

MEASUREMENT OF SPIRITUALITY: DEVELOPMENT AND VALIDATION OF A QUESTIONNAIRE

Dr. Ajay Kr. Singh,
Associate Profesor,
Department of Commerce,
Faculty of Commerce & Business,
Delhi School of Economics,
University of Delhi, Delhi

Ms. Shikha Makar
Ph.D. Research Scholar
Department of Commerce
Delhi School of Economics,
University of Delhi, Delhi

If we ignore the issues of spirituality, we are abrogating our responsibilities as educational leaders to provide the spiritual care that constitutes one of the essential moral rights of an individual who comes to our public education system (Shields, 2005, p. 15).

INTRODUCTION

(Gibson, 2011) What is meant by the phenomenon of *spirituality*? Etymologically the noun spirituality is derived from the word ‘spirit’ which comes from the Latin spiritus, meaning breath (Torrell, 1996). This suggests something elusive and yet vital (Burkhardt & Nagai-Jacobson, 2002; English & Gillen, 2000). *Literally* spirituality refers to a person’s spiritual life or the lived reality of what is perceived to be spiritual. However spirituality needs further clarification in terms of understanding the fundamental characteristics of what a person’s spiritual life might consist of. Who determines which fundamental characteristics do or don’t pertain to spirituality? How can we make visible or perceive something that is by nature elusive? Generally speaking, most of the literature reviewed acknowledged that the phenomenon of spirituality relates to people’s beliefs, moral-values, attitudes and actions. Understanding these characteristics more specifically is where the academic study of spirituality becomes complex. This is because under pinning people’s beliefs, moral-values, attitudes and actions are diverse epistemological, ontological, psychological, social, cultural, scientific and theological pre suppositional lenses. Shields (2005, p. 8), argues that spirituality, functions as an epistemology. That is, spiritualities

are systems of explanation providing the framework for people to interpret their own life-world and formulate knowledge and truths from their experiences. For example, a considerable amount of literature affirmed that the phenomenon of spirituality is commonly understood as a universal innate human dimension (Brown & Furlong, 1996; Fraser & Grootenboer, 2004; Watson, 2000) but not all people recognize it as such. Spirituality as a dimension of humanness may undergo development and transformation (Gibbs, 2006; Roehlkerpartain, 2007).

Waaajman (2002) discusses claims that spirituality is both a socially diverse and highly personalized or *interiorized* phenomenon (Waaajman, 2002). This notion of intrapersonal and interpersonal connectedness is highlighted by Starratt (2004, p. 67) who explains spirituality as ‘a way of being present to the deepest realities of one’s world.’ Palmer (1998, p. 5) says in the context of teaching that spirituality refers to, ‘the diverse ways we answer the heart’s longing to be connected with the largeness of life.’ Dent, Higgins and Wharff (2005, p. 640), support these views by saying, With respect to whether the concept [of spirituality] is an individual or collective phenomenon (or both), the vast majority of the literature suggests that there is no reason, at this point, to assume that it might not be both. People’s meaning making of spirituality will reflect their unique and eclectic life experiences (positive, indifferent and negative) which in turn reflect the influences of dominant political, educational, religious and economic ideologies and institutional practices (Shields, Edwards & Sayani, 2005). Spirituality is complex because it can be perceived and experienced in a range of ways -cognitively, intuitively, emotionally, behaviorally, culturally and socially (Groen, 2001; Sergiovanni, 2000). At a more local level the influence of workplace contexts and personal agency will also contribute to people’s meaning making of spirituality (Barnett, Krell & Sendry, 2000; Cacioppe, 2000; Frick, 2009). Waaajman (2002) discusses the concept of a *theology* of spirituality. This includes the ways that spirituality is understood and practiced within religious associations through concepts of a relational process between God and people involving devotion and sanctification of the inner self. Waaajman (2002) discusses these and other aspects of spirituality within a range of religious traditions including catholic Christianity, Islam (literally meaning submission), bhakti yoga and bhakti marg (the spiritual road) in Hinduism, and Buddhism. He also expounds Hellenistic meanings of spirituality associated with *ascesis* (physical training) which were related to personal purification, releasing the power of the mind and controlling one’s passions. In addition

Waaijman (2002) discusses meanings of spirituality from non-religious, philosophical, and contemporary perspectives such as ‘movements of emancipation, liberation spirituality, peace spirituality, feminist spirituality and environmental spirituality’ (ibid. p. 364). Several of his conclusions are that Up until a few decades ago this word [spirituality] had a limited scope within a relatively small users group. Now it possesses a semantic reach which far exceeds the boundaries of a particular group... Spirituality is able to exceed the boundaries of the established religions and to open up new areas (ibid., p. 314,364). Gibson, A., (2011) discusses that people may incorporate into their spiritual beliefs and values a scientific, intelligent design perspective of the world and cosmos. For example Meyer (2009) a geophysicist with a doctorate in the philosophy of science, has argued for intelligent design based on the genetic digital code embedded in DNA. His stance for a non-material explanation to life is supported by Gitt (1997) and Behe (1996). Spirituality is conceptualized therefore in a wide range of ways reflecting the pluralism and liberalism in society. A particular definition may include some perspectives but exclude others (Kamler & Thomson, 2006). Alternatively a definition may focus on the common elements pertaining to a variety of definitions. In some cases I noted that authors wanted to test a particular theoretical framework or working definition of spirituality (Malone & Fry, 2003; Ramirez, 2009; Wellman, Perkins & Wellman, 2009; Woods, 2007). The sceptic Hertzberg (2000) suggests that spirituality is academically backward and Brown and Furlong (1996, p. 3), refer to spirituality as ‘a weasel word... a convenient catch-all, suitably vague and elusive of definition.’

