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## The Role of Spirituality and the Impact on Social Responsibility

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The Role of Spirituality and the Impact on Social Responsibility

by

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Presented to the Faculty of the  
Graduate Department of Clinical Psychology

George Fox University

in partial fulfillment

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In Clinical Psychology

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The Role of Spirituality and the Impact on Social Responsibility

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at the

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George Fox University

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Approval

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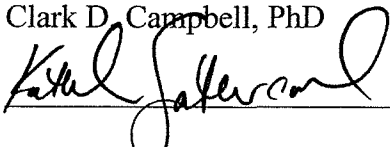


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The Role of Spirituality and the Impact on Social Responsibility

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Abstract

Community and social organizations play an important role in developing social responsibility. Religious groups comprise a considerable number of community and social organizations that attempt to foster pro-social behavior. While religion has been proposed to have both a negative and positive influence on social responsibility, spirituality has been largely overlooked. This study between spirituality and social responsibility explores the assumption of a positive correlation.

Data were collected from undergraduate students ( $N = 136$ ) at two Pacific Northwest Universities by a number of scales measuring social responsibility, religiosity, spirituality, and demographic information. The Social Responsibility Scale (Starrett, 1996) was administered and scored to include Starrett's original subscales and the alternate subscales proposed by Bufford, Gordon, Hansen, and Campbell (2004). The religious and spiritual measures included the Religious Orientation Scale (Feagin, 1964; Allport & Ross, 1967) and Quest (Batson & Schoenrade, 1991).

Results indicated a significant difference in spiritual preference, religious affiliation, and form of social responsibility for the two groups. The religiously affiliated

university students ( $N = 65$ ) were intrinsically spiritually oriented and approached social responsibility from a perspective of benefiting those in their immediate environment and the belief that others were intrinsically socially responsible. The non-religiously affiliated university students ( $N = 71$ ) were extrinsically spiritually oriented and viewed social responsibility from a global perspective favoring institutional involvement in social responsibility.

Suggestions for further research would be to better identify the types of spirituality, especially in relationship to an intrinsic and extrinsic view of spirituality. It would also be beneficial to examine these terms in light of an internal or external locus of control. This study suggests that the way in which an individual is oriented spiritually is correlated to the individual's view of social responsibility, with an intrinsic system focuses more on the immediate environment while an extrinsic system is more global in nature.

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## Chapter 1

### Introduction

Social responsibility is broadly defined as pro-social behavior (Bierhoff, 2002) that seeks to advance and promote community among the broader spectrum of society (Starrett, 1996). This promotion of community is an increasing topic of interest as society becomes more global, diverse, and complex in what defines community and where an individual finds relationships. As community becomes more diverse in postmodern society, the same trend is seen in spirituality.

#### *Defining Social Responsibility*

Before examining the factors that influence social responsibility, a broader examination of its definitions is in order. Hopkins (2000) summarized the literature with this definition: “Social responsibility is defined as a pattern of behavior, motivated by personal and social values, that demonstrate an attitude of concern for the welfare of others in all levels of society where no previous personal relationship exists” (p. 3). This definition echoes Starrett’s (1996), which involves a social attitude and pattern of behavior that seeks to foster constructive changes in community and society.

Research has shown that there is a distinction between general empathy, altruism, and social responsibility. Bierhoff and Rohmann (2004) proposed an empathy-altruism hypothesis and concluded a difference between altruistic and egotistic motivation. Social

## Spirituality and Social Responsibility 2

responsibility is viewed as broader and more encompassing than either empathy or altruism.

There are numerous definitions of social responsibility that reflect the emphases of the disciplines that give rise to them. Some, especially within the field of education, define it as social adherence to the rules and expectations that society placed upon an individual (Bierhoff & Rohmann, 2004; Wentzel, 1991). The implication of the adherence to rules seems to be an aspect of social responsibility but lacks the motivational factor. Adherence to rules can benefit the government as well as the individual, but the motivation behind obedience or even civil disobedience should be considered instead of a broad generalization of complying with governmental or societal rules. Berman (1997) examined motivation and social responsibility and concluded three factors: modeling, confrontation with injustice, and self-efficacy.

Social responsibility can be seen more broadly, not only to incorporate social rules and relation to a community of people and society at large, but also as engaging in actions that benefit the environment in desirable ways (Berkowitz & Lutterman, 1968; Bufford, Gordon, Hansen, & Campbell, 2004). In other words, social responsibility can be anything from paying taxes, driving within the speed limit, recycling, protecting wildlife, or even civil disobedience.

Social responsibility incorporates social, private and civic duty to one's own community or society at large. Yet, this definition becomes even broader in the sense that it cannot only include positive actions but the absence of negative ones. Ennis (1994) demonstrated this by incorporating the ability to restrain from violence or

disruptive behaviors. For the sake of parsimony, social responsibility here is defined as “the personal investment in the well-being of others and the planet” (Berman, 1990, p. 2).

