orthodoxy rating (β = .44) and a higher Salience rating (β = .19). This is also reflected in the correlation analysis

conducted using Pearson's r; these values are .250 (p<.001), .562 (p<.001) and .437 (p<.001) for Age, Orthodoxy and Salience respectively.

Considering Extrinsic Social Religious Orientation (Es)- as illustrated in Figure 4.18, Es is only associated with Orthodoxy (β = -.10); a greater Orthodoxy rating corresponds with a lesser Es rating. Correlation analysis using Pearson's r also reveals only one significant association at the p<.05 level, which is between Es and Orthodoxy (r = -.152).

Considering Extrinsic Personal Religious Orientation (Ep)- as illustrated in Figure 4.18, Ep is associated with Gender, Age and Orthodoxy; a greater Orthodoxy rating is associated with an increase in Ep (β = .14), while an increase in age is associated with a decrease in Ep (β = -.09) (accompanied by an increase in Intrinsic). Being male is associated with lower Ep scores (β = -.18). Correlation analysis using Pearson's r reveals a similar pattern; r values are .121 (p<.01), -.145 (p<.01) and -.199 (p<.01) for Orthodoxy, Age and being male respectively.

Considering all of the respective elements within the Intrinsic/Extrinsic Religious Orientation Faith Framework, Salience is only associated with Intrinsic Religious Orientation. This would suggest that the measure of Salience used in the current study may have limitations when exploring relationships between Faith and Emotional Well-Being; these limitations are discussed in Chapter Six.

Intrinsic/Extrinsic Faith Framework and Well-Being Relationships

From Figure 4.19 the relationship between the Intrinsic/Extrinsic Framework and Emotional Well-Being will be considered by looking at the relationship between each Well-Being element (Stress, Anxiety, Depression, Vitality & Emotional Functioning) separately and within each Well-Being element, the respective Faith Framework (Intrinsic, Extrinsic Social and Extrinsic Personal) elements will then be considered.

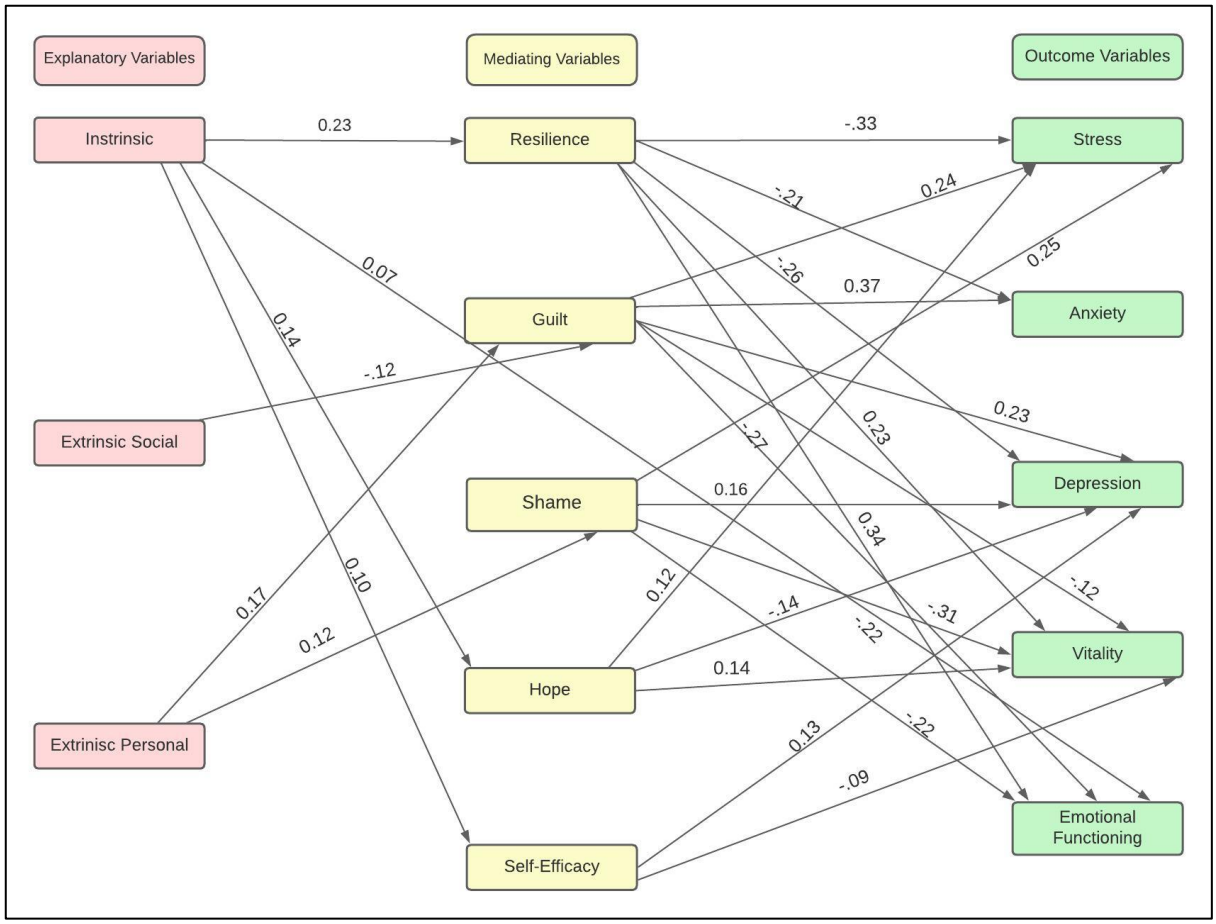


Figure 4.19

Structural Equation Modelling of Religious Orientation Scale and Emotional Well-Being showing only significant relationships (p = <.05) and excluding Background Variables)

Well-Being Element: Stress

The Intrinsic factor has no direct link with Stress but has a significant direct link with the mediating variables Resilience (β = .23) and Hope (β = .14), which in turn have a significant association with Stress (β = -.33) and (β = .12) respectively. Combined, this results in the Intrinsic factor having a small indirect association with Stress (β = -.06). The Extrinsic Social factor (Es) has no direct link with Stress but has a significant association with Guilt (β = -.12), which in turn has a significant association with Stress (β = .24). This results in the Es factor having a small indirect negative association with Stress (β = -.03). The Extrinsic Personal (Ep) factor has no direct link with Stress but has a significant association with the

mediating variables Shame (β = .12) and Guilt (β = .17), which in turn have a significant relationship with Stress (β = .25) and (β = .24) respectively. Combined this results in the Ep factor having a small positive indirect association with Stress (β = .07). In summary, adopting the Intrinsic/Extrinsic Religious Orientation framework, the data indicate that greater Intrinsic factor and Extrinsic Social factor scores are associated with less Stress and greater Extrinsic Personal factor scores are associated with greater Stress. Further, these relationships are indirect, being mediated by the Resilience and Hope factors (in the case of the Intrinsic Faith Factor) as well as the Shame and/or Guilt factors (in the case of Es and Ep).

Well-Being Element: Anxiety

The Intrinsic Religious Orientation factor has no direct link with Anxiety but has a direct association with Resilience (β = .23), which in turn has a significant relationship with Anxiety (β = -.21). This results in the Intrinsic factor having a small negative indirect association with Anxiety (β = -.05). The Es factor has no direct link with Anxiety but has a significant association with Guilt (β = -.12), which in turn has a significant relationship with Anxiety (β = .37). This results in the Es factor having a small indirect negative association with Anxiety (β = -.04). The Ep factor has no direct link with Anxiety but has a significant direct effect on Guilt (β = .17), which in turn has a significant direct effect on Anxiety (β = .37). This results in the Ep factor having an indirect association with Anxiety (β = .06). In summary, adopting the Intrinsic/Extrinsic Religious Orientation framework, the data indicate that greater Intrinsic factor and Extrinsic Social factor scores are associated with less Anxiety and greater Extrinsic Personal factor scores are associated with greater Anxiety. Further, these relationships are indirect being mediated by the Resilience (in the case of the Intrinsic Faith Factor) and Guilt factors (in the case of the Es and Ep Faith Factors).

Well-Being Element: Depression

The Intrinsic factor has no direct link with Depression but has a significant direct link with the mediating variables Resilience (β = .231), Hope (β = .14) and Self-efficacy (β = .10), which in turn have significant direct effects on Depression (β = -.26), (β = -.14) and (β = .13) respectively. Combined, this results in the Intrinsic factor having a total indirect negative association with Depression (β = -.07). The Es factor has no direct link with Depression but has a significant association with Guilt (β = -.12), which in turn has a significant direct relationship with Depression (β = .29). This results in the Es factor having a small indirect negative association with Depression (β = -.04). The Ep factor has no direct link with Depression but has a significant direct link with the mediating variables Shame (β = .12) and Guilt (β = .17), which in turn have significant direct associations with Depression (β = .16) and (β = .29) respectively. Combined this results in the Ep factor having a small positive indirect association with Depression (β = .07). In summary, adopting the Intrinsic/Extrinsic Religious Orientation framework, the data indicate that greater Intrinsic factor and Extrinsic Social factor scores are associated with less Depression and greater Extrinsic Personal factor scores are associated with greater Depression. Further, these relationships are indirect being mediated by the Resilience, Hope and Self-efficacy factors (in the case of the Intrinsic Faith Factor) as well as the Shame and/or Guilt factors (in the case of the Ep and Es Faith Factors).

Well-Being Element: Vitality

The Intrinsic factor has no direct link with Vitality but has a significant direct link with the Mediating Variables Resilience (β = .231), Hope (β = .14) and Self-efficacy (β = .10), which in turn have significant direct associations with Vitality (β = .33), (β = .22) and (β = -.12) respectively. Combined this results in the Intrinsic factor having a moderate positive indirect association with Vitality (β = .10). The Es factor has no direct link with Vitality but has a

significant direct association with Guilt (β = -.12), which in turn has a significant direct relationship with Vitality (β = -.24). This results in the Es factor having a small indirect association with Vitality (β = .03). The Ep factor has no direct link with Vitality but has a significant direct link with the Mediating Variables Shame (β = .12) and Guilt (β = .17), which in turn have significant direct relationships with Vitality (β = -.26) and (β = -.24) respectively. Combined this results in the Ep factor having a small negative indirect association with Vitality (β = -.07). In summary, adopting the Intrinsic/Extrinsic Religious Orientation Framework, the data indicate that greater Intrinsic factor and Extrinsic Social factor scores are associated with greater Vitality and greater Extrinsic Personal factor scores are associated with lower Vitality. Further, these relationships are indirect, being mediated by the Resilience, Hope and Self-efficacy factors for Intrinsic, the Guilt factor for Es and the Shame and Guilt factors for Ep.

Well-Being Element: Emotional Functioning

The Intrinsic factor has a positive direct link with Emotional Functioning (β = .07). It also has a significant direct link with the Mediating Variable Resilience (β = .23), which in turn has a significant direct effect on Emotional Functioning (β = .34). This results in the Intrinsic factor having small positive indirect association with Emotional Functioning (β = .08). Considering both the indirect and direct pathways the Intrinsic Factor has medium positive association on Emotional Functioning (β = .16). The Es factor has no direct link with Emotional Functioning but has a significant direct effect on Guilt (β = -.12), which in turn has a significant direct effect on Emotional Functioning (β = -.27). This results in the Extrinsic Social factor having a small indirect positive association with Emotional Functioning (β = .03). The Extrinsic Personal factor has no direct link with Emotional Functioning but has a significant direct link with the mediating variables Shame (β = .12) and Guilt (β = .17), which in turn have

significant direct associations with Emotional Functioning (β = -.22) and (β = -.27) respectively. Combined this results in the Extrinsic Personal factor having a small negative indirect association with Emotional Functioning (β = -.08). In summary, adopting the Intrinsic/Extrinsic Religious Orientation framework, the data indicate that greater Intrinsic factor and Extrinsic Social factor scores are associated with greater Emotional Functioning and greater Extrinsic Personal factor scores are associated with lower Emotional Functioning. Further, these relationships are indirect being mediated by the Resilience factor (in the case of the Intrinsic Faith Factor), as well as the Shame and/or Guilt factors (as in the case of the Es and Ep Faith Factors).

Considering the Intrinsic/Extrinsic Framework as a construct to understand the relationship between participants' religious orientation and their well-being, a consistent pattern emerges (see Figure 4.19). In this situation, the Intrinsic and the Extrinsic Social factors are consistently associated with lower levels of psychological distress and higher levels of Vitality and Emotional Functioning. The Extrinsic Personal factor is consistently associated with higher levels of psychological distress and lower levels of Vitality and Emotional Functioning.

SEM: Quest Framework

Figure 4.20 represents the resulting model of the significant pathways ($p<.05$) in the relationship between the respondents' self-reported Quest Religious Orientation scores. The final model provided a very good fit to the data (NFI = .986, IFI = .999, TLI = .998, CFI = .999, RMSEA = .011). The model explained 39% of the variance in Stress, 31% of the variance in Anxiety, 34% in Depression and 34% of the variance in Vitality and 46% of the variance in Emotional Functioning.

For the Quest Faith Framework the pathway analysis (Figure 4.20) of the research data indicates the Quest-Openness to Change (QuCh) factor did not link with any of the Mediating Psychological Variables, nor any of the Emotional Well-Being variables.

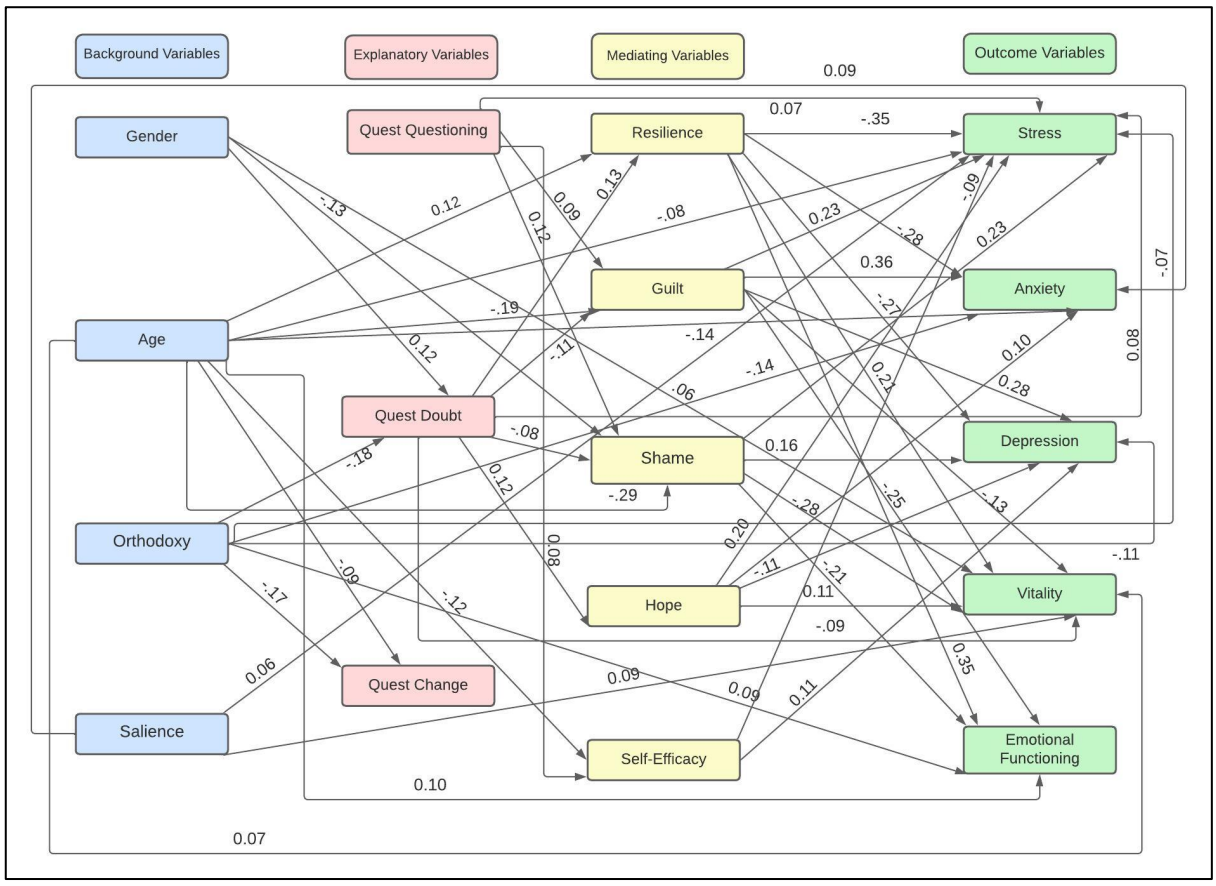


Figure 4.20

Structural Equation Modelling of Quest Religious Orientation Scale as a predictor of Emotional Well-Being

Background Factors That Influence the Quest Framework

This section begins this set of analysis of the Quest Framework and its relationship with the Background Factors (Gender, Age, Orthodoxy and Salience).

As illustrated in Figure 4.20 Structural Equation Modelling reveals that only QuDt and QuCh are affected by the background variables. A greater Orthodoxy rating is associated with less valuing of doubt in regard to how participants hold their religious views (β = -.18); also, being male is associated with a greater QuDt rating (β = .12). Openness to Change decreases

somewhat with age (β = -.09) and also decreases as Orthodoxy increases (β = -.17) It is significant to note that Salience has no impact on QuDt, QuCh or QuEq. Correlation analysis using Pearson's r revealed a similar pattern; QuEq has no statistically significant association with any of the Background Factors, while there is a positive association between being male and QuDt (r = .166, p<.01) and a negative association between Orthodoxy and QuDt (r = -.189, p<.01) as well as a negative association between Orthodoxy and QuCh (r = -.175, p<.01).

Quest Faith Framework and Well-Being Relationships

From Figure 4.21, the relationship between the Quest Framework and Emotional Well-Being will be considered by looking at the relationship between each Well-Being element (Stress, Anxiety, Depression, Vitality & Emotional Functioning) separately and within each Well-Being element, the respective Faith Framework (Quest-Doubt, Quest-Openness to Change and Quest- Existential Questioning) elements will then be considered.

It is significant to note that only Quest- Existential Questioning (QuEq) and Quest-Value of Doubt (QuDt) have significant relationships with Emotional Well-Being elements.

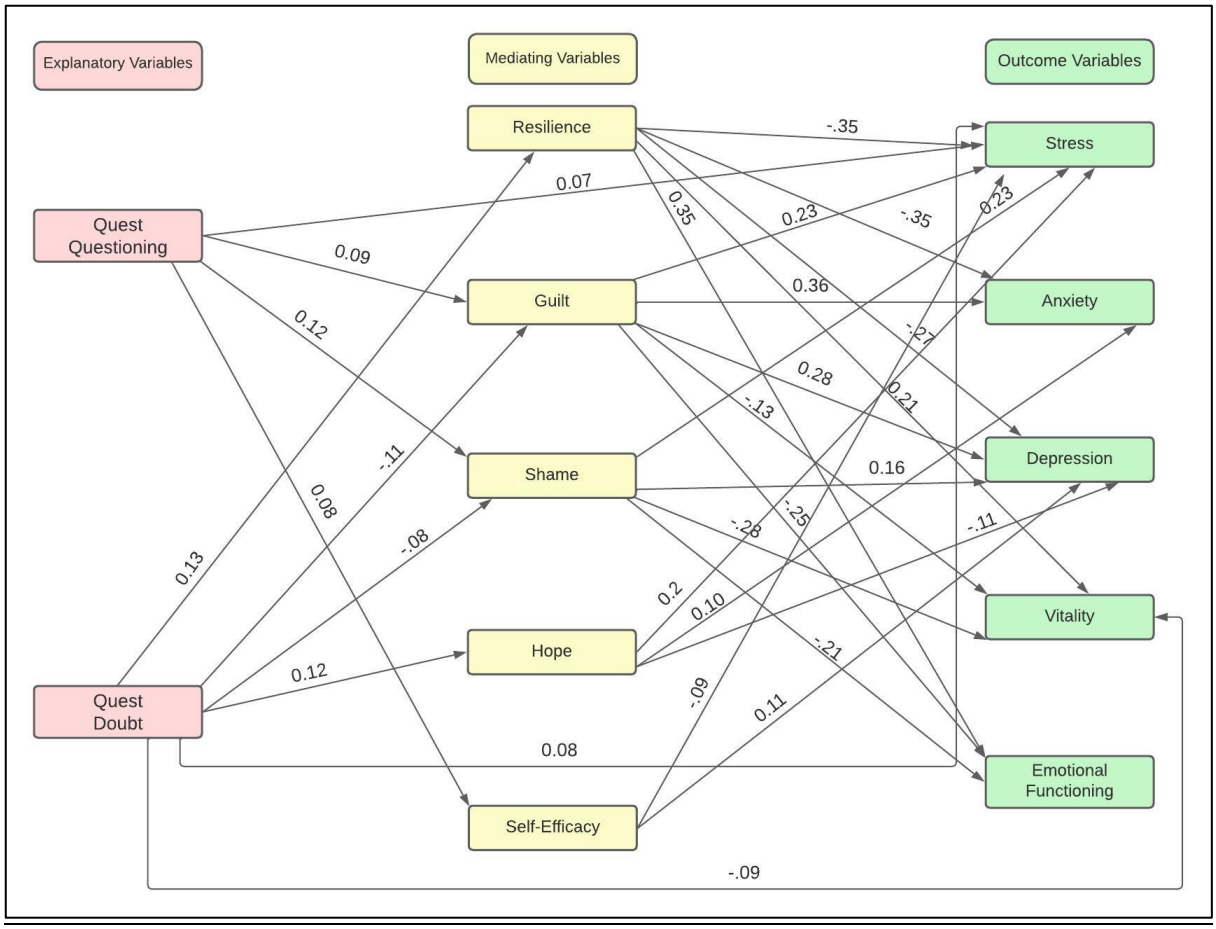


Figure 4.21

Structural Equation Modelling of Quest and Emotional Well-Being showing only significant relationships (p = <.05) and excluding Background Variables

Well-Being Element: Stress

The Quest-Questioning (QuEq) factor has a direct link with Stress (β = .07). It also has a significant direct link with the mediating variables Shame (β = .12), Self-efficacy (β = .08) and Guilt (β = .09) which in turn have significant direct associations with Stress (β = .23), (β = -.09) and (β = .23) respectively. This results in the QuEq factor having a moderate positive association with Stress (β = .11). The Quest-Doubt (QuDt) factor has a small positive direct link with Stress (β = .08). It also has a significant direct link with the mediating variables Resilience (β = .13), Guilt (β = -.11), Shame (β = -.08) and Hope (β = .12) which in turn have significant direct links to Stress (β = -.35), (β = .23), (β = .23) and (β = .20) respectively. This

results in the QuDt factor having a total association with Stress (β = 0). This lack of association between QuDt and Stress was due to the positive direct relationship being equal to the total indirect negative relationship to Stress. In summary, adopting the Quest Religious Orientation framework, the data indicate that QuEq is positively associated with Stress, while QuDt and QuCh are not associated with Stress.

Well-Being Element: Anxiety

The QuEq factor has no direct association with Anxiety but has a significant direct link with the Mediating Variable Guilt (β = .09), which in turn has a significant direct association with Anxiety (β = .36). This results in the QuEq factor having a small positive association with Anxiety (β = .03). The QuDt factor has no direct link with Anxiety but has a significant direct link with the mediating variables Guilt (β = -.11), Resilience (β = .13) and Hope (β = .12) which in turn have a significant direct association with Anxiety (β = .36), (β = -.28) and (β = .10) respectively. This results in the QuDt factor having a small negative association with Anxiety (β = -.07). In summary, adopting the Quest Religious Orientation framework, the data indicate that two of the three dimensions of Quest (QuEq and QuDt) have links to anxiety. These links are indirect being mediated by the Guilt (in the case of QuEq and QuDt), Resilience and Hope factors (in the case of QuDt) and indicate that higher QuEq scores are associated with higher Anxiety while higher QuDt scores are associated with lower Anxiety.

Well-Being Element: Depression

The QuEq factor has no direct link with Depression but has a significant direct link with the mediating variables Shame (β = .12), Guilt (β = .09) and Self-efficacy (β = .08), which in turn have a significant direct association with Depression (β = .16), (β = .28) and (β = .11) respectively. Combined this results in the QuEq factor having a small positive indirect association with Depression (β = .06). The QuDt factor also has no direct link with Depression

but has a significant direct association with Resilience (β = .13), Guilt (β = -.11), Shame (β = -.08) and Hope (β = .12) which in turn have significant direct links to Depression (β = -.28), (β = .28), (β = .16) and (β = -.11) respectively. This results in the QuDt factor having a small negative indirect association with Depression (β = -.09). In summary, adopting the Quest Religious Orientation framework, the data indicate that QuEq is positively associated with Depression, while QuDt is negatively associated with Depression. Further, these relationships are indirect being mediated by the Shame, Guilt and Self-efficacy Factors for QuEq and Resilience and Guilt, Shame and Hope factors for QuDt.

Well-Being Element: Vitality

The QuEq factor has no direct link with Vitality but has a significant direct link with the mediating variables Shame (β = .12) and Guilt (β = .09) which in turn have a significant association with Vitality (β = -.28), (β = -.13) respectively. Combined this results in the QuEq factor having a small indirect association with Vitality (β = -.04). The QuDt factor has a direct link with Vitality (β = -.09) as well as a significant direct association with Resilience (β = .13), Guilt (β = -.11), Shame (β = -.08) and Hope (β = .12) which in turn have significant direct links with Vitality (β = .21), (β = -.13), (β = -.28) and (β = .11) respectively. This results in the QuDt factor having a negligible association with Vitality (β = -.02). In summary, adopting the Quest Religious Orientation framework, the data indicate that QuEq is negatively associated with Vitality, while QuDt has a negligible association with Vitality. While there is a direct relationship between QuDt and Vitality, the majority of relationships between Quest and Vitality are indirect being mediated by the Resilience, Hope, Shame and Guilt factors in the case of QuDt and the Shame and Guilt factors in the case of QuEq.

Well-Being Element: Emotional Functioning

The QuEq factor has no direct link with Emotional Functioning but has a significant direct link with the Mediating Variables Shame (β = .12) and Guilt (β = .09) which in turn have significant direct links to Emotional Functioning (β = -.21) and (β = -.25) respectively. Combined this results in the QuEq factor having a small negative indirect association with Emotional Functioning (β = -.05). The QuDt factor also has no direct link with Emotional Functioning but has a significant direct effect on Resilience (β = .13), Guilt (β = -.11) and Shame (β = -.08) which in turn have significant direct effects on Emotional Functioning (β = .35), (β = -.25), and (β = -.21) respectively. This results in the QuDt factor having a moderate positive association with Emotional Functioning (β = .10). In summary, adopting the Quest Religious Orientation framework, the data indicate that QuEq is negatively associated with Emotional Functioning, while QuDt is positively associated with Emotional Functioning. Further, these relationships are indirect being mediated by the Guilt and Shame factors for QuEq and the Guilt, Shame and Resilience factors for QuDt.

Considering the Quest Religious Orientation Framework as a construct to understand the relationship between participants' religious orientation and their well-being, a number of things become clear (see Figure 4.21). Firstly, QuCh is not a helpful construct when investigating the relationship between attitudes to faith and Emotional Well-Being. QuCh consistently displays no direct or indirect relationships to Emotional Well-Being. Secondly, QuEq is consistently associated with lower EWB, demonstrated by a negative relationship between QuEq and both Vitality and Emotional Functioning and a positive relationship between QuEq and Stress, Anxiety and Depression. Thirdly, QuDt is associated with increased levels of EWB, through its negative relationships to Anxiety, and Depression and its positive relationship with Emotional Functioning. Lastly, the effect of the mediating variables in this

model is very evident when investigating the impact of the Quest Religious Orientation on Emotional Well-Being; Guilt, Shame, and Resilience are especially significant, being consistently associated with lower and higher levels of Emotional Well-Being, respectively.

SEM: Fundamentalism Framework

Figure 4.22 represents the resulting model of the significant pathways (p<.05) in the relationship between the respondents' self-reported levels of attitudes to faith (Fundamentalism Framework) with Emotional Well-Being (EWB). The final model provided a very good fit to the data (NFI = .985, IFI = .995, TLI = .987, CFI = .995, RMSEA = .030). The model explained 38% of the variance in Stress, 30% of the variance in Anxiety, 35% in Depression, 33% of the variance in Vitality and 46% of the variance in Emotional Functioning.