However the literature showed many examples of academic discourse and research that adopted a less skeptical approach. For example De Souza (2004), believes spirituality is about enhancing and transforming lives. Dantley (2005), Fairholm (2000), Komives, Lucas & McMahan (1998), Sanders, Hopkins & Geroy (2003), and Sergiovanni (1992) provide a range of optimistic conceptualizations of spirituality in organizational leadership generally and educational leadership specifically. English, Fenwick, and Parsons (2003, P 124), cite evidence that, environments that promote spirituality through learning are characterized by flexibility, creativity, newness, engagement, reflectiveness, and places where teacher and student stories of meaning-making are honoured.

Nevertheless defining spirituality is not straightforward. There are numerous 'definitions' of spirituality in the literature. Wright (2000) suggests a working definition as, 'our concern for the ultimate meaning and purpose in life.' (p. 7). A more complex definition is provided by Elkins, Hedstrom, Hughes, Leaf and Saunders (1988) suggest it includes nine dimensions, these being transcendence, meaning and purpose, mission in life, sacredness of life, material versus spiritual values, altruism, idealism, awareness of the tragic and the fruits of spirituality. Teasdale (2001) conceptualizes spirituality as a personal commitment to a process of inner development that ultimately realizes the interconnectedness between self, others, the earth, cosmos and the mystical. Teasdale refers to this perspective as 'inter-spirituality' or contemplative spirituality according to Federman (2004, p.1).

Despite the acknowledged confusion and plethora of interpretations associated with the words 'spiritual' and 'spirituality' there are key features we can identify. These are:

- A sense of wholeness and full humanity (Macquarrie, 1982; Priestley, 1982, 1985; Isherwood & McEwan, 1993; Newby, 1996; King, 1997; Mills, 2005);
- Feelings of transcendence and a 'freshness of perception' (Webster, 1996, p. 249) which may be transformative (Lealman, 1982; Ehrenwald, 1991; McCreery, 1996; Hick, 1999; Zohar & Marshall, 2000; Heimbrock, 2004);
- The quality of relationships with ourselves, others, the environment - and for some, with a higher order (Bradford, 1995, 1997; Williams, 1997; Crompton, 1998; Hay & Nye, 1998; Nye, 1998; Fisher, 1999); and
- The asking of ultimate questions and the search for meaning (Sutherland, 1995; Carr, 1994, 1995, 1996, 1999, 2003; Wright, 1999, 2000; Zohar & Marshall, 2000; Astley, 2003). As we have seen each of these characteristics is open to a range of interpretations and is subject to debate and controversy. According to the majority of surveys the number of people claiming to have a spiritual experience is sufficiently extensive for some to claim it is 'normal' and an intrinsic aspect of the experience of being human (Hardy, 1979; Hay, 1987; Hay & Nye, 1998; Webster, 1990; Guiley, 1993; Jackson, 1997; Gilbert, 1998; Zohar & Marshall, 2000). There are,

however, surveys which do not correspond with the 281 claims made for the extent of such experiences (Gallup, 1982; BBC, 2000; Thompson, 2007).

REVIEW OF LITERATURE

<u>SCALE</u>	<u>AUTHOR</u>	<u>DIMENSIONS</u>
SHALOM	John Fisher	(1)Personal; (2) Environmental; (3) Communal; and (4) Transcendental
Dimensions of Spirituality: A Framework for Adult Educators	Tara Fenwick and Leona English	(1) life and death; (2) soul and self; (3) cosmology; (4) knowledge; (5) the “way”; (6) focus; (7) practices of spirituality and the role of others; and (8) responses.
Daily Spiritual Experience Scale (DSES)	Lynn G. Underwood	(1) Strength and Comfort; (2) Perceived Divine Love; (3) Inspiration or Discernment
Measuring Spirituality and Religiousness	Astin, A.W. & Astin, H.S.	(1)Spirituality;(2) Spiritual Quest; (3) Equanimity; (4) Religious Commitment; (5) Religious Engagement; (6) Religious/Social Conservatism; (7) Religious Skepticism; (8) Religious Struggle; (9) Charitable Involvement; (10) Compassionate Self-Concept; (11) Ethic of Caring; (12) Ecumenical Worldview
Developing and Validating a	Nasrin Parsian,	(1) Importance of spiritual beliefs; (2) Self-awareness; (3) Environmental awareness; (4) Relationships; (5) Spiritual needs; (6)

Questionnaire to Measure Spirituality: A Psychometric Process	Trisha Dunning AM	Spiritual experiences; (7) Open-ended questions
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The above mention scales have been discussed below in detail:

1. Development and Application of a Spiritual Well-Being Questionnaire Called SHALOM **By John Fisher**

Fisher, J. (2010) The Four Domains Model of Spiritual Health and Well-Being was used as the theoretical base for the development of several spiritual well-being questionnaires, with progressive fine-tuning leading to the Spiritual Health and Life-Orientation Measure (SHALOM). SHALOM comprises 20 items with five items reflecting the quality of relationships of each person with themselves, other people, the environment and/or God, in the Personal, Communal, Environmental and Transcendental domains of spiritual well-being. SHALOM has undergone rigorous statistical testing in several languages. SHALOM has been used with school and university students, teachers, nurses, and medical doctors, church-attenders, in industry and business settings, with abused women, troubled youth and alcoholics. SHALOM provides a unique way of assessing spiritual well-being as it compares each person's ideals with their lived experiences, providing a measure of spiritual harmony or dissonance in each of the four domains. The Spiritual Well-Being Survey (SWBS) is a commonly used instrument in the U.S., comprising two 10-item measures, one for Existential Well-Being, the other for Religious Well-Being (RWB) (Ellison, 1983). This scale was considered too God-oriented for use with increasingly secular Australians, although it was used to validate SHALOM during its development. Some factor analyses on the SWBS have questioned the validity of the proposed factor structure for differing populations (Ledbetter, 1991; Gow, Watson, Whiteman, Deary,

2010) and ceiling effects have been noted, especially for the RWB factor among highly religious groups (Scott, Agresi, Fitchett, 1998) Nevertheless, the SWBS had been used in 182 studies by 2007 (Koenig, H.G., 2008).

Ellison suggested that spiritual well-being “arises from an underlying state of spiritual health and is an expression of it, much like the color of one’s complexion and pulse rate are expressions of good[physical] health” (Ellison, 1983). Fehring, Miller and Shaw supported this view by adding “spiritual well-being is an indication of individuals’ quality of life in the spiritual dimension or simply an indication of their spiritual health”. Although Ellison only used two facets of SWB in the SWBS, four main themes appear in the framework definition of spiritual well-being proposed by the National Interfaith Coalition on Aging(NICA), in Washington DC: “the affirmation of life in a relationship with God, self, community and environment that nurtures and celebrates wholeness”. An extensive review of literature revealed that these four sets of relationships are the key features mentioned when discussing spiritual well-being over the last three decades (Benson, P.L., 2004; Ross, L., 2006; Burkhardt, M.A., 1989; Como, J.M., 2007; Martsof, D.S. & Mickley, J.R., 1998; Ellison, 1983). Detailed descriptions of these four domains of spiritual health were developed from interviews with 98 educators from 22 secondary schools (State, Catholic and Independent) in Victoria, Australia, together with surveys from 23 Australian experts (Fisher, J., 2010). The following definition was derived, in which spiritual health is described as: A, if not the, fundamental dimension of people’s overall health and well-being, permeating and integrating all the other dimensions of health (*i.e.*, physical, mental, emotional, social and vocational). Spiritual health is a dynamic state of being, shown by the extent to which people live in harmony within relationships in the following domains of spiritual well-being:

- Personal domain – wherein one intra-relates with oneself with regards to meaning, purpose and values in life. Self-awareness is the driving force or transcendent aspect of the human spirit in its search for identity and self-worth.

- Communal domain – as shown in the quality and depth of interpersonal relationships, between self and others, relating to morality, culture and religion. These are expressed in love, forgiveness, trust, hope and faith in humanity.
- Environmental domain – beyond care and nurture for the physical and biological, to a sense of awe and wonder; for some, the notion of unity with the environment.
- Transcendental domain – relationship of self with some-thing or some-One beyond the human level (*i.e.*, ultimate concern, cosmic force, transcendent reality or God). This involves faith towards, adoration and worship of; the source of Mystery of the universe (Fisher, J., 2010). This definition outlines the inter-connective and dynamic nature of spiritual health, in which internal harmony depends on intentional self-development, coming from congruence between expressed and experienced meaning, purpose and values in life at the Personal level. This intentional self-development often eventuates from personal challenges, which go beyond contemplative meditation, leading to a state of bliss, perceived by some as internal harmony. Morality, culture and religion are included in the Communal domain of spiritual health, in accord with Tillich's view that the three interpenetrate, constituting a unity of the spirit, but "while each element is distinguishable, they are not separable". In the work presented here, religion (with small 'r') is construed as essentially a human, social activity with a focus on ideology and rules (of faith and belief systems), as distinct from a relationship with a Transcendent Other such as that envisioned in the Transcendental domain of spiritual health. Whilst it is acknowledged that the ideals of most religions would embrace relationships with both horizontal and vertical aspects, the two are separated for emphasis in this model.

Items comprising four *domains* of spiritual well-being in SHALOM

- **Personal**
 - sense of identity
 - self-awareness
 - joy in life
 - inner peace

- meaning in life
- **Environmental**
 - connection with nature
 - awe at a breathtaking view
 - oneness with nature
 - harmony with the environment
 - sense of ‘magic’ in the environment
- **Communal**
 - love of other people
 - forgiveness toward others
 - trust between individuals
 - respect for others
 - kindness toward other people
- **Transcendental**
 - personal relationship with the Divine/God
 - worship of the Creator
 - oneness with God
 - peace with God
 - prayer life

MacLaren, J. (2004) some people believe that a wholesome relationship with oneself is all that is necessary for SH/WB. Relating with a Transcendent Other/God is considered part of, but not restricted to, religious practice. Some studies have introduced terms such as ‘higher power’ to replace ‘God’ in attempts to be more inclusive and/or less offensive to non-theists (Hungelmann, J.; Kenkel-Rossi, E.; Klassen, L.; Stollenwerk, R., 1985). In the development of SHALOM, terms such as ‘godlike force’ and ‘supernatural power’ were trialed but found wanting as they were not meaningful to teenagers. Whether theistic, or not, nearly all people have a concept of ‘God.’ As they compare their ideals with their lived experience, it is up to each person to define their own meaning for each notion under investigation. A brief question about religion is asked in the demographic section of the author’s surveys, along with gender and age, but religion *per*

se is not included in the SWBQ/SHALOM. In a recent review of ‘ten questionnaires that address spirituality as a universal human experience’, the SWBQ was judged to be the only instrument that had proven validity and reliability and was promising for easy administration in clinical nursing investigations (De Jager Meezenbroek, E.; Garssen, B.; van den Berg, M; van Dierendonck, D. et al., 2010)

2. Dimensions of Spirituality: A Framework for Adult Educators By Tara Fenwick and Leona English.

The paper presents a framework comprising eight dimensions of spirituality, as a first step to illuminating important distinctions and incommensurable elements. These are (1) life and death; (2) soul and self; (3) cosmology; (4) knowledge; (5) the “way”; (6) focus; (7) practices of spirituality and the role of others; and (8) responses.