*Factors that Influence Social Responsibility*

Research has begun to explore a number of factors that influence an individual’s bent toward social responsibility. Among these factors are personality differences, genetic makeup, and community and religious involvement. The degree of these factors in social responsibility is impossible to examine as *a priori* assumptions. In fact a recent theory, the Duneim-Quine thesis, denies that any experiment can test a theoretical prediction to finality, because the “test itself depends on the validity of the various theories, opinions, ideas, words, and traditions – that is to say, on culture or community in which it transpires” (Grenz, 1996, p. 56). Therefore, the proposed positive factors of social responsibility (and also spirituality) should be examined in lieu of this as *posteriori* assumptions, which is dependent on experience of the researcher.

A factor that is becoming more universally accepted is the role of personality in social responsibility. Personality may have a positive or negative correlation. Antisocial Personality Disorder and psychopathy have been shown to be negative factors influencing social responsibility (Benning, Patrick, Hicks, Blonigen, & Krueger, 2003). Bierhoff and Rohmann (2004) investigated the altruistic personality and social responsibility within the context of an empathy-altruism hypothesis. Their results suggest personality differences constitute situation-specific emotions and patterns of helping behavior. They concluded two types of patterns in various stressful environments – some participants show expressed empathic concern and others

experience personal distress. Other research has shown a positive correlation between empathy and personality traits such as happiness (Barrio, Aluja, & Garcia, 2004).

On the nature side, research is beginning to examine the role of genetics as a factor in social responsibility. A study by Rushton (2005) examined social responsibility among monozygotic and dizygotic twins, and found concordance rates among monozygotic twins nearly twice that of dizygotic twins (.23 vs. .42, respectively). Rushton also concluded that genes had a stronger influence on males than females (.5 vs. .4) and the home environment had a stronger influence among females (.4 vs. .0). Another study examined salivary testosterone levels and aggressive and pro-social personality characteristics, finding that testosterone was positively correlated with aggression and negatively correlated with pro-social behavior (Harris, Rushton, Hampson, & Jackson, 1996).

On the nurture side, research on social responsibility shows that community and social organizations influence developing social responsibility (Kennemer, 2002). Youniss, McLellan, and Yates (1999) found that among adolescents and youth, school and religious involvement were the two most important factors that fostered social development. Programs among schools nationwide are encouraging, educating, and even requiring community service. While this is just one component of social responsibility, it sets youth on the path to consider larger issues of social justice, altruism, and respect for others.

Similarly, religious involvement influences pro-social behavior. Religion, in particular, is a controversial area in the research with results that appear inconsistent. Starrett (1996) concludes that religion, particularly socially conservative beliefs, is

inversely related to social responsibility. However, other research casts social responsibility and religion as positively related. Kellstedt and Green (2003) as well as Wuthnow and Evans (2002) found that churches are deeply involved in social programs, such as the Willow Creek Association averaging 4.5 to 7.5 social programs per church. Youniss, McLellan, and Yates (1999) concluded that involvement in community service was more common for youth with a religious influence than those without it. They examined three national samples of high school students and found that religion is a positive factor in determining community service. Seventy-four percent of students who said religion was important to them were involved in community service at least once a month while only 25% of their non-religious peers were doing so. Wilson & Musick (1997) and Osterle, Johnson, and Mortimer (1998) found parallel results in adults. This seeming inconsistency might be explained when the measures of social responsibility and religion are examined carefully. A study by Saroglou, Pichon, Trompette, Verschueren, and Dernelle (2005) suggests that the impact of religiousness on prosociality is limited but exists, and does not reflect self-delusion.

In summary, personality, genetics, and community involvement have influence social responsibility. It appears the definition of social responsibility, and perhaps some of the findings, are related to deeply held moral perspectives of the researchers and the participants. It appears that this is “because it is impossible to unequivocally differentiate between other-oriented behaviors and those driven by less lofty motives”; therefore researches have been more concerned with “internal processes, such as sympathy or empathy and moral cognitions (e.g., moral reasoning)” (Eisenberg et al., 2002).

*Measuring Social Responsibility*

For over a decade, Starrett's (1996) Global Social Responsibility Inventory (GSRI) has been a standard for measuring pro-social behavior, and has been recently translated to Japanese (Nakamura, M. & Watanabe-Muraoka, A.M., 2006). Starrett (1996) developed three subscales of social responsibility that attempt to differentiate aspects of pro-social behavior. He established three factors of social responsibility: Global Social Responsibility (GSR), Responsibility of People (RP), and Social Conservatism (SC). Starrett's factors translate to social, communal, and religious elements. For Starrett, religious factors, or social conservatism, was presumed to interfere with social responsibility. Starrett's sample consisted of adults from social activist organizations and college students from a non-religiously affiliated professional art and design school.

Starrett claims that the Social Conservatism subscale is a measure of religious belief and religious involvement. He concludes that religion is inversely related to social responsibility. Other researchers (Bufford, Gordon, Hansen, & Campbell, 2004; Hopkins 2000; Kennemer, 2002) have suggested that the social conservatism subscale has little internal consistency and is not a valid measure of religious belief or religious involvement. Specifically, Bufford et al. (2004) examined the validity and internal consistency of Starrett's (1996) 45-item inventory. They concluded that Starrett's original subscales lacked internal consistency and validity.