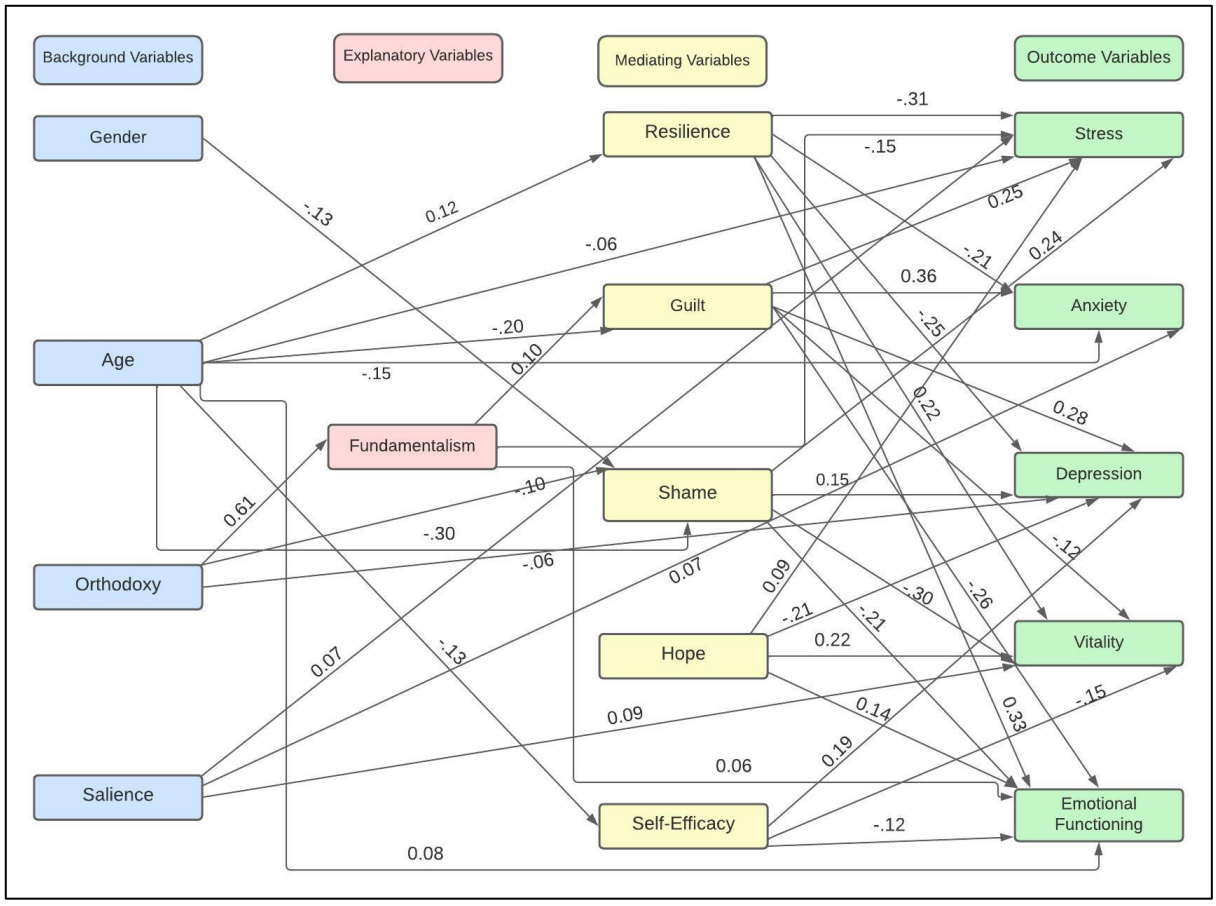


Figure 4.22

Structural Equation Modelling of Fundamentalism as a predictor of Emotional Well-Being

Background Factors That Influence the Fundamentalism Framework

As illustrated in Figure 4.22, Structural Equation Modelling (SEM) reveals that Fundamentalism is impacted by only one of the four background factors, Orthodoxy, with a greater Orthodoxy rating being associated with a greater Fundamentalism rating (β = .61). The association between Fundamentalism and Orthodoxy is also evident when conducting a correlation analysis; Pearson's r for that association is .611 (P = <01). It is significant to note that Salience is not associated with Fundamentalism which may bring into question the measure of Salience used in this study. However, correlation analysis using Pearson's r shows a moderate correlation between Fundamentalism and Salience with an r value of .350 (p <.01).

Fundamentalism Faith Framework and Well-Being Relationships

From Figure 4.23, the relationship between the Fundamentalism scores and Emotional Well-Being in this Framework will be considered by looking at the relationship between each Well-Being element (Stress, Anxiety, Depression, Vitality & Emotional Functioning) and the Fundamentalism Framework.

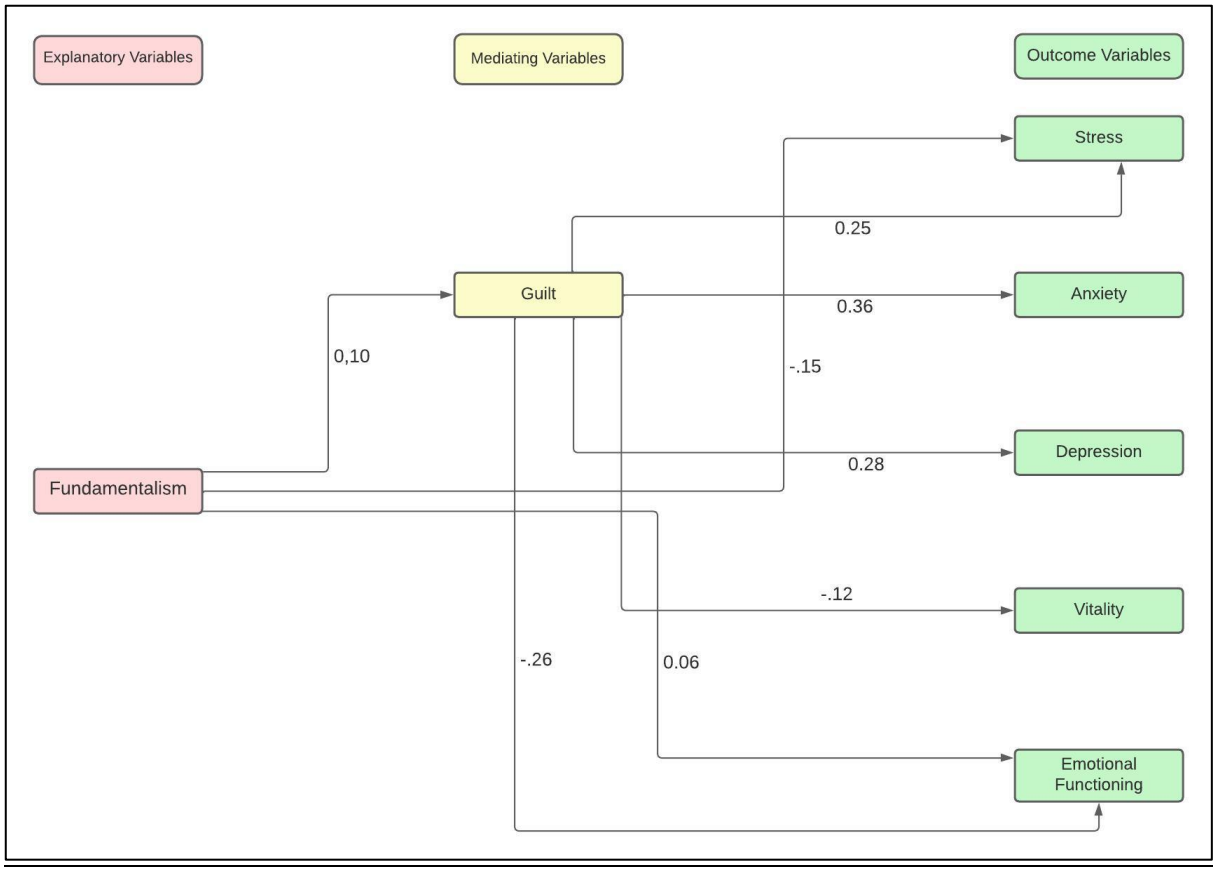


Figure 4.23

Structural Equation Modelling of Fundamentalism and Emotional Well-Being showing only significant relationships (P = <.05) and excluding the Background Variables

Well-Being Element: Stress

The Fundamentalism Faith Framework has a direct link with Stress (β = -.09). It also has a significant direct link with the Mediating Variable Guilt (β = .1), which in turn has a significant direct effect on Stress (β = .25). These combined direct and indirect associations result in the Fundamentalism Variable having a small negative association with Stress (β = -.06). Adopting the Fundamentalism Framework, the data indicate that Fundamentalism is negatively associated with stress. Further, these relationships are both direct and indirect being mediated by the Guilt factor.

Well-Being Element: Anxiety

The Fundamentalism Framework has no direct link with Anxiety but has a significant direct association with the variable Guilt (β = .1), which in turn has a significant direct link with Anxiety (β = .36). This results in the Fundamentalism variable having a combined small positive indirect association with Anxiety (β = .04).

Well-Being Element: Depression

The Fundamentalism Framework has no direct link with Depression but has a significant direct link with the variable Guilt (β = .10), which in turn has a significant direct effect on Depression (β = .28). This results in the Fundamentalism variable having a combined small positive association with Depression (β = .04).

Well-Being Element: Vitality

The Fundamentalism Framework has no direct link with Vitality but has a significant direct link with the variable Guilt (β = .10), which in turn has a direct effect on Vitality (β = -.12). This results in the Fundamentalism variable having a negligible combined negative association with Vitality (β = -.01).

Well-Being Element: Emotional Functioning

The Fundamentalism Framework has a direct link with Emotional Functioning (β = .06). It also has a significant direct link with the Mediating Variable Guilt (β = .1), which in turn has a direct effect on Emotional Functioning (β = -.26). Combined this results in the Fundamentalism Variable having a small positive association with Emotional Functioning (β = .03). Adopting the Fundamentalism Framework, the data indicate that Fundamentalism is associated with higher Emotional Functioning. Further, these relationships are both direct and indirect; the indirect effect being mediated by the Guilt factor.

Considering the Fundamentalism Framework as a construct to understand the relationship between a participant's attitudes toward their religion and their Emotional Well-Being, a consistent pattern emerges (see Figure 4.23). Fundamentalism in and of itself is linked with lower levels of Stress and increased Emotional Functioning. The negative effects on Emotional Well-Being are mediated by Guilt which results in higher levels of both Depression and Anxiety as well as lower levels of Vitality. Guilt also decreases the positive association of Fundamentalism with Emotional Functioning as well as the strength of the negative association with Stress. It is important to note that Fundamentalism only influences the Mediating Variable Guilt, and both Emotional Functioning and Stress. Thus, Fundamentalism as a faith framework is a valuable but limited construct for understanding the relationship between Emotional Well-Being and Religion.

SEM: Religious Schema Framework

Figure 4.24 represents the resulting model of the significant pathways ($p<.05$) in the relationship between the respondents' self-reported Religious Schemata. After modifications, the final model provided a very good fit to the data (NFI = .984, IFI = .997, TLI = .992, CFI = .997, RMSEA = .021). The model explained 39% of the variance in Stress, 33% of the variance in Anxiety, 35% in Depression, 33% of the variance in Vitality and 47% of the variance in Emotional Functioning.

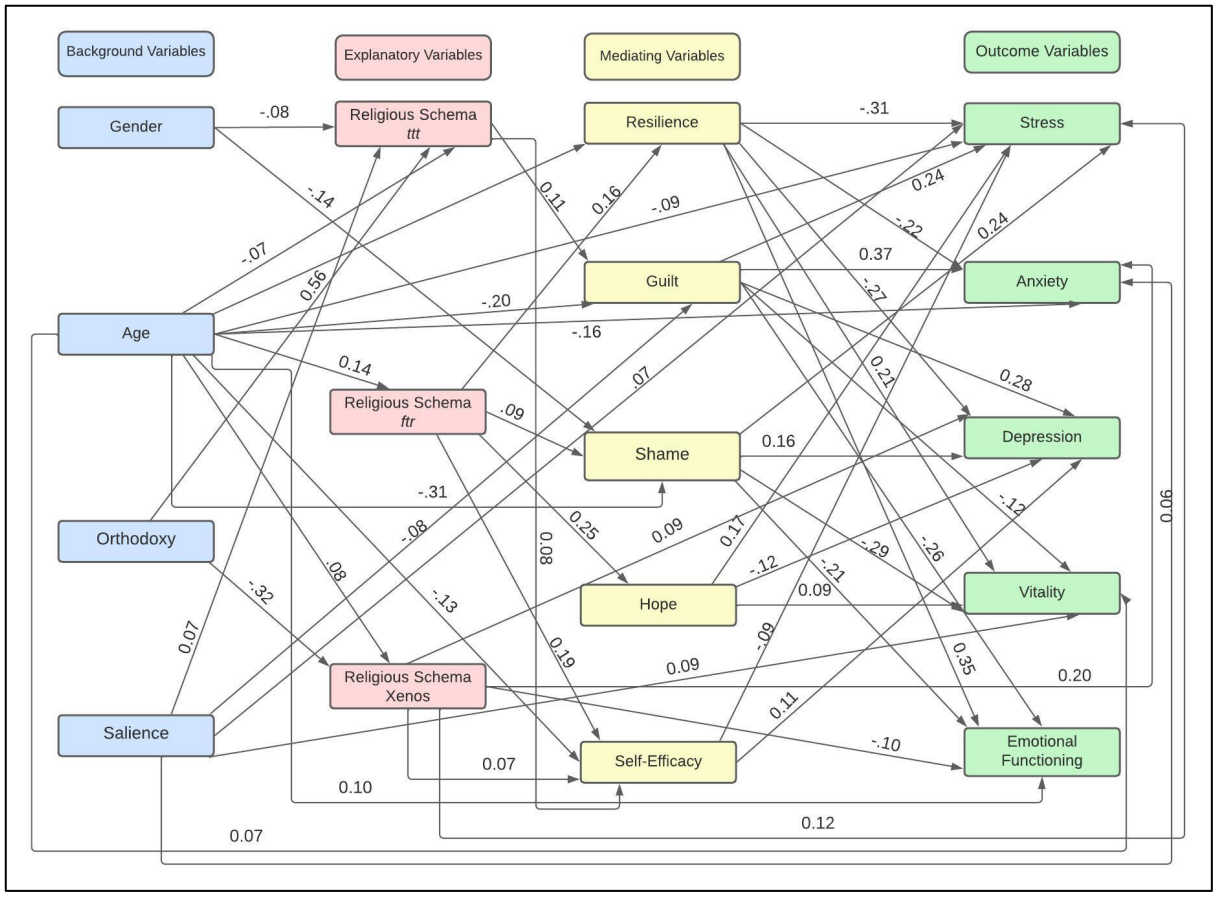


Figure 4.24

Structural Equation Modelling of Religious Schema Scale as a predictor of Emotional Well-Being

Note: *ttt* = truth of texts and teachings, *ftr* = Fairness, Tolerance and Rationality, *xenos* = xenosophia or Interreligious dialogue

Background Factors That Influence the Religious Schema Framework

As illustrated in Figure 4.24, Structural Equation Modelling reveals an increase in Age is associated with lower *ttt* ratings (β = -.08) and greater *ftr* and *xenos* ratings (β = .14) and (β = .08), respectively. Being male is associated with a lower *ttt* rating (β = -.08). A greater Orthodoxy rating has a very strong association with a greater *ttt* rating (β = .56), has no impact on *ftr* values and is negatively associated with *xenos* (β = -.32). Salience has a small impact on *ttt* (β = .07). Correlation analysis using Pearson's r reveals a somewhat similar pattern, however there some notable differences. While there is no correlation between Age and *ttt,* or Age and *xenos*, there is a positive association between Age and *ftr* (r = .122,

p<.01). Gender has no significant relationship with any of the three Religious Schema Subscales. Orthodoxy has a strong positive association with *ttt* (r = .581, p<.01), no association with *ftr* and a negative association with *xenos* (r = -.318, p<.01). The most significant differences between the SEM analysis and correlation analysis occurs with the measure of Salience. While there is only a small association between Salience and *ttt* in the SEM analysis, the association between Salience and the Religious Schema Scale is much more noticeable when examining r values; both *ttt* and *xenos* are associated with Salience, r = .370 (p<.01) and r = -.200 (p<.01) respectively.

Religious Schema Faith Framework and Well-Being Relationships

From Figure 4.25 the relationship between the Religious Schema Scale scores and Emotional Well-Being in this Framework, will be considered by looking at the relationship between each Well-Being element (Stress, Anxiety, Depression, Vitality & Emotional Functioning) separately and within each Well-Being element, the respective Religious Schema Framework (*ttt, ftr* and *xenos*) elements will then be considered.

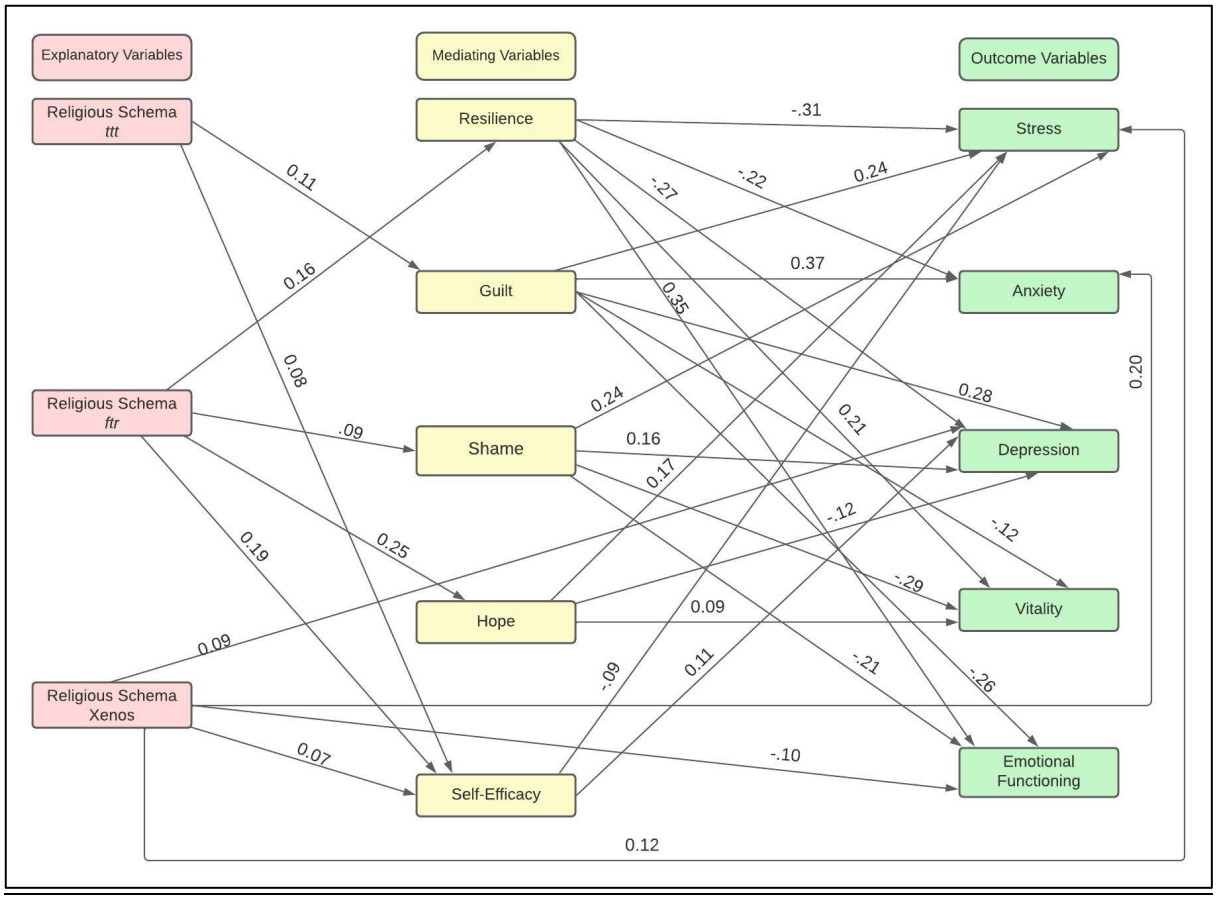


Figure 4.25

Structural Equation Modelling of Religious Schema and Emotional Well-Being showing only significant relationships (p = <.05) and excluding the Background Variables.

Well-Being Element: Stress

The Truth of Texts and Teachings *(ttt)* factor has no direct link with Stress but has a significant direct link with the Mediating Variables Guilt (β = .11) and Self-efficacy (β = .08) which in turn have significant direct effects on Stress (β = .24) and (β = -.09) respectively. Combined this results in the *ttt* factor having a negligible positive indirect association with Stress (β = .02). The Fairness, Tolerance and Rationality (*ftr*) factor has no direct link with Stress but has a significant direct link with the Mediating Variables Resilience (β = .16), Shame (β = .09), Hope (β = .25) and Self-efficacy (β = .19), which in turn have significant direct effects on Stress (β = -.32), (β = .24), (β = .17) and (β = -.09) respectively. Combined this results in the *ftr* factor having a negligible positive indirect association with Stress (β = .01). The negligible

association between *ftr* and Stress is due to the negative indirect association between *ftr* and Stress via Resilience and Self-efficacy (β = -.04) being negated by the positive indirect association between *ftr* and Stress via Shame and Hope (β = .04). The Interreligious Dialogue (*xenos)* factor has a direct link with Stress (β = .12). It also has an indirect link with the Mediating Variable Self-efficacy (β = .07), which in turn has a direct effect on Stress (β = -.09). This results in the *xenos* factor having a total negligible negative association with Stress (β = -.01). In summary, adopting the Religious Schema Scale (RSS) framework, the data indicate that all three Subscales only show negligible effects on EWB, due to the interaction of the direct and indirect effects of *ttt, ftr* and *xenos* on EWB.

Well-Being Element: Anxiety

The *ttt* Schema has no direct link with Anxiety but has a significant direct link with the variable Guilt (β = .11), which in turn has a direct effect on Anxiety (β = .37). This results in the *ttt* Schema having a small positive indirect association with Anxiety (β = .04). The *ftr* Schema has no direct link with Anxiety but has a significant direct link with the variable Resilience (β = .16), which in turn has a significant direct association with Anxiety (β = -.22). This results in the *ftr* Schema having a small indirect negative association with Anxiety (β = -.04).

The *xenos* Schema has a direct link with Anxiety (β = .2). In summary, adopting the RSS Framework, the data indicate that *ttt* and *xenos* are positively associated with Anxiety, while *ftr* has an indirect negative association with Anxiety.

Well-Being Element: Depression

The *ttt* factor has no direct link with Depression but has a significant direct link with the Mediating Variables Guilt (β = .11) and Self-efficacy (β = .08) which in turn have significant direct associations with Depression (β = .28) and (β = .12) respectively. Combined this results

in the *ttt* factor having a small positive indirect association with Depression (β = .04). The *ftr* factor has no direct link with Depression but has a significant direct link with the Mediating Variables Resilience (β = .16), Shame (β = .09), Hope (β = .25) and Self-efficacy (β = .19), which in turn have significant direct associations with Depression (β = -.27), (β = .16), (β = -.12) and (β = .12) respectively. Combined this results in the *ftr* factor having a small negative indirect association with Depression (β = -.04). Further, these positive and negative effects are indirect, being mediated by Self-efficacy and Hope for *ttt* and Shame, Resilience and Hope for *ftr*. The *xenos* factor has a direct link with Depression (β = .09). It also has an indirect link with the Mediating Variable Self-efficacy (β = .07), which in turn has a direct association with Depression (β = .12). This results in the *xenos* factor having a total moderate positive association with Depression (β = .1). Further, this association consists of both a direct and indirect effect, the latter being mediated by Self-efficacy. In summary, adopting the Religious Schema framework, the data indicates that *ttt* and *xenos* show a positive association with Depression which is mediated by Guilt and Self-efficacy, while *ftr* displays a negative association with Depression, which consists of the indirect effects of the Mediating Variables, Resilience, Self-efficacy, Shame and Hope.

Well-Being Element: Vitality

The *ttt* factor has no direct link with Vitality but has a significant direct link with the Mediating Variable Guilt (β = .11) which in turn has a significant negative effect on Vitality (β = -.12). Combined this results in the *ttt* factor having a negligible negative indirect association with Vitality (β = -.01). The *ftr* factor has no direct link with Vitality but has a significant direct link with the Mediating Variables Resilience (β = .16), Shame (β = .09) and Hope (β = .25) which in turn have significant direct effects on Vitality (β = .21), (β = -.29) and (β = .09) respectively. Combined this results in the *ftr* factor having a negligible positive indirect

association with Vitality (β = .02). Further, these negative and positive effects are indirect, being mediated by Shame and Hope and Resilience, respectively. The *xenos* factor has no direct link or indirect links with Vitality. In summary, adopting the Religious Schema Faith Framework, the data indicate that *ttt* shows a negligible association with Vitality which is mediated by Guilt, while *ftr* displays a negligible positive association with Vitality, which consists of the indirect effects of the Mediating Variables, Resilience, Shame and Hope.

Well-Being Element: Emotional Functioning

The *ttt* factor has no direct link with Emotional Functioning but has a significant direct link with the variable Guilt (β = .11), which in turn has a significant direct association with Emotional Functioning (β = -.35). This results in the *ttt* Schema having a small negative indirect association with Emotional Functioning (β = -.04), mediated by Guilt. The *ftr* factor has no direct link with Emotional Functioning but has a significant direct link with the variables Resilience (β = .16) and Shame (β = .09) which in turn have a significant direct effect on Emotional Functioning (β = .35) and (β = -.21) respectively. This results in the *ftr* factor having a small positive indirect association with Emotional Functioning (β = .04). The *xenos* factor has a direct link with Emotional Functioning (β = -.11). In summary, adopting the Religious Schema Faith framework, the data indicate that *ttt* and *xenos* are negatively associated with Emotional Functioning, both directly, and indirectly via Guilt, while *ftr* has an indirect positive association with Emotional Functioning via Resilience and Shame.

Considering the Religious Schema Framework as a construct to understand the relationship between participants' religious schemata and their well-being, a consistent pattern emerges (see Figure 4.25). In this situation the *ttt* factor is consistently associated with higher levels of psychological distress and lower levels of Vitality and Emotional Functioning. Further, these effects are all mediated by Guilt. The *ftr* factor is consistently

associated with lower levels of psychological distress and higher levels of Vitality and Emotional Functioning. *xenos* is mostly associated with a decrease in Emotional Well-Being; the negligible negative association between *xenos* and Stress is not consistent with the rest of the pattern and can be dismissed due to the size of the association.

Conclusion to the Presentation of Results

While the current study contains numerous variables in the four categories of Background Variables, Faith Framework Variables, Mediating Variables and Outcome Variables, the primary attention in this chapter has been on how the Faith Factors are impacted by the Background Variables and how the Faith Frameworks impact the Emotional Well-Being Variables either directly or via the Mediating variables. These relationships have been explored using t-tests, ANOVAs, Pearson's correlation coefficient and Structural Equation Modelling. A detailed analysis of the data collected by the survey instrument used in this study reveals several significant relationships between the Faith Frameworks and both the Background Variables and Well-Being Variables.

In this study, the Intrinsic/Extrinsic framework was found to contain three elements: Intrinsic, Extrinsic Social and Extrinsic Personal. Intrinsic religiosity, which increases in strength with Age and is impacted by both the orthodoxy of one's belief system and the extent to which religion is seen as important, has a small but significant effect in lowering Stress, Anxiety and Depression and a moderate effect on increasing Vitality and Emotional Functioning. Overall, Intrinsic religiosity has positive effects on Emotional Well-Being (EWB). Extrinsic Social Religious Orientation which is impacted by the orthodoxy of one's belief system, while exerting a small negative effect on Anxiety and Depression, has negligible effects on other aspects of EWB. The effects that it does assert are all via the mediating variable, Guilt. Extrinsic Personal Religious Orientation, which is impacted by Gender, Age and

levels of Orthodoxy, has a negative impact on all aspects of EWB via the mediating variables of Guilt and Shame.

The current study appears to provide further evidence of the multi-dimensional nature of the Quest Religious Orientation as the three Subscales (Quest-Existential Questioning (QuEq), Quest-Doubt (QuDt) and Quest-Change (QuCh) behave somewhat differently in relation to the five elements of EWB that are studied in the current research. QuEq has a small negative effect on EWB by increasing Stress and Depression and decreasing both Vitality and Emotional Functioning, while QuDt has a small positive effect on EWB by decreasing Anxiety and Depression and increasing Emotional Functioning. QuEq is not impacted by any of the Background Variables, while QuDt scores are higher for males and lower for those with a more orthodox belief system. The Mediating Variables Resilience, Guilt, Shame and Hope moderate the effects of QuEq and QuDt. QuCh, while impacted by Orthodoxy, has no impact on either the Mediating or Outcome Variables. The nature of the Quest construct, and its three elements is discussed further in Chapter Five.

Fundamentalism is impacted by both Orthodoxy and Salience and has a small negative effect on Stress, a small positive effect on both Anxiety and Depression, a negligible negative effect on Vitality and a small positive effect on Emotional Functioning. Guilt is the Mediating Variable that moderates the relationship between Fundamentalism and EWB.

The Religious Schema Scale contains three quite separate elements- Truth of Texts and Teachings *(ttt),* Fairness, Tolerance and Rationality *(ftr)* and Interreligious Dialogue *(xenos). ttt* is impacted by all the Background Variables and has a small negative effect on EWB by increasing Anxiety and Depression and decreasing Emotional Functioning; further, these effects are mediated by Guilt and Self-efficacy. *ftr* is only affected by Age and only has small effects on some elements of EWB, by decreasing Anxiety and Depression and increasing

Emotional Functioning. These effects are moderated by all the Mediating Variables. *xenos* is affected by Orthodoxy, Age and Salience and has a mixed effect on EWB; while it is associated with less Stress, it also has a positive effect on Anxiety and Depression and a negative effect on Emotional Functioning.

An analysis of the current research results reveals some consistent patterns, as illustrated above, as well as several apparent anomalies (such as the mixed effect of *xenos* and Fundamentalism). A summary of the results of the examination of the Faith Frameworks and their association with EWB both directly and via the Mediating variables is provided in Table 4.41.

