THE VALIDITY AND RELIABILITY STUDY OF THE
TURKISH VERSION OF THE SPIRITUALITY SCALE

GONCA BEDEL
106627008

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The Validity and Reliability Study of the
Turkish Version of the Spirituality Scale

Maneviyat Ölçeği'nin Türkçe
Geçerlik ve Güvenilirlik Çalışması

Gonca Bedel

106627008

Doç. Dr. Hanna Nita Scherler : ....

Dr. Ayten Zara Page   : ....

Dr. İrem Anlı   : ....

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ABSTRACT

The primary purpose of this study was to adapt a US-based spirituality scale, the Spirituality Scale (SS), into Turkish. The SS was originally developed to contain 38 items with four underlying dimensions. After factor analysis, the number of items dropped to 23 and number of dimensions dropped to three. Research questions addressed the following: reliability and validity of the Turkish version of the 23-item form of the SS, factorial structure of the data when scores for the originally generated 38 items were analyzed, and relationships between various background variables and the total score of the items measuring spirituality in the 38-item form (named as supposed spirituality). 713 adult participants filled the Turkish version of the SS and the Background Information Form. The Turkish version of the 23-item form of the SS was found to be neither reliable nor valid. The lack of reliability stemmed from the low internal consistency figures of the sub-dimensions. The fact that the factorial structure of the SS was not confirmed in the Turkish sample accounts for the lack of validity. However, exploratory factor analysis revealed four sub-dimensions, supporting those originally conceptualized by the author. The four dimensions were found for both the 23- and 38-item forms. Results revealed that supposed spirituality was associated with several background variables such as gender, occupation, work status, experience of a significant positive life event, and engagement in sports, meditative practices and psychotherapy. The findings are discussed, along with the limitations of the study and implications for future research.

ÖZET

Bu çalışmanın temel amacı, Amerika'da geliştirilmiş bir ölçek olan Maneviyat Ölçeği'ni (MA) Türkçe'ye uyarlamaktı. MA, ilk geliştirildiğinde, 38 maddeden ve bu maddelerin içinde yer aldığı dört boyuttan oluşmuştu. Faktör analizi sonrası, madde sayısı 23'e, boyut sayısı üçe düştü ve ölçek son şeklini böyle aldı. Mevcut çalışmada araştırma konuları şunlar olarak belirlendi: 23 maddelik formun Türkçe geçerlik ve güvenilirliği, 38 maddelik formun faktör analizi sonunda Türk örneklemi üzerinden oluşturacağı yapı ve çeşitli kişisel değişkenlerin 38 maddelik forma göre hesaplanan maneviyat puanıyla (varsayılan maneviyat) arasındaki ilişki. 713 katılımcı MA'yı ve Kişisel Bilgi Formu'nu doldurdu. Sonuçlar, 23 maddelik formun, geçerli ve güvenilir olmadığına işaret etti. Güvenilirliğin olmaması, alt-boyutların düşük iç tutarlılık değerlerinden kaynaklandı. Geçerliğin olmamasıysa, öngörülen faktör yapısının Türk örnekleminde doğrulanmamasıyla ilgiliydi. Ancak, araştırmacı faktör analizi uygulandığında, yazarın başta ortaya koyduğu dört boyutun ortaya çıktığı görüldü. Bu dört boyut, hem 23 hem de 38 maddelik formlarda kendini gösterdi. Bulgular, varsayılan maneviyatın; cinsiyet, meslek, çalışma durumu, olumlu yaşam deneyimine sahip olma, spor yapma, meditasyon yapma ve psikoterapi alma gibi çeşitli kişisel değişkenlerle ilişkili olduğuna işaret etti. Bulgular, çalışmanın kısıtları ve sonraki çalışmalar için önerilerle birlikte tartışıldı.

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We can easily forgive a child who is afraid of the dark;

the real tragedy of life is when men are afraid of the light.

PLATO

INTRODUCTION

Psychology studies human variables and generates theories based on this study. The aim is to arrive at general explanations regarding human thought and behavior, which can then be used in practice in various subfields of the discipline. However, "that the human experience is bound by time and context is a reality of life" (Imamoğlu, E. O., 1989, p. 138). Hence, theories about individual functioning make sense only when considered in relation to cultural givens (Saraswathi, 2003). They need to be tested in different cultural settings, for such theories to have cross-cultural relevance (Smith, Bond & Kağıtçıbaşı, 2006).

Cross-cultural studies point out diversities across cultures. However, existence of cultural differences does not imply the absence of psychological universals (Kim, 1990). Paradoxically, without understanding the many ways humans differ in, human universals cannot be reached (Saraswathi, 2003). Indeed, "the enterprise of culture comparative research collapses if the assumption of psychic unity of human kind is neglected" (Kağıtçıbaşı & Poortinga, 2000, as cited in Saraswathi, 2003, p. 24).

Psychology as a discipline is rooted in the Western tradition. One consequence of this is that it is generally the case that application of psychological knowledge is practiced in the West and then imported to other parts of the world (Berry et al., 1992; Nasser, 2005). This "copy and paste" approach fails to account for culture-specific parameters and one feels obliged

to put more emphasis on cross-cultural comparisons.

The present study aims to contribute to the body of knowledge in the cross-cultural arena. The primary focus of this study was to adapt a scale that measures spirituality into Turkish. Additional analyses were carried out to see if the construct of spirituality was understood in a different way by Turkish people, and to gain a deeper insight into the topic. The choice of spirituality as the topic is justified on several grounds. First of all, there is an increased recognition of the importance of spirituality in the field and also among lay persons. Equally important is the fact that spirituality is demonstrated to be associated with many health variables including those that pertain to mental health. Most important of all, there is no available measure of spirituality in Turkish. The scale chosen for this purpose was the Spirituality Scale (SS) developed by Delaney (2003), as its conceptual framework fit what the researcher had in mind after an extensive literature search.

1. WHAT IS SPIRITUALITY?

Spirituality is a familiar word for many people all over the globe. It evokes numerous meanings, ideas and emotions in people. Almost everyone has his/her own understanding as to what it implies and what aspects of life it contains. For many it has a natural link with religion and religiosity. What connotations the word brings forth reflects one's own personal history and the nature of his/her contact with his/her spirituality.

The word spiritual comes from the Latin root *spiritus,* which means "breath" – the breath of life (Delgada, 2005). As the name suggests, spirituality

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is a core aspect of existence that touches upon a vital sphere of life. It is a life-giving force for the person (Aponte, 1999; Chiu et al., 2004; Fontana, 2003; Marcus, 2003; Miller & Thoresen, 2003; Sperry & Shafranske, 2005), enabling him/her to see and enjoy things and energizing him/her deal with life challenges (Grof, 2000; Howard, 2002; Kidwai & Haider, 2007).

When it comes to define spirituality, the first step is to state that it is different from religion in various aspects, given the fact that the two concepts have been frequently confused with one another (Edwards & Gilbert, 2007; Kale, 2004; Langlands, Mitchell & Gordon, 2007; Lemmer, 2005; McGrathe, 2003; Smith, 2004). Many people perceive spirituality as synonymous to religion, and use the words interchangeably (Delgada, 2005; Ganje-Fling & McCarthy, 1996; Paulson, 2005; Sessanna, Finnell & Jezewski, 2007; Shafranske & Sperry, 2005; Smith, 2004). This is not surprising as some dictionary definitions of spirituality also have a religious reference (Webster Dictionary). This conceptualization is reflected in the scholarly work, as well. One can see an abundance of operationalizations of spirituality as embedded into religion in the literature (Brome et al., 2000; Delgada, 2005; Post, Puchalski, & Larson, 2000). While there *may* be a spiritual component in a given religion, it is also observed that "spirituality, for some, has become simply the politically correct word for religion" (Helminiak, 2005, p. 80) regardless of the presence of such a dimension in the religion of interest. As the following sections will clarify, spirituality need not have a religious connotation.

With the increase in interest as to the topic of spirituality and its role in various domains of life, there appears to be a growing recognition of the distinction between religion and spirituality in our time (Cox, 2005b; Ervin-Cox., Hoffman & Grimes, 2005; Fallot, 2001; Kim & Seidlitz, 2002; Lemmer, 2005; Lips-Wiersma & Mills, 2002; Mitroff & Denton, 1999; Shafranske & Sperry, 2005; Zinnbauer et al., 1997). The increased interest and the subsequent shift in perspective hold true for both lay persons and for academic circles. It has been noticed that in order to "have a meaningful dialogue on the construct of spirituality, the relationship between spirituality and religion needs to be teased out" (Kale, 2004, p. 93).

1.1.   Relationship between Religion and Spirituality

The word religion comes from the Latin root *religare*, which means "to bind together" (Faiver & O'Brier, 2004). Religion binds together people through a belief system with rules and rituals that surround it (Delgada, 2005; George, Ellison & Larson, 2000; Fowler & Hill, 2004; Gilbert, 2007; Hayes & Cowie, 2005; Kale, 2004; McGrathe, 2003; Saucier & Skrzypinska, 2006; Swinton, 2007). It is a formalized and institutionalized manifestation of faith (Coyle, 2008; Emmons, 1999b; Fallot, 2001; Franz & Wong 2005; Hartz, 2005; Kale, 2004; Lemmer, 2005; Marcus, 2003; Walker, Gorsuch & Tan, 2004). Embedded in its structure is acceptance of an authority that acts as a mediator between the believer and the higher power the religion in question assumes to exist (Grof, 2000; Hayes & Cowie, 2005), and a particular worldview that serves to communicate to the community of followers that the world is

meaningful, predictable and manageable (George, Ellison & Larson, 2000; Gilbert, 2007; Fontana, 2003). The religious authority aims to teach morality to the community of followers, and expect them to obey the rules (Hartz, 2005). Spirituality, which is a said to be a more personalized domain, may or may not be a part of a religious framework (Anderson, 1999; Galanter, 2005; Hart, 2002; Lemmer, 2005; Walsh, 1999b).

Spirituality is viewed to be more personal and subjective as opposed to religion that is more social and traditional (Anderson, 1999; Chiu et al., 2004; Delaney, 2007; Emmons, 1999b; Galanter, 2005; Grof, 2000; Hart, 2002; Hartz, 2005; Hill & Pargament, 2003; James & Wells, 2003; Kale, 2004; Knox et al., 2005; Langlands, Mitchell & Gordon, 2007; Lemmer, 2005; Miller & Thoresen, 1999; Mitroff & Denton, 1999; Rennick, 2005; Saucier & Skrzypinska, 2006; Schreurs, 2002; Shafranske & Sperry, 2005; Slife, Hope & Nebeker, 1999; Smith, 2004; Swinton, 2007; Thompson, 2007; VanKatwyk, 2003; Walker, Gorsuch & Tan, 2004; Walsh, 1999b; Zinnbauer et al., 1997; Zinnbauer, Pargament & Scott, 1999). The top-down approach of religion undermines formalism and imposes rules on the followers, whereas spirituality comes from within (Cox, 2005b; Zohar & Marshall, 2001), beyond the limits of any formal structure.

While religion enters the life of a person when he/she chooses to belong to a particular religious system, spirituality is thought to be always out there, right at the core of the person. "Spirituality is not a dogmatic denominational code that we adapt; it is a state of being" (Boone, 2005, p. 89). Every person is spiritual

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independent of his/her religious orientation, and regardless of him/her being aware of it (Hart, 2002). "Religion can be taught and followed, yet spirituality is to be experienced from within" (Basset & Basset, 2007, p. 261). Spirituality is an inherent and dynamic human quality, a dimension in every one of us that is being shaped and reshaped throughout life (Chiu et al., 2004; Corbett, 2007; Delgada, 2005; Faiver & O'Brier, 2004; Grof, 2000Hayes & Cowie, 2005; Helminiak, 2005; Howard, 2002; Krishnakumar & Neck, 2002; Malony, 2005; Miller, 1999; Nickholls, 2007; Piedmont, 1999; Sperry, 2001; Sperry & Shafranske, 2005; Swinton, 2007; Zohar & Marshall, 2001). Burkhardt & Nagai-Jacobson (2002) call it the "inherent aspect of our beingness" (Burkhardt & Nagai-Jacobson, 2002, as cited in Delgada, 2005). All people fall onto some point in the spirituality spectrum at any moment (Aponte, 1999; Miller & Thoresen, 1999).

It has been argued that, though conceptually distinct, religion and spirituality are not mutually exclusive constructs (Cox, 2005b; Kahle & Robbins, 2004; Knox et al., 2005; Miller & Thoresen, 2003; Stifoss-Hanssen, 1999), and that there is considerable overlap between the two (D'Souza & Rodrigo, 2004; Fernando, 2007; Gilbert, 2007; Hill & Hood, 1999; Kim & Seidlitz, 2002; Smith, 2004; Stifoss-Hanssen, 1999). Religions often do carry spiritual aspects. Most claim to provide a social vehicle for the expression of spirituality, and undermine its importance (Corbett, 2007; Faiver & O'Brier, 2004; Fontana, 2003; Hill & Pargament, 2003; Howard, 2002; Kale, 2004; Kahle & Robbins, 2004; Knox et al., 2005; Langlands, Mitchell & Gordon,

2007; Sessanna, Finnell & Jezewski, 2007; Smith, 2004; Swinton, 2007).

It is known that most religious people call themselves spiritual, however, religiousness does not necessarily include being spiritual (Cox, 2005b). Spirituality *may* be expressed and experienced within the boundaries of a religious involvement (Anderson, 1999; Miller & Thoresen, 1999; Sessanna, Finnell & Jezewski, 2007), but that is only one of the options. There are people who call themselves spiritual without being involved in a religious community (Brown et al., 2006; Corbett, 2007; Helminiak, 2005; Howard, 2002; Langlands, Miller & Thoresen, 1999; Mitchell & Gordon, 2007; Saucier & Skrzypinska, 2006). Moreover, religion may sometimes hinder spiritual experience and expression (Miller & Thoresen, 2003).

Scholars note that in many religions there appears to be a distinction between mystical and more orthodox schools of thought (Saucier & Skrzypinska, 2006). Mystical school of thought is represented by Sufism in Islam, by Kabala in Judaism, and by Zen in Buddhism, to give a few examples. Mystical schools of thought are viewed to be the more spiritual ones among religious orientations. It is important to see that despite various differences between world religions on a number of dimensions, their spiritual traditions resemble one another to a considerable extent, suggesting further evidence as to the universality of spirituality as a human quality stemming from a human need (Schreurs, 2002).

Search for the sacred is where spirituality and religion is thought to intersect (Hill & Hood, 1999; Hill & Pargament, 2003; Kim & Seidlitz, 2002). Although

it is true that the word sacred refers to a higher power in the eyes of many

people, it is not limited to the reference to a divine quality (Hartz, 2005; Hill &

Hood, 1999; Pargament et al., 2005; Pargament & Saunders, 2007; Corbett &

Stein, 2005). For instance, nature can be viewed to be sacred for many

(Zinnbauer et al., 1997). God is what religious people view as the most sacred.

Experience of the sacred is personal and purely phenomenological (Corbett,

2007), pertaining to a highly affective domain (Hill & Hood, 1999). That's why

people are generally very sensitive about spiritual and/or religious issues. What

differentiates the spirituality and religion is that spirituality is more concerned

with the process of the search for the sacred, and religion is involved more with

the content and the form of the search (Hill & Hood, 1999). Putting it

differently, religion is God-centered whereas spirituality is experience-centered

(Shafranske & Sperry, 2005).

Many scholars argue that, despite having overlapping domains, spirituality

is a broad concept that goes beyond religious boundaries (Brown et al., 2006;

Crossley & Salter, 2005; Delgada, 2005; Fowler & Hill, 2004; Ganje-Fling &

McCarthy, 1996; Kahle & Robbins, 2004; Lemmer, 2005; Musgrave, 2005;

Stifoss-Hanssen, 1999; Walsh, 1999b; Zinnbauer et al., 1997). It has been

suggested that one can be in touch with spirituality without believing in religion

(James & Wells, 2003; Lemmer, 2005; Stifoss-Hanssen, 1999; Swinton, 2007).

Some even claim that spirituality cannot have a place in religion, with its

emphasis of rules and form (Burkhardt, 1989, as cited in Knox et al., 2005;

Corbett). In this view, spirituality begins where religious issues stops (Steere,

1997). Boundaries of religion may hinder experiencing and/or expression of spirituality that lacks such boundaries (Miller & Thoresen, 1999). It has been argued that "while religion is about answers, spirituality is about questions (Kale, 2004, p. 93).

There are also others who argue for the opposite, i.e. that religion is the broader concept and that spirituality is only one aspect of it (Emmons, 1999b; Fontana, 2003; Franz & Wong 2005; Helminiak, 2005; Zinnbauer, Pargament & Scott, 1999; Rennick, 2005; Schreurs, 2002). Religion, in this view, is about the spiritual realm, and various other aspects of it, such as rituals, serve to have access to the spiritual realm. Accordingly, they say, making a distinction between spirituality and religion is artificial and irrelevant, and that "spirituality is always experienced within a communal setting linked to religion and culture" (Fernando, 2007, p. 62). Religion, they argue, provides the context for spiritual expression (Musgrave, 2005; Rennick, 2005; Schreurs, 2002). The individual nature of spirituality complements communal nature of religion, making them the two facets of the same experience (Rennick, 2005).

1.2.   Defining Spirituality

There is no consensus as to exactly what constitutes spirituality in the literature (Brome et al., 2000; Chin, 2006; Chiu et al., 2004; Delgada, 2005; D'Souza & Rodrigo, 2004; Fernando, 2007; Ganje-Fling & McCarthy, 1996; Kale, 2004; Lemmer, 2005; Marcus, 2003; Post, Puchalski, & Larson, 2000; Sessanna, Finnell & Jezewski, 2007; Shafranske & Sperry, 2005; Smith, 2004; Sperry, 2008; Tischler, Biberman & McKeage, 2002). The concept is very

broad, vague, and hard to formulate (Boone, 2005; Crossley & Salter, 2005; Hartz, 2005; Nicholls, 2007; Schreurs, 2002), making it open to mis-understandings and misinterpretations (Sperry & Shafranske, 2005). It contains diverse yet interrelated dimensions (Emmons, 1999b; Ganje-Fling & McCarthy, 1996; Levitt, 2005; Miller, 1999; Pargament et al., 2005). Many scholars from various disciplines (e.g. psychology, medicine, theology, nursing and management) have paid attention to spirituality as a topic of interest, and it appears that there are as many definitions of the concept as persons defining it (Boone, 2005; Zinnbauer et al., 1997). What one calls spiritual may be thought to be totally anti-spiritual by another (Mack, 1994). This is understandable as the construct has a very subjective nature (Cunningham, 2005; Galanter, 2005; Krishnakumar & Neck, 2002; Marcus, 2003; Singhal & Chatterjee, 2006; Sessanna, Finnell & Jezewski, 2007; Smith, 2004; Steere, 1997). Each definition is a function of the definer's "epistemological and ontological assumptions" (Franz & Wong 2005, p. 247), resulting with different dimensions being the focus in each one of the definitions. However, even though there is an inflation of definitions, certain common themes emerge from the whole body of literature. Four of the common themes seem to capture the depth of the construct and are addressed below.

1.2.1. Meaning and Purpose

Pargament (1997) gives a simple definition of spirituality as the personal "search for the sacred". Implicit in his definition is the idea that such a search lies at the core of existence (Howard, 2002), and constitute the highest purpose

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in life. Pargament's definition touches upon the existential dimension, which appears to be the mostly cited dimension of the construct in the literature (Anderson, 1999; Chiu et al., 2004; Corbett, 2007; Coyle, 2008; Cunningham, 2005; Delgada, 2005; D'Souza & Rodrigo, 2004; Edey, 2005; Emmons, 1999a; Emmons, 1999b; Ervin-Cox, Hoffman & Grimes, 2005; Fallot, 2001; Fowler & Hill, 2004; Ganje-Fling & McCarthy, 1996; Golsworthy & Coyle, 2001; Hartz, 2005; Hayes & Cowie, 2005; Kale, 2004; Lemmer, 2005; Levitt, 2005; Marcus, 2003; McCarroll, O'Connor & Meakes, 2005; McGrathe, 2003; Musgrave, 2005; Post, Puchalski, & Larson, 2000; Powell, 2007; Singhal & Chatterjee, 2006; Smith, 2004; Stifoss-Hanssen, 1999; Thompsen, 2007; Thoresen, 1999; Vance, 2001; Walsh, 1999b; Yick, 2008). At the heart of it lie issues that pertain to giving meaning to existence and finding for oneself a purpose for living.

One needs explanations in order to come up with questions about meaning and purpose – about pain and pleasure, about life and death, and about injustice (Aponte, 1999). Search for the sacred serves the need to find such explanations. In this respect, spirituality is said to contain a personal quest for meaning in our ever-changing world that is full of uncertainties and ambiguities. Giving meaning brings along with itself a sense of control and predictability (George, Ellison & Larson, 2000; James & Wells, 2003), as well as hope to our existence (Boyd-Franklin & Lockwood, 1999; Chiu et al., 2004; Ganje-Fling & McCarthy, 1996; Matheis, Tulsky & Matheis, 2006; McCarroll, O'Connor & Meakes, 2005).

1.2.2. Relatedness

Quantum physics showed that every one thing in the world is linked to every other through an unseen order (Zohar & Marshall, 2001). In line with this, relatedness is identified as another central element in many definitions of spirituality (Anderson, 1999; Basset & Basset, 2007; Boone, 2005; Chiu et al., 2004; Coyle, 2008; Delgada, 2005; D'Souza & Rodrigo, 2004; Edey, 2005; Emmons, 1999a; Emmons, 1999b; Fernando, 2007; Ganje-Fling & McCarthy, 1996; Gilbert, 2007; Golsworthy & Coyle, 2001; Howard, 2002; Kale, 2004; Knox et al., 2005; Korac-Kakabadse, Kouzmin & Kakabadse, 2002; Lemmer, 2005; Levitt, 2005; McCarroll, O'Connor & Meakes, 2005; Mitroff and Denton, 1999; McGrathe, 2003; Musgrave, 2005; Post, Puchalski, & Larson, 2000; Singhal & Chatterjee, 2006; VanKatwyk, 2003; Walsh, 1999b; Yick, 2008). Relatedness, in this context, encompasses both intra- and inter-relatedness. Intra-relatedness implies connection to one's inner self, whereas inter-relatedness refers to connection to others, nature and the whole universe (Chiu et al., 2004; Delgada, 2005; Gilbert, 2007; Howard, 2002). Search for the sacred has relational aspects, as well, since the search aims to relate to the sacred.

It is worth mentioning that different conceptualizations undermine different aspects of relatedness. Some undermine relationship with nature (Burkhardt & Nagai-Jacobson, 2002, as cited in Delgada; Hunglemann et al., 1996, as cited in Delgada, 2005; Levitt, 2005; Post, Puchalski, & Larson, 2000; Reich, 2000, as cited in Kale, 2004), whereas some others stress connection to self and self-

discovery more than others, (Kale, 2004; Lemmer, 2005; McGrathe, 2003; Mitroff & Denton, 1999, as cited in Kale, 2004; Singhal & Chatterjee, 2006).

Relational aspect of spirituality has been associated with the need to give and receive love (Lemmer, 2005), to live in harmony with others (Chiu et al., 2004; Walsh, 1999b), to have a sense of belonging (Ganje-Fling & McCarthy, 1996), to have a sense of wholeness (Chiu et al., 2004; Delgada, 2005, Fallot, 2001; Gilbert, 2007, Marcus, 2003; Powell, 2007), and to feel a higher sense of awareness (Basset & Basset, 2007; Korac-Kakabadse, Kouzmin & Kakabadse, 2002).

1.2.3. Transcendence

Transcendence is yet another common dimension found in most definitions of spirituality in the literature (Anderson, 1999; Boone, 2005; Chiu, 2000; Chiu et al., 2004; Coyle, 2008; Cunningham, 2005; Delgada, 2005; Emmons, 1999a; Emmons, 1999b; Ervin-Cox, Hoffman & Grimes, 2005; Fowler & Hill, 2004; Gilbert, 2007; Hartz, 2005; Helminiak, 2005; Lemmer, 2005; Marcus, 2003; McCarroll, O'Connor & Meakes, 2005; Musgrave, 2005; Shafranske & Sperry; Singhal & Chatterjee, 2006; Slife, Hope & Nebeker, 1999; Thoresen, 1999; Zohar & Marshall, 2001). It is about expanding boundaries, and involves awareness that there is a larger reality beyond our ordinary perception of the world. It is what takes us beyond the present moment and our present selves. It implies "getting beyond the imminent and paying attention to the immanent" (Cox, 2005b, p. 40). Experience of transcendence allows a person to achieve broadened perspectives and extract meaning from what he/she lives through

(Lemmer, 2005). It is also where a sense of unity comes from (Piedmont & Leach, 2002).

Transcendence can be experienced through seemingly religious activities such as prayer and worship, hence, carry a religious connotation; yet there are many other instances, without reference to a divine quality, in which it can be felt (Hartz, 2005; Leijssen, 2008; Swinton, 2007; Zohar & Marshall, 2001). Values such as love, compassion and beauty all have transcendent qualities (Corbett, 2007). Being able to see life from a larger context enables the person exert better judgment. Consequently, the person gets to be less distracted by problems that come by (Kim & Seidlitz, 2002).

1.2.4. Belief in Higher Power

One other spiritual dimension frequently counted pertains to the sense of a higher power (Boyd-Franklin & Lockwood, 1999; Bromer, 2000; Corbett, 2007; Cunningham, 2005; Delgada, 2005; D'Souza & Rodrigo, 2004; Fallot, 2001; Fernando, 2007; Ganje-Fling & McCarthy, 1996; Hayes & Cowie, 2005; Kale, 2004; Knox et al., 2005; Lemmer, 2005; McCarroll, O'Connor & Meakes, 2005; Mitroff & Denton, 1999; Post, Puchalski, & Larson, 2000; Shafranske & Sperry, 2005; Steere, 1997; Thoresen, 1999). In most of the conceptualizations higher power refers to God (Bromer, 2000; Camp, 1996; Hayes & Cowie, 2005; Fernando, 2007; Kale 2004; Powell, 2007; Steere, 1997), but there are also those in which it implies some other form of universal intelligence (Chiu, 2000; Kale, 2004; Marcus, 2003; McCormick 1994; Mitroff and Denton, 1999; Shafranske & Sperry, 2005; Sherwood, 1996; Thoresen,

1999). Such a belief serves as a source of reassurance and hope, which people need in order to cope with life struggles (Post, Puchalski, & Larson, 2000).

Belief in a higher power influences a variety of life parameters, orientation to life and relationship patterns being the most salient (Myers, 1988, as cited in Bromer, 2000). For many people this aspect of spirituality is embedded in the dimension of transcendence. Notably, belief in and search for a higher power "does not necessitate searching for a god", but may well imply "a capacity to find what is holy in life" (Gargiulo, 1997, p. 6).

1.3.   Differences in Focus

Different scholars have argued for different dimensions to be at the core of spirituality. Some focused more on the existential side of spiritual experience, whereas some others emphasized the sacred quality it entails. Some put these two together and approached the construct from relational means. It is worth noting that any one of the above mentioned properties has reflections in the remaining ones (Stifoss-Hanssen, 1999).

In most of the definitions and descriptions of the construct, spirituality is said to be a human tendency or quality. It appears that some scholars have gone further and suggested that it should be regarded as a form of intelligence (Emmons, 1999b; Paulson, 2005; Zohar & Marshall, 2001). In this sense it has been associated with the capacity to approach ourselves, our actions and our problems through a wider lens, and to solve our problems concerned with meaning and value (Zohar & Marshall, 2001). Spiritual intelligence (SQ), as they call it, is said to enhance problem solving ability through minimizing inner

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conflict, fostering goal attainment and opening the door to maximize human potential (Emmons, 1999b). It has been posited to be a prerequisite for effective functioning in other domains, playing with the boundaries rather than within them, thereby having precedence over IQ and EQ (Zohar & Marshall, 2001). This foundational aspect of spirituality is advocated by other scholars, too, though without naming it as a separate intelligence type (Sperry, 2001). Importantly, spiritual intelligence is said to have no relation with one's religious inclinations (Zohar & Marshall, 2001). A spiritually very intelligent person may have no religious beliefs. In a similar vein, a very religious person may have a very low SQ.

Spirituality has also been considered to be included in personality theory. As defined in terms of transcendent capacity, it is proposed to be the sixth factor in the to-be-updated five factor model of personality (Piedmont, 1999).

Importantly, constructs of spirituality and religion have different meanings in different cultures. Moreover, they will continue to evolve in time. It is likely that religion will come to be defined in narrower terms as opposed to today. The opposite is likely to hold for spirituality, meaning it will come to be perceived to be broader (Miller & Thoresen, 2003).

2. WHAT FUNCTION DOES SPIRITUALITY SERVE?

World has always been influenced by spiritual and/or religious issues, which have come to shape human thought and behavior throughout history (Emmons, 1999b; Fontana, 2003; Grof, 2000; Shafranske & Sperry, 2005). It seems what is highly personal is also universal (Grof, 2000; Howard, 2002;

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Mack, 1994).

As a very important aspect of being human, spirituality touches upon many spheres of life (Emmons, 1999a; Hart, 2002). It has proved to be effective in satisfying certain core needs people have (Diamond, 2005). For many people spiritual and/or religious issues give color to their lives (Pargament, 2002), and contributes to a general sense of well-being (Kale, 2004). People are inclined to give spiritual attributes to what they deeply value in their lives (Pargament et al., 2005).

Individuals' behaviors and functioning are reflective of what they perceive to be spiritual, as it provides a cognitive map for people to draw on and use in orienting themselves (James & Wells, 2003; Rennick, 2005; Saucier & Skrzypinska, 2006; Shafranske & Sperry; Yick, 2008). Spirituality also influences how and how long people attend to their internal events (James & Wells, 2003). Many people think spirituality is an important part of their lives, but find it hard to explain what it means (Leijssen, 2008). This reflects its experiential quality.

2.1. Revival of Interest

In today's contemporary world, an increased interest in and orientation towards religious and/or spiritual issues is readily observable among people (Emmons, 1999b; Gilbert, 2007; Miller & Thoresen, 2003; Rubin, 2004; Schreurs, 2002; Shafranske & Sperry; Sperry, 2001; Sperry, 2008; Thoresen, 1999; Walsh, 1999b). This is evident in the kind of books read and activities engaged (Rubin, 2004; Schreurs, 2002; Sperry & Shafranske, 2005). Many of

the best seller books are about spirituality, and people increasingly are interested in activities that carry spiritual markers like yoga and meditation. Increased media attention (Plante, 2007; Rubin, 2004) can be taken as an indicator of this trend, as well. This brings to mind that there must be a basic human need that this trend owes its existence to. There must be a reason why religion and spirituality have recaptured the attention of many, and why they have a profound influence in their lives. There must be a common base of the two. This need clearly has a function in the lives of the individual persons. People are in serious search for sincere relations with others (Lundskow, 2005), and needy of asking fundamental questions as to existence (Zohar & Marshall, 2001). Apart from lay persons, many scholars point to the fact that in the last couple of decades, religion and spirituality have began to draw attention from psychiatric and psychological circles (Boehnlein, 2006; Emmons, 1999b; Ervin-Cox, Hoffman & Grimes, 2005; Kale, 2004; Miller & Thoresen, 2003; Sperry, 2008).

Literature search points to several reasons for this increased interest. Among them the most influential factor appears to be the appreciation of the spiritual hunger that characterizes the modern world (Besecke, 2001; Corbett, 2007; Sue et al., 1999; Thoresen, 1999). Modernity, it has been argued, did produce material success for many, yet it failed to produce a meaningful life (Diamond, 2005; Lundskow, 2005; Zohar & Marshall, 2001). Increased material prosperity is not accompanied by increased perceived well-being (Gilbert, 2007; Hartz, 2005). It seems that there is a consensus among social

scientists that there is a *crisis of meaning* in our time and that modern society is said to be drawn into meaninglessness which emanates from the growth of rationality (Besecke, 2001).

World is too big a place that it is unwise to expect everything to follow a cause and effect pattern. Rational thinking must be supplemented by acknowledgement of emotions, intuitions and spirituality, all of which are life realities (Sue et al., 1999). Rationality is based on reason, which alone cannot fulfill people's spiritual needs (Lundskow, 2005). Consequently, today one can observe a tension between rationality and transcendent meanings that people desperately seek in an effort to give meaning to the givens of existence (Besecke, 2001). The result is that Western man is disorientated (Zohar & Marshall, 2001), and that he/she wends his way to personal religiosity and/or spirituality to find orientation (Besecke, 2001; Boehnlein, 2006). He/she is restless until he/she finds him/herself a "spiritual home" (MacKenna, 2007, p. 246). Spirituality gets activated through simply the experience of living and the sense of meaning one searches for. When other avenues fail to fulfill one's need for a satisfying life, spirituality gets onto the stage (Emmons, 1999b). Once attributed to religion, meaning making, interconnection, wholeness, and inner potential are now thought to be attributes of spirituality (Zinnbauer, Pargament & Scott, 1999).

2.2. Spirituality as Replacing Religion

There are various religions established in the world, which seem to serve as the spiritual home for a good number of people (MacKenna, 2007). The

metaphor home implies that people are in need, therefore in search, of something to belong to (Steere, 1997), and to make them feel safe. However, today it is observable that religion has lost its appeal for many people (Aanstoos, 2003; Coyle, 2008; Delaney, 2007; Rizzuto, 2005; Steere, 1997; Zohar & Marshall, 2001). It has come to have a negative connotation as it is easily matched with dogmatic thought, suggesting that it has lost its touch with its spiritual core (Grof, 2000; Sperry, 2001).

Many people do not feel that religion answers their questions (Rubin, 2004). On the contrary their questions may proliferate in response to religions' inadequate explanations (Hartz, 2005; Hayes & Cowie, 2005; James & Wells, 2003; Schreurs, 2002; VanKatwyk, 2003). Religion increasingly is perceived to lack substance, and more and more people move away from it due to feeling unable to establish a sound emotional connection with it (Corbett, 2007). Interestingly, many of those who call themselves spiritual have strong antireligious feelings (Spilka et al., 2003, as cited in Hartz, 2005; Zinnbauer et al., 1997). Perception that religion exploits spiritual needs without satisfying them is not uncommon (Grof, 2000).