Bufford et al., (2004) found three factor-based subscales, Traditional Values, (TV), Institutionalized Peacemaking (IP), and Fatalistic Indifference (FI), with adequate internal consistency and validity. These additional subscales conclude that organizational

involvement (IP) and traditional beliefs (TV) are positive factors that influence social responsibility. Fatalistic indifference (FI) or a *laissez-faire* attitude was concluded to interfere with socially responsible attitudes. The aggregated samples used in their study were collected from adults and college students predominately in religious-affiliated organizations.

### *Defining Spirituality and Religion*

The words *religion* and *spiritual* have muddled connotations as the postmodern culture emerges and gives rise to socially constructed truth. As values and ideas have changed and clashed within contemporary society, *religion* has developed a more negative connotation, consisting of “priests, dogmas, doctrines, churches, institutions, political meddling, and social organizations” while *spiritual* is held with higher regard as “that vast realm of human potential dealing with ultimate purposes, with higher entities, with God, with life, with compassion, with purpose” (Tart, 1975, p. 4). While this splitting of “negative” *religion* and “positive” *spirituality* is an extreme position within society, its implications constrict and polarize these terms although the overlap between them is still substantial (Zinnbauer & Pargament, 2005). A recent article examined the connotations of these terms in the health sciences and found a significant upward trend in the number of articles dealing with spirituality and both religion and spirituality, but a significant downward trend in articles just dealing with religion (Weaver, Pargament, Flannelly, & Oppenheimer, 2006).

The word “religion” derives from the Latin *religio* and refers to “something that one does, or that one feels deeply about, or that impinges on one’s will, exacting obedience or threatening disaster or offering reward of binding one into one’s

community” (Smith, 1963, p. 22). Over time “religion” morphed into “the alien ritual practices of others, to a universal disposition or an inner piety, to an abstract system of ideas, to the totality of all belief systems to a peculiar type of feeling, and to an unchanging essence that underlies the diversity of observable, dynamic forces” (Wulff, 1997, p. 5). This wide spectrum of “religion” gave way to a set system of practices, beliefs, and ideas. Religion moved toward reification, which became abstract and depersonalized when it was applied to others and personal piety or reverence when it was internalized (Wulff, 1997). In other words, religion can be defined from a substantive approach, a sacred and functional approach, and the purpose that it serves the individual (Zinnbauer & Pargament, 2005).

In present society, some choose to be labeled as “spiritual” but not “religious”, but most still embrace both terms in some form. This separation of spirituality outside of religious tradition is a fairly recent phenomenon. Until the twelfth century, a “spiritual” person was one whose life is ordered or influenced by the Holy Spirit; at this time the meaning grew larger encompassing the concept of a “virtual psychological function that was contrasted with corporeality or materiality” (Wulff, 1997, p. 5). As the term reemerged in the twentieth century it retained both of these meanings.

The current research in the field of psychology tends to be split over the definition of spirituality. Some propose that spirituality has solely been defined by the field “in terms of relationship with God or other similarly conceived, metaphysical, nonhuman entities” (Helminak, 2005, p. 69). Helminak proposes that the field should define spirituality using a more encompassing approach to include core beliefs and ethics aside from metaphysical entities. This broadening of spirituality is not a description of the



human spirit itself, but is an emergent property of it and encompasses qualities such as insight, interconnectedness, holistic integration of self, optimism, a sense of awe, love, and caring among others (Beck, 1986). The distinction between the emergent models of spirituality is not its view of spirituality as a process or set of intrinsic qualities but “the frequent absence of an explicit transcendent object outside of the self” (Wulff, 1997, p. 7). Thus spirituality could be defined as a relationship with a force outside of oneself, which could be God or a humanistic idea of connection with others, which influences how an individual perceives the world and interacts with it.

Zinnbauer and Paragment (2005) attempt to congeal the terms *religion* and *spirituality*, yet they themselves conclude slightly different definitions of these terms. Zinnbauer concludes that spirituality is a broader construct than religion and both are defined as “a personal or group search for the sacred”, with religion searching “within a traditional sacred context” (p. 35). Paragment sees religion in broader terms, with spirituality defined as “a search for the sacred”, while religion “refers to a search for significance in ways related to the sacred” (p. 36).

While the literature of psychology has yet to settle on a definition of either religion or spirituality, a working definition of spirituality must be adopted for the purpose of this study. Spirituality will be defined along the lines of Zinnbauer and Paragment (2005) as “a personal or group search for the sacred” with or without the context of a traditional setting. Since spirituality is not defined by a traditional setting, it will also not be defined by a belief in the sacred as a metaphysical entity. In essence, an individual can be *spiritual* and not *religious* just as one can be *religious* and not *spiritual*.