Table 4.41

Relationship between Faith Frameworks, Mediating Variables and Emotional Well-Being Elements

Faith Framework	Impact of Faith Framework on Mediating Variable/s			Impact of Faith Framework on Emotional Well-Being (EWB) Variable (Combined Direct and Indirect Effects)		
Intrinsic/Extrinsic	Mediating Variable	Pos/Neg	Effect size	EWB Element	Effect size	Pos/Neg (+,-)
Intrinsic	Resilience	+	large	Stress	small	-
	Hope	+	mod			
	Resilience	+	large	Anxiety	small	-
	Resilience	+	large	Depression	small	-
	Hope	+	mod			
	Self-efficacy	+	mod			
	Resilience	+	large	Vitality	mod	+
	Hope	+	mod			
	Self-efficacy	+	mod			
	Resilience	+	large	Emotional Functioning	small	+
Extrinsic Social (Es)	Guilt	-	mod	Stress	small	-
	Guilt	-	mod	Anxiety	small	-
	Guilt	-	mod	Depression	small	-
	Guilt	-	mod	Vitality	small	+
	Guilt	-	mod	Emotional Functioning	small	+
Extrinsic Personal (Ep)	Guilt	+	mod	Stress	small	+
	Shame	+	mod			
	Guilt	+	mod	Anxiety	small	+
	Guilt	+	mod	Depression	small	+
	Shame	+	mod			
	Guilt	+	mod	Vitality	small	-
	Shame	+	mod			
	Guilt	+	mod	Emotional Functioning	small	-
	Shame	+	mod			
Quest						
Quest- Existential Questioning (QuEq)	Guilt	+	small	Stress	mod	+
	Shame	+	mod			
	Self-efficacy	+	small			
	Guilt	+	small	Anxiety	small	+

Faith Framework	Impact of Faith Framework on Mediating Variable/s			Impact of Faith Framework on Emotional Well-Being (EWB) Variable (Combined Direct and Indirect Effects)		
	Guilt	+	small	Depression	small	+
	Shame	+	mod			
	Self-efficacy	+	small			
	Guilt	+	small	Vitality	small	-
	Shame	+	mod			
	Guilt	+	small	Emotional Functioning	small	-
	Shame	+	mod			
Quest- Value of Doubt (QuDt)	Resilience	+	mod	Stress	0	
	Guilt	-	mod			
	Shame	-	small			
	Hope	+	mod			
	Resilience	+	mod	Anxiety	small	-
	Guilt	-	mod			
	Hope	+	mod			
	Resilience	+	mod	Depression	small	-
	Guilt	-	mod			
	Shame	-	small			
	Hope	+	mod			
	Resilience	+	mod	Vitality	neg	-
	Guilt	-	mod			
	Shame	-	small			
	Hope	+	mod			
	Resilience	-	mod	Emotional Functioning	mod	+
	Guilt	-	mod			
	Shame	-	small			
Quest- Openness to Change (QuCh)	No significant relationships with EWB elements					
Fundamentalism	Guilt	+	mod	stress	small	-
	Guilt	+	mod	Anxiety	small	+
	Guilt	+	mod	Depression	small	+
	Guilt	+	mod	Vitality	neg	-
	Guilt	+	mod	Emotional Functioning	small	+
Religious Schema						
Truth of texts and teachings (*ttt*)	Guilt	+	mod	Stress	neg	+
	Self-efficacy	+	small			
	Guilt	+	mod	Anxiety	small	+

Faith Framework	Impact of Faith Framework on Mediating Variable/s			Impact of Faith Framework on Emotional Well-Being (EWB) Variable (Combined Direct and Indirect Effects)		
	Guilt	+	mod	Depression	small	+
	Self-efficacy	+	small			
	Guilt	+	mod	Vitality	neg	-
	Guilt	+	mod	Emotional Functioning	small	-
Fairness, Tolerance and Rationality (*ftr*)	Resilience	+	mod	Stress	neg	+
	Shame	+	mod			
	Hope	+	large			
	Self-efficacy	+	mod			
	Guilt	+	mod	Anxiety	small	-
	Resilience	+	mod	Depression	small	-
	Shame	+	mod			
	Hope	+	large			
	Self-efficacy	+	mod			
	Resilience	+	mod	Vitality	neg	+
	Shame	+	mod			
	Hope	+	large			
	Resilience	+	mod	Emotional Functioning	small	+
	Shame	+	mod			
xenosophia (*xenos*)	Self-efficacy	+	Small	Stress	neg	-
	No association			Anxiety	mod	+
	Self-efficacy	+	small	Depression	mod	+
	No association			Vitality	No association	
	No association			Emotional Functioning	mod	-

In the following chapter, the key findings outlined in this chapter are discussed and compared with previous research, highlighting the unique contribution made by the current study in adding to the body of knowledge regarding the impact that various attitudes to faith have on Emotional Well-Being.

CHAPTER FIVE DISCUSSION AND INTERPRETATION

Introduction

This research study sought to answer the question of how a person's way of being religious and conceptualising faith impacts their Emotional Well-Being. This question led to three specific aims: Firstly, to explore the formation, development, evaluation and nature of four extant religious faith frameworks (Intrinsic/Extrinsic, Quest, Fundamentalism and Religious Schema) and their use in understanding Christian faith. Secondly, to investigate the relationship between these four frameworks. Lastly, to discover the direct and indirect (through the Mediating Psychological Variables) impact the respective Faith Frameworks have on Emotional Well-Being (EWB).

This chapter analyses and interprets the key findings of this study considering the theoretical foundation laid out in Chapter Two of this thesis, compares this study's results from this study with previous research and discusses the contribution this study has made in the various areas that were investigated. This chapter follows a similar outline to that used in the previous chapter, where the results of this study were presented: Firstly, each Religious Faith Framework (referred to from here on as Faith Framework) is discussed, giving consideration to how the Background Variables (both demographic and contextual- (see Figure 3.1) influence each Faith Framework. Secondly, the characteristics of the sample in terms of the Four Faith Frameworks is discussed and further, the intrarelationships within these frameworks are explored. Thirdly, the significant interrelationships of the various Faith Frameworks are reviewed followed by an examination of the association of the various Faith Frameworks with EWB. This discussion includes a detailed examination of the role of the Mediating Variables hypothesised to convey the impact of various ways of being religious, on

EWB and outlined in the structural model presented in Chapter Three (

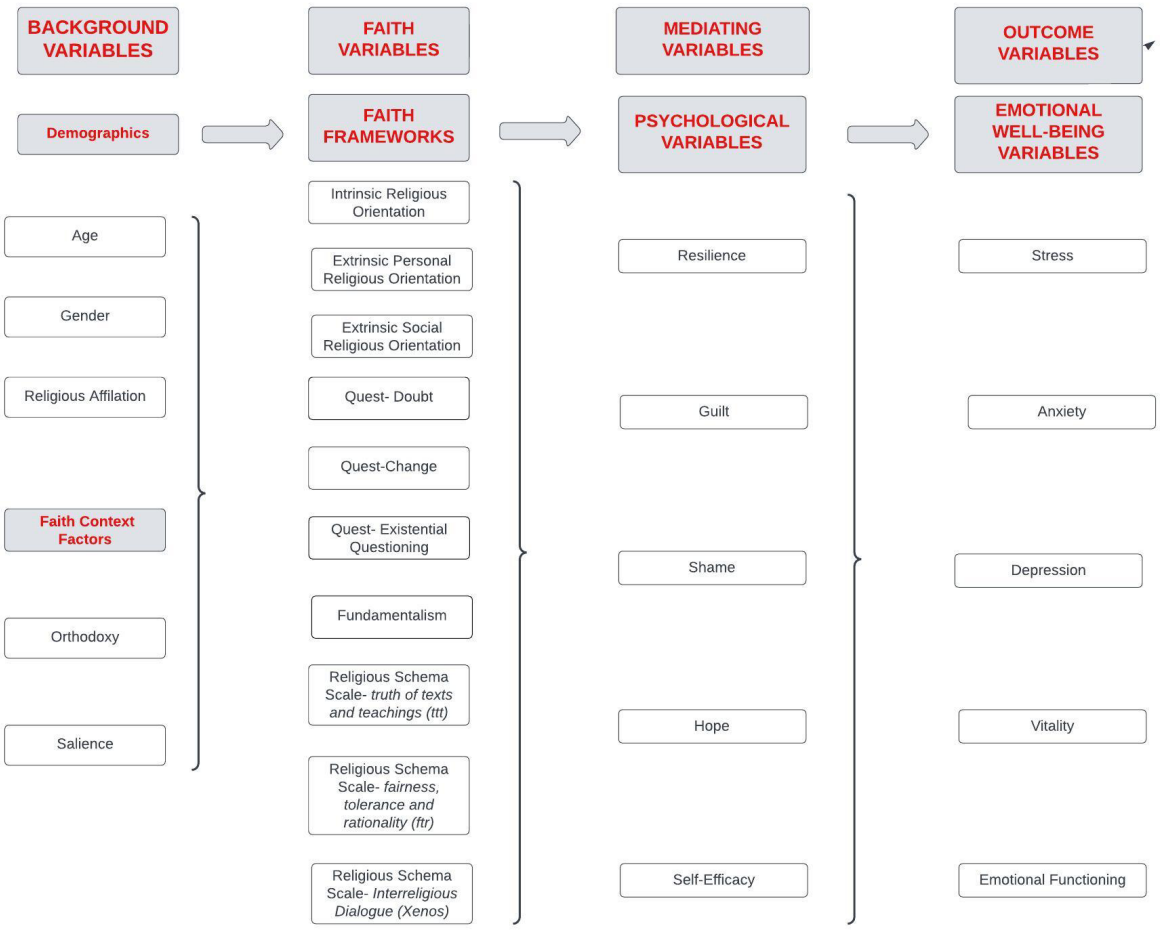


Figure 3.1

Religious Faith Frameworks

For this study four constructs were employed for the purpose of distinguishing between various ways of being religious; these four constructs were used as frameworks and labelled Faith Frameworks. There are: Intrinsic/Extrinsic Religious Orientation, Quest Religious Orientation, Fundamentalism and Religious Schema. These are outlined in detailed in Chapter Two of this thesis and the scales used to measure these four Frameworks are described in Chapter Three.

Intrinsic/Extrinsic Religious Orientation

As discussed in detail in Chapter Two of this thesis, the Intrinsic/Extrinsic dichotomy, first suggested by Gordon Allport (1966) in an endeavour to understand the apparent contradictory effects of religion on prejudice, has been the subject of many research studies and much debate. Intrinsic religion is characterised by an internalised motivation to be religious, which brings with it personal devotion and commitment and within which the practice of religion is seen not as means to an end but the end in itself. In contrast, the practice of an extrinsic type of religion is motivated by the gains received by being religious; these may be either social or personal. The distinction between two types of Extrinsic Religious Orientation (Extrinsic Personal and Extrinsic Social) made by Kirkpatrick and Hood (1990) was confirmed in this study through factor analysis and found to be a helpful distinction, as explained later in this section of the discussion.

It has been suggested that the Intrinsic/Extrinsic constructs be abandoned altogether (see Kirkpatrick & Hood, 1990) even though these constructs have been labelled as "the backbone of empirical research in the psychology of religion" (Kirkpatrick & Hood, 1990, p. 442) and Allport's research called the "philosophical underpinning of much contemporary research in the psychological study of religion" (Genia, 1993, p. 284). Whether the Intrinsic/Extrinsic construct is a boon or bane (see Kirkpatrick & Hood, 1990), this study shows that these constructs are still helpful and thus, this research contributes to the ongoing conversation about this method of differentiating between various ways of being religious.

This discussion will now examine how the Background Variables associate with the Intrinsic/Extrinsic Faith Framework; the discussion will be limited to the Background Variables that significantly impact Intrinsic/Extrinsic.

Relationship With Background Variables

Intrinsic/Extrinsic Religious Orientation and Age- A robust finding of the current study is that there is a positive association between Intrinsic scores and Age; as respondents age, their Intrinsic orientation to religion increases. In contrast, Extrinsic Social (Es) has no association with age, while Extrinsic Personal (Ep) has a small negative association with age.

From a faith development perspective, especially one that links faith development with age (see Fowler, 1995), it is consistent to expect that an intrinsic orientation to religion, which represents an internalised master motive, would grow stronger throughout the lifespan. Fowler's (1995) mythical-literal stage of faith development, with its emphasis on "reciprocal fairness and an immanent justice based on reciprocity" (p.149) combined with its reliance on the faith community to impart narratives, rules and beliefs, appears to be closer to an extrinsic rather than an intrinsic orientation to religion. This is also reflected in Streib's instrumental-reciprocal religious style (Streib, 2001). While an argument for equating Extrinsic or Intrinsic with any particular stage of faith or religious style is not being made here, Fowler's faith stages that are further up the hierarchy (e.g., individuative-reflective or conjunctive faith) do appear rather incompatible with Allport's descriptions of extrinsic faith and may have at least some commonality with an Intrinsic Religious Orientation. The same could be said of Streib's individuative-systemic or dialogical religious styles.

It is important to note that there is an irregularity in the relationship between Intrinsic and Age which contradicts the trend as shown in Figure 4.6. Intrinsic scores show a slight decrease for the 55-64 age group compared to the trend for the rest of the age groups. There is no apparent explanation for this result and as the difference between the scores for the 45-54 age group and the 55-64 age group does not reach statistical significance, it can be safely ignored.

While Streib (2001) challenges Fowler's (1995) invariant and sequential stage model of faith development, seen as occurring in lockstep with cognitive development and thus corresponding with age, Streib does not deny that age may have some influence over the development of one's faith or that there is a hierarchical order to faith styles. Thus, the association between Age and Intrinsic in this study provides evidence for a developmental understanding of faith.

Intrinsic/Extrinsic, Orthodoxy and Salience- As expected, there is a strong positive association between Intrinsic and Orthodoxy. It is conceptually consistent with the description of intrinsic religion given in this chapter as well as in Chapter Two, that the devout believer whose master motive is their religion and for whom religion is the end in itself, would ascribe to a set of beliefs seen by most in their religious community to summarise the key teachings of their faith. However, a more nuanced understanding of the Intrinsic/Extrinsic measure is gained by acknowledging the two aspects of extrinsic religion- Extrinsic Social (Es) and Extrinsic Personal (Ep).

The distinctiveness of Es when compared to Ep is highlighted when examining the association between Es and Ep and Orthodoxy; Es shows a small negative association with Orthodoxy while Ep shows a small positive association. It could be argued that those whose religious motivation is more social are less concerned about the orthodoxy of their beliefs, while those who seek to gain personal comfort and solace from their religion place a higher value on what they believe. Another measure of the strength of commitment to Christian religious faith in this study was the measure of Salience employed.

In this study, the behaviour of the one-item measure of Salience (*Religion is very important to me)* is not always easy to understand or interpret. While one-item measures to assess the importance of religion are not uncommon in studies comparing religion to other

variables, the usefulness of the Salience item used in this study must be questioned. Salience is only associated with Intrinsic and not with either Es or Ep. As the term religion can have a variety of meanings to different people, it may well be that this item indicates (in the minds of the respondents) either behaviour associated with being religious or with spirituality (the personal faith journey). The unexpected results may be due to this item tapping into either the respondents' evaluation of their religiosity or their spirituality as these terms are often seen as opposing constructs. If this is indeed the case, it would explain why the association between Salience and Intrinsic is moderate rather than strong; however, it does not explain why there is no association between Salience and Extrinsic. Consistent with religion viewed as means (i.e., extrinsic religious motivation), it would be reasonable to expect that those for whom religion serves a purpose, either social or personal, would place a higher value on being religious. However, the lack of association between Salience and Extrinsic may reflect the competing priorities of those for whom religion and spirituality are not the master motive.

The mixed results generated by the Salience measures highlight the limitations encountered when there is no clear distinction made between the use of the terms 'religion' and 'spirituality'. While an argument was made in Chapter Two of this thesis for not distinguishing between these two constructs, the reality is that these two terms do carry different meanings for religious people (Hill et al., 2000). Further discussion of this issue occurs in Chapter Six of this thesis.

Intrinsic/Extrinsic and Religious Affiliation- An unexpected finding of the current study was that Intrinsic scores are significantly lower for the Seventh-day Adventist (SDA) group than for the Other Denominations (OD) or Pentecostal/Charismatic (PC) groupings, while Ep and Es scores were highest for the SDA group. These findings are not easy to explain.

However, they may be a product of the particular characteristics of the SDAs who responded to the survey. The majority of the SDA sample were students, academics and general staff of an SDA University, together with members of the University Church. One factor that may have influenced the results, at least to some extent, was the more significant representation of the 18-24-year-old age group in the SDA group. It would be consistent with an understanding of development across the lifespan that the social aspects of religion are strong motivators for those emerging from adolescence and moving into the tasks of young adulthood, defined by Erikson (1965) as developing significant intimate relationships and thus avoiding loneliness. As a significant portion of the SDA sample were in the 18–24-year-old age group, age may be a partial explanation for the higher Es and Ep values and lower Intrinsic values for the SDA group. The previous discussion suggested that a developing and maturing faith would be more consistent with an Intrinsic rather than an Extrinsic Religious Orientation

It could also be argued that a denominational theology that has placed considerable emphasis on its unique and special understanding of the Scriptures (see *28 fundamental beliefs*, 2020) and has put a great deal of stress on a particular eschatological and apocalyptic scenario could thus under-emphasise the key elements which characterise intrinsic religion. It could also be that a strong emphasis on the world to come fosters motivation for being religious that is focused on rewards and thus is more consistent with an Ep Religious Orientation (for a contemporary view of SDA identity and teachings, see Hunt, 2016).

In summary, in the sample used for this study, as respondents age, their religious experience moves towards a more personal, intrinsically motivated faith accompanied by a decrease in the emphasis on the personal benefits that religion may provide. These changes with age are congruent with developmental perspectives on faith as spelled out by pioneers

in faith developmental theory, such as Fowler (1995) and Streib (2001). Significant differences were found for the Seventh-day Adventist (SDA) Religious Affiliation group when compared to the other groups indicating that in this sample, SDAs tended to place less emphasis on a personal, internally driven faith and more focus on the benefits to be obtained by being religious, whether these be social or personal. Without further investigation, it is difficult to determine whether this is related to the particular SDA cohort (not necessarily typical of members of the SDA denomination) or a function of the traditionally strong doctrinal emphasis of the SDA church.

The Intrinsic/Extrinsic dichotomy, which has received so much critical attention since it was proposed by Gordon Allport over fifty years ago, has been shown in this study to be helpful in discriminating between various ways of being religious. This assertion is in harmony with the view proposed by Watts (2017) who concludes that despite the issues with measures of religious orientation, the Intrinsic/Extrinsic distinction has yielded impressive results and is a reminder that religious people are not a homogenous identity. He also suggests that it should not be discarded until a better way of discriminating between different ways of being religious is constructed.

The next Faith Framework discussed is an even more controversial construct and another measure of religious orientation.

Quest Religious Orientation

To further investigate the relationship between religion and prejudice, Batson (1976) constructed a scale to measure an aspect of religion that he believed was not incorporated in the Intrinsic/Extrinsic measures. Batson et al. (1993) felt that, in operationalising Allport's ideas into the Intrinsic/Extrinsic scales, some of the richness of Allport's constructs was lost. Another criticism was that intrinsic religion so much applauded as 'good religion', could also

be dogmatic, narrow-minded and prejudicial. Batson proposed a third way of being religious, which emphasised the seeking, exploring and searching aspects of faith. The Quest Scale (Batson & Schoenrade, 1991) emphasising questioning, the value of doubt and the fluid nature of religious faith, sought to address the lack identified by Batson. While this Scale has been the subject of much criticism, as outlined in Chapter Two of this thesis, the construct does appear to have earned its place in descriptions given of different ways of being religious (see Genia, 1996; Hill & Hood, 1999; Hood et al., 2018; Nelson, 2009; Paloutzian, 2017; Rose & Exline, 2009; Watts, 2017). However, Edwards et al. (2011) suggest that the dimensions of Quest (Doubt, Change, Openness to Questions) require further investigation, while Flere et al. (2008) comment on the lack of culturally diverse studies using the Quest construct.

In the review of literature conducted for this study, only three studies were found that used the Quest construct and were conducted in Australia. These studies investigated the relationship between Quest and personal well-being (Dowson & Miner, 2015), Quest and prejudice (Goldfried & Miner, 2002) and Quest and mystical experiences (Francis et al., 2017). It is important to note that none of those studies used Batson's Quest Scale. Dowson and Miner (2015) observe that the relationship between the Intrinsic and Quest Religious Orientations is "not well understood" (p.75) and that the same can be said of their relationships with variables such as personal well-being. This study sought to fill these gaps in the research literature by further investigating the three dimensions of Quest using Bateson's Quest Scale (Batson & Schoenrade, 1991), investigating the relationship between Intrinsic and Quest and exploring the relationship between Quest, Intrinsic and various elements of Emotional Well-Being (a construct not far removed from personal well-being). Further, this study was undertaken with an Australian sample.

To better understand this way of being religious, the discussion will examine the influence of the Background Variables on the Quest Religious Orientation.

Relationship With Background Variables

The Background Variables that have the most noteworthy associations with Quest are Age, Orthodoxy and Religious Affiliation. This discussion will now provide a more detailed analysis of these associations.

Quest and Age- It has been previously suggested that Quest may represent the identity struggle of adolescence with its existential questions and resulting doubts about religion and other values (Donahue, 1985a). Boyatzis and McConnell (2006) found that Quest scores were higher during the first two years of attending an American College than in the last two years or the two years post-graduation. However, the current study provides no evidence to support this view, as comparing the means of QuDt, QuCh and QuEq for the three age categories shows no significant difference. The data from the current study provide evidence that a questioning, doubting faith subject to ongoing change, refinement and development may, for some believers, be a feature of their faith throughout the life span or, alternatively, may emerge at any particular point in life. The small negative association between QuCh and Age is more likely the result of the expected effects of ageing rather than providing evidence that Quest is measuring the identity struggle of adolescence. Altemeyer and Hunsberger (1992) also found that Quest did not appear to be related to the adolescent period of development.

Quest and Orthodoxy- A finding that is somewhat difficult to explain is the relationship between Quest and Orthodoxy; QuEq displays no association with Orthodoxy, while there is a moderate negative association between Orthodoxy and both QuDt and QuCh. While a greater commitment to Orthodox Christian doctrine is expected to result in lower

levels of doubt and less openness to change, it is counter-intuitive that it does not result in less questioning.

A possible explanation may lie in the research conducted around the influence of social desirability. For example, in a meta-analysis conducted by van de Mortel (2008) on health-related studies using self-report questionnaires that included a social desirability measure, almost half of the studies identified in the meta-analysis were affected by social desirability response bias. Batson (1976) suggested that the results of studies showing that Allport's much-lauded Intrinsic religious motivation did not equate with higher prejudice in the way that Extrinsic religious motivation did, may be due to social desirability response bias. de Oliveira Maraldi (2018) reported findings that uncovered evidence of social desirability response bias associated with Intrinsic religiosity but not Quest religion.

However, in the above study, Quest was not analysed by its three subdimensions. It could be that social desirability inhibits the expression of both doubt (QuDt) and openness to change (QuCh) but not questioning (QuEq) with those who display higher Orthodox scores. Is it possible that questioning could be a more private activity and doubt and change in one's religious views and practices less so, thus prompting those who see themselves as more Orthodox (which could also be influenced by social desirability) to be keen to portray themselves as solid, steadfast and not given to doubt or changing their views? In this sense, perhaps Orthodoxy functions as a psychological defence eager to protect the believer from going any further with their questioning. As the review of literature conducted for this study did not reveal any previous studies that yielded similar results regarding the association between Orthodoxy and QuEq, this study would have to be replicated to draw any conclusions from this apparent anomaly.

Quest and Religious Affiliation- There is a significant difference between the means of the SDA group and the Other Denominations grouping (OD) as well as the Pentecostal/Charismatic grouping (PC) for QuCh. No significant differences were found between any of the Religious Affiliation groupings for QuDt or QuEq. As mentioned when discussing the different scores obtained for the SDA group concerning Intrinsic and Extrinsic (see Chapter Four), this difference for the SDA group may be related to the influences of an academic environment on the SDA portion of the sample. The No Religious Affiliation grouping (NA) showed a similar difference, consistent with a group that could be more open to change and thus reluctant to align with a particular religious denomination. What is inconsistent is the lack of differences in the means of any of the Religious Affiliation groupings for QuEq and QuDt. This finding casts further doubt on whether the three subdimensions of Quest are measuring one theoretically consistent construct with three subdimensions or are, in fact, measuring three related but separate constructs. Some of the confusion around the subdimensions of Quest is explored further in the next section of this chapter.

In summary, this study did not find evidence to support the contention that Quest may be measuring an adolescent identity crisis, suggested that the social desirability factor may be responsible for the negative relationship between Orthodoxy and both QuCh and QuDt and that cohort effects may account for the differences in QuCh values between the SDA group and the OD and PC Religious Affiliation groupings. Questions were also raised regarding the homogeneity of the Quest Scale due to the inconsistent behaviour of the Quest Subscales.

In contrast to the Quest Religious Faith Framework with its emphasis on doubt, questions and flexibility, Fundamentalism (the next Framework to be discussed) values both certainty and the unchanging nature of belief.

Fundamentalism

To further explore how Christians conceptualise their faith, Fundamentalism was used as one of four frameworks through which to gain an increased understanding of the multi-dimensional nature of the practice of Christian faith. Religious Fundamentalism has received considerable attention in the psychology of religion (Rowatt et al., 2013) and has been associated with prejudice (see Hood et al., 2018), right-wing authoritarianism (Altemeyer & Hunsberger, 1992), dogmatism (Hood et al., 2005) and less complexity of thinking about religion (Hunsberger et al., 1996).

The understanding of Fundamentalism expounded by Altemeyer and Hunsberger (1992) has been used in this study. These authors define Fundamentalism in terms of how religious beliefs are held rather than the specific content of that belief and thus describe the key elements of Fundamentalism as a rigid, inflexible and very literal interpretation of the Biblical texts combined with an emphasis on unchangeable and clearly defined truth. If Fundamentalism is more about the way in which beliefs are held, then it follows that it is not to be equated with Orthodoxy, even though there is considerable overlap between these two constructs. The results of this study appear to support this observation.

Relationship With Background Variables

Fundamentalism and Orthodoxy- In this study there is a strong relationship between Fundamentalism and Orthodoxy. This is an expected result as it would not be theoretically consistent to score high on a measure of Christian Fundamentalism and not score high on a

measure of Christian orthodoxy. However, as Orthodoxy represents the content of belief and Fundamentalism the way in which belief is held, a believer can be Orthodox in their belief without scoring high on Fundamentalism. The strength of the associations between Fundamentalism and Orthodoxy in this study does allow for this interpretation. Beck and Haugen (2013) point out that biblical literalism should not be equated with Fundamentalism; an orthodox view on religion demands a certain degree of biblical literalism to fit within what is considered orthodox within the Christian church. However, biblical literalism does not need to include the dogmatism or rigidity of thinking typical of Fundamentalism. The analysis conducted for this study did not allow for isolating a group that scored high on Orthodoxy but low on Fundamentalism; further interrogation of the data is warranted to understand the consequences for EWB for such a group (should they exist in the sample used for this study).

Fundamentalism and Religious Affiliation- Beck and Haugen (2013) recommend studying differences in various faith groups in order to move away from a purely phenomenological approach to the study of Christian faith and instead examine how differences in theological perspectives and particular doctrinal beliefs manifest themselves in the religious experience. This advice has been followed in this study and Religious Affiliation has been utilised as one of the Background Variables. As previously observed, the SDA cohort manifests significant differences from the other Religious Affiliation groupings in regard to Intrinsic/Extrinsic and the Quest Religious Orientation measures. This is also true for Fundamentalism; the SDA group scores considerably lower on Fundamentalism than the Other Denominations (OD) and Pentecostal/Charismatic (PC) grouping. This result was unexpected for a denomination that has often shown all the hallmarks of Fundamentalism (see Helm et al., 2001). However, in conjunction with the previously discussed higher Quest scores, this divergence could potentially be attributed to the academic environment from

which a significant portion of the SDA sample was recruited. Further investigation is warranted to discover the possible reasons for the unique features of the SDA sample.

The final Religious Faith Framework employed in this study was Religious Schema.

Religious Schema

In Streib's revision and expansion of Fowler's Faith Development theory (see Fowler, 1995; Streib, 2001, 2005), five religious styles that reflected but did not imitate Fowler's model were suggested. A further development by Streib (2010, May) resulted in the identification of religious schemata which, if used repeatedly, results in the emergence of a certain religious style. The construction of the Religious Schema Scale (RSS) allowed the measurement of these schemata that lead to the religious styles mentioned previously. In this study, Religious Schema was the fourth Faith Framework utilised for exploring the research question, which sought to determine the relationship between varying Christian conceptions of faith and the impact on Emotional Well-Being.

The Religious Schema Scale was designed to measure three distinct but related components of religious faith: Truth of Texts and Teachings *(ttt),* Fairness, Tolerance and Rationality *(ftr)* and Interreligious Dialogue or xenosophia *(xenos).* Factor analysis conducted on the results obtained for this study confirmed the validity of the three Subscales.

The relationship between Religious Schema in its three dimensions (*ttt, ftr* and *xenos)* and the Background variables were investigated to understand the results of the RSS as used in this research.

Relationship With Background Variables

While Gender has a small effect only on *ttt* (males have lower *ttt* scores than females), Age, Orthodoxy, Religious Affiliation and Salience have more widespread effects and thus warrant discussion.

Religious Schema and Age - The SEM analysis indicates that Age affects all three dimensions of Religious Schema. These results indicate that as respondents in the sample in this study age, they are likely to be somewhat less rigid and dogmatic about how they hold their religious beliefs, more concerned with the issues of fairness and tolerance, likely to place a greater emphasis on being rational about their faith and are somewhat more open to the value of interreligious dialogue. This description is congruent with Fowler's Faith Development model, which sees faith develop in lock-step with cognitive, psychosocial and moral development through the lifespan and not incongruent with Streib's Religious Styles model which allows for various faith styles to dominate at different points in the lifespan (but not necessarily locked into a sequential, invariant, chronological progression). Streib et al. (2016), using a combination of quantitative and qualitative data, conclude that "High *ttt* clearly is the unique characteristic of stage 2 of mythic-literal faith" (p. 389), while in Streib et al.'s study, there was a strong negative relationship between the individuative-reflective style of faith (stage four in Fowler's model) and *ttt*. *xenos* shows a very different pattern, with a strong negative association between *xenos* and mythic-literal faith and a strong positive association between *xenos* and the conjunctive/dialogical style (stage five in Fowler's model). The predominant schema to come to the fore in the individuative-reflective style (stage four in Fowler's model) is *ftr*. As there is a clear relationship between Religious Schema and both Streib's religious styles and Fowler's faith stages (which are linked to development over the

lifespan), it is not surprising to find in the current study a negative association between Age and *ttt* and a positive association with Age and both *ftr* and *xenos.*

In Streib et al.'s (2016) study, the authors divided their sample into four different age groupings to show the various combinations of religious styles that correspond to each age. In keeping with Streib's model (see Streib, 2001), several religious styles can be present at any given point in time, even though one will generally be dominant. Thus, Streib et al. (2016) are keen to make the point that it is the combination of religious styles that is significant. Streib's model provides a more nuanced and complex picture of the developmental nature of faith. Further evidence of this is provided in the current study by the relationship between *ttt, ftr* and *xenos.* There is almost no significant relationship between *ttt* and *ftr,* providing evidence that these schemata and the religious styles they align with can coexist. Given the moderate nature of the relationship between *ttt* and *xenos* there exists the possibility that these two schemata can also coexist. However, it is less probable, as the perspective that sacred texts exclusively contain all the requisite truths for a fulfilling faith-based life tends to diminish one's inclination for inter-religious dialogue and diminish their recognition of the validity of alternative religious viewpoints.