Many people view religion to put pressure on the person, restricting his/her life in a myriad of ways. For them spirituality frees the person both from daily concerns and from religion's restrictions (Hill & Pargament, 2003; Shafranske & Sperry, 2005; Zinnbauer, Pargament & Scott, 1999). People appear to discredit religion when it fails to account for their psychology (Corbett, 2007). The word spirituality has come to be widely used to imply certain positive inner

qualities (Kurtz, 1999; Rubin, 2004), whereas religion has come to connate

negative aspects (Zinnbauer et al., 1997, Zinnbauer, Pargament & Scott, 1999).

Today one can easily observe that religion and spirituality are becoming

polarized constructs, which inevitable creates the risk that both can lose its

meaning through the process (Zinnbauer, Pargament & Scott, 1999).

We are living in a time in which major religions clash (Chin, 2006). It

appears that, while distancing from religion, people still have the need to

believe in something; but they no longer feel the need to belong to any

particular institutionalized system for that (Gilbert, 2007). They orient towards

a personal dimension, deserting the social arena for such expression

(Zinnbauer, Pargament & Scott, 1999). When religion has begun to be

eliminated, a spiritual vacuum has been formed, which human psyche is

incapable of tolerating (Corbett, 2007). Sperry (2003) argues that contemporary

person experiences a "spiritual homelessness" as a result of no longer feeling

satisfied through religious involvement. This view may not be problematic

when life runs smoothly for the person, but when it comes to stressful

experiences and difficulty to cope with givens of existence the picture changes

(Kallay, 2008). The problem is internal, and external solutions do not work

(Corbett, 2007). Hence, religion devoid of spiritual aspects is not a viable

option to handle this problem.

Schreurs (2002) views spirituality to be *in exile* (p. 56) in our time, as it is

no longer thought to be within the boundaries of religion. Contemporary

understandings of spirituality is "democratic" (Sperry, 2001, p. 3), being in

contrast to the authoritative nature of religion which used to be the channel to fulfill spiritual needs. It seems spirituality has "migrated from the religious to the secular" (Swinton, 2007, p. 299).

As the need to find answers to ultimate questions is not fulfilled through religious belief, a search for a new vehicle to satisfy this need comes to the surface (Aanstoos, 2003; Coyle, 2008; Delaney, 2007; Steere, 1997; Zohar & Marshall, 2001). This has resulted in a so called spiritual revolution in the contemporary society. It can be said that today "spirituality is in and religion is out" (Maloney, 2005, p. XV; Musgrave, 2005), with the former being perceived to be dynamic as opposed to the latter's being perceived to be static and dogmatic (Musgrave, 2005; Zinnbauer, Pargament & Scott, 1999). More and more people have come to call themselves spiritual without reference to a religious involvement (Powers, Cramer & Grubka, 2007; Stifoss-Hanssen, 1999).

Today one can talk about the increased presence and availability of many religious, philosophical and scientific traditions in modern life, all carrying spiritual components. As Roof (1999) points out modern world has created a spiritual market (Besecke, 2001). One can see a wide array of spiritual expression in today's world. Yoga, meditation, sports, arts, even science and politics may serve to fill this very basic need (Brown et al., 2006; Diamond, 2005; Mackenna, 2007), though many people who draw onto these domains prefer not to name it as spirituality (MacKenna, 2007). Sexuality is yet another channel (Perry & Rolland, 1999; Corbett, 2007). Even giving birth may take on

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spiritual meanings for some people (Walsh, 1999b).

Possibly due to its religious connotations, spirituality has been viewed to be negative by certain political ideologies. Those who have a left-orientation often have accused religion and its seemingly ally spirituality for being a medium for manipulation of masses. They have held the opinion that these constructs are in service of the established unjust social order, alienating people from their core aspects and from others. However, as time passes different voices have been heard even from these circles. Lundskow (2005) argues that Marxism harbors a spiritual component. His understanding of spirituality pertains to real relationships and is positioned to be an agent for change. He mentions Marx's own distinction between other-worldly religion and this-worldly religion, the former being the oppressive sort. The latter is, according to Lundskow, is spirituality as understood in today's terminology. Spirituality defined in this way validates existence and does not stand against people's interests, and hence, is welcomed in Marxist ideology. It is different from other-worldly religion that masks the suffering experienced in this world and legitimizes the ruling class' position. In this understanding spirituality is in service of the ideal of equality, self-actualization and personal progress, as well as the good of the society.

2.3. Character of Contemporary Life

Many people argue that fundamental crisis in our time appears to have a spiritual tone (Zohar & Marshall, 2001). Some even claim that today humans are paying the price for denying and rejecting spirituality for so long (Grof,

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2000). It appears that the inner emptiness contemporary person feels, and the despair and pain that follow may manifest themselves in various pathological behaviors (Tacey, 2005; Walsh, 1999b). Depression has come to an epidemic in the contemporary world, which implies that there is something lacking at the core for contemporary people (Aanstoos, 2003). People increasingly refer to antidepressants for cure, yet such drugs are incapable of fulfilling their spiritual hunger (Aanstoos, 2003). Suicide and substance use that are trendy in our time may in fact indicate cases of spiritual emergency (Grof, 2000) and be manifestations of longing for a higher meaning (Aanstoos, 2003; Tacey, 2005; Zohar & Marshall, 2001). Obesity that became an epidemic in the West also may be thought as reflecting spiritual longings. Many people continuously eat in an effort to fill their spiritual hunger (Tacey, 2005; Zohar & Marshall, 2001). Psychosomatic disorders have skyrocketed (Grof, 2000).

We are living in a time in which divorce rates increase day by day, couples refrain from having children and traditional families are no longer around (Rizzuto, 2005; Steere, 1997; Walsh, 1999b). People increasingly suffer from unstable economic conditions (Korac-Kakabadse, Kouzmin & Kakabadse, 2002; Perry & Rolland, 1999; Walsh, 1999b), and natural resources are being depleted in a rapid rate, disturbing the ecological balance (Grof, 2000). Principal means to resolve conflict has come to be violence in many parts of the globe (Grof, 2000). All these have implications in the relational domain and contribute to the spiritual hunger of the contemporary man.

Growing interest in the spiritual realm in both religious and nonreligious

populations (Schreurs, 2002) is a result of dissatisfaction with life in general (Lundskow, 2005). This dissatisfaction is largely attributable to the character of the social relations in modern times (Dawson, 1998, as cited in Lundskow, 2005). We are living in an era in which globalization reigns. Monetary issues are in the front, well visible as opposed to interpersonal connection. In the capitalistic system that dominates the globe, "although people still work and live in social relationships, they are relationships of inequality in which the many serve the interests of the few, in which people work according to the designs of others, and in which people lose a sense of meaning" (Ludskow, 2005, p. 234). Marginalization in the social and economic spheres is easily captured (Corbett, 2007).

The challenges that people face in today's world are more in number and complexity, making them harder to be handled (Kallay, 2008). Economic, technological and environmental changes take place at a rapid rate, and adapting to them requires new perspectives. Spirituality, with its multidimensional nature, offers people such perspectives. People need and draw on their spiritual resources in an effort to accept the challenges that one comes to face in life, and then to deal with them in a constructive manner (Emmons, 1999b).

Contemporary business life mandates many people to extend their working hours, which results in people reverting to means that enable them to better cope with the demand. These include more substance use and abuse and more food consumption (Edey, 2005). Both of these have implications that pertain to

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addiction. Contemporary person suffers from addiction in an effort to fulfill his/her spiritual hunger.

Connection to one's inner self appears to be vital in retaining a sense of wholeness (Corbett, 2007). However, important it may be, in today's world man has lost his/her connection with his/her inner self. Our education system teaches us to look outward rather than inward right from the start (Corbett, 2007; Zohar & Marshall, 2001). Business life carries the flag further with its emphasis on competition. Industrialization has offered a standardized life story for everyone, dictating what to do and what not to do, and thereby restricting the channels to be authentic (Paulson, 2005). We all run after becoming someone or something (Gilbert, 2007). We have come to mistake wants for needs (Zohar & Marshall, 2001). In doing this we increasingly have lost touch with the very core of ourselves. Hence, our inner need to touch that core has deepened. Not surprisingly, many people increasingly voice that they are trying to *find* themselves (Zohar & Marshall, 2001). What this inherently implies is that they are detached from their core, their innermost quality. Spiritual hunger that pervades the globe largely stems from this detachment.

In our contemporary world even the concept of God has undergone a major change for many people. God is no longer imagined to be an "out-there" entity, but rather something within the person (D'Souza & Rodrigo, 2004; Hart, 2002; Sperry & Shafranske, 2005). It has been argued by many people that the concept of god is a man-made invention. Perhaps true, perhaps not. Yet, even if it were true, such an invention lends itself to the spiritual dimension inherent in

humans (Grayling, 2002, as cited in Gilbert, 2007). Humans are certainly spiritual animals chasing after spiritual meanings in life (Armstrong, 1999, as cited in Gilbert, 2007).

Another important point as to why spiritual and/or religious inclinations are on the rise is linked to the identity crisis of the contemporary person. As sociologist Bauman (2004) points out identity is the issue of our age (Gilbert, 2007). Religion and nationhood have long been the two primary sources of identity for many people in the world. With globalization and the accompanying decline in national values, religion came to be the single source of identity for many people (Gilbert, 2007; Kale, 2004; Lips-Wiersma & Mills, 2002). People stick to religion to feel as a part of collective reality and to feel a sense of belonging to a group (Emmons, 1999b). However, our time also has witnessed a decline in traditional religions, leaving people with feelings of loneliness and confusion as to where to base their sense of identity (Walsh, 1999b). Today identity must be construed by the individual person through relying on inner resources as opposed to basing it on external sources, making it a profoundly spiritual task (Lips-Wiersma & Mills, 2002; Rizzuto, 2005). However, this does not invalidate the fact that identity is socially constructed.

Hartz (2005) argues that one reason for the increased interest into spiritual issues is in part linked to the aging of the baby boomers and the ultimate questions they come to face as they age. Baby boomers refer to those persons who were born during the period following the World War II. They get the name baby boomers for there was indeed a boom in birth rates in the postwar

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period. The group in general is said to reject and then redefine traditional values, and to expect the world to improve as time passes. They are known for viewing themselves as a special generation, demonstrating free-spiritedness and an interest in social causes. They clearly demonstrate spiritual longings.

2.4. Human Need for Meaning

Humans have an innate tendency for meaning, which creates discomfort when not satisfied (Corbett, 2007; Gilbert, 2007; Kallay, 2008; Sperry, 2001; Thompson, 2007; Zohar & Marshall, 2001). People do need that their existence matters. Many of the problems people encounter in their lives carry an experiential dimension. It is very common to come up with profound questions as to one's place and purpose in life when struggling through problems (Emmons, 1999a; Gilbert, 2007). As one comes to face his/her limitations and hit the wall of contingency, yearning for an explanation comes (Pargament, Murray-Swank & Tarakeshwar, 2005). Focus on meaning lends itself to the realization of one's limitations and the ultimate end that waits for each person. In this sense, sense of meaning is closely linked to the sense of loss. Anticipation of loss, consciously or unconsciously, activates spiritual longings in people (Thompson, 2007). Spirituality provides them with answers to questions for which no other source can do (Powell, 2007), thereby offering people the ultimate meaning they long for.

People feel the need to position their finite life within a broader context, and fall into despair when they lack such a perspective (Emmons, 1999a; Emmons, 1999b). Greater spirituality provides the person with a feeling of increased

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personal awareness, which in turn results in feelings of increased inner strength, and easier acceptance of the givens of existence (Delgada, 2005). Meaning making enables the person to unify thought and feeling, as well as self and others (Sperry, 2001). It has reflections on personal goals of daily living (Emmons, 1999b). It becomes more important as people go through traumatic experiences in life. Giving meaning brings along with itself a sense of control and predictability (George, Ellison & Larson, 2000; James & Wells, 2003), as well as hope to our existence (Boyd-Franklin & Lockwood, 1999; Chiu et al., 2004; Ganje-Fling & McCarthy, 1996; Matheis, Tulsky & Matheis, 2006; McCarroll, O'Connor & Meakes, 2005). Through providing meaning and purpose, spirituality connects present with the past and the future (Ludskow, 2005), hence, gives coherence to life experiences. All these contribute to the inner peace all humans strive for.

People invest in various channels to extract meaning. Common sources of meaning include career, material possessions, family, friends and various organizations (Galanter, 2005; Hartz, 2005; Howard, 2002). Some people drive meaning from science. Science is a safe channel for them as it brings a sense of predictability (Paulson, 2005). Yet scientific tone of the last century appears to have failed to provide answers to all of the questions man has come up with (Basset & Basset, 2007; Gilbert, 2007). Religion, too, provides people with explanations as to how the world was created, how life has started, what kind of an end wait for people and the like (Boehnlein, 2006; Ervin-Cox, Hoffman & Grimes, 2005; Fontana, 2003; George, Ellison & Larson, 2003; James & Wells,

2003). Religion, despite its aim to provide a meaningful context for living, has come to be inefficient in dealing with pain and suffering for many people (Corbett, 2007; Gilbert, 2007; Rubin, 2004). Spirituality reappeared to serve the need to interpret suffering within a context of deeper meaning, thereby allowing personal growth (Delgada, 2005; Diamond, 2005; Emmons, 1999b; Schreurs, 2002; Wright, 1999). Together with the inability of science to adequately answer man's ultimate questions, spirituality has become the star of the contemporary times in terms of providing a sense of meaning and purpose.

It is important to see that religious and spiritual revival in developed countries appears to be the consequence of this process of searching for meaning and orientation (Lundskow, 2005). Yet, unfortunately it also resulted in an increase in fundamentalist movements all over the globe, creating militants ready to fight against belief systems other than their own (Kale, 2004; Fontana, 2003; Plante, 2007). Fundamentalism may be interpreted as one response that rose against modernity with its mechanic and rationalistic outlook (Aanstoos, 2003; Corbett, 2007; Walsh, 1999b). Such politizations of religious beliefs has marked the new era, not just by means of destroying persons and cultures, but also by resulting in the emigration of the survivors of regional war trauma and violence to other countries. The latter consequence, in turn, has lead to the penetration of diverse cultural and religious traditions in Western societies (Boehnlein, 2006).

2.5. Human Need for Relatedness

Though profoundly personal and subjective, spirituality cannot be

experienced in a social vacuum, in isolation from others (Hill & Pargament, 2003; Singhal & Chatterjee, 2006; Zinnbauer, Pargament & Scott, 1999). On the contrary, being spiritual is in large part being relational, albeit in an authentic way.

At the core we all have a sense of community with others (Perry & Rolland, 1999; Schreurs, 2002). However, the capitalistic system that dominates the globe imposes feelings of competitiveness and aggressiveness on people, contributing to the building of a barrier within us to contact our true nature (Corbett, 2007). We have come to split ourselves from both others and the nature. More and more we have become "observers" in life and lost the taste of authentic experience (Schreurs, 2002, p. 63).

People long for something to connect to in an effort to save themselves from the terrors of finiteness (Hoffman, 2005; Piedmont, 1999; Piedmont and Leach, 2002; Saucier & Skrzypinska, 2006). There appears to be a call for a "spiritual response" (Pargament, Murray-Swank & Tarakeshwar, 2005). This call explains why despite the decline in religion, no decline in the belief in God is observed (Steere, 1997), and why books on spirituality are bestsellers in the contemporary world (Emmons, 1999b; Schreurs, 2002; Sperry & Shafranske, 2005; Thoresen, 1999). Spirituality gives us a sense of connectedness with others (Howard, 2002).

A very well known human conflict is the desire for both autonomy and intimacy. Spirituality bridges the two seemingly contradictory tendencies, allowing the person to become "an *I* while *connected* to others" (VanKatwyk,

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2003, p. 13). Relational aspect of spirituality is associated with the need to give and receive love (Lemmer, 2005), to live in harmony with others (Lemmer, 2005), to have a sense of belonging (Ganje-Fling & McCarthy, 1996; Hopward, 2002), to have a sense of wholeness (Chiu et al., 2004; Delgada, 2005, Fallot, 2001; Gilbert, 2007, Powell, 2007), and to feel a higher sense of self awareness (Basset & Basset, 2007; Korac-Kakabadse, Kouzmin & Kakabadse, 2002).

2.6. Human Need for a Stable and Reliable Refuge

Spirituality supports people as a source of inner strength, especially in times when other types of support are unavailable (Pargament, Murray-Swank & Tarakeshwar, 2005). There is considerable evidence in literature that point to the idea that spiritual coping is an effective and popular way to deal with life problems (Aponte, 1999; D'Souza & Rodrigo, 2004; Fallot, 2001; Mayers et al., 2007; Miller, 2003; Miller & Thoresen, 2003; Nickholls, 2007; Pargament, 1997; Pargament, Murray-Swank & Tarakeshwar, 2005; Pargament & Saunders, 2007; Post, Puchalski, & Larson, 2000; Richards, Rector & Tjeltveit, 1999; Walsh, 1999b). When faced with illness, one can easily see people turn to prayer, to the extent that getting medical help is a less preferred alternative (Conway, 1985–1986, as cited in Pargament, Murray-Swank & Tarakeshwar, 2005).

Spirituality helps to come into terms with human limitations, through which the person gives up chasing after personal control over certain life issues that appear uncontrollable (Cole & Pargament, 1999). Yet, paradoxically such a giving up through spiritual surrender results with enhanced control, hence,

making the person feel safer. As the person gets to realize what is humanly impossible, he also contacts what is humanly possible. In a related manner, spiritual surrender fosters harmony along with liberating the person from inner pressures (Rubin, 2004).

Schuster, Stein and Jaycox (2001) mention that many people in the US have turned to spiritual and/or religious channels to find solace after the September 11 terrorist attacks (Pargament, Murray-Swank & Tarakeshwar, 2005). This is because the event destroyed more than human lives and material property, but rather had been perceived to attack people's spiritual values (Cunningham, 2005). Deep spiritual questions such as how to heal the fragmentation that became so pervasive in the globe arose in the minds of many (Howard, 2002).

Ross (1990) argues that having clear religious orientations is the main factor that helps people when faced with stressful life events. In his view, both having a strong belief in a particular religion and declaring to be having no religion imply a choice that brings about a conceptual framework within which to view existence. This framework serves to attribute meaning to life and guide people in their decisions (James & wells, 2003). What Ross advocates about religion may also be thought of as suitable to spirituality.

2.7. Human Desire for Transcendence

The search for meaning often leads to a sense of transcendent other, through which the answers to the questions upon meaning and purpose in living can be found (Gilbert, 2007). The desire for transcendence is an innate human need, as well (Sperry, 2001; Zohar & Marshall, 2001), through which one can attribute

worth to living and therefore invest value in his/her actions (Zohar & Marshall, 2001). People feel safer when they hold the idea that there is more to the material world they see around (Galanter, 2005; Howard, 2002).

Spirituality often includes belief in a higher power, which can be read as one reflection of the need for transcendence. People feel safer when they feel they belong to a larger reality, which have divine characteristics for many (Shafranske & Sperry, 2005). Such a belief serves as a source of reassurance and hope, which people need in order to cope with life struggles (Post, Puchalski, & Larson, 2000). Belief in a higher power influences a variety of life parameters, orientation to life and relationship patterns being the most salient (Myers, 1988, as cited in Bromer, 2000).

Shafranske & Sperry (2005) argue that need for transcendence shows its first signs in early childhood, around age three, with questions of what and why. In adolescents, they say, it becomes a philosophical question for the person through which he/she struggles to construe personal meaning and identity. Then a time comes, in their view, "living without meaning becomes no different from living without food" (p. 41).

3. HOW IS SPIRITUALITY LINKED TO MENTAL HEALTH CARE

3.1. Spirituality as Part of Holistic Care

Holism is an important concept when talking about health care. It pertains to the notion that properties of things make sense only when they are considered in relation to others. "That is, parts get their meaning as parts from

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their arrangement together as a whole" (Slife, Hope & Nebeker, 1999, p. 66).

Implicit in its definition is the idea that a person is more than the sum of many

component parts they make his/her being. In this sense it differs from wholism,

which suggests that "persons are an aggregate of their subsystems or the whole

of their constituent parts" (Delgada, 2005, p. 157). In health care, it is vital to

view the client in a holistic manner, rather than as divergent pieces of

information (O'Connor & Meakes, 2005; Slife, Hope & Nebeker, 1999).

Health is a broad concept that includes multiple interrelated domains. When

talking about health, the object of attention is the whole human being. Being

human is a totality, yet, we people divide it into domains to be better able to

study and understand the human condition. Through doing this, a crucial task is

to stay loyal to the holistic perspective. To provide holistic care, the clinician

must put together all pieces of human functioning together. "Without

understanding their connections, spirituality will continue to remain an elusive,

confounding, abstract, and ambiguous concept in caring for people" (Sessanna,

Finnell & Jezewski, 2007, p. 259).

Today many health care professionals are familiar with the biopsychosocial

model (Katerndahl, 2008; Sperry, 2001), which communicates to the

practitioner that health related issues are a function of multiple dimensions. It is

argued that the model should be broadened to include the spiritual dimension,

as well (Hiatt, 1986, as cited in Delgada, 2005; Powell, 2007; Katerndahl,

2008), since spirituality is embedded into the totality of human experience in

some form or another (Faiver & O'Brier, 2004; Rennick, 2005; Simpson,

Newman & Fuqua, 2007). Being a core aspect of any one person, it is said to have a strong influence on health-related dynamics, attitudes and behaviors (Boone, 2005; Emmons, 1999a; Miller & Thoresen, 2003). Importantly, it influences what is manifested in other dimensions, as well as how such manifestations take place (Steere, 1997). All these make it a vital component of what is called holistic care (Langlands, Mitchell & Gordon, 2007; Levitt, 2005; Shafranske & Sperry), and automatically necessitate its integration into health care practices, mental health care being no exception (Ervin-Cox., Hoffman & Grimes, 2005).

Mental health field has stemmed from the roots of medicine, philosophy and religion (Delaney, 2007; Delgada, 2005; Neukrug, 2003, as cited in Faiver & O'Brier, 2004). With the scientific revolution, the field has tried to cut its previous ties from philosophy and religion in an effort to position itself as a hard core science (Boehnlein, 2006; Delaney, 2007; Fontana, 2003; Fernando, 2007; Pargament & Saunders, 2007; Plante, 2007; Rennick, 2005; Sperry, 2001). This reorientation has resulted in the exclusion of the spiritual domain from the mental health field, as spirituality is thought to be falling within the boundaries of religion by many professionals (Basset & Basset, 2007; Kurtz, 1999; Leijssen, 2008; Powell, 2007; Steere, 1997). Both of the topics have gone through devaluation by the scientific revolution (Grof, 2000). Together with the increased secularization of the Western society in the latter part of the last century, spirituality has become a topic to be, at best ignored, and at worst attacked, within the mental health field (Basset & Basset, 2007; Walsh, 1999a).

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People desire to be treated as a whole person, i.e. a person with an ill liver wants his other aspects to be taken into account in treatment (Miller & Thoresen, 1999). Many people do have strong spiritual values and concerns irrespective of how scientifically oriented mental health approaches view them. These values and concerns influence their perceptions and actions in a myriad of ways. For one thing, people view such values and concerns as effecting what they experience in a broad sense (Fernando, 2007). They base their life stories on these values (MacKenna, 2007; Pargament et al., 2005), and construe their identity accordingly (Bergin & Jensen, 1990; Emmons, 1999a; La Torre, 2002; VanKatwyk, 2003; Yick, 2008). Many people indeed feel deeply about their spirituality (Galanter, 2005; Richards, Rector & Tjeltveit, 1999; Schreurs, 2002), which appears to shape their direction in life (Emmons, 1999b; Thompson, 2007). Life satisfaction, self-esteem and a positive look into the future are all affected parameters (Emmons, 1999b; Matheis, Tulsky & Matheis, 2006; Starks & Hughey, 2003).

One other point worth considering is that spiritual dimension influences help-seeking behavior in both positive and negative ways (Miller & Thoresen, 1999), even though it has been neglected by trainers, practitioners and researchers in the field (Mayers et al., 2007). Many people refrain from getting health services if they sense that health care providers do not respect and/or take into account their spiritual side despite how needy they may be (Mayers et al., 2007; Plante, 2007; Post, Puchalsky & Larson, 2000; Schreurs, 2002). It is clear that spiritual dimension may be a strong source of motivation, as well as

an asset, when dealing with health problems, hence serves as a valuable resource for holistic care (Delgada, 2005; Gilbert, 2007). It should be noted that inclusion of spirituality in treatment communicates to the clients that a core area in their lives is being acknowledged and addressed (D'Souza & Rodrigo, 2004), and that "there is a spiritual dimension to human problems *and* solutions" (Pargament & Saunders, 2007, p. 904).

3.2. Research on Spirituality and Health Outcomes

It is ironical that even though the concept of spirituality is very old, its systematic study is being conducted only in the last couple of decades (Kale, 2004). Despite its centrality in the lives of many people, spirituality has been rarely the subject of attention or research (Gorsuch & Miller, 1999). It can be said that it is not studied in proportion to its place in the lives of people (Hill & Pargament, 2003).

Today more and more scholars, health care practitioners, policymakers and clients recognize the link between spirituality and health outcomes (Chiu et al., 2004). Various health care practitioners are beginning to be aware of the implications that clients' spirituality have on their lives (D'Souza & Rodrigo, 2004). Renewed interest in world populations towards spirituality has led many researchers to explore the topic from various angles. In the recent decades a considerable increase in the amount of research on spirituality can easily be observed. Scales have been devised and studies have been conducted to investigate the role of spiritual factors in health outcomes. However, there is lack of a consistent definition of the construct across studies, which makes it

hard to draw a coherent picture of the accumulated literature (Ervin-Cox.,

Hoffman & Grimes, 2005; Smith, 2004; Swinton, 2007). Many of the

definitions employed in research have incorporated religious attitudes and/or

behaviors, which may not have spiritual implications for every person. In many

of these attempts, spirituality and religion have been put side by side,

sometimes being used as synonymous and sometimes as different constructs.

"Along the way, conceptualizations of spirituality and religiousness have

evolved" (Pargament & Saunders, 2007, p. 904).

What have been done up until now were mostly the works of American

researchers (Nicholls, 2007; Swinton, 2007), who are inclined to view

spirituality as a part of religion and religiosity. US based research positions

spirituality within religion simply because US is a very religious country and

religion is an important construct in the lives of many US citizens (Bergin &

Jensen, 1990; Miller & Thoresen, 2003; Swinton, 2007). Another aspect of US

based studies is that they mainly have focused on functions of spirituality as

embedded in religious behaviors. This is compatible with the pragmatist

approach that fits the US culture.

Not all spirituality researchers approached the topic from a religious

outlook. The UK tradition views spirituality as an inner striving to attain a

higher value (Swinton, 2007). Meaning and purpose lie at the core of such a

perspective. There is place for religion, yet spirituality is not necessarily

positioned within a religious system. It is a human capacity and resides within

all people regardless of whether they belong to a religion or not. It is clear that

this conceptualization of spirituality is more suitable to the contemporary understanding of spirituality. However, UK based conceptualization of spirituality is not studied as intensively, hence is incapable of providing conclusive findings. Further study and clarification is needed.

Since the available research lacks conceptual clarity, it is wise to talk about the associations between religion and health that have come to surface. There is a good deal of evidence that suggests religion may lead to positive health outcomes in general and mental health outcomes in particular (O'Connor & Meakes, 2005; Swinton, 2007). Among the pointed benefits are longer life span (Ervin-Cox, Hoffman & Grimes, 2005), lower levels of anxiety and depression, higher self-esteem and a stronger sense of happiness (Thoresen, 1999). It has been suggested that religion exerts its positive influence through various channels. Its provision of social resources though the religious network (Ervin-Cox, Hoffman & Grimes, 2005), its regulation of lifestyles of its followers and its prohibition of certain health-related behaviors (e.g. alcohol usage, diet, sleep) (Ervin-Cox, Hoffman & Grimes, 2005; George, Ellison & Larson, 2000) are examples of such channels. Spirituality may be another important mediator. It has been argued that meaning may be the main avenue through which religion exerts its influence on health (Ervin-Cox, Hoffman & Grimes, 2005; James & Wells, 2003; Kallay, 2008).

Given the possible positive influence of various religious measures and mental health, some scholars wondered if therapy that included religious factors would prove to be more effective. Results from the small number of studies that

incorporated religious factors into cognitive behavioral therapy suggest that especially religious clients benefit from such treatment alternatives in terms of better social adjustment and decreased depression (D'Souza & Rodrigo, 2004; James & Wells, 2003; Propst et al., 1992). In one such study, D'Souza & Rodrigo (2004) tried what they call spiritually augmented cognitive behavior therapy on patients with depressive problems. This therapy modality utilizes CBT principles with more focus on the existential dimension, i.e. on meaning, purpose and connectedness. Within a total of sixteen sessions they observed better adherence to treatment, better recovery and lower relapse through the following one year.

Research reveals that there is indeed a positive relationship between spiritual and/or religious involvement and various health measures, both physically and psychologically (George, Ellison & Larson, 2000; Hayes & Cowie, 2005; Plante, 2007; Tarakeshwar, Stanton, and Pargament, 2003, as cited in Smith, 2004; Thoresen, 1999). People who incorporate those dimensions into their lives live longer, better cope with life challenges including terminal illness and death of significant others (Emmons, 1999b; George, Ellison & Larson, 2000; Kahle & Robbins, 2004; Kallay, 2008), have fewer hospitalizations (Pargament, Murray-Swank & Tarakeshwar, 2005), engage less in drug use and abuse (Kendler et al., 2003, as cited in Boehnlein, 2006; Thoresen, 1999), experience less depression and anxiety (Kahle & Robbins, 2004; Pargament, Murray-Swank & Tarakeshwar, 2005; Thoresen, 1999), and carry imprints of suicidal ideation to a lesser degree (George,

Ellison & Larson, 2000; Mueller, Plevak & Rummans, 2001, as cited in Faiver & O'Brier, 2004; Thoresen, 1999).

Spiritual coping, be it embedded in a religious framework or not, is said to correlate with better health outcomes, both physically and mentally (Pargament, Murray-Swank & Tarakeshwar, 2005). Collective conclusion of a number of studies suggests that spirituality generally positively influences mental health (James & Wells, 2003; Knox et al., 2005; Simpson, Newman & Fuqua, 2007). People high on spirituality tend to be happier as well as healthier (Boone, 2005; Tischler, Biberman & McKeage, 2002). Spirituality appears to lead to decrease conflicts in people's lives, promoting psychological well-being (Emmons, 1999b). Spirituality positively influences work satisfaction and productivity at work (Tischler, Biberman & McKeage, 2002), and is linked to adaptation capabilities and better self management (Boone, 2005; Musgrave, 2005; Tischler, Biberman & McKeage, 2002). It acts as a buffer against stress, and facilitates adjustment (Kim & Seidlitz, 2002). Mature spirituality gives the person emotional stability, as well (Simpson, Newman & Fuqua, 2007). Even marital satisfaction and the level of marital conflict are linked to spirituality of the partners (Sperry, 2001). As can be seen, an empirical base for the benefits of enhanced spirituality has begun to be formed.

Spirituality is a multifaceted construct. The researcher has the obligation to measure the impact of each of the identified factors on specific health outcomes clear from the confounding effects of the others. Various aspects may have complex interaction effects, whereby the influence of one may be counteracted

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or enhanced by the others (James & Wells, 2003). There may be various mediating factors in between, as well (Hill & Pargament, 2003). It should be noted that specific associations are more meaningful as opposed to a global one when the topic of interest is as broad as the spiritual dimension (James & Wells, 2003). Only then the significant aspects of spirituality that contribute to better health outcomes may be identified, and may be accounted as an area of possible improvement (George, Ellison & Larson, 2000).

Even though spirituality and health relations are widely studied, mental health variables have been less of interest for the majority of researchers (Swinton, 2007). Research on the possible influences of spiritual and religious issues on mental health and psychopathology has provided a ground to consider spirituality as a subject worth further exploring within the mental health field (Boehnlein, 2006). There is empirical evidence that religious/spiritual factors have an influence on health outcomes independent of other factors. "The results are by no means conclusive, but they certainly are suggestive" (Miller & Thoresen, 2003; Pargament, 2002, p. 241). This observation communicates to the health care practitioners the need to take people's religious and/or spiritual issues seriously (Post, Puchalski, & Larson, 2000).

Two points are worth considering when discussing research on the topic of spirituality. One is that studies up to date are cross-sectional, hence, correlational in nature (Boehnlein, 2006; Thoresen, 1999). Further scientific examination is needed in order to conclude for causality (Boehnlein, 2006; Faiver & O'Brier, 2004). The other is about the message that up to date

research communicates. Findings of the accumulated research should be understood with caution. They do not imply that people *must be* religious or spiritual, or that mental health care professionals *must direct* them to become religious or spiritual. Such an understanding would be "over interpretation and misapplication of the empirical findings" (Hartz, 2005, p. 41).

3.3. Spirituality and Trauma

Trauma research has contributed to the increased interest that spirituality captured from academic circles (Boehnlein, 2006). The link between traumatic experiences and the spiritual domain appears to be complex, involving many parameters. Positive correlation between posttraumatic growth and spirituality (Arnold et al., 2005; Fowler & Hill, 2004; Hartz, 2005; Smith, 2004; Thompson, 2007) points to the need to be open to explore spirituality both as a human dimension and as a fruitful coping tool.

Trauma may and in most cases do interrupt development in many layers: emotional, intellectual, sexual *and spiritual* (Barrett, 1999). Experience of trauma leads to feelings of loss of trust, loss of innocence and loss of peacefulness in everyday living. The general sense of belonging of the traumatized person is wounded, with assumptions about world and life all upside down (Penner, 2005). Consequently, trauma leads to feelings of homelessness, and those who go through it engage in a search for a home in which they can feel they belong. Accordingly, recovery from trauma frequently takes the form of a spiritual quest.

It has been argued that a rich spiritual understanding of life prior to the

traumatic event may account for the person's having a sense of well-being that stems from feeling more satisfied with life (Delgada, 2005), which in turn may act as a buffer when faced with the trauma (Ervin-Cox, Hoffman & Grimes, 2005; Miller & Thoresen, 2003). In this vein, spirituality may provide the person with stability and support in times of crises, helping him/her reorient his/her life given the new conditions, and thereby avoiding fragmentation and fostering coherence that is needed for the restoration of psychological health (Emmons, 1999b).

Traumatic experiences activate many processes within a person, many of which carry spiritual connotations (Thompson, 2007). Questions as to *why of living* proliferate in the first place (Barrett, 1999). The person's meaning map is usually upside down, resulting with feelings of confusion and insecurity. Trauma creates cognitive dissonance between objective reality and previously held assumptions about life, such as stability, security and predictability (Boehnlein, 2006; Emmons, 1999b; Pargament et al., 2005; Smith, 2004). Spirituality may be an important factor in dealing with this dissonance, as search for meaning deepens during and after a traumatic experience (Cunningham, 2005; Ganje-Fling & McCarthy, 1996; Gilbert, 2007; Hartz, 2005). People turn to their inner sources for answers (Fowler & Hill, 2004; Hartz, 2005; Powell, 2007; Smith, 2004; Yick, 2008).

It is known that suffering that comes with the trauma usually forces the survivor to change his/her perceptions of the world when he/she can no longer change the circumstances (Mack, 1994). In this context, spirituality can be a

guiding agent for the survivor (Boehnlein, 2006; Wright, 1999). It may also help in relieving survivor guilt after the trauma (Khouzam & Kissmeyer, 1997, as cited in Boehnlein, 2006). As trauma leads to a spiritual transformation (Gros, 2000; Thompson, 2007; Yick, 2008), the new spiritual understanding may be used as a tool to process the negative effects of the traumatic experience (Smith, 2004).

Interestingly, working intensively with trauma survivors appears to lead to spiritual growth in the mental health professionals (Arnold et al., 2005). This vicarious posttraumatic growth is closely linked to witnessing the clients' spiritual growth, and being stimulated by the spiritual themes the clients bring forth. Vicarious posttraumatic reactions also imply vicarious traumatization of the practitioners (Barrett, 1999).

Some scholars note that spirituality is not always a positive factor when dealing with trauma. It has been argued that spirituality may hinder the adaptation process after a traumatic experience if the trauma cannot be incorporated into the belief system of the survivor (Golsworthy & Coyle, 2001). Another line of caution is that trauma may result with the person's diverting from the spiritual domain because of the negative feelings it creates. The person may experience a collapse of faith and quit searching for meaning all together (Boehnlein, 2006; Thompson, 2007; Penner, 2005) because his/her spiritual understanding that have been active prior to the trauma may not provide answers to the newly arisen questions (James & Wells, 2003).

3.4. Spirituality as a Coping Tool

It is widely observed that people turn to religion following a negative life experience (George, Ellison & Larson, 2000; Miller & Thoresen, 2003; Pargament, Murray-Swank & Tarakeshwar, 2005). They seek comfort and psychological protection from what religion offers them. In a broad sense what they appear to be doing is religious coping, which may or may not involve spiritual elements (Boehnlein, 2006; Fallot, 2001; Marcus, 2003; Pargament, Murray-Swank & Tarakeshwar, 2005).

It is important to distinguish spiritual coping from the religious. Religious coping, which may or may not be rooted on spirituality, may not be positive at all instances, but spiritual coping is viewed to be always constructive (Pargament et al., 1998; Pargament, Murray-Swank & Tarakeshwar, 2005). An example of religious coping devoid of spiritual elements is the perception that a negative experience is the result of God's punishment on the person, making him/her feel sinful and guilty (Fallot, 2001; Pargament, Murray-Swank & Tarakeshwar, 2005).

Despite the frequently observed fact that negative life experiences make many sufferers turn to religion for various purposes such as to derive strength and to give meaning to their lives, there are a lot of others who do not seek refuge in religion in such instances. There appears to be a distinction between religious and spiritual responses to life adversities. Those who do not hold onto religious means may well be relying on their spiritual resources through focusing more on their inner strength and connections with significant-others

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(McGrathe, 2003). Through this they may form a new spiritual framework.

Spirituality, be it embedded in religion or not, may be a powerful coping tool for many people (D'Souza & Rodrigo, 2004; Fallot, 2001; Mayers et al., 2007; Miller, 2003; Miller & Thoresen, 2003; Nickholls, 2007; Pargament, 1997; Pargament, Murray-Swank & Tarakeshwar, 2005; Pargament & Saunders, 2007; Post, Puchalski, & Larson, 2000; Richards, Rector & Tjeltveit, 1999; Walsh, 1999b). This is understandable, as in times of severe stress, people divert to what they perceive to be significant in their lives, in an effort to find solace and gain control of the situation (Cole & Pargament, 1999).

Pargament (2002) argues that it is the inclusion of the sacred that makes spiritual coping a strong mechanism. What is thought to be sacred is believed to have the power to influence life affairs when the person is faced with human limitations, the most obvious of which is death. Spiritual coping is frequently observed to be effective in dealing with emotional distress that emanates from facing such human limitations (Boehnlein, 2006; James & Wells, 2003; Post, Puchalski, & Larson, 2000). Consequently, holding onto spiritual resources gets intensified especially in the midst of severe chronic illness or bereavement, in which suffering, fear of dying and feeling of being desperate dominate one's concerns (xx). Search for meaning and purpose in life deepens when faced with such a profound crisis (McGrathe, 2003; Musgrave, 2005). It makes sense to think that "when people turn their diseases into stories, they find healing (Wright, 1999, p. 66). Clinical studies conducted on many patients with severe, chronic, and terminal conditions suggest that spiritual dimension can be a

source of strength, making it easier for the patients to manage their distressful situation (Post, Puchalski, & Larson, 2000). Such traumatic experiences also frequently lead to spiritual growth (Decker, 1993, as cited in Smith, 2004). Research shows that people do refer to religion and/or spirituality in clearly secular settings, as well (Pargament, Murray-Swank & Tarakeshwar, 2005). Perhaps psychotherapy clients who demonstrate improvement through the course of therapy are relying on their spiritual resources, whether their therapists are aware of it or not.

3.5. Spirituality as a Client Variable

Spirituality is one of the many client variables. As true for all other client variables, it deserves respect and attention from the clinician (Ganje-Fling & McCarthy, 1996; Pargament, Murray-Swank & Tarakeshwar, 2005; Plante, 2007; Post, Puchalski, & Larson, 2000). Sound clinical judgment takes into account every domain of functioning in the person (Crossley & Salter, 2005; Pargament et al., 1998); hence a thorough assessment of psychopathology and well-being cannot be done without including the spiritual dimension (Fallot, 2001; Levitt, 2005). After all, the mental health practitioner can do his/her job only when he/she opens his/her ear to hear what the client brings into the session. It seems that many clinicians deny themselves valuable information about their clients simply because they never ask them (Hartz, 2005).

It is important to realize that exclusion of the spiritual domain from the study of the person does not make it disappear (Emmons, 1999b; Zohar & Marshall, 2001), but rather creates split-off existence (Corbett, 2007; Walsh,

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1999a), and doing this in mental health care practice implies splitting of central issues from the client's personal narrative (Schreurs, 2002).

In order to have a grasp of people's mental health problems, their spiritual dimension must first be respected and accepted, and then explored and understood (Maule et al., 2007; Walsh, 1999b). Many people are in need of someone to witness their life stories, which do contain spiritual elements (Wright, 1999). Inclusion of spirituality in treatment communicates to the clients that a core area in their lives is being acknowledged and addressed (D'Souza & Rodrigo, 2004). It is clearly unwise to view the person as divorced from his/her belief system, however he/she conceptualizes it (Faiver & O'Brier, 2004). Avoiding or otherwise disrespecting spiritual issues hurts the client while at the same time proves to be harmful for the therapeutic process (Schreurs, 2002). The therapeutic relationship takes its share from this negative perception (Boyd-Franklin & Lockwood, 1999), as a perceived neglect and/or disrespect to spiritual issues may lead to premature termination in treatment (Miller, 2003; Schreurs, 2002).

Spirituality can be studied from various angles, which leads to some scholars' arguing that what is included in the domain of spirituality can be explained using other phenomena (MacKenna, 2007; Pargament, Murray-Swank & Tarakeshwar, 2005). Spirituality does touch upon other domains such as the biological, psychological and social. However, this does not imply it has no value in and of itself. It represents an important dimension of human functioning, and needs to be understood not only in relationship to other

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dimensions but in its own right (Pargament, 2002). As Pargament (2002) puts it, explaining spirituality is quite different from explaining it away, and mental health professionals should be willing to explore the spiritual domain in the clients' lives, rather than trying to explain it through various other related means (Mack, 1994).

Giving credit to spirituality as a separate unit of study does not invalidate the need to consider it in interaction with other domains of functioning in the person. It is important to realize that spirituality is only one aspect of the person. Reducing other aspects into spirituality would be as misleading as reducing it to other human dimensions (Pargament, Murray-Swank & Tarakeshwar, 2005). Unfortunately, the concept of spirituality is very broad, leading to the perception that it encompasses almost all domains in mental health field. However, it should not be forgotten that "a term that means too much soon means nothing- and risks becoming everything" (Doherty, 1999, p. 180). As MacKenna (2007) points out either idealizing or dismissing spirituality leads to wrong clinical judgments.

Spirituality touches upon many spheres of living. It has a unique impact in physical and psychological development (Emmons, 1999b; Ganje-Fling & McCarthy, 1996; Miller, 1999; Randour, 1993, as cited in Faiver & O'Brier, 2004) and is a relevant factor in understanding the source and course of psychiatric disorders (Edwards & Gilbert, 2007; Lu, 2000, as cited in Boehnlein, 2006; Miller, 1999; Miller, 2003). It shapes one's personality and contributes to his/her well-being (Emmons, 1999b; Miller, 1999; Pargament,

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2002). It influences one's view about self, others, and the relationships one engages in (Brome et al., 2000; Chiu et al., 2004; Emmons, 1999a; Hayes & Cowie, 2005; James & Wells, 2003; Knox et al., 2005; Post, Puchalski, & Larson, 2000), and hence one's identity (Bergin & Jensen, 1990; Emmons, 1999a; La Torre, 2002; VanKatwyk, 2003; Yick, 2008). It manifests itself in personal narratives (George, Ellison & Larson, 2000; MacKenna, 2007; Pargament et al., 2005), which reflect one's organization of experience in a selective and subjective manner; along with the interpretations he/she makes (VanKatwyk, 2003). It influences how a person interprets what he/she lives through, coloring his/her reactions to stress (Hartz, 2005; Walsh, 1999b). It impacts how one views his/her jobs, goals and mistakes (Emmons, 1999b).

The mental health practitioner benefits from investigating how much clients invest in the domain of spirituality, with reasons behind, and what function spirituality serves in their lives (Faiver & O'Brier, 2004; Schreurs, 2002; Simpson, Newman & Fuqua, 2007; Sperry, 2001; Walsh, 1999a). It provides the practitioner with a wider perspective, enabling to see the client as part of a more encompassing reality (Rubin, 1997). As a dynamic human quality (Emmons, 1999b; Mack 1999; Musgrave, 2005), changes and shifts in the spiritual domain may provide the practitioner with valuable information as to the source of problems the client goes through (Faiver & O'Brier, 2004; Helminiak, 2005). Spiritual aspects show up in dream symbolism, enabling the clinician to grasp deeper dynamics of the person (Galanter, 2005). Apart from other necessities, mental health practitioners must be able to differentiate

between healthy spiritual expression and psychopathology (Sperry, 2001).

Without touching onto the spiritual domain this cannot be accomplished

(Boehnlein, 2006). Neglecting the spiritual dimension results in an

impoverished view of the person in question (Rubin, 1997).

Mental health practitioners must be involved with the utilities the spiritual

dimension adds to the treatment process in a problem solving manner. The

various meanings and functions of spirituality within the psyche of the person

must be given attention to, rather than its "epistemological status as reflecting

the truth" (Carone & Barone, 2001, as cited in Mayers et al., 2007). Spiritual

realities are of no importance, but rather their manifestations in people's lives

matter (Emmons, 1999b; Fontana, 2003; Rennick, 2005). Rejecting or affirming

the existence of what one calls spiritual is beyond the mental health

profession's boundaries (Crossley & Salter, 2005).

The diversity in the understanding, experiencing and expressing spirituality

within the general population is reflected on the people who seek mental health

care (MacKenna, 2007; Walsh, 1999a). It is known that client diversity must be

a respected reality in the therapeutic setting (Boyd-Franklin & Lockwood,

1999; Walker, Gorsuch & Tan, 2004). It gives rise to the awareness of the

unique role that cultural factors play in the lives of people (Knox et al., 2005;

Miller, 2003). Looking from this angle, spirituality is a cultural variable.

Client's spirituality influences transference and counter-transference issues

(Boehnlein, 2006; Miller, 2003; Rubin, 2004; Schreurs, 2002), making it a

crucial treatment variable. Attending to the spiritual issues of the clients

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certainly will enhance the therapeutic relationship as the clients will feel more valued (Faiver & O'Brier, 2004).

3.6. Spiritual Side of Psychotherapy

It should be noted that spirituality cannot be easily separated from psychotherapy, which, for many, is a spiritual journey itself (Mayers et al., 2007; Pargament, Murray-Swank & Tarakeshwar, 2005; Shafranske & Sperry, 2005; Sperry, 2001; Steere, 1997; Walsh, 1999b; West, 2000, as cited in Hayes & Cowie, 2005). The word therapy comes from the Latin root *therapeia*, which means soul healing (Kahle & Robbins, 2004). Therapy heals the soul through providing the client with a sacred space, "where nothingness can exists" (Miller, 2003, p. 7), making it a place of refuge.

Mental health service users usually knock the door of psychotherapists during a crisis they find themselves in. Therapy is the last resort for many. This implies that they come to treatment in a state of transition, characterized by questioning of values and ways of behaving, and searching for new and better ways to handle life issues (Hartz, 2005). What they want can be done through relational means - relations with the self, others and the environment. What they do in therapy is about meaning making. As such, spirituality inevitably is included the therapeutic process right from the start.

Spirituality is about meaning making. As mentioned before, seeking meaning in life had long been done within the boundaries of religion in the past. In today's contemporary world, with the demise in religion, many people have increasingly turned to psychotherapeutic channels to accomplish this end

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(Delaney, 2002; Mack, 1994; Miller, 2003). Concept of meaning is at the heart of therapeutic practice, as well (Rubin, 2004; Schreurs, 2002), and meaning making during the process dramatically impacts treatment outcomes. Oftentimes clients reveal major concerns about their spiritual world during therapy (Fontana, 2003). Moreover, the person who calls him/herself spiritual usually does not formulate his/her problems as solely psychological or social, but rather include the adjective spiritual into his/her formulation (Schreurs, 2002). It is common to see clients define their problems in terms of a *spiritual crisis* in the therapeutic setting (Gilbert, 2007). In such occasions, therapy may itself come to be viewed as a sacred endeavor (Corbett, 2007; Rubin 2004). Such a conceptualization influences what they expect from psychotherapy and how they view the therapeutic relationship (Mayers et al., 2007).

Psychotherapy rests on self transformation though self discovery (Golsworthy & Coyle, 2001; Sperry, 2001). In a similar vein, in many instances, spiritual resources as well as spiritual yearnings can be transformative (Pargament, Murray-Swank & Tarakeshwar, 2005; Rizzuto, 2005; Walsh, 1999b). Importantly, spirituality facilitates transformative learning (Chin, 2006; Howard, 2002), which is a vital ingredient for therapeutic change to take place. Our inner motivation to learn also has a spiritual quality, enabling us to be more aware of ourselves (Howard, 2002). This transforming aspect makes it a valuable concept to be integrated into the practice of psychotherapy, which targets transformation in the lives of its participants. Spirituality provides hope for the future (Chiu et al., 2004; Ganje-Fling &

McCarthy, 1996; Matheis, Tulsky & Matheis, 2006), which is at the heart of the transforming aspect. This hope can well be used as an agency for change in the psychotherapeutic process. Spirituality is an agent of change in the sense that it reminds people of their inner-strength that fuels the therapeutic process (Ludskow, 2005).

In therapy the client's inner self finds room for experience and expression, adding to its spiritual tone (Basset & Basset, 2007; Corbett, 2007). Therapy, a clearly, relational and interactive process (Arnold et al., 2005), is spiritual in the sense that it is based on a genuine relationship between the therapist and the client (Fontana, 2003; Golsworthy & Coyle, 2001; Hayes & Cowie, 2005; Leijssen, 2008; Walsh, 1999b) that has the potential to give a sense of transcendence to the participants (Cox, 2005a; Leijssen, 2008; VanKatwyk, 2003). The motto that "*it is the relationship that heals*" does in fact point to this aspect (Leijssen, 2008), addressing not only the client but also the therapist in question (Edey, 2005). Both spirituality and psychotherapy help people to gain a wider perspective and to be engaged in more authentic relationships (Schreurs, 2002). Good psychotherapy rests on what Zohar & Marshall (2001) call spiritual intelligence, which in turn is enhanced through the therapeutic process. Spiritual changes accompany, and, in many instances, fuel other changes that take place through the process of psychotherapy, an example of which is better adjustment to problems being experienced.

Many psychotherapeutic ingredients carry on a spiritual tone. Psychotherapy is by definition holistic, i.e. it studies the person in all his/her

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domains and tries to find the links between those domains in an effort to picture his/her difficulties within a context. What lies at the heart of any therapeutic practice is the client's life narrative which contains elements that touch upon spiritual issues (Miller, 2003). Moreover, psychotherapy offers a spiritual framework for the client through which he/she works on his/her issues (Hart, 2002). Psychotherapy is itself "vision quest" (Faiver & O'Brier, 2004, p. 26) in the sense that it is about exploring suffering, guilt and many other related constructs. It calls for forgiveness, which certainly has a spiritual quality (Faiver & O'Brier, 2004). One has to forgive him/herself and others for what has been lived in order to free him/herself from the influences that past puts onto him/her present life.

Both mental health and spirituality are about the deepest issues people carry in themselves (Fernando, 2007). Most psychotherapeutic approaches consist of digging the past. They dig down as far as needed and possible to find the sources of problems people suffer from. While this is a core aspect of the endeavor, it should be not forgotten that it is also about the present and the future. The clients have a purpose- a motivation source to engage in therapy. They want to become some other person (La Torre, 2002). They long for spiritual enhancement.

All therapeutic approaches actually aim to contribute to spiritual development of people. Spirituality inherently is about the attainment of the highest human potential (Emmons, 1999b), which is the ultimate therapeutic goal. Therapy accomplishes it through helping the clients to know themselves

better and to become more whole (Hilminiak, 2008, as cited in Sperry, 2008).

Importantly, spirituality does not promise one to be happy or good or loving, but rather to be balanced, conscious and whole, through which the former attributes may emerge (Diamond, 2005). These are exactly what a good therapeutic process offers its attendees. Spiritually developed person is the self-actualizer and the fully functioning person that Maslow and Rogers talk about respectively (Hart, 2002; Helminiak, 2005). Psychotherapy helps the clients to be more whole, and hence spiritually better developed (Hilminiak, 2008, as cited in Sperry, 2008).

Today many schools of psychotherapy acknowledge the necessity of the values Rogers emphasized that therapy must be built upon. These include unconditional positive regard, empathy, genuineness, and emotional congruence (Leijssen, 2008; VanKatwyk, 2003). Therapeutic change occurs within a setting that encompasses these values. Moreover, phenomenology is now capturing more attention as an agent of change. As such, spirituality is included the process of therapy anyhow (Faiver & O'Brier, 2004). It can be said that "sound spirituality is itself therapeutic, and from its commitment to fullness of life it supports every therapeutic effort" (Hart, 2002, p. 1).

Even though, for many clinicians this inclusion implies allowing the client to voice spiritual issues in the sessions through creating a safe and accepting therapeutic atmosphere (Post, Puchalski, & Larson, 2000), some scholars argue that nurturing client's spiritual quality is as important as recognizing it (Faiver & O'Brier, 2004). This view holds that therapy needs to do more than just

opening a space for spiritual issues to be expressed.

3.7. Future Direction

Majority of the world population values religion and/or spirituality. Hence, it is unwise to advocate a purely so called "scientific" psychology, as, then it would target only a small portion of the inhabitants of the world (Sue et al., 1999). If psychology and psychiatry are to offer solutions to problems that pertain to meaning, connectedness and transcendence without reference to religion, they need to incorporate a spiritual perspective within their professions (Galanter, 2005; Mack, 1994).

The time for full integration of spirituality into the field of psychotherapy has come (Diamond, 2005; Hart, 2002; Miller, 2003). Spirituality can be integrated into psychotherapeutic work regardless of the orientation of the therapist (Hart, 2002; Marcus, 2003; Schreurs, 2002; Sperry & Shafranske, 2005). This is possible because its integration calls for opening up a new chapter in exploration and interpretation, and does not necessitate a change in the technique. After all, all therapeutic approaches "share the common theme of the human need for a place" (VanKatwyk, 2003, p. 28). Through this process of integration, the character of each of these forms of psychotherapy will be deepened and enriched, and psychotherapy as a whole will be transformed (Leijssen, 2008; Pargament, Murray-Swank & Tarakeshwar, 2005; Rubin, 2004; Schreurs, 2002). Addressing spirituality in therapeutic work will contribute to the enhancement of the therapist's "multicultural competency" (Hartz, 2005; Mayers et al., 2007; Walker, Gorsuch & Tan, 2004), and

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eventually will create therapeutic benefits for therapy clients (Plante, 2007).
Examination of the spiritual domain adds more depth and meaning to the
therapeutic work. Spiritual connection may account for a necessary component
of inner healing (Knox et al., 2005).

It is clear from the accumulated literature that "the critical question is not
whether but how spirituality should be addressed in psychological practice"
(Pargament & Saunders, 2007, p. 904). Neglecting the spiritual domain in
psychotherapy is a danger facing the field (Doherty, 1999; Pargament, Murray-
Swank & Tarakeshwar, 2005; Sue et al., 1999). As Kahle & Robbins (2004) put
it, psychotherapy that ignores the spiritual dimension is like a "dry desert",
resulting with ineffective treatment. "The biggest threat to understanding
human personality is not the complexity of the subject matter, though that is
considerable. The biggest threat to understanding is the failure to take seriously
those phenomena which make us most human" (Emmons, 1999b, p. 179).

4. HOW SPIRITUALITY HAS BEEN APPROACHED WITHIN THE MENTAL HEALTH FIELD

4.1. Negative Views

The construct of spirituality has been difficult to position in the mental
health field. Majority of mental health professionals have long been, at best,
skeptical about spirituality as a topic of investigation in their work (Coyle,
2008; Delgada, 2005; Knox et al., 2005; La Torre, 2002; Pargament &
Saunders, 2007; Plante, 2007). Spirituality has been a neglected area in the field
in the name of scientific skepticism (Chiu et al., 2004; Walsh, 1999a). A clear

distinction has been made between science and religion, where psychotherapy is positioned within the limits of the former and spirituality within the limits of the latter (Kurtz, 1999; Leijssen, 2008; Steere, 1997). However, distinguishing spirituality from religion is key to understand the contemporary relationship between psychology and spirituality (Hayes & Cowie, 2005).

Psychology established itself as a distinct discipline at the end of the 19th century, a time when truth of religion had been largely challenged (Miller, 2003). Being "a magnet for cultural anxieties about the hazy borderline between science and pseudoscience" (Coon, 1992, p. 143), psychology had long been in an uneasy position, trying to distance itself from religion and any phenomena that is thought to fall into the religious domain (Boone, 2005; Hill & Pargament, 2003; Kahle & Robbins, 2004). This effort to clearly separate the two domains is in largely due to psychology's trying to position itself as a scientific, hence secular, area of study (Fontana, 2003; Fernando, 2007; Pargament & Saunders, 2007; Plante, 2007).

Spiritual and religious phenomena have been neglected because these domains were concerned with matters that were not readily observable and measurable (Miller & Thoresen, 2003; Plante, 2007). They were viewed to be outside the scientific study of the person (Zohar & Marshall, 2001). This is understandable as the norm for truth has become empirical evidence for people, starting with the Enlightenment (O'Connor & Meakes, 2005). Yet even though scientific study of anything is valuable and illuminative of the nature of that thing and that science is indeed an avenue to in-depth knowledge, it is only one

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vehicle to obtain knowledge (Cox, 2005a; Fontana, 2003; Sue, 1999; Sue et al., 1999). Reality is not within the confine of the material and sensory world (Miller & Thoresen, 1999), and "true science must be based on the study of all human experiences, not just those that can be manipulated in a laboratory" (Lukoff & Lu, 2005, p. 178). There are other ways of knowing, as well, spiritual awareness being one of them (Pulleyking, 2005). Clear separation between science and spirituality is problematic because it results with compartmentalization of knowledge which is incomplete without the either one of the two (Slife, Hope & Nebeker, 1999). Assessment of reality necessitates a multidimensional approach (Sagar, 2005), and the two may well be viewed to be complementary (Emmons, 1999b; Sagar, 2005; Sue et al., 1999; Walsh, 1999a). Plus, in today's world many people adhere to science in the same mood as a religious person adheres to his/her religion (Galanter, 2005), implying the religionization of science.

Science chases after objectivity, whereas spirituality puts subjective experience at its center (Diamond, 2005). And clinical psychology is a science that works on subjective experience, as the therapeutic encounter is an interpersonal business and pure objectivity is an impossible end. Psychology does have subjective elements, and it is quite natural that this is the case (Fontana, 2003). Spirituality is a natural ally of psychotherapy with its subjective and introspective nature (Galanter, 2005).

It is important to see that the clear-cut separation between science and religion has been observed mainly in the Western cultures. Eastern medical

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field, including mental health, has retained the spiritual dimension right from the beginning (Fernando, 2007; Sperry, 2001). Since then the non-Western ways of thinking views spirituality as a core human dimension.

Different schools of thought within psychology have approached the topic of spirituality differently, attributing totally divergent views of importance to its meaning and function in the lives of people. This has added to the confusion and ambivalence observed around the construct, and contributed to the uneasiness to incorporate it into therapy (Knox et al., 2005).

The pioneering force in addressing spirituality in both the clinical setting and research arena has been the humanistic school of thought, which asserts that "human personality opens into the spiritual realm" (Elkins, 2005, p. 131). In this view, any deep exploration into the human psyche inevitably touches upon spiritual matters, whether or not it is recognized (Helminiak, 2005; Leijssen, 2008). Humanisticly oriented practitioners focus more on the positive qualities of being human and self-actualizing possibilities. Spirituality, in this vein, is the road to become an authentic person, which is closely linked to psychological health.

Transpersonal approach was born out of the humanistic school of thought and has come to be considered to be the forth force in psychology by many people in the field (Elkins, 2005). It differentiates itself with an overt emphasis on spirituality. Spirituality is not a topic of interest among others for the advocates of the transpersonal movement; the basic tenet of the movement is that spirituality is a universal and inborn human potential (Boorstein, 1997;

Elkins, 2005; Lukoff & Lu, 2005; Sperry, 2003; Wilber, 1997). Ken Wilber, a very influential figure in the field of transpersonal psychology, conceptualizes the field as the psychology of wholeness (Wilber, 1997). He asserts that the established schools of thought in psychology do have relevance, but that they are partial without the inclusion of the spiritual. The line of reasoning among the other advocates of the transpersonal psychology movement is similar, even though there are many different approaches within the movement itself. It is argued that the field has broadened the conceptual framework through which human growth is viewed (Boorstein, 1997). In this view, people have spiritual yearnings that unfold in multiple ways throughout life. Emotional development is a function of a transpersonal understanding as well as the interpersonal. Hence, transpersonal school goes beyond merely accepting the clients' spirituality as a human reality, and advocates an approach that aims to strengthen it in therapeutic work (Lukoff & Lu, 2005).

Another popular therapeutic approach is the cognitive-behavioral (CBT), which is highly belief oriented. CBT postulates the role of personal beliefs and assumptions in well-being and psychopathology (Tan & Johnson, 2005). There have been attempts in the field to incorporate spirituality when working with religious clients. One can see that cognitive- behaviorally oriented practitioners view spirituality as a part of or as the same as religion when the details of the attempts are examined. The evidence gathered so far is by no means conclusive, but it suggest positive outcomes, especially for the treatment of depression (Tan & Johnson, 2005).

For psychoanalysis spirituality seems to have little space, if any. It has not been acknowledged in psychoanalytic circles as a core human dimension right from the beginning of the school of thought (Boorstein, 1997; Marcus, 2003). This is partly attributable to the zeitgeist in which it emerged as a new field of study. The time when psychoanalysis arose witnessed a devaluation of the spiritual realm through a misconception of the concept (Rubin, 1997). Spirituality had been wrongly equated with religion (Rubin, 2004), and consequently took its share from Freud's reductionist understanding of religion as merely an illusion based on self-deception that serves to escape from reality and resist unconscious impulses (Bobrow, 1997). Many analytically oriented mental health professionals advocated the idea that any successful psychotherapy leads to the termination of religious beliefs, and hence, spiritual inclinations (Rubin, 2004).

Over the past 20 years the relationship between psychoanalysis and religion has been changing as Freud's reductionist understanding of religion and his evaluation of it as an expression of infantile needs has been rejected by numerous psychoanalytic writers (Blass, 2004, as cited in Boehnlein, 2006). It has been suggested that spirituality that has come to be repressed within psychoanalytic thought (Rubin, 1997) has come to the fore once more, as in the contemporary world a hunger for the spiritual is clearly evident. In this view, reality pushed to the extent that the defensive mechanism of repression is no longer operational.

Negativity towards spiritual aspects within the psychoanalytic field has

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become a tradition starting with the founder of the theory. This inevitably

brings to mind the possibility of a personal factor in the perception of and

attitude towards the topic. It has been suggested that Freud's negative attitude

towards religion and spirituality that he put within the domain of religion, is

partly attributable to his negative experiences with his mother and him linking

religion with the feminine unconsciously (Rubin, 2004). Another argument that

pertains to Freud's unconscious tendencies is that psychoanalytic theory stem

from Freud's unconscious spiritual hunger as the theory reflects his own

meaning making system (Diamond, 2005).

Today there are psychoanalytically oriented professionals who hold the

opinion that psychoanalysis emerged from the need to find a solution to the

Western man's spiritual crisis (Fromm, Suzuki and Martino, 1960, as cited in

Fernando, 2007) through spiritual means, indicating that psychoanalysis is itself

a spiritual exercise that builds on personal meaning and that aims to achieve

self-transformation and self-transcendence, albeit in its own way (Gargiulo,

1997; Marcus, 2003). It "offers the possibility for a spirituality that is humanly

possible rather than religiously necessary" (Gargiulo, 1997, p. 8). Notably, the

declared basic goal of the psychoanalytic pursuit is to enable the person to love

and work, both of which are very relational in nature, and have spiritual

reflections (Gargiulo, 1997). Psychoanalytic practice aims for communal

civility, again a spiritual tradition (Gargiulo, 1997). Analytical mode of

listening is highly spiritual, as well, in which wholeness of the experience is

emphasized (Rubin, 2004). It is voiced that spiritual neglect is costly for the

field (Rubin, 2004).

Literature search indicates that many mental health professionals have long had an overtly negative view as to the integration of the spiritual domain into mental health care (Boehnlein, 2006). It is reasonable to call this general trend as the "anti-spirituality bias" (Kahle & Robbins, 2004, pp. 48). Many view spirituality as belonging to outside of the mental health profession's domain, and find it at best irrelevant, if not harmful, to their work (Coyle, 2008; Delgada, 2005; Knox et al., 2005; La Torre, 2002; Pargament & Saunders, 2007; Plante, 2007). The main reason for this rejection is the perception of spirituality as synonymous to religion, making it an inappropriate topic for the field. However, many practitioners have a narrow understanding of the construct, and usually refer to only the belief component. In this narrow understanding of the construct, some even argue that spirituality demonstrates an unhealthy defense mechanism (James & Wells, 2003) and represents a pathological stance (Boone, 2005; Knox et al., 2005; La Torre, 2002; Mayers et al., 2007; Plante, 2000). It has been suggested that belief in God points to a weakness or cognitive deficit in the person (Kahle & Robbins, 2004), channeling the person's defensive tendency to flee from responsibility and to externalize what he/she happens to live through, and consequently disempowering him/her.

Another line of argument is that spirituality is a source of problems that a person acquires from external sources, rather than an inherent human dimension or an inner resource to find and implement solutions to the various problems

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people encounter (Pargament, Murray-Swank & Tarakeshwar, 2005). While it is reasonable to say that people go through problems related to spiritual concerns, accusing spirituality for such problems seems to be inappropriate. In fact, lack of a mature spiritual understanding of life may be the cause of such problems. These problems do not arise from engagement in a spiritual struggle itself, but rather from getting stuck in the struggle (Pargament et al., 2005). Besides, even if the argument were true, "focused on the dark side of spirituality to the exclusion of its other qualities" (Pargament, Murray-Swank & Tarakeshwar, 2005) is, at best, not practical. Spiritual struggles must be approached no differently from other types of struggles and the clinician should not forget that his/her job is to help his/her clients come up with a satisfying solution through such struggles.

4.2. Cloudy Views

Not all psychotherapists have a negative attitude towards issues related to the spiritual domain. Some clinicians appear to view spirituality as a relevant area of investigation when working with their clients, yet they feel uncomfortable and worry that they do not have the right to explore such a private domain (Knox et al., 2005). They feel uneasy to integrate it into their work, as reflected in their avoidance of talking about spiritual phenomena during sessions (Hartz, 2005; Pargament, Murray-Swank & Tarakeshwar, 2005; Walsh, 1999a). It has been argued that they tend to ignore questions that touch upon spiritual matters, and that they avoid attributing healing to increased spiritual awareness or spiritual growth (Pargament, Murray-Swank &

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Tarakeshwar, 2005). They remain silent when spiritual issues come to the fore, communicating to the client that such topics are not appropriate for discussion (Miller, 1999).

There appear to be various reasons for this discomfort. Perhaps the most salient one is that integration of spirituality into therapeutic practice is seen as a dangerous endeavor. This view is fueled by the fear of diverting from the neutrality principle and of imposing one's own values onto the clients (Boehnlein, 2006; Mack, 1994). It may arouse anxiety on the part of the clinician that he/she is crossing the boundary (Ervin-Cox, Hoffman & Grimes, 2005; Knox et al., 2005; Pargament, Murray-Swank & Tarakeshwar, 2005; Smith, 2004) and committing a professional suicide (Kahle & Robbins, 2004, pp.8). Such a significant potential for the abuse of the therapeutic relationship certainly must be given attention, but it holds true for any content that may arise in therapy, not spirituality specifically.

Values color anything a person engages in. Even basic scientific research cannot be free from the values of the conductor. Values impinge on the theories developed and the practice that stem from them (Rubin, 1997). When this is the case, expecting a value-free stance in an applied field like psychotherapy is not meaningful (Richards, Rector & Tjeltveit, 1999). In fact therapists are value agents (Marcus, 2003), who do have and do communicate to their clients certain values they believe to promote better adjustment and well-being (Aponte, 1999; Bergin, 1991; Golsworthy & Coyle, 2001; Rennick, 2005). This is quite true to be so, as professionals have educated opinions about many

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aspects of living, and the task they have is to change the dysfunctional back to the functional. The therapists have a frame of reference when conducting his/her profession, that cannot be separated from his/her value system (Richards, Rector & Tjeltveit, 1999). Professional ethical values operate at the background, as well, sneezing into the process implicitly (Bergin, 1991). Advocating a value-free psychotherapy utterly implies that the endeavor is technical rather than relational (Bergin, 1991). Yet, it is shared by almost all practitioners that therapeutic relationship has a huge influence on the process (Leijssen, 2008). It should also be noted that avoidance of addressing spiritual issues in therapy increases the risk of imposing one's value system onto the client's process without being aware of it (Miller, 2003).

Practitioners also have concerns as to how they should handle self-disclosure related to the topic of spirituality (Kahle & Robbins, 2004). While this is understandable, because the therapeutic endeavor rests on the interaction between the therapist and the client, self-revelation, if not self-disclosure, automatically occurs for both parties anyhow. Therapists reveal a great deal about themselves through their behavior in the therapeutic setting (Hoffman, 1983, as cited in Davis, 2002). Associations, comments, interpretations and emotional reactions displayed by the therapist through the course of the therapy session all reveal a lot about his/her values, wishes, fears, and conflicts (Singer, 1977, as cited in Davis, 2002). Equally important is the observation that clients monitor their therapists with delicate attention and are alert to any self-revealing clues (Perlman, 2001). As such, they seem to often successfully

detect any stylistic change in the therapists' expression, leading them to come up with correct conclusions. Hanly (1998) argues that clients are likely to be sensitive even to the therapist's choice of words.

It is important to realize that in many instances silence may reflect a form of enactment on the part of the therapist even if he/she is unaware of this being so (Ehrenberg, 1995). In many cases, the client, in turn, responds to the therapist's silence by giving his/her own meaning to it. Hesitation to answer may be an important communication to the client, as well (Davis, 2002). Some clients ask questions to their therapists simply because they want to know whether their therapists will be able to relate to their experience. In such cases, not replying or hesitating to reply might be perceived as a reaction and/or rejection (Bergin, 1991; Davis, 2002; Renik, 1995). This may negatively affect the therapeutic alliance and as such hinder the therapeutic process.

Therapists' hesitation to include spirituality into their practice, it has been argued, is in part related to their training. Spirituality is not a topic of discussion in the majority of clinical training settings (Foskett & Roberts, 2007; Kahle & Robbins, 2004; Knox et al., 2005; La Torre, 2002; Mayers et al., 2007; Miller, 1999; Pargament & Saunders, 2007; Plante, 2007; Schreurs, 2002; Smith, 2004; Sperry & Shafranske, 2005; Walker, Gorsuch & Tan, 2004; Walsh, 1999a). It seems people learn to separate spirituality, along with religion that is often thought to go with it, from other educational topics in their training years (Kahle & Robbins, 2004). This lack of training and the accompanying lack of guidance may indeed create the risk to impose values onto the clients. As such,

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it is understandable why many therapists feel uncomfortable and try to stay away from anything that touches upon the spiritual domain. In this sense it can be said that there is a "learned avoidance" of the topic (Kahle & Robbins, 2004, pp. 1). Practitioners stay away from it due to feelings of incomprehension (Tischler, Biberman & McKeage, 2002), as well as due to thinking that they will not be correctly understood by the clients if they enter such a personal area.

It has been argued that a strong determinant of a clinician's inclusion/exclusion of spiritual issues from his/her practice is his/her own awareness as to his/her spiritual orientation (Baetz et al., 2004, as cited in Boehnlein, 2006). What seems to impact most is the clinician's own spiritual journey (Sperry, 2001), as "in psychotherapy the messenger is the message" (Cox, 2005a, p. 173) in a sense. Importantly, many professionals do make a distinction between spirituality and religion, and view themselves to be spiritual but not religious (Delaney, 2007; Hayes & Cowie, 2005; La Torre, 2002; Sperry, 2001; Zinnbauer et al., 1997); yet majority of the ones who voice that spirituality is important for them do not seem to incorporate it into their lives, implying a mismatch between attitude and behavior (Delaney, 2007; Hoge, 1996, as cited in Walker, Gorsuch & Tan, 2004). There are also occasions in which the therapist refrain from addressing spiritual issues in the session because of his/her personal experience of religion as problematic (Crossley & Salter, 2005).

Spiritual development is not easy to attain even though it enriches the inner world of the person. For one thing the initial steps are tiring and painful

(Kallay, 2008). That may be why many people, including some mental health professionals, avoid being in touch with the spiritual core in themselves (La Torre, 2002). It is understandable that if one does not contact with the spiritual core in him/herself, he/she cannot invite and/or allow the other to do that. As can be seen, therapists' own resistance, be it conscious or unconscious, may play a huge role in detaching spiritual issues from therapy (Hayes & Cowie, 2005). Their own projections around the existential questions that are voiced by the client influence the picture (Miller, 2003). They may undervalue the role of belief in healing. Research points out to the discrepancy that while a huge proportion of the mental health care users view their spirituality as having a crucial role in their recovery, only a minority of mental health care providers have such an opinion (Gilbert, 2007). This is unfortunate as spiritual progression of the clients depends on that of the therapist to a great extent (Marcus, 2003). Even the therapist's view on *how and to what extent* self-transformation is possible, or adverse life experiences can promote change influence the outcome of the therapeutic process (Aponte, 1999; Rennick, 2005). In Aponte's words, "therapists' spirituality skews how they look at their clients' lives" (p. 87).

Despite practitioners' concerns about inclusion of spirituality into the therapeutic process, research implies that many psychotherapy clients may "welcome their therapists into their spiritual homes if they knock on the door" (Pargament, Murray-Swank & Tarakeshwar, 2005, p. 159). The results of a body of empirical studies have suggested that people are looking for spiritually-

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sensitive care and that they value their spirituality in the healing process (Bergin & Jensen, 1990; Delaney, Miller & Bisono, 2007; D'Souza & Rodrigo, 2004; Hart, 2002; Kahle & Robins, 2004; Knox et al., 2005; Miller & Thoresen, 1999; Pargament & Saunders, 2007; Plante, 2007; Post, Puchalski, & Larson, 2000; Rubin, 2004; Sperry, 2001). This is not surprising as today's world is characterized by "spiritual homelessness", and that psychotherapy is a suitable vehicle for many people who are searching for a way to satisfy their spiritual hunger (Sperry, 2003; Steere, 1997). Today more and more people refer to psychotherapy to deal solely with spiritual issues (Rizzuto, 2005; Rubin, 2004; Sperry, 2001; Sperry & Shafranske, 2005). However, given the general attitude of mental health care practitioners towards the topic, there appears to be a dilemma on the part of the clients to censor their spirituality, which is frequently embedded in their religious identity, or to face up being not welcomed or perhaps judged by their mental health provider (Foskett & Roberts, 2007; Mayers et al., 2007).

While it is understandable why many professionals hesitate to address spiritual issues in their work, it cannot be justified. Avoiding or otherwise minimizing the space that spiritual issues capture in the therapeutic work is not a viable option for ethical professionals (Kahle & Robbins, 2004). Moreover, chance of drop out is increased when they do that (Miller, 2003). The point is to provide a context for the client to openly express his/her spirituality, be it spiritual problems or spiritual coping mechanisms, in the session (Post, Puchalski, & Larson, 2000). What is needed is demonstration of an open and

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accepting stance on the part of the therapist, which communicates to the client that he/she is being respected in his/her totality. The therapist needs not try to include spirituality in the process, but rather he/she should refrain from excluding it. Client's lead is crucial (Miller, 2003). Research shows that when spiritual content is initiated by the client in a setting whereby he/she perceives the therapist as accepting and nonjudgmental, the therapeutic process is more beneficial (Knox et al., 2005). Then spirituality may be easily explored just as any other core issue that arises in psychotherapy (Boorstein, 1997; Mayers et al., 2007). The professional can accomplish to act "professionally competent, ethically responsible and clinically sensitive" simultaneously when conducting his/her business (Tan & Johnson, 2005, p. 82).

4.3. Positive Views: Towards Integration

The picture of negligence and negativism towards spirituality is changing in the mental health field, as the many scholars now point to the necessity of integration of the two domains, rather than their separation (Coyle, 2008; Hartz, 2005; La Torre, 2002; Sperry, 2001). It appears that psychology has rediscovered spirituality in the last couple of decades, as reflected in the rapid proliferation of the books, articles, conferences, seminars and workshops on the topic (Diamond, 2005; Miller & Thoresen, 2003; Pargament & Saunders, 2007; Plante, 2007; Post, Puchalski, & Larson, 2000). Today many professionals hold the conviction that scientific and spiritual perspectives do not need to be mutually exclusive (Boehnlein, 2006; D'Souza & Rodrigo, 2004), even though Western medicine in general is inattentive to the spiritual realm. Various fields

in psychology have begun to show marked attention into the topic (Emmons, 1999b). Personality, clinical and health psychology are the leading ones.

Last couple of decades witnessed the effort to find scientific explanations for phenomena related to spirituality (Plante, 2007). In service of this effort, many research studies were conducted (Pargament & Saunders, 2007; Schreurs, 2002). In many presentations at professional meetings, integration of spirituality into psychotherapy has enjoyed to be on the agenda (Faiver & O'Brier, 2004; Fowler & Hill, 2004; Hayes & Cowie, 2005; Kahle & Robbins, 2004; La Torre, 2002; Plante, 2007; Walker, Gorsuch & Tan, 2004). Today there *are* mental health professionals who have already incorporated spirituality into their work, though they are small in number (Hart, 2002). It can be said that mental health field is experimenting with different ways to incorporate spirituality into its practice at the present period (Sperry, 2001). Spirituality and its integration into psychotherapy have come to be openly discussed in academic circles (Leijssen, 2008).

The shift in perspective is largely due to the realization that spirituality plays a significant role in the lives of many people, be it embedded in religion or not (Faiver & O'Brier, 2004; Hayes & Cowie, 2005). Many psychotherapy clients complain from a sense of isolation and emptiness, along with feelings of meaninglessness (Hayes & Cowie, 2005; La Torre, 2002; Rizzuto, 2005; Rubin, 2004; Schreurs, 2002). This emptiness resembles depression and its derivatives in a number of ways (Fernando, 2007). A lot of people who seek help appear to suffer from low self-esteem (VanKatwyk, 2003). Practitioners contend that

spiritual issues employ a considerable amount of time and space in therapy when working with clients struggling through various problems (Faiver & O'Brier, 2004; Powell, 2007). Research as to the influence of religion/spirituality also made positive contributions to this shift in perspective (Hartz, 2005).

So far it has been argued that mental health professionals should refrain from approaching spirituality in an *anti*therapeutic manner, i.e. neglecting it and leaving it unexplored. It is also crucial to keep in mind they must also refrain from an *un*therapeutic approach, which means taking whatever the clients say that pertains to the spiritual domain at face value (Rubin, 2004).

An important point in the positive views on spirituality is that defining spirituality as severed from religion implies a safer route for many scientifically oriented mental health professionals (Rennick, 2005). Distinguishing the two concepts opens the way for excluding theology as the meaning making system for humans. Only then such a dimension can be acknowledged and accepted in a field like psychology which offers its own meaning making system.

5. ASSESSMENT OF SPIRITUALITY

Despite its centrality in the lives of many people, spirituality has been rarely the subject of attention or research (Gorsuch & Miller, 1999). It can be said that it is not studied in proportion to its place in human existence (Hill & Pargament, 2003; Kendler et al., 2003). Importantly, once left to the confines of the field of religion, spirituality can no longer be thought to belong to the theological domain; hence research on it must be made in various disciplines

(Mack, 1994).

The accumulated research on spirituality has only started to illuminate the complex relationships between spirituality and health, both of which are multidimensional constructs (Ervin-Cox, Hoffman & Grimes, 2005). Further research is needed to fine-tune the findings that seem to be mixed. This necessitates the development and utilization of sound research tools. This theses project aims to provide one such tool to conduct research in the Turkish culture.

5.1. Need for Assessment

Assessment is the first step to solution in any kind of task one engages in. It deserves special attention in health care in general and mental health care in particular.

5.1.1. Mental Health Care Practice

Assessment is a very crucial part of mental health care (Meyer et al., 2001). All clinicians make assessments of their clients' problems and functioning as they struggle through those problems. Spiritual assessment is required in any spiritually-sensitive psychotherapy (Sperry, 2003; Sperry & Shafranske, 2005). Taking a spiritual assessment needs to be a part of the consultation process (Powell, 2007), and regarded as a therapeutic intervention in and of itself (Finn & Tonsager, 1997).

Mental health profession needs to assess spirituality for multiple purposes, the most obvious one being the utilization of spiritual assessment to better understand the clients' inner dynamics and possible sources of their problems (Sperry, 2001). Spirituality not only contributes to present symptoms in many

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clients, but also provides a wider context for understanding those symptoms even if not directly affecting them (Gorsuch & Miller, 1999). Faulty understanding of the clients is more likely in the absence of a thorough spiritual assessment (Meyer et al., 2001).

Spiritual assessment guides the practitioner to decide on the most feasible treatment plan (Finn & Tonsager, 1997; Lerner & Lerner, 2007). It confirms or disproves what the clinician believes about the client, thereby allowing modifications in treatment plan, aids in differential diagnosis, and monitors changes in the client's functioning. In clinical practice a very crucial job of the practitioner is to question the client's sources of meaning. Another important task is to map out the client's coping strategies, a process closely linked to meaning making. Both of these necessitate spiritual assessment, as well (Sperry, 2001).

Mental health care practitioners readily realize that treatment outcome is highly influenced by the working alliance formed early in the process (Ackerman et al., 2000). A strong working alliance is highly affected by how the clinician understands the client, as well as how he/she communicates this to the client (Quirk, Erdberg & Steinfeld, 2007). Acknowledgement of the client's sensitive issues such as his/her spiritual dimension is very crucial for this to happen. Spiritual assessment opens the door for further inclusion of spiritual issues into therapeutic practice, which contributes to the enhancement of the therapeutic relationship between the therapist and the client (Finn & Tonsager, 1997; Sperry, 2001).

5.1.2. Mental Health Care Research

Spirituality is a rich area to explore for mental health care researchers. There appear to be many plausible relations between spiritual aspects and human functioning. Assessment of the spiritual dimension is the first prerequisite for research to be conducted on the topic. It is important to realize that spirituality is not only an input variable, but also an outcome variable, a mediator and a moderator for change when various other variables exert their influence on some others (Gorsuch & Miller, 1999; Miller & Thoresen, 2003).

Accumulated research findings point to a relationship between religion and/or spirituality and health. The relationship is far from clear, as there is still conceptual confusion as to what spirituality means.

Research up to date is in most part correlational in nature. Efforts aimed at explaining as well as describing associations between spirituality and various mental health care measures will contribute to the clarification of the construct. There are many questions waiting to be answered in the study of the interaction between spirituality and mental health outcomes.

Thoresen (1999) postulates that there are several questions about the research on the topic for which no clear answers have been proposed in the literature. The most salient one pertains to the conceptual confusion between spirituality and religion. He claims that research up to date has not clarified the different health effects of religious and spiritual factors. Another unanswered question is whether a spiritual factor exerts its influence differently in religious and nonreligious people. The differential influence of spiritual factors is not

fully grasped yet, either. They may be independent, additive or counterproductive for a specific health outcome. In this vein, mediating and/or moderating aspects of spirituality are far from clear. Research focused on these kinds of questions, and several others, will begin to clarify and expand our understanding of the spiritual and religious relationships with health.

5.1.3.   Other Disciplines

Spirituality as a topic of study is not confined to disciplines related to mental health care (Miller & Thoresen, 2003). Other fields of study may also benefit from the work on assessing spirituality, as spiritual dimension has implications in other domains of life. Among these management appears to have captured the attention of their professionals.

Management is one field in which an interest in the topic of spirituality has begun to be formed (Krishnakumar & Neck, 2002; Singhal & Chatterjee, 2006; Srinivasan, 2003). Once a taboo subject in business life because of its very personal nature (Howard, 2002), spirituality, with its emphasis on the process of becoming (Howard, 2002), has come to be viewed as a value-adding aspect to work. Its integration into the corporate world has begun to be seriously considered both within the applied field and academics (Mitroff & Denton, 199). The *question of whether* gave place to the *question of how* to make this integration (Howard, 2002), a process similar to what has happened in the field of psychotherapy.

In today's work environment, reference to spirituality is observed to be made when talking about organizational vision (Howard, 2002). This view

lends itself to the realization that, though fueled by economic concerns, business is a human enterprise (Srinivasan, 2003). What follows is the awakening that humans need nurturance rather than management for them to realize their potentials, which also benefits the organizations they work (Singhal & Chatterjee, 2006; Srinivasan, 2003). It is argued that organizational problems are strongly linked to the spiritual impoverishment of contemporary times (Singhal & Chatterjee, 2006). As work constitutes a core area of one's existence and consumes most of the daily hours of a person, spiritual issues inevitably come to the front (Korac-Kakabadse, Kouzmin & Kakabadse, 2002).

People indeed increasingly demand a deeper satisfaction from work beyond material givens (Srinivasan, 2003). Competition provides them alternatives to choose from, and the stress they encounter at work play an important part on what they choose (Singhal & Chatterjee, 2006). Today more and more people perceive work as contributing to their spiritual life (Howard, 2002). This inevitable has brought the need to redefine employer-employee relationships (Singhal & Chatterjee, 2006).

It has been suggested that enhanced spirituality leads to many positive work related outcomes: more ethical behaviors at work (Lips- Wiersma & Mills, 2002), increased profits that follow better performance (Krishnakumar & Neck, 2002; Lips- Wiersma & Mills, 2002), enhanced creativity (Krishnakumar & Neck, 2002; Lips- Wiersma & Mills, 2002; Mitroff & Denton, 1999), enhanced team work (Lips- Wiersma & Mills, 2002), increased commitment to job and the organization (Krishnakumar & Neck, 2002; Singhal & Chatterjee, 2006),

more energized work force (Mitroff & Denton, 1999) and more satisfaction from work (Lips- Wiersma & Mills, 2002).

Another impact of spiritual understanding on the business world is through management and leadership skills (Howard, 2002; Luckcock, 2008). It has been argued that a spiritually intelligent leadership entails self-awareness, spontaneity, being led by certain high values, holistic view and a sense of higher purpose (Luckcock, 2008). It seems that spiritually intelligent leadership together with spiritually oriented work force may serve to test the collective spiritual transformation of people in business life (Srinivasan, 2003).

It is obvious that certain occupations or job positions necessitate a stronger spiritual orientation. Repetitive jobs are boring and one finds it hard to feel attached to them. A spiritual understanding of such jobs makes it easier for the performer to keep working (Krishnakumar & Neck, 2002). Stressful jobs also require a spiritual perspective. Adapting to stress is not easy, and spirituality, with its emphasis on meaning, relatedness, wholeness and transcendence, has many things to offer in this context (Kallay, 2008). Given these, it is wise to assume that evaluations for different job positions may well be made by considering the results of a spiritual assessment along with other measures.

5.2. Ways of Assessment

Statistics offer scholars multiple ways to measure any construct. A construct as broad as spirituality must certainly be explored using different measurement techniques. To have a comprehensive understanding of the construct of spirituality and its function within the lives of individual persons, both a

quantitative and qualitative approach must be employed (Delgada, 2005). In any case, operationalization of the construct is crucial, although it appears to be a very hard task. "Complete operational definitions will have to be found for empirical study, but the essential elements of spirituality may yield more easily to questions of the meaning rather than measurement" (Delgada, 2005, p. 161).

Testing is a tool for better assessment (Meyer et al., 2001). When test scores are evaluated in light of all the other information about a particular client, they make a valuable contribution to the understanding of the client. There are norms of any given test, which serve as a comparative base (Meyer et al., 2001). They enable the clinician to see whether the client's functioning on the object of interest is usual or rare. "Tests may serve both as *empathy magnifiers* – allowing the clinician to step into the client's shoes - and as *external handholds* – allowing the clinician to pull him/herself back out of those shoes to an outside perspective" (Finn & Tonsager, 1997, p. 375). In this way, they function as "supervisors".

One can utilize different methods of obtaining data in testing. Each method has its own advantages, as well as disadvantages (Meyer et al., 2001). Considering the nature of spirituality, personal perception remains the only viable option (Smith, 2004). When the object of attention is the subjective experience of people, as in the case of spirituality, self-reports easily suit the purpose (Ganellen, 2007). They are inexpensive to conduct and convenient in information gathering (Thoresen, 1999). They can be utilized for both the initial assessment and the follow up (Hartz, 2005).

Study of spirituality carries with itself several methodological problems (Fontana, 2003). It deals with inner experience, not an overt behavior readily observable. Knowledge of one's spirituality is by default limited to the experiencing person's account, which is in turn dependent on his/her ability to introspect, to the degree of his/her willingness to share it with an outsider and to his/her language skills. Though these make it harder to investigate the topic through research, it is unavoidable as one leg of the applied field of mental health rests on the introspection method. As research on the topic is intensified, the methodology will be refined (Fontana, 2003).

5.3. When to Make Assessment

Mental health professionals frequently face client drop-out, resulting with unfinished treatments. It is estimated that almost half of the people who begin treatment drop out for some reason at the initial phases (Quirk, Erdberg & Steinfeld, 2007). Initial alliance indicators predict alliance at a later time in treatment (Ackerman et al., 2000; Hilsenroth, Peters & Ackerman, 2004). Alliance formed during assessment is reflected on the process (Lerner & Lerner, 2007). This makes the first impressions even more important, given that those who stay generally benefit from mental health care service in the long run (Quirk, Erdberg & Steinfeld, 2007). Assessment serves as a transitory period and may help clients stay in the treatment (Ackerman et al., 2000).

The first contact with the client generally sets "the tone for the therapy" (Faiver & O'Brier, 2004, p. 31), so it is wise to include spiritual assessment along with other domains in order to give the client the message, right from the

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beginning, that his/her spirituality is welcomed in the therapeutic work (Knox et al., 2005). In other words, the intake must include spiritual assessment (Miller, 2003). Small number of simple self-report items may easily serve this aim (Gorsuch & Miller, 1999). Such a testing also serves to better identify the needs of the client at the beginning of the therapeutic process (Ben-Porath, 1997).

It should be noted that assessment is a snapshot of the current situation regarding any area, and hence, should be repeated during the entire therapy process (Faiver & O'Brier, 2004). Hence, spiritual assessment done at the beginning of the treatment should be continued to monitor the process (Ben-Porath, 1997; Ganje-Fling & McCarthy, 1996; Lerner & Lerner, 2007).

5.4. Operational Definition of the Construct

Many people argue that spirituality is not an appropriate topic for scientific investigation. They base their argument on the idea that spirituality is immaterial and therefore out of the boundaries of science (Miller & Thoresen, 2003). However what makes science is not the content but rather the methodology (Fişek, 1998; Miller & Thoresen, 2003). With proper methods, spirituality can be measured in a scientifically sound manner, just like any other construct (Gorsuch & Miller, 1999).

Study of any construct necessitates presence of reliable and validated measures (Idler et al., 2003). The first step to develop such measures is to have a clear operational definition of the construct being studied (Slife, Hope & Nebeker, 1999). This is where research on spirituality becomes a tough and

demanding task. The major obstacle before research on spirituality is lack of conceptual clarity (Chiu et al., 2004). As a very subjective and experiential construct together with being very broad, spirituality is difficult to define; and hence to investigate (Chiu et al., 2004; Cunningham, 2005; Miller, 2003; Mitroff & Denton, 1999; Swinton, 2007). Cultural differences complicate the picture even further (Gorsuch & Miller, 1999).

The diversity of definitions does contribute to our understanding of the construct in a deeper level, but at the same time complicates research issues (Zinnbauer et al., 1997; Zinnbauer, Pargament & Scott, 1999). Such diversity in the definitions makes it hard to find a reference point for discussion and investigation (Crossley & Salter, 2005; Singhal & Chatterjee, 2006). The difficulty of the task can be grasped from the idea Slife, Hope & Nebeker (1999, p. 72) hold that "many scholars hold one definition of spirituality privately and hold another definition of spirituality publicly that they put to scientific test". Definition of spirituality varies not only among researchers but also among participants (Zinnbauer, Pargament & Scott, 1999). Indeed "it often seems easier to point to what spirituality is not (i.e., something material) than to what it is" (Miller & Thoresen, 2003, p. 27).

In majority of the research designs up to date, differential operationalizations of spirituality and religion were not made. The two constructs were used as if they compromised the same general concept (Miller & Thoresen, 2003). In most of the studies what were measured were actually religious qualities, not spiritual ones.

In many of the studies, spirituality and a health outcome relation was investigated as a secondary consideration due to the establishment of the research relying on some other construct (Hill & Pargament, 2003). This has lead to measurement problems, as a construct as broad as spirituality came to be measured through a single item in many instances. Global measures give the reader a glimpse of the link between spirituality and the health outcome in question, but no in-depth understanding is possible (Miller & Thoresen, 2003).

Conceptualizing spirituality as made up of several dimensions eases the difficulty to define it (Crossley & Salter, 2005). It is possible to measure its core aspects and statistically come up with conclusions as to the link between those aspects and health outcomes (Boehnlein, 2006).

Literature search suggests that a comprehensive definition of spirituality must include four basic elements: a sense of meaning, a sense of relatedness, a sense of transcendence and a notion of a higher power. These elements are interrelated, and the assessment tool to measure them may utilize different categorical organizations when measuring them. Relatedness is a very broad concept, diffusing into different domains. Relationships with the self, with others and with the environment one lives in are all within this domain. In fact, belief in a higher power, whatever it might be, also carries relational aspects. Meaning and transcendence are pervasive themes that have reflections in every one of these relational sub-domains. Putting everything together, it appears to be wise to divide the construct of spirituality into four dimensions according to the relational aspects, and feeding the themes of meaning and transcendence

into each one of them.

To assess spiritual needs, several spiritual assessment formats or tools have been developed and are available to practicing spiritual care, which includes assisting clients' to explore the meaning and purpose of events in their lives, to maintain important relationships in their lives, and to look beyond any given moment (Lemmer, 2005). These tools are also the operational definitions of spirituality in the studies in which they were utilized. Given that there are already a good number of instruments that are developed to measure spirituality across several academic fields, there is less need to develop something new, as opposed to utilizing already developed ones (Gorsuch & Miller, 1999).

5.5. The Spirituality Scale

Among the existing instruments that measure spirituality, the Spirituality Scale (SS) developed by Delaney (2003) was chosen for conducting a validation study in Turkey. The main reason behind this choice is the conceptual framework the author based her study on. The SS is the only instrument on the topic that categorizes spirituality according to relational domains, with themes of meaning making and transcendence being fed into these domains. Even though the author does not formulate her conceptualization in these terms, her categorization can be seen in light of this aspect. The SS is also thought to function independent of religious belief systems, which minimizes discriminatory risks based on such belief. Equally important is the fact that the SS is psychometrically very powerful.

The SS rests on the idea that spirituality is a universal human quality that

encompasses multiple interrelated domains. The author views spirituality to include a sense of meaning and purpose, a sense of transcendence and a sense of relatedness, which altogether create a life force that permeates all other dimensions in life.

The SS is a 23-item self-report measure of spirituality consisting of three inter-related dimensions; namely self-discovery, relationships and eco-awareness. Originally 38 items were generated upon content analysis, which were conceptualized to fall into one of the four dimensions that the author viewed spirituality to be composed of. These were self-discovery, relationships, belief in a higher power and eco-awareness. The number of items dropped to 23 following factor analysis that was conducted to test the construct validity of the instrument. Two of the proposed transpersonal sub-dimensions, belief in a higher power and eco-awareness, converged, and the unified dimension was decided to be named as eco-awareness by the author.

The SS contains statements that pertain to self perceptions regarding spirituality, indicated on a 6-point likert-type scale to which graded responses are given. The response categories are: 1- strongly disagree, 2- disagree, 3- mostly disagree, 4- mostly agree, 5- agree, and 6- strongly agree. The original SS, both 38-item and 23-item forms, is presented in the Appendix 1.

Self discovery dimension is defined to address inner reflection capacities. In the finalized 23-item form, 4 items fall into self-discovery dimension as defined by the author of the original study:

- I find meaning in my life experiences.

- I have a sense of purpose.

- I am happy about the person I have become.

- I see the sacredness in everyday life.

Relationship dimension is defined to address an integral connection to others. 6 items fall into relationships dimension as defined by the author of the original study:

- I believe that all living creatures deserve respect.

- I value maintaining and nurturing my relationships with others.

- I believe that nature should be respected.

- I am able to receive love from others.

- I strive to correct the excesses in my own lifestyle patterns/practices.

- I respect the diversity of people.

Eco-awareness dimension is defined to address and integral connection to the environment one lives in, belief in a higher power being conceptualized as an integral part of the context. 13 items fall into eco-awareness dimension as defined by the author of the original study:

- I meditate to gain access to my inner spirit.

- I live in harmony with nature.

- I believe there is a connection between all things that I cannot see but can sense.

- My life is a process of becoming.

- I believe in a Higher Power/Universal Intelligence.

- The earth is sacred.

- I use silence to get in touch with myself.

- I have a relationship with a Higher Power/Universal Intelligence.

- My spirituality gives me inner strength.

- At times, I feel at one with the universe.

- My faith in a Higher Power/Universal Intelligence helps me cope during challenges in my life.

- Prayer is an integral part of my spiritual nature.

- I often take time to assess my life choices as a way of living my spirituality.

SS was developed on a sample of 200 chronically ill adults. Test-retest was done on a subgroup of the sample consisting of 30 people. The time lag between the first administration and the second varied between 7 to 14 days. Normal population was addressed in the pilot testing, in which 310 nursing students participated.

Psychometric characteristics of the SS appear to be strong. Below is a summary of these characteristics:

- Reliability of the total scale through internal consistency is 0.94.

- Internal consistency measures of the factors that make up the scale range between 0.81 and 0.94.

- Test-retest correlation of the SS is 0.85, $p < 0.01$.

- Content Validity Index of the SS is 0.94.

- 75% of the inter-item correlations fall between 0.3 and 0.7.

- Item-total correlations range between 0.53 and 0.83.

- Kaiser-Meyer-Olkin Measure of Sampling Adequacy is 0.91.

- Bartlett's Test of Sphericity is significant.

- Factor analysis technique used is Common Factor Analysis, which is considered to be more appropriate in scale development as opposed to Principal Components Analysis.

- The rotational strategy used in factor analysis is oblique, which is considered to be more appropriate where dimensions that make up a construct are thought to be related as opposed to orthogonal.

- Factors that emerged explain 57% of the variance.

6. STATEMENT OF PURPOSE

Scales are valuable tools for both clinical and research purposes. When a construct needs to be measured for some purpose a scale must be available for the clinician/researcher interested in the construct. This can be done through either developing a scale from start or using an already developed one.

It is clear that creating scales for which adequate measures have already been developed by others is an unnecessary task. For one thing, the time and effort put to create a scale can be used much more efficiently by the researcher. Duplication of scales that serve the same purpose also makes it harder to compare studies, as the different scales used in different studies inevitably have

different psychometric characteristics. It is suggested that researchers should refrain from developing scales unless they state a definite need (Hill & Hood, 1999).

Before attempting to construct a measure, a researcher should first check and see if there are any existing measures and to what extent they measure what the researcher has in mind. The development of a new measure is justified on three grounds (Hill & Hood, 1999): 1. Existing measures are not psychometrically adequate, 2. Conceptual modification is needed, 3. There is no measure available.

Validation studies across cultures are a vital part of applied psychological research (Wu, Li & Zumbo, 2007). They serve to test whether a construct can be measured with the same instrument in different populations (Nasser, 2005). Many constructs are strongly influenced by cultural factors. Hence a scale developed in one culture may be of little use for another (Gorsuch & Miller, 1999).

The present study consists of the adaptation of an originally US-based spirituality scale, Spirituality Scale (Delaney, 2003), on a sample of Turkish adults residing in Istanbul. It is based on the idea that there is a growing need for a reliable and valid instrument to assess the human spiritual dimension in Turkey. The purpose of this thesis is to offer such a device for the use of both researchers and clinicians in the field. Additional analyses are also made to explore the construct of spirituality in the Turkish culture in more detail.

The specific aims of this thesis are;

1. To adapt SS into Turkish

2. To provide evidence for the reliability of the Turkish version of the 23-Item Form of the SS

    2.1. Analysis of internal consistency

    2.2. Analysis of test-retest stability

3. To provide evidence for the validity of the Turkish version of the 23-Item Form of the SS

    3.1. Analysis of construct validity through item analysis

    3.2. Analysis of construct validity through factor analysis

4. To explore the factorial structure of the Turkish version of the originally developed 38-item form of the SS

5. To explore the relationships between various background variables and spirituality

METHOD

1. SAMPLE

The sample consisted of literal adults above age 20. Method of selection for the sample was convenience sampling. Sample size was aimed to be 500. However, data were collected from 755 people who met the criteria and volunteered to take part in the study. 42 response sets were eliminated upon visual inspection of data, leaving a total of 713 response sets to be used in the final analyses.

There are no strict criteria for adequate sample size for this kind of a study in literature. Several rough estimates are found, some indicating solid numbers and some stressing subject-to-item ratio. Among the ones that give a minimum number, 200 appears to be the most popular, and the most common subject-to-item ratio is 5:1 (Osborne & Costello, 2004). A larger sample size was aimed for the following reasons:

- The fact that convenience sampling was employed necessitated a large sample size to minimize sampling error.

- Factor analysis, which is considered to be a large-sample procedure (Garson, 2009), was one of the tools used to study validity.

- The larger the sample size the better the results for all kinds of analysis, since the probability of error making diminishes as the sample size increases (Osborne & Costello, 2004).

- A larger sample size also contributes to the generalizability of the results.

2. INSTRUMENTS

Two self-report questionnaires were used to collect data: The Turkish version of Spirituality Scale (SS) and the Background Information Form. Before going on to describe them in detail, some remarks on self-report measures are provided below.

2.1. Self-reports

Self-report is the most widely used method of data collection in the field of clinical psychology (Black, 1999). This is easy to understand, as the field is largely concerned with phenomenology of individual persons, making it more of a necessity than a deliberate choice (Anastasi & Urbina, 1997). There are also a number of other advantages for choosing self-reports as the method of data collection. For one thing, self-report technique is easily administrated, hence convenient to employ. Cost-effectiveness is another positive attribute (Ross, 2006). Internal consistency of self-reports is typically high, adding another advantage to their use (Ross, 2006).

However, there are also disadvantages that must be kept in mind when utilizing the self-report technique. There is always room for misconception and/or misrepresentation when talking about self-appraisals (Meyer et al., 2001; Ross, 2006). There is the risk that they may not have adequate insight as to what they experience or their ability to make accurate judgments may not be properly developed. Many people are inclined to perceive themselves in a more positive manner as opposed to who they really are, and many tend to create a favorable image in the eyes of others (Black, 1999). Equally important is the

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fact that communication of self-appraisals is limited by the person's cooperation level (Ganellen, 2007, Meyer et al., 2001). Some respondents may be unmotivated, some others exaggerating, yet some others highly defensive. Age might be a factor moderating the validity of self-reports (Ross, 2006). In a similar vein, education level and economic conditions influence the formation of a self-picture (Anastasi & Urbina, 1997). Social desirability effect might operate at the background, as well, in which respondents try to please the researcher without awareness (Black, 1999).

Another drawback of self-reports is that the participant is left with his/her understanding of the statements, which may or may not turn out to be what the researcher has in mind (Ganellen, 2007). This is especially the case in which the subject of study is not familiar for the participants or has a very subjective nature. Spirituality as a research subject is certainly in the second group.

It is observed that some people tend to give answers using mostly one end of the answer continuum when providing answers to a scale in self-report format (Black, 1999). If this applies to a large number of participants when answering an item, the item in question might be regarded as problematic.

2.2. The Turkish Version of Spirituality Scale (SS)

In social sciences, instruments are usually designed to serve as the operational definition of the concepts being studied (Black, 1999). In a similar vein, SS is the operational definition of the construct of spirituality in this study.

The Turkish version of the SS was used in the present study. The 38-item

original form was utilized so that analysis that pertains to both forms, i.e. 23-item finalized form and 38-item originally developed form, could be done.

Before start, the author of the SS was contacted and her consent was asked. Upon her positive reply she was informed about the aims of the study and specifically told that the 38-item form would be used to collect the data, and that analysis would be done for both the 23-item final form and the 38-item original form.

Three methods of translation can be used in adaptation of instruments into another culture with a different language: committee translation method, back translation method and decentring method (Nasser, 2005). In committee translation, a group of experts translate from a source to a target language. If the translations secure a consensus they can be considered valid. In back translation, translation from a source to a target language is followed by translation of the translated version from the target back to the source language. The goal is to ensure the similarity of meanings between the original and the translated versions in the source language. Decentring method involves modifications in the text to reach the desired meanings in the target language (Smith, Bond & Kağıtçıbaşı, 2006).

It is reasonable to assume that *exact* translation is an impossible end when trying to redound an instrument into a new culture with a different language outcome. Hence, it is more appropriate to view the process "as an adaptation rather than a translation" (Stansfield, 1996, p. 3), with the aim to produce the same meanings as in the original, rather than coming up with a one-to-one

direct translation of the items, where their meanings would be lost. The collective use of all three methods described above provides the best outcome for this purpose.

The Turkish version was obtained through a translation process that contained all of the three methods of translation. First five independent individuals of diverse backgrounds translated the items into Turkish. The translators all had advanced English and Turkish skills, one being bilingual. They all were informed about the purpose of the study and the operational definition of the construct being studied, in an effort to minimize their possible alterations of the meanings of the items during the process. The translators' professional background of education and degree are reported in Appendix B.

Afterward the translations were finalized one of the five translated versions for every item was selected based on expert judgment. The expert judgment comprised of the views of several people from different fields, including psychology, theology, sociology and literature to ensure the best approximations of the original items. Then back-translation of the items was carried out by yet another group of people to see whether the same content would show up in the back-translated version. Upon the feedback that back-translation produced, decentring was utilized and several modifications in the wordings of the items were made.

After completion of the translation process, a pilot study was carried on 90 people to see if the items were clear to understand and easy to comprehend in the Turkish language. Upon feedback, several other modifications were made

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and the Turkish version of the SS was finalized. The final version used in this study is presented in the Appendix C.

2.3. Background Information Form

Participants were asked to inform the researchers on various aspects about their background. Their age, gender, educational level, living arrangement, work status, occupation, income level, whether they are engaged in a romantic relationship, whether they live with a pet, the religion they were born into, the religion they chose to belong to, for those who are working, the number of working hours per week was asked. For those who are currently students, their area of study was asked. All participants were also asked to rate themselves on their perceived religiosity and spirituality. Positive and negative important life experiences, engagement in sports, engagement in reading, experience of psychotherapy and engagement in meditative experiences were asked.

The background variables are chosen in light of the accumulated literature on the topic. They not only document the degree of diversity within the sample, but most of them also are supported modifiers of spirituality.

The form is presented in the Appendix D.

3. PROCEDURE

Data was collected in various sites where convenience sampling could be done.

The participants were given brief information as to the nature of the study and the background of the researcher before start. They were told that the study was being carried out by a graduate student in Istanbul Bilgi University and that

it aimed to adapt a US-based personality inventory into Turkish for use in research and clinical purposes in Turkey. No further explanation as to the content of the scale was provided in an effort to prevent biased responses. In the same vein, the name of the scale was not written on the questionnaire form.

Participants were informed about the voluntary nature of participation and their verbal consents were obtained before proceeding. Participants were given detailed and clear instructions as to what is expected of them. The details of what is communicated to the participants are presented in the Appendix E.

The Turkish version of SS was administered first, followed by the Background Information Form. It took approximately 20 minutes to complete both questionnaires. Upon completion of the questionnaires, the aim of the study was explained in more detail and participants were invited to voice any questions they might have had.

For assessment of stability through the test-retest procedure, an additional 60 participants were recruited. The time delay between test and retest was 3 weeks. Before collecting data for the retesting, respondents were asked if they had experienced an important life event during the time lag of three weeks between the test and retest. After assuring that no possibly confounding variables were in order, retest procedure was carried out. Those who participated were informed about the reason why they were asked to rate the same scale twice in different periods of time. They were specifically told that it was not a test of memory, and that actually the little they remembered about their previous responses the better it would be for the purposes of the study.

They were encouraged to provide their responses to the items as if it were the first time. The details of what is communicated to the participants are presented in the Appendix F.

It took approximately 3 months to collect data.

4. DATA ANALYSES

Data analysis was conducted using SPSS version 16.0 software. It consisted of 6 parts:

4.1. Visual Inspection of Data

Visual check for response patterns were carried out. If all responses of a participant had the same score, then data provided by that participant was eliminated, thinking that the participant might not have taken it seriously enough to complete the scale. Any data set with missing values was also excluded in an effort to ensure integrity of the data.

4.2. Examination of the Background Characteristics of the Sample

Background characteristics of the sample were examined for two purposes. Since this is an adaptation study based on data collected through convenience sampling, under- or over-representation of some characteristics would have implications when making generalizations. The other reason was to see the moderating factors that might be operative in the spirituality scores of the participants. Comparative analysis that would be made to explore any possible relationship between spirituality and various background variables necessitates descriptive analysis of the background variables beforehand.

A descriptive analysis was performed considering the following parameters:

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age, gender, educational level, living arrangements, engagement in a romantic relationship, ownership of a pet, work status, number of weekly working hours, perceived income, perceived religiosity, perceived spirituality, family religion, religion as chosen by the self, experience of an important negative life event, experience of an important positive life event, engagement in sports, engagement in reading, experience of psychotherapy and experience of meditative practices.

4.3. Reliability Analyses

Reliability refers to the consistency with which a measurement tool produces scores. It ensures that the same score will be obtained under the same conditions with the same subjects (Anastasi & Urbina, 1997). Establishment of reliability is also a prerequisite for establishing validity (Moskal & Leydens, 2000).

There are two ways that reliability is usually estimated: test-retest and internal consistency. In the present study both were employed.

4.3.1. Internal Consistency

Assessment of reliability by internal consistency ensures whether the items in a scale produce similar scores, as they are designed to measure the same construct. It is measured through Cronbach' alpha, which is suitable for likert-type scales (Black, 1999). A minimum value of 0.8 was taken as the threshold for establishment of good reliability (MacDonald, 1992; Rojas, 2002).

4.3.2. Test-Retest Stability

Test-retest reliability is concerned with the stability of the scores, as

demonstrated by the correlation between test and retest scores at different

points in time. Pearson r is the most widely used statistical tool for this purpose.

Even though values over 0.7 are considered to be satisfactory, 0.9 is the

minimum *desirable* outcome (Rojas, 2002). The time lag between the test and

retest is an important factor, as too long a time may result in a high risk of

confounding, and too short a time may increase the likelihood that items and

responses given to them will be more readily recalled (Black, 1999). In this

study, test-retest procedure was employed on 60 subjects with a time lag of 3

weeks in between.

4.4. Validity Analyses

Validity refers to the appropriateness of an instrument to measure what is

intended to measure. Items included in an instrument are only a sample of

behaviors/attitudes of the subject of interest, from which a global tendency is

intended to be inferred (Black, 1999). Validity is concerned with the accuracy

of this inference. There are various types of validity, each obtained through

different statistical procedures. For the purposes of this thesis content validity is

assumed and construct validity is studied.

4.4.1. Content Validity:

Adequate sampling of the content domain is what content validity deals

with (Moskal & Leydens, 2000). Prior literature search is a core component in

establishing content validity, as it serves the basis of item selection. SS in its

original form was developed after an extensive period of literature review,

followed by item generation based on that. Then an expert evaluation was

conducted to ensure content validation. Content validity index of the SS appeared to be very high, 0.94, and this is an indicator of the strength of the content validity of the scale. Since the aim of the present study is not to develop a scale but rather adapt an already developed one into another culture, content validity may be claimed to be established. The selection of SS among other spirituality measures for adaptation purposes was based on this claim.

Wording of the items is as important as item selection. In adaptation studies, content validity is heavily affected by translation/adaptation of the scale items (Rojas, 2002). The items need to be simple, not ambiguous, not biased and not vague. In the present study great effort was put to ensure the credibility of translation/adaptation of the items into Turkish (See *Instruments*).

4.4.2. Construct Validity

Construct validity refers to the extent to which items in the scale represent the characteristics that make up the construct under study. One way of checking for appropriate representation of the items is through item analyses. Another way is examination of the factorial structure of the scale. Factorial structure can be examined in two steps. One is examination of the item-factor and inter-factor correlations based on the factors formed in the original study. The other is by conducting factor analysis, in which items in a scale are reduced to a small number of factors, i.e. underlying dimensions, which make up the construct (Darlington, n.d).

4.4.2.1. Item Analyses

The first step in a scale validation study is to check inter-correlations

between the individual items, and the correlations between the items and the scale as a whole, as they are the best indicators to evaluate item performance (Black, 1999; Field, 2005). When items measure a unidimensional construct, they are expected to correlate moderately – too low a correlation in between implies problems with the definition of the construct, i.e. the item in question does not fit the construct under study, and too high a correlation makes it difficult to discriminate the unique contribution of item in question. The norm is to have correlation values between 0.3 and 0.7, as suggested in the literature (MacDonald, 1992). However, when the construct being measured has multiple dimensions, the correlations need not be high. In fact, relatively low correlations support the multidimensionality of the construct (Reis & Judd, 2000). In the present study, most of correlations were expected to be below 0.4.

Discriminant analysis is another tool that provides valuable information as to the performance of individual items (Erkus, 2003). To run a discriminant analysis total spirituality score was calculated for all cases. The highest and lowest 27% of the scores were compared through t-test for each one of the items. The aim was to see whether the items discriminated the high scoring respondents from the low scoring ones.

Examination of item-factor correlations serves to see how related items in a given factor are to the factor in question. It enables to evaluate a factor's strength. In a similar vein, inter-factor and factor-scale correlations illuminate how related factors are among one another and how each is related to the scale as a whole. In the present study the desired range for correlations was 0.3-0.7,

as suggested by the literature (MacDonald, 1992).

4.4.2.2.   Factor Analyses

Included in the term factor analysis are both component analysis and
common factor analysis (Field, 2005; Wu, Li & Zumbo, 2007). Principal
Components Analysis (PCA) appears to be the most widely used data reduction
technique in social sciences research (Costello & Osborne, 2005). Even though
conceptualized as the same as Common Factor Analysis (CFA) by many, it is
different from CFA both conceptually and mathematically (Osborne &
Costello, 2004). PCA does not differentiate between unique and common
variance, failing to separate measurement error and sampling error (Darlington,
n.d.; Wuensch, 2006). CFA attempts to exclude unique variance from the
analysis, enhancing finding the latent variables that contribute to the common
variance in a set of variables, and accounting for measurement error that is
always a possibility in research. CFA can be said to be a correlation-focused
approach, whereas PCA is a variance-focused one.

Given the differences, it has been argued that PCA should not be used in
place of CFA, especially when the main goal is to identify the latent structure of
a set of variables, such as in the cases of scale construction and validation
(Costello & Osborne, 2005; Garson, 2009). However, it is also argued that in
practice both produce almost identical results with the same data, especially
when the sample size is large (Field, 2005).

Factor analysis is also differentiated into two based on the goal the
researcher. When the goal is to test a preconceived structure, in which the

researcher has in mind how many factors the construct under study is composed of, confirmatory factor analysis is conducted. When the researcher wants to see how many factors will come out of the data, the choice of analysis must be exploratory factor analysis. If the structure is not confirmed using confirmatory analysis, it is wise to go with the exploratory analysis (Suhr, n.d.).

In the present study both confirmatory and exploratory CFA were used to test the factorial structure of the data. Confirmatory analysis was made to see if the 3-factor solution as suggested by the author of the original study fit the data. Exploratory analysis was made to see how the items would be grouped without imposition of the number of factors, as the validation study was carried out in a different culture. Choice of CFA technique was Principal Axis Factoring, as it was the one used in the development of the SS in the original study. Minimum Kaiser-Mayer-Olkin (KMO) value was taken as 0.5 to proceed to factor analysis, as suggested in the literature (Field, 2005; Garson, 2009). This would ensure that the sample size is adequate. Significance of Bartlett's Test of Sphericity was checked to ensure multivariate normality of the data.

Factor extraction was guided by the Kaiser Rule of "eigenvalues greater than 1", which is the most widely used measure in selecting the number of factors to retain when factor analyzing a set of data (Costello & Osborne, 2005; Darlington, n.d.). Results of the Catell's Scree test, another measure that is frequently utilized in deciding on which factors to drop (Suhr, n.d.), was also examined. Kaiser Rule is criticized on the grounds that it retains too many factors (StatSoft n. d.; Wuensch, 2006). Opposite to what Kaiser Rule does,

Scree test tends to retain too few factors (StatSoft, n.d.). However, when the

number of factors is small and the number of cases is large enough, both are

known to do quite well (StatSoft, n. d.).

In factor analytical work, rotational strategies are employed in an effort to

obtain a clear pattern of loadings. In this way, interpretability of the factors is

improved (Field, 2005). These strategies are classified into two depending on

the assumption the researcher has in mind as opposed to the correlation

between the candidate factors. When the factors are assumed to be correlated

the choice of rotation must be oblique, and when correlation is not assumed

orthogonal rotation is more appropriate (Garson, 2009). In social sciences in

general, and in psychology in particular, dimensions of a construct under study

is rarely uncorrelated. Hence the choice of rotation type must be an oblique

rotation rather than an orthogonal rotation. This enables to reflect the real world

more realistically. Direct oblimin rotation is the standard technique to use when

the choice of rotation is oblique (Garson, 2009). In the present study, oblique

rotation was used as the dimensions of spirituality are conceptualized to be

correlated and the same choice of rotation was preferred in the original scale

development.

Factor analysis with oblique rotation produces two matrices that can be used

to interpret the results: the structure matrix and the pattern matrix. It has been

suggested that even though both give valuable information, pattern matrix must

be examined in the last analysis, as it allows for the easiest interpretations of

results (Garson, 2009). The structure matrix displays the correlations between

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the items and the factors, which may be inflated because of the shared variance between factors. The pattern matrix contains the unique correlations between the items and the factors, eliminating the shared variance problem. In the present study the pattern matrices were examined in light of this suggestion.

In factor analysis the cut off value for factor loadings is arbitrary. Given the fact that weak or moderate loadings are more of the rule rather than exceptions in social science research, the cut off value for item loadings must be set in light of this reality. In practice, a minimum of 0.3 is an accepted stance (Costello & Osborne, 2005). In the present study, cut off value was taken as 0.4, which is the most frequently chosen value in the literature (Darlington, n.d.; Garson, 2009; MacDonald, 1992; Osborne & Costello, 2004). It is also the one used in the development of the scale in the original study.

In factor analytic work, highly loading items are necessary but not sufficient for formation of a factor. Literature suggests that a factor is formed when there were at least three items that loads onto it (Garson, 2009; Costello & Osborne, 2005; Suhr, n.d.; Wuensch, 2006). In the present study factor formation was guided by this suggestion.

The hardest issue in factor analytic work is said to be coming up with the names of the factors from the factor loadings, as they need to address the totality of the meanings of the items that make up each factor (Garson, 2009). Given this challenge, factor names were decided through consensus of three clinical psychologists.

4.5. Additional Analysis to Explore the Structure of the Construct of Spirituality in the Turkish Culture

There is no theoretical model for the understanding of spirituality in the Turkish culture at the present time. Primary aim of the present study was to explore whether the 23-item final form of the SS captured the essentials of spirituality as experienced by the Turkish people. However, an interest was aroused with respect to the factorial structure and item configurations of the 38-item form administered to Turkish participants. Consideration of the fact that the SS was originally developed to contain 38-items and that it turned out to have only 23 of them in the final analysis renders this interest plausible. Additional analysis exploring the structure of spirituality as a construct served to answer this question. Factorial structure of the data was examined using the 38-item form of the SS as it was originally developed.

In the present study both CFA and PCA were used to test factorial structure of the data. CFA was the main tool on which interpretations of the results were based. Results of the PCA were used for comparative purposes, i.e. to see if PCA and CFA would produce similar results given the large sample size.

4.6. Additional Analysis to Explore Possible Associations Between Spirituality and Various Background Variables

Additional analyses were conducted to gain additional insight into how spirituality is associated with personal background variables. Impacts of the background characteristics of the participants on their total spirituality score using the 38-item form were examined. Since data on background variables

were mostly categorical, hence nominal in nature, t-test and ANOVA techniques were employed to compare the various categories in terms of the spirituality scores. For continuous variables, such as age, correlational analysis was conducted to see if they influenced the level of spirituality.

The use of these techniques necessitates the choice of significance level which points the probability level for the test results to be an inaccurate estimate. The most popular value for significance level is 0.05, though other values are also used in statistical testing (Jaccard & Becker, 2002). One such value is 0.01, which is considered to be a more conservative measure as opposed to 0.05. It has been argued that when the sample size is large, significance level of 0.01 is more appropriate to employ (Black, 1999). However, significance level has a direct influence on the power of statistical analysis, conservative measures leading to diminished power (Jaccard & Becker, 2002). Hence, a trade off is in order, where the researcher is faced with a subjective decision regarding the balance between level of significance and power.

In the present study, various groups based on the background characteristic in question were compared with one another. Even though the sample size was large, the groups that made up each variable were not equally distributed, and there were big differences in the sample sizes some groups contained. Hence, value for the significance level was taken as 0.05.

RESULTS

1. VISUAL INSPECTION OF DATA

Visual inspection of the data resulted in the elimination of 42 participants from the sample. Of those rejected, 32 gave the same score to all of the items. The other 10 participants failed to score every item in the scale. A total of 713 cases were used in the analyses.

2. SAMPLE CHARACTERISTICS

The sample consists of 467 females (65.5%) and 246 males (34.5%) between ages 20 and 80. Mean age is 33.3 (SD=10.9). Most of them live within a nuclear family (76.9%) and states to be in a romantic relationship (71.7%). A small proportion of them (19.1%) live with a pet.

Majority of the participants are university graduates (86.7%) who are currently employed in a job (73.2%). Participants are of a diverse occupational background of which teachers (% 20.3) and business/finance experts (20.1%) comprise the largest two groups. Work statuses of the participants are dominated by specialists (66.4%). Most of the participants (63.5%) work between 35 and 50 hours per week. The general feeling is that they earn a moderate income (78.0%). Of the 120 students who participated in the study, majority are enrolled in a program in the social sciences domain (35.0%), followed by those studying administrative sciences (31.7%).

A huge proportion of the participants (91.2%) are born into Islam through their families, but the ones who appear to retain this identity is smaller in

number (70.5%). A considerably large group cannot define their religious

orientation (19.1%).

Participants appear to differentiate spirituality from religion. The average

rating on perceived religiousness is moderate (2.92 out of 6), whereas that of

spirituality is moderate-to-high (4.42 out of 6). A paired samples t test

compared the perceived spirituality scores ($\underline{M}$ = 4.42, $\underline{SD}$ = 1.37) and the

perceived religiosity scores ($\underline{M}$ = 2.92, $\underline{SD}$ = 1.37) of the participants to see if

the two constructs were perceived differentially or not. This test was found to

be statistically significant at an alpha level of .01, $\underline{t}$ (712) = 27.84, p < 0.01,

indicating that spirituality and religiosity had distinguished meanings for the

participants. The mean difference between perceived spirituality and perceived

religiosity scores was 1.50, and the confidence interval for the mean difference

was 1.40 to 1.6. Perceived spirituality and perceived religiosity are statistically

significantly correlated, as well, $\underline{r}$ (711) = 0.45, p < 0.01. Table 1 and Table 2

summarize the results:

Table 1: Summary of the Comparison between Perceived Spirituality and

Perceived Religiosity Scores of Participants

| N | Variables | $\overline{X}$ | SD | SE | t-test | | |
					t	df	p
713	Perceived Spirituality	4.42	1.37	0.05	27.84	712	0.00
	Perceived Religiosity	2.92	1.37	0.05			

Table 2: *Summary of the Correlational Analysis between Perceived Spirituality and Perceived Religiosity Scores of the Participants*

Variables	N	r	p
Perceived Spirituality	713	0.45	0.00
Perceived Religiosity			

Majority of the participants report to have experienced a major negative life event (61.9%). Death of a significant-other (27.5%) appears to be the most common one among the possible negative experiences. Experience of a major positive life event has a little bit higher percentage (69.6%). Having a child (19.8%) and marrying (18.0%) are the most common positive experience categories.

A small proportion of the participants engage in regular sports (30.4%). Reading takes more space in their lives, as most of them declare to have regular reading habits (71.2%). Majority of the sample is not involved in meditative practices (93.0%). A small proportion has a psychotherapeutic experience (13.2%).

Figures and tables summarizing the content above in detail are presented in Appendix H.

3. ANALYSIS OF THE 23-ITEM FORM OF THE TURKISH VERSION OF THE SPIRITUALITY SCALE

3.1. Description of the Data

Scale scores were examined in terms of their means and standard deviations. Score range was 1-6, and means ranged from 1.96 to 5.36, with the majority falling in the 4-5 range. Standard deviations ranged from 0.88 to 1.78. Table 3 summarizes the results:

Table 3: *Means and Standard Deviations of All Items in the 23-item Form of the Turkish Version of the SS*

Item	Mean	Standard Deviation
1	5.00	0.93
2	4.59	1.07
3	5.02	0.97
4	3.80	1.48
8	1.96	1.32
9	4.04	1.27
10	4.07	1.51
11	4.58	1.23
16	4.57	1.62
17	5.27	1.03
19	4.61	1.39

Table 3 (continued)

Item	Mean	Standard Deviation
20	5.10	0.88
21	4.38	1.39
22	5.36	0.89
23	3.55	1.73
24	4.30	1.46
25	4.89	0.96
26	3.64	1.46
28	4.10	1.66
34	4.28	1.21
35	5.08	0.91
36	3.93	1.78
38	4.10	1.41

Spirituality scores of all respondent were calculated to test normality of the scores, and it was found that the scores followed a normal distribution pattern. Figure 1 displays the histogram of the scores:
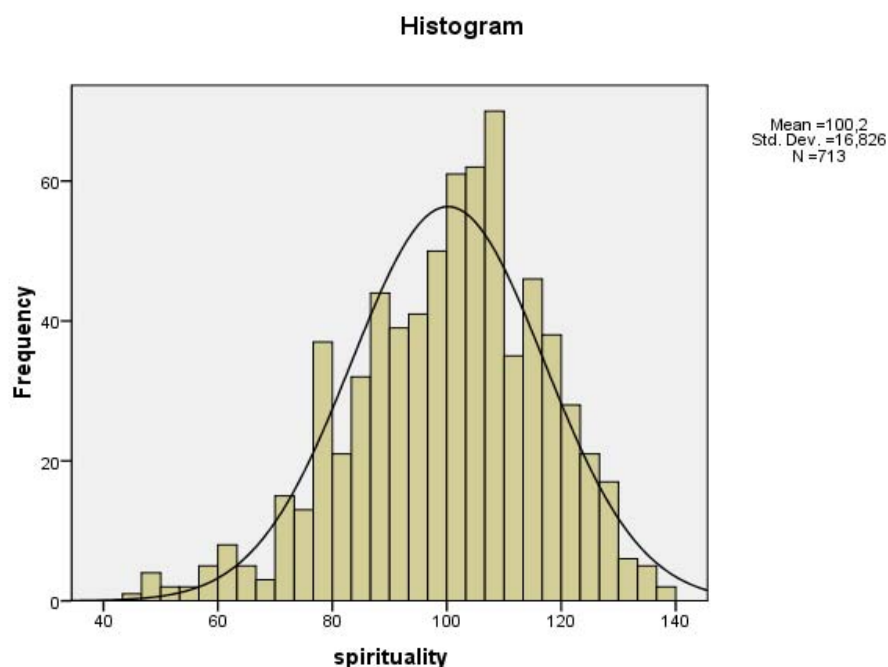
Figure 1: *Histogram of the Total Spirituality Scores of All Participants in the 23-item Form of the Turkish Version of the SS*

3.2. Reliability Analysis

Reliability analyses included internal consistency and test-retest stability analyses.

3.2.1. Internal Consistency

Internal consistency was measured through Cronbach's alpha. Coefficient alpha values were calculated for the total scale, as well as the dimensions, i.e. factors, that make up the scale. Alpha value for the total scale was 0.90. Even though Cronbach's alpha appeared to be very high for the total scale, not all

factor alpha values approached such strength. Table 4 summarizes the findings:

Table 4: Internal Consistency Statistics of the Subdimensions of the 23-item Form of the Turkish Version of the SS

Factor	# Items Found in Each	Alpha Value of Each
Self-discovery	4	0.57
Relationships	6	0.66
Eco-awareness	13	0.89

3.2.2. Test-Retest Stability

Test-retest analysis yielded a correlation of 0.955 for the SS as a whole. Test-retest correlations of individual items varied between 0.761 and 0.961. Correlations of the sub-dimensions of spirituality varied between 0.894 and 0.962, with eco-awareness yielding the highest correlation. Table 5 and 6 summarize the results:

Table 5: Test-retest Correlations of the Items in the 23-item Form of the Turkish Version of the SS (Significance level = 0.01)

Item	Pearson r
1	0.957
2	0.953
3	0.879
4	0.933

Table 5 (continued)

Item	Pearson r
8	0.918
9	0.948
10	0.948
11	0.933
16	0.928
17	0.891
19	0.963
20	0.881
21	0.915
22	0.827
23	0.933
24	0.900
25	0.856
26	0.961
28	0.945
34	0.845
35	0.866
36	0.887
38	0.761

Table 6: *Test-retest Correlations of the Factors in the 23-item Form of the Turkish Version of the SS (Significance level = 0.01)*

Factor	Pearson r
Self-discovery	0.944
Relationships	0.894
Eco-awareness	0.962

3.3. Validity Analysis

3.3.1. Item Analyses

Validity analysis started with the examination of the inter-item correlations. Results revealed that a huge proportion of the inter-item correlations fell in the desired range of below 0.4. Of the 253 correlations between the 23 items, only 37 fell outside the desired range, making up 14.6% of the total number of correlations.

The next step was the examination of the item-total correlations. For items # 1, 3 and 35, item-total correlation value was below 0.3, and for items # 24 and 28 it was above 0.7, making a total of five items that fell outside the desired range of 0.3 – 0.7. Table 7 summarizes the results:

Table 7: *Item-Total Correlations of the Items in the 23-item Form of the Turkish Version of the SS*

Item #	Item content	Item-Total Correlation
1	I find meaning in my life experiences.	0.28
2	I have a sense of purpose.	0.34
3	I am happy about the person I have become.	0.23
4	I see the sacredness in everyday life.	0.60
8	I meditate to gain access to my inner spirit.	0.37
9	I live in harmony with nature.	0.45
10	I believe there is a connection between all things that I cannot see but can sense.	0.65
11	My life is a process of becoming.	0.53
16	I believe in a Higher Power/Universal Intelligence.	0.63
17	I believe that all living creatures deserve respect.	0.35
19	The earth is sacred.	0.61
20	I value maintaining and nurturing my relationships with others.	0.40
21	I use silence to get in touch with myself.	0.42
22	I believe that nature should be respected.	0.42
23	I have a relationship with a Higher Power/Universal Intelligence.	0.66
24	My spirituality gives me inner strength.	0.73
25	I am able to receive love from others.	0.40
26	At times, I feel at one with the universe.	0.63

Table 7 (continued)

Item #	Item content	Item-Total Correlation
28	My faith in a Higher Power/Universal Intelligence helps me cope during challenges in my life.	0.72
34	I strive to correct the excesses in my own lifestyle patterns/practices.	0.45
35	I respect the diversity of people.	0.26
36	Prayer is an integral part of my spiritual nature.	0.59
38	I often take time to assess my life choices as a way of living my spirituality.	0.54

Another measure used to assess validity was item-factor correlations. Factors were formed according to the results of the original study. Item-factor correlations ranged from 0.29 to 0.41 for the self-discovery subscale, from 0.28 to 0.47 for the relationships subscale, and from 0.39 to 0.77 for the eco-awareness subscale. Tables 8-10 summarize the results:

Table 8: *Item-Factor Correlations in the Self-Discovery Subdimension of the 23-item Form of the Turkish Version of the SS*

Item #	Item Content	Item-Factor Correlation
1	I find meaning in my life experiences.	0.40
2	I have a sense of purpose.	0.41
3	I am happy about the person I have become.	0.40
4	I see the sacredness in everyday life.	0.29

Table 9: *Item-Factor Correlations in the Relationship Subdimension of the 23-item Form of the Turkish Version of the SS*

Item #	Item Content	Item-Factor Correlation
17	I believe that all living creatures deserve respect.	0.44
20	I value maintaining and nurturing my relationships with others.	0.47
22	I believe that nature should be respected.	0.41
25	I am able to receive love from others.	0.38
34	I respect the diversity of people.	0.28
35	Prayer is an integral part of my spiritual nature.	0.39

Table 10: *Item-Factor Correlations in the Eco-awareness Subdimension of the 23-item Form of the Turkish Version of the SS*

Item #	Item Content	Item-Factor Correlation
8	I meditate to gain access to my inner spirit.	0.39
9	I live in harmony with nature.	0.39
10	I believe there is a connection between all things that I cannot see but can sense.	0.65
11	My life is a process of becoming.	0.48
16	I believe in a Higher Power/Universal Intelligence.	0.67
19	The earth is sacred.	0.60
21	I use silence to get in touch with myself.	0.39
23	I have a relationship with a Higher Power/Universal Intelligence.	0.72

Table 10 (continued)

Item #	Item Content	Item-Factor Correlation
24	My spirituality gives me inner strength.	0.75
26	At times, I feel at one with the universe.	0.63
28	My faith in a Higher Power/Universal Intelligence helps me cope during challenges in my life.	0.77
36	Prayer is an integral part of my spiritual nature.	0.64
38	I often take time to assess my life choices as a way of living my spirituality.	0.52

Discriminant analysis based on the upper and lower 27% of the data yielded significant results for each one of the items. Significance remained even when the level of significance was taken to be 0.01.

3.3.2. Factor Analyses

Factorial structure of the Turkish version of the SS was examined in three phases.

3.3.2.1. Examination of the Inter-factor and Factor-Scale Correlations

In the first phase, inter-factor and factor-scale correlations were examined, using the factorial structure the original study produced. The former ranged from 0.47 to 0.54, and the latter ranged from 0.66 to 0.96. Table 11 and Table 12 summarize the results:

Table 11: *Inter-Factor Correlations of the 23-item Form of the Turkish Version of the SS*

	Self-discovery	Relationships	Eco-awareness
Self-discovery	1,00	0.47	0.50
Relationships		1,00	0.54
Eco-awareness			1,00

Table 12: *Factor-Scale Correlations of the 23-item Form of the Turkish Version of the SS*

	Spirituality-Total
Self-discovery	0.66
Relationships	0.71
Eco-awareness	0.96

3.3.2.2. Confirmatory Factor Analysis Using the 23-item Form of the Turkish Version of the SS

In the second phase, confirmatory factor analysis was run to see if data revealed the same item configurations for each one of the three factors as the author of the SS has found to be in the US culture.

In the analysis, Kaiser-Meyer-Olkin value was very high, 0.917, well above the desired value of 0.6. Bartlett'sTest of Sphericity was significant. Together

they imply that the multivariate normality assumption held true and that sampling adequacy was achieved.

Analysis revealed that the 3-factor solution was not appropriate for the data. Five factors with an eigenvalue of 1 or more emerged. Moreover 4 items (# 19, 21, 34 and 38) did not load on to any factor in the analysis.

The three forced factors were examined separately. The first factor was composed of five items with the theme of belief in a higher power, and explained %31.56 of the variance. Factor loadings of the items ranged from 0.54 to 0.89. The second factor was composed of 8 items among which themes of both self-discovery and relationships were evident. Factor loadings of the items ranged from 0.40 to 0.55. The last factor was composed of 6 items, with the theme of eco-awareness. There were two items that pertained to self-discovery, but they too stressed the theme of connectedness. Factor loadings of the items ranged from 0.41 to 0.60. Correlations among the three factors ranged from 0.31 to 0.53. Interestingly, the last factor appeared to correlate negatively with the other two. The cumulative amount of variance explained by three factors appeared to be below the minimum desired value of 50%.

Table 13 summarizes the results in terms of the eigenvalues and amount of variance explained by each factor; Table 14 displays the factor loadings; Table 15 provides the list of the items that failed to load onto any one of the factors; and Table 16 summarizes the inter-factor correlations.

Table 13: *Eigenvalues & Amount of Variance Explained by Each Factor after Confirmatory Factor Analysis of the 23-item Form of the Turkish Version of the SS*

Factor	# Items	Eigenvalue	% Variance Explained	% Cumulative Variance Explained
1	5	7.23	31.56	31.56
2	8	2.22	9.66	41.22
3	6	1.13	5.51	46.73

Table 14: *Factor Loadings after Confirmatory Factor Analysis of the 23-item Form of the Turkish Version of the SS*

Item #	Item Content	Factor 1	Factor 2	Factor 3
16	I believe in a Higher Power/Universal Intelligence.	0.87		
23	I have a relationship with a Higher Power/Universal Intelligence.	0.68		
24	My spirituality gives me inner strength.	0.54		
28	My faith in a Higher Power/Universal Intelligence helps me cope during challenges in my life.	0.89		
36	Prayer is an integral part of my spiritual nature.	0.81		
1	I find meaning in my life experiences.		0.50	
2	I have a sense of purpose.		0.40	
3	I am happy about the person I have become.		0.46	

Table 14 (Continued)

Item #	Item Content	Factor 1	Factor 2	Factor 3
17	I believe that all living creatures deserve respect.		0.49	
20	I value maintaining and nurturing my relationships with others.		0.55	
22	I believe that nature should be respected.		0.43	
25	I am able to receive love from others.		0.45	
35	I respect the diversity of people.		0.54	
4	I see the sacredness in everyday life.			-0.42
8	I meditate to gain access to my inner spirit.			-0.59
9	I live in harmony with nature.			-0.46
10	I believe there is a connection between all things that I cannot see but can sense.			-0.53
11	My life is a process of becoming.			-0.41
26	At times, I feel at one with the universe.			-0.60

Table 15: *Items without Significant Loadings after the Confirmatory Factor Analysis of the 23-item Form of the Turkish Version of the SS*

Item #	Item Content
19	The earth is sacred.
21	I use silence to get in touch with myself.
34	I strive to correct the excesses in my own lifestyle
38	I often take time to assess my life choices as a way of living my

Table 16: *Inter-Factor Correlations after the Confirmatory Factor Analysis of the 23-item Form of the Turkish Version of the SS*

Factor	1	2	3
1	1.00	0.31	-0.53
2		1.00	-0.46
3			1.00

3.3.2.3. Exploratory Factor Analysis Using the 23-item Form of the Turkish Version of the SS

Since confirmatory factor analysis did not confirm the factorial structure produced in the original study, an exploratory factor analysis was run to see how many factors would be formed and what their nature would be when the number of factors were not predefined. It turned out that data were grouped into five factors. However, the last factor had only two items in it, and consequently was eliminated. Together with the items that had low loadings, a total of 5 items (#19, 21, 25, 34 and 38) fell outside the picture. 4 of these 5 were the same items that failed to load onto any factor in the confirmatory factor analysis.

The four factors that emerged from the exploratory factor analysis were examined separately. The first factor was composed of 6 items with the theme of eco-awareness, and explained %31.56 of the variance. Factor loadings of the items ranged from 0.40 to 0.55. The second factor was composed of 4 items

that pertained to relationships. Factor loadings of the items ranged from 0.41 to 0.60. The third factor was composed of 5 items about belief in a higher power, with factor loadings of the items ranging from 0.51 to 0.91. The last factor had 3 items with the theme of self-discovery and factor loadings that ranged between 0.52 and 0.60. Correlations among the four factors that emerged ranged from 0.16 to 0.52, with no negative correlation. The cumulative amount of variance explained by the four factors was above the minimum desired value of 50% this time, accounting for %52.05.

Figure 2 displays the Scree plot of the data.
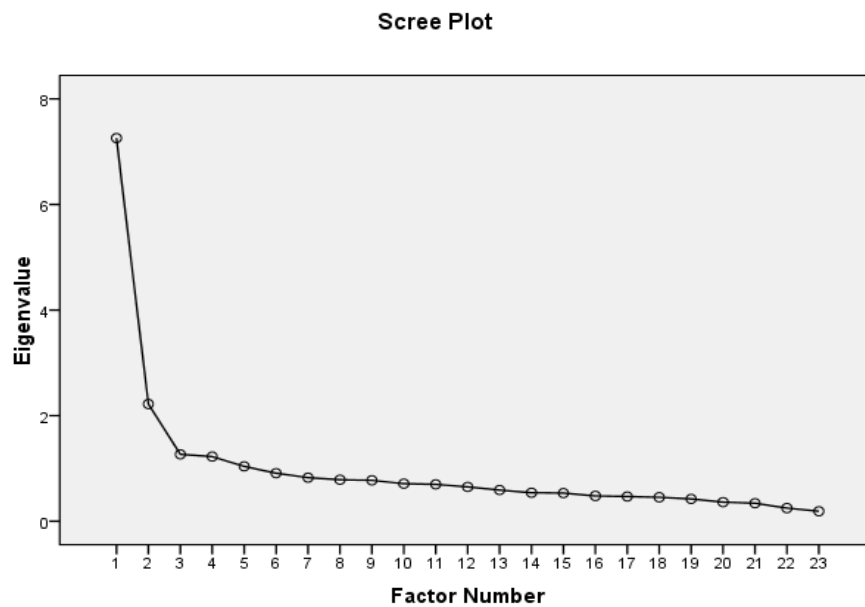
Figure 2: *Scree Plot of the Data after Exploratory Factor Analysis of the 23-item Form of the Turkish Version of the SS*

Table 17 summarizes the results in terms of the eigenvalues and amount of variance explained by each, Table 18 displays the factor loadings, Table 19 provides the list of the items that failed to load onto any one of the factors; and Table 20 summarizes the inter-factor correlations.

Table 17: *Eigenvalues & Amount of Variance Explained by Each Factor after Exploratory Factor Analysis of the 23-item Form of the Turkish Version of the SS*

Factor	# Items	Eigenvalue	% Variance Explained	% Cumulative Variance Explained
1	6	7.26	31.56	31.56
2	4	2.22	9.66	41.22
3	5	1.27	5.51	46.73
4	3	1.22	5.32	52.05

Table 18: *Factor Loadings after Exploratory Factor Analysis of the 23-item Form of the Turkish Version of the SS*

Item #	Item Content	Factor 1	Factor 2	Factor 3	Factor 4
4	I see the sacredness in everyday life.	0.40			
8	I meditate to gain access to my inner spirit.	0.54			
9	I live in harmony with nature.	0.48			

Table 18 (continued)

Item #	Item Content	Factor 1	Factor 2	Factor 3	Factor 4
10	I believe there is a connection between all things that I cannot see but can sense.	0.49			
11	My life is a process of becoming.	0.40			
26	At times, I feel at one with the universe.	0.55			
17	I believe that all living creatures deserve respect.		0.60		
20	I value maintaining and nurturing my relationships with others.		0.41		
22	I believe that nature should be respected.		0.55		
35	I respect the diversity of people.		0.45		
16	I believe in a Higher Power/Universal Intelligence.			0.91	
23	I have a relationship with a Higher Power/Universal Intelligence.			0.68	
24	My spirituality gives me inner strength.			0.51	
28	My faith in a Higher Power/Universal Intelligence helps me cope during challenges in my life.			0.88	
36	Prayer is an integral part of my spiritual nature.			0.79	

Table 18 (continued)

Item #	Item Content	Factor 1	Factor 2	Factor 3	Factor 4
1	I find meaning in my life experiences.				0.60
2	I have a sense of purpose.				0.59
3	I am happy about the person I have become.				0.52

Table 19: *Items Eliminated after Exploratory Factor Analysis of the 23-item Form of the Turkish Version of the SS*

Item #	Item Content
19	The earth is sacred.
21	I use silence to get in touch with myself.
25	I am able to receive love from others.
34	I strive to correct the excesses in my own lifestyle
38	I often take time to assess my life choices as a way of living my

Table 20: *Inter-Factor Correlations after the Exploratory Factor Analysis of the 23-item Form of the Turkish Version of the SS*

Factor	1	2	3	4
1	1.00	0.34	0.52	0.28
2		1.00	0.28	0.42
3			1.00	0.16
4				1.00

4. EXPLORATION OF THE FACTORIAL STRUCTURE OF THE 38-ITEM FORM OF THE TURKISH VERSION OF THE SPIRITUALITY SCALE

For the 38 items Kaiser-Meyer-Olkin (KMO) value appeared to be 0.927. Bartlett's Test of Sphericity yielded significant results.

Factor analysis was conducted using the Common Factor Analysis (CFA) technique. In the initial factor analysis 17 items were eliminated. 16 of them (# 4, 5, 7, 8, 11, 12, 13, 14, 17, 19, 20, 21, 27, 31, 33, 34) had loadings below 0.4 and 1of them (# 15) appeared to be the only item in a factor. After the elimination, a second factor analysis was run in an effort to have a clearer picture. With the remaining 21 items KMO dropped to 0.896 and Bartlett's Test of Sphericity still yielded significant results. Factor analysis resulted with a total of 5 dimensions and 19 items. Two items (# 25, 35) were eliminated as they failed to load onto any one of the factors with the cut off value for factor

loadings as 0.4. Two additional items (# 6, 9) were also excluded as they were the only two items that loaded on the factor they belonged to. Final results composed of 4 factors and 17 items.

Figure 3 displays the Scree plot of the data.
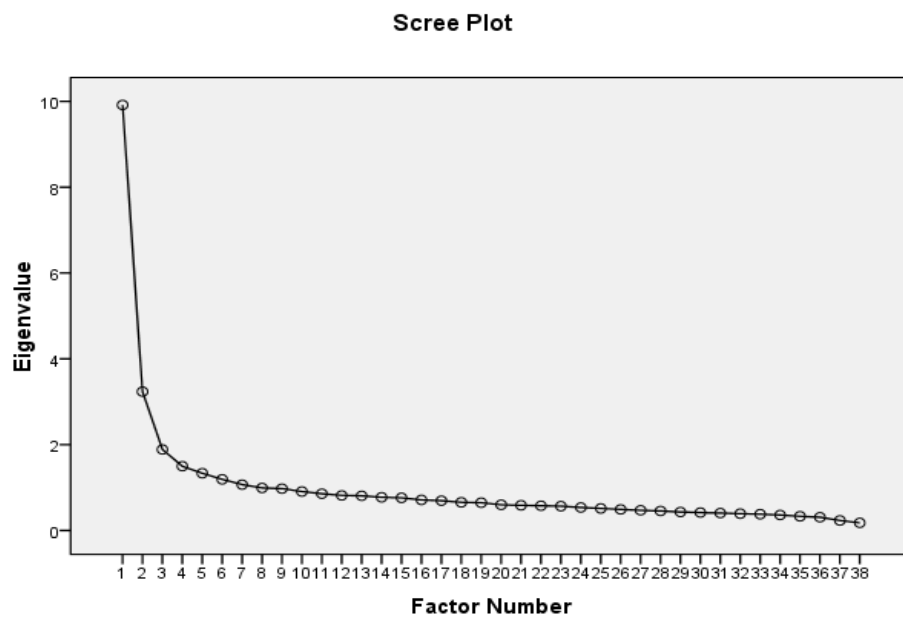
Scree Plot

Figure 3: Scree Plot of the Data after Exploratory Factor Analysis of the 38-item Form of the Turkish Version of the SS

The four factors that emerged from the exploratory factor analysis were examined separately. The first factor was composed of six items with the theme of belief in a higher power, and explained %29.29 of the variance. Factor loadings of the items ranged from 0.48 to 0.85. The second factor was composed of 4 items that pertained to relationships. They all stressed

sensitiveness to others. Factor loadings of the items ranged from 0.41 to 0.62. The third factor was composed of three items about self-discovery, with factor loadings of the items ranging from 0.54 to 0.64. The last factor had four items with the main theme of eco-awareness and factor loadings that ranged between 0.46 and 0.50. Two of the items pertained to self-discovery but stressed connectedness within the self, and hence associated with the eco-awareness theme which is based on connectedness. Correlations among the four factors ranged from 0.11 to 0.48. The first factor, belief in a higher power, correlated positively with the second factor, relationships, but its correlations were negative with the other two factors. The same pattern held for the second factor, relationships, as well, as it correlated negatively with the third and the fourth factor, namely self-discovery and eco-awareness respectively. The third and fourth factors correlated positively among themselves. The highest correlation was between the first factor -belief in a higher power- and the fourth factor -eco-awareness-, and was negative. The cumulative amount of variance explained by the all of the four factors was above the minimum desired value of 50% this time, accounting for %53.39 of the variance.

Table 21 summarizes the results in terms of the eigenvalues and amount of variance explained by each factor, Table 22 displays the factor loadings, Table 23 provides the list of the items that failed to load onto any one of the factors; and Table 24 summarizes the inter-factor correlations.

Table 21: *Eigenvalues & Amount of Variance Explained by Each Factor after the 2nd Exploratory Factor Analysis of the 38-item Form of the Turkish Version of the SS*

Factor	# Items	Eigenvalue	% Variance Explained	% Cumulative Variance Explained
1	6	6.15	29.29	29.29
2	4	2.70	12.84	42.13
3	3	1.32	6.30	48.43
4	4	1.04	4.96	53.39

Table 22: *Factor Loadings after the 2nd Exploratory Factor Analysis of the 38-item Form of the Turkish Version of the SS*

Item #	Item Content	Factor 1	Factor 2	Factor 3	Factor 4
16	I believe in a Higher Power/Universal Intelligence.	0,81			
23	I have a relationship with a Higher Power/Universal Intelligence.	0,63			
24	My spirituality gives me inner strength.	0,48			
28	My faith in a Higher Power/Universal Intelligence helps me cope during challenges in my life.	0,82			
30	I regularly participate in religious activities.	0,60			

Table 22 (continued)

Item #	Item Content	Factor 1	Factor 2	Factor 3	Factor 4
36	Prayer is an integral part of my spiritual nature.	0,85			
18	I feel a responsibility to try to transform inequitable situations.		0,51		
22	I believe that nature should be respected.		0,41		
32	I care about the health and welfare of my community.		0,60		
37	I am concerned about the gap between the rich and the poor.		0,62		
1	I find meaning in my life experiences.			-0.57	
2	I have a sense of purpose.			-0.54	
3	I am happy about the person I have become.			-0.64	
10	I believe there is a connection between all things that I cannot see but can sense.				-0.46
26	At times, I feel at one with the universe.				-0.50
29	I am aware of higher levels of consciousness that I can access within myself.				-0.48
38	I often take time to assess my life choices as a way of living my spirituality.				-0.46

Table 23: *Items Eliminated After the 2nd Exploratory Factor Analysis of the 38-item Form of the Turkish Version of the SS*

Item #	Item Content
4	I see the sacredness in everyday life.
5	I feel a sense of community with others.
6	I am conscious of my consumption/over-consumption of natural
7	I am connected to the universe.
8	I meditate to gain access to my inner spirit.
9	I live in harmony with nature.
11	My life is a process of becoming.
12	I have the ability to rise above my circumstances.
13	I am at peace.
14	I am able to give love to others without expectations.
15	I participate in activities to improve the quality of life for the poor
17	I believe that all living creatures deserve respect.
19	The earth is sacred.
20	I value maintaining and nurturing my relationships with others.
21	I use silence to get in touch with myself.
25	I am able to receive love from others.
27	I find solace in watching the sun rise or set.
31	I feel a sense of awe when I am with nature.

Table 23 (continued)

Item #	Item Content
33	I believe that all human beings have the potential to heal
34	I strive to correct the excesses in my own lifestyle
35	I respect the diversity of people.

Table 24: Inter-Factor Correlations after the 2nd Exploratory Factor Analysis of the 38-item Form of the Turkish Version of the SS

Factor	1	2	3	4
1	1.00	0.11	-0.11	-0.48
2		1.00	-0.35	-0.31
3			1.00	0.27
4				1.00

Factor analysis using the Principal Components Analysis (PCA) technique was also conducted to see if it would yield similar results with those of CFA. Results revealed that CFA and PCA yielded different patterns despite the large sample size. In the analyses using PCA, rotation of choice was oblique at first. However, results of the first factor analysis revealed that the candidate factors were not correlated, i.e. inter-factor correlation values were below the suggested minimum value of 0.32. Consequently, orthogonal rotation was then used to arrive at the final picture. In the end six factors emerged and 31 items

were retained. All factors were positively correlated. The factors pertained to belief in a higher power, relatedness, sensitivity towards others, sensitivity towards nature, self-acceptance and self-awareness.

5. ADDITIONAL ANALYSES BETWEEN SPIRITUALITY SCORES AND BACKGROUND VARIABLES

In the analyses exploring the impact of personal variables on spirituality, the 38-item form was utilized. The fact that the 23-item form was found not to be reliable and valid in the Turkish culture implied that it did not measure spirituality of the Turkish people. Having to decide which form to use in the analyses, the researcher preferred to use the 38-item form, as it contained more items. However, the 38-item form was not a finalized instrument with demonstrated validity and reliability, which implied that the total score of the items that make it up could not be thought to represent spirituality, either. Hence, the total score of the items measuring spirituality in the 38-item form was named as *supposed spirituality*, in an effort to differentiate it from spirituality. Investigations were based on the supposed spirituality score.

Across dimensions of many of the measured variables, supposed spirituality scores of the participants did not statistically significantly differ. These were age, perceived income level, whether they are engaged in a romantic relationship, whether they live with a pet, the number of working hours per week (for those who work), area of study (for students), engagement in reading, experience of a major negative life event, experience of death of a significant other as a major negative life event, experience of a serious health problem as a

major negative life event, experience of economic hardship as a major negative life event, experience of divorce in family as a major negative life event, experience of a major accident as a major negative life event, experience of violence as a major negative life event, experience of abuse as a major negative life event, experience of having a child as a major positive life event, experience of moving to another city/country as a major positive life event, experience of an economic gain as a major positive life event, and experience of a personal success as a major positive life event.

For some of the measured variables, number of participants making up the categories of the variable in question did not allow meaningful comparisons to be made. These were family religion and self-decided religion.

For the rest of the background characteristics, significant differences across groups were found. Results that pertain to each such characteristic are provided in detail below.

5.1. Gender

An independent groups $\underline{t}$ test compared the mean supposed spirituality score for females ($\underline{M}$ = 167.71, $\underline{SD}$ = 1.09) and with that for males ($\underline{M}$ = 158.26, $\underline{SD}$ = 1.61). This test was found to be statistically significant at an alpha level of .05, $\underline{t}$ (711) = 4.96, p < 0.05, indicating that females displayed more supposed spirituality as opposed to males. The mean difference between the supposed spirituality scores of females and males was 9.44, and the confidence interval for the mean difference was 5.71 to 13.18. Table 25 summarizes the results.

Table 25: Summary of Supposed Spirituality Scores across Genders

	Gender	n	$\overline{X}$	SD	SE	t-test		
						t	df	p
Supposed Spirituality	Male	246	158.26	1.61	0,07	4.96	711	0.00
	Female	467	167.71	1.09	0,06			

5.2. Occupation

A one-way analysis of variance compared the mean supposed spirituality scores of the participants of different occupations: teachers, finance experts, nurses, doctors, architects, engineers and psychologists. This test was performed to be statistically significant at an alpha level of .05, $F_{(6,456)} = 3.34$, p < 0.05. Table 26 summarizes the results.

A Tukey HSD test indicated that the mean supposed spirituality score of engineers (M =157.96, SD = 23.64) was significantly lower than both nurses (M = 172.40, SD = 20.48) and teachers (M = 170.65, SD = 23.35). The mean difference between the supposed spirituality scores of nurses and engineers was 14.44, and the confidence interval for the mean difference was -0.85 to 29.73. The mean difference between the supposed spirituality scores of teachers and engineers was 12.68, and the confidence interval for the mean difference was -1.39 to 26.76. The mean score for any of the remaining occupational groups did not differ significantly from one another.

Table 26: *Summary of Supposed Spirituality Scores across Occupation*

Score	Group	n	$\overline{X}$	SD	SE	ANOVA		
						F	df	p
Supposed Spirituality	Teacher	113	170.65	23.35	2.20	3.34	6	0.00
	Finance Expert	112	163.71	25.79	2.44			
	Doctor	42	163.79	25.35	3.91			
	Nurse	72	172.40	20.48	2.41			
	Architect	38	159.89	22.70	3.68			
	Engineer	52	157.96	23.64	3.28			
	Psychologist	34	168.21	21.06	3.61			

5.3. Position at Work

A one-way analysis of variance compared the mean supposed spirituality scores of the participants currently working on the basis of the position they held at work: staff, specialist, manager or business owner. This test was performed to be statistically significant at an alpha level of .05, $\underline{F}$ (2,529) = 8.21, p < 0.05. Table 27 summarizes the results.

A Tukey HSD test indicated that the mean for specialist ($\underline{M}$ = 168.67, $\underline{SD}$ = 22.80) was significantly greater than that for managers or business owners ($\underline{M}$ = 158.93, $\underline{SD}$ = 25.27). The mean difference between the supposed spirituality scores of specialists, and managers or business owners was 9.75, and the confidence interval for the mean difference was 3.93 to 15.56. The mean for those working as staff did not differ significantly from the mean for either of

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the other two groups.

Table 27: Summary of Supposed Spirituality Scores across Position at Work

Score	Group	n	$\overline{X}$	SD	SE	F	df	p
							ANOVA	
Supposed Spirituality	Staff	40	162.48	27.66	4.37			
	Specialist	369	168.67	22.80	1.19	8.21	2	0 .00
	Manager/ Business Owner	123	158.93	25.27	2.28			

5.4. Perceived Religiosity

A Pearson correlation addressed the relationship between supposed spirituality ($\underline{M}$ = 164.45, $\underline{SD}$ = 24.55) and perceived religiosity ($\underline{M}$ = 2.92, $\underline{SD}$ = 1.37) of the participants. The correlation was found to be statistically significant at an alpha level of .05, $\underline{r}$ (711) = 0.44, p < 0.05, indicating that the two variables are positively related. Table 28 summarizes the results.

Table 28: Summary of the Correlational Analysis between Supposed Spirituality Scores and Perceived Religiosity Scores

Variables	N	r	p
Perceived Religiosity			
	713	0.44	0.00
Supposed Spirituality			

5.5. Perceived Spirituality

A Pearson correlation addressed the relationship between supposed spirituality ($\underline{M} = 164.45$, $\underline{SD} = 24.55$) and perceived religiosity ($\underline{M} = 4.42$, $\underline{SD} = 1.37$) of the participants. The correlation was found to be statistically significant at an alpha level of .05, $\underline{r}$ (711) = 0.51, p < 0.05, indicating that the two variables are positively related. Table 29 summarizes the results.

Table 29: Summary of the Correlational Analysis between Supposed Spirituality Scores and Perceived Spirituality Scores

Variables	*N*	*r*	*p*
Perceived Spirituality Supposed Spirituality	713	0.51	0.00

5.6. Experience of a Significant Positive Life Event

An independent groups $\underline{t}$ test compared the mean supposed spirituality score for those who reported to have experienced a significant positive life event ($\underline{M} = 166.81$, $\underline{SD} = 23.21$) and with that for those who reported not to have such a life experience ($\underline{M} = 159.06$, $\underline{SD} = 26.63$). This test was found to be statistically significant at an alpha level of .05, $\underline{t}$ (711) = 3.92, p < 0.05, indicating that those with a positive life experience displayed more supposed spirituality as opposed to those without such an experience. The mean difference between the supposed spirituality scores of the ones who reported to have experienced a positive life event and the ones without it was 7.75, and the confidence interval for the mean

difference was 3.86 to 11.63. Table 30 summarizes the results.

Table 30: Summary of Supposed Spirituality Scores in Terms of Experience of a Significant Positive Life Event

Score	Experience of a Positive Life Event	n	$\overline{X}$	SD	SE	t-test		
						t	df	p
Supposed Spirituality	Yes	496	166.81	23.21	1.04	4.96	711	0.00
	No	217	159.06	26.63	1.81			

5.6.1. Experience of Marriage as a Positive Life Event

An independent groups t test compared the mean supposed spirituality score for those who reported to have experienced marriage as a significant positive life event ($M = 171.77$, $SD = 20.06$) and with that for those who reported not to have such a life experience ($M = 162.85$, $SD = 25.15$). This test was found to be statistically significant at an alpha level of .05, t (711) = 3.76, $p < 0.05$, indicating that those who report to experience marriage as a major positive life event displayed more supposed spirituality as opposed to those without such an experience. The mean difference between the supposed spirituality scores of the ones who reported to have experienced marriage as a positive life event and the ones without it was 8.92, and the confidence interval for the mean difference was 4.26 to 13.58. Table 31 summarizes the results.

Table 31: Summary of Supposed Spirituality Scores in Terms of Experience of Marriage as a Significant Positive Life Event

Score	Marriage as a Positive Life Event	n	$\overline{X}$	SD	SE	t-test		
						t	df	p
Supposed Spirituality	Yes	128	171.77	20.06	1.77	3.76	711	0.00
	No	585	162.85	25.15	1.04			

5.6.2. Change in the Work Domain as a Positive Life Event

An independent groups t test compared the mean supposed spirituality score for those who reported to have experienced a change in the work domain as a significant positive life event ($\underline{M}$ = 171.07, $\underline{SD}$ = 22.83) and with that for those who reported not to have such a life experience ($\underline{M}$ = 163.05, $\underline{SD}$ = 24.68). This test was found to be statistically significant at an alpha level of .05, $\underline{t}$ (711) = 3.30, p < 0.05, indicating that those who reported to experience a change in the work domain as a major positive life event displayed more supposed spirituality as opposed to those without such an experience. The mean difference between the supposed spirituality scores of the ones who reported to have experienced a change in the work domain as a positive life event and the ones without it was 8.02, and the confidence interval for the mean difference was 3.25 to 12.80. Table 32 summarizes the results.

Table 32: Summary of Supposed Spirituality Scores in Terms of Experience of a Change in the Work Domain as a Significant Positive Life Event

Score	Change in the Work Domain as a Positive Life Event	*n*	$\overline{X}$	*SD*	*SE*	t-test		
						t	*df*	*p*
Supposed Spirituality	Yes	122	171.07	22.83	2.08	3.30	711	0.00
	No	591	163.05	24.68	1.02			

5.6.3. Experience of Getting Professional Psychological Aid as a Positive Life Event

An independent groups t test compared the supposed spirituality scores of those who reported to have experienced getting professional psychological aid as a significant positive life event (M = 171.07, SD = 22.83) and of those who reported not to have such a life experience (M = 163.05, SD = 24.68). This test was found to be statistically significant at an alpha level of .05, t (711) = 3.12, p < 0.05, indicating that those who reported to experience getting professional psychological aid as a major positive life event displayed more supposed spirituality as opposed to those without such an experience. The mean difference between the supposed spirituality scores of the ones who reported to have experienced getting professional psychological aid as a positive life event and the ones without it was 12.84, and the confidence interval for the mean difference was 4.75 to 20.93. Table 33 summarizes the results.

Table 33: Summary of Supposed Spirituality Scores in Terms of Experience of Getting Professional Psychological Aid as a Significant Positive Life Event

Score	Prof.Psy. Aid as a Positive Life Event	n	$\overline{X}$	SD	SE	t-test		
						t	df	p
Supposed Spirituality	Yes	37	176.62	20.03	3.30	3.12	711	0.00
	No	676	163.78	24.61	0.95			

5.7. Regular Engagement in Sports

An independent groups $\underline{t}$ test compared the mean supposed spirituality score for those who incorporated sports in their daily lives ($\underline{M}$ = 168.56, $\underline{SD}$ = 24.96) and with that for those who did not engage in sports ($\underline{M}$ = 162.65, $\underline{SD}$ = 24.17). This test was found to be statistically significant at an alpha level of .05, $\underline{t}$ (711) = 2.97, p < 0.05, indicating that those who engaged in sports on a regular basis displayed more supposed spirituality as opposed to those who did not. The mean difference was 5.91, and the confidence interval for the mean difference was 2.00 to 9.81. Table 34 summarizes the results.

Table 34: Summary of Supposed Spirituality Scores in Terms of Engagement in Sports

Score	Regular Engagement in Sports	*n*	$\overline{X}$	*SD*	*SE*	t-test		
						t	*df*	*p*
Supposed Spirituality	Yes	217	168.56	24.96	1.69	2.97	711	0.00
	No	496	162.65	24.17	1.09			

5.8. Regular Engagement in Meditative Practices

An independent groups t test compared the mean supposed spirituality score for those who regularly engaged in meditative practices ($\underline{M}$ = 181.94, $\underline{SD}$ = 24.96) and with those who did not ($\underline{M}$ = 163.07, $\underline{SD}$ = 24.00). This test was found to be statistically significant at an alpha level of .05, $\underline{t}$ (711) = 5.44, p < 0.05, indicating that meditating is positively related to supposed spirituality. The mean difference between the supposed spirituality scores of those who meditated and who did not was 18.87, and the confidence interval for the mean difference was 12.06 to 25.68. Table 35 summarizes the results.

Table 35: Summary of Supposed Spirituality Scores in terms of Regular Engagement in Meditative Practices

Score	Meditating	*n*	$\overline{X}$	*SD*	*SE*	*t-test*		
						t	*df*	*p*
Supposed Spirituality	Yes	52	181.94	24.96	3.46	5.44	711	0.00
	No	661	163.07	24.00	0.94			

5.9. Experience of Yoga

An independent groups $\underline{t}$ test compared the mean supposed spirituality score for those who had been and who still are involved in yoga ($\underline{M}$ = 173.46, $\underline{SD}$ = 25.44) and with those who have never experienced yoga ($\underline{M}$ = 163.77, $\underline{SD}$ = 24.36). This test was found to be statistically significant at an alpha level of .05, $\underline{t}$ (711) = 2.70, p < 0.05, indicating that experience of yoga is positively related to supposed spirituality. The mean difference between the supposed spirituality scores of those who have yoga experience and who have not was 9.69, and the confidence interval for the mean difference was 2.65 to 16.73. Table 36 summarizes the results.

Table 36: *Summary of Supposed Spirituality Scores in Terms of Experience of Yoga*

Score	Experience of Yoga	n	$\overline{X}$	SD	SE	t-test t	df	p
Supposed Spirituality	Yes	50	173.46	25.44	3.60	2.70	711	0.01
	No	663	163.77	24.36	0.95			

5.10. Living Arrangements

A one-way analysis of variance compared the mean supposed spirituality scores of the participants of different living arrangements: alone, with family and with friends. This test was performed to be statistically significant at an alpha level of .05, $\underline{F}$ (2,710) = 4.11, p < 0.05. Table 37 summarizes the results.

Table 37: *Summary of Supposed Spirituality Scores across Living Arrangements*

Score	Group	n	$\overline{X}$	SD	SE	ANOVA F	df	p
Supposed Spirituality	Alone	97	158.89	28.87	2.93	4.11	2	0.02
	With Family	563	165.79	23.21	0.98			
	With Friends	53	160.34	24.55	3.88			

A Tukey HSD test indicated that the mean for those living with their

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families ($\underline{M}$ = 165.79, $\underline{SD}$ = 23.21) was significantly greater than those living alone ($\underline{M}$ = 158.89, $\underline{SD}$ = 28.87). The mean difference between the supposed spirituality scores of those living with family and those living alone was 6.91, and the confidence interval for the mean difference was 0.60 to 13.22. The mean for those who live with friends did not differ significantly from the mean for either of the other two groups.

5.11. Working Status

A one-way analysis of variance compared the mean supposed spirituality scores of the participants of different work status: working, retired, student and not working without being retired or being a student. This test was performed to be statistically significant at an alpha level of .05, $\underline{F}$ (3,709) = 2.92, p < 0.05. Table 38 summarizes the results.

Table 38: Summary of Supposed Spirituality Scores across Work Status

Score	Group	*n*	$\overline{X}$	*SD*	*SE*	*F*	*df*	*p*
						ANOVA		
Supposed Spirituality	Working	522	165.88	24.33	1.07			
	Retired	34	162.03	24.18	4.15			
	Student	120	158.71	24.69	2.25	2.92	3	0.03
	Not Working	37	165.16	25.54	4.20			

A Tukey HSD test indicated that the mean for those working ($\underline{M}$ = 165.88, $\underline{SD}$ = 24.33) was significantly greater than those who were students ($\underline{M}$ =

158.71, $\underline{SD}$ = 24.69). The mean difference between the supposed spirituality

scores of those working and those who were students was 7.17, and the

confidence interval for the mean difference was 0.79 to 13.54. The mean for

those who were retired or who did not work without being retired or being a

student did not differ significantly from the mean for any of the other three

groups.

5.12. Experience of Psychotherapy

An independent groups $\underline{t}$ test compared the mean supposed spirituality score

for those who had been and who still are involved in psychotherapy ($\underline{M}$ =

171.33, $\underline{SD}$ = 25.68) and with those who have never experienced psychotherapy

($\underline{M}$ = 163.40, $\underline{SD}$ = 24.22). This test was found to be statistically significant at

an alpha level of .05, $\underline{t}$ (711) = 2.93, p < 0.05, indicating that experience of

psychotherapy is positively related to supposed spirituality. The mean

difference between the supposed spirituality scores of those who have

psychotherapy experience and who have not was 7.93, and the confidence

interval for the mean difference was 2.62 to 13.23. Table 39 summarizes the

results.

Table 39: Summary of Supposed Spirituality Scores in Terms of Experience of Psychotherapy

Score	Experience of Psychotherapy	n	$\overline{X}$	SD	SE	t-test		
						t	df	p
Supposed Spirituality	Yes	94	171.33	25.68	2.65	2.93	711	0.03
	No	619	163.40	24.22	0.97			

5.13. Educational Level

A one-way analysis of variance compared the mean supposed spirituality scores of the participants of different educational levels: educational level below university, undergraduate level of university education and graduate level of university education. This test was performed to be statistically significant at an alpha level of .05, $\underline{F}$ (2,710) = 3.10, p < 0.05. Table 40 summarizes the results.

Table 40: Summary of Supposed Spirituality Scores across Educational Levels

Score	Group	n	$\overline{X}$	SD	SE	ANOVA		
						F	df	p
Supposed Spirituality	Below University	95	170.26	22.33	2.29	3.10	2	0.05
	Undergraduate	459	163.51	24.51	2.14			
	Graduate	159	163.69	25.56	2.03			

A Tukey HSD test indicated that the mean for those with an educational

level below university ($\underline{M}$ = 170.26, $\underline{SD}$ = 22.33) was significantly greater than those with an undergraduate level of university education ($\underline{M}$ = 163.51, $\underline{SD}$ = 24.51). The mean difference between the supposed spirituality scores of those with an education level of below university and those with an undergraduate level of university education was 6.76, and the confidence interval for the mean difference was 0.28 to 13.23. The mean for those who have a graduate level of university education did not differ significantly from the mean for either of the other two groups.

If significance level were set as 0.01 rather than 0.05, four of the background characteristics would fail to demonstrate statistically significant differences between the dimensions they contained. These are educational level, living arrangements, work status and experience of psychotherapy.

DISCUSSION

In the present study, research questions addressed reliability and validity of the Turkish version of the 23-item final form of the SS; factorial structure of the data when scores for 38 items were analyzed; and relationships between various background variables and *supposed* spirituality, as measured by the cumulative score of the items in the 38-item form.

Findings revealed that the Turkish version of the 23-item form of the SS was not reliable. Even though the test-retest stability of the total scale was very strong, apparently stronger than what Delaney (2003) found in her study, and the internal consistency measure was high for the total scale, two of the three sub-dimensions, namely self-discovery and relationships, yielded alpha values below the threshold set for good reliability. This implies that these sub-dimensions were not coherent. One reason for this may be the small number of items in these sub-dimensions. However, the same numbers of items were used in the original study and produced much higher reliability figures.

The Turkish version of the 23-item form of the SS was also found not to be valid. Validity measures through item analyses were generally acceptable; however, factorial structure of the scale as proposed by the author was not supported. If this were a valid measure of spirituality for use in Turkey, factors defined by the author would have emerged from the analyses of the Turkish sample's data, and items relating to a particular factor would have grouped together within a single factor, both of which did not occur. However,

exploratory factor analysis revealed four sub-dimensions supporting those originally conceptualized by the author.

The number of items dropped to 18 after the exploratory factor analysis conducted on the 23-item form. Importantly, three of the five items that failed to be retained pertained to the self discovery sub-dimension. This may be related to how self is experienced in the Turkish culture. It is now widely recognized that the concept of self varies from one culture to another (Cross, 2000; Lee, McCauley & Draguns, 1999), where self is construed in accordance with the demand of the environment one is raised up in (Keller, 2003). Indeed "we are all individuals within collectivities. It must also be universally the case that there is a tension between our individualism and our collectivism, a tension that is resolved differently both for individuals and societies" (Segal et al., 1999, p. 206).

Boundaries between the self and others are not clear-cut in the Turkish culture as they are in the West (Kağıtçıbaşı, 1990). Turkish culture encompasses values that stress interpersonal ties. Independence is not encouraged. For instance, sustainment of harmony within the family is very important for the Turkish people (Smith, Bond & Kağıtçıbaşı, 2006), many times at the expense of unfulfilled individual needs. Extended family and kinship relations are also very important for the average Turkish person (Duben, 1982). Even the wording of insults includes a relational theme, focusing on the group of belonging (Smith, Bond & Kağıtçıbaşı, 2006).

It can be easily claimed that in the Turkish culture *other-concern* is more

visible as opposed to *self-concern* (Smith, Bond & Kağıtçıbaşı, 2006). This is a reflection of the embeddedness of self into the relational network, often leading to disappearing of the self in the relational arena. It is known that the belief that the individual is an organic part of a group begins in the family (Cross, 2000). When looked from such an angle, this embeddedness is a function of the relatively low degree of separation-individuation in Turkish families (Kağıtçıbaşı, 1990), which has implications on meaning making of Turkish people. In cultures like that of Turkey, where collectivistic values are at the fore, diffusion of the self into the group results with self's possessing a lower level of significance (Smith, Bond & Kağıtçıbaşı, 2006). Social identity appears to be more important as opposed to personal identity in such cultures, influencing self-positioning both individually and group-wise (Segal et al., 1999). All these might be related to the elimination of the items that stress the self in the factor analysis.

Exploration of the factorial structure of the Turkish version of the 38-item form of the SS revealed a similar picture. Four factors were identified, in line with what Delaney (2003) conceptualized. The finalized picture contained only 17 items, meaning more than half of the 38 items that entered factor analysis were eliminated. The eliminated items were evenly divided between self-discovery, relationships and eco-awareness sub-dimensions, with no item of the belief in a higher power sub-dimension being eliminated. This might be related to the fact that, even though spirituality is perceived to be different than religion in the eyes of Turkish people, many perceive a natural link between the two.

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Interestingly, the strongest factor that emerged from exploratory factor analysis appeared to be different for the 23-item and 38-item forms. In the latter the belief in a higher power was the strongest factor, whereas it was eco-awareness for the former. The difference originated as a result of the individual inter-item correlations between the 15 items that were not included in the 23-item form and the items that pertained to belief in a higher power and eco-awareness sub-dimensions. The 15 excluded items correlated more with the items of the belief in a higher power sub-dimension as opposed to the items in eco-awareness sub-dimension.

Correlations between the sub-dimensions that appeared following both of the exploratory factor analyses conducted on the 23- and the 38-item forms were moderate, as expected, supporting the interrelatedness of the sub-dimensions of spirituality.

The strongest correlation was between the two transpersonal domains, eco-awareness and belief in a higher power, for both the 23- and 38-item forms. The lowest correlation pertained to the same dimensions in the two forms, as well, between belief in a higher power and self discovery. The question of whether contact with self decreases the person's need to find refuge in the belief in a higher power is considered. Self may be lost when the existence of a higher power is considered, as is the case when a relational network is given priority over the individual.

Factor analyses using Common Factor Analysis (CFA) and Principal Components Analysis (PCA) revealed that two methods failed to produce

similar results, despite the large sample size employed. This finding contributed to the body of statistical knowledge, suggesting that PCA is not a substitute for CFA even when the sample size is large, and that in scale development and adaptation CFA must be the method of choice.

Additional analyses exploring the link between supposed spirituality and background variables produced some positive associations. Females were found to score higher on supposed spirituality. This is understandable as it is well documented that females are more relational as opposed to males (Gilligan, 1991). It is harder to be a female in a male-dominated context, which certainly holds true for the Turkish case. Turkish culture has a long history involving traditional, authoritarian and patriarchal elements. Even though the society encounters changes in many domains in time, values and attitudes do not change as fast as social structures (Fişek, 1982). Having to live a harder life to survive in an *other*-dominated context creates the ground for more questioning and more time and energy spent in search for a meaning out of life experiences. This ground opens a space for females that cannot be occupied by males.

Occupation was found to be a moderating factor for supposed spirituality, as well. The significant differences were found between engineers and two other occupational groups, namely nurses and teachers, whereby engineers scored lower as opposed to both of the two. This finding was not surprising as engineering education provides the person with a rather straight-forward view of life. It is rather common to see an engineer to focus on the outcome of something rather than the process that leads to the outcome. By contrast, both

nurses and teachers are more involved with "how of" experience as opposed to "what of" experience. They care for others, which is a deeply spiritual task.

The findings revealed that managers and business owners scored lower on supposed spirituality as opposed to specialists. One reason for this might be the fact that the former group carry more responsibility regarding work, being left with a smaller amount of time to contact themselves, others and the world around them in a real sense, which is the essence of spirituality. Another reason might be that specialists are highly involved with personal development in the work domain, making them more open to improvements. The spirituality movement that has started in the business world might as well be rooted in the problems linked to the managers' being less spiritual.

Perception of having experienced a significant positive life event was found to be associated with higher levels of supposed spirituality. It is reasonable in the sense that significant life events add to one's repertoire of contact, creating a field for spiritual growth. However, results also reveal that perception of having experienced a significant *negative* life event failed to produce a significant outcome. A line of reasoning to explain this outcome might be through the concept of locus of control. Turkish people tend to perceive negative life events as a punishment from God, i.e. they externalize their negative experiences and refrain from taking responsibility for them. The same pattern is generally not observed when it comes to positive life events. Rarely such events are perceived to be God's reward. Good things are felt to be related more to self than any other agent. They enhance self-esteem, which

contributes to act in a self-focused manner. It is plausible that contact with self increases when one encounters a significant positive life event, but not when a negative experience is encountered, leading to spiritual growth.

Consistent with the above finding, it was found that those people who report to experience a significant positive work-related change scored higher on supposed spirituality as opposed to those without such an experience. It is likely that people who are drawn into a spiritual crisis more easily make a move in the work domain, leading to more satisfaction in life.

Marriage was found to be another positively perceived significant life event for some people, leading them to have higher levels of supposed spirituality scores. This must be related to the relational field marriage creates for those who enjoy it. It implies togetherness despite differences, creating the ground for the person be an individual while related to another person.

The researcher expected to find a positive relationship between getting professional psychological help and supposed spirituality, as she views the endeavor to be in and of itself spiritual. Results revealed that getting professional psychological help indeed made a difference. A positive relationship was revealed when the person viewed psychological help to be a positive significant life event, as well.

It was found that engagement in meditative practices was positively linked to supposed spirituality. This finding is in line with the expectations of the researcher, as she considers meditation to be a search within the self, and as such, touches upon a core dimension of spirituality. Meditation "increases ego

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strength by increasing the capacity to be aware of changing mind states without being overwhelmed by emotional response" (Boorstein, 1997, p. 17). It helps to focus on the here and now and to be aware of the experience with all its dimensions (Marlatt & Kristeller, 1999). It relieves tension and improves perspectives on what is meaningful in life (Galanter, 2005). It "cultivates a sense of inner calm, harmony and transcendence often associated with spiritual growth by bypassing our daily preoccupations" (Hartz, 2005, p. 47).

Those who regularly engaged in sports were higher on supposed spirituality as opposed to those who did not. This finding is in line with the expectation of the researcher, as engagement of sports implies self-worth. Given that mind and body are closely associated and that they are parts of a whole, a healthy body implies a healthy mind. This further implies more flexibility and harmonious look into life, more resilience, increased ego strength and increased endurance in life - all important constituents of a spiritual way of living.

Those who lived with their families scored higher on supposed spirituality as opposed to those living alone. This might be related to the demands of the context one lives in. As in the case of marriage, which is one way of living with a family, family life implies togetherness despite differences. Moreover, togetherness is usually accompanied by close emotional ties between the family members. It seems that family life contributes to one's spirituality through providing the person with a relational sphere, in which one has to learn to tolerate others while positioning him/herself within that sphere.

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Another finding of the present study is that people who are in the work life scored significantly higher on supposed spirituality as opposed to students. This makes sense when one considers the frequent complaints voiced by working people about how their lives lack meaning. Many of the working people express their desire to escape from the complexities of work life, a considerable proportion dreaming to live a simple life by the sea shore in a small town. They seem to demonstrate what may be referred to as the spiritual hunger of the modern man, which might well have been reflected on their scores. Students, by contrast, have not yet met the heavy demands of work life. Studentship is a time when one feels freer and sees a myriad of options in front of him/her from which to choose. Life is questioned less, and hence spiritual concerns are not on the agenda for many students.

Surprisingly, engagement in regular reading was found not to be related to supposed spirituality. A plausible explanation is that the respondents might have declared to read regularly when in fact they did not, due to social desirability effect. The possibility of this is high, as the percentage of those who reported to read on a regular basis is well above the country average.

It has been suggested elsewhere that search for meaning deepens as one ages (Boone, 2005; Starks & Hughey, 2003). Age was found be associated with spirituality in some studies (Miller & Thoresen, 2003; Starks & Hughey, 2003). Another unexpected finding of the present study was the insignificance of the correlation between spirituality and age. Perhaps the spiritual hunger of man in our time is so evident that a ceiling effect was at work for the sample on which

data was collected, i.e. everyone regardless of age scored relatively high on spirituality.

When an adaptation study fails to report cross-cultural validation of an instrument, as in the case of this study, a question arises as to the cause of the finding (Poortinga et al, 1989). It might reflect the fact that the construct defined through the instrument in question does not capture the essentials of the construct as understood in the culture the validation study is carried out. However, it should be kept in mind that differences in the findings may not necessarily reflect the differences in understanding and experiencing of the construct being measured. In cross-cultural research it is not possible to rule out all plausible alternative explanations, due to inevitable weaknesses in allocation of subjects and lack of experimental control on cultural variables (Berry et al., 1992). Given that culture is a broad variable that hardly has an exploratory value (Berry et al., 1992; Poortinga et al, 1989)., specific aspects that pertain to a culture must be put forward in order to reach a conclusion regarding a cross-cultural difference.

Observed cross-cultural differences on a global construct may have numerous interpretations. Culture cannot be defined independent of a context and all contexts are influenced by cultural variables (Dasen, 2003). The interplay between people and the context they live in, in turn, shapes the way people make sense of their lives and the world around them (Saraswathi, 2003; Segal et al., 1999). The relationship between the two seems intertwined and reciprocal in nature. Culture appears in perceptions, beliefs, values and

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behaviors of individual persons, influencing ways of relating (Berry, 1989; Pandey, 1990). It may permit or close avenues for development (Berry, 1989).

In validation studies there are several potential confounding variables that may influence the outcome (Wu, Li & Zumbo, 2007). The original instrument needs to be translated or adapted to the new culture, using a new language. The fact that the items are generated in another language inevitably influences the outcomes. The respondents' level of familiarity with the format of the instrument plays a role, as well. While testing is widely used in the West, the other parts of the world are not that familiar with testing tools (Lonner, 1990). This applies to the Turkish cultural landscape, as well. Equally important is the fact that self-appraisal and self-reflection capacities are assumptions in self-report formats, which may or may not be the case. Taking these influences into account, it makes sense to voice that the role of translation and the use of self-report format might have impacted the results.

In conducting a study of spirituality one cannot escape from criticism. For one thing, quantitative approaches can provide a limited insight into the topic. By far the most important limitation of the present study pertains to the concept studied being very difficult and hard to measure. Spirituality is an all-encompassing concept, making it a very demanding task to come up with the correct formulation. As Delaney (2003) put it, "the main challenge in developing an instrument to assess spirituality is attempting to separate that which is whole and interconnected" (p. 111).

In this study, convenience sampling was a limitation, despite the relatively

large sample recruited. The sample was drawn from Istanbul, which is hardly representative of Turkey. Most of the respondents happened to be university graduates, which certainly does not apply to the country as a whole. Hence, generalizability of the findings is restricted to the characteristics of the sample recruited.

Fatigues, nervousness, misinterpretations of instructions and/or item content are all sources of measurement error and all reduce reliability of an instrument (Rudner, 1994). Value attached to performance is also culturally influenced, resulting with different levels of social desirability effect (MacDonald, 1992), even though social desirability effect was thought to be minimized through anonymity. Intrinsic interest towards the test content also plays a role, and we had limited knowledge about the interest in spirituality in Turkey.

Findings also revealed that the average spirituality score of participants was well above the theoretical midpoint of 3.0, suggesting the possible influence of halo effect in the responses given. Even though such a possibility must be kept in mind, it was not escapable, as it is frequently observed in self-report formats (Delaney, 2003).

In the test-retest application, history effects may always be at work and distort the results. In the present study, the time lag between the first and second administrations of the SS was longer as opposed to the time lag Delaney (2003) chose to employ in her study. Moreover, a stronger correlation between the test and retest scores was found. Still, although it is plausible to think that the influence of recall was minimized; one cannot argue that it was totally

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eliminated.

Political climate of Turkey might have played a role in the responses given by the participants. The data was collected at a time when the political party in power demonstrated marks of religious inclinations. For the last couple of years, Turkey has been heavily polarized between those who oppose the party and those who support its policies. The tension between the former group, i.e. people who call themselves secular, and the latter group, i.e. people who call themselves religious, is reflected in many domains of life. A reflection of this polarization was observed in the data collection process. Some people declined to participate and showed marks of nervousness, asking whether the study was sponsored by the ruling party. However plausible it may be, even if this kind of an environmental condition has lead to bias, it could not be assessed.

Most of the limitations described in the present study are, in large part, due to restrictions about time and resources. More comprehensively designed research studies may overcome these. However, despite the limitations, it still remains the case that spirituality as a concept seems to be unclear in the Turkish person's meaning making domain. Exploratory studies are needed first, in order to have a better understanding of how spirituality is conceptualized in Turkey. Qualitative studies might shed more light on how the construct is understood and experienced in the Turkish culture. Only then a reliable and valid scale can be produced based on the correct understanding of spirituality in this contextual domain.

CONCLUSION

In light of the findings, it is plausible to think that spirituality is not as familiar a concept for the Turkish people, as religion is. Using Gestalt terminology, it can be said that spirituality, which, no doubt is an element of the ground, has not yet been clearly defined. Spirituality is not a construct heavily discussed about in Turkey, and people cannot readily say something about it. However, analyses revealed that Turkish people know what spirituality is not, as the sample did differentiate spirituality from religion.

It is important to realize that even though the SS as composed of 23 items was found to be not a reliable and valid instrument to assess spirituality in the Turkish population, results revealed that the four dimensions of spirituality as proposed by the author of the SS appeared to hold true in the Turkish culture. It is reasonable to conclude that those dimensions fit the conceptualizations of spirituality within the Turkish culture, even though the items that are thought to address those dimensions were not as appropriate as they were in the original study.

It is reasonable to conclude that spirituality as a construct needs to be explored in depth in Turkey before any attempt to measure it through an instrument. When the exploration stage is finalized, it is best to develop a scale from scratch that captures the essentials of the construct as understood within the Turkish cultural context. The need for development of a new scale rather than adaptation of an already developed one arises from the understanding that

existing scales seem to lack sufficient conceptual equivalence due to wording of the items in another language.

It is important to keep in mind that "no theory developed in one culture is likely to be exactly right when employed for the first time in another culture" (Berry, 1989, p. 35). Even within a single culture replication of a study may not work (Smith, Bond & Kağıtçıbaşı, 2006). However, "a test needs to be proven and not assumed that it will work equally well in a culture where it was not developed" (Lonner, 1990, p. 58). A process of evaluation of the theory through further thinking and further assessment follows the first trial. Still, the first attempt is valuable as it provides the researchers with the idea as to where to look when studying the construct in question.

Most instruments are originally developed in the Western cultures and reflect Western knowledge (Nasser, 2005). They may fail to capture the essentials regarding a concept when tried on other cultures. Equally likely is the possibility for the translation to fail to provide conceptual equivalence. When this happens, the items do not imply the same meanings for the respondents in another culture even though the construct is similarly conceptualized in their minds. It may be the case that wording of the items might have an influence on the meanings they arose.

In cross-cultural validation studies, there is always some risk of missing the concepts important in a country when tests are not developed by researchers of that country (Lonner, 1990). Every culture needs to have a local conceptual framework derived from local experience, within which the construct in

question is defined. This certainly holds true for research in spirituality.

Spirituality is a construct strongly influenced by cultural factors. Hence a scale developed in one culture may be of little use for another (Gorsuch & Miller, 1999). The purpose of this study was to see if a construct that is still unsettled in our culture, such as spirituality, could be measured using an existing instrument that was developed in another cultural context. Geographical location and human history of Turkey is very different from those of US, in which the SS was developed, inevitably leading to different circumstances.

This study is a baby step in refinement of the definition of the construct of spirituality as experienced and expressed by Turkish people. Knowing that psychology has much to offer and much to learn from research on spirituality (Miller & Thoresen, 2003), the researcher hopes that this study helps to crystallize the understanding of spirituality within the Turkish cultural context, and opens the way for further exploration of the construct in light of the findings achieved. The researcher whole-heartedly believes that "consistent with the sometimes mysterious nature of the human condition, any academic field that centers around human functioning can only benefit from deliberate questioning" (Mack, 1994, p. 29).

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APPENDICES

APPENDIX A

Spirituality Scale (38-Items)

Spirituality Scale (23-Items)

Spirituality Scale (38-Items)

Please indicate your level of agreement to the following statements by circling
the appropriate number that corresponds with the answer key.

Key: 1. Strongly disagree   4. Mostly agree

2. Disagree   5. Agree

3. Mostly disagree   6. Strongly agree

1. I find meaning in my life experiences.

2. I have a sense of purpose.

3. I am happy about the person I have become.

4. I see the sacredness in everyday life.

5. I feel a sense of community with others.

6. I am conscious of my consumption/over-consumption of natural resources.

7. I am connected to the universe.

8. I meditate to gain access to my inner spirit.

9. I live in harmony with nature.

10. I believe there is a connection between all things that I cannot see but can

sense.

11. My life is a process of becoming.

12. I have the ability to rise above my circumstances.

13. I am at peace.

14. I am able to give love to others without expectations.

15. I participate in activities to improve the quality of life for the poor or marginalized in our society.

16. I believe in a Higher Power/Universal Intelligence.

17. I believe that all living creatures deserve respect.

18. I feel a responsibility to try to transform inequitable situations.

19. The earth is sacred.

20. I value maintaining and nurturing my relationships with others.

21. I use silence to get in touch with myself.

22. I believe that nature should be respected.

23. I have a relationship with a Higher Power/Universal Intelligence.

24. My spirituality gives me inner strength.

25. I am able to receive love from others.

26. At times, I feel at one with the universe.

27. I find solace in watching the sun rise or set.

28. My faith in a Higher Power/Universal Intelligence helps me cope during challenges in my life.

29. I am aware of higher levels of consciousness that I can access within myself.

30. I regularly participate in religious activities.

31. I feel a sense of awe when I am with nature.

32. I care about the health and welfare of my community.

33. I believe that all human beings have the potential to heal themselves.

34. I strive to correct the excesses in my own lifestyle patterns/practices.

35. I respect the diversity of people.

36. Prayer is an integral part of my spiritual nature.

37. I am concerned about the gap between the rich and the poor.

38. I often take time to assess my life choices as a way of living my spirituality.

Spirituality Scale (23-Items)

1. I find meaning in my life experiences.

2. I have a sense of purpose.

3. I am happy about the person I have become.

4. I see the sacredness in everyday life.

8. I meditate to gain access to my inner spirit.

9. I live in harmony with nature.

10. I believe there is a connection between all things that I cannot see but can

   sense.

11. My life is a process of becoming.

16. I believe in a Higher Power/Universal Intelligence.

17. I believe that all living creatures deserve respect.

19. The earth is sacred.

20. I value maintaining and nurturing my relationships with others.

21. I use silence to get in touch with myself.

22. I believe that nature should be respected.

23. I have a relationship with a Higher Power/Universal Intelligence.

24. My spirituality gives me inner strength.

25. I am able to receive love from others.

26. At times, I feel at one with the universe.

28. My faith in a Higher Power/Universal Intelligence helps me cope during

   challenges in my life.

34. I strive to correct the excesses in my own lifestyle patterns/practices.

35. I respect the diversity of people.

36. Prayer is an integral part of my spiritual nature.

38. I often take time to assess my life choices as a way of living my spirituality.

APPENDIX B

Translators' Background

Translator	Specialization	Degree
A	Clinical Psychology	M.A.
B	Clinical Psychology	M.A.
C	Business Administration	M.A.
D	English Literature	M.A.
E	Sociology	Ph.D.

APPENDIX C

The Turkish Version of the SS

Lütfen, aşağıdaki önermelere katılım derecenizi, 1'den 6'ya kadar bir puan vererek belirtiniz.

1. Hiç katılmıyorum

2. Katılmıyorum

3. Çoğunlukla katılmıyorum

4. Çoğunlukla katılıyorum

5. Katılıyorum

6. Tamamen katılıyorum

1-3 arasındaki puanlamalar, önermeye katılmadığınızı anlatır. Katılmamanızın şiddetine göre derecelendirmeler söz konusudur.

4-6 arasındaki puanlamalarsa, önermeye katıldığınızı anlatır. Katılmanızın şiddetine göre derecelendirmeler söz konusudur.

Katılımınızı değerlendirmeye alabilmemiz için önermelerin her biri için puanlama yapmanız gerekmektedir.

1. Hayat deneyimlerimi anlamlı buluyorum.

2. Hedefe yönelim hissine sahibim.

3. Olduğum kişi olmaktan mutluyum.

4. Günlük hayattaki kutsallığı görürüm.

5. Başkalarıyla bir birlik içinde olduğum hissine sahibim.

6. Doğal kaynakları tüketimim/aşırı tüketimim konusunda bilinçliyim.

7. Evrenle bağlantı halindeyim.

8. Manevi dünyama ulaşmak için meditasyon yaparım.

9. Doğayla uyum içinde yaşıyorum.

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10. Göremediğim ama sezinleyebildiğim herşey arasında bir bağlantı olduğuna inanırım.

11. Hayatım bir oluşum sürecidir.

12. İçinde bulunduğum koşulların dışına çıkma becerisine sahibim.

13. Huzur içindeyim.

14. Başkalarına karşılıksız sevgi verebilirim.

15. Toplumumuzdaki yoksul ya da dışlanmış kesimin hayat kalitelerini artırma amaçlı etkinliklere katılırım.

16. Bir İlahi Güç'ün/Evrensel Zeka'nın varlığına inanıyorum.

17. Tüm yaşayan varlıkların saygıyı hakettiğine inanırım.

18. Adaletsizliğin/eşitsizliğin söz konusu olduğu durumları değiştirmeye çalışmak konusunda sorumluluk duyarım.

19. Yeryüzü kutsaldır.

20. Başkalarıyla olan ilişkilerimi korumaya ve beslemeye önem veririm.

21. Kendimle temasa geçmekte sessizliği kullanırım.

22. Doğaya saygı duyulması gerektiğine inanırım.

23. Bir İlahi Güç'le/Evrensel Zeka'yla ilişki içindeyim.

24. Maneviyatım bana içsel güç verir.

25. Başkalarından sevgi alabiliyorum.

26. Bazen kendimi evrenle bir (bütünleşmiş) hissederim.

27. Gündoğumunu veya günbatımını izlemekte huzur bulurum.

28. Bir İlahi Güç'e/Evrensel Zeka'ya olan inancım, hayatımdaki zorluklarla başa çıkmamda bana yardımcı olur.

29. Kendi içimde, erişebileceğim daha yüksek bilinç seviyeleri olduğunun farkındayım.

30. Düzenli olarak dini etkinliklere katılırım.

31. Doğadayken huşu (hayranlık ve korkuyla karışık saygı) duyarım.

32. İçinde yaşadığım toplumun sağlık ve refahını önemserim.

33. Tüm insanların kendilerini iyileştirme gücüne sahip olduklarına inanırım.

34. Hayat tarzımdaki aşırılıkları düzeltmek için uğraş veririm.

35. İnsanların farklılığına saygı duyarım.

36. Dua, maneviyatımın ayrılmaz bir parçasıdır.

37. Zenginle fakir arasındaki gelir farkı beni düşündürür.

38. Hayatımda yaptığım seçimleri değerlendirmek için sıkça zaman harcarım. Bu da maneviyatımı yaşamamın bir yoludur.

APPENDIX D

Background Information Form

Lütfen aşağıdaki soruları cevaplayınız.

Verdiğiniz bilgiler gizli tutulacak ve sadece çalışmaya katılan kişilerin genel profilini oluşturma amacıyla kullanılacaktır.

1. Yaşınız: _____

2. Cinsiyetiniz:　　( ) Kadın　　　　( ) Erkek

3. Eğitim seviyeniz (Eğitiminize devam ediyorsanız, içinde bulunduğunuz eğitim seviyesini işaretleyiniz.)

   ( ) ilköğretim　　　　( ) lise　　　　( ) meslek okulu

   ( ) üniversite – lisans　　　　( ) üniversite – yüksek lisans/doktora

   ( ) diğer _____

4. Kiminle yaşıyorsunuz?

   ( ) tek başına　　　( ) çekirdek aileyle　　　( ) geniş aileyle

   ( ) arkadaş(lar)la

5. Duygusal bir birliktelik/ilişki yaşıyor musunuz?　　( ) Evet　　　( ) Hayır

6. Evde hayvan besliyor musunuz?　( ) Evet　　　　　( ) Hayır

7. Çalışma Durumunuz:

   ( ) Çalışmıyor　　　( ) Öğrenci (Bölüm:_____)

   ( ) Emekli (Meslek:_____; İşteki son konum/pozisyon:_____)

   ( ) Çalışıyor (Meslek_____; İşteki konum/pozisyon:_____)

8. Eğer bir işte çalışıyorsanız, haftada ortalama kaç saat çalıştığınızı belirtiniz.

   ( ) < 20 saat　　　( ) 20-35 saat　　　( ) 35-50 saat　　　( ) > 50 saat

9. Kendinizi aşağıdaki gelir seviyelerinden hangisinin içinde görüyorsunuz?

( ) alt　　　　　( ) orta　　　　　( ) üst

10. İçine doğduğunuz çekirdek ailenin dini: _____

11. Kendinizi tanımladığınız din: _____

12. Kendinizi dindar biri olarak görür müsünüz? Lütfen 1'den 6'ya kadar bir

puan veriniz.

(1: Hiç dindar değilim, 6: Çok dindarım).

Dindar sözcüğü size ne ifade ediyorsa onun üzerinden puanlayınız.

| 1 | 2 | 3 | 4 | 5 | 6 |

_____

Hiç dindar değilim.　　　　　　　　　　　　　　　　Çok dindarım.

13. Kendinizi maneviyata önem veren biri olarak görür müsünüz? Lütfen 1'den

6'ya kadar bir puan veriniz.

(1: Maneviyata hiç önem vermem, 6: Maneviyata çok önem veririm).

Maneviyat sözcüğü size ne ifade ediyorsa onun üzerinden puanlayınız.

| 1 | 2 | 3 | 4 | 5 | 6 |

_____

Maneviyata hiç　　　　　　　　　　　　　　　Maneviyata çok
önem vermem.　　　　　　　　　　　　　　　önem veririm.

14. Hayatınızı çok etkilediğini düşündüğünüz, sizin olumsuz olarak

değerlendirdiğiniz bir deneyim yaşadınız mı?

( ) Evet   ( ) Hayır

Cevabınız evetse, ne (ler) olduğunu işaretleyiniz.

( ) bir yakınınızın ölümü   ( ) ciddi bir sağlık sorunu   ( ) kaza

( ) deprem gibi doğal afetler   ( ) ailede boşanma

( ) ekonomik çöküntü   ( ) şiddete maruz kalma

( ) şiddete tanık olma   ( ) taciz

( ) diğer _____

15. Hayatınızı çok etkilediğini düşündüğünüz, sizin olumlu olarak

değerlendirdiğiniz bir deneyim yaşadınız mı?

( ) Evet   ( ) Hayır

Cevabınız evetse, ne (ler) olduğunu işaretleyiniz.

( ) iş açmak   ( ) iş/meslek değiştirmek   ( ) evlenmek

( ) çocuk sahibi olmak   ( ) başka bir şehre/ülkeye yerleşmek

( ) bir uzmandan psikolojik destek almak   ( ) ailede boşanma

( ) beklenmedik ekonomik kazanç sağlamak

( ) diğer _____

16. Düzenli spor yapar mısınız?   ( ) Evet   ( ) Hayır

17. Kitap okumak hayatınızın bir parçası mıdır?   ( ) Evet   ( ) Hayır

18. Meditasyon yapar mısınız?   ( ) Evet   ( ) Hayır

19. Aşağıda sıralanan etkinliklerden katılmış ya da katılmakta olduklarınızı

işaretleyiniz.

 Hala devam ediyor mu?

( ) Yoga   ( ) Evet   ( ) Hayır

( ) Psikolojik destek (psikoterapi)   ( ) Evet   ( ) Hayır

APPENDIX E

Information Given to the Participants about the Purpose of the Study

before Start & Directions for Participation

- This study is being carried out as part of a master's thesis project in Istanbul Bilgi University.

- The study has been approved by Istanbul Bilgi University.

- The author is a graduate student in clinical psychology.

- The study is concerned with the adaptation of a US-based personality inventory into Turkish for use in research and clinical purposes in Turkey.

- Participation in the study is based on voluntariness.

- There is no right or wrong answer to any one of the items, and the author is interested in seeing a general picture of the Turkish people's attitudes on the construct being studied and not the individual responses per se.

- Please complete each item on the scale using the answer key.

- Please provide an answer for *all* of the items in the scale. Responses that contain missing data cannot be used in the analysis.

- Please complete the questionnaire the Background Information Form *after* you complete the SS.

- Please do not write your name on any of the forms.

- You have half an hour to complete the scale.

- Your participation is greatly appreciated.

- Thank you.

APPENDIX F

Additional Information given to the Participants of the Test-retest

Procedure

- This is the same scale you have completed 3 weeks ago.

- You are asked to rate your responses again because the scale will be evaluated in terms of the stability of scores across time.

- This is not a test of memory, and that actually the little you remember about your previous responses the better it will be for the purposes of the study.

- Please provide your responses to the items as if it were the first time you see them to the extent possible.

APPENDIX H

Background Information of the Participants (N=713)
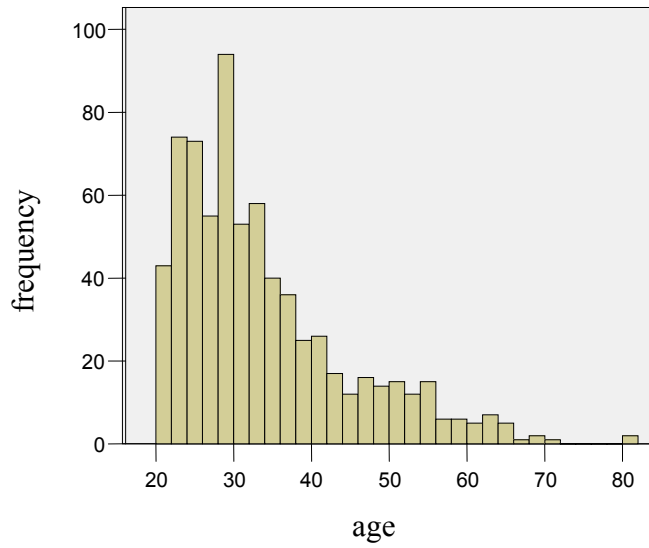
Age	
Mean	33,3
Median	30
Mode	38
SD	10,88
Min.	20
Max.	80

Gender	N	%
Female	467	65,5
Male	246	34,5
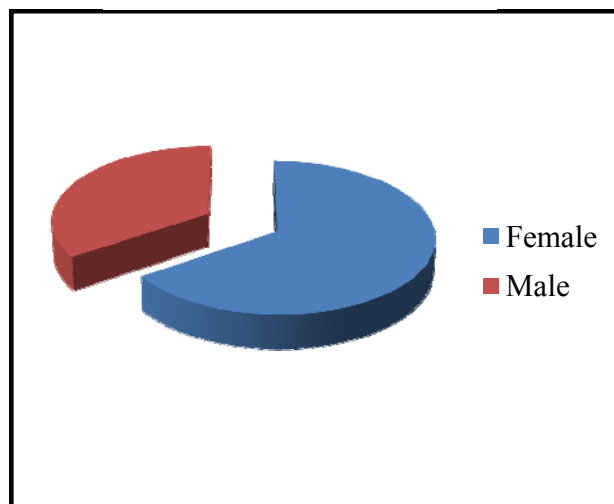
Educational Level	N	%
Elementary School	8	1,1
High School	64	9,0
Junior Technical College	20	2,8
University - Undergraduate	459	64,4
University - Graduate	159	22,3
Other	3	0,4
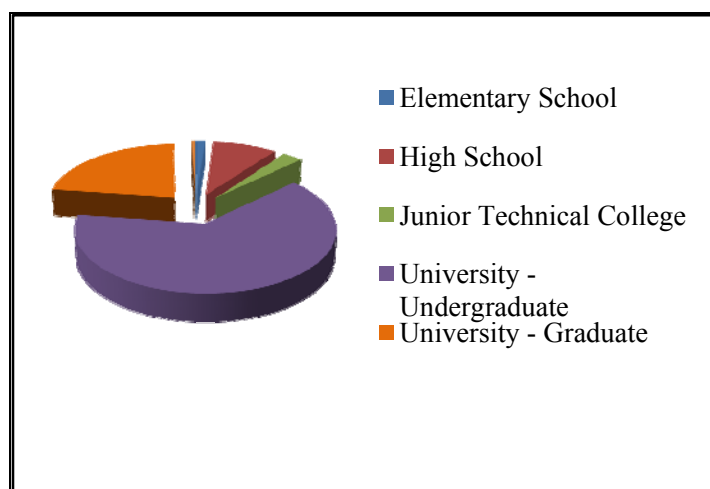
Living Arrangement	N	%
Alone	97	13,6
With Nuclear Family	548	76,9
With Extenden family	15	2,1
With Friend(s)	53	7,4
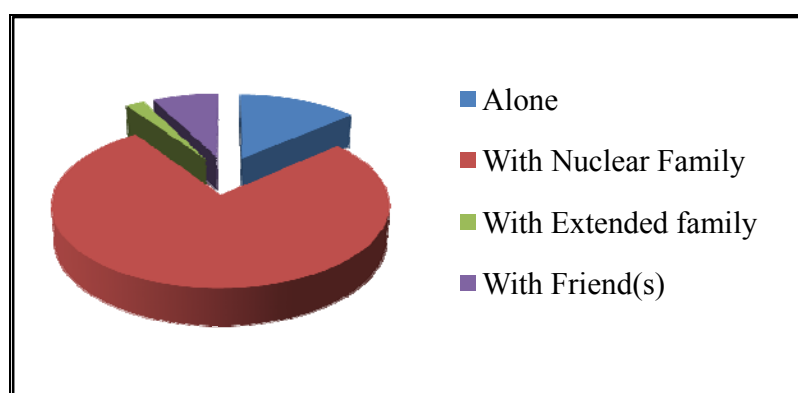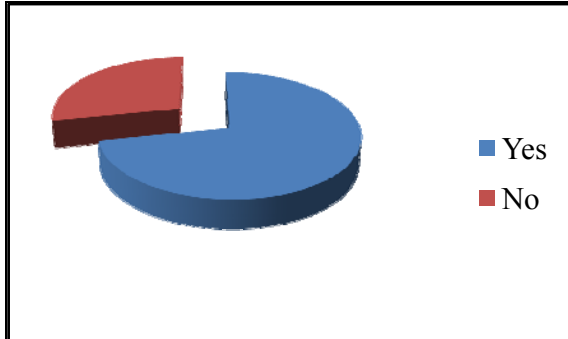
Having a Romantic Relationship		
	N	**%**
Yes	511	71,7
No	202	28,3
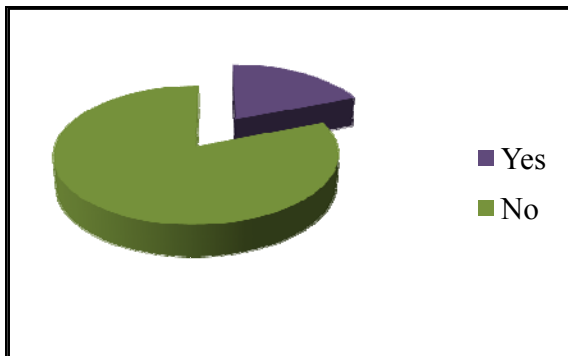
Living with a Pet		
	N	**%**
Yes	136	19,1
No	577	80,9
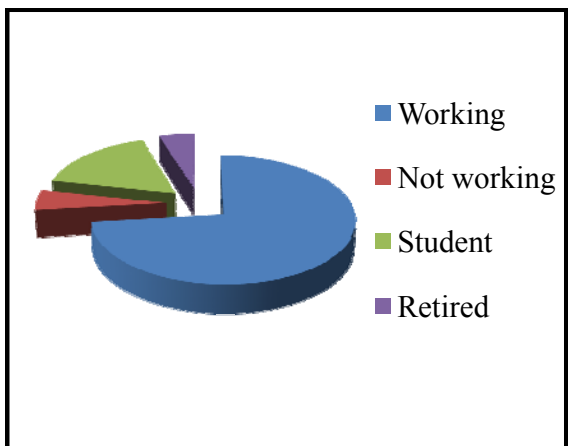
Work Status		
	N	**%**
Working	522	73,2
Not working	37	5,2
Student	120	16,8
Retired	34	4,8

Students' Area of Study	N	%
Social sciences	42	35,0
Administrative sciences	38	31,7
Engineering	33	27,5
Other	7	5,8
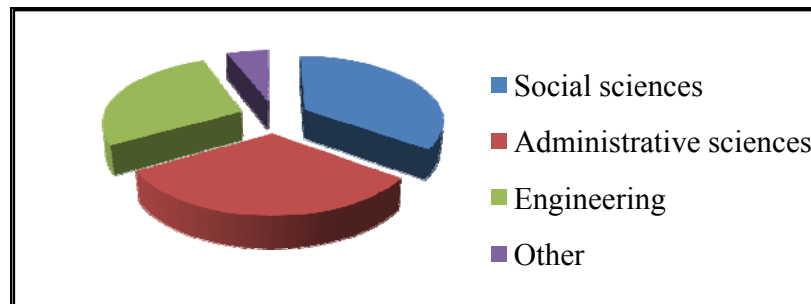
Occupation (working + retired)	N	%
Teacher	113	20,3
Business/finance expert	112	20,1
Nurse	72	12,9
Engineer	52	9,4
Doctor	42	7,6
Architect	38	6,8
Psychologist	34	6,1
Other	93	16,7
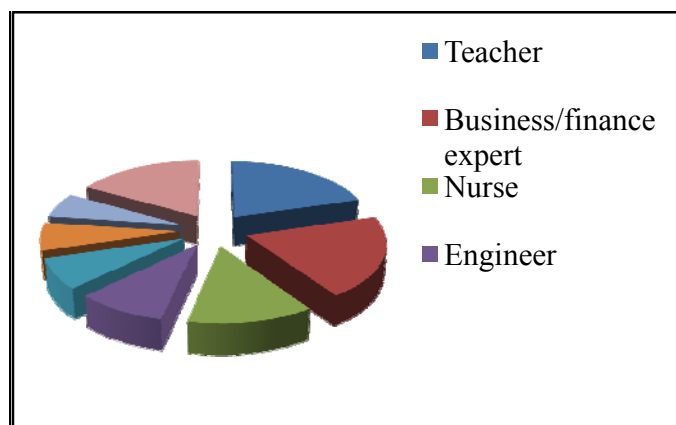
Position at Work	N	%
Specialist	369	66,4
Middle level manager	75	13,5
Upper level manager	31	5,6
Staff	40	7,2
Business owner	17	3,1
Other	24	4,3
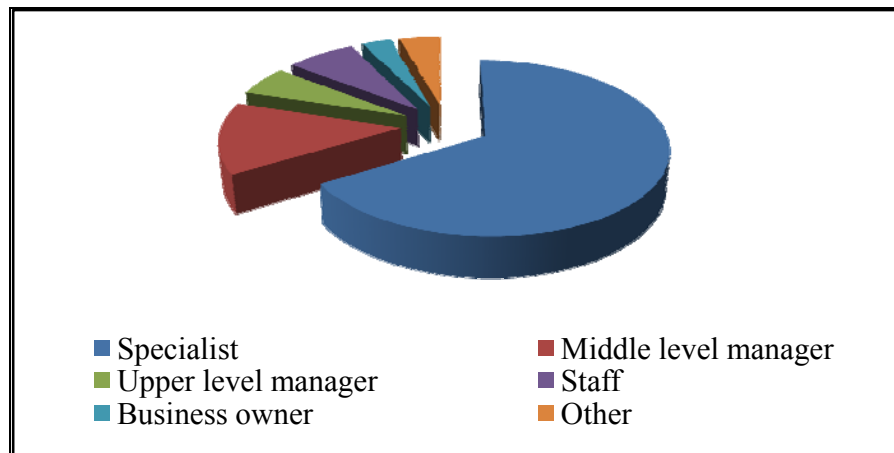
WeeklyWorking Hours	N	%
< 20 hours	23	4,2
20-35 hours	47	8,6
35-50 hours	346	63,5
> 50 hours	129	23,7
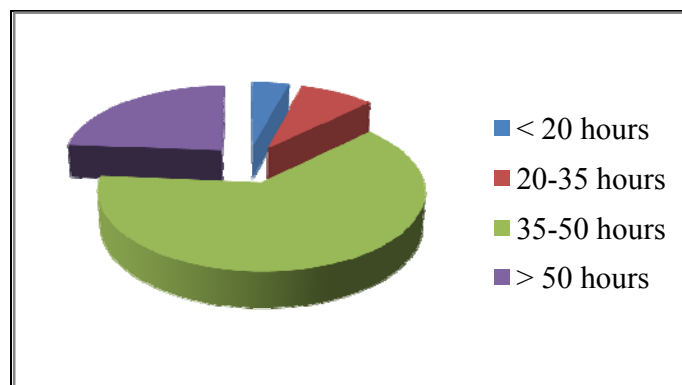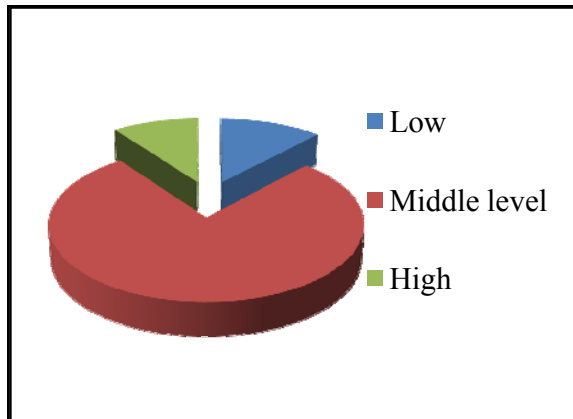
Perceived Income Level

	N	%
Low	85	11,9
Middle level	556	78,0
High	72	10,1
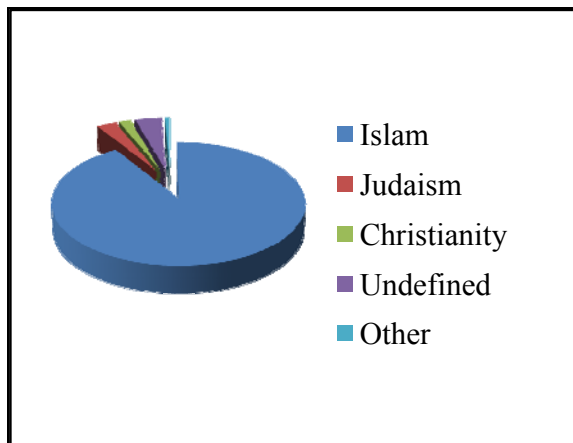
Family Religion

	N	%
Islam	650	91,2
Judaism	20	2,8
Christianity	12	1,7
Undefined	27	3,8
Other	4	0,6
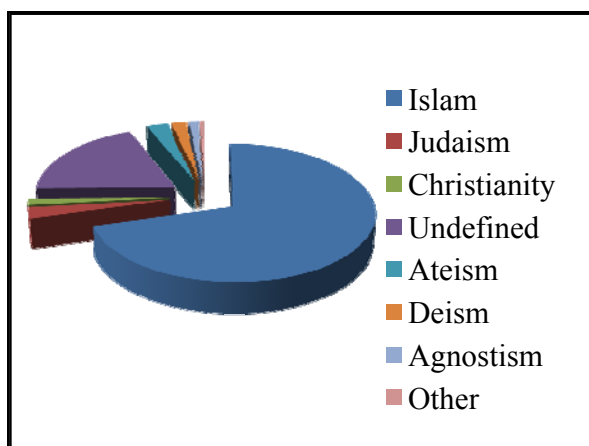
Self-acquired Religion

	N	%
Islam	503	70,5
Judaism	19	2,7
Christianity	11	1,5
Undefined	136	19,1
Atheism	19	2,7
Deism	13	1,8
Agnostism	9	1,3
Other	3	0,4

Perceived religiosity (histogram)

frequency axis: 0, 50, 100, 150, 200
Perceived religiosity axis: 0, 1, 2, 3, 4, 5, 6, 7
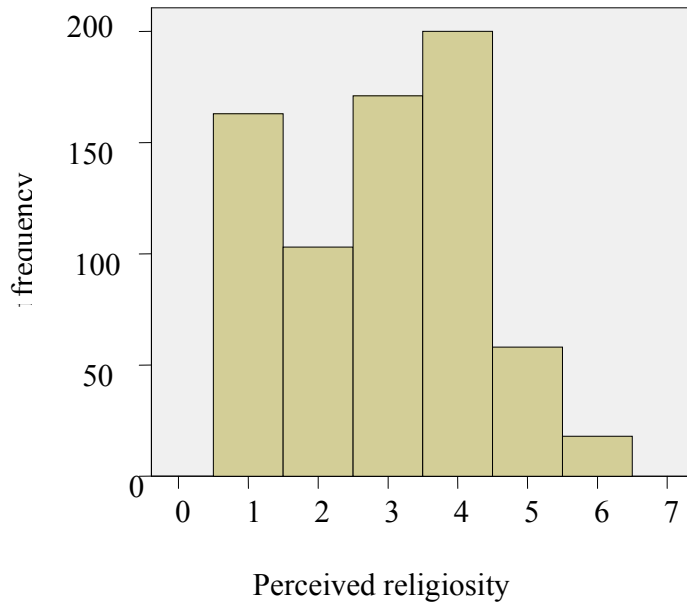
Perceived Religiosity	
Mean	2,92
Median	3
Mode	4
SD	1,37
Min.	1
Max.	6

Perceived spirituality (histogram)

frequency axis: 0, 50, 100, 150, 200, 250
Perceived spirituality axis: 0, 1, 2, 3, 4, 5, 6, 7
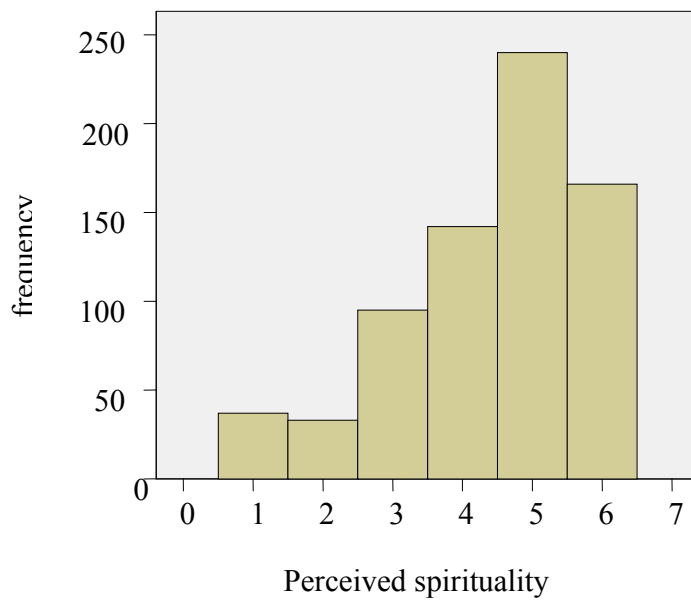
Perceived Spirituality	
Mean	4,42
Median	5
Mode	5
SD	1,37
Min.	1
Max.	6

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Experience of a Negative Life Event		
	N	**%**
Yes	441	61,9
No	272	38,1
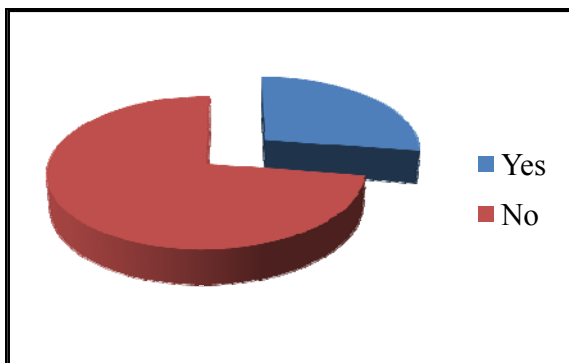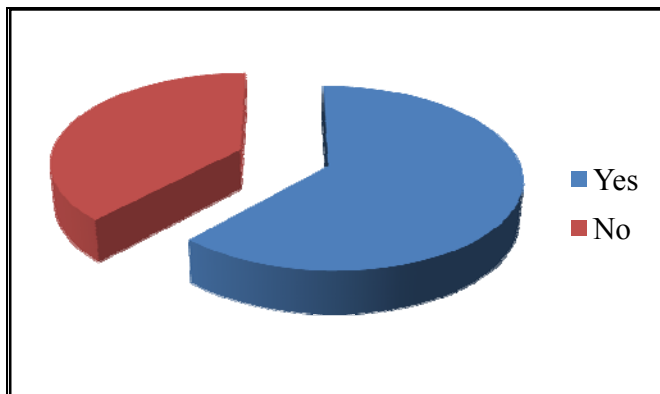
Experience of Loss Through Death		
	N	**%**
Yes	196	27,5
No	517	72,5
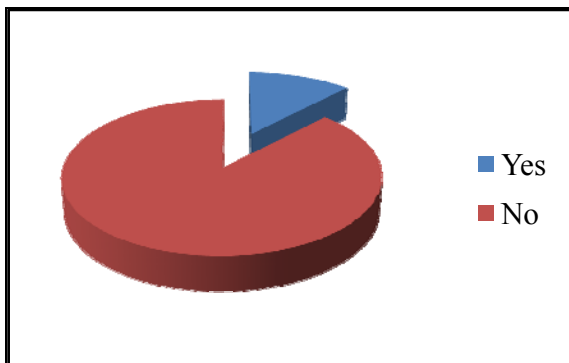
Experience of a Serious Health Problem		
	N	**%**
Yes	87	12,2
No	626	87,8

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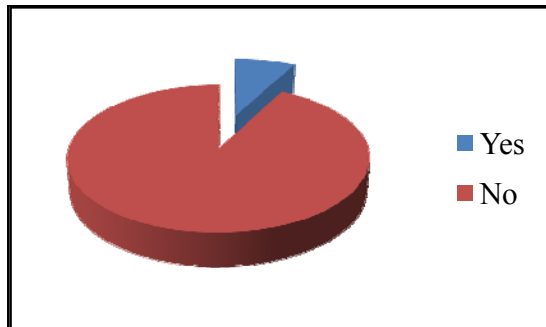
Experience of a Serious Accident

	N	%
Yes	55	7,7
No	658	92,3
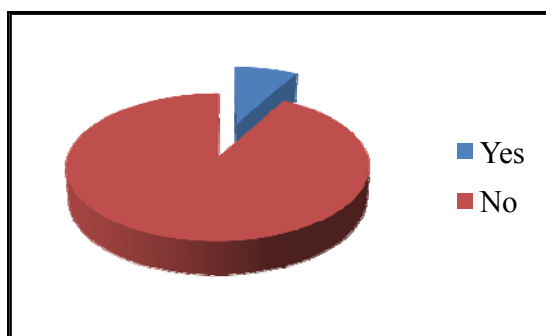
Negative Experience of Divorce in Family

	N	%
Yes	57	8,0
No	656	92,0
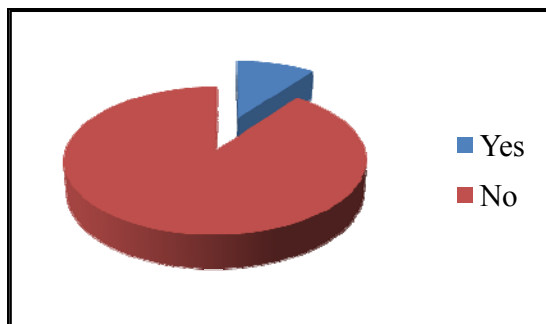
Experience of a Natural Disaster

	N	%
Yes	72	10,1
No	641	89,9
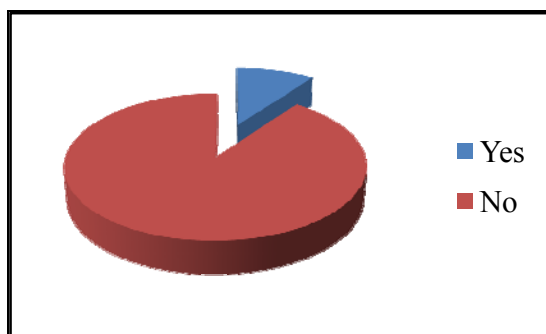
Experience of a Economic Hardship

	N	%
Yes	71	10,0
No	642	90,0
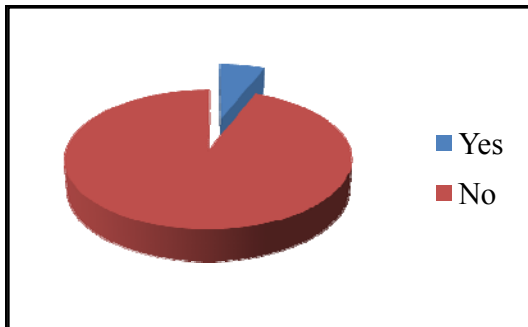
Experience of Violence		
	N	**%**
Yes	42	5,9
No	671	94,1

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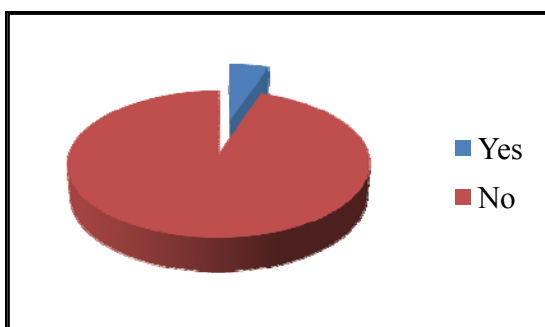
Witnessing of Violence		
	N	**%**
Yes	36	5,0
No	677	95,0
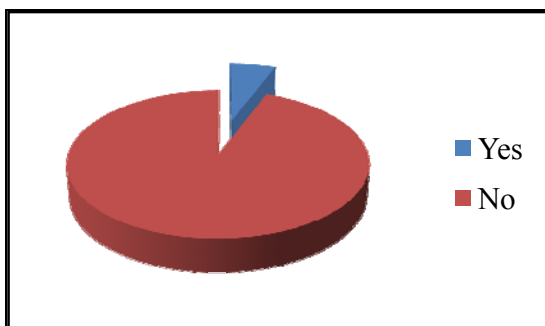
Experience of Abuse		
	N	**%**
Yes	41	5,8
No	672	94,2

Experience of a Positive Life Event		
	N	**%**
Yes	496	69,6
No	217	30,4
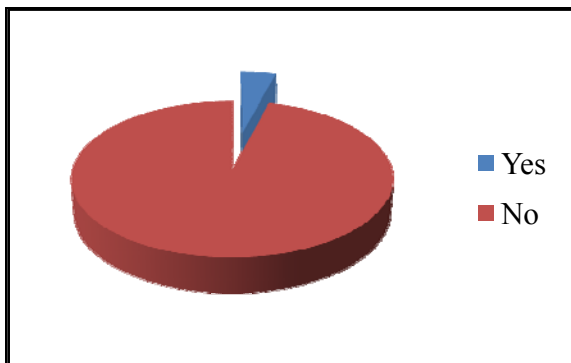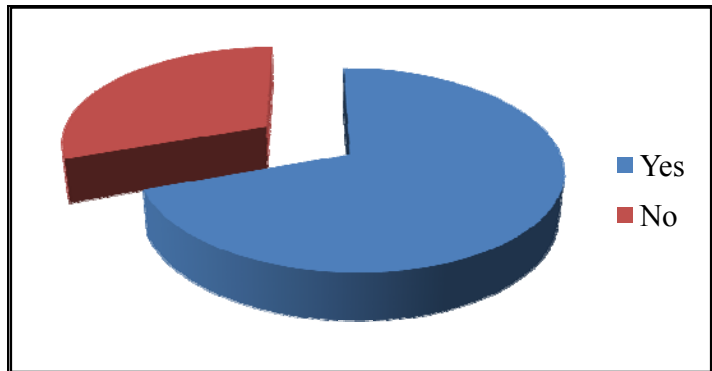
Starting up a business		
	N	**%**
Yes	29	4,1
No	684	95,9
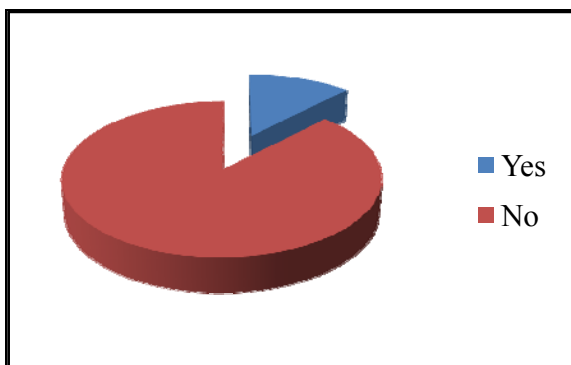
Changing Job/Occupation		
	N	**%**
Yes	87	12,2
No	626	87,8
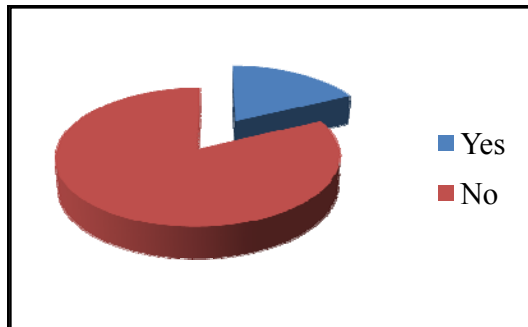
Marrying		
	N	**%**
Yes	128	18,0
No	585	82,0
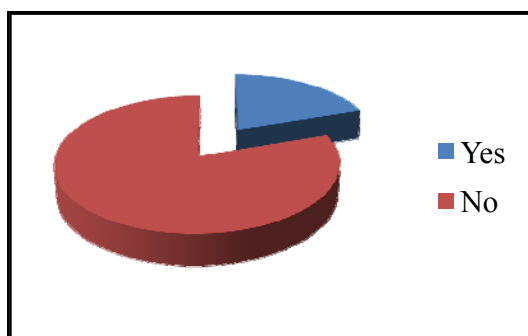
Having a Child		
	N	**%**
Yes	141	19,8
No	572	80,2
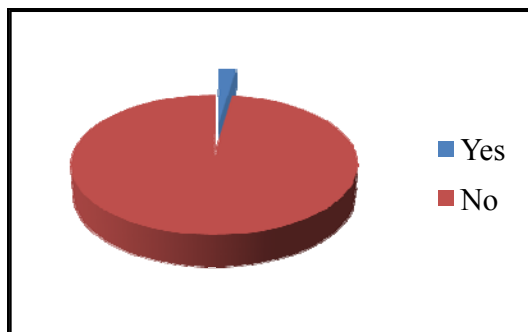
Positive Experience of Divorce in Family		
	N	**%**
Yes	16	2,2
No	697	97,8
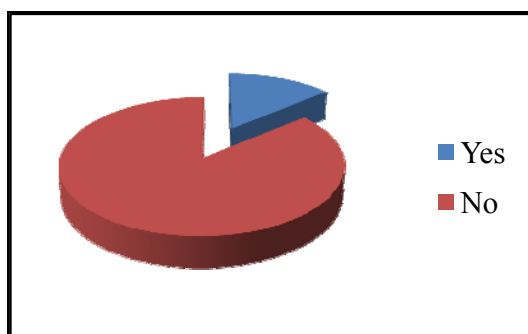
Changing Living Location		
	N	**%**
Yes	99	13,9
No	614	86,1
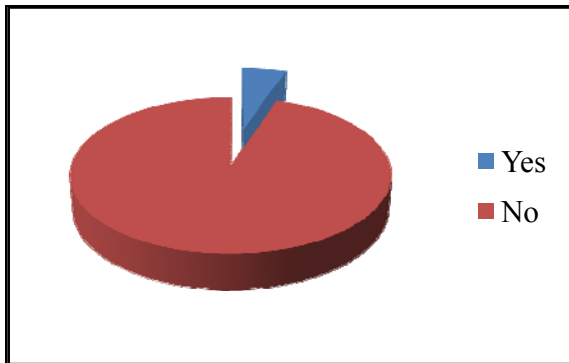
Getting Professional Psychological Help		
	N	**%**
Yes	37	5,2
No	676	94,8
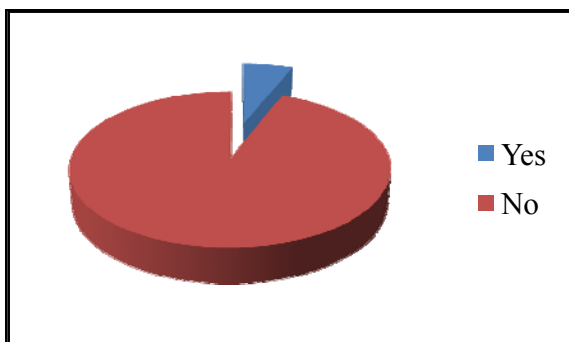
Increase in Economic Gains		
	N	**%**
Yes	42	5,9
No	671	94,1
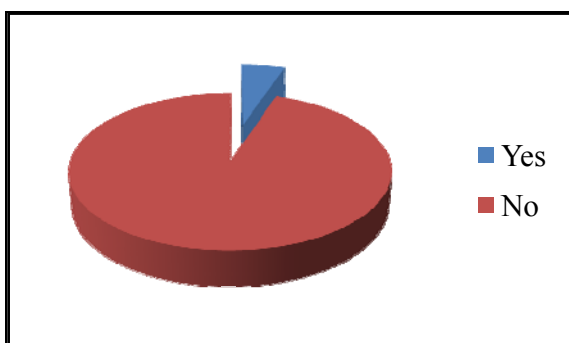
Obtaining a Personal Success		
	N	**%**
Yes	37	5,2
No	676	94,8
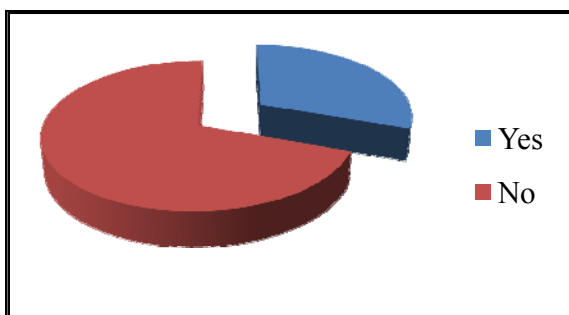
Regular Engagement in Sports		
	N	**%**
Yes	217	30,4
No	496	69,6
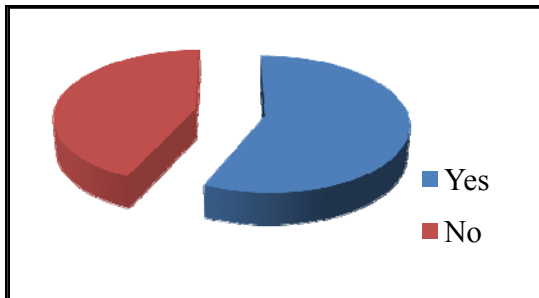
Regular Engagement in Reading		
	N	**%**
Yes	514	72,1
No	199	27,9
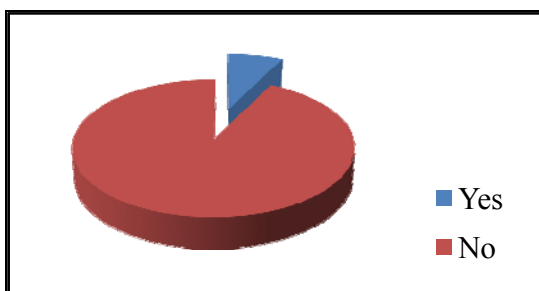
Meditating		
	N	**%**
Yes	52	7,3
No	661	92,7
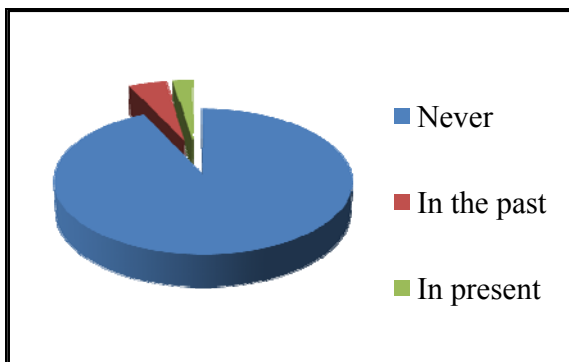
Engagement in Yoga		
	N	**%**
Never	663	93,0
In the past	33	4,6
In present	17	2,4
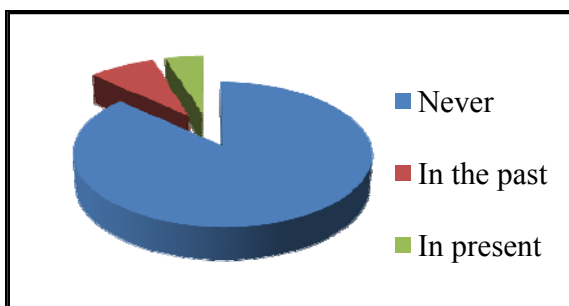
Engagement in		
	N	**%**
Never	619	86,8
In the past	60	8,4
In present	34	4,8