Intrinsic Religiosity, Spirituality,

Life-Satisfaction and Worries,

What is the relationship between them?

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Abstract

Many things influence life satisfaction and make people worry. Religiosity is a way for people to improve satisfaction and reduce worries. In the current study the relationship between religiosity, life satisfaction and everyday worries is assessed. Spirituality is included as well, as for many people spiritual experiences are important, but they do not belong to a specific denomination. A religiosity and aspects of religion and spirituality measure, as well as a life satisfaction and worry questionnaire was used, with a convenience sample and 111 participants filled out the questionnaires. No relationships were found between any of the variables, which can be explained by the sample and, that no other variables, which affect life satisfaction and worries, were controlled for.

Chapter 1 Introduction

Intrinsic or extrinsic religiosity?

Religiosity is a very important aspect in the life's of some people, but not at all important for others. There are many different parts of religiosity, which can, and often do, influence different aspects of people's lives. Religiosity can be split into two main parts, intrinsic and extrinsic religiosity. Extrinsic includes the social part of religiosity, like spending time with people from church, who are from the same faith, attending religious services and, in general belonging to a church (Okulicz-Kozaryn, 2009). It can be said that people with an extrinsic orientation of faith, use religion for instrumental purposes, including for the cultivation of social relationships (Allport & Ross, 1967). People use their religion, to get what they want, to get their own ends and it serves other, more ultimate interests (Allport & Ross, 1967). The values of this type of orientation are instrumental and utilitarian at all times and individuals make use of religion in many different ways, "to provide security and solace, sociability and distraction, status and self-justification" (Allport & Ross, 1967, p.434). When looking at extrinsic religiosity, the person's belief is not as strong and, often shaped to fit other needs and demands in earthly life. The person believes in God and turns to him in need, but the personal identity is protected and not changed to fit the religious belief. On the contrary, the religious belief is changed to fit the person's identity.

On the other hand, intrinsic incorporates the belief and importance of a God, belonging to a denomination (Okulicz-Kozaryn, 2009), private prayer or reading and daily spiritual experience (Lim & Putnam, 2010). The person is living one's religion with sincerity and intentionality (Allport & Ross, 1967) and has strong believes and orientation. The main motives lie within religion. Earthly needs are seen as less important, no matter how strong they are and, are most of the time brought into harmony with the beliefs based in one's religion. A religious creed, once it is fully absorbed into one's personality, is very strong.

This person then follows these beliefs; he or she lives their religion (Allport & Ross, 1967). Both parts seem to have an influence on people's psychological well-being, in particular their life satisfaction, but which one has a greater influence, or if it is a combination of both, could not be established yet (see e.g. Parker & Calhoun, 1996; Lim & Putnam, 2010; Ellison, 1991).

Life satisfaction and worries

Life satisfaction plays an important role in everyone's life and, can be influenced by many factors. Level of education, family, level of income, age, employment status and religiosity are only some examples (Parker & Calhoun, 1996). One of the main interests in the current study is the relationship between the intrinsic part of religiosity and life satisfaction.

Furthermore, everyday worries can have an impact on how people perceive their lives and how happy they are. Everyday worries, in this case, means daily hassles like, missing the bus in the morning, running late for work or college, being under time pressure to get certain things done, having an argument with your partner or a friend, etc. Not much research has been conducted, that looked at the relationship between religiosity and everyday worries and, if higher levels of religiosity help people deal better with these daily hassles. Kroll et al., (2007) found, no significant relationship between moral worries and religiosity, although it was thought that, people who have a certain set of faith or belief would be more confident about what is right and what is wrong. Moral worries in this study looked at the feelings of guilt, shame, remorse and regret of each participant. To measure these levels, Kroll et al. used the adopted version of the 'Talli's Worry Scale', which included four different domains. They developed a religiosity measure themselves (this was not enclosed, and no example questions were given), to measure levels of religiosity. Even though the results were not

significant some tendencies were found. First, people who had higher scores on the 'Talli's Worry Scale', also had high scores on Neuroticism, which means that, in general, they have more tendencies to worry. Personality was tested using the 'Eyseneck Personality Questionnaire'. After comparing the Canadian and the US sample, it was established, that participants in the USA had higher levels of religiosity and with that, had fewer worries. Even though, the relationship was not significant, the tendency is clearly seen and after some changes in the setup, a significant relationship could be found. Recommendations are, to use a religiosity questionnaire, where reliability and validity was established (in this case, it was not,) and to broaden the sample, not just focus on one college in each country. In regards to the current study, everyday worries are different to moral worries, but the suggestion still exists, that faith helps people, to overcome these worries and concerns and so be more satisfied and happier in life. People have a security in life and see things not as bad, because they see the broader picture, in relation to their religion.

Religiosity and level of life satisfaction

Many previous studies have found a link between extrinsic religiosity and the level of life satisfaction in people's lives (e.g. Ellison, 1991; Gauthier, Christopher, Walter, Mourad & Marek, 2006). Although there seems to be a link, it is a weak one, and many different studies show confounding results, for some researchers found a relationship while others did not. Why this is the case is not clearly defined. What part of religiosity is greater related to life satisfaction, could not clearly be established yet either, although extrinsic, the social part of religiosity, appears to be related most. Leondari & Gialamas (2009) found, in a student sample, with Greek Orthodox background, that church attendance was significantly associated with higher life satisfaction. Religiosity was assessed with three questions about, church attendance, number of prayers and belief salience. The Satisfaction with Life Scale

was used to measure life satisfaction. It was found, that the area participants lived in influenced church attendance. Those ones living in urban areas attended less than those living in a rural area. Although there was a significant relationship found, the results cannot be applied to the general population, because only Greek Orthodox Christians were used and religiosity was assessed in a very broad way.

Religious activities, which would include attending services and cultivate social contacts, were also related to more satisfaction in life (Parker & Calhoun, 1996). It is known, that social contact in general helps people to deal with their problems and be happier and more satisfied in life. So meeting on a regular basis with people, who they share a strong common interest with, can increase peoples life satisfaction. On the other hand intrinsic religiosity also showed some relation with life satisfaction. In a comparison study, where in four countries the relationship between intrinsic religiosity and life satisfaction was compared; it was found that in general there was a positive relationship, although not all results showed significance. This inconsistency in the significance level was explained by the culture and gender differences, which means that many things can influence life satisfaction and religiosity, especially intrinsic religiosity, is just one part of it (Dorahy, et al., 1998).

One study done by Lim & Putnam (2010) looked at what part of religiosity, extrinsic or intrinsic, affects life satisfaction. They used already existing data from the 'Faith Matters Study', which included detailed information on belief and practice of religiosity. In general, their results showed that there was a significant relationship between the level of life satisfaction and religiosity. Firstly, there was a difference between two categories, those people who believed in religion and those who did not. The results on the effects of church attendance on life satisfaction were significant, but when social interaction within the church was taken into account, the significance level decreased to some extent. This shows that just by attending a religious service, life satisfaction increases, but involvement still plays a role

in it. Having friends within a congregation, also increase life satisfaction, more so even, then when compared with number of friends participants had outside church, even though these numbers were higher. After comparing church attendance and inter-congregational friendships, effects of church attendance decreased to a non-significant level. This means that the friends, who share the same faith, and with that the belonging needs, according to Maslow's Hierarchy of Needs are met, are more important in the way participants perceived their satisfaction with life. All these aspects of religiosity were part of extrinsic religiosity, but what about the intrinsic part? Lim & Putnam found, that religious identity is greatly related to higher levels of life satisfaction, especially when combined with congregational friendships. Private religiosity, private practice and personal experience did not show a significant relationship with life satisfaction, when congregational friendship was controlled for. This shows that "religious belonging, rather than religious meaning, is central to the religion-life-satisfaction nexus" (Lim & Putnam, 2010, p.926) and congregational friendships and religious identity show the strongest significant relationship with life satisfaction. To conclude, in this study from 2010, different parts of extrinsic religiosity were related to life satisfaction, whereas only religious identity, as part of intrinsic religiosity, was related, but not as strongly as friendship. All of this shows, that extrinsic religiosity plays a more important role in affecting life satisfaction. Although the evidence from this study was not strong enough to actually say that there is a cause-and-effect relationship. A reason for this might be that, to assess religiosity, only one question was asked on each of the nine proposed categories, and no religiosity measure was used. Religiosity is a complex topic and is hard to be assessed by only one question.

This was one limitation in many of the previous studies, the measurement of religiosity by only one or two questions. Especially when looking at the differences between extrinsic and intrinsic religiosity and the relationship to life satisfaction. To avoid this

limitation in the current study the Religiosity Measure by Rohrbaugh and Jessor (1975) is used, to assess the level of religiosity of participants.

Religiosity and everyday worries

The second part of the present study looks at the relationship between intrinsic religiosity and everyday worries. Gorsuch & Smith (1983) found that the practice of personal/ individual religion helps to reduce worry and self-blame, because people find help, comfort and guidance in the divine other. This study is one of the few found, that looked at this relationship. For this reason everyday worries were included in the current study in relation to intrinsic religiosity, to test if there is an existing relationship and to expand on existing research.

Religiosity and Spirituality – is it that simple or is there more behind it?

Spiritual Aspect and different patterns

Some people might not belong to a specific denomination or church, but still have spiritual experiences on a daily basis. Smith and Orlinsky (2004) looked at how and to what extend psychotherapists have religious and spiritual experiences. They used parts of the 'Religious Experience Profile' (REP), which was developed by Orlinsky & Smith in 1995, and included it in the 'Development of Psychotherapists Common Core Questionnaire' (DPCCQ). The questions of the 'REP' included information about past beliefs, ('how were you raised?'), and present beliefs, ('what is your current belief?'), with 'no affiliation' as one option. The strength and importance of religiosity and spirituality was assessed by asking questions, which were rated from one (not at all important) to ten (this is the most important). The total number of participants was 975, where 464 came from the USA, 251 from New Zealand and 260 from Canada. The results showed, that there were two subgroups. The first

one was 'Traditional Communal Religiosity', where people attend services, worship, respect and practice holy days, hold traditions upright and have a specific belief or creed. The second subgroup was described as 'Individual Spirituality' and includes, experiences of a spiritual dimension and the importance of feeling it, having a sense and purpose in life as well as having personal moral and ethical standards (Smith & Orlinsky, 2004).

Personal moral and ethical standards were rated as, very important in life, by nearly every participant, no matter what subgroup they belonged to. Even for those who had no affiliation, moral and ethical standards were very important. The mean for all groups was above 8. This shows that normally every person has morals and ethics, which guide them in a certain direction and are present in their lives. There was no significant difference found, when they compared the three groups. This can be explained by saying, that ethics and morals are suited outside of religious beliefs and spirituality. They might be higher and stronger in combination with beliefs, but are still present without them. When comparing Catholic and Protestant Psychotherapists, there was no significant difference found, on any of the scales. After dividing the two scales, 'Traditional Communal Religiosity' and 'Individual Spirituality', at their midpoints, Smith and Orlinsky found four distinct patterns. 'Personal Spirituality', 'Religious Spirituality', 'Secular Morality' and ' Religious Traditionalism'. 51% of participants were grouped into Personal Spirituality, which meant that they were low in Traditional Communal Religiosity and high in Individual Spirituality. Morals and purpose, or meaning, in life were the most important to them and religious patterns were inward orientated. Religious Spirituality was made up of 27% of the participants and they were high in Traditional Communal Religiosity and in Individual Spirituality. Participants, who scored low in Traditional Communal Religiosity and in Individual Spirituality, were in the pattern of Secular Morality. People in this category, 21% of the sample, had high ethical and moral standards but no other beliefs. The fourth pattern, identified by Smith and Orlinsky, was

Religious Traditionalism and made up less than 2% of the sample. Individuals in this category were high in Traditional Communal Religiosity but low in Individual Spirituality. The patterns in the study show the complexity of religiosity and spirituality. It is not just black and white, either someone is religious or someone is not, there is much more diversity behind it (Smith & Orlinsky, 2004).

After dividing religiosity and spirituality into four patterns, the authors changed the religiosity distinction from Allport and Ross, from 1967. Intrinsic, or overt, religiosity became individual spirituality and, extrinsic, or covert, religiosity became institutional religiosity. In the current study though, the terms first mentioned by Allport and Ross are used, as it suits the purpose better. Moreover Smith and Orlinsky said that there is a difference between religiosity and spirituality in today's time, although this was not further explained or what influence this has on the study of religiosity. On the other hand there can be said, that even though someone does not belong to a certain denomination, that person can have spiritual beliefs and experiences. Spirituality is not bound to a certain creed or traditions, but is more up to the individual believes in what they experience. Being religious can mean different things, depending on the individual, and how they act out their belief or religion, and so does being secular moral. Maybe religiosity and spirituality are even more complex than the four types proposed in the study, but this will need further, more in depth, research into each pattern.

On the other hand, one study was found, which found, that spirituality predicts a higher level of life satisfaction (Pashak & Laughtner).

Current study

The relationship between religiosity and life satisfaction has been tested for many years, but still up to date, the results are confounding and sometimes interpretation is hard and unclear. Most research has been conducted in the USA and, with a certain set of belief, just or mainly Christian religions. Other believes like Hindu, Muslim, Buddhism etc. were only tested in small samples and, often not even included in the main research, because they were a minority, compared to the Christian sample.

Intrinsic religiosity means, personal faith and experience on a daily basis, and these are not bound to a certain belief or religion. Even spirituality can be seen as a part of intrinsic religiosity and improve life satisfaction and reduce everyday worries (Kim, Miles-Mason, Yuk Kim & Esquivel, 2012). Kelly & Miller (2007) found, that four dimensions from Religiosity/Spirituality were related to life satisfaction, namely daily spiritual experience, forgiveness, positive religious coping and congregational support.

The aim of the current study is to expand on the limited research done, specifically on intrinsic religiosity and the relationship to life satisfaction and everyday worries combined. Religiosity will be assessed using the 'Religiosity Measure' by Rohrbaugh and Jessor (1975), instead of just one or two questions, as done in most of the previous researches. The Spirituality measure, 'Aspects of religious and spiritual experience' from Smith and Orlinsky (2004), will as well be used, to be able to include those participants, who might not be religious, but where spiritual experience plays an important role in their life. Although spirituality will be included, it is not the main focus of the study. The 'Satisfaction with life scale' (Diener, Emmons, Larsen & Griffin, 1985) and the "Penn State Worry Questionnaire" (Meyer, Miller, Metzger & Borkovec, 1990) are used, to measure levels of life satisfaction and worries. Much research has been done between extrinsic religiosity and life satisfaction, but nothing was found so far which was based in the Republic of Ireland and focused mainly

on the intrinsic part of religiosity. The sample range will be wider, than others and not limited to one age group. Students and adults will be included, as well as a multicultural sample, as far as possible, although this will not be a direct concern in the study. The research question will be "Does intrinsic religiosity correlate to people's level of satisfaction in life and do they worry less, because they find comfort, help and guidance through their religion?" and "Is spirituality related to higher life satisfaction and less worries, or maybe the combination of both, religiosity and spirituality?"

Hypotheses of the current study are the following.

1) There will be a negative relationship between intrinsic religiosity and the level of life satisfaction.

2) There will be a positive relationship between intrinsic religiosity and less general everyday worries.

3) There will be a positive relationship between spirituality and the level of life satisfaction.

4) There will be a negative relationship between spirituality and less general everyday worries.

5) There will be a positive relationship between religiosity and spirituality combined and the level of life satisfaction.

6) There will be a negative relationship between religiosity and spirituality combined and less general everyday worries.

7) There will be a significant difference between the four patterns of religiosity and spirituality and the level of life satisfaction and less everyday worries.

Chapter 2: Methodology

2.1 Participants

Participants used in the current study, were drawn from a convenient sample, consisting of undergraduate and postgraduate Students from Dublin Business School, members of the New Apostolic Church, as well as family and friends of the researcher. Students were selected by, the researcher going into different classes, after receiving permission to do so from the lecturer, and handing the questionnaires out to them. Members of the New Apostolic Church were asked to fill the questionnaires out, after a divine service and, an online version of the questionnaire booklet was created with google.docs. This was put up on Facebook and send to family and friends via email.

Participation was their own choice and, nothing was given to them to reinforce participation. The total number of participants was 111, and from the 107 who answered their sex, 38 were males and 69 were females. Only 70 participants named their age and from those, ages ranged from 18 to 68 with a mean age of 27.16 (SD=10.645).

The sample population consisted mostly of students, which can have an effect on the results, because students often worry about college and finances and because of a stressful life, at the moment, might not be as satisfied with their lives. This can have an impact on the results, because the life circumstances can influence life satisfaction and worries and not religiosity as predicted in the study. On the other hand, this can also show a stronger relationship between religiosity and life satisfaction and worries, since religiosity can help students deal better with stress and reduce worries, for it provides security and certainty.

2.2 Design

A mixed between-subjects design was used, which was partly cross-sectional and partly correlational in purpose. The predictor variables for the correlational part were religiosity, spirituality and the combination of both, religiosity and spirituality. Life satisfaction and everyday worries were the criterion variables for the correlational part and, for the cross-sectional part these were used as the dependent variables. Independent variables, in the second part of the study, were the four patterns of spirituality and religiosity, Religious Spirituality, Religious Traditionalism, Personal Spirituality and Secular Morality.

2.3 Material

In the current study questionnaires were used to assess levels of religiosity and spirituality, life satisfaction and everyday worries, as well as demographic information and how strong social desirability was.

The 'Religiosity Measure' by Rohrbaugh & Jessor (1975) was used, which consists of eight questions and measures four dimensions of religiosity, which has two sub questions each. All scores were added up together, and ranged from a score of eight (indicating greatest religiosity) to 32 (indicating least religiosity), to assess level of religiosity. Reliability indicated that the questionnaire has high internal consistency, with a Cronbach coefficient alpha value over .90. The four subscales showed a strong internal validity, for four student groups, where an overall average correlation matrix coefficient value of 0.69 was found (Rohrbaugh & Jessor, 1975). Instructions were, to circle the most appropriate answer, for the seven multiple-choice questions and, to give the best number for the fill-in-the-blank question. An example of one of the multiple-choice questions is, "How much influence would you say that religion has on the way that you choose to act and the way that you

choose to spend your time each day?" The fill-in-the-blank question was "How many times have you attended religious services during the past year? _____ times".

Secondly the 'Satisfaction with Life Scale' by Diener, Emmons, Larsen & Griffin, (1985) was used, which consists of five statements. Participants were instructed to rate each item, on a scale ranging from one (strongly disagree) to seven (strongly agree). All scores were added up in the end and, the cut-offs for categorizing satisfaction with life, from the authors were used. The categories are 31 - 35 Extremely satisfied, 26 - 30 Satisfied, 21 - 25 Slightly satisfied, 20 Neutral, 15 - 19 Slightly dissatisfied, 10 - 14 Dissatisfied, 5 – 9 Extremely dissatisfied. The higher the score, the higher level of life satisfaction. Cronbachs alpha showed an internal consistency of 0.87 and a Principal components factor analysis (PCA) showed that a single factor accounted for 65%, and 74% for variance. The sample used was a student and elderly sample and loadings ranged from 0.78 – 0.93 (Pavot et al. 1991). Questions out of the scale are, for example, "I am satisfied with my life." and "So far I have gotten the important things I want in life."

The 'Penn State Worry Questionnaire' (PSWQ) by Meyer, Miller, Metzger, & Borkovec, (1990) was used, to assess the level of worries of each participant. It consists of 16 questions, which were measured using a Likert-Scale, ranging from one (not at all typical of me) to five (very typical of me). All scores were added up together and the range was from 16 to 80. Low scores indicated few worries and high scores indicated greater levels of worries. Some of the items were reverse scored. Reliability, of the PSWQ, was shown throughout many different populations and, had a high internal consistency for community samples, with Cronbachs alpha ranging from 0.91 to 0.95. Validity tests showed that the PSWQ had a high correlation with a single item reflecting the percentage of the day students spend worrying (r=0.52), when using the measure in a nonclinical student sample (Meyer,

Miller, Metzger, & Borkovec, 1990). " If I do not have enough time to do everything, I do not worry about It." and "I do not tend to worry about things." are examples of the PSWQ.

To assess Religious and Spiritual patterns of participants the 'Aspects of religious and spiritual experience', in 'The Development of Psychotherapists Common Core Questionnaire', by Smith & Orlinsky (2004) was used. The 13 items taken from this questionnaire, assess the complexity and individuality of religious and spiritual experience, with the final item allowing participants to include their own religious or spiritual dimensions, had they not been accounted for by the items presented. Respondents were instructed, to rate each item in regards to, what extend their personal present religious experience was reflected by the statements. On an eleven point scale, ratings ranged from zero (Not at all important) to 10 (Extremely important). Internal consistency was measured, and a Cronbachs alpha of .85 was found.

Because the sample was a convenient sample, the Marlowe-Crowne Social Desirability Scale (MC-SDS), by Crowne & Marlowe (1960) was used, to see how valid the results were and how truthfully participants answered. The questionnaire consists of 33 items and, participants were asked to answer every statement with true or false. The scoring key from the authors was used, and the lower the score the more honest participants were. 0 -9 means low social conformity, which means they normally answer in a truthful manner and are not influenced by social norms. A score from 10 – 19 means average social conformity, 20 – 33 means high social conformity. Cronbachs alpha showed an internal consistency of .88. When used with a sample of male sex offenders, a discriminate validity was found. It was a significant, negative correlation between the Marlow-Crown Social Desirability scale total scores and the MMPI-2 scale (r=-.33, p<.01) (Tatman, Iowa, Swogger, Love & Cook, n.d.) Examples of the Scale were, "Before voting I thoroughly investigate the qualifications of all the candidates." and "No matter who I'm talking to, I'm always a good listener."

Lastly a demographic sheet, provided by the researcher, was used to assess gender, age, profession and religion of each participant.

2.4 Procedure

Ethical approval for this study was granted by the Dublin Business School Ethics Committee and all questionnaires were free to use, no approval from authors was needed.

111 participants were asked to take part and, everyone could choose freely to participate and / or to withdraw their answers at any given time, even after handing them back to the researcher. For this, every questionnaire had a security number and a little note on the front, which included the security number as well as name and email address of the researcher, so participants knew who to contact and how. All answers were anonymous and were kept confidential. Before questionnaires were handed out, participants were given oral instructions and explanation of the study and, of the note on the front, which they could take home with them. Informed consent, with more detailed information about the study, was given at the front page and, a Thank you sheet, with contact information of researcher, supervisor and helplines, was attached as last page. The questionnaires took about ten to fifteen minutes to complete and everyone filled them out alone and in quiet, no communication or checking with others was allowed. The email address used was especially created for the purpose of the study, to ensure confidentiality. The research topic did not involve any major issues, but some participants could have been affected slightly, by the questions askes, so contact details of helplines was given, if needed.

Chapter 3 Results

3.1 The Sample

There were 111 participants in total, involved in the current study, with an age range from 18 to 68 (M=27.76, SD=10.645). Here needs to be taken into consideration, that only 70 participants answered their age, so 41 were presented as missing values, and the results will only include the mentioned 70 participants. 35.5% were males (n=38) and 62.2% were females (n=69) with four missing values, so only 107 participants answered the question for gender. Three main religions were found, with 18.9% respondents stating they had no religion (n=21), and 5.4% respondents ticked ´Other´ (n=6), than the options given. The first main religion was Roman Catholic with n=48 participants (43.2%) in this category. The second one with n=25 (22.5%), was the New Apostolic Church and lastly n=7 participants (6.3%) were Protestant.

How religious participants were, was measured, with the Religiosity Measure (Rohrbaugh & Jessor, 1975) and a mean of 12.58 (SD=3.755) with a minimum score of four (high religiosity) and a maximum score of 20 (low religiosity) was found. The mean for spirituality was M=34.32 (SD=15.100), and the score ranged from four (low spirituality) to 60 (high spirituality). The second religious measure (which was not used for the correlation, only for the religiosity/spirituality combined difference measure) had a mean of 25.11 (SD=18.614). The combined variable for spirituality and religiosity had a mean of 59.09 (SD=32.236) and a score range from four (low beliefs) to 120 (high beliefs). This variable was divided into four distinct patterns, Religious Spirituality (39.6%), Religious Traditionalism (4.7%), Personal Spirituality (14.2%) and Secular Morality (41.5%). Figure 1 shows each pattern and the percentage of the sample in each group.

Life-satisfaction had a mean of 23.81 (SD=5.565) with a score range from eight (indicating low satisfaction) to 35 (indicating high satisfaction). Everyday worries had a mean of 50.80

(SD=15.117) and a score range from 16 (indicating few worries) to 80 (indicating many worries). Descriptive Statistics of all variables are summarized in Table 1.

Table 1 *Descriptive Statistics of all Measures involved*

Variable	Mean	Standard Deviation	Minimum score	Maximum score
Religiosity Measure Questionnaire (RMQ)	12.58	3.755	4	20
Spirituality	34.32	15.100	4	60
Religious 2	25.11	18.614	0	60
Spirituality and Religiosity combined	59.09	32.236	4	120
Life-Satisfaction (SWLS)	23.81	5.565	8	35
Everyday worries (PSWQ)	50.80	15.117	16	80

The Marlow-Crown Social Desirability Scale was used, to see how honest and truthfully participants answered. The reason why this scale was included was, because of the convenient sample. 14.9% of participants (n=15) were categorized in the group with low social conformity, which means they normally answer in a truthful manner and are not influenced by social norms. N=69 participants (68.3%) fell into the group for average social conformity, and 16.8% (n=17) were in the high social conformity group.

PatternsRS

- Religious Spirituality
- Religious Traditionalism
- Personal Spirituality
- Secular Morality

41.51%

39.62%

4.72%

14.15%
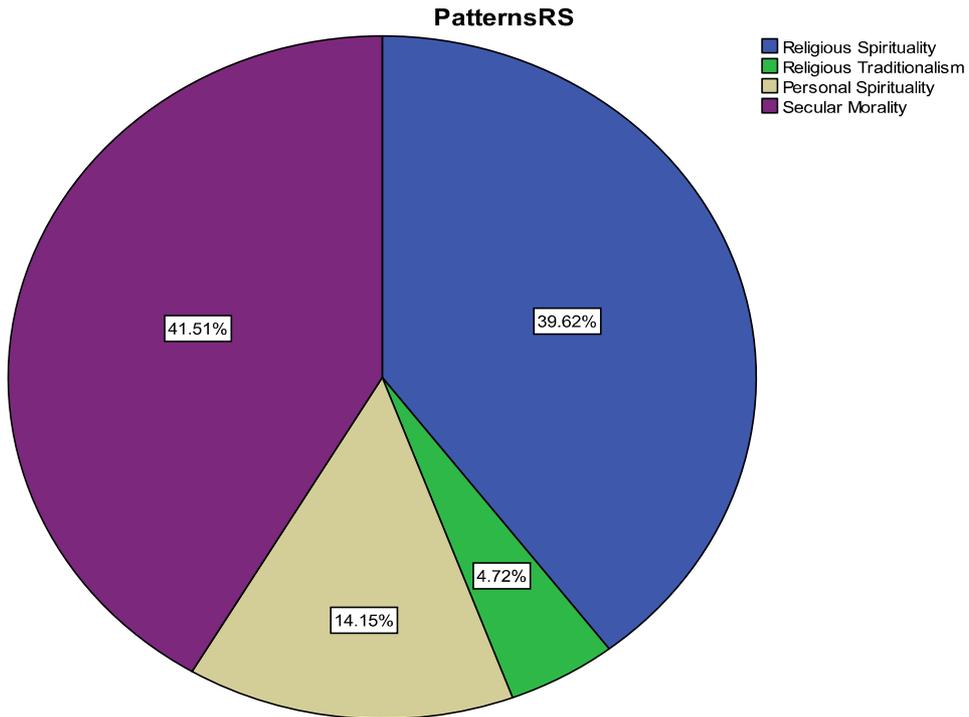
Figure 1: Pie Chart of the four patterns of spirituality/religiosity and the percentage in the sample

The first aim of the current study was, to check for relationships between religiosity, spirituality, the combination of both, with levels of life satisfaction and general everyday worries. To summarize the findings, there was no relationship found between any of the correlations. The details are listed below and summarized in Table 2. Table 2 also shows all other correlation ran, which are not considered any further (religiosity and spirituality or either with the combination of both; correlation between life satisfaction and everyday worries).

Table 2 *Correlation table between religiosity, spirituality, the combination of both, with levels of life-satisfaction and general everyday worries.*

Variable	Life-satisfaction	Everyday Worries (PSWQ)	Religiosity (RMQ)	Spirituality	Spirituality and Religiosity combined
Life-Satisfaction					
Everyday Worries (PSWQ)	.000**				
Religiosity (RMQ)	.225	.328			
Spirituality	.052	.294	.000**		
Spirituality and Religiosity combined	.066	.222	.000**	.000**	

** p significant at .01 level	PSWQ= Penn State Worry Questionnaire
	RMQ= Religiosity Measure Questionnaire

3.2 Hypothesis 1

To test the first hypothesis, that there will be a negative relationship between intrinsic religiosity and the level of life satisfaction, a one-tailed Spearman's Rho was used. After running preliminary analysis, it was found that the religiosity measure was not normally distributed, so the non-parametric test was used, to correlate it with life satisfaction.

A Spearman's rho correlation found, that there was a weak positive non-significant association between intrinsic religiosity and the level of life satisfaction $(rs(109) = -.073, p = .225)$.

3.3 Hypothesis 2

After running preliminary analysis and, checking the significance value of the Shapiro Wilk, the religiosity measure was found, to be not normally distributed and so, a one-tailed Spearman's Rho was used to test, if there is a positive relationship between intrinsic religiosity and less general everyday worries.

A Spearman's rho correlation found, that there was a weak positive non-significant association between intrinsic religiosity and less general everyday worries (rs(105)=.044, p=.328).

3.4 Hypothesis 3

A Shapiro Wilk test was used, to test for normal distribution and the spirituality variable was found not to be normally distributed and for this a one-tailed Spearman's Rho was used, to test the positive relationship between spirituality and the level of life satisfaction.

A Spearman's Rho correlation found, that there was a strong positive non-significant association between spirituality and the level of life-satisfaction (rs(111)=.155, p=.052).

3.5 Hypothesis 4

There will be a negative relationship between spirituality and less general everyday worries. This hypothesis was tested, using a one-tailed Spearman's Rho, after checking for preliminary analysis and the findings were that the spirituality variable was not normally distributed.

A Spearman's Rho correlation found, that there was a weak positive non-significant association between spirituality and less everyday worries (rs(107)=-.053, p=.294).

3.6 Hypothesis 5

Preliminary analysis showed, that the religiosity and spirituality combined measure was not normally distributed and so, a one-tailed Spearman's Rho was used, to test the positive relationship between religiosity and spirituality combined and the level of life satisfaction.

A Spearman's Rho correlation found, that there was a strong positive non-significant association between religiosity and spirituality combined and the level of life-satisfaction (rs(106)=.147, p=.066).

3.7 Hypothesis 6

To test the negative relationship between religiosity and spirituality combined and less general everyday worries, a one-tailed Spearman's Rho was used. The non-parametric version for a correlation needed to be used, because after running the Shapiro Wilk, the religiosity and spirituality combined variable was found to be not normally distributed.

A Spearman's Rho correlation found, that there was a weak positive non-significant association between religiosity and spirituality combined and less general everyday worries $(rs(103)=-.076, p=.222)$.

The second aim of the current study was, to see if there was a significant difference between the four patterns of religiosity and spirituality and the level of life satisfaction and less everyday worries. The four patterns were Religious Spirituality, Religious Traditionalism, Personal Spirituality and Secular Morality.

3.8 Hypothesis 7

After checking for normal distribution, it was found that a One-way ANOVA could be used, to test the difference between the four patterns of religiosity and spirituality and the level of life satisfaction and less everyday worries.

A one-way analysis of variance showed, that the level of life-satisfaction did not differ significantly between the four groups $(F(3,102)=1.322, p=.271)$.

A one-way analysis of variance showed, that the amount of everyday worries did not differ significantly between the four groups $(F(3,99)=.495, p=.687)$.

In regards to the results, all seven Null hypotheses were accepted.

Chapter 4 Discussion

4.1 Religiosity, Spirituality and its relation to life satisfaction and worries

The purpose of the current study was firstly, to see if there is a relationship between intrinsic religiosity and life satisfaction, intrinsic religiosity and general everyday worries, spirituality and life satisfaction, spirituality and everyday worries, both religiosity and spirituality combined and life satisfaction and both combined and everyday worries. Although spirituality was included, because it was found that, what people belief in, is not always bound to a specific religion or creed (see Smith & Orlinsky, 2004), it was not the main focus of the study. Spirituality or spiritual experiences are important to many people, but they would not explicitly belong to a denomination. Still the main focus in the current study was intrinsic religiosity. Although it might be hard to differentiate between the two, as found by Kim, Miles-Mason, Yuk Kim, and Esquivel (2012), because more and more evidence exist, that religiosity and spirituality combined relate to and increase life satisfaction. For this reason the 'Aspects of Religion and Spirituality' measure by Smith & Orlinsky (2004) was used, to correlate the combination of both to life satisfaction and everyday worries. No relationship was found between any of the correlations, and all six Null hypotheses were accepted.

Previous research showed confounding results in regards to the correlation between religiosity and life satisfaction. In contrary, to the current study, previous studies looked at extrinsic, or the social part of, religiosity. The current study was interested in the intrinsic part of religiosity. Okulicz-Kozaryn (2010) found, that people who are religious tend to be more satisfied in life, than non-religious people or even atheist. This does not fit with the results of the current hypothesis, that there is a negative relationship between religiosity (were low scores indicated high religiosity) and life satisfaction (high scores meant more satisfied). The current results found no relationship between the two variables. On the other hand Okulicz-

Kozaryn also found, that religious people are either very high or very low in their levels of life satisfaction, there is no in-between for them. This again can fit the hypothesis, because in the present sample all religious people, which are not as many as wanted, could be less satisfied, for many unknown reasons, which could not have been taken into account or established.

There was also no relationship found between spirituality and life satisfaction in the present study. This goes against previous findings, where spirituality leads to more satisfaction in life. Spirituality actually predicted higher life-satisfaction (Pashak & Laughtners, 2012). Even after combining both religiosity and spirituality, there was no correlation found with life satisfaction. The reason for this might be, that the measure used, to assess religiosity and spirituality by Smith and Orlinsky (2004), had four patterns, and the questions would fit into only one category. This could have an impact on the overall variable, because it reflects many different patterns / subscales of spirituality and religiosity and not one main variable. But for the total score all answers were added up together.

Moreover, neither intrinsic religiosity, nor spirituality nor the combination of both seemed to be related to fewer everyday worries. Only one previous study was found, which looked at religiosity and worries and, the relationship between the two variables. In that study, by Kroll et al. (2007), there was also no relationship found, which is in agreement with the current findings. However there is to say, that they looked at moral worries instead of general everyday worries, which makes a difference in the interpretation and comparison of the two studies. More detailed research is needed in this area, to find out what lies exactly behind this. Between spirituality and everyday worries, was also no relationship found, and no previous research could be found, that looked at this topic before and no relations could be made. Everyday worries, or worries in general, do not seem to have been studied much, because only one previous study was found.

4.2 Patterns of Religion and Spirituality and the difference in life satisfaction and worries

The second aim of the current study was, to see if there is a significant difference between the four distinct patterns of religiosity and spirituality and levels of life satisfaction and general everyday worries. The patterns are namely Religious Spirituality, Religious Traditionalism, Personal Spirituality and Secular Morality. The results of the One-way ANOVA showed, that there was no significant difference between the four patterns and the level of life satisfaction of participants. Neither was there a significant difference between the four patterns and the amount of general everyday worries. No previous study was found, which looked at this difference before, and so no comparisons could be made. Smith and Orlinsky in 2004, only developed the four distinct patterns and described them, in regards to Traditional Communal Religiosity and Individual Spirituality, and how high and / or low participants were in those two categories. They did not compare or relate any of the patterns with other aspects of peoples well-being (life satisfaction is one part of well-being).

4.3 Strengths and Limitations of the current study

After looking at previous research, it was found that nearly all studies, which had religiosity as one variable, only asked one or two questions to assess how religious people were. Leondari and Gialamas in 2009, for example, were interested in three different parts of religiosity, church attendance, number of prayers and belief salience. To assess each one of them, they only asked one question and one statement, on each part. This might not really be representative and useful to measure religiosity, because, as already seen and mentioned before, it is very complex and hard to determine by only asking one question. For this reason, the Religiosity Measure by Rohrbaugh and Jessor (1975) was used, which was developed in an attempt to evaluate the impact of religion on the respondent's daily, secular life as well as

to determine the extent of individual participation in ritual practices. The emphasis is on one's cognitive orientation concerning a transcendent reality. The measure is intended to be applicable to religiosity in general (Rohrbaugh & Jessor, 1975). Moreover, there was an attempt to find enough participants, so they can be grouped into high religiosity and low religiosity, unfortunately this was not successful. This has an effect on the results and can explain, why no significant relationship was found. The sample in the current study nevertheless, shows more variety than older studies, where the sample mostly consisted of already collected data from several surveys (see e.g. Okulicz-Kozaryn in 2009, used the World Values Survey; Liam and Putnam in 2010, used the Faith Matters Study, a survey from 2006/2007). In the present study participants from different places were asked to participate, undergraduate and postgraduate college students from different courses in Dublin Business School and members of the New Apostolic Church. People, who are employed and unemployed, took part as well. The age range in the current study was wider as well. The age ranged from 18 to 68 and included students as well as middle age and older people.

On the other hand, the study as well has some limitations, which can have an effect on the results and explain why no significant relationships or differences were found. Firstly, there is a sample bias, because a convenient sample was used to conduct the study. The sample should be more specifically selected, to make sure enough people are in each category (high and low religiosity) to get proper results. A larger sample is also necessary, to have more people to compare and more people in each category. In the present study only 111 participants could be found, because of the short period of time of sample selection that was given. More variety in religions are needed, and not only a Christian sample. Most participants were students, which affects the results in some way. Students worry a lot, because of college and many other stress factors relating to a students life, and worrying reduces life satisfaction. Both were important variables in the current study. That students

worry a lot and are less satisfied, at the time the study was done, which was three months before end of year exams, has got nothing to do with religiosity. That religiosity could help in those situations is an opinion many believers have, but it does not work for anybody and no cause-and-effect relationship has been found so far.

Furthermore, the two groups (which were not compared in the current study, as no significance was found), high and low levels of religiosity, were not balanced in size. Most respondents had low beliefs, and so it could not be said, that higher religiosity leads to more satisfaction in life and fewer worries.

After consulting the Marlowe Crowne Social Desirability Scale, it was found, that many participants answered this scale not quite honestly, but more in a way which would be seen as socially acceptable. 69 participants (70.3%) answered in a way that is seen as somewhat socially acceptable but still somewhat their own opinion; they have an average degree of conformity to social rules and conventions. This means that the result found might not be that reliable and truthful. Family members, friends and even students often answer in a way that they think they should answer, because it is expected of them. They answer in a way that looks good and is the "correct" answer, although in regards to the questionnaires used, there was no right or wrong answer.

Lastly, previous research also found, that socio economic status, culture and general health, have an impact on life satisfaction and worries, and this should be controlled for. This was not the case in the present study. Okulicz-Kozaryn (2010) found, that general life circumstances can affect how happy or satisfied people are. How much money they have, if they see themselves as rich or poor, how rich the country they live in is and what the average income in that particular country is, affects life satisfaction. In a study conducted by Dorahy et al. (1998), where they compared students from four countries, Ghana, Nigeria, Swaziland

and Northern Ireland, it was found that there is a culture difference, in how males and females perceive life satisfaction.

In regards to worries, Kroll et al. found in their study from 2007, that the people from the Canadian sample worried more than the people from the US sample. All those studies show that socio economic status and culture can affect life satisfaction and everyday worries so these variables need to be controlled for. In the current study this was not the case.

One more aspect, which could have affected the result, is that some people found parts of the questions difficult to understand or interpret. This means, that they maybe did not answer correctly because of misinterpretation.

4.4 Recommendations for future research

In the present study no significant results were found. Some possible reasons for this were already mentioned, but with some changes in the design, different results could be found in the future. Firstly the sample selection needs to be more representative. College students can still be used, but it is always hard to generalize findings with only one specific part of the population. Future research should have a sample, consisting of students, middle age people, both employed and unemployed, and senior members of the population. This would give a greater variety and would be more representative of the general population. Before starting to collect data, different groups should be considered, for example high levels of religiosity, low level of religiosity and no religiosity, and how many participants are needed for each group, to be representative. The religions involved in the study, should have a good variety as well. Not only a Christian sample but also include Hindu, Muslims, Buddhist, etc. The religions do not need to be separated in the results, because it is only the relationship between religiosity (this is not bound to a specific creed or denomination but

religiosity in general), the level of life satisfaction and general everyday worries, this research is interested in.

Moreover, the Penn State Worry Questionnaire (PSWQ) might not particularly work great in relation with religion. No validity or previous research was found, which used this measure with a religiosity one. The Penn State Worry Questionnaire is often used to find mental illnesses, so it might be too in depth for the assessment of general everyday worries. Everyday worries are daily hassles and cannot be compared with worries that lead to mental illnesses, like depression. For the current study though, the Penn State Worry Questionnaire was the only measure found, that seemed suitable for the assessment of everyday worries.

Another point for future research is, that the Religiosity Measure assesses religiosity, but because religiosity is such a complex issue, more information is needed to state clearly if someone is high in religiosity or low. The Religiosity Measure could be used in combination with one or two other questionnaires and then from all those scales, a total score is created, which gives more detail on religiosity. In addition, all aspects of religiosity should be included in the overall measure and not split into two parts as previous studies have done. Liam and Putnam (2010) for example, proposed nine categories for all religious traditions, included church attendance and individual religiousness and assessed all three parts separately instead of a combination. It is hard to say that religiosity consists of intrinsic or extrinsic religiosity. It might be both, as a combination, that relate to life satisfaction and everyday worries.

Moreover for future research, different cultures need to be separated, or at least grouped together. Culture has an effect on life satisfaction, everyday worries and even how participants perceive religiosity and how important it is in the country they live in or grew up. In the current study many different backgrounds were represented, but they were not taken into account and controlled for.

Previous studies found confounding results, in regards to the relationship between religiosity and life satisfaction. A more clear and representative result could be found, when life satisfaction is specified more and in depth. The Satisfaction with Life Scale, used in the current study and many previous ones as well, only looks at overall and general life satisfaction; satisfaction with your life as a whole. On the other hand, there are many aspects of a person's life, where he or she is satisfied with but not with other aspects. When life satisfaction is split into different categories and then related each one back to religiosity, there might be better and clearer cut results found.

4.5 Conclusion

Life satisfaction and worries are present in people's daily life, they change constantly and many things can affect them. Religiosity is often seen as a source of strength, help and guidance in many situations and questions. That high religiosity would reduce everyday worries, can be called common sense, but it has not been tested enough yet, to see if and which relationship exists. Life satisfaction is influenced by many different things, like gender, personality, socio economic status, culture, etc. but religiosity can help to be more satisfied, because it gives a sense of security in one's life and lets people appreciate the small things in life. The current study did not find any of those mentioned relationship and even previous studies show confounding results, and this means that more and detailed research is needed to get to the bottom of this. Even spirituality shows some inconsistency in results. The present study did not find a relationship, neither with life satisfaction nor everyday worries, but the study by Kim, Miles-Manson, Yok Kim and Esquivel (2012) did. Here as well more research is needed. Different measures and scales are needed as well, because many only look at some parts of religiosity and do not include the complexity of it.

To conclude there is to say that religiosity and spirituality are complex and sometimes sensitive topics and firstly, they need to get explored and developed further and can then be related to well-being, namely life satisfaction and also worries. But other factors need to be controlled for, to see if and how strong the relationships are.

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Appendix

Questionnaire booklet

Dear Participant

My name is Carina Wahlen and I am a BA (Hons) Psychology student in my final year in Dublin Business School. I am conducting research which will focus on intrinsic religiosity as well as spiritual aspects of life, life-satisfaction and general everyday worries (hassles) and the relationship between them. The questionnaire will take approximately 10-15 minutes to complete.

It would be a great help if you could take that time and fill out the questionnaires honestly and sincerely. You have the right to refuse to take part in this study and / or to stop during participation if you feel unsettled or uncomfortable.

There will be a security name or number on the demographic sheet if you wish to withdraw your questionnaires at any given point after completing it.

All your information will be stored anonymously and on a safe computer with password which is only known to me and my supervisor.

Thank you

Carina Wahlen

Please tick the following box to indicate that you understand what the study is about and participation is your own choice.   ☐☐

Demographic information:

Gender: - Male   ☐

            - Female   ☐

Age:

Profession: -   student   ☐
(pls tick 2) -   employed   ☐
              -    working full time   ☐
              -    working part time   ☐
              -    unemployed   ☐

Religion: -   Roman Catholic   ☐
             -   Protestant   ☐
             -   New Apostolic Church   ☐
             -   Church of Ireland   ☐
             -   Presbyterian   ☐
             -   Methodist   ☐
             -   Muslim   ☐
             -   Jewish   ☐
             -   No religion   ☐
             -   Other   _____

Security number:

Religiosity Measure Questionnaire

<u>Instructions:</u> The following questionnaire consists of seven multiple-choice items with one fill-in-the-blank item. Please answer the following questions by *circling* the appropriate letter for the multiple choice items and providing the most accurate number for the fill-in-the-blank question.

1. How many times have you attended religious services during the past year? _____ times

2. Which of the following best describes your practice of prayer or religious meditation?

    a. Prayer is a regular part of my daily life.
    b. I usually pray in times of stress or need but rarely at any other time.
    c. I pray only during formal ceremonies.
    d. I never pray.

3. When you have a serious personal problem, how often do you take religious advice or teaching into consideration?

    a. Almost always
    b. Usually
    c. Sometimes
    d. Never

4. How much influence would you say that religion has on the way that you choose to act and the way that you choose to spend your time each day?

    a. No influence
    b. A small influence
    c. Some influence
    d. A fair amount of influence
    e. A large influence

5. Which of the following statements comes closest to your belief about God?

    a. I am sure that God really exists and that He is active in my life.
    b. Although I sometimes question His existence, I do believe in God and believe He knows of me as a person.
    c. I don´t know if there is a personal God, but I do believe in a higher power of some kind.
    d. I don´t know if there is a personal God or a higher power of some kind, and I don´t know if I ever will.
    e. I don´t believe in a personal God or in a higher power.

6. Which of the following statements comes closest to your believe about life after death (immortality)?

    a. I believe in a personal life after death, a soul existing as a specific individual spirit.
    b. I believe in a soul existing after death as a part of a universal spirit.
    c. I believe in a life after death of some kind, but I really don´t know what it would be like.
    d. I don´t know whether there is any kind of life after death, and I don´t know if I will ever know.
    e. I don´t believe in any kind of life after death.

7. During the past year, how often have you experienced a feeling of religious reverence or devotion?

    a. Almost daily
    b. Frequently
    c. Sometimes
    d. Rarely
    e. Never

8. Do you agree with the following statement? "Religion gives me a great amount of comfort and security in life."

    a. Strongly disagree
    b. Disagree
    c. Uncertain
    d. Agree
    e. Strongly agree

Satisfaction with Life Scale

Below are five statements that you may agree or disagree with. Using the 1 - 7 scale below, indicate your agreement with each item by placing the appropriate number on the line preceding that item. Please be open and honest in your responding.

1. In most ways my life is close to my ideal

1	2	3	4	5	6	7
Strongly disagree			Neither Agree or Disagree			Strongly Agree

2. The conditions of my life are excellent.

1	2	3	4	5	6	7
Strongly disagree			Neither Agree or Disagree			Strongly Agree

3. I am satisfied with my life

1	2	3	4	5	6	7
Strongly disagree			Neither Agree or Disagree			Strongly Agree

4. So far I have gotten the important things I want in life.

1	2	3	4	5	6	7
Strongly disagree			Neither Agree or Disagree			Strongly Agree

5. If I could live my life over, I would change almost nothing.

1	2	3	4	5	6	7
Strongly disagree			Neither Agree or Disagree			Strongly Agree

Aspects of Religion and Spirituality

Listed below are various aspects of <u>spiritual or religious experience</u>. How important is each in your own life at the <u>present</u> time? (Please rate each aspect with a number from 0 to 10, where 0 = 'this is not at all important in my life at present' and 10 = 'this is the most important part of my life at present'.) Circle the most appropriate answer.

A	A specific creed or set of beliefs	0 1 2 3 4 5 6 7 8 9 10
B	Personal moral and ethical standards.	0 1 2 3 4 5 6 7 8 9 10
C	A sense of spiritual dimension in personal experience.	0 1 2 3 4 5 6 7 8 9 10
D	Participation in a religious fellowship or community.	0 1 2 3 4 5 6 7 8 9 10
E	Celebrating the beauty and dignity of the worship service.	0 1 2 3 4 5 6 7 8 9 10
F	Finding a source of discipline and purpose in living.	0 1 2 3 4 5 6 7 8 9 10
G	Observing traditional religious holy days.	0 1 2 3 4 5 6 7 8 9 10
H	Expressing personal devotion through service to others.	0 1 2 3 4 5 6 7 8 9 10
I	Seeking inner assurance and communion through prayer.	0 1 2 3 4 5 6 7 8 9 10
J	Upholding a personally valued historical tradition.	0 1 2 3 4 5 6 7 8 9 10
K	Practicing prescribed rituals and commandments.	0 1 2 3 4 5 6 7 8 9 10
L	Believing that events in one's life are guided or directed by a higher power	0 1 2 3 4 5 6 7 8 9 10
M	Other (please specify): _____	0 1 2 3 4 5 6 7 8 9 10

The Penn State Worry Questionnaire (PSWQ)

Instructions: Please rate each of the following statements on a scale of 1 ("not at all typical of me") to 5 ("very typical of me"). Please do not leave any items blank.

		Not at all typical of me				Very typical of me
1.	If I do not have enough time to do everything, I do not worry about it.	1	2	3	4	5
2.	My worries overwhelm me.	1	2	3	4	5
3.	I do not tend to worry about things.	1	2	3	4	5
4.	Many situations make me worry.	1	2	3	4	5
5.	I know I should not worry about things, but I just cannot help it.	1	2	3	4	5
6.	When I am under pressure I worry a lot.	1	2	3	4	5
7.	I am always worrying about something.	1	2	3	4	5
8.	I find it easy to dismiss worrisome thoughts.	1	2	3	4	5
9.	As soon as I finish one task, I start to worry about everything else I have to do.	1	2	3	4	5
10.	I never worry about anything.	1	2	3	4	5
11.	When there is nothing more I can do about a concern, I do not worry about it any more.	1	2	3	4	5
12.	I have been a worrier all my life.	1	2	3	4	5
13.	I notice that I have been worrying about things.	1	2	3	4	5
14.	Once I start worrying, I cannot stop.	1	2	3	4	5
15.	I worry all the time.	1	2	3	4	5
16.	I worry about projects until they are all done.	1	2	3	4	5

Listed below are a number of statements concerning personal attitudes and traits. Read each item and decide whether the statement is true or false as it pertains to your personally.

		True	False
1.	Before voting I thoroughly investigate the qualifications of all the candidates.		
2.	I never hesitate to go out of my way to help someone in trouble.		
3.	It is sometimes hard for me to go on with my work if I am not encouraged.		
4.	I have never intensely disliked anyone.		
5.	On occasions I have had doubts about my ability to succeed in life.		
6.	I sometimes feel resentful when I don't get my way.		
7.	I am always careful about my manner of dress.		
8.	My table manners at home are as good as when I eat out in a restaurant.		
9.	If I could get into a movie without paying and be sure I was not seen I would probably do it.		
10.	On a few occasions, I have given up something because I thought too little of my ability.		
11.	I like to gossip at times.		
12.	There have been times when I felt like rebelling against people in authority even though I knew they were right.		
13.	No matter who I'm talking to, I'm always a good listener.		
14.	I can remember "playing sick" to get out of something.		
15.	There have been occasions when I have taken advantage of someone.		
16.	I'm always willing to admit it when I make a mistake.		
17.	I always try to practice what I preach.		
18.	I don't find it particularly difficult to get along with loudmouthed, obnoxious people.		
19.	I sometimes try to get even rather than forgive and forget.		
20.	When I don't know something I don't mind at all admitting it.		
21.	I am always courteous, even to people who are disagreeable.		
22.	At times I have really insisted on having things my own way.		
23.	There have been occasions when I felt like smashing things.		
24.	I would never think of letting someone else be punished for my wrong-doings.		
25.	I never resent being asked to return a favour.		
26.	I have never been irked when people expressed ideas very different from my own.		
27.	I never make a long trip without checking the safety of my car.		
28.	There have been times when I was quite jealous of the good fortune of others.		
29.	I have almost never felt the urge to tell someone off.		
30.	I am sometimes irritated by people who ask favours of me.		

31.	I have never felt that I was punished without cause.		
32.	I sometimes think when people have a misfortune they only got what they deserved.		
33.	I have never deliberately said something that hurt someone's feelings.		

Dear Participant

Thank you for taking part in this study, it is much appreciated.

If you have any questions about the study or if you want to withdraw from the study feel free to contact me with your security number at

The security number, as well as my contact details, can be found at the front of the booklet and I ask you to take it home with you and keep it safe in case you need to contact me.

The results might be used for presentation at psychology conferences in the future or in journal articles but no personal information from the questionnaires can and will be presented.

All questionnaires will be stored and kept for a duration of approximately 2 years after the end of the study for presentation purposes but when no longer needed, will be destroyed and deleted from the computer.

The email address is set up especially, and only, for the purpose of contacting me and will be deleted as well if not longer needed at the same time as the above.

You can also contact my supervisor Dr Anne Davis at anne.davis@dbs.ie

Should any questions have unsettled you in any way, and you feel the need to talk to someone, you

can contact the following help lines:

- http://www.samaritans.org/your-community/samaritans-work-ireland or

  Samaritans Ireland, 4-5 Usher's Court, Usher's Quay, Dublin 8   Tel: +353 1 6710071

- http://www.christianhelplines.co.uk/index.html

- http://www.newbridgeparish.ie/important-emergency-numbers/

- http://ivt.ie/

- www.buddhanet.net/eurodir.htm

- www.dublinchurches.com/

- www.irish-humanists.org/

- www.angelfire.com/wa/mosques/