In summary, this research provides further evidence of the validity of Streib's (2001) religious styles model, which allows for the existence of more than one faith style at any given point in time. The correlation between the values of the RSS and Orthodoxy serves as additional corroboration of this proposition.

Religious Schema and Orthodoxy - As expected, Orthodoxy shows a strong association with *ttt*. As observed when discussing the relationship between Fundamentalism and Orthodoxy (see above), a strong correlation between *ttt* and Orthodoxy is theoretically consistent. However, the results of this study show that *ttt* (also described as a measure of

Fundamentalism) does not equate with Orthodoxy, and thus it is possible to have a high score on Orthodoxy and a low score on *ttt.* Further analysis would need to be conducted to determine if a group of orthodox non-fundamentalists existed in this study.

There is no significant relationship between *ftr* and Orthodoxy, which indicates that holding traditional orthodox Christian beliefs does not, in and of itself, lead to less commitment to the principles of Fairness, Tolerance and Rationality. This finding is particularly significant as the drive to distinguish between different ways of being religious came from numerous studies showing that Christians exhibited higher levels of prejudice than those who did not claim to follow the Christian faith (see Allport, 1966; Allport & Ross, 1967; Feagin, 1964; Klein et al., 2018; Leak & Finken, 2011; Streib & Klein, 2018). As prejudice is the opposite of an *ftr* religious schema, it could be assumed that higher *ftr* values relate to lower prejudice, which is consistent with the results of the research conducted by Streib and Klein (2014). Based on the results of the current study, it would be consistent to suggest that prejudice is not related to how Orthodox a believer's faith is. While in this study, Orthodoxy does not influence *ftr*, it does exert a strong effect on *Xenosophia (xenos).*

There is a negative association between Orthodoxy and *xenos*. These results indicate that higher levels of Orthodoxy make it less likely, although not impossible, that the respondent will be open to the learning that can occur and the wisdom that can be gained from 'the stranger' or 'the other'. *Xenosophia*, literally translated, means the wisdom of the alien (Streib, 2022). This wisdom is, of course, the basis for interreligious dialogue, a key element of *Xenosophia*. Streib also describes this relationship with the other from a developmental perspective.

Streib (2001) has previously outlined the limitations of a purely structural approach, heavily reliant on cognitive progression, to faith development. As explained in Chapter Two of

this thesis, these limitations, amongst others, led to the development of the model of religious styles, which allows for more than one religious style at any particular point in time, influenced by context and specific situations. Another advantage of the religious styles perspective is that it allows for development in both directions; that is, towards or away from the higher religious styles that correspond to the higher stages of Fowler's faith development model. Applying this discussion specifically to *xenos,* Streib (2022) notes that "… we do not assume a mono-directional and irreversible development from xenophobia to xenosophia" (p. 10). The relevance of Streib's perspective to this study is twofold: Firstly, there is a positive correlation between age and both *ftr* and *xenos*, thus providing at least some evidence of a developmental aspect to these schemata (and the religious styles they correspond to). Secondly, this study provides further evidence of the co-existence of religious styles (as expressed in the schemata they represent), as there is only a small positive correlation between *ftr* and *xenos* and no significant correlation between *ftr* and *ttt*. Even the association between *ttt* and *xenos* (constructs that at least theoretically appear to be diametrically opposed to each other) is only moderate.

Religious Schema and Religious Affiliation: *ttt* scores for the SDA group and the N/A grouping were significantly lower than for the OD or PC groupings. This result is consistent with the associations discovered when considering the other three faith frameworks; SDA's exhibit lower Fundamentalism and thus it is compatible to find that the *ttt* scores are also lower. As mentioned previously, this is likely to be related to the particular characteristics of the SDA portion of the sample studied, as many of the SDA respondents were or had been, associated with an institution of higher learning. It is also consistent that those who ascribe to no particular denominational grouping (NA) would have an even lower association with the *ttt* religious schema.

Examining the association between *ftr* and Religious Affiliation by comparing the *ftr* means for the various Religious Affiliation groups reveals no differences across the various groupings. This finding supports the notion that the *ftr* Religious Schema can function somewhat independently from other measurements. For instance, while the SDA group exhibits lower levels of Fundamentalism compared to the OD or PC groupings, there is no difference in the mean values of *ftr*. This result suggests that a dedication to the principles of Fairness, Tolerance, and Rational Thinking can coexist with varying degrees of Fundamentalism.

As expected, *xenos* was higher for the SDA group than for the OD and PC groupings. This result is consistent with the other findings so far for this religious group (lower *ttt* and Fundamentalism values and higher Quest-Existential Questioning) and, as previously observed, may not be typical of the denomination but a result of the environmental and social-religious context of being part of an SDA academic community.

Conclusion to Faith Frameworks in Context

In conclusion, the most significant findings observed when analysing the Faith Frameworks and the Background Variables are as follows: Using the subscales of both Quest and Extrinsic is important when discussing these variables as these subdimensions yield different results when compared with the Background Variables. As previously observed, most studies using the Quest Scales do not distinguish between the three dimensions of Quest. This study suggests that in so doing, inaccurate generalisations may be made as Quest does not appear to be a homogenous construct. This research also provides evidence to support the ongoing use of the Intrinsic/Extrinsic construct (and differentiating the Extrinsic Social and Extrinsic Personal elements of Extrinsic), as these measures continue to show discriminatory value when compared with other variables. These findings are directly

relevant to discussions in the literature regarding the usefulness and validity of the measures of religious orientation that have been the subject of much controversy.

Quest does not appear to represent an adolescent identity struggle in this study, as has been suggested previously; this research suggests that doubt and questioning may emerge at any time during the lifespan. This perspective aligns with the religious styles framework, which recognises the evolving nature of the religious experience without necessarily rigidly associating developmental tasks with specific life stages.

The associations between Age and the RSS, as well as between Age and Intrinsic and Extrinsic Personal, provide further evidence of the developmental aspect of faith across the lifespan as well as the existence of different religious styles simultaneously. As the RSS is a relatively new scale and has never been used in research in Australia, this study ads to the research showing the value of this religious faith measure.

This study has provided evidence that Fundamentalism and Orthodoxy should be seen as related but not equivalent constructs and suggests that an adherent to the Christian faith may be orthodox in their Christian beliefs but vary in how fundamentalist they are. This understanding avoids unhelpful stereotypes of those who hold conservative Christian beliefs. Further to this, the lack of association between Fairness, Tolerance and Rationality (*ftr*) and Orthodoxy provides significant qualification to previous studies that have shown religious people to be more prejudiced than the non-religious. However, it does seem that being religious may prevent a person from being able to fully adopt interreligious dialogue and the learning that comes from the other (*xenos)* as a guiding principle by which to live their life.

In this study, the SDA cohort manifests consistently different results on all the Faith Framework measures, which may be explained by the unique characteristics of this particular

group of SDAs and thus should not lead to generalisations about this denominational group. This study provides evidence of the diversity present within adherents of the SDA church.

This section, which sought to understand the relationship between the Background Variables in this study and the four Religious Faith Frameworks, will be followed by a brief description and analysis of the features of the sample in this study, seen through the lens of the four Religious Faith Frameworks.

Religious Faith Frameworks: Sample Characteristics and Religious Framework Intrarelationships

In order to gain a further understanding of the sample studied in this research, this section will discuss the significance of the descriptive statistics for each of the Faith Frameworks. Paloutzian (2017) provides a timely reminder that "There is no such thing as 'measuring religion.' Doing psychological research on religiousness requires that you measure the multiple variables that in combination best reflect the way a particular form of religiousness is conceptualised" (p. 116). This discussion seeks to understand the sample in this study through multiple variables and thus gain a more detailed and hopefully clearer understanding of the faith experience of the respondents in this study.

Intrinsic/Extrinsic Religious Orientation

Both the mean and the standard deviation for the Intrinsic scores indicate that this particular sample leans strongly towards an internalised, devout, 'religion as an end rather than means' orientation. Intrinsic religion is generally described as religion that is wholehearted, intense and the most important driving force in a person's life, involving a deep commitment to the principles of that religion. Quoting the work of Benson, Hood et al. (2018) likens intrinsic religion to mature faith that combines religious commitment with a concern for the welfare of others.

As mentioned earlier in this Chapter, as well as in Chapter Two of this thesis, the construct of Intrinsic/Extrinsic religion arose out of an endeavour to understand how research conducted over decades could consistently find that Christians who claim to be followers of a religion that emphasises love, acceptance and understanding were more prejudiced against out-groups than those who did not claim to be religious. For Allport (1966), the answer was in the Intrinsic/Extrinsic distinction; those believers who were really committed and lived out their faith driven by an intrinsic motivation would display less prejudice than those who were not religious. Early research supported this view (see Allport & Ross, 1967; Donahue, 1985a) and thus led to a tradition of highlighting intrinsic religion as 'good religion' in contrast with extrinsic religion, characterised as a more superficial religiosity.

However, not all researchers describe intrinsic religion in these favourable terms. Batson (1976) suggests that while intrinsic religion may well represent the devout and sincere believer, it may also be indicative of "… a religious conformist who identified with religious dogma, persons, or institutions in a rigid, unthinking, dependent fashion" (p. 32). Comparing this religious framework with the three others employed in this study will provide more insight into the type of faith of the respondents in this study and will occur later in this chapter.

It is important to note that Allport (1966) suggests that less than 10% of parishioners would qualify as intrinsic believers. This claim is not supported by this research, which finds that the majority of respondents score high on Intrinsic and that there is a relatively narrow distribution of scores (see Figure 4.5). However, it is important to note that this difference could be, at least partially explained by the sample characteristics of a 1966 group of US

participants versus a 2021 Australian sample. Further research would need to be conducted before concluding that Allport underestimated the prevalence of intrinsic religiosity.

The values of the Extrinsic Personal (Ep) scale show a normal distribution. This result indicates that while the sample in this study generally identifies with an intrinsic motivation for being religious, the extent to which the respondents are also motivated by personal gain varies significantly. The significance of the relationship between the three factors that make up the Intrinsic/Extrinsic Religious Orientation is discussed below.

In this study, Extrinsic Social (Es) also displays a wide distribution; however, the distribution is more equally spread (see Figure 4.8). This distribution underscores the substantial variability in the degree to which respondents in this study are motivated by the social advantages associated with religion.

As discussed earlier in this section, extrinsic religion as described by Allport, was religion in name rather than in practice; this led to a body of research that pictured extrinsic religion as associated with everything that was wrong with religion. More recently, this notion has been challenged; for example, Van Camp et al. (2016) have provided evidence that an intrinsic religious motivation may also contain a social dimension and that it may not be exclusive to extrinsic religiosity. While Batson et al. (1993) found evidence to suggest that intrinsics may also be prejudiced against out-groups and that lower prejudice scores may be accounted for by social desirability, Arli et al. (2022) provided evidence that an Intrinsic Religious Orientation was associated with what could be considered anti-social behaviours-lower levels of belief in the value of recycling and the existence of climate change. The above are illustrations of the complex nature of the Intrinsic/Extrinsic Framework as well as the growth in the understanding the multi-dimensional nature of religion and the rejection of the overly simplistic good/bad dichotomy with regard to intrinsic/extrinsic religiosity.

Theoretical Issues With the Intrinsic/Extrinsic Construct and Intra-Framework Relationships

As reviewed in Chapter Two of this thesis, there has been much discussion in the literature regarding the relationship between the Intrinsic and Extrinsic measures. In Allport's original conception, these two constructs were bipolar, however, subsequent research did not support such a view (Donahue, 1985a; Feagin, 1964). Batson et al. (1993) and Donahue (1985a) saw the means and end (and Quest) orientations to religion as orthogonal. Kirkpatrick (1989) also found that Extrinsic Personal (Ep) and Extrinsic Social (Es) were not correlated with Intrinsic. Batson et al. went as far as to say, "…how you score on one component says precisely nothing about how you will score on the other two" (p. 174, 175). It is important to note that in Batson's (1976) study, new scales were constructed (external and internal) to measure the means and end orientations to religion. Kirkpatrick and Hood (1990) question abandoning the bipolar Intrinsic/Extrinsic construct in favour of the orthogonal view of these two constructs. The current study also challenges the notion of an orthogonal relationship between Extrinsic and Intrinsic; however, as there appears to be no relationship between Ep and Intrinsic (and thus it follows that respondents could score high on both), it does call into question the means/end distinction and its theoretical adequacy. Is it possible for somebody to be both means and ends-oriented in their approach to religion? Does one exclude the other, or can one have mixed motives for being religious? Scoring high on both Intrinsic and Extrinsic is the category previously described as 'indiscriminately religious', also referred to as 'muddleheads' by Allport (Kirkpatrick, 1989). Pargament (1992), on the other hand, questions the dichotomy of means versus ends and suggests that religion should be seen as both "means *and* ends" (p.201 Italics original) and that what matters is to what ends religion is being used.

These possible ambiguities regarding exactly what Intrinsic and Extrinsic are measuring and how these two constructs relate (or fail to relate) to each other, is an instance where it may be wise to heed the advice of Masters (1991), who argues that the need for conceptual preciseness has to be balanced against the benefit a construct can bring, even though it may be far from perfect. In the current study, the means/end distinction appears to have functional value despite its apparent theoretical inconsistencies.

Quest Religious Orientation

In this study, Quest was assessed as three interconnected yet distinct constructs. The validity of these three Quest factors was substantiated by the diverse effects observed with QuEq, QuDt, and QuCh on the Mediating and Outcome Variables and by the confirmatory factor analysis conducted on the data obtained from this sample. The discussion that follows outlines the properties of these three Subscales separately as they each behaved in a distinct manner.

Quest- Existential Questions (QuEq)

The frequency distribution of the QuEq scores displays a close-to-normal distribution (see Figure 4.11). This result indicates that for the sample used in this study, approximately half of the respondents provided evidence of at least some questions as part of their religious experience. This experience is consistent with a developmental view of faith where higher faith stages (see Fowler, 1995) or more complex religious styles (see Streib, 2001, 2005) allow for tentativeness, questioning and the valuing of mystery.

The need to question can be seen as part of the quest for meaning that Hood et al. (2018) suggest is "… of central importance to human functioning" (p. 17) and to which religion can make a unique contribution. The data in this study provide further evidence that

searching for meaning through a religious quest is part of the faith experience of many who claim to be religious. This is also consistent with the picture of faith provided in Chapter Two of this thesis, where a rationale was provided for a broad, comprehensive, experiential, relational and fluid understanding of the faith journey and where knowing is comprised not only of Naturswissenschaft but also Geisteswissenschaft (see Murphy, 2014).

Quest- Value of Doubt (QuDt)

The close-to-normal distribution (see Figure 4.9) combined with a higher-than-expected mean, indicates that a slight majority of the sample respondents in this study show at least some doubt in their beliefs about and attitudes to, the practice of their religion. Allport's famous quote is relevant here: "We may say that the mature religious sentiment is ordinarily fashioned in the workshop of doubt" (Allport, 1960, p. 83). The results of this study provide evidence that this is occurring for many, though not all in this sample of study respondents. For example, 71 respondents (12.05%) *strongly disagreed* with the statement, *For me, doubting is an important part of what it means to be religious.*

While QuEq and QuDt are interrelated, they do not measure exactly the same element. The moderate association between QuEq and QuDt provides further justification for using the three sub-dimensions of the Quest Scale. This argument is given greater consideration later in this section.

Quest- Openness to Change (QuCh)

QuCh shows the broadest distribution of scores out of the three Quest Subscales with a mean that is a little higher than expected (see Figure 4.10). This indicates that in this study, a slight majority of the respondents showed at least some willingness to change their views and practices concerning their religion.

However, there were also some who *strongly disagreed* with statements that indicated the value of change regarding their religious experience. For example, 51 respondents (8.64%) strongly disagreed with the statement *As I grow and change, I expect my religion also to grow and change,* while 57 respondents (9.66%) strongly disagreed with the statement *There are many religious issues on which my views are still changing.* This firm belief that attitudes towards one's religion will not change is theoretically consistent with findings that lower scores on the Quest Scale correlate with higher levels of prejudice (see Altemeyer & Hunsberger, 1992; Batson et al., 1993; Blogowska & Saroglou, 2013; Hood et al., 2018) as avoiding prejudice may well involve changing one's religious views or beliefs. These observations are significant as the measures of religious orientation (Intrinsic/Extrinsic and Quest) arose out of what Allport called the 'grand paradox' (see Paloutzian, 2017); religious people following sacred texts calling for love, acceptance and tolerance showed higher levels of prejudice than those who did not claim to be religious.

Intraframework Relationships and the Multi-Dimensional Nature of Quest

Questing appears to have three distinct emphases, each adding nuance to the idea that the religious life can be an ongoing, ever-developing journey. While QuEq and QuDt are interrelated, they are not measuring the same element. The moderate association between QuEq and QuDt provides further justification for using the three sub-dimensions of the Quest Scale.

As previously discussed, most studies involving Quest assume that it is a homogenous scale; however, this study as well as previous research, provides evidence to suggest that Quest does not measure a singular dimension of religion (see Beck & Jessup, 2004; Edwards et al., 2011; Flere et al., 2008). Edwards et al. (2011) go as far as to suggest that there is a 'soft quest', consisting of openness to change and the valuing of doubt; the factors

predominant in 'hard quest' (represented by items referring to existential questioning) represented a dichotomy between faith and the ongoing quest for truth, while 'soft quest' described the life of committed faith that has an openness to growth and change and the acceptance of religious doubt as part of the spiritual journey, but without the existential questioning. It is important to note that the items that made up 'hard quest' came from one of the other Quest Scales used by the study's authors. However, in the current research, QuEq does behave differently to QuDt and QuCh and thus, the suggestion of a 'hard' and 'soft' quest may warrant further investigation.

It has been suggested that meaning may also be found through a somewhat different approach to the practice of religion, which emphasises absolute truth, the ability to see that truth and the necessity to defend that truth in order to find a place of peace in an inhospitable world; namely, Fundamentalism (Hood et al., 2005).

Fundamentalism

The distribution of the scores from the Fundamentalism scale shows a considerable trend towards Fundamentalism in this sample. While this indicates a more literal understanding of the sacred text as well as a belief in the un-changeableness of God's truth combined with the belief that "… all of life be understood in relation to the text" (Hood et al., 2005, p. 5), it is important to consider the distinction that Paloutzian (2017) makes between a softer fundamentalism (termed "Gentle fundamentals" p. 350) compared to a harsher fundamentalism which includes a militant authoritarianism that demands that others also hold to these fundamentals. The Fundamentalism Scale used in this research does not distinguish between different types of fundamentalism; however, as the mode of the scores aligns with *slightly agree* and the frequency declines as it gets closer to *strongly agree,* it is

reasonable to assume that there is less militancy and authoritarianism in the Fundamentalism represented in the sample used in this research.

Religious Schema

In the development of the Religious Schema Scale (RSS), Streib et al. (2010) identified three distinct Subscales; Truth of Texts and Teachings *(ttt),* Fairness, Tolerance and Rational Choice *(ftr)* and Xenosophia/Interreligious Dialog *(xenos).* These three distinct components were confirmed for the current study through factor analysis. However, Streib et al. (2010) believed that the three subscales also formed "…a superordinate scale" (p.158). As the total score is gained by reverse scoring the *ttt* values and adding them to the *ftr* and *xenos* values, it can be assumed that values in the total scale are indicative of higher levels of faith development. Further evidence for this argument is provided by strong positive correlations between the RSS and traits such as openness and even stronger negative correlations between RSS and Fundamentalism and right-wing authoritarianism (Streib, 2010, May).

In this study, there is a close-to-normal distribution for the total score of the RSS, which shows that for this sample, the majority of respondents hold a somewhat moderate position that shows a distinct cautiousness in regard to the higher religious styles (as defined by disagreement with the items in the *ttt* Subscale and agreement with the items in the *ftr* and *xenos* Subscales). This result should not be surprising as it is consistent with the representation of *xenos* in the literature, (for e.g., see Streib, 2022; Streib & Klein, 2018) that a way of being consistent with an attitude that represents xenosophia, is not the norm in society or indeed in the Christian church.

Truth of Texts and Teachings *(ttt)*

The distribution for the *ttt* scale for this study is strongly skewed towards the higher values (that is, *agree* or *strongly agree* responses). This result indicates that in this study, respondents identified more strongly with the statements that indicated a literal reading of the Biblical texts combined with a belief in unchangeable truth.

Fairness, Tolerance and Rationality (*ftr)*

The distribution of the *ftr* values for this study shows a distribution with a small spread of scores that is even more skewed than the *ttt* distribution. This indicates that the sample in this study leans strongly towards the values of Fairness, Tolerance and Rationality. As discussed below, this disposition towards others is not incompatible with a solid commitment to a more fundamentalist approach to religion.

However, it must be noted that the five questions that make up the *ftr* Subscale of the RSS are rather generic in nature and are, for the most part, not specifically related to religion or spirituality (R/S). Only one of the five items mentions the word 'religion' (*It is important to understand others through a sympathetic understanding of their culture and religion*). This observation raises the issue of what *ftr* is actually measuring; is this a more mature faith style and thus equivalent to Fowler's individuative-reflective faith (stage four) or his conjunctive faith (stage five)? As Streib et al. (2010) see religious schemata as a way to assess for the presence of religious styles and as Streib sees a correspondence between Fowler's faith stages and his religious styles, questions need to be raised regarding the adequacy of the five items of the *ftr* scale to assess the type of faith that Fowler describes for stage four and stage five of his faith development model.

The high level of agreement with the items in the *ftr* scale in this study may indicate that *ftr* is more a measure of human decency rather than an indicator of the higher levels of

faith development, which are indicative of less prejudice towards those with differing views towards matters that relate specifically to religious belief. The more general nature of the questions in the *ftr* scale may not measure the type of prejudice that previous research has indicated is higher amongst religious people. For example, no questions in this scale deal more specifically with issues surrounding gender or sexual orientation or legislation regarding the rights of LGBTQI+ groups. It would be easy to assent to the five questions in the *ftr* scale without thinking through the implications of these questions. It is also possible that what Batson (1976) identified as Christians keen to represent themselves in a particular manner has also occurred in this study. It is somewhat hard to imagine that those who claim to follow Christ and His teachings would disagree with any of the five questions in the *ftr* scale. While it should be noted that Streib and Klein (2014) found a strong negative correlation between both anti-Islamic and anti-Semitic prejudice and *ftr*, it is not possible to rule out the social desirability factor referred to earlier as no measure of social desirability was included in their study.

In summary, while the high *ttt* and *ftr* values provide evidence of Streib's co-existing religious styles model referred to earlier, this study raises questions regarding the developmental framework that underpins Streib's (2001) model.

The third subscale of the Religious Schema Scale used in this study presents a somewhat different picture.

xenosophia- Inter-religious dialogue (*xenos*)

The results of the *xenos* Subscale indicate a wide range of responses to the five items that comprise *xenos* in this study (see Figure 4.17). The distribution of this Scale demonstrates its ability to differentiate between different views on the value of inter-religious dialogue as measured in this study.

For example, while 60% of the study respondents either agreed or strongly agreed with the statement *'We can learn from each other what ultimate truth each religion contains'*, only 20% of the sample either strongly agreed or agreed with the statement '*Religious stories and representations from any religion unite me with the ultimate universe'*. This indicates that for the sample in this study, respondents were more likely to give at least some level of agreement to the 'softer' *xenos* statements (such as *When I make a decision, I am open to contradicting proposals from diverse sources and philosophical standpoints.)* rather than the more radical *xenos* statements such as *The truth I see in other world views leads me to re-examine my current views.*

Intraframework Relationships of the Religious Schema Scale

In contrast to Fowler's structural model with its hierarchical stages, Streib's religious styles perspective (Streib, 2001) allows for the simultaneous holding of multiple perspectives as someone does not move neatly from one stage to the other nor necessarily leave all the substance of a particular stage behind. Streib also found evidence that people can regress to a faith style more congruent with an earlier developmental stage but still retain the ability to evidence higher and more abstract reasoning in areas unrelated to religion or spirituality. The current study supports this view as there is a small positive relationship between *ttt* and *ftr*. Consequently, it is plausible for an individual to maintain a fundamentalist stance within their religious beliefs while concurrently upholding the principles of Fairness, Tolerance, and Rationality. However, it is worth noting that the manifestation of these traits may not be uniform across all facets of a person's life, as previously discussed. This type of understanding was not conceptually possible in Fowler's model. Further evidence supporting this argument is provided by the lack of a relationship in this study between Fundamentalism (which is very closely aligned with *ttt*) and *ftr*; that is, how fundamentalist a person is, does not appear to

have any relationship with their *ftr* schemata. Walker and Rhoades (2022) also found a positive association between *ttt* and *ftr,* while Watson et al. (2019) refer to the "Religious Openness Hypothesis" (p. 244), which suggests that the view of fundamentalists as closed-minded may not be totally correct. Streib's view that seemingly contradictory Faith Styles may be held currently and used selectively leaves room for "…at least some potentials for openness …" (Watson et al., 2019, p. 244).

It is significant to note that results for the correlations between the three Religious Schema Scales for this study are similar to the findings of previous research (see Streib et al., 2010; Streib & Klein, 2014).

xenos provides a somewhat different picture, as there is a moderate negative correlation between *xenos* and *ttt.* While the strength of this association does not preclude somebody from holding a literal interpretation of Biblical texts coupled with a one-dimensional view of truth alongside a willingness to learn from and be informed by the stranger or alien (Streib, 2018), it does make it less likely. As mentioned above, the religious openness hypothesis (Watson et al., 2015) suggests the possibility of openness to religious perspectives by considering the ideological surrounds which influence and shape not only the construct but also the way it is measured. For example, Watson et al. (2019) found that by revising some of the wording of the Religious Fundamentalism Scale (Altemeyer & Hunsberger, 2004) and eliminating the more defensive tone that arose out of a perceived need to oppose the forces of modernity and secularism in western society, the negative association between Fundamentalism (the revised construct was labelled Biblical Foundationalism) and *xenos* disappeared (Watson et al., 2019). Thus, Watson et al. concluded that conservative faith did not necessarily equal close-minded faith. The moderate negative association between *ttt* and *xenos*, as well as between Fundamentalism and *xenos*,

make this a possibility even for this study. It would be interesting to replicate the current study using Watson's Biblical Foundationalist Scale (Watson et al., 2015) and to note differences in the various Faith Framework relationships as well as relationships with EWB.

Conclusion to the Discussion of Sample Characteristics

In conclusion, this portion of the discussion aimed to describe the characteristics of the sample used in this study through the lenses provided by the Faith Frameworks as well as examining the intraframework relationships for Intrinsic/Extrinsic, Quest and RSS. The sample used in this research displays high levels of intrinsic religiosity and challenges the assertion that the majority of Christian believers have an extrinsic orientation to religion. This result may call for refining as well as broadening the understanding of what an intrinsic approach to religion entails. This research also suggests that people can hold both a 'means' and an 'ends' orientation to religion thus adding weight to the argument that the Intrinsic/Extrinsic dichotomy and the stereotypes that come with it, need to be questioned.

While respondents in this study are inclined towards a fundamentalist Faith, the results do provide at least some evidence that this Fundamentalism may be more of a Biblical foundationalism or a more gentle fundamentalism. Further evidence of a gentler fundamentalism is provided by the Quest scores, which indicate at least some willingness to entertain existential questions, value doubt and be open to change regarding personal faith and religious practice. Hence, these findings call into question the societal stereotypes associated with individuals who identify with a more fundamentalist orientation to the Christian faith and suggest a nuanced perspective has greater validity when referring to fundamentalist Christians.

The examination of the intraframework relationships has provided further evidence of the co-existence of faith styles through the relationship between the three domains of the

RSS, provided evidence of the ongoing usefulness of the Intrinsic/Extrinsic distinction and suggested that further refinement was necessary in the understanding of the various dimensions of Quest. The intraframework relationships for Quest make an argument for using the three aspects of Quest and not treating this construct as homogenous. This has particular relevance as most studies using Quest do not differentiate between the three aspects of Quest. Further, previous studies, as well as this study cast some doubt on the Quest-Existential Questioning (QuEq) Subscale and the nature of the questions that make up that scale. Is QuEq representative of a 'harder' type of Quest and one that is closer to the agnosticism that some have said Quest measures (see Chapter Two)?

The respondents in this study also show a high level of commitment to the principles of Fairness, Tolerance and Rationality (*ftr)*, although it is impossible to determine how deep this commitment goes due to the general nature of the questions that comprise the *ftr* Subscale and thus questions need to be raised regarding what *ftr* is actually measuring. The hesitancy towards the adoption of the principles of interreligious dialogue shown by this sample and the preference of agreeing with the less radical statements in the *xenos* Subscale provide further validation of faith development perspectives as interreligious dialogue is representative of the higher stages of faith development, which are less common.

After deliberating upon the findings derived from the examination of the participants' religious experiences in this study using the four Religious Faith Frameworks and presenting analyses of the most notable outcomes, the discussion will now shift towards an exploration of the interconnections among the different Faith Frameworks, as indicated by the study's participants.

Religious Faith Framework Interrelationships

As demonstrated in Chapter Three of this thesis, the measures used in this study are firmly established. Further, the literature has identified relationships among these Frameworks. This section of the discussion will investigate the interconnections demonstrated in this study, analyse their significance and juxtapose the study's findings with prior research. The following discourse will employ the same order used previously when discussing these Frameworks.