### *Measuring Spirituality*

The dispute over the operational definition of spirituality and religion mirrors the contention in measuring such an elusive construct. The multiplicity of factors that are a part of spirituality and religion should not be examined from a reductionistic perspective but examined in a holistic manner (Spilka, Hood, Hunsberger, & Gorsuch, 2003). As previously mentioned, spirituality cannot be completely separated from religion. Yet by examining factors that do not overlap for both spirituality and religion, some measure of spirituality can be attained.

Gordon Allport, a humanistic psychologist, took up the task of defining religious orientation, separating the concept to intrinsic and extrinsic orientation. An intrinsic perspective views religion as an end in itself, while extrinsic gains personal or social value from religion and is therefore a means to something else (Allport & Ross, 1967). The revised version of this scale, the Allport-Ross Religious Orientation (ROS), is the most widely used scale in the literature of psychology of religion which adds to the validity of using this measure (Wulff, 2001). In examining the values of spirituality, the extrinsic scale is a form of spirituality existing for the purpose of personal gain, while the intrinsic scale has been shown to correlate with spiritual well-being measures (Mickley, Soeken, & Belcher, 1992).

Another widely used measure of religiosity is Batson's Quest scale, which contains "an open-ended, responsive dialogue with existential questions" (Batson, Schoenrade, & Ventis, 1993, p. 169). This scale was created as an addition to Allport's scales. It measures religion as a process that incorporates complexity, tentativeness, and

doubt - three characteristics that Allport characterized as religious maturity, but were left out of his scales (Wulff, 2001). This open-ended approach to religiosity that seems to fall outside of a fundamentalist religious perspective creates a place in the literature for a liberal religious perspective, one that allows room for doubt in God and is open to religion as a process (Wulff, 1997). A quest conceptualization does not suggest the need for an ultimate destination in religious thought, which seems compatible with today's society of pluralistic religious searching and postmodernity's skepticism of absolute truth, making it an ideal measure of spirituality for those less traditional in their approach to religiosity.

Therefore, three variants of spirituality and religion will be examined. The first is *Extrinsic Spirituality*, defined by an extrinsic view of religion. It is a pursuit of the sacred for the purpose of personal satisfaction or social gain, which could be in or outside of a sacred institution. It is a view of spirituality or religion that sees these domains as a means to better the individual and the society in which he or lives. It will be measured by the endorsement of items on the Extrinsic scale of the ROS.

Another variant will be *Religious Spirituality*, defined by an intrinsic sense of spirituality; that is, a pursuit of the sacred within a sacred context since the ultimate goal is the pursuit of the sacred. It is the view of the individual that religious participation is done out of obligation or necessity since the individual has oriented his or her life to a pursuit of religion. It will be measured by an endorsement of items on the Intrinsic scale of the ROS and belonging to a religion, which will be assessed by the demographic questions.

Lastly, *Humanistic Spirituality* will measure the search for the sacred through an existential view of spirituality. It is the view of the search for the sacred as defined by process of the search and open to doubt as well as belief. It is the belief of the individual that the life journey or quest for spirituality is as significant as the belief itself. This will be measured by endorsement of items on the Quest scale.

*Purpose of Research and Hypothesis*

The existing research seems fairly consistent that social responsibility is a positive factor in community involvement (Youniss, McLellan, Su, & Yates, 1999). Some researchers have extended this to include religion (Saroglou et al., 2005), while others have concluded religion is a negative factor. While religion is a debated topic that cuts to the core of an individual's belief structure, spirituality continues to gain favor in mainstream society, as well as in the research (Weaver et al., 2006). The ways in which researchers have measured the role of religion within the context of social responsibility have been fairly limited, including church participation in community outreach (Kellstedt & Green 2003; Wuthnow & Evans, 2002), individual involvement in church and community service (Youniss, McLellan, Su, & Yates, 1999), and also, in a laboratory setting (Saroglou et al., 2005).

The present study will attempt to expand the research to examine social responsibility in context with implicit spiritual and religious beliefs of individuals from two distinctly different college campuses. To examine these factors, two samples assumed to have differing views of religion and spirituality were examined. One sample was acquired from a religiously affiliated private university while the other from a non-religiously affiliated private university, both from a major city in the Northwest.

It is the hypothesis of this researcher that the different types of spirituality, as defined above, will predict different forms of social responsibility. The more traditional type, Religious Spirituality, will be more highly correlated with the modified GSRI scales as identified by Bufford et al. (2004), since these scales were normed on a predominately religious sample. Extrinsic Spirituality and Humanistic Spirituality will be more highly correlated with Starrett’s GSRI scales since these scales were originally created with a largely secular sample. Hence, the hypothesis of the researcher’s definition of social responsibility and the sample they collected their data from predict the type of spirituality that they identify with. This first hypothesis can be seen in Table 1.

A more general and second hypothesis is that the sample groups (and individuals that comprise them) will be socially responsible *if* they are spiritual *even if* they are not religious. In other words, the search for the sacred, in whatever form, fashion, or purpose it takes, steers an individual to care for the well being of others and the planet. In other words, all three forms of spirituality will be positively correlated to factors of social responsibility, not just the *Religious Spirituality*.