Life and Death (The Meaning of Life on Earth or Beyond)

Some spiritual traditions are “life-centered”, focusing on meeting worldly needs, enhancing, and empowering life. Others focus on the transcendent, renouncing everyday life to seek “life beyond. For some faith traditions, suffering (including doubt, darkness, misfortune, evil) is an essential part of life -- to be accepted, dwelt in, learned from and possibly saved from, but not necessarily ‘fixed’ in our modernist sense of problem-solving. Self-sacrifice has been represented as a gift leading to grace (Christianity), a discipline to tame desire (Buddhism), and a necessary door to losing the self and attaining enlightenment. In other spiritualities, suffering and sacrifice are treated as obstacles to enhanced, flourishing life, from which spiritual practices can help deliver us. However when any of these struggles are unnamed in spirituality, the spiritual sojourner is left bereft. Sunny idealism and feel-good beliefs go only so far in explaining life’s complexity. Death, in some life-centered spirituality, is either absent from consideration or is resisted. Conversely certain ecological life-centered spiritualities view death and destruction as a

natural part of the life world, and critical to transformation. The concept of kenosis in Buddhism, for example, is an 'emptying out' of self, putting to death something within the self, in order to renounce the 'grasping' parts of the ego. Or in ecological terms, consider the life of a forest. Balance of life, consumption, and death are priorities; the will to preserve life of one being above all can be viewed as an attempt to assert human control over broader ecological cycles upon which life depends.

Soul and Self (The Nature of Spirit)

All spiritual traditions declare some fundamental understanding of soul. Some believe the self is fixed, autonomous, and coherent (Hillman, 1996). Others argue that humans have multiple, shifting selves which emerge in different situations and stories (Clark and Dirks, 2000). Wilber describes spirit as evolving through our various selves so that, through us, spirit sees itself, knows itself. The highest human state is that of divine witness. Some spiritualities celebrate and glorify self, seeking to understand and pamper one's 'authentic' self. However in other spiritual pursuits, surrender of self is a key dimension. In the Judeo-Christian traditions, followers are called to surrender the will, to give away one's life, to find it in God and/or the communal. Emphasis is on servant hood and discipleship. In Buddhist meditation, one learns to surrender one's desires and ego-self, as well as the search for absolute meaning itself (Buddhaghosa, 1976). To know the true self, the no self, the relational self, is to be one with the divin

Cosmology (The Nature of the Spiritual Universe, Including Higher Powers)

Most spiritual traditions construct an understanding of the origins and structure of the cosmos, and share an interest in the nature of the sacred, time, how energy and power flow through the spiritual universe, and the existence of 'higher power' or the 'divine'. Within this cosmos are defined the nature of self and its relation to the divine, the relation of the present to eternity, the relation of the human world to the natural and supernatural, the grounds of moral reasoning and prescriptions for behavior. The nature of the sacred is at issue in all spiritualities: How is it infused into daily life, glimpsed, and recovered? Spiritual time is a second important issue of the cosmos. What is eternity? What is tradition, and history? What is 'the present moment'? Which is most pre-occupying? Should we orient ourselves more to the present, or to the future?

Knowledge (The Nature of Truth)

Different spiritualities can be distinguished according to what counts as knowledge, distinguished along three dimensions: (a) the possibility of absolute truth or multiple truths; (b) the presence of divine authorit(ies); and (c) the role of human intellect in seeking spiritual knowledge/s. Some spiritualities rest on a doctrine of absolute truth with varying degrees of fundamentalism (intolerance for contradicting beliefs). Others understand multiple truths, with varying degrees of genuine acceptance of different beliefs and even fluid boundaries or the possibility of evolution among beliefs. Epistemic authority may be granted to a higher power (addressed above). Human rationality is variously treated as an obstacle (the monkey mind of Buddhism) or a pathway to divine inspiration (Judaism and Islam). A second issue is the process of spiritual knowing. Knowledge is variously revealed through divine or supernatural revelation and prophetic message. In different spiritual communities, personal mystical knowing are questioned and regulated through dialogue, discipline, doctrine, and study. The role of humans seeking truth ranges from those spiritual paradigms dedicated to wisdom and enlightenment, to those who encourage faith in and acceptance of mystery. Knowledge is variously represented as the ‘key’ to spiritual growth, or a dangerous door to a loss of innocence. Some spirituality insists on long study, others on intuition and simplicity. Some do not focus on knowledge at all, emphasizing emotional release and communion above thought. Within spiritualities, tradition sometimes collides with today’s tempo as new converts want quick answers.

The “Way” (The Nature of the Spiritual Journey or Search)

The ‘way’ theme speaks to appreciating learners’ life struggles, and educators’ role in them. The nature of this journey varies among spiritualities according to several dimensions, some of which have been alluded to in previous sections. First is the time required: a lifetime, a quick healing, or time beyond life -- perhaps reaching through several human lives or into a heavenly after life. Second is the extent of personal freedom to control and make choices along this journey, in contrast to faith or surrender to other energies and dynamics. Related is a third point: where is

spirituality in one's life? Is the spiritual journey represented as simply one dimension of life, co-existing with but supporting intellectual life, marital life, career and creativity? Or are other parts of life subordinate to the spiritual life? This dimension is closely connected to the continuum described in section 1, between an essential focus on life-centeredness or on transcendence. Fourth, is the spiritual journey represented more as a solitary sojourn or a connective, communal one? Is it more meditative or action-oriented in nature? Fifth, what is the emotional content of the journey? How are peak experiences understood, and what role do they play? Conversely, what is the role of negativity, questioning, and doubting on the journey in contrast to an emphasis on the positive: joy, healing, peace, and happiness? Or is the journey a more cerebral and intellectual truth-seeking, understanding certain emotions as distractive ego-grasping? Sixth and most important, how is the outcome of a spiritual journey portrayed?

Focus (The Purposes of Spiritual Seeking)

Popular spiritual writers often promote an inner journey of healing, personal peace, and exalting the self or an outward journey expressed in action such as servant hood, integrating spiritual perspectives with gritty everyday reality. It can also be expressed as a dual movement, simultaneously inward and outward, that connects the world with individual souls.

This dialogue highlights the importance of purpose, as a distinguishing dimension of spiritualities. Different individuals pursue a spiritual journey for motives ranging from those more self-focused (such as seeking redemption, repentance, rebirth) and self-serving (becoming more creative, happy, healthy) to more other-focused (caring and connecting to help others and create community). Purposes range from more worldly to other-worldly, and from more inquiry-oriented to more action-oriented such as the liberation theologies of social justice described in the next section. Holmes (1980) differentiates spiritualities according to four purposes (i.e. societal regeneration, inner life, personal renewal, or theological renewal).

Purpose and motive in spiritual pursuit is continually troubled by the problem of desire. Why are we drawn to this or that spirituality, this or that vocation, this or that drive to possess? Some

spirituality represents this problem as discerning our ‘true’ desire, putting to death the misleading destructive desires of our grasping life to awaken to ‘true’ life.

Practices of Spirituality and the Role of Others

Spirituality approaches union with the mystery of eternity through various practices: meditational practice, ecclesial and daily ritual, divine revelation, theological discipline, service to others, and participation in community, human relationships, work, and learning. Spiritual practices of many organized religions such as Islam and Judaism are regulated through disciplines of routine, rules, and even sacrifice. Others focus more on reverence through relationships and disciplines of responsibility and service. ‘Mindfulness’ is a discipline of both Buddhist and Celtic spiritualities, invoking wide-awake attention to and engagement with all parts of one’s being to each full moment of everyday life. Discipline stands in contrast to spiritualities that eschew regulation of any kind, or practices other than spontaneous ad-hoc expression.

A growing tension among spiritualities that Dreyer (2000) identifies is that between community-centered practices and individualistic practices. Communality has historically provided spiritual support and strength through doctrine, ritual, shared experience, and voice. Meanwhile, the cult of self flourishes in much popular expression of spirituality.

Responses (Action and Application Arising From Spiritual Pursuits)

Human response is linked to purpose of the spiritual pursuit, and may be more life-centered (i.e. expanding creative potential, healing spiritual pain, or activating social justice) or transcendent (prayer, retreats, grace). Adult educators are often compelled by desires to serve, but what constitutes service varies from Fox’s (1993) notions of compassion to Freire’s of transformation.

3. Daily Spiritual Experience Scale (DSES) by Lynn G. Underwood

Introduction:

Underwood, L.G. (2002) The Daily Spiritual Experience Scale (DSES) is a 16-item self-report measure designed to assess ordinary experiences of connection with the transcendent in daily life. It includes constructs such as awe, gratitude, mercy, sense of connection with the transcendent and compassionate love. It also includes measures of awareness of discernment/inspiration and a sense of deep inner peace.

Originally developed for use in health studies, it has been increasingly used more widely in the social sciences, for program evaluation, and for examining changes in spiritual experiences over time. Also it has been used in counseling, addiction treatment settings, and religious organizations. It has been included in longitudinal health studies and in the U.S. General Social Survey that established random-sample population norms for the scale. It has publications on its psychometric validity in English, Spanish, French, Portuguese, German and Mandarin Chinese. Translations have been made into over twenty languages including Hindi, Hebrew and Arabic and the scale has been effectively used in a variety of cultures. The scale has been used in over 100 published studies and the original paper has been cited in over 300 published papers.

The DSES was developed using extensive qualitative testing in a variety of groups, which has helped its capacity to be useful in a variety of settings. It was constructed to reflect an overlapping circle model of spirituality/religiousness and contains items that are more specifically theistic in nature, as well as items to tap the spiritual experience of those who are not comfortable with theistic language.

Theoretical orientation and definition of DSE:

This scale is intended to measure a person's perception of the transcendent (God, the divine) in daily life and his or her perception of his or her interaction with or involvement of the transcendent in life. The items attempt to measure experience rather than particular beliefs or behaviors; therefore, they are intended to transcend the boundaries of any particular religion. Many characterizations of spirituality involve such an inner dimension. (McGinn, B., 1993) Development of this measure began by the examination of what constitutes the substantive feelings and thoughts that describe the interface of faith with daily life. It appeared that here

might lie some of the proximal connections of spirituality with health. Through reflection on the aspects of the spiritual or religious perspective that weave through thought processes and feelings in daily events, an attempt was made to develop questions that would elicit those inner qualities as they express themselves at specific moments in the midst of daily life events. The intention was to determine the extent to which spiritual feelings and inner experiences might constitute an integral part of the life of the ordinary person and, ultimately, to examine the relation of these factors to health and well-being.

The decision was made at the outset to use the word spiritual rather than religious in the definition of the collection of items in this measure.

Religiousness has specific behavioral, social, doctrinal, and denominational characteristics because it involves a system of worship and doctrine that is shared within a group. Spirituality is concerned with the transcendent, addressing ultimate questions about life's meaning, with the assumption that there is more to life than what we see or fully understand. Spirituality can call us beyond self to concern and compassion for others. While religions aim to foster and nourish the spiritual life—and spirituality is often a salient aspect of religious participation—it is possible to adopt the outward forms of religious worship and doctrine without having a strong relationship to the transcendent.

The DSES assesses features that can affect physical and mental health, social and interpersonal interactions, and functional abilities. In turn, the physical and emotional can have effects on DSE, as do intellectual interpretations of meaning and belief, cultural environment and experiences, and interpersonal interactions.

The DSE construct represents those aspects of life that make up day-to-day spiritual experience for many people, a more direct assessment of some of the more common processes through which the larger concepts of religiousness and spirituality are involved in everyday life, grounding them in specifics. The items are designed to assess aspects of day-to-day spiritual experience for an ordinary person and should not be confused with measures of extraordinary experiences (e.g., near-death or out-of-body experiences and other more dramatic mystical

experiences) that may tap something quite different and have a different relation to health outcomes.

The experiences reflected in the DSES may be evoked by a religious context or by other events of daily life or by the individual's religious history or religious or spiritual beliefs. Underhill, a British theologian of the early 1900s, referred to this kind of experience as "practical" rather than what usually is thought of as "mystical," emphasizing the ordinariness of these experiences. The scale differs from other measures of religiousness such as religious coping, as it is not necessarily dealing with stressful life events. It also differs from religious motivation measures that tap whether people are motivated by intrinsic or more socially driven religious factors and from the Spiritual Well-Being Scale, which examines existential and religious quality of life issues. Religious commitment or salience items tap the importance of religion and cognitive assessment of application of religious principles in daily life. An important point is that there is no assumption that the more of these daily spiritual experiences (DSEs) you have, the better you are in spiritual terms. The intent is to capture a set of experiences that may play a strong role in the lives of many; such measures, to date, have been absent from our attempts to assess what factors might play important roles in the lives of individuals and their actions, thoughts, and attitudes.

Implicit in the model presented here is the assumption that there is a type of DSE that can contribute positively to health and that can be defined broadly to include spiritual, psychological, and social well-being as well as physical health. Analogously, although psychological stress has been extensively linked to health problems through specific physiologic effects, emotional and physical dispositions can buffer this stress. Positive emotional experiences have also been connected with positive effects on the immune system, independent of the negative effects of stress. Likewise, positive expectations for outcomes have been linked to positive immune effects. There may also be overlap between the endorsement of a "sense of deep peace" and the condition that leads to or emanates from direct neurologic and endocrine effects similar to those identified during meditation.

The 16 items are as follows:

1. I feel God's presence.
2. I experience a connection to all of life.
3. During worship, or at other times when connecting with God, I feel joy which lifts me out of my daily concerns.
4. I find strength in my religion or spirituality.
5. I find comfort in my religion or spirituality.
6. I feel deep inner peace or harmony.
7. I ask for God's help in the midst of daily activities.
8. I feel guided by God in the midst of daily activities.
9. I feel God's love for me directly.
10. I feel God's love for me through others.
11. I am spiritually touched by the beauty of creation.
12. I feel thankful for my blessings.
13. I feel a selfless caring for others.
14. I accept others even when they do things I think are wrong.
15. I desire to be closer to God or in union with the divine
16. In general, how close do you feel to God?

4. Measuring Spirituality and Religiousness: A National Study of College Students' Search for Meaning and Purpose by Astin, A.W. & Astin, H.S.

For the past two years, the HERI research team has been developing a number of "scales" that measure various aspects of students' spirituality and religiousness by combining questionnaire items with similar content. In this report, we utilize 12 of these scales, which include three

measures of spirituality (Spirituality, Spiritual Quest, and Equanimity), five measures of religiousness (Religious Commitment, Religious Engagement, Religious/Social Conservatism, Religious Skepticism, and Religious Struggle), and four other dimensions that were expected to be related to spirituality and religiousness (Charitable Involvement,

Compassionate Self-Concept, Ethic of Caring, and Ecumenical Worldview). As might be expected, students who are strongly religious also tend to be highly spiritual, but there are important distinctions. Spirituality, for example, is much more closely associated with Spiritual Quest, Ethic of Caring, Compassionate Self-Concept, and Ecumenical Worldview than is either Religious Commitment or Religious Engagement.

Religious Commitment and Engagement, on the other hand, are much more closely associated with Religious/Social Conservatism and (negatively) with Religious Skepticism. Students who score high on Spirituality are markedly more inclined toward Charitable Involvement than are their less spiritually oriented peers. Students who score high on Spirituality also possess high levels of Ethic of Caring and Compassionate Self-Concept. Regarding Religious Engagement, the differences between high and low scorers on the above three dimensions are less pronounced.

Dimensions of Spirituality

The following provides brief descriptions of the types of items that comprise each scale. Following each description are the percentages of all students who score either high or low on that scale.

Spirituality includes believing in the sacredness of life, seeking out opportunities to grow spiritually, and believing that we are all spiritual beings.

- **Spiritual Quest** reflects interest in the meaning/ purpose of life, finding answers to the mysteries of life, and developing a meaningful philosophy of life.
- **Equanimity** involves feeling at peace/centered, being able to find meaning in times of hardship, and feeling a strong connection to all of humanity.

- **Religious Commitment** includes following religious teachings in everyday life, finding religion to be personally helpful, and gaining personal strength by trusting in a higher power.
- **Religious Engagement** involves attending religious services, praying, and reading sacred texts.
- **Religious/Social Conservatism** reflects opposition to such things as casual sex and abortion, the use of prayer to receive forgiveness, and the belief that people who don't believe in God will be punished.
- **Religious Skepticism** includes beliefs such as "the universe arose by chance" and "in the future, science will be able to explain everything," and disbelief in the notion of life after death.
- **Religious Struggle** indicates feeling unsettled about religious matters, feeling distant from God, and questioning religious beliefs.
- **Charitable Involvement** assesses behaviors such as participating in community service, donating money to charity, and helping friends with personal problems.
- **Compassionate Self-Concept** reflects self-ratings on qualities such as compassion, kindness, generosity, and forgiveness.
- **Ethic of Caring** measures degree of commitment to values such as helping others in difficulty, reducing pain and suffering in the world, and making the world a better place.
- **Ecumenical Worldview** reflects interest in different religious traditions, seeking to understand other countries and cultures, and believing that love is at the root of all the great religions.

5. Developing and Validating a Questionnaire to Measure Spirituality: A Psychometric Process by Nasrin Parsian

The specific validation processes used were: content and face validity, construct validity using factor analysis, reliability and internal consistency using test-retest reliability and Cronbach's

alpha correlation coefficient. The exploratory factor analysis revealed four factors: self-awareness, the importance of spiritual beliefs, spiritual practices, and spiritual needs. The items on the Spirituality Questionnaire (SQ) revealed factor loading alpha 0.5. Reliability processes indicated that the SQ is reliable: Cronbach's alpha 0.94 for the global SQ and between 0.80-0.91 for the four subscales. Test-retest statistic examination revealed stability of the responses at two time points 10 weeks apart. The final questionnaire consists of 29 items and the psychometrics indicated that it is valid and reliable.

Background

Spirituality is increasingly being recognised as an important aspect of the health and wellbeing of people with chronic health conditions. Spirituality gives meaning to people's lives and may be an important coping resource that enables people with chronic conditions to manage their condition (Cronbach & Shavelson 2004; Tse, Lloyd, Petchkovsky & Manaia 2005). In addition spirituality is central to finding meaning, comfort and inner peace, which helps people transcend their condition and incorporate it into their self-concept (transformation). However, several barriers prevent spirituality from being incorporated into health care. For example, there is no consensus definition of 'spirituality' (Mc Sherry & Draper 1998). The difficulty in defining spirituality is partly due to the fact that it is complex, highly subjective, and difficult to measure (Coyle 2002).

Currently, most validated spirituality tools concentrate on religion or higher beings and may only apply to religious people or those whose spirituality encompasses religion (Tuck, McCain & Elswick 2001). While religion is an aspect of spirituality for many people, but it is not synonymous with spirituality. Rather spirituality involves humans' search for meaning in life while religion usually involves rituals and practices and a higher power or 'God' (Tanyi 2002). The current paper reports the processes used to develop and validate a spirituality questionnaire that focuses on the concepts of inner-self, meaning in life and connectedness to be used by young people with type 1 diabetes, to test the hypothesis that there is a relationship between spirituality and coping in young adults with diabetes. For the purpose of the study spirituality was defined as a concept encompassing finding meaning in life, self-actualization and connection with inner self and the universal whole.

OBJECTIVES OF THE PRESENT STUDY:

1. To identify the dimensions of spirituality.
2. To develop a reliable and valid spirituality scale on the basis of literature review.
3. To validate the Spirituality Questionnaire.

HYPOTHESES

In the null format the hypothesis (H0) of the present study is that a reliable and valid spirituality measurement scale cannot be developed independently to serve the empirical research needs of management and other disciplines.

Said differently, the hypothesis of the present study would be rejected if:

H01: The Scale does not demonstrate item validity.

H02: The Scale does not demonstrate reliability.

RESEARCH DESIGN

A new instrument developed in this study was based on Nasrin Parsian and Trisha Dunning AM's study with necessary modifications as required. The pilot study had 50 respondents, questionnaires' were given to 62 respondents, the questionnaire consisted of 37 questions. The demographics included name, age, email i.d contact number and educational qualification of the respondents.

FINDINGS AND ANALYSIS

The methods used to validate the SQ included:

- Translational validity: content validity and face validity.
- Reliability tests: internal consistency (Cronbach's alpha) and test-retest.

The draft spirituality questionnaire (SQ) was derived from the relevant literature and five existing 'spirituality' tools:

- The Spirituality Scale: The internal consistency of subscales ranged from 0.59 to 0.97 (Delaney 2005). Daily Spiritual Experiences Scale: Cronbach's alpha correlation coefficient for the global scale was 0.90 (Underwood, Institute & Teresi 2002). A survey used in a national study in the Higher Education Research Institute by the University of California to explore students' search for meaning and purpose. The internal consistency of the subscales ranged between 0.75 and 0.97. All of these scales were valid but focused on religion or higher being as a measure of spirituality and did not fit the definition of spirituality developed for the current study. In addition, they may not be relevant to non-religious people.
- Reliability: Once the validity procedures were completed, the final version of the SQ was examined to assess its reliability. Reliability refers to the ability of a questionnaire to consistently measure an attribute and how well the items fit together, conceptually (Haladyna 1999; DeVon et al. 2007). Although reliability is necessary, is not sufficient to validate an instrument, because an instrument may be reliable but not valid (Beanland et al. 1999; Pilot & Hunger 1999, DeVon et al. 2007). Cronbach & Shavelson (2004) suggested researchers should consider the following issues when determining reliability: Standard error of the instrument, which is the most important reliability information to report.

- **Internal Consistency Reliability:** Internal consistency examines the inter-item correlations within an instrument and indicates how well the items fit together conceptually (Nunnally & Bernstein 1994; DeVon et al. 2007). In addition, a total score of all the items is computed to estimate the consistency of the whole questionnaire. Internal consistency is measured by Cronbach's alpha correlation coefficient (Trochim 2001). Cronbach's alpha is equivalent to the average of the all possible split-half estimates and is the most frequently used reliability statistic to establish internal consistency reliability (Trochim 2001; DeVon et al. 2007). Cronbach's alpha was computed to examine the internal consistency of the SQ. If an instrument contains two or more subscales, Cronbach's alpha should be computed for each subscale as well as the entire scale (Nunnally & Bernstein 1994; DeVon et al. 2007). Therefore, Cronbach's alpha was computed for each subscale.

THE FINAL SPIRITUALITY QUESTIONNAIRE

The final Spirituality Questionnaire includes five subscales:

1) Subscale one: "Self-awareness", which accounted for 37.11% of the total variance. This factor includes ten items and reflects information about how people view themselves. The highest loading items were: "I am satisfied with who I am" (factor loading of 0.84), "I have a number of good qualities" (loading of 0.83) and "I have a positive attitude towards myself" (loading of 0.81).

2) Subscale 2: "The importance of spiritual beliefs in life" accounted for 13.03% of variance and includes four items with very high factor loadings ranging from 0.79 to 0.82. These items refer to people's opinions about the importance of spiritual beliefs to their life.

3) Subscale 3: “Spiritual practices” accounted for 6.316% of the variance and includes six items. It focuses on people’s spiritual experiences. The item “I become involved in programs to care for the environment” had the highest loading, 0.761, followed by “reading spiritual books” with a loading of 0.673, and “meditation” (0.65).

4) Subscale 4: “spiritual needs” accounted for 5.71% of the variance and includes nine items. Four items explore the search for purpose and meaning in life: “I try to find answers to the mysteries of life”, “I am searching for a purpose in life” “my life is a process of becoming”, “I am developing a meaningful philosophy of life”, with factor loadings of 0.50 to 0.74. One item in factor 4 specifically refers to inner peace and had a loading of 0.572.

5) Subscale 5: “spirit at work” includes 7 items and accounted for 6.91% of the variance. “My spirit is energized by my work”, has factor loading of 0.73.

The items were rated on a likert scale of 1-5 where one represents strongly disagree=1, and strongly agree=5.

The details of the findings are demonstrated in the tables given below:

1. The communalities table indicates the amount of variance in each variable that is accounted for.

Communalities

	Initial	Extraction
I am satisfied with who i am.	1.000	.908
I have good qualities	1.000	.777
I have positive attitude towards myself.	1.000	.863
I am a worthy person.	1.000	.794
I am generally self-confident.	1.000	.896

I have a meaningful life.	1.000	.825
I believe I am equal to other people.	1.000	.842
I am a compassionate person.	1.000	.874
I find meaning in difficult situations.	1.000	.901
I think about positive things.	1.000	.843
My spirituality helps me define my goals.	1.000	.914
My spirituality helps me decide who I am.	1.000	.722
My spirituality is part of my whole approach to life.	1.000	.836
My spirituality is integrated into my life.	1.000	.864
My spirituality gives me hope in tough times.	1.000	.869
I become involved in environmental programs	1.000	.827
I read books about spirituality.	1.000	.744
Inner peace is important to me.	1.000	.830
I live in harmony with nature.	1.000	.846
I find opportunity to enhance spirituality	1.000	.867
I use silence to get in touch with myself.	1.000	.843
I search for a purpose in life.	1.000	.906
I enjoy listening to music.	1.000	.848
I need to find answers to the life mysteries.	1.000	.767
Maintaining relationships is important to me.	1.000	.853
I need to attain inner peace.	1.000	.902
Beauty in my life is important.	1.000	.946
I need to have strong connections with people.	1.000	.843
My life is evolving.	1.000	.890
I do not need to develop a meaningful life.	1.000	.887
Transcendent influences do not impact me very much.	1.000	.834
My spirit is energized by my work.	1.000	.822
At work we work together to resolve conflicts in a positive way.	1.000	.776
I experience joy in my work.	1.000	.785

The work I do is connected to what I think is most important in life.	1.000	.878
I look forward to coming to work.	1.000	.858
My spiritual values influence the choices at work.	1.000	.854

Extraction Method: Principal Component Analysis.

Initial communalities are estimates of the variance in each variable accounted for by all components or factors. Extraction communalities are estimates of the variance in each variable accounted for by the factors (or components) in the factor solution.

- The table demonstrates the factor loadings: Factor Analysis is a statistical method commonly used during instrument development to cluster items into common factors, interpret each factor according to the items having a high loading on it, and summarise the items into a small number of factors (Bryman & Cramer 1999). Loading refers to the measure of association between an item and a factor (Bryman & Cramer 2005). A factor is a list of items that belong together. Related items define the part of the construct that can be grouped together. Unrelated items, those that do not belong together, do not define the construct and should be deleted (Munro 2005). The results of the final four factor solution of the SQ according to the Principal Component Analysis with Varimax rotation and the internal consistency of each factor:

<i>Self-Awareness (Alpha=0.91)</i>	<i>Loadings</i>
1. I am satisfied with who I am.	0.84
2. I have good qualities.	0.83
3. I have positive attitude towards myself.	0.81
4. I am a worthy person.	0.80
5. I am generally self-confident.	0.69
6. My life is meaningful to me.	0.64
7. I believe I am equal to other people.	0.62
8. I am a compassionate person.	0.61

9. I find meaning in difficult situations.	0.68
10. I think about positive things.	0.59
<i>Importance of spiritual beliefs in life (alpha=0.91)</i>	
	<i>Loadings</i>
1. My spirituality helps me define my goals.	0.82
2. My spirituality helps me decide who I am.	0.82
3. My spirituality is part of my whole approach to life.	0.81
4. My spirituality is integrated into my life	. 0.80
<i>Spiritual practices (alpha =0.80)</i>	
	<i>Loadings</i>
1. I become involved in environmental programs	. 0.77
2. I read books about spirituality.	0.67
3. I meditate to achieve inner peace.	0.65
4. I try to live in harmony with nature.	0.57
5. I try to find any opportunity to enhance spirituality.	0.55
6. I use silence to get in touch with myself.	0.47
<i>Spiritual needs (alpha=0.89)</i>	
	<i>Loadings</i>
1. I search for a purpose in life.	0.74
2. I enjoy listening to music.	0.69
3. I need to find answers to the life mysteries	0.66
4. Maintaining relationships is important to me.	0.64
5. I need to attain inner peace.	0.57
6. I seek beauty in my life.	0.75
7. I need to have strong connections with people.	0.58
8. My life is evolving.	0.65
9. I need to develop a meaningful life.	0.73
<i>Spirit at work (alpha= .83)</i>	
	<i>Loadings</i>

1. Transcendent influences do not impact me very much.	0.69
2. My spirit is energized by my work.	0.73
3. At work we work together to resolve conflicts in a positive way.	0.59
4. I experience joy in my work.	0.78
5. The work I do is connected to what I think is most important in life.	0.68
6. I look forward to coming to work.	0.76
7. My spiritual values influence the choices at work.	0.81

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