Relationship Between Intrinsic/Extrinsic and the Other Faith Frameworks

Relationship with Quest

Dowson and Miner (2015) state that the relationship between the Intrinsic and Quest Religious Orientations and their association with Personal Well-Being is not well understood. In the current study, Quest is not totally orthogonal in relationship to Intrinsic and Extrinsic as previously claimed (see Batson et al., 1993; Donahue, 1985a). Burris (1994) also questions the claim of an orthogonal relationship between Quest, Intrinsic and Extrinsic, instead finding evidence of a curvilinear relationship between these constructs. An unexpected finding in the current study is that there is no significant relationship between Intrinsic and QuEq. It would have been reasonable to expect that a devout, sincere, committed believer would engage in less questioning, especially when doubt (QuDt), which commences with questioning, is negatively related to Intrinsic. It is difficult to explain these results, especially when a moderately positive relationship exists between QuEq and QuDt. Cook et al. (2014) found that by using midpoint splits, they were able to identify a group they labelled as 'intrinsic questers'; they scored high on both Quest and Intrinsic. This finding opens the possibility that a devout, committed, intrinsically motivated believer for whom religion is the most important driving force in their life could simultaneously be questioning, doubting and open to changing

their beliefs. This understanding would also be consistent with the picture of mature faith "fashioned in the workshop of doubt" that Allport portrays (Allport, 1960, p. 83) as well as Fowler's Individuative-Reflective Faith and Conjunctive Faith stages (see Chapter Two for a more detailed discussion of Faith Development Theory). While it is outside of the realm of this current study to conduct the analysis needed to force the results into a categorical analysis, due to the modest correlation coefficients between Quest and Intrinsic, it is possible that a group of 'intrinsic questers' could be identified from the current data. The Emotional Well-Being outcomes for this group could then be explored using the already available data. This is potentially an area for further investigation.

It is significant to note that all three subdimensions of Quest have a positive relationship with Extrinsic Social (Es). Thus it would appear that those who have more religious doubts, more questions and are more tentative in their approach to their religion place a greater value on the social benefits gained by being religious. Further evidence for this suggestion is provided by the negative relationship between Es and Orthodoxy as highlighted earlier. These results are consistent with the theoretical foundation of both Es and Quest.

Relationship with Fundamentalism

As described in detail in Chapter Four, the relationship between Intrinsic/Extrinsic and Fundamentalism is somewhat complex and highlights the controversial nature of the Intrinsic/Extrinsic construct. One of the criticisms of the measure of intrinsic religion is its reported lack of differentiation with both Orthodoxy and Fundamentalism (McFarland & Warren, 1992). While Fundamentalism shows a strong relationship with Intrinsic in this study, the data also show that these two constructs are distinct variables that are measuring related, although not identical constructs. The association between Intrinsic and

Fundamentalism provides a picture of the committed devout believer, who is very sure of what they believe and thus holds their beliefs not only firmly and sincerely but also in a rather black-and-white manner. This depiction contrasts with the previously suggested category of intrinsic questers, those who are committed and devout but are open to questioning and change. Previous research as well as data from this study, leave open the possibility that there are two types of intrinsics: intrinsic questers and intrinsic fundamentalists.

The results of this study correlate with previous research, which has also found a strong correlation between Religious Fundamentalism and Intrinsic (Genia, 1996; Kirkpatrick, 1993; Watson et al., 2003). However, some researchers have been at pains to distinguish between different types of fundamentalism; for example, Watson et al. (2003) coined the term 'Biblical Foundationalism' to represent a firm commitment to the teachings of the Bible without the extremes generally associated with Fundamentalism. Watson went as far as to use the term 'Biblical Intrinsicness' to refer to an intrinsic religion devoid of the negative associations that come with religious fundamentalism; that is, an intrinsic religion that had a greater rather than lower tolerance of ambiguity and no association with right-wing authoritarianism. The results of this study leave room for these distinctions between different ways of being a fundamentalist and, therefore, different ways of practising intrinsic religiosity. Further evidence of the value of distinguishing between different types of fundamentalism was provided by the construction and validation of the Intratextual Fundamentalism Scale (Williamson et al., 2010), which sought to remove any reference to specific religious content or to militancy, which is generally associated with Fundamentalism. Williamson et al. (2010) observe that Altemeyer's conception of Religious Fundamentalism, which has been so influential in how Fundamentalism is conceived (see Altemeyer &

Hunsberger, 1992), is closely aligned with right-wing authoritarianism. The idea of distinguishing between that type of Religious Fundamentalism and a gentler and more gracious biblical foundationalism or intratextual fundamentalism warrants further research.

An unexpected result of the investigation of Fundamentalism in relation to Intrinsic/Extrinsic Religious Orientation in this study is that Es and Ep (both dimensions of the Extrinsic or a means orientation to the practice of religion) have opposite associations with Fundamentalism respectively. These data suggest that those who are religious for the social benefits religion provides may be less likely to be concerned about how true or correct their beliefs are. This observation is consistent with the finding that there is a negative association between Es and Orthodoxy. Similarly, the positive association between Ep and Orthodoxy, indicates that those whose motivation for being religious is for personal gain (peace of mind, solace, comfort, etc.), tend to value and hold their doctrinal orthodoxy more tightly and are less open to alternate points of view. This view of those extrinsically motivated to practice their religion is consistent with the well-established findings that those scoring higher on the Extrinsic Scale are higher in prejudice (Allport & Ross, 1967; Feagin, 1964; Hall et al., 2010). Those higher on the Ep Scale represent those who, while holding onto religion and its tenets in a somewhat dogmatic, fundamentalist and legalistic manner (often being quite selective regarding what is held and what is ignored), have not been transformed by religions' overarching principles. However, this observation has to be balanced with the data from this study showing that a person can have high values on both the Ep and the Intrinsic Scales and thus the previous assertion would only apply to those who are high on the Ep scale but low on the Intrinsic Scale.

It is important to note that previous research measuring the associations between Fundamentalism and Ep and Es does not provide a consistent picture. For example, both

Carlucci et al. (2015) and Genia (1996) reported positive associations between the Religious Fundamentalism Scale and both Ep and Es, while Fulton et al. (1999) found that only Ep was associated with Fundamentalism. While the explanation given above for the results of this study sounds attractive, these results would need to be replicated for any conclusions to be drawn.

Relationship with Religious Schema

In this study, the results of the Religious Schema Scale were only analysed in reference to the three domains of the scale that have been described previously (*ttt, ftr* and *xenos).*

As expected, *ttt* shows a similar pattern in its relationship to Intrinsic/Extrinsic as Fundamentalism. This is not surprising as Streib et al. (2010) suggest that *ttt* could be considered a measure of Fundamentalism. *ttt* has a strong positive association with Intrinsic which indicates that an Intrinsic faith tends to be associated with a more literal interpretation of sacred texts and a firm belief in the ultimate truth of not only the texts but a particular interpretation of those texts. As with Fundamentalism, Ep has a positive association with *ttt* and a small negative association with Es. The discussion and interpretation of the associations between Fundamentalism and Intrinsic/Extrinsic, as outlined above, can also be made for the relationship between *ttt* and Intrinsic/Extrinsic.

There is a small positive association between *ftr* and Intrinsic, indicating that having an Intrinsic orientation towards one's religion is not incompatible with a commitment to the values of Fairness, Tolerance and Rationality. However, the question raised previously regarding what *ftr* is actually measuring applies equally here. The items on the *ftr scale* are items that it is difficult to disagree with, thus raising doubts as to whether *ftr* corresponds to a more mature stage of faith development or a higher religious style.

There is a moderate negative relationship in this study between *xenos* and Intrinsic. As there is a strong positive association between Intrinsic and both Fundamentalism and *ttt*, it is consistent that *xenos,* which measures the extent to which a believer sees truth as sourced from a wide variety of influences, would have a negative association with Intrinsic. *xenos* also shows a positive association with Es, which is congruent with the view discussed earlier that those whose motivation for being religious is driven by the social benefits of being religious are less likely to be as concerned with the absolute truth of the teachings of their religion thus allowing room for the interreligious dialogue expressed by *xenos.*

A comparison between this study and previous research that examined the relationship between the three subscales of the Religious Schema Scale (Ghorbani et al., 2016; Kamble et al., 2014; Tekke et al., 2015; Watson et al., 2015) shows very limited consistency in how Intrinsic/Extrinsic and *ttt*, *ftr* and *xenos* correlate with each other. However, all four studies examined, and this study, show a positive relationship between Intrinsic and *ttt.* It is theoretically consistent to expect that those for whom religion is the master motive around which their life revolves would have a higher level of commitment to their sacred texts. It should also be noted that three of the four studies mentioned above were conducted in non-western cultures with adherents to non-Christian religions. It is interesting to note that while in this study there is no significant relationship between *ftr* and Ep, all four studies used as comparisons reveal a positive relationship between *ftr* and Ep. There are no apparent explanations for this difference. It is somewhat intriguing that individuals whose religious commitment is primarily motivated by the perceived personal advantages of religion tend to exhibit stronger dedication to the principles of Fairness, Tolerance, and Rationality. As observed earlier, this may call into question what the *ftr* scale actually measures.

In summary, when comparing the relationships between Intrinsic, Extrinsic Personal, Extrinsic Social and the other three Religious Faith Frameworks (Quest, Fundamentalism and Religious Schema), the following significant findings have been made in this study. Firstly, the correlation coefficients measuring the relationship between Intrinsic and Quest leave room for an intrinsic approach to religion that may be atypical (typical being those who score high on both Intrinsic and Fundamentalism/*ttt*) and may involve both a solid commitment to the truth of their sacred texts as well as an openness to doubt, questions and change. The research conducted by Watson et al. (2015), drawing upon the Religious Openness Hypothesis, proposed that only certain features of Fundamentalism represented a closemindedness and an inability to be open to questions, doubt and change. Secondly, this study supports the notion of the presence of an extrinsic motivation for religion that relies on verbal assent to its dogma without allowing religion to become the overarching and guiding motive for life; the evidence for this is that Ep has a positive association with both Fundamentalism and *ttt*, but does not increase one's commitment to the principles of Fairness and Tolerance (that is, there is no association between Ep and *ftr*). This research also shows considerable differences in the behaviour of Es and Ep, providing further evidence of the validity of dividing Extrinsic into two related, but distinct concepts.

Relationship Between Quest and the Other Faith Frameworks

As the relationship between Quest and Intrinsic/Extrinsic has already been discussed, this discussion will now examine the associations between Quest and Fundamentalism and Quest and Religious Schema.

Relationship with Fundamentalism

As expected, there are moderate to strong negative correlations between QuDt, QuCh and Fundamentalism. These findings align with the theoretical framework presented in

Chapter Two of this thesis regarding Quest and Fundamentalism. However, it is somewhat surprising that the correlations between these constructs are not stronger, given that it is typically incongruous to be a fundamentalist believer while simultaneously demonstrating openness to questions, doubts, and willingness to embrace change, according to the more conventional definitions of Fundamentalism. The ability to entertain doubts and questions and welcome change is the very opposite of what the Fundamentalism Scale used in the current study set out to measure. What is even more surprising is that this study found no significant correlation between Fundamentalism and QuEq. This result is difficult to explain other than to surmise that it may have to do with the social desirability factor mentioned above; that is, some of those who rate high on the Fundamentalism scale are using their perceived certainty as a defence against religious/existential questions that they believe they should not be having. While this suggestion is somewhat speculative, previous studies have shown a relationship between religion and social desirability (Batson et al., 1978; de Oliveira Maraldi, 2018).

In light of the previous discussion, which suggested that there may be merit in distinguishing between different ways of being a fundamentalist (for example, biblical foundationalism as suggested above), the results of the correlation analysis between Quest and Fundamentalism make it possible that there is a group in the sample used for this study who espouse certain parts of Fundamentalism and also are open to questions, doubts and change in regarding their religious experience. This observation would be congruent with the observations of Cook et al. (2014) regarding the possibility of a group he called ‘Intrinsic Questers’. Is it possible that in such a category, there are a group of ‘gentle fundamentalists’ or, indeed, biblical foundationalists who can agree with many of the statements in the

Fundamentalism scale, the Quest Scales, *and* the Intrinsic Scale? Further investigation would be required to validate or deny the existence of such a group.

Previous research has consistently shown moderate negative correlations between Fundamentalism and Quest (see Batson et al., 2008; Genia, 1996; Haji & Hall, 2014; Watson et al., 2015; Weeks & Geisler, 2019). Two observations about these studies need to be made: Firstly, not all studies used Batson's 12-item Quest Scale (Batson & Schoenrade, 1991). Secondly, none of the above studies distinguished between the three dimensions of Quest and thus did not acknowledge the multidimensional nature of the Quest construct (see Beck et al., 2001; Beck & Jessup, 2004). The results of this study (which showed moderate negative correlations between Fundamentalism and only two of the three Quest Subscales), combined with previous discussions suggesting that Fundamentalism has nuances of meaning generally not acknowledged, it becomes clear that the different ways of being religious are complex and that the categorisation into 'intrinsics', 'questers' or 'fundamentalists' may diminish the complex nature of the religious experience and thus be inadequate. However, employing the three Subscales of Quest, along with scales designed to differentiate various forms of fundamentalism, in research utilising measures of religious orientation or Fundamentalism, could provide greater clarity and yield more valuable insights into the complex phenomenon of the religious experience.

Relationship With Religious Schema

The discussion examining the relationship between Quest and the Religious Schema Scale (RSS) will examine the association between the three Quest Subscales (QuDt, QuCh & QuEq) and the three domains of the RSS (*ttt, ftr* & *xenos*).

In this study, there is a moderate negative correlation between *ttt* and both QuCh & QuDt. This result is very similar to the associations between Fundamentalism and QuCh and

QuDt, providing further evidence that Streib et al. (2010) were correct in suggesting that *ttt* was a measure of Fundamentalism. As with Fundamentalism, there is no association between QuEq and *ttt.* This is somewhat surprising as there are moderate associations between QuEq and both QuCh and QuDt. One explanation that can be offered is that social desirability may be at play here and that *ttt* (and indeed Fundamentalism) may be a defence mechanism against Existential Questioning. Further research would need to be conducted to test this hypothesis.

Another possible explanation comes from the research conducted by Edwards et al. (2011), which found psychometric issues with the items from two different Quest Scales that referred to existential questions while finding evidence for the validity of the items that related to the valuing of doubt and openness to change. These researchers proposed making a distinction between these two elements, which they labelled as 'soft quest' (that is, doubt and change) vs existential questioning, which they labelled as 'hard quest' and suggested may be an indicator of scepticism and immature religiousness. The argument made by Edwards et al. (2011) is that to be true to Batson and Schoenrade's theoretical conception of Quest, Quest should correlate negatively with Fundamentalism. The fact that items relating to existential questions do *not* associate with Fundamentalism brings into question the validity of this aspect of the Quest Scale. This research, which also shows no relationship between either Fundamentalism or *ttt* (acknowledged to be another measure of Fundamentalism) and QuEq, provides further evidence that QuDt and QuCh may be measuring something different to what QuEq is measuring.

A review of the literature found few studies that employed both the Quest Scale and the RSS. However, in a study conducted with adherents of the Islamic faith, Tekke et al. (2015) found no relationship between Quest and *ttt;* it is important to note that in Tekke et

al.'s study Quest was not divided into its three sub-dimensions. Tekke et al. (2015), among others (Kamble et al., 2014), highlight the influence of culture on how Fundamentalism/*ttt* is practised and thus provide evidence that Fundamentalism/*ttt* should not be seen as a unitary construct and that the polarisation that equates Fundamentalism with 'bad' religion (and Quest orientations to religion as good) is too simplistic. This point is related directly to the previous discussion suggesting that distinctions may need to be made between different ways of practising Fundamentalism. Kamble et al. (2014) propose that Fundamentalism may not necessarily be at odds with Religious Openness, particularly when factors related to defensiveness are considered.

In this study there are no statistically significant relationships between QuCh, QuDt or QuEq and *ftr.* This result may be viewed as being somewhat counter-intuitive as it would be reasonable to expect that greater openness and a more tentative approach to faith would correspond with a stronger commitment to the values of Fairness, Tolerance and Rationality. As previously suggested, this again calls into question what the *ftr* Subscale is actually measuring. This lack of association between Quest and *ftr*, together with the lack of association between Fundamentalism and *ftr*, suggests that *ftr* does not represent a midpoint on a developmental continuum as suggested by Watson et al. (2019), but rather a co-existing faith style where the Instrumental-reciprocal Religious Style co-exists with the Individuative-systemic Religious Style (see Streib, 2001; Streib et al., 2010). Notably, Watson et al. (2015) also found no significant relationship between Quest and *ftr.*

However, the associations between *xenos* and all three dimensions of Quest are more in keeping with expectations based on the theoretical frameworks of both Quest and *xenos*; *xenos* displays small to moderate positive associations with QuCh, QuDt and QuEq. These associations indicate that as questing increases, so does interreligious dialogue (*Xenosophia)*.

Prior studies have identified analogous connections between *xenos* and Quest. To illustrate, in a cross-cultural investigation of Indian Hindus, Kamble et al. (2014) observed a positive correlation between Quest and *xenos*. Similarly, Watson et al. (2015), focusing on a sample primarily composed of individuals identifying as Christian, revealed a modest positive link between Quest and *xenos*.

As very few studies have used the Quest Scale alongside the Religious Schema Scale (and none that have discriminated between the three sub-dimensions of Quest), this study makes a significant contribution in utilising the four Religious Faith Frameworks for this investigation into the attitudes to, and motivations for, being religious.

In summary, the comparison between Quest and Fundamentalism and Quest and Religious Schema has highlighted the following: Firstly, using the three subdimensions of Quest reveals moderate negative associations between only two of the Quest factors and Fundamentalism. This result does provide some evidence towards a more nuanced explanation of Fundamentalism and adds to previous discussions suggesting the presence of a certain level of openness amongst at least some groups of Fundamentalists. Secondly, this study highlights the importance of acknowledging the multi-dimensional nature of Quest as suggested by Beck et al. (2001), Beck and Jessup (2004) and Edwards et al. (2011) and adds weight to the argument for a 'soft quest' (an openness to change and a valuing of doubt) in contrast to a 'hard quest' which sees questions as an end itself rather than a means to an end, the end being a more robust and thus less questioning faith. Thirdly, this study has found grounds to question what the *ftr* Subscale is measuring, as it does not appear to behave in ways that would be congruent with the theory underpinning this scale.

The following discussion will only investigate the relationship between the Fundamentalism Faith Framework and the Religious Schema Faith Framework as associations between Fundamentalism and both Intrinsic/Extrinsic and Quest have already been explored.

Relationship Between Fundamentalism and the Religious Schema Faith Framework

As expected, the results of this study validate the claim that the Truth of Texts and Teachings (*ttt)* Religious Schema Subscale is a measure of Fundamentalism (see Streib et al., 2010) as there is a strong positive correlation between Fundamentalism and *ttt*. Further evidence of this association is provided by the studies conducted by Watson et al. (2015) and Beck et al. (2001).

Fairness, Tolerance and Rationality (*ftr*) display no significant relationship with Fundamentalism. The comments made above regarding the relationship between *ftr* and Quest are also relevant here. If *ftr* is part of a developmental continuum between *ttt* and *xenos*, it would be reasonable to expect at least a small negative relationship between *ftr* and Fundamentalism. As mentioned previously in this discussion, questions need to be raised regarding whether or not *ftr* can be seen as a measure of a more tolerant or mature faith or simply a measure of human decency. For example, what does it say about a person if they *strongly disagree* with the statement, *Regardless of how people appear to each other, we are all human*? However, it could also be said that the lack of correlation between *ftr* and Fundamentalism (or *ttt*) is a sign of the co-existence of two faith styles, and thus, it is not incongruent to see no associations between *ftr* and Fundamentalism/*ttt*.

Not surprisingly, in this study, *xenos* displays a moderately strong negative association with Fundamentalism. These results concur with the relationship between *xenos* and Fundamentalism found when constructing the Religious Schema Scale (Streib et al., 2010) as well as subsequent research (Watson et al., 2015; Watson et al., 2019). It is theoretically

consistent that higher Fundamentalism scores would correspond to less interest in interreligious dialogue, the learning that can occur from interactions with the stranger.

In summary, comparing Fundamentalism with the Religious Schema Scale provides further evidence of *ttt* as a measure of Fundamentalism and raises questions about a developmental continuum between *ttt* and *xenos* and whose mid-pint might be *ftr.*

Conclusion to Religious Faith Framework Interrelationships

In summary, this section of the discussion delved into the connections between the four Religious Faith Frameworks and the Subscales of Extrinsic, Quest, and the RSS. From this analysis, and in light of prior research, several noteworthy findings have surfaced: The data allow for the existence of a subset of respondents in this study who could be classified as 'Intrinsic Questers.' These individuals would likely score high on both the Intrinsic and Quest measures. This raises the question of whether such a group might represent a more mature faith, akin to the perspectives of both Allport (1960) and Fowler (1995).

Moreover, the data introduce the possibility of a group of Intrinsic Fundamentalists in contrast to Intrinsic Questers. Furthermore, the results of this study, which harnessed all three facets of the Quest Scale and assessed their association with Fundamentalism, leaves open the possibility of a nuanced fundamentalism that coexists with an ongoing quest as an integral part of the religious experience.

Due to the unexpected behaviour of QuEq, it may be that this scale is measuring something substantially different to what QuDt and QuCh is measuring and thus this study heeds the call to further refine the Quest construct, including the consideration of a ‘soft’ and ‘hard’ quest (Beck & Jessup, 2004; Edwards et al., 2011) This study also calls into

question what the *ftr* Subscale is measuring and whether or not it reflects a more sophisticated and complex religious style.

This study raises the question as to whether or not Fundamentalism is used as a defence against existential questioning or whether the Fundamentalism scores reflect the desire of the respondents to be viewed as faithful to their religious community and its expectations.

This study also contributes to the literature by investigating the relationship of the RSS with other well-researched measures (such as Intrinsic/Extrinsic, Quest and Fundamentalism), thus adding to the understanding of this relatively new measure through which to examine the religious experience. An investigation of the relationship between *ttt* and Fundamentalism confirmed previous research suggesting that *ttt* was basically a measure of Fundamentalism. As no other studies have investigated the association of RSS and the three Quest measures, this study breaks new ground. By employing the RSS, this research responds to the call of previous psychology of religion scholars who have called for greater recognition of the multi-dimensional nature of the religious experience.

This discussion chapter commenced with an analysis of the correlation between the four Religious Faith Frameworks and the Background variables. This endeavour was undertaken to accomplish the initial objective of the threefold research aims: delving into the essence of the four Religious Faith Frameworks as a means of understanding the Christian faith within the examined sample. Subsequently, the discussion transitioned towards exploring the Framework relationships, aligning with the second research aim of uncovering the connections among these four Frameworks. The final research aim was to uncover both the direct and indirect effects that the individual Faith Frameworks could potentially have on Emotional Well-Being (EWB). To examine these influences, Structural Equation Modelling

(SEM) was utilised. A concise overview of SEM will be presented before delving into the discussion of how the Faith Frameworks impact EWB.

Impact of Religious Faith Frameworks

Structural Equation Modelling (SEM)

As explained in detail in Chapter Three of this thesis, SEM was chosen to examine the relationships between the four Religious Faith Frameworks (exogenous variables) and the Emotional Well-Being factors (endogenous variables) as well as the possible impact of the Psychological Variables in mediating the effects of the Faith Frameworks on Emotional Well-Being (EWB). SEM is a multi-variate statistical methodology that allows for the testing of a hypothesised model of relationships simultaneously and thus can either confirm (or disconfirm) a structural theory. SEM was considered appropriate for this research due to the multi-dimensional nature of religious faith (as explored in Chapter Two of this thesis), which resulted in numerous variables being selected for this study. SEM is well equipped to analyse complex relationships between a large number of variables and to measure the strength of the relationships between exogenous and endogenous variables using the standardised path coefficient, Beta (β).

Four SEM models were generated for the relationships between each Faith Framework, the Background Variables, the Mediating Variables and the various elements of EWB (see Figure 3.1). In the following discussion, the results of each of these four models will be analysed separately and compared with previous research.

Intrinsic/Extrinsic Religious Orientation and Emotional Well-Being

As discussed in detail in Chapter Two, numerous studies have linked religion to higher levels of EWB. However, far fewer studies have sought to discriminate between varying forms

of religiosity, preferring to use behavioural measures to ascertain levels of religious practice and commitment. This study investigated the relationship between Religion/Spirituality (R/S) and EWB by employing the Intrinsic/Extrinsic distinction. While effect sizes ranged from small to moderate, higher levels of Intrinsic religion are associated with higher levels of EWB, as demonstrated by SEM. Higher Intrinsic scores are associated with lower levels of Stress, Anxiety and Depression as well as higher levels of Vitality and Emotional Functioning.

The above findings are consistent with numerous other studies that link Intrinsic Religious Orientation with better psychological health. Bergin et al. (1987) found a negative correlation between Intrinsic and Anxiety, Baker and Gorsuch (1982) also found similar results in their study, which found that higher levels of Intrinsic religiosity correlated with lower levels of Anxiety. Smith et al. (2003), in their review of 147 separate studies, found that the Extrinsic measure was a more powerful predictor of Depression than any other measure of religion. However, these authors also point out that only 21% of the 147 studies examined, investigated various religious orientations or negative religious coping (which may be related to aspects of certain religious orientations) and bemoaned the fact that the majority of measures of religiousness focused only on the positive aspects of religion. This study has heeded the call of Smith et al. to include religious motivation (as evidenced by measures of religious orientation) when measuring religiosity. Watson et al. (1998) found that intrinsic religious motivation correlated with lower Depression and narcissism, while extrinsic religious motivation was associated in the opposite direction. Rosmarin and Leidl (2020) concluded from their review of the link between religion and Anxiety that for Protestant believers, Intrinsic Religious Orientation is linked to lower Anxiety, and Extrinsic is associated with higher Anxiety. Pargament (2002) in their review of studies examining the link between R/S and well-being, conclude that an intrinsic religion that is internally motivated, characterised

by a secure relationship with the Divine and one that endows life with meaning, is related to higher levels of well-being. A study conducted by Genia and Shaw (1991) found that only the Intrinsic category predicted lower levels of Depression in contrast with the Extrinsic, nonreligious or pro-religious groups (pro-religious representing those who scored high on both the Intrinsic and Extrinsic measures). Thus, the current study supports previous research; this is also true when examining the relationship between Extrinsic Religious Orientation and EWB.

Following the distinction made by Kirkpatrick (1989) between two types of Extrinsic Religious Orientation, this study also distinguished between Extrinsic Social (Es) and Extrinsic Personal (Ep). Es displays a moderate negative association with Guilt, while Ep shows the opposite. Es shows small negative associations with both Anxiety and Depression, while Ep is associated with lower levels of EWB on all five indicators of EWB. It is important to state that associations between Ep and EWB are small. However, small correlations are not unusual for the relationship between R/S and EWB (see Batson et al., 1993; Pargament, 2013; Park & Slattery, 2015).

The explanation for the above results can be made from both a theological and psychological perspective. As an intrinsic religionist is the devout believer who has truly internalised the teachings of the faith, followed the Biblical injunction to "…seek first the kingdom of God and his righteousness… " (Matthew 6:33, New International Version) and has thus made religion the 'master motive' (see Allport & Ross, 1967), it is consistent to argue that this believer will receive the rewards of being religious. This way of being religious is in contrast to the person who 'uses their religion', a defining feature of extrinsic religiousness. As mental health is strongly affected by internal psychological processes, a religion internalised and central to functioning is more likely to affect Emotional Well-Being.

Various justifications have been given for the existence of the phenomena of religion; it has been suggested that faith is our relationship to our ultimate concern (Tillich, 1957), religion and spirituality are important ways that humans fulfil a core psychological need to make meaning out of their environment (Paloutzian & Park, 2015b), God becomes an attachment figure that provides both a secure base and a safe haven (Granqvist & Kirkpatrick, 2013) or that the need for the sacred is a key motivation that drives religion and spirituality. Any of these explanations would demand more than a superficial religion from which one can detach at will. Intrinsic religion comes closer to being able to live up to the explanations for the presence of religion in the world and, thus, is more likely to yield its benefits.

As the social benefits of being religious have been well established (see Park & Slattery, 2015), it is unsurprising to see that Extrinsic Social expressions of religion may still display some benefits for EWB. It is also interesting to note that Es has a negative association with Guilt; this would indicate that those who attend church (all three items used to measure Es in this study referred to church attendance) for the social benefits obtained are not motivated by Guilt. In contrast, Ep has a positive association with Guilt. It is suggested that a little religion may be enough to bring a sense of moral inadequacy but not enough to also feel God's grace, peace and forgiveness. Previous research has provided evidence of a curvilinear relationship between religion and well-being (see Donahue, 1985a), indicating that 'a little religion' may be less beneficial than either 'a lot of religion' or none at all. It could also be argued that religious practice based on the premise that religion is there to provide comfort, soothing and solace is somewhat fragile and may not be robust enough to weather the storms of life. Ep could represent a form of religion that engages in a more contractual relationship with the Divine and thus is prone to disappointment when God does not respond in predictable ways. Intrinsic religion, on the other hand, may be better represented by the

words of Job from the Old Testament; “Though he slay me, yet I will trust in him … ” (Job 13:15, New International Version).

An alternate explanation that needs consideration is that those who score high on difficulties with their mental health (as represented in this research by higher levels of depression and anxiety and lower levels of emotional functioning) may seek the solace of the church and religious faith. Thus it cannot be ruled out that emotional well-being may influence religious orientation. A different research design would be needed in order to test this hypothesis.

Challenging the results that link extrinsic religion to lower levels of well-being, Doane et al. (2014) have suggested that the link between Extrinsic Religious Orientation may be spurious due to other previously unaccounted-for factors that may be responsible for the perceived connection. In their study, Doane et al. found that Ep was related to higher levels of emotional well-being (as measured by the SF-36 scales) and that Es was associated with lower levels of emotional well-being. However, when perceived social support was accounted for through the use of linear multiple regression analysis, only perceived social support (and not Es) predicted higher levels of emotional well-being. It is difficult to know exactly why Doane et al.’s study has yielded quite different results to this study. A difference that may or may not be significant is that the current study used an Australian sample, while Doane et al.’s study used samples from the US and Ireland. It would be interesting to replicate Doane et al.’s study in Australia to see if perceived social support accounted for the impact of Es on Emotional Well-Being and if Ep associated with higher EWB.

It is important to mention that most of the effects of religion, according to the Intrinsic/Extrinsic SEM model arising from this study (Figure 4.18) are indirect, being mediated by Guilt, Shame, Resilience, Hope and Self-efficacy. However, for Es and Ep, only

Guilt and Shame mediate the effects of this way of being religious. As Intrinsic religion does not reduce Guilt, but Extrinsic religion can either increase or decrease Guilt, further investigation is warranted to try to isolate the individual elements of Es and Ep that may increase or diminish Guilt. Further discussion of the role of the Mediating Variables in the model used in this study will occur in a later section of this chapter.

Studies examining the effect of religion on psychological well-being in Australia are sparse. Francis and Kaldor (2002) found a positive relationship between those who say they believe in God, attend church and pray and an increase in psychological well-being as measured by Bradburn's measure of balanced affect. Hashemi et al. (2020), in their study of a group of Middle Eastern migrants to Australia, found a moderate positive association between religious identity and psychological well-being. Contrary to the findings of the current study, as well as previous studies, Sillick and Cathcart (2014) found that Intrinsic Religiosity was associated with decreased levels of happiness in women and Extrinsic Social expressions of religion in men were associated with increased levels of happiness. It is significant to note that happiness cannot necessarily and without qualification be equated with Emotional Well-Being as was measured by the indices used in the current study. Given the scarcity of research exploring the ramifications of diverse religious orientations on Emotional Well-Being (EWB) in an Australian context, the present study serves to bridge this research gap.

In summary, the SEM analysis conducted as part of this research to study the association between Intrinsic/Extrinsic Religious Orientation and EWB replicated much of the previous research. An Intrinsic Religious Orientation is shown to be linked with higher levels of EWB as indicated by the five measures employed in this study (Stress, Anxiety, Depression, Emotional Functioning and Vitality). This is an expected result and consistent with Allport's

original conceptualisation of the Intrinsic/Extrinsic distinction (Allport, 1960). A religion that is more central to one's life is more likely to make a difference and bring the benefits that religion claims it can provide.

The results of Es and Ep in this study are less noticeable, and while they do align with prior research indicating a negative link between extrinsic religion and diverse dimensions of psychological well-being, it is worth noting that the ES and Ep scales employed in this study seem to have generated somewhat divergent outcomes compared to previous research findings. However, the results of this study do support the research that points to the social benefits of being religious and the possible negative effects of being religious for personal benefit.

The application of the Intrinsic/Extrinsic measure within this study has provided evidence that despite the ongoing discourse and contention surrounding this concept within the psychology of religion, as expounded upon in Chapter Two of this thesis, this construct remains valuable in assessing the implications of varying modes of religious engagement.

Quest Religious Orientation and Emotional Well-Being

Studies linking a Quest Religious Orientation with EWB are limited. For example, in a very recent review of the effects of R/S on various mental health disorders, Quest is not mentioned, and no studies distinguishing religion based on the Quest construct are reported (see Rosmarin & Koenig, 2020). However, Kojetin et al. (1987) found that higher Quest scores correlated with higher levels of trait anxiety and religious conflict, while Watson et al. (1992) discovered a positive correlation between total Quest scores and Anxiety. Genia (1996) found that higher Quest scores were associated with lower self-esteem and higher depression. Not all studies concur, with a number finding no relationship between a Quest Religious Orientation and measures of trait anxiety or depressive symptoms (Maltby & Day, 2003). In

light of limited research and mixed findings, this study seeks to add to the discussion by not only investigating associations between Quest and EWB but also by making a distinction between the three elements of Quest, as initially identified by Batson and Schoenrade (1991).

It may be that studies showing a relationship between Quest and various elements of EWB and those showing no association are each providing a part of the bigger picture. For example, the current study reveals no relationship between Openness to Change (QuCh) and any of the Mediating or Outcome Variables (EWB). However, the Existential Questioning dimension (QuEq) consistently shows negative effects on all five elements of EWB.

The current study isolates the element of Quest that appears to influence EWB negatively. Not only does this finding support some of the previous research that indicates a relationship between Quest and lower levels of psychological well-being (see discussion above), it is also congruent with research that provides evidence for an association between religious struggles and emotional distress (Exline & Rose, 2015). It is not hard to argue that existential questions are representative of a religious struggle in the life of the believer. For example, one of the four questions in the QuEq scale is *My life experiences have led me to rethink my religious convictions*.

Another approach to understanding the relationship between various religious orientations and psychological functioning is to consider a model of religious coping (Maltby & Day, 2003). Pargament, Smith, et al. (1998) distinguish between negative and positive religious coping; among the negative strategies relevant to this discussion are a tenuous relationship with God and spiritual struggles. In a study designed to identify unhelpful religious coping strategies, religious doubts in a group of church attendees were found to correlate with higher anxiety (Pargament, Zinnbauer, et al., 1998). Dowson and Miner (2015)

provide a summary of the various ways that the "religiously doubting individual" (p.79) may negatively influence their mental health; these include not being able to employ their normal religious coping strategies, experiencing guilt and shame, struggles with cognitive dissonance and alienation from their community of faith. It must be noted that Dawson and Miner employed a measure of religious orientation that only used six Quest items (rather than the twelve used in this study) and used only seven items to measure personal well-being. Dawson and Miner also did not distinguish between the three elements of Quest, thus making it impossible to ascertain which particular facets of a questing religious orientation are unhelpful for psychological or personal well-being. While QuEq has a negative effect on EWB in this study, and QuCh has no effect on EWB, QuDt behaves contrary to expectations in its relationship with EWB. Value of Doubt (QuDt) displays relationships with all EWB variables and appears to increase EWB.

These results provide a more nuanced picture of the relationship between the Quest Religious Orientation and EWB. From these data, it can be argued that only the Existential Questioning element of Quest may have negative consequences for EWB. It appears that there are no negative consequences to being open to change and holding tentatively one's religious convictions, and doubt appears to have positive effects. In reference to implicit self-regulation (Koole et al., 2010), which was discussed in greater detail in Chapter Two of this thesis, it may be that being able to doubt one's beliefs allows for a more successful response to life's challenges when compared with a more linear, rigid and analytical cognitive style. Implicit self-regulation is also linked to satisfying emotional and existential concerns, which could also benefit EWB. As far as is known, implicit self-regulation has not been examined in connection with the Quest Religious Orientation and thus may be a worthwhile area for further research. However, what remains somewhat puzzling in this study is that the two

elements of Quest (QuDt and QuEq) that appear to be closely aligned theoretically, appear to have different effects on EWB. There are two possible explanations for this.

Firstly, the response to the items that constitute the QuEq Subscale of Quest may be indicative of more than religious questions and may be revealing a more general life crisis, generating unsettling and disturbing questions that then impact EWB. For example, questions such as *I have been driven to ask religious questions out of a growing awareness of the tensions in my world and in relation to my world* and *My life experiences have led me to rethink my religious conviction* may indicate the presence of a life crisis broader than a crisis of faith. The four questions that comprise the QuEq Subscale indicate a greater level of unsettledness than those that measure QuDt.

The second explanation is that this study may provide further evidence of the observations of Edwards et al. (2011), who questioned the validity of the 'questioning' aspect of Quest while finding that items considered to form part of the 'doubts as valuable' and 'openness to change' Subscales were more psychometrically sound. It is important to note that most of the criticism of Edwards and colleagues referred to items from the Balanced Quest Scale (see Altemeyer & Hunsberger, 1992) and not the Scale used in this study; however, it is only the items referring to doubt and change (the equivalent of QuDt and QuCh in this study) that are classified as 'soft quest'. Part of the justification given for this is that for something to be considered Quest, as conceptualised by Batson and Schoenrade (1991), it must correlate negatively with Fundamentalism. In the study by Altemeyer and Hunsberger (1992), only the doubt and change dimensions associated with Fundamentalism; the same result emerged in this study. While Altemeyer and Hunsberger propose that embracing change and appreciating doubt constitute the empirically discernible components of Quest and are not incongruent with a genuine, devoted religious stance that regards faith as a goal

unto itself, it is noteworthy that QuEq stands as the sole subdimension of Quest that does not exhibit a negative correlation with Intrinsic. Thus in concluding this argument, the mixed results of the relationship between the three Subscales of Quest and EWB may result from ambivalence about what QuEq is measuring.

As mentioned above and outlined in more detail in Chapter Two of this thesis, considerable research has been undertaken to establish which religious coping strategies are positive for well-being and which are negative (Pargament et al., 2015; Pargament, Smith, et al., 1998; Pargament, Zinnbauer, et al., 1998). It could be that a more tentative, flexible and fluid approach to one's religion, as expressed by higher QuDt scores, may avoid negative coping strategies such as anger at God, seeing misfortune as a punishment from God and interpersonal religious conflict (see Pargament, Zinnbauer, et al., 1998). It may be that it is the positive religious coping strategies (that is, the opposite of the negative coping strategies) that result in less Guilt and Shame and greater Resilience and Hope.

The difference in the effects of QuDt and QuEq on EWB merits further discussion as most studies have not distinguished between the three factors that make up Quest, and when reviewing the literature, no studies linking these specific elements of Quest with EWB were found. It is in the finding that QuDt and QuEq have different effects on EWB and its possible meaning for understanding questing faith, that the current study makes a significant contribution to knowledge. This study heeded the call of Edwards et al. (2011) to study the three sub-dimensions of Quest whenever research is conducted using the Quest Scale. One of the main criticisms of the Quest Scale, as detailed in the Literature Review Chapter, has been a lack of clarity regarding what the scale is actually measuring (see Donahue, 1985a; Dudley & Cruise, 1990; Hood & Morris, 1985; Kojetin et al., 1987). Batson and Ventis (1982) constructed their Interactional Scale (later to become the Quest Scale) to capture elements

of Allport's definition of a mature faith that they believed had been lost in constructing the Intrinsic/Extrinsic measures. These authors picture mature faith as characterised as an ongoing quest that never finds its end. The justification for that view comes, at least in part, from statements from Allport, such as "… mature religious sentiment is ordinarily fashioned in the workshop of doubt" (Allport, 1960, p. 83). As Donahue (1985a) points out, the rest of that paragraph makes it evident that Allport is referring to a spiritual journey that involves doubt but one that sees faith strengthen and doubts lessen. Based on the results of the current study, Openness to Change has no negative effects on EWB, a Valuing of Doubt may have benefits for EWB, but Existential Questioning that increases Shame and Guilt lowers EWB. From a pastoral perspective, perhaps normalising existential questions and struggles to find meaning, even for the person of faith, will avoid the increase in Guilt and Shame responsible for much of the negative effects on EWB. Donahue (1985a) suggests that "The necessity for constant spiritual questing and growth is central to what is best in all religious traditions …" (p.414). Thus, the answer to the question posed by various reviewers of the Quest Scale (what is the Quest Scale actually measuring?) is that it is not measuring just one thing, but at least three separate dimensions.

In summary, in keeping with previous studies, this study found some evidence that Quest may decrease EWB. However, when analysing the results of this study by breaking the Quest Scale into its three subdimensions, it becomes clear that only QuEq affects EWB negatively. QuDt, somewhat surprisingly, appears to have positive effects on EWB, although it must be stressed that the effects are small. This study provides further evidence of the multi-dimensional nature of the Quest construct and the necessity of examining the three subdimensions of Quest, finds confirmation that the items for the QuEq Subscale deserve

further refinement and challenges the view that religious doubts are necessarily harmful to psychological well-being.

The discussion will now investigate the association between the third Religious Faith Framework, Fundamentalism, and EWB.

Fundamentalism and Emotional Well-Being

The association between Fundamentalism and the various elements of EWB is mixed; there is a small negative association with Stress but a small positive association with Anxiety and Depression, a negligible relationship with Vitality and a small positive relationship with Emotional Functioning. The results illustrate the consistent influence of the mediating variable Guilt; all adverse effects on EWB can be attributed to Guilt. Further discussion of the role of the Mediating Variables, particularly Guilt, in affecting EWB will take occur later in this chapter.

These somewhat ambivalent results regarding the association between Fundamentalism and EWB have been shown in previous studies; Nooney and Woodrum (2002) observe that research is not conclusive regarding the association between Fundamentalism and Depression, and Genia (1996) found that Fundamentalism did not help predict changes in psychological functioning. Carlucci et al. (2015), while noting that there are very limited studies exploring the relationship between religious fundamentalism and mental health, found that Fundamentalism was not associated with Depression and Anxiety but positively related to perceived satisfaction with life. These authors suggest that those who score higher on Fundamentalism are inclined to use their religion to buffer life's stressors by being provided with a sense of meaning, optimism and hope. The findings of this study concur with this previous research, as Fundamentalism has a direct moderate negative relationship with Stress ($\beta = -.15$) but no direct relationship with Anxiety or Depression.

However, the indirect effect of Guilt results in a positive relationship with both Anxiety and Depression. From these data, it could be suggested that while greater surety and certainty may have a buffering effect on daily life stressors, they are less effective in dealing with life's underlying and more deeply ingrained anxieties. For example, questions to be asked are: To what extent does a rational and logical approach to religious concepts (as emphasised in Fundamentalism) effectively address the profound aspects of existence, as articulated by Allport (1960)? Can a fundamentalist belief system effectively confront existential concerns that may not readily align with the linear and straightforward cognitive style often characteristic of Christian Fundamentalism? One might anticipate that the assurance of faith inherent in a fundamentalist perspective would yield reduced Anxiety and potentially diminished Depression. Nevertheless, both antecedent research and the present investigation fail to corroborate this standpoint.

In light of the few studies that have examined the association between Fundamentalism and mental health or psychological well-being, this study makes a significant contribution to the research by highlighting the influence of Guilt on mediating the effects of a fundamentalist approach to the practice of faith.

Religious Schema and Emotional Well-Being

Although not conclusive, the relationship between Truth of Texts and Teachings (*ttt)* and EWB does point to an adverse effect of *ttt* on EWB. While the associations between *ttt* and EWB are small, the pattern that emerges in regard to the effect of the Mediating Variables is consistent with that observed when analysing the relationship between Fundamentalism and EWB; *ttt* has a direct positive effect on Guilt which in turn influences all five elements of EWB. As *ttt* represents a somewhat rigid and inflexible attitude towards

one's religion, it would seem consistent to find that such an attitude to the practice of faith may result in lower EWB.

The association between Fairness, Tolerance and Rationality (*ftr)* and EWB appears to be opposite to the relationship between *ttt* and EWB. Similar to the pattern observed with *ttt*, the links between *ftr* and EWB are mediated indirectly. However, in the case of *ftr*, it is not Guilt but rather Shame, along with the more positive attributes of Resilience, Hope, and Self-efficacy, that serve as the active mediators. As *ftr* represents a more open and tolerant attitude to the practice of faith, it is theoretically consistent to find that *ftr* corresponds to higher levels of EWB. It could also be that more literal readings of the Biblical text may correspond with dogmatic beliefs about how God acts in the world and thus may lead to negative religious coping strategies, which have previously been linked to poorer psychological functioning (Pargament, Zinnbauer, et al., 1998). It is also relevant to note that Pargament (1997) identified what he termed 'undifferentiated religion' (p.342); this was characterised by features such as an unquestioning submission to God's will and a belief that everything that happened was part of God's plan and thus had to be accepted, a denial of the negative side of life (a 'count your blessings only' type of approach) and a deep sense of one's sinfulness without an equivalent appreciation of grace and forgiveness. Pargament (1997) suggests that: "Those who lack a well-differentiated religious orienting system, however, appear to be vulnerable to major life stressors" (p. 343). It may be that those whose religious schemata fall primarily into the *ttt* category will have a faith that is less differentiating, and thus they may struggle to deal as successfully with the vagaries of life. In contrast to this, where there is a greater emphasis on the qualities of Fairness, Tolerance and Rationality (*ftr)*, the believer may be able to exhibit the characteristics of a more developed, flexible, differentiating, and robust approach to faith. The less complex belief system

represented by *ttt* could account, at least in part, for the manifest differences in the associations between various Religious Schemata and EWB. It is important to note that the effect sizes are small for both *ttt* and *ftr.* There may be a methodological rationale for this, which will be discussed in Chapter Six.

Somewhat more challenging to explain are the connections between *xenos* and EWB. Although there are no direct or indirect connections with Vitality, and only a negligible association with Stress, moderate positive correlations exist between xenos and both Anxiety and Depression. Additionally, a negative association is observed with Emotional Functioning. Following on from the argument advanced above, it would be consistent to assume that the greater complexity of thinking involved in the adopting of *xenos*-type schemata and its consequence of a more differentiated faith would result in, or correlate with, greater EWB. It is also somewhat surprising and counterintuitive that there is no association between Resilience and *xenos* as a number of the qualities central to *xenos* (acceptance, understanding, willingness to learn and grow by interaction with another) would appear to be central to developing Resilience. One plausible interpretation of the adverse correlation between *xenos* and EWB could stem from the absence of the advantages offered by Intrinsic Religiosity as there is a negative association between *xenos* and Intrinsic. Extensive research, including this study, consistently indicates that Intrinsic Religiosity is linked to enhanced psychological well-being across a range of measures. Therefore, it is consistent to suggest that individuals who score higher on the *xenos* scale and thus are less inclined to possess a deeply devout, dedicated, and internally ingrained faith, may not receive the protective benefits for mental health that are well-documented and summarised in Chapter Two of this thesis. This hypothesis merits further investigation.

A review of the literature revealed that studies examining the association between Religious Schema and EWB are scarce. This is undoubtedly due, at least in part, to the recent development of the Religious Schema Scale. In the original construction of the scale, Streib et al. (2010) tested the scale with two measures of psychological well-being (among other measures); purpose in life and personal growth. *ttt* displayed a small positive association with purpose in life; however, for personal growth, there was a negative association for the German sample that comprised the study, but no significant association for the USA sample. While the original research and this study both investigated relationships between *ttt* and elements of psychological well-being, the particular variables used in this study are quite distinct from those used in the original study. However, it is significant that relationships between *ttt* and the two elements of psychological well-being were either small or non-existent.

In a study conducted with a group of Islamic University and Seminary students in Iran, Ghorbani et al. (2016) found a negative relationship between *ttt* and measures of Anxiety and Depression. In the original study referred to earlier, Streib et al. (2010) found that *ftr* showed consistent positive relationships across the USA and German samples with both personal growth and purpose in life. In the study conducted in Iran (Ghorbani et al., 2016), *ftr* was found '…to be the most consistent religious predictor of mental health…" (p. 272). These positive associations between *ftr* and measures of psychological well-being are consistent with the results of this study.

In the original study by Streib et al. (2010), *xenos* showed a positive association with personal growth but almost no relationship with purpose in life. In Ghorbani et al.'s (2016) study, there was a positive relationship between *xenos* and Anxiety. It is clear from the limited studies investigating linkages between the Religious Schema Scale and EWB that

further studies are required to understand this relationship. Such studies could also help illuminate the relationship between the factors that make up the Religious Schema Scale and other more researched measures used to understand the impact of religion on EWB.

To summarise, the examination of the relationship between Religious Schema and EWB in this study, utilising Structural Equation Modelling, produced mixed results. While the effects of both Fundamentalism and *ttt* on EWB are inconclusive, the evidence suggests that Fundamentalism/*ttt* may well have positive benefits for EWB, especially if Fundamentalism can be practised without Guilt. *ftr* appears to have a small positive effect on EWB; possibly due to higher *ftr* values indicating the presence of a "well-differentiated religious orienting system" (Pargament, 1997, p. 343). Analysing the relationship between *xenos* and EWB reveals a negative association. This unexpected result may be explained by the negative correlation between *xenos* and Intrinsic, as an Intrinsic Religious Orientation has consistently been shown to increase psychological health.

The discussion will now proceed to a more detailed interpretation of the role that the five Mediating Variables (Resilience, Guilt, Shame, Hope and Self-efficacy) play in moderating the effects of religion on EWB.

The Role of the Mediating Variables Used in This Model

As seen in Figure 3.1, this study hypothesised that several Psychological Variables would mediate the effects on EWB of the four Religious Faith Frameworks. This research has found evidence of this hypothesis in keeping with the observation of Park and Slattery (2015):

> The effect of a given dimension of religion/spirituality on mental health can vary based on some other characteristic that functions as a moderator. Relatively few studies, however, have examined the role that moderator variables play in the

relationship between religiousness/spirituality and mental health, yet studies attending to moderating variables have yielded important results. (p.545)

The significance of studying moderator variables is not limited to how these variables may influence the effects of R/S but may also provide further insight into the mechanisms by which R/S exert their beneficial and positive influence on well-being. Sternthal et al. (2010), while acknowledging the consistent research documenting the relationship between religion and health, states that the reasons for that relationship continue to be "elusive" (p. 343). Sternthal et al. claim that this is due to the failure to use multi-dimensional indicators of religious engagement as well as not utilising a broader range of measures of mental well-being.

Examining the role of variables mediating the relationship between Religion/Spirituality (R/S) and EWB is one of the key contributions this study makes to knowledge about the various ways Christian religious faith is held and the consequences for EWB. Further, this study uses four frameworks that examine cognitive and motivational constructs (in preference to using behavioural indicators) through which to analyse the positive or negative effects of R/S, as well as employing measures to assess five different aspects of EWB.

Vilchinsky and Kravetz (2005) identified two differing arguments concerning the key element of religion that exerts its influence on mental health; the first is that religious behaviour is the variable of interest in this relationship, the second view is that religious belief is more significant in the religion-mental health connection. Vilchinsky and Kravetz's study with a sample made up of Jewish participants found that religious belief rather than religious behaviour correlated with psychological well-being. The current research emphasises religious belief as a critical element of religion that influences EWB as reflected in

the Faith Frameworks. Mediating variables such as Guilt, Shame and Hope include both positive and negative emotions. Van Cappellen et al. (2016) label the study of positive emotions as "a surprisingly neglected mechanism" (p. 485) in the investigation of how R/S exerts its influence on well-being.

This discussion will now illuminate the significant behaviour of each of the mediating variables in the SEM models generated for the four Religious Faith Frameworks and thus assist in fulfilling the third research aim outlined earlier: *To investigate the relationship between Intrinsic/Extrinsic, Religious Schema, Fundamentalism and Questing frameworks and the various elements of Emotional Well-Being.*

Resilience

The SEM diagrams generated in this study for each of the four Faith Frameworks show a robust positive association between Resilience and EWB. Therefore, any of the cognitive elements (beliefs, attitudes or motivations) of religion that increase Resilience will benefit EWB.

As Chapter Two of this thesis details, Intrinsic Religious Orientation (Intrinsic) has been linked to various beneficial mental health outcomes. This study's unique contribution is identifying mechanisms through which this occurs. While Intrinsic has a small direct positive association with Emotional Functioning, the most significant influence on EWB is via the indirect pathways mediated by Resilience. These indirect relationships can be accounted for by the strong links between Resilience and the Emotional Well-Being elements Stress, Anxiety, Depression, Vitality and Emotional Functioning.

Given that Extrinsic Social Religious Orientation (Es) and Extrinsic Personal Religious Orientation (Ep) do not exert any impact on Resilience, it becomes pertinent to inquire

regarding how a religious motivation, which regards faith as an ultimate goal and serves as the central motive governing one's life (that is, Intrinsic), contributes to the enhancement of Resilience. Viktor Frankl, drawing on his three years in Nazi concentration camps, came to the conclusion that our most pressing need as humans was to find meaning in whatever circumstances we may find ourselves (Frankl & Lasch, 2008). Paloutzian and Park (2015b) have consistently argued that religion should be understood in terms of a 'subset of meaning systems' (p. 6) that provide the guide to interpreting the events around us and allow us to order our actions, beliefs and emotions. Hood et al. (2018) also argue that religion is well placed to provide meaning through its emphasis on transcendence, its comprehensiveness, its accessibility and the powerful claims it makes about things that matter, for example, a sense of significance. Park (2015), in his meaning-making model (p. 359), posits that stress-related growth can be one of the outcomes of religious meaning-making.

As previously discussed, Resilience can be seen as not just the return to normal functioning but can also include post-traumatic growth. O'Connor (2003) emphasises the importance of meaning-making after a traumatic event, suggesting that this is more beneficial for psychological well-being than simply returning to baseline functioning by releasing toxic emotions and learning how to cope. The measure of Resilience used in this study (Connor & Davidson, 2003) includes at least two items that measure post-traumatic growth: *Having to cope with stress can make me stronger* and *I am able to adapt when changes occur.* Seidmahmoodi et al. (2011) found that an Intrinsic Religious Orientation predicted post-traumatic growth.

If, as suggested, meaning-making is one of the functions of religion and if meaning-making increases at least some aspects of Resilience (such as post-traumatic growth), then it is reasonable to expect that intrinsic religion (defined by Allport as a 'lived faith') would be

associated with higher levels of Resilience than other religious orientations such as Es or Ep. The results of this study provide evidence for this assumption.

It is more difficult to explain the positive association between Quest-Doubt (QuDt) and Resilience. It would be consistent to assume that doubting one's faith would decrease the ability to bounce back after a traumatic event or experience benefit from that event. In fact, Pargament, Zinnbauer, et al. (1998) list doubt as one of the negative religious coping strategies and found that Doubt correlated with a significant increase in negative mood. However, it could also be argued that doubt may be one of the ways in which personal meaning is created, and global meaning systems are re-defined, thus increasing Resilience. However, inconsistent with this view is that there is no association between Quest-Questioning and Resilience in this study.

As the correlations between Intrinsic and Quest allow for the possibility of a group of 'Intrinsic Questers' (see previous discussion) in the sample used for this study, it would be valuable to investigate the relationship between those who hold a strong internalised, personal and devout faith and yet experience doubt as part of their faith journey. Maybe doubt combined with a committed and personalised faith could be called 'positive doubt'. This type of doubt could be seen as doubt that serves a purpose, doubt that leads to the strengthening of faith.

It is also important to note that a review of the literature did not discover previous studies that link Doubt with increased Resilience. Calhoun et al. (2000) found a correlation between Quest-Change (QuCh) as well as Quest Existential Questioning (QuEq) and post-traumatic growth, but not between QuDt and post-traumatic growth. In light of the lack of a theoretical model to justify the direction of the relationship between QuDt and Resilience, no assumption regarding causality between these two variables should be made. It is also

conceivable that people who are more resilient feel freer to engage in religious doubt as they are less concerned about how that may impact them emotionally. However, the exploration of this hypothesis is outside of the scope of this thesis.

A finding of this research that is supportive of the relationship between QuDt and Resilience is the positive association between the Fairness, Tolerance and Rationality Subscale of the Religious Schema Scale (*ftr*) and Resilience. It would be consistent to assume that the ability to doubt one's convictions would be congruent with a more significant commitment to the principles of Fairness, Tolerance and Rationality.

As Resilience is linked with better mental health outcomes (see Anderson et al., 2020; Campbell-Sills et al., 2006; Chow et al., 2018; Wu, 2011), and there is evidence of the influence of religion on Resilience, as mentioned above, the results of this study are not surprising. The unique contribution of this study is the creation of a model where Resilience is seen to mediate the effects of religion and to distinguish between the types of religiosity that appear to influence Resilience and those that do not.

Another significant Mediating Variable in the current study is Guilt. The role Guilt plays in mediating the effects of religion (as defined by the four Religious Faith Frameworks) on EWB will now be discussed.

Guilt

As expected in this study, Guilt has a negative effect on EWB by increasing Stress, Anxiety and Depression and by lowering both Vitality and Emotional Functioning. This result is consistent across all four Faith Frameworks. It is important to note that the oft-made assumption that Guilt in those who practice religion leads to higher levels of emotional dysfunction has been disputed (Meek et al., 1995).

Previous studies have discussed the relationship between religion and Guilt (see Albertsen et al., 2006; Faiver et al., 2000); Watson et al. (1988) suggest that this may be a complex relationship, while Maltby (2005) points to the varied findings regarding the link between religion and Guilt. Meek et al. (1995) observe that the "… relationships among religion, guilt, and disturbance have been debated vigorously" (p. 190). Luyten et al. (1998) propose that Guilt and Shame could play an important role in mediating the effects of religion on mental health.

For the purposes of this study, which is concerned with how various orientations and attitudes to religion influence EWB through several Psychological Variables, it is significant that Intrinsic has no association with Guilt, while Extrinsic Social (Es) and Extrinsic Personal (Ep) both link with Guilt. However, only Ep shows a positive association with Guilt in this study. This result differs from the findings of Richards (1991), Meek et al. (1995) and Hills et al. (2004), who found that those who scored higher in Intrinsic religiosity were more prone to Guilt.

One plausible explanation for the positive correlation between Extrinsic religiosity (as represented by Ep) and Guilt in this study is posited by Maltby (2005), who drew upon psychoanalytic concepts to propose that external pressures to conform to a superego ideal, even when the individual recognizes their inability or reluctance to meet it, may increase feelings of Guilt. In contrast, an Intrinsically religious individual might harness the resources inherent in their vibrant and lived faith to address these external pressures. An illustrative scenario involves the impact of the doctrine of readily accessible forgiveness and abundant grace, which the intrinsic believer is more inclined to embrace. However, countering that argument is the orthogonal relationship between Intrinsic and Ep in this study, indicating that a person could be high in both Intrinsic and Ep. Further analysis would need to be conducted

to see if there are differences in the impact on Guilt for those who are score high on the Ep scale, but low on Intrinsic versus those who are high on both Ep and Intrinsic.

Maltby also identifies another possible explanation for the observed relationship between Extrinsic and Guilt by suggesting that people may come to religion due to an intrapsychic conflict between the notion of the ideal self and the reality of the internal life. The study conducted by Maltby (2005) distinguished between Es and Ep and also between the three types of guilt measured by the same Guilt Inventory (Kugler & Jones, 1992) used in this study. However, in this study, only the Trait Guilt measure was employed. Similar to this study, Maltby found a positive relationship between Ep and Trait Guilt and no relationship between Es and trait Guilt. However, moral standards Guilt did correspond positively with Es. As this study only measured one aspect of Guilt, it would be premature to suggest that only Ep is linked with higher Guilt.

In summary, the relationship between Ep and Trait Guilt may be due to internal or external incongruence or possibly both. While this study found no relationship between Intrinsic and Guilt, some previous studies have found a positive association between Intrinsic and Guilt. However, this increased Guilt did not appear to correlate with greater levels of psychological distress (see Meek et al., 1995; Richards, 1991).

The relationship between the two aspects of Quest (QuEq and QuCh) and Guilt is harder to explain, especially as QuEq is linked with higher Guilt and QuDt is associated with lower Guilt. It is counter-intuitive to find that believers who experience higher doubt would experience less Guilt. However, referring to the explanations given above when comparing Intrinsic/Extrinsic Religious Orientation with Guilt, it may be that those who experience more doubt may not take the demands of the superego (driven by internal or external forces) as seriously and thus are not as troubled by the incongruence between its demands and the

realities of the less-than-ideal self. Evidence that contradicts this suggestion is that QuDt has a negative relationship with Intrinsic and, as Intrinsic is not associated with Guilt (and based on previous studies, may mitigate the possible unhelpful influences of religion for the true believer), it would be reasonable to assume that QuDt would either have no effect on Guilt or that it would increase Guilt. QuEq in this study behaves more in line with expectations.

In a review of the literature, only one study could be found that was relevant to the association between Quest and Guilt, as discovered in this research. Investigating the relationship between personality traits and religious orientation, Hills et al. (2004) found a relationship between aspects of neuroticism (particularly Guilt) and all religious orientations, including Quest. The strength of the association between Quest and Guilt in that study merits attention; Hills et al. (2004) observed that Guilt was a compelling predictor of Quest religiosity. Their explanation for this association was that the "…uncertainties and inconsistencies of life…" (p. 70) brought on Guilt. Hills et al. did not distinguish between the three elements of Quest, so it is not possible to isolate which elements of Quest were associated with Guilt in their study.

To recap, the relationship between Quest and Guilt in this study has yielded confusing results that resist straightforward explanation. The absence of prior research examining the interplay among the three facets of Quest and Guilt leaves limited grounds for conjecture regarding the factors contributing to these findings.

In this study, Fundamentalism exerts its influence on EWB through only one of the five Mediating Variables- Guilt. As outlined in Chapter Two of this thesis, religious Fundamentalism places significant emphasis on literal interpretation, stringent behavioural controls, and unwavering adherence to absolute truths, among other aspects (see Altemeyer

& Hunsberger, 1992; Frey, 2007). With this in mind, it is not surprising to find that in this study, Fundamentalism is associated with higher Guilt.

What is more surprising is that in a review of the literature, very few studies could be found that directly investigated the relationship between Fundamentalism and Guilt. Woo et al. (2012) found that Fundamentalism was associated with higher levels of sex guilt; however, the same relationship existed between sex guilt and other measures of religiosity, such as an Intrinsic Religious Orientation. Helm et al. (2001) claim that much research has been conducted to show that Fundamentalism produces Guilt and Shame, leading to poorer mental health outcomes. However, the only reference provided to support this claim is a somewhat dated unpublished Masters thesis (Lynn, 1993). A review of the literature for the current study did not find evidence to substantiate the claim made by Helm et al. The study conducted by Helm et al., which claims to be investigating the relationship between Fundamentalism and both Guilt and Shame, provides results that are unclear regarding the relationship between Fundamentalism and Guilt or Shame. Also, Helm et al.'s study uses very different measures of Fundamentalism, Guilt and Shame to those used in this study. Thus, it is difficult to draw comparisons between the two studies.

Much has been written about the relationship between religion and Guilt (see Faiver et al., 2000; Luyten et al., 1998; Narramore, 1974; Watson et al., 1988), but the specific associations between Fundamentalism and Guilt have yet to be explored. This gap in the research literature is another example of the failure to see the multi-dimensional nature of religion, as discussed in Chapter Two of this thesis. This study contributes by recognising the complexity of studying the religious experience and thus has chosen to use four different frameworks to examine religiosity. This study also highlights the need for further inquiry into

the relationship between Fundamentalism and Guilt, thus making another unique contribution to the literature.

Out of the three elements of the Religious Schema Scale, only Truth of Texts and Teachings (*ttt)* is associated with Guilt. This positive association is to be expected as *ttt* can be seen as a measure of Fundamentalism, as discussed earlier in this chapter. It is interesting to note that while Existential Questioning (QuEq) is related to higher levels of Guilt, the openness associated with Interreligious Dialogue (*xenos)* is not linked to Guilt (see Figure 4.25). This result defies a simple explanation. Additionally, the absence of prior studies examining the connection between the Religious Schema Scale and Guilt, which could have provided a basis for comparison with the findings of this study, renders it challenging to speculate about the potential reasons for the absence of an association between *xenos* and Guilt.

A mediating variable that has similarities with Guilt but also some significant differences, is Shame.

Shame

In Chapter Two of this thesis, literature was reviewed that suggested there was an important distinction between Guilt and Shame and that these two constructs are not interchangeable (see Tangney, 1990; Wong & Tsai, 2007). While Shame is seen as more destructive to psychological well-being than Guilt, other researchers have been keen to distinguish between Guilt, which brings greater sensitivity and is the result of wrongs committed, and unhealthy Guilt, which can take the form of neurotic Guilt (see Narramore, 1974; Watson et al., 1988) or Trait Guilt (Jones & Kugler, 1993).

In this study, only Trait Guilt was measured, which could be seen as being similar to Shame in that it is more pervasive and more permanent. However, counter to that, it is important to note that in some of the original research validating the Guilt Inventory used in this study, correlations between State and Trait Guilt and measures of Shame were very similar (Kugler & Jones, 1992).

In this research, Guilt and Shame operate as separate measures; however, as expected from a review of the literature discussing these two emotions, there is considerable overlap. Extrinsic Personal (Ep) shows a positive association with Guilt, as previously discussed, and Ep also displays a positive association with Shame. The explanation previously provided, (inclusive of its limitation as previously discussed) for the association between Extrinsic Personal Religious Orientation (Ep) and Guilt is equally applicable in this context. The unyielding demands of the superego and the incongruity between the ideal self and one's inner world (including 'sinful' desires) can foster a sense of external scrutiny, a core aspect of Shame, wherein individuals not only feel judged but also inadequate.

It is also of significance when considering the relationship between Intrinsic/Extrinsic Religious Orientation and Shame that Extrinsic Social (Es), which has a negative association with Guilt, has no link to Shame. Intrinsic in this study also showed no relationship with Shame. While very few studies have investigated the relationship between Intrinsic/Extrinsic and Shame, Sanders et al. (2015) also found in their study that there was no association between Intrinsic and Shame. The absence of a connection between Intrinsic religiosity and either Shame or Guilt challenges the prevailing assumption that religion inherently results in feelings of Guilt and Shame. Consequently, this study offers a valuable contribution by countering the frequently reiterated generalisation that religion leads to Guilt and Shame.

The unexpected negative association between Quest-Doubt (QuDt) and Guilt, which was discussed earlier, is strengthened by an accompanying negative relationship between QuDt and Shame. Further evidence of the overlap of the Shame and Guilt constructs is provided by a similar association between Quest-Existential Questioning (QuEq) and both Shame and Guilt. As mentioned above when discussing the relationship between Quest and Guilt, the negative association between Shame and QuDt is difficult to explain, especially as no other studies have investigated the relationship between Quest and Shame, thus providing little context for interpreting this finding.

One of the most significant results of this study is the positive relationship between Fundamentalism and Guilt. As previously discussed, Fundamentalism has a mixed association with the various elements of EWB that are the outcome variables in this study. However, Fundamentalism has no relationship with Shame; this is somewhat surprising as there are similarities between Trait Guilt and Shame. As found when examining the relationship between Fundamentalism and Guilt, few studies have investigated the relationship between Fundamentalism and Shame (Keller et al., 2015). Regarding the relationship between religion and Shame, Keller et al. (2015) suggest that the research thus far has produced mixed findings.

However, the study conducted by Keller et al. (2015) could explain the lack of association between Fundamentalism and Shame. Keller et al.'s study found that elements of spiritual maturity, such as high awareness of God and high realistic acceptance (that is, the ability to maintain a relationship with God even when disappointed or angry with God), mediated the relationship between Fundamentalism and Shame. In the current study, participants demonstrated both high levels of Fundamentalism and Intrinsic Religiosity. In his initial construction of the Intrinsic/Extrinsic Religious Orientation paradigm, Gordon Allport

sought to convey the essential attributes of religious maturity through the Intrinsic Religious Orientation. It may be that elements of religious maturity, as indicated by the high levels of Intrinsic Religiosity in the sample in the current study, act as moderators of Religious Fundamentalism, thus resulting in no correlation between Fundamentalism and Shame in this research. This argument gains further support from the lack of a relationship between Intrinsic and Shame, contrasted with the positive association between Extrinsic Personal (Ep) and both Guilt and Shame. Based on the results derived from this study and the preceding discussion, it becomes evident that the commonly held assumption that religion inherently leads to feelings of Shame and Guilt should be subject to questioning and warrants further in-depth examination.

Of the three dimensions of the Religious Schema Scale, only *ftr* associates with Shame. The positive association between *ftr* and Shame is unexpected, as *ftr* has positive relationships with Resilience, Hope and Self-efficacy. What is also significant is that *ttt* has a positive association with Guilt but no link with Shame. This is a similar pattern to the relationships between Fundamentalism and these two variables. These results validate the claim (described in detail in Chapter Two of this thesis) that Shame and Guilt are related but separate constructs.

The discussion will now examine the behaviour of the fourth Mediating Variable in this study- Hope.

Hope

As discussed in Chapter Two of this thesis, Snyder et al. (1991) suggest that Hope may be related to health; thus, its inclusion in the current study. In this study, the Hope Mediating Variable behaved inconsistently in relationship to EWB. While there is a negative association with Depression, there is an unexpected positive relationship between Hope and Stress in the

three SEM Models in which Hope has a mediating effect (Intrinsic/Extrinsic, Quest and Religious Schema- see Figure 4.19, Figure 4.21 and Figure 4.25). Hope also positively influences Vitality in the Intrinsic/Extrinsic and Religious Schema SEM Models. Defining Hope as the goal-directed cognitions that include both the will and the way to achieve those goals, it is reasonable to expect that there would be a positive influence on EWB. Another result that is difficult to explain is that in the Quest SEM model, Hope appears to increase Stress and Anxiety but decreases Depression.

A possible explanation may be that the person high in hope is described by Snyder (2002) as somebody characterised by thoughts about how to pursue goals, as well as the belief that these goals are within the person's reach, even if that path appears to be blocked. Is it possible that the need to reach goals and find ways to achieve set goals increases stress and anxiety, but the hopeful outlook decreases depression while increasing Vitality? The positive correlation discovered in this study between Hope and both Stress and Anxiety contrasts with prior research, as elucidated in Chapter Two of this thesis, which emphasises the psychological advantages associated with Hope.

As mentioned in the literature review in this thesis, there are few studies that examine the relationship between religion and Hope. The findings of this study appear to align with the research conducted by Berthold and Ruch (2014), which identified a positive correlation between individuals who actively practised their religion, in contrast to those who were religiously affiliated but not actively practising, or those who did not profess any religious affiliation and levels of hope. In this study, Intrinsic, *ftr* and QuDt all have positive associations with Hope and there are no negative associations between any religious variable and Hope. This result is in keeping with the observation of Maltby and Hill (2008), who

suggest that the Christian belief in Jesus as the mediator during God's judgment, combined with the centrality of the doctrine of the resurrection, instils both hope and optimism.

The last mediating variable to be examined in this section of the discussion is Self-efficacy.

Self-efficacy

Self-efficacy is distinguished from Hope by conceptualising Self-efficacy as the belief that a person is capable of performing an action without including the belief that the outcome will occur. In this study, the relationship between Self-efficacy and the various elements of EWB is somewhat puzzling. As with Hope, Self-efficacy is significant in mediating the effects of three of the four Religious Faith Frameworks: (see Figure 4.19, Figure 4.21 and Figure 4.25). In two of these SEM models (Quest and Religious Schema), Self-efficacy has a negative association with Stress but a positive association with Depression. In the Intrinsic/Extrinsic SEM model, there is a positive link between Self-efficacy and Depression and a negative relationship between Vitality and Emotional Functioning. As Self-efficacy is a positive belief about one's ability, it is counter-intuitive that it would positively influence depression; however, it is consistent to expect that a greater degree of belief in one's ability to perform a task would result in less Stress.

Previous studies have shown a positive relationship between Self-efficacy and EWB. For example, Muris et al. (2016) found a negative relationship between Self-efficacy and Depression and Anxiety in an adolescent sample; it is important to note that scales used to measure Self-efficacy, Depression, and Anxiety were those that are designed to be used with children and thus were dissimilar to the ones used in this study. Bandura et al. (1999) summarise the research showing Self-efficacy's vital role in protecting against the development or exacerbation of Depression. Schwarzer et al. (1997) used correlations

between the Generalised Self-Efficacy Scale (the measure used in this study) and Depression and Anxiety to test the scale for construct validity. However, the longitudinal study conducted by Yang et al. (2022) found that Depression predicted Self-efficacy, but Self-efficacy did not predict greater levels of Depression. This discussion, as well as the results obtained from this study, indicate that the relationship between Self-efficacy and at least some aspects of EWB may be somewhat complex.

Conclusion to Impact of Religious Faith Frameworks on Emotional Well-Being

Consistent with previous studies, Intrinsic religiosity consistently associates with better Emotional Well-Being outcomes, while Extrinsic Personal (Ep) is associated with lower EWB. This appears to support the theoretical foundation of the Intrinsic construct, as it would be consistent to assume that the suggested benefits of religion (such as providing a coherent meaning-making system) would be more available to those for whom religion is their master motive around which their life revolves. While this study suggests that the Intrinsic /Extrinsic construct still has value when studying the multi-dimensional nature of religion, another contribution this study has made is to use this construct with an Australian population sample.

As shown previously, each of the three factors of Quest behaves in a distinct manner, thus providing further evidence of the need to consider the three factors that make up Quest, whenever the Quest Scale is employed. In this study, only Quest-Existential Questioning (QuEq) is associated with reduced Emotional Well-Being (EWB), raising queries about what is actually being measured by this scale. It is noteworthy that doubt, which has been previously indicated as unfavourable for emotional health, has, in this study, shown a positive influence on EWB.

This study shows that Fundamentalism, in and of itself, may have either a positive influence or no influence on EWB. However, possible benefits of Fundamentalism appear to be comprised by the Guilt associated with Fundamentalism, which has consistent negative effects on EWB. It could be argued that the surety and meaning obtained by Fundamentalism could be positive for EWB, if this type of religion can be practised without the enduring Guilt represented in this study by the Trait Guilt measure that was employed.

Another significant contribution this study makes is to use the Religious Schema Scale (RSS) to measure the impact of religion on EWB, as there is very little research investigating the association between the RSS and EWB. This study shows a positive link between the Fairness, Justice and Rationality (*ftr)* Subscale and EWB which may represent a cognitive style that is better equipped to deal with the various challenges of life, resulting in better EWB outcomes. Some support for this suggestion is given by the negative association between Truth of Texts and Teachings (*ttt*) and EWB. The negative association between xenosophia (*xenos)* and EWB may be due to lower levels of Intrinsic religion among those who have higher *xenos* scores, as Intrinsic religion has consistently demonstrated positive effects for EWB.

The most important contribution that this study makes is by examining the five Psychological Variables to determine how these variables mediate the effects of the various Faith Frameworks. Out of the five hypothesised Mediating Variables, Resilience, Guilt and Shame proved to be most useful.

Resilience is directly related to better EWB on all five outcome measures. Resilience is increased by Intrinsic religiosity, doubt as part of the faith journey as well as the openness displayed by higher *ftr* scores. Given the proposition that religion can function as the ultimate

mechanism for constructing meaning and that stress-related growth can stem from religious meaning-making and considering that post-traumatic growth is a facet of resilience, it is not unexpected that Intrinsic religiosity influences Emotional Well-Being (EWB) by bolstering Resilience.

Guilt is particularly noticeable in how it affects EWB and how it is impacted by the Faith Frameworks. The effects of Fundamentalism for example, are mediated only by Guilt; as Fundamentalism values increase, so does Guilt. The impact of Ep on EWB is through both Guilt and Shame. Intrinsic is unrelated to Guilt or Shame, casting doubt on the general assertion that religion inevitably leads to both Guilt and Shame. As Intrinsic is presented as representing the 'true believer', it is significant that higher Intrinsic values do not correspond to higher Guilt or Shame scores. QuDt in this study is associated with lower Guilt and Shame and higher Resilience, which results in higher EWB, thus raising questions about doubt and how it functions in the life of the true believer. Is there such a thing as positive doubt, held perhaps by Intrinsic Questers? This research certainly suggests that religious doubts are not necessarily detrimental to EWB.

This study adds another dimension to research investigating the impact of religion on psychological well-being by utilizing measures that are linked to beliefs, attitudes, and motivations, rather than relying on behavioural measures, such as the frequency of religious practices like attending worship services or prayer.

This chapter began with an examination of each of the Religious Faith Frameworks, including the relationship between the Background Variables and each Framework. The discussion then proceeded to examine the particular characteristics of this sample through the lenses provided by the four Faith Frameworks. The relationships between and within these Frameworks were discussed, and significant associations were highlighted. The

discussion then proceeded to investigate the impact of the Religious Faith Frameworks on Emotional Well-Being (EWB). Lastly, as this study revealed the significance of the role of the mediating variables in making an original contribution to research, the relationship that each of these mediating variables has with each Faith Framework and with EWB was discussed.

The final chapter of this thesis, Chapter Six, provides a concise summary of the most significant findings from this study and proffers recommendations for individuals engaged with religious organisations or religious individuals, whether in a professional or lay capacity and who aim to enhance the psychological well-being of people who identify with the Christian faith. Additionally, Chapter Six culminates by outlining the limitations of this study and proposing areas for further research.

CHAPTER SIX CONCLUSION

The research question and the research aims for this study arose out of a review of the literature that discussed religious faith from both theological and psychological perspectives. Writings from scholars in both fields suggested that religion could be seen as a person's commitment to their ultimate concern (Tillich, 1957), an important meaning making system (Hood et al., 2018), broad, comprehensive, individualistic, mature or immature (Allport, 1960) as well as being developmental in nature (Fowler, 1995; Streib, 2005). Considering these understandings of religion, it was essential for any study of religious faith to consider the multi-dimensional nature of the religious experience. In an endeavour to avoid the contentious area of differentiating between the terms religion and spirituality, a heuristic approach was taken, and for the purpose of this study, these terms were used interchangeably. Arising from the literature, four Religious Faith Frameworks were constructed in order to tease out various facets of the religious faith experience.

Not only has the word religion suffered from assumptions regarding homogeneity, the understanding of what constitutes emotional well-being has varied greatly, thus leading to methodological challenges when examining the link between religion and emotional well-being. Mental health, well-being, psychological well-being and mental well-being are all terms used to describe (amongst other things) various facets of emotional well-being. This study chose to use five different measures and label these, for the purpose of this study, Emotional Well-Being.

A review of the literature revealed that despite numerous studies exploring the relationship between religion and diverse aspects of psychological well-being, there continue to be studies that highlight the adverse effects of religion on some aspects of psychological

well-being. This study posited that this could be attributed to the multi-dimensional nature of the religious phenomena, which may not have received adequate recognition.

Another focal point of this study was to investigate the mechanisms by which religion exerts its influence. The incorporation of mediating variables in this study has shed light on the pathways through which religion impacts Emotional Well-Being, as defined in this study.

As this study examined the relationship between a number of variables, a quantitative research method, employing a correlational and cross-sectional research design was chosen. As well as conducting Pearson's correlational analyses and using t-tests and ANOVAs, Structural Equation Modelling (SEM) was employed as SEM is well equipped to conduct multivariate analysis and test a hypothesised structural model. The analysis of the data from the 590 participants who filled out the 151-item survey revealed findings that either confirmed previous research, challenged previous findings or investigated relationships not previously examined. As these findings have been discussed in detail and summarised at the end of each section in Chapter Five, only a very brief synopsis of the most significant findings is provided here.

This study has provided insight not only into the relationship between faith and Emotional Well-Being but also into the measures (and the constructs that underpin these measures) employed in this research, highlighting nuances in meaning that aid in the use of these measures. This study has made the following contributions in regard to the frequently used constructs utilised in this study:

1. The controversial measure of religious orientation, Intrinsic/Extrinsic, has been shown to be useful in this study. This study has also highlighted the importance of using the two separate dimensions of Extrinsic- Extrinsic Social and Extrinisc Personal.

2. This study has shown that when using Batson's Quest measure, all three factors of this scale should be utilised. Also, Existential Questioning needs further investigation as this study confirmed previous research questioning what this aspect of Quest is actually measuring.
3. This study suggested that Fundamentalism may not necessarily preclude religious openness and that this construct needs further refinement in order to avoid stereotyping and generalisations.
4. The Religious Schema Scale, although founded on a sound theoretical foundation, has not undergone extensive scrutiny, and no prior studies examining the correlation between this measure and any mental health indicators were discovered. This research interrogated this scale and found evidence to support the claim of co-existing religious styles.
5. The Fairness, Tolerance, and Rationality Subscale of the Religious Schema Scale exhibited unexpected behaviours in this study, prompting questions about what this Subscale is actually measuring.
6. Analysis of the findings in this study implies that the influence of social desirability should be taken into account when employing measures to comprehend religious faith.

The Religious Faith Frameworks employed throughout the study highlighted a number of general findings as well as those specific to Emotional Well-Being. The significant general findings are:

1. It is suggested, based on the discussion outlined in this thesis that constructs through which to understand religion have both their uses and limitations. The

issue is not whether or not they should be discarded but how they inform us about religion and what they do not tell us. These constructs need to be seen as symbols rather than an attempt to tell the 'truth' about a person's religious experience. If religion is "…the audacious bid he makes to bind himself to creation and to the Creator" (Allport, 1960, p. 161), then it can be expected that any attempt to describe that experience will be inadequate.

2. This study has also found further evidence of the developmental nature of faith through associations between Age and Intrinsic, Extrinsic, and Religious Schema. Further, this research showed that doubt, questions and openness to change may emerge at any time during the lifespan and become part of the faith journey.

3. This research emphasised the importance of not equating Fundamentalism and Orthodoxy; while they are clearly related, this study found they are not equivalent.

4. As per the outcomes of this study, individuals who strongly adhere to an intrinsic, orthodox, or fundamentalist faith face challenges in fully embracing all aspects of xenosophia, which encompasses interreligious dialogue and the acceptance of wisdom from unfamiliar sources.

5. This research has made a significant contribution to the study of religious faith and emotional health by not using behavioural measures, but rather employing scales that measure belief, motivation and attitudes.

The relationship between the Faith Frameworks and Emotional Well-Being resulted in the following significant findings:

1. This study confirmed previous findings that Intrinsic religion corresponds with higher levels of Emotional Well-Being and one aspect of Extrinsic religion (Extrinsic Personal) links with lower Emotional Well-Being.
2. According to the results of this study, Doubt may have beneficial effects for Emotional Well-Being.
3. The robust association between Resilience and greater Emotional Well-Being shown in this study indicates that religion that increases Resilience results in better emotional health. Conversely, Guilt and Shame consistently lower Emotional Well-Being and thus, religion that increases Guilt and Shame may have adverse effects on emotional health.
4. Positive effects of Fundamentalism appear to be negated by the link with increased Guilt. It is suggested that Fundamentalism in and of itself may not be problematic for emotional health, especially if Fundamentalism can be practised without Guilt.
5. This study suggests that the oft-made assertion that religion results in both Guilt and Shame needs qualification.
6. This research adds to previous knowledge about the pathways through which religion can impact aspects of psychological health.

The research question posed in Chapter One has been answered. Not only does religion influence the examined aspects of Emotional Well-Being, the way that Christian faith is held makes a difference to how a person's Emotional Well-Being is impacted.

Limitations of This Study

The results presented and the conclusions drawn must be considered within the following limitations. These have been categorised as methodological, data-related and external validity limitations.

Methodological Limitations

When conducting research it is essential to acknowledge bias and/or subjectivity in any research endeavour. Kumar (2019) suggests that bias is a deliberate attempt to distort findings to produce results closer to what a researcher was hoping to find, while subjectivity is the influence of the researcher's background on the interpretation of the results. A relevant background factor in this study is that the primary researcher is part of a faith community, identifies as Christian and holds a degree in theology. While a conscious effort was made to conduct this research from a scientific perspective, the Christian background of the researcher, as well as his own faith experience, no doubt influenced the design of this study. However, the quantitative research methodology employed in this study makes it less likely that this subjectivity has affected the results presented in Chapter Four. Intentional efforts were made in the Discussion Chapter to examine the results from a psychological perspective and to employ theological constructs as they assisted towards that end. The theological constructs referred to in both Chapter Two and Chapter Five are undoubtedly influenced by the researcher's educational background and life journey.

In Chapter Two of this thesis, an argument was made for not distinguishing between the terms ‘Religion’ and ‘Spirituality’. However, it must be acknowledged that these terms can have different nuances of meaning for many who identify as Christian. An example of how this may have affected this study is the wording of the item designed to measure Salience, ‘*Religion is very important to me’*. It is very likely that some who disagreed with the

statement may still classify themselves as very spiritual but object to the word 'religion'. This failure to differentiate between these two terms may, at least in part, be the reason for the inconsistent results displayed by the measure of Salience. Streib and Hood (2016) highlight the recent trend towards identifying as 'spiritual' but not 'religious' and point out that while the increased use of the term 'spirituality' may be helpful for consumers, the lack of conceptual clarity for researchers presents a challenge that has not been adequately addressed. This study avoided this issue by using the terms interchangeably or by simply referring to religion and spirituality as R/S. While this is not an unusual practice, as pointed out in Chapter Two of this thesis (see also Streib & Hood, 2016), the different ways that these two terms are understood by the participants in this study may have influenced the results obtained.

While this study recognised two distinct factors of the Extrinsic Religious Orientation (Es and Ep), Intrinsic was treated as a unidimensional variable. However, it has been suggested that there are two Intrinsic factors; namely individual and social and that these can be distinguished from an Extrinsic Religious Orientation (Van Camp et al., 2016). If Intrinsic had been divided into individual and social, differences in EWB outcomes for these two Intrinsic factors could have been observed.

Another methodological limitation of this study was that measures of Depression, Anxiety and Stress used in this study were state measures and not dispositional measures. As data were collected during the COVID epidemic and as rules and restrictions, as well as mortality rates and the spread of the virus, were in a state of flux, it is difficult to know what influence this had on the use of state measures of EWB. For Depression, Anxiety and Stress, participants were asked to reflect on just the last week, while for Vitality and Emotional Functioning, respondents identified their emotional state over the previous four weeks. It

may be significant that in this study Emotional Functioning appeared to be the most potent indicator of EWB. This may be related to the longer time period over which symptoms were assessed.

As discussed in Chapter Two of this thesis, Hope, as outlined by Snyder (2002) and assessed using his Hope Scale in this study, contains two discrete components; agency and pathways. Chang (2003) notes that a substantial portion of research investigating the connection between Hope and EWB does not differentiate between these two distinct elements. This study also did not segregate these two factors. It is plausible that isolating these two elements could have potentially yielded a more coherent explanation for the inconsistent influence of Hope on EWB in this research.

Vilchinsky and Kravetz (2005) provide the reminder that when using cross-sectional and correlational data, " … interpretations of the path analysis must be cautious" (p. 468). While correlation and causation must never be confused, using an SEM analysis in this study allows for cautious suggestions regarding the influence of one variable on another and the direction of that influence (see Byrne, 2016). However, it is also possible that influence runs in the opposite direction to what is suggested by the model used in this thesis. For example, as mentioned in Chapter five, it is possible that Resilience influences Doubt rather than Doubt resulting in greater Resilience. Likewise, those with higher levels of anxiety may be drawn to religion for its benefits (as measured by Ep) rather than an external personal religious orientation causing higher anxiety. The same argument may apply to the relationship between Es and Emotional Well-Being as those with poorer well-being may seek out the social support that church provides. The addition of experimental and longitudinal research designs could strengthen the conclusions drawn from this study and inform modifications to the model on which this study is based (see Figure 1.1).

Another limitation of this study is that data were collected via self-report measures. Both Hill (2015) and Hood et al. (2018) comment on the limitations of these measures even though they are frequently used in psychology and the psychology of religion. One such limitation that is particularly relevant to this study is social desirability bias, observed by Batson et al. (1993) when assessing how prejudice was influenced by varying religious orientations. The addition of implicit measures would have strengthened this research (Hill, 2015; Hood et al., 2018); a measure of social desirability could also have been included, thus indicating whether or not social desirability affected the answers to the survey questions.

The last methodological limitation is the construction and use of the term 'Emotional Well-Being' (EWB). While there are several definitions of emotional well-being, this study chose to employ specific measures of mental illness as well as indicators of psychological health. The use of these particular measures made comparisons with previous studies possible. Nonetheless, it is essential to acknowledge that the construction and understanding of EWB in this study did not rely on established empirical foundations from previously employed measures of this construct. However, it is worth noting that each of the five individual measures (Stress, Anxiety, Depression, Vitality, and Emotional Functioning) employed in this study has a track record of demonstrating both reliability and validity in prior research.

Participant and Sample Limitations

As well as the methodological issues mentioned above, this study was also constrained by limitations arising out of the sample used for this study. As the sampling method was a non-probability volunteer opt-in method employing quota sampling (Kumar, 2019) (see Chapter Three) caution must be used when making generalisations based on the data analysed in this study. Firstly, the only religion studied in this sample was Christianity;

within this sample, denominations were not represented evenly, with around 50% of the sample identifying as Seventh-day Adventist. Study participants were not given the opportunity to identify their ethnic background because this aspect of the participants was not intended to be part of the investigation; however, it is likely, due to the geographic location of where the study was conducted, that the majority of the participants came from a Caucasian background. This predominance of Caucasian participants may not adequately reflect the diversity of adherents to the Christian faith in Australia. Another sampling bias to be acknowledged is that many participants (although certainly not all) came from tertiary institutions and were either staff or students. In the survey instrument used in this study, no measure of educational background was included.

While the selection criteria for this sample required that participants identify as Christian (and this was evidenced by a mean of 5.63 out of a possible 6 for the Christian Orthodoxy Scale), at least five participants identified as other than Christian. Also, approximately 10% of participants disagreed with the statement *Religion is very important to me*. As stated previously in this discussion, this may have been related to the lack of distinction between the terms 'religion' and 'spirituality'; however, 3.56% of the sample agreed with the statement *The concept of God is an old superstition,* 5.24% disagreed with the idea that Jesus provided a way for the forgiveness of sins and 3.54% agreed that … *there is no such thing as a God who is aware of our actions*. These figures reveal that there was a small minority of the sample who did not subscribe to universally held Christian beliefs. It would have been illuminating to see what the impact of the four Faith Frameworks would have been on EWB, if responses that were low on the Christian Orthodoxy Scale and low on the Salience measure had been eliminated. This may have increased the discriminatory power of the four Faith Frameworks

External Validity Limitations

As previously mentioned, there are some factors relating to the sample used in this study that would make it invalid to generalise regarding the frequency of particular phenomena studied (such as the presence of Intrinsic/Extrinsic, Quest, Fundamentalism or Religious Schema) or prevalence of mental health conditions such as Depression and Anxiety. However, the relationship between these variables may allow tentative conclusions to be drawn if there are theoretical justifications for these conclusions or if prior research indicating particular associations exists. For instance, it would be reasonable to propose that, given this study's demonstration of the mediating influences of Resilience, Guilt, and Shame on EWB within the examined sample, these mediators could potentially play a substantial role in conveying the impacts of different forms of religiosity on mental health in the general population.

It is important to remember that one of the constraints of this study was that it only examined the faith experience of adherents of the Christian religion and did not look at how the four Religious Faith Frameworks may impact EWB for those who follow non-Christian religions. Hill (2015) observed that studies of Protestantism tended to dominate studies examining religiosity. In this study, only 2.8% of respondents identified as Catholic or Greek Orthodox, indicating that this study is also a study of Christian Protestantism, even though this was not intentional.

Suggestions for Further Research

Avenues for Further Research Arising out of the Limitations of This Study

Arising out of the above limitations, the following future investigations could add value to the research conducted for this thesis.

Firstly, future researchers should investigate the impact of the Four Religious Faith Frameworks on EWB in a more representative sample. Such a study would need to use a sample that did not contain a high proportion of respondents from an academic environment and thus was more representative of a broader portion of adherents to the Christian faith in Australia. Ideally, a random sampling method should be employed to avoid the sampling bias that is part of the current study.

An additional avenue for future research, utilising the research design employed in this study, could focus on Australian adherents of non-Christian religions. Although there is a growing body of research exploring non-Christian faiths (Hill, 2015), there remains a need for greater diversification in the focus of studies investigating the effects of religiosity.

As the terms 'religion' and 'spirituality' hold different meanings and as the term spirituality has gained in popularity over the last few decades (Hood et al., 2018), it would be beneficial to conduct a study with a similar design to this one, but include a measure that allows for a clear differentiation between these two terms. This suggestion would introduce another variable into an SEM diagram and subsequently facilitate comparisons for EWB outcomes for those who claim they are mainly spiritual rather than religious and those who are content to identify as religious. It would also be helpful to see if those who claim spirituality and disavow religion are likely to be more Intrinsic or Extrinsic in their religious orientation.

Future investigators of Religious Orientation and EWB may wish to consider examining two factors possibly present in Intrinsic, identified by Van Camp et al. (2016) as intrinsic individual and intrinsic social. Differentiating these two aspects of Intrinsic would continue to add nuance to the discussion of the usefulness or otherwise of the Intrinsic/Extrinsic Religious Orientation construct and continue to move away from the

unhelpful dichotomisation of Intrinsic Religious Orientation as ‘good religion’ and Extrinsic Religious Orientation as ‘bad religion’. This study's results and other research referred to in this thesis make this dichotomy untenable.

Exploring the relationship between Guilt and Emotional Well-Being (EWB) by using a scale to measure the extent to which individuals have accepted forgiveness, particularly from a Divine Source, could provide valuable insights. It seems plausible to hypothesize that the detrimental effects of Guilt on EWB might be mitigated by an individual's ability to address their feelings of Guilt by accepting forgiveness, particularly from a benevolent Deity. Conducting research to investigate this hypothesis could assist in understanding the relationship between Guilt and EWB.

As this study was constrained by being cross-sectional and correlational, the four Religious Faith Frameworks should be investigated further through experimental and longitudinal research designs. This would strengthen the ability to predict causality in the relationship between the Faith Frameworks and EWB.

Conducting a similar research project but including a social desirability measure and at least some implicit measures of the variables used in this study could overcome the limitations caused by exclusively using self-report measures (Hill, 2015).

Future studies employing the Religious Faith Frameworks would be strengthened by including empirically validated measures of emotional and/or psychological well-being either in place of the various elements of EWB employed in this study or in addition to the use of those measures. This research design would allow for comparisons with other studies that used the same emotional or psychological well-being measure.

While the Hope Scale (Snyder et al., 1996) is a well validated instrument for measuring Hope, it is largely cognitive in nature and thus has its limitations. Further research could be conducted using a similar design but replacing the Hope Scale with a more recent and broader based scale.

Avenues for Further Research Using The Existing Data From This Study

Further investigations that fall outside of the constraints of the current study, could be undertaken using the data from this study. For example, it would be illuminating to see the impact on EWB if the sample studied only included those who showed moderate to high commitment to the Christian faith. It is possible that the effect sizes of the outcome variables may be slightly higher if the sample was partitioned in this way.

Further interrogation of the data may be able to isolate a group of respondents who score high in both Intrinsic and Quest orientations, potentially identifying a group akin to what Cook et al. (2014) referred to as 'intrinsic questers'. This further investigation could be a valuable avenue for research aimed at refining the Intrinsic and Quest constructs and seeing the impact of this type of religious orientation on EWB.

As discussed earlier in this chapter, it is possible that this study includes a group that scores high on Orthodoxy and low to moderate on Fundamentalism; this group could represent those who adhere to a Biblical literalism without the extremism represented by the Altemeyer and Hunsberger (2004) Religious Fundamentalism Scale. Various suggestions have been made in the literature regarding what this may represent, all in an endeavour to move away from a homogenous representation of Fundamentalism. These suggestions include Watson et al.'s (2015) Biblical Foundationalist Scale and Paloutzian's (2017) softer Fundamentalism, also referred to as "Gentle fundamentals" (p. 350). This suggestion of not only degrees of Fundamentalism but potentially types of Fundamentalism could be explored

using the data in this study, as well as implementing a study design that specifically sought to discriminate Biblical foundationalism or intratextual fundamentalism from Fundamentalism. It would be significant to note the impact of this 'softer Fundamentalism' on mediating variables such as Guilt and, consequently, its effects on EWB.

Using the current data, it would be valuable to explore the impact of the four Faith Frameworks on EWB while differentiating between the distinct Religious Affiliation Groupings, particularly emphasising the contrast between the SDA cohort and the Pentecostal/Charismatic and Other Denominations groupings. This recommendation is motivated by the observed differences between the SDA group and the other Religious Affiliation groupings, as discussed earlier in this chapter.

Other Avenues for Further Research Arising From This Study

As mentioned earlier in this chapter, in this study Quest-Existential Questioning (QuEq) behaved in unexpected ways; for example, while both Quest-Doubt (QuDt) and Quest-Change (QuCh) displayed a negative relationship with Fundamentalism, QuEq did not. Edwards et al. (2011) suggested that making a distinction between 'soft quest' and 'hard quest' where openness to change and value of doubt constituted 'soft quest' and existential questioning comprised 'hard quest', may further refine the Quest construct and avoid the psychometric issues associated with the items that related to existential questioning. The current research also seems to suggest that QuEq behaves in somewhat different ways to QuDt and QuCh (for example, QuEq associates positively with both Guilt and Shame while QuDt has a negative impact on Guilt and Shame and QuCh has no links with Guilt or Shame). Thus, it could be beneficial to use versions of the Quest Scale employed by Edwards et al. (2011), differentiate between 'soft' and 'hard' quest and determine the impact of each on EWB.

While much has been written about the relationship between religion and Guilt as outlined previously, specific associations between Fundamentalism, Fundamentalism without defensiveness or militancy (or 'Gentle Fundamentalism') and Guilt have not been investigated. Studies examining these relationships could aid in avoiding generalisations about religion in general and Fundamentalism in particular, as well as reducing the stigma attached to this way of being religious (see Hood et al., 2005).

There is also scope for follow up qualitative studies exploring the nuances of the relationships between the variables in this study. For example, how does the experience of doubt affect the emotional well-being of believers? What is the experience of those who rate higher on the Fundamentalism Scale in relationship to guilt? How are questioning and doubt similar and how are they different for the Christian believer?

While this study has offered valuable insights into the connection between different expressions of religious engagement and EWB, thus enriching the expanding knowledge base on the potential influence of religion on EWB and its underlying mechanisms, it has also raised pertinent questions. These questions warrant continued investigation, as indicated above.

This thesis will conclude with some recommendations that arise from the results of this study that pertain to those who are involved in a professional capacity offering mental health services to those who are religious or those who are influencers within Christian faith communities.

Practical Considerations Arising from this Study

As has been previously stated and as this study supports, religion is a multidimensional construct used to describe a wide variety of human experiences that can be

defined and categorised in a number of different ways. Oman's (2015) reminder of the danger of over-simplification of the "complex and dynamic phenomena (of R/S)" (p. 33) is relevant not just to researchers but also to those who deliver mental health services to the religious. A particular example that has been discussed in this thesis is Fundamentalism; Hood et al. (2005) highlight the tendency towards reductionism when relating to this particular way of being religious. This study has suggested Fundamentalism may be understood and practiced in particular ways. Those involved in offering psychotherapeutic services to those who identify as fundamentalists (or who worship with a fundamentalist faith group) would be well advised to seek to understand, without prejudice, how their client views the world and how they hold their faith.

This study also highlights the importance of the self-conscious emotions of Shame and Guilt as well as Resilience, in mediating the effects of one's religion on EWB. It would be consistent with the results of this study for those that have influence in religious communities, whether in a lay or clerical capacity, to seek to bolster Resilience and lesson Guilt and Shame. This has implications for homiletics, hermeneutics, ecclesiology and pastoral care. While the use of the four Faith Frameworks in this study has served to highlight the error of the of-quoted generalisation that religion leads to Guilt and Shame, the impression that society has is that being religious increases Guilt. Faith communities would do well to avoid reinforcing that belief, especially as Guilt and Shame may have the potential to undo beneficial effects of religion on EWB as indicated in this study. However, as delineated in Chapter Two of this thesis, guilt is not necessarily detrimental to mental well-being and should not be treated as a singular construct. Another pertinent aspect in this discussion is the influence of theology in discerning which emotions are beneficial, considering perspectives beyond the psychological realm. The question to be considered is

whether psychology has the monopoly on the helpfulness or otherwise of guilt as it could be argued (from a theological perspective) that guilt is a necessary emotion that leads to repentance, contrition, forgiveness and behavioural change.

While the influence of religion in some countries is decreasing, Hood et al. (2018) suggests that this may not be happening worldwide and that there is some research to suggest that the influence of religion is on the increase. If this is indeed the case and religion is here to stay, then it would be beneficial for the practice of religion to enhance psychological well-being. The research described in this thesis seeks to make a contribution towards that end.

Conclusion of this Thesis

The overarching concern of this study has been the question, *Is Christian faith good for you?* The results of this study provide a qualified yes. Intrinsic religion describes the committed, devout, internalised faith that becomes the overarching principle on which life for the believer is based. This study shows that higher levels of this type of faith lead to better psychological health on a number of measures. The reason that this statement must be qualified is that other measures of religious faith used in this study do not necessarily produce the same effects. This study found that not all faith or religion is equal and that distinguishing between various ways of relating to, and practising faith, has implications for psychological well-being. This study has also found that most of the effects of religion on Emotional Well-Being occur via Mediating Variables, the three most significant ones being Resilience, Guilt and Shame.

This current research has made a contribution to knowledge in the psychology of religion by adding to what is known about the relationship between religion and psychological well-being, finding further evidence for the validity of the continued use of

measures of religious orientation and suggesting that labels such as Fundamentalism need further clarification in order to be helpful. This study has also found evidence for how religion exerts its influence on psychological health and thus suggests that religion that increases Resilience and lowers Guilt and Shame would be beneficial to psychological health. This knowledge will be of benefit not only to other researchers, but all who subscribe to a religious faith or work in religious contexts.

Appendix

Appendix 1

Human Research Ethics Committee
research.ethics@avondale.edu.au | +61 4980 2121

Avondale UNIVERSITY COLLEGE

28 September 2020

Paul Bogacs
Avondale College of Higher Education
582 Freemans Drive
COORANBONG NSW 2265

Dear Paul

ETH.2020.010

The Avondale Human Research Ethics Committee considered the following submitted proposal: **Faith and Its Consequences- A Structural Equation Modelling Approach to the Study of Faith and Emotional Well-being**

I am pleased to inform you that the conditions for approval have been met, and the committee has agreed the proposal satisfies the requirements for ethically acceptable research as per the National Statement on Ethical Conduct in Human Research. As such, the application has been approved.

Approval includes the following documents as attached:

- ETH.2020.010 Application Form
- ETH.2020.010 Attachment 4
- ETH.2020.010 Attachment 5-1

I confirm that the Avondale Human Research Ethics Committee is constituted according to the *National Statement on Ethical Conduct in Human Research 2007* and operates in compliance with applicable regulatory requirements.

Attached to this letter is an Outcome of Consideration of Protocol form for your records.

Yours sincerely

[redacted]

Dr Brad Watson
Chair, Avondale Human Research Ethics Committee

Appendix 2

14 May 2021

Dear Participant,

As part of my PhD study, I am conducting research in the area of faith, as part of my desire to expand the knowledge base in the Psychology of Religion here in Australia. I would like to invite you to be a participant in this research. The criteria for the selection of participants is as follows:

- Must currently be an Australian resident
- Be over 18 years of age
- Have some connection to Christian faith

If you are willing, I would be delighted to have you participate in this research. This involves filling out a 150 item survey to which you respond by selecting one of a number of options such as 'Strongly Agree, Strongly disagree' etc. I expect that it will take between 30-40 mins to fill out this survey.

Before you commence this survey, there are some things you should be aware of:

- There is no direct benefit, monetary or otherwise for you in completing my survey.
- You can choose to not complete the survey and your responses will not be saved or used in any way in my research. Participation in this survey is completely voluntary.
- Once you compete the survey and submit your answers, I may not be able to withdraw your data. However, upon completion of the survey should you wish to withdraw your answers, I will do so if possible.
- Your responses are confidential and neither I nor any of my supervisors or research assistants will be able to identify any of the survey responses. As there are no short answer questions, you will not be typing or writing any responses to questions in this survey. Your name or contact details are not included anywhere on the survey.
- Data will be stored digitally on a dedicated, password protected hard drive and deleted after five years.
- I nor anyone associated with me in this research will be able to track whether or not you have completed this survey.
- You will never receive further correspondence about this survey.
- The data obtained from this survey will be used in writing my thesis for the PhD that I am completing with Avondale University College.
- Data from this survey may also be used in publications in relevant journals.

Appendix 3

Welcome to a Psychology of Religion Survey

Thank you for participating in this survey. Your feedback is important.

* 1. I am completing this survey voluntarily and understand that I can choose not to complete the survey at any time. If I choose to do this, any answers I have given will not be used.

I understand that there is no direct personal benefit to me by completing this survey, but that I will be contributing to the body of knowledge in the Psychology of Religion.

I am at least 18 years of age and I am currently an Australian resident.

I understand that the information I provide will not in any way or through any means be linked to my name, email address or any other identifying information.

I consent willingly to participate in this survey and agree to the above statements

- ◯ Yes
- ◯ No

Tell us a little about yourself and how you see religion.

* 2. Age Category

- [ ] 18-24
- [ ] 25-34
- [ ] 35-44
- [ ] 45-54
- [ ] 55-64
- [ ] 65-74
- [ ] 75-84
- [ ] 85+

* 3. Gender

- [ ] Male
- [ ] Female
- [ ] Prefer not to say
- [ ] Other

* 4. Religious affiliation

- [ ] Anglican
- [ ] Baptist
- [ ] Church of Christ
- [ ] Christadelphian
- [ ] Greek Orthodox
- [ ] Pentecostal/Charismatic
- [ ] Presbyterian
- [ ] Roman Catholic
- [ ] Salvation Army
- [ ] Seventh-Day Adventist
- [ ] Uniting Church
- [ ] None
- [ ] Prefer not to say
- [ ] Other (please specify)

* 5. Postcode of the location where have you spent the majority of your life.

Tell us a little about yourself and how you see religion.

* 2. Age Category

- [ ] 18-24
- [ ] 25-34
- [ ] 35-44
- [ ] 45-54
- [ ] 55-64
- [ ] 65-74
- [ ] 75-84
- [ ] 85+

* 3. Gender

- [ ] Male
- [ ] Female
- [ ] Prefer not to say
- [ ] Other

* 4. Religious affiliation

- [ ] Anglican
- [ ] Baptist
- [ ] Church of Christ
- [ ] Christadelphian
- [ ] Greek Orthodox
- [ ] Pentecostal/Charismatic
- [ ] Presbyterian
- [ ] Roman Catholic
- [ ] Salvation Army
- [ ] Seventh-Day Adventist
- [ ] Uniting Church
- [ ] None
- [ ] Prefer not to say
- [ ] Other (please specify)

* 5. Postcode of the location where have you spent the majority of your life.

* 6. Religion is very important to me.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 7. Jesus Christ was the divine Son of God.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 8. The Bible may be an important book of moral teachings, but it was no more inspired by God than were many other such books in human history.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 9. The concept of God is an old superstition that is no longer needed to explain things in the modern era.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 10. Through the life, death and resurrection of Jesus, God provided a way for the forgiveness of people's sins.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 11. Despite what many people believe, there is no such thing as a God who is aware of our actions.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 12. Jesus was crucified, and was buried but on the third day He arose from the dead.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

In this section, we are interested to learn a little more about the practice of your religion.

* 13. I was not very interested in religion until I began to ask questions about the meaning and purpose of life.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 14. I have been driven to ask religious questions out of a growing awareness of the tensions in my world and in my relation to my world.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 15. My life experiences have led me to rethink my religious convictions.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 16. God wasn't very important for me until I began to ask questions about the meaning of life.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 17. It might be said that I value my religious doubts and uncertainties.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 18. For me, doubting is an important part of what it means to be religious.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 19. Questions are far more central to my religious experience than are answers.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 20. As I grow and change, I expect my religion also to grow and change.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 21. I am constantly questioning my religious beliefs.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 22. There are many religious issues on which my views are still changing.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 23. I find religious doubts upsetting.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 24. I do not expect my religious convictions to change in the next few years.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 25. I enjoy reading about my religion.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 26. If you are a churchgoer, please answer the following question. Otherwise, answer with N/A and go to the next question:
I go to church because it helps me to make friends.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree	N/A
○	○	○	○	○	○	

* 27. It doesn't matter much what I believe so long as I am good.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 28. It is important for me to spend time in private thought and prayer.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 29. I have often had a strong sense of God's presence.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 30. I pray mainly to gain relief and protection.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 31. I try hard to live all my life according to my religious beliefs.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 32. What religion offers me most is comfort in times of trouble and sorrow.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 33. Prayer is for peace and happiness.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 34. My whole approach to life is based on my religion.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 35. If you are a churchgoer, please answer the following question. Otherwise, answer with N/A and go to the next question:
I go to church mainly because I enjoy seeing people I know there.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree	N/A
○	○	○	○	○	○	

* 36. If you are a churchgoer, please answer the following question. Otherwise, answer with N/A and go to the next question:
I go to church mostly to spend time with my friends.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree	N/A
○	○	○	○	○	○	

* 37. Although I am religious, I don't let it affect my daily life

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 38. Although I believe in my religion, many other things are more important in life.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 39. No single book of religious teachings contains all the intrinsic, fundamental truths about life.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 40. It is more important to be a good person than to believe in God and the right religion.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 41. Scriptures may contain general truths, but they should NOT be considered completely, literally true from beginning to end.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 42. 'Satan' is just the name people give to their own bad impulses.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 43. There really is no such thing as a diabolical 'Prince of Darkness' who tempts us.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 44. Whenever science and sacred Scripture conflict, *science* is probably right.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 45. God has given humanity a complete, unfailing guide to happiness and salvation, which must be totally followed.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 46. The basic cause of evil in this world is Satan, who is still constantly and ferociously fighting against God.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 47. There is a particular set of religious teachings in this world that are so true, you can't go any "deeper" because they are the basic, bedrock message that God has given humanity.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 48. When you get right down to it, there are basically only two kinds of people in the world: the Righteous, who will be rewarded by God; and the rest, who will not.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 49. To lead the best, most meaningful life, one must belong to the one, fundamentally true religion.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 50. The fundamentals of God's religion should never be tampered with, or compromised with other's beliefs.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 51. All of the religions in the world have flaws and wrong teachings. There is no perfectly true, right religion.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 52. What the texts and stories of my religion tell me is absolutely true and must not be changed.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 53. When people want to know how the world came to be, they need to hear a creation story.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 54. When I have to make a decision, I take care that my plans are acceptable by my religious teachings.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 55. The stories and teachings of my religion reveal the unchangeable truth about God or the Divine.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 56. The teachings of my religion offer answers to any question in my life, if I am ready to listen.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 57. When I make a decision, I look at all sides of the issue and come up with the best decision possible.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 58. Although every person deserves respect and fairness, arguments need to be voiced rationally.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 59. We should resolve differences in how people appear to each other through fair and just discussion.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 60. Regardless of how people appear to each other, we are all human.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 61. It is important to understand others through a sympathetic understanding of their culture and religion.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 62. We can learn from each other what ultimate truth each religion contains.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 63. We need to look beyond the denominational and religious differences to find the ultimate reality.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 64. When I make a decision, I am open to contradicting proposals from diverse sources and philosophical standpoints.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 65. Religious stories and representations from any religion unite me with the ultimate universe.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 66. The truth I see in other world views leads me to re-examine my current views.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

In this section, we ask questions about how you do life.

* 67. I can always manage to solve difficult problems if I try hard enough.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 68. If somebody opposes me I can find means and ways to get what I want.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 69. It is easy for me to stick to my aims and accomplish my goals.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 70. I am confident that I could deal efficiently with unexpected events.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 71. Thanks to my resourcefulness, I know how to handle unforeseen situations.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 72. I can solve most problems if I invest the necessary effort.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 73. I can remain calm when facing difficulties because I can rely on my coping abilities.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 74. When I am confronted with a problem, I can usually find several solutions.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 75. If I am in trouble, I can usually think of a solution.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 76. I can usually handle whatever comes my way.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 77. I can think of many ways to get out of a tricky situation.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 78. I energetically pursue my goals.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 79. I feel tired most of the time.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 80. There are lots of ways around any problem.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 81. I can think of many ways to get the things in life that are most important to me.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 82. I am easily defeated in an argument.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 83. I worry about my health.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 84. Even when others get discouraged, I know I can find a way to solve the problem.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 85. My past experiences have prepared me well for my future.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 86. I have been pretty successful in life.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 87. I usually find myself worrying about something.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 88. I meet the goals that I set for myself.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 89. I have made a lot of mistakes in my life.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 90. If I could do certain things over again, a great burden would be lifted from my shoulders.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 91. There is something in my past that I deeply regret.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 92. Frequently I just hate myself for something I have done.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 93. My parents were very strict with me.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 94. I often feel 'not right' with myself because of something I have done.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 95. If I could live my life over again, there are a lot of things I would do differently.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 96. Guilt and remorse have been a part of my life for as long as I can recall.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 97. Sometimes, when I think about certain things I have done, I almost get sick.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 98. I do not believe I have made a lot of mistakes in my life.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 99. I have never felt great remorse or guilt.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 100. I often have a strong sense of regret.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 101. I worry a lot about things I have done in the past.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 102. There are few things in my life that I regret having done.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 103. I sometimes have trouble eating because of things I have done in the past.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 104. Sometimes I can't stop myself from thinking about things I have done which I consider to be wrong.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 105. I never have trouble sleeping.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 106. Guilt is not a particular problem for me.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 107. There is nothing in my past which I deeply regret.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 108. If I had to begin my life over again, I would change very little if anything.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 109. I am able to adapt when changes occur.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 110. I can deal with whatever comes my way.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 111. I try to see the humorous side of things when I am faced with problems

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 112. Having to cope with stress can make me stronger.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 113. I tend to bounce back after illness, injury, or other hardships.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 114. I believe I can achieve my goals, even if there are obstacles.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 115. Under pressure, I stay focused and think clearly.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 116. I am not easily discouraged by failure.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 117. I think of myself as a strong person when dealing with life's challenges and difficulties.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 118. I am able to handle unpleasant or painful feelings, like sadness, fear or anger.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 119. When I experience feelings of shame, I usually feel awful or terrible inside.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 120. When I experience feelings of shame, I feel quite angry and unsure of myself.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 121. When I experience feelings of shame, I often feel worse about myself.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 122. When I have feelings of shame, I feel extremely inferior to others.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 123. When I experience feelings of shame, I continuously dwell on my failures.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 124. When I experience feelings of shame, I feel intensely like a failure.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

* 125. When I have feelings of shame, I experience strong feelings of personal inadequacy.

I strongly disagree	I moderately disagree	I slightly disagree	I slightly agree	I moderately agree	I strongly agree
○	○	○	○	○	○

Think back over the last week and answer the following questions:

* 126. I was aware of dryness of my mouth.

Never	Sometimes	Often	Almost always
○	○	○	○

* 127. I found it hard to wind down.

Never	Sometimes	Often	Almost Always
○	○	○	○

* 128. I couldn't seem to experience any positive feeling at all.

Never	Sometimes	Often	Almost always
○	○	○	○

* 129. I experienced breathing difficulty- e.g., excessively rapid breathing, breathlessness in the absence of physical exertion.

Never	Sometimes	Often	Almost always
○	○	○	○

* 130. I found it difficult to work up the initiative to do things.

Never	Sometimes	Often	Almost always
○	○	○	○

* 131. I tended to over-react to situations.

Never	Sometimes	Often	Almost always
○	○	○	○

Think back over the last week and answer the following questions:

* 132. I experienced trembling- for e.g. in the hands.

Never	Sometimes	Often	Almost always
◯	◯	◯	◯

* 133. I felt that I was using a lot of nervous energy.

Never	Sometimes	Often	Almost always
◯	◯	◯	◯

* 134. I was worried about situations in which I might panic and make a fool of myself.

Never	Sometimes	Often	Almost always
◯	◯	◯	◯

* 135. I felt I had nothing to look forward to.

Never	Sometimes	Often	Almost always
◯	◯	◯	◯

* 136. I found myself getting agitated.

Never	Sometimes	Often	Almost always
◯	◯	◯	◯

* 137. I found it difficult to relax.

Never	Sometimes	Often	Almost always
○	○	○	○

* 138. I felt down-hearted and blue.

Never	Sometimes	Often	Almost always
○	○	○	○

* 139. I was intolerant of anything that kept me from getting on with what I was doing.

Never	Sometimes	Often	Almost always
○	○	○	○

* 140. I felt I was close to panic.

Never	Sometimes	Often	Almost always
○	○	○	○

* 141. I was unable to become enthusiastic about anything.

Never	Sometimes	Often	Almost always
○	○	○	○

* 142. I felt I wasn't worth much as a person.

Never	Sometimes	Often	Almost always
○	○	○	○

* 143. I felt that I was rather touchy.

Never	Sometimes	Often	Almost always
○	○	○	○

* 144. I was aware of the action of my heart in the absence of physical exertion - for e.g., sense of heart rate increase, heart missing a beat.

Never	Sometimes	Often	Almost always
○	○	○	○

* 145. I felt scared without any good reason.

Never	Sometimes	Often	Almost always
○	○	○	○

* 146. I felt that life was meaningless.

Never	Sometimes	Often	Almost always
○	○	○	○

These questions are about how you feel and how things have been with you during the last 4 weeks. For each question, please give the answer that comes closest to the way you have been feeling.

* 147. Did you feel full of energy?

None of the time	A little of the time	Some of the time	A good bit of the time	Most of the time	All of the time
◯	◯	◯	◯	◯	◯

* 148. Did you feel tired?

None of the time	A little of the time	Some of the time	A good bit of the time	Most of the time	All of the time
◯	◯	◯	◯	◯	◯

* 149. Have you been a very nervous person?

None of the time	A little of the time	Some of the time	A good bit of the time	Most of the time	All of the time
◯	◯	◯	◯	◯	◯

* 150. Have you felt so down in the dumps that nothing could cheer you up?

None of the time	A little of the time	Some of the time	A good bit of the time	Most of the time	All of the time
◯	◯	◯	◯	◯	◯

* 151. Have you felt peaceful and calm?

None of the time	A little of the time	Some of the time	A good bit of the time	Most of the time	All of the time
◯	◯	◯	◯	◯	◯

* 152. Did you have a lot of energy?

None of the time	A little of the time	Some of the time	A good bit of the time	Most of the time	All of the time
◯	◯	◯	◯	◯	◯

* 153. Have you felt downhearted and blue?

None of the time	A little of the time	Some of the time	A good bit of the time	Most of the time	All of the time
◯	◯	◯	◯	◯	◯

* 154. Did you feel worn out?

None of the time	A little of the time	Some of the time	A good bit of the time	Most of the time	All of the time
◯	◯	◯	◯	◯	◯

* 155. Have you been a happy person?

None of the time	A little of the time	Some of the time	A good bit of the time	Most of the time	All of the time
◯	◯	◯	◯	◯	◯

You will be pleased to know that you are now done! Thank you for taking the time to fill out this survey!

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