Table 1

*Hypothesis One: Social Responsibility, Spirituality and the Anticipated Degree of Correlation*

Social Responsibility (GSRI scales)	Religion and Spirituality		
	Extrinsic Spirituality (E)	Religious Spirituality (I)	Humanistic Spirituality (Q)
GSRI (classic)	High E	Low I	High Q
GSRI (modified)	Low E	High I	Low Q

## Chapter 2

### Method

#### *Participants*

Data was collected from students in two undergraduate psychology classes in Pacific Northwest Universities. Students in these classes represent a wide variety of students in the universities due the introductory nature of the courses, hence the sample is largely representative of students beginning their college education. Both universities were private liberal arts university of a similar locale. From the religious-affiliate university (George Fox University), 65 students participated in this study, while 71 students participated from the non-religious university (Reed College). Students were working towards undergraduate degrees in various disciplines at each university.

The instruments as well as the demographic, spiritual participation, religious orientation, and social involvement scales were administered to 136 undergraduate students at a private religiously affiliated university (George Fox University) and a private non-religiously affiliated university (Reed College). From the 136 subjects, 65 (47.8%) were from the religious university while 71 (52.3%) were from the non-religiously affiliated university. The mean age of the sample was 19.7 with a standard deviation of 2.5. There were 45 males (41.5%) and 88 females (58.5%). Ethnically, 113 of the participants were Caucasian (86.3%), 4 were Asian (3.1%), 2 were African-American (1.5%), 3 were Hispanic (2.3%), and 9 selected “other” (6.9%). For the religious-affiliated university all but one identified him or herself as a Christian (98.5%).

For the non-religiously affiliated university, 48 were Atheist/Agnostic (69.5%), 12 were Christian (17.4%), 3 were Jewish (4.3%), and 6 were “other” (8.7%). Gender, ethnicity, and religious affiliation are shown in Table 2.

Table 2  
*Gender, Ethnicity, and Religious Affiliation between George Fox and Reed Participants*

Demographic	George Fox		Reed		Total	
	<i>N</i>	%	<i>N</i>	%	<i>N</i>	%
<b>Gender</b>						
Male	27	41.5	18	26.1	58	41.5
Female	38	58.5	51	73.9	88	68.5
<b>Ethnicity</b>						
Caucasian	57	87.7	56	84.8	113	86.3
Asian	2	3.1	2	3.0	4	3.1
African-American	0	0	2	3.0	2	1.5
Hispanic	2	3.1	1	1.5	3	2.3
Other	4	6.2	5	6.0	9	6.9
<b>Religion</b>						
Christian	64	98.5	12	17.4	76	56.7
Atheist/Agnostic	0	0	48	69.5	48	35.8
Judaism	0	0	3	4.3	3	2.2
Other	1	1.5	6	8.7	7	4.7

*Instruments*

The scales that were administered were the Global Social Responsibility Scale (Starrett, 1996), Religious Orientation Scale (Allport & Ross, 1967), and the Quest Revised Scale (Batson & Ventis, 1982). Along with these scales, demographic questions, including items about spiritual beliefs, social and community volunteerism, and religious orientation were included, as seen in Appendix B. Starrett’s original subscales along

with those proposed by Bufford et al. (2004) were scored with the Social Responsibility Scale (Starrett, 1996).

*Global Social Responsibility Scale.* The Global Social Responsibility Scale was developed by Starrett (1996) to attempt to measure global social responsibility and social activism. It is a 45-item measure, on a 6-point Likert-scale that forces the participant to respond in one direction or the other (i.e., no neutral response). This scale can be seen in Appendix C. According to some researchers, Starrett's Social Responsibility Scale (1996) "demonstrate poor internal consistency and validity" (Bufford et al., 2004). Bufford et al. (2004) proposed four factors that accounted for 40.6% of the variance with three of the factors showing good concurrent validity and reliability. Other studies have shown much better internal consistency on Starrett's original scales and due to this discrepancy both sets of subscales were used to examine the data.

As described in Chapter 1, six subscales will be used to measure factors of social responsibility. These scales were created using item-analysis and items were analyzed for the maximization of alpha. All items on the scales were also reviewed for face validity. Two subscales, Social Conservatism (SC) and Fatalistic Indifference (FI) are proposed negative factors of social responsibility, while Global Social Responsibility (GSR), Responsibility of People (RP), Institutionalized Peacemaking (IP), and Traditional Values (TV) were assumed positive. In the present study on Starrett's original scales the alpha was .65 for GSR, .46 for RP, and .74 for SC. On the modified scales the alpha was .66 for FI, .81 for IP, and .41 for TV.

*Religious Orientation Scale.* The Religious Orientation Scale (ROS) was developed by Feagin (1964) and modified to its present 20-item form by Allport and Ross



(1967), as seen in Appendix E. The ROS measures two dimensions, Extrinsic (E) and Intrinsic (I) religious orientation. Extrinsic persons see religion as a means to an outcome, while Intrinsic persons see religion as the organizing focus of life. The ROS has adequate reliability but its validity has yielded inconsistent results. In the present study alpha was .92 for I and .82 for E.

*Quest Revised Scale.* Batson and Ventis (1982) proposed that there was another dimension of religiosity that these scales ignored. They developed the preliminary measure of a Quest (Q) orientation, which was revised by Batson and Schoenrade (1991), as seen in Appendix D. They proposed that this measure was unrelated to E or I. In the present study alpha was .82 for Q.

In this present study, the aforementioned scales of I, E, and Q, were used to create three types of spirituality, as described in Chapter 1. Religious Spirituality assumes that the individual is both religious and spiritual (high scores on I) while Extrinsic Spirituality (high on E) and Humanistic Spirituality (high on Q) may or may not be religious but are spiritual.

### *Procedure*

Students at both universities were sampled from introductory psychology classes, which is a good representation of the students since this is a commonly chosen course for most college students. While the students in these classes may have been required to participate in research studies, the participation in this study was on a voluntary basis. The George Fox sample was collected through paper and pencil measures, while the Reed sample was predominately completed via the internet. The reason for this difference was due to the ease of participation and data analysis on a computer, since this sample was

collected at a later date. Consent was obtained for all subjects who participated by a consent form, as seen in Appendix A. Anonymity was insured since the participants did not leave any identifying information. The research was approved by the Human Subject Research Committee's at George Fox University and Reed College prior to the administration of any of the instruments.

The sample data were aggregated into a common data file. The scores were computed for the original Global Social Responsibility indices (GSRI scales), Global Social Responsibility (GSR), Responsibility toward People (RP), and Social Conservatism (SC), along with the modified GSRI scales, Traditional Values (TV), Institutionalized Peacemaking (IP), and Fatalistic Indifference (FI). Spirituality was measured by the Religious Orientation Scale's (ROS) of Extrinsic (E) and Intrinsic (I), as well as the Quest (Q) scale. Demographic information, religious orientation, and social involvement were also measured. Scores were computed for all of the scales mentioned above.

#### *Data Analysis*

Demographic variables, GSRI scales (GSR, RP, SC, TV, IP, & FI), and the spiritual measures (I, E, & Q) were examined for internal consistency. Comparison of means were examined between university samples and aggregated for demographic variables (Table 3), social responsibility measures (Table 4), and spiritual measures (Table 5). Independent *t*-tests were used to further examine factors of spirituality and social responsibility. Correlation data were computed using Pearson Correlation for all variables (Table 6).

## Chapter 3

### Results

In analyzing the data, the groups varied significantly on a number of demographic measures, types of spirituality, and social responsibility. Volunteering, religious activity, and religious orientation differed the most between groups. Correlational data was examined and distinct types of spirituality were correlated to types of social responsibility, as measured by the GSRI scales.

#### *Comparison of Means*

The amount of religious activity that the participant was involved in varied significantly. There were 28 (21.1%) that claimed no religious participation and 60 (45.2%) that claimed religious participation once a week or more. The amount of volunteering to a social organization also showed significant variance in response. There were 46 (34.6%) who volunteered less than twice a year while 20 (15%) volunteered on a weekly basis or more. The amount of giving to a non-profit or charitable organization on a yearly basis was also measured. Participants ranged from giving over \$10,000 to under \$100, with most in the later group. There were 7 (5.2%) who endorsed giving more than \$1000 a year while 73 (56.2%) endorsed giving less than \$100. Religious activity, volunteerism, and giving are shown in Table 3.

Several participants completed only portions of the demographic form, GSRI, ROS, and/or Q items, or omitted various items. Incomplete data was recorded as blank responses and were not factored into the statistical analysis. Therefore the total number of participants varies according to the scales. The sample size GSRI original and modified scales totaled: GSR (116), RP (119), SC (115), FI (120), TV (118), IP (116). The other scales also had some variance in sample size: I (114), E (113), and Q (116).

Table 3

*Religious Activity, Volunteerism, and Giving between George Fox and Reed Participants*

Demographic	George Fox		Reed		Total	
	<i>N</i>	%	<i>N</i>	%	<i>N</i>	%
<b>Religious Activity</b>						
None	0	0	28	41.2	28	21.1
B/w 1-2 per year	0	0	23	33.8	23	17.3
B/w 3-11 per year	6	9.2	8	11.8	14	10.5
B/w 1-3 per month	4	6.2	4	5.9	8	6.0
Weekly	28	43.1	4	5.9	32	23.5
More than 1 per wk	27	41.5	1	1.5	28	21.1
<b>Volunteerism</b>						
None	5	7.7	10	14.7	15	11.3
B/w 1-2 per year	10	15.4	21	30.9	31	23.3
B/w 3-11 per year	20	30.8	20	29.4	40	30.1
B/w 1-3 per month	18	27.7	9	13.2	27	20.3
Weekly or more	12	18.4	8	11.8	20	15.0
<b>Giving per year</b>						
Over \$5,000	3	4.8	0	0	3	2.3
\$1000 to \$4,999	2	3.2	2	3.0	4	3.0
\$500 to \$999	8	12.9	0	0	8	6.2
\$250 to \$499	12	19.4	1	1.5	13	10.0
\$100 to \$249	11	17.7	17	25.0	28	21.5
Under \$100	25	40.3	48	70.6	73	56.2

The means for the GSRI scales between universities was computed. Reed College subjects scored higher on GSR and IP while George Fox University subjects scored higher on RP and SC. No differences were found on FI and TV. A comparison of means and standard deviation between universities can be seen in Table 4.

Table 4

*Means and Standard Deviations for GSRI Scores between George Fox and Reed*

*Participants*

Global Social Responsibility Indices (GSRI)	George Fox			Reed		
	<i>N</i>	Mean	<i>SD</i>	<i>N</i>	Mean	<i>SD</i>
<b>GSRI Classic</b>						
GSR	62	58.74	6.31	54	67.65	7.32
RP	62	38.11	4.01	57	33.93	5.42
SC	61	60.95	7.83	54	48.65	7.53
<b>GSRI Modified</b>						
IP	61	20.54	4.25	55	28.49	4.04
FI	64	30.78	3.55	56	31.95	4.75
TV	62	62.15	5.52	56	60.54	6.39

Note: Higher scores indicated a stronger endorsement of the measures

Independent measure *t*-tests were used to examine the difference between samples on the GSRI scales. The GSRI scores from either university did not violate assumptions of normality. There was a significant difference between samples on the GSR scale ( $t(114) = -7.0, p < .001$ ), the RP scale ( $t(117) = 4.8, p < .001$ ), the SC scale ( $t(113) = 8.6, p < .001$ ), and the IP scale ( $t(114) = -10.3, p < .001$ ). There was no significant difference between samples on the FI scale ( $t(118) = -1.5, p = .13$ ) and the TV scale ( $t(116) = 1.47, p = .15$ ).

The means for the measures of spirituality between universities was also computed. The scores did not violate assumptions of normality for either sample. George Fox students scored significantly higher on Intrinsic ( $t(112) = 9.8, p < .001$ ), while Reed students scored higher on Extrinsic ( $t(112) = -4.9, p < .001$ ). No difference was found on Quest ( $t(114) = -1.9, p < .01$ ). A comparison of means and standard deviation between universities can be seen in Table 5.

Independent measure  $t$ -tests were also used to further compare the difference between religious orientation and the spiritual measures. Participants were placed into one of two groups depending on their religious orientation. The religious group ( $N = 75$ ) consisted of those endorsing any religion while the non-religious group ( $N = 36$ ) consisted of atheistic, agnostic, or none. There was a significant difference in the same direction as school affiliation for the I scale ( $t(106) = -11.5, p < .001$ ) and the E scale ( $t(107) = 4.1, p < .001$ ). Again, there was no significant difference for Q ( $t(108) = .31, p = .75$ ).

Table 5

*Mean and Standard Deviation for Spirituality Scores between George Fox and Reed*

*Participants*

Scale	George Fox			Reed		
	<i>N</i>	Mean	<i>SD</i>	<i>N</i>	Mean	<i>SD</i>
<b>Intrinsic (I)</b>	62	49.26	8.78	52	29.60	12.52
<b>Extrinsic (E)</b>	62	33.26	10.14	52	43.13	11.47
<b>Quest (Q)</b>	64	50.91	10.79	52	55.00	13.05

Note: Higher scores indicated a stronger endorsement of the measures

*Correlational Data*

In exploring the relationships among the GSRI indices, demographic variables, and spiritual measures a Pearson's correlational coefficients were computed. Only correlations significant at a 0.01 level were given weight. No significant correlations were found for age, gender, or ethnicity, which were therefore omitted from Table 6. Religious orientation was not correlated with any factors, though religious activity was related to volunteerism ( $r = .303$ ) and giving ( $r = .348$ ) in a positive direction. Religious activity was also correlated in a negative direction with IP ( $r = -.626$ ), GSR ( $r = -.471$ ), and E ( $r = -.419$ ). It was positively correlated with TV ( $r = .248$ ), RP ( $r = .259$ ), SC ( $r = .588$ ), and I ( $r = .791$ ). The Quest scale, which was not significant between groups, was significantly correlated to two scales: IP ( $r = .281$ ) and GSR ( $r = .315$ ). The Intrinsic scale was highly correlated with school affiliation ( $r = -.680$ ) and giving ( $r = .339$ ). The Extrinsic scale was highly correlated with religious activity ( $r = -.419$ ) and school affiliation ( $r = .419$ ). In addition, several scales within the GSRI subscales were correlated. Notably, GSR was positively correlated with IP ( $r = .841$ ) and FI ( $r = .470$ ), and negatively correlated with SC ( $r = -.466$ ) and RP ( $r = -.593$ ). The correlation matrix is show in Table 6.

Table 6

*Correlational Matrix with Pearson Correlations*

	Rel Or	Rel Act	Volunt	Giving	School	I	E	Q
Rel Or	1	.033	-.125	.012	.056	.113	.062	.085
Rel Act	.033	1	.303**	.348**	-.820**	.791**	-.419	-.114
Volunt	-.125	.303**	1	.227**	-.230	.244**	-.226*	-.191*
Giving	.012	.348**	.227**	1	-.347**	.339**	-.212*	-.140
School	.056	-.820**	-.230**	-.347**	1	-.680**	.419**	.171
I	.113	.791**	.244**	.339**	-.680	1	-.315**	.046
E	.062	-.419**	-.226*	-.212*	.419**	-.315**	1	.204*
Q	.085	-.114	-.191*	-.140	.171	.046	.204*	1
GSR	-.096	-.471**	-.024	-.201*	.550**	-.399**	.195*	.315**
RP	.063	.259**	-.089	.122	-.407**	.358**	-.263**	-.065
SC	.041	.588**	.092	.288**	-.627**	.582**	-.148	-.041
FI	-.099	-.009	.231*	-.005	.140	-.045	-.169	-.025
TV	-.022	.248**	.210*	.070	-.135	.215*	-.019	.146
IP	-.065	-.626**	-.041	-.280**	.694**	-.600**	.284**	.281**
	GSR	RP	SC	FI	TV	IP		
Rel Or	-.096	.063	.041	-.099	-.022	-.065		
Rel Act	-.471**	.259**	.588**	-.009	.248**	-.626**		
Volunt	-.024	-.089	.092	.231*	.201*	-.041		
Giving	-.201*	.122	.288**	-.005	.070	-.280**		
School	.550**	-.407**	-.627**	.140	-.135	.694**		
I	-.399**	.358**	.582**	-.045	.215*	-.600		



Table 6 (continued)

## Correlational Matrix with Pearson Correlations

	GSR	RP	SC	FI	TV	IP
E	.195*	-.263**	-.148	-.169	-.019	.284**
Q	.315**	-.065	-.041	-.025	.146	.281**
GSR	1	-.593**	-.466**	.470**	.372**	.841**
RP	-.593**	1	.481**	-.561**	-.497**	-.643**
SC	-.466**	.481**	1	-.420**	.139	-.597
FI	.470**	-.561**	-.420**	1	.456**	.326**
TV	.372**	-.497**	.139	.456**	1	.139
IP	.841**	-.643**	-.597**	.326**	.139	1

\*\* Correlation is significant at the 0.01 level

\* Correlation is significant at the 0.05 level

*Note.* Rel Orien = Religious Orientation; Rel Act = Religious Activity; Volunt = Volunteerism; I = Intrinsic Scale; E = Extrinsic Scale; GSR = Global Social Responsibility Scale; RP = Responsibility of People Scale; SC = Social Conservatism Scale; FI = Fatalistic Indifference Scale; TV = Traditional Values Scale; IP = Institutionalized Peacemaking Scale.

## Chapter 4

### Discussion

Findings regarding the relationship between spirituality and social responsibility will be explored in this chapter. The groups varied significantly in the types of spirituality and social responsibility. The religiously affiliated private university students were intrinsically oriented in their spiritual beliefs and the data suggests they also held a socially conservative view of social responsibility. The non-religiously affiliated private university students were more extrinsically oriented in their spiritual beliefs and viewed social responsibility from an institutional and global perspective.

#### *Hypothesis One*

It was hypothesized that three different types of spirituality would be ascertained from the two sample groups: Religious Spirituality (as measured by high scores on I), Extrinsic Spirituality (high scores on E), and Humanistic Spirituality (high scores on Q). These types of spirituality were hypothesized to correlate with different measures of social responsibility, the latter two correlating with the GSRI original scales and Religious Spirituality with the modified GSRI scales. The types of spirituality did not correlate with the groups to warrant these three categories. The Quest scale, which was seen as Humanistic Spirituality, was not significantly different between the samples. In fact, both groups equally endorsed the items on this measure. This is consistent with the

literature on this scale, which can be seen as a supplemental measure to both I and E. Some researchers have examined this scale to assess if it is unidimensional or multidimensional and have concluded that there are subscales to this measure that correlate with both I and E (Beck, Baker, Robbins, & Dow, 2001). This suggests that both groups viewed spirituality as a process and valued the “journey” as important as the “destination.”

The groups varied significantly on the measures of I and E. Defining the George Fox sample as having a Religious Spirituality is sufficient. This group is predominantly Christian (98.5%), participates in a significant amount of religious activity (84.6% at least once a week), and views spirituality as a set of intrinsic beliefs. The Reed sample could be defined as Extrinsic Spirituality. This group varied significantly from the George Fox sample in how and if they identified with a religious entity (69.5% were Atheist/Agnostic), religious participation (41.2% endorsed no participation), and extrinsic beliefs. While both groups value the process of spirituality, the religious group sees spirituality as a necessity while the non-religious groups sees spirituality as a means to self-betterment.

The hypothesis that the Extrinsic Spirituality group would score higher on the classic GSRI scales was partially true. This group scored higher than the George Fox group on GSR (67.75 / 58.74) and lower on SC (48.65 / 60.95), which is a proposed negative factor of social responsibility. While scores on these two scales were in the predicted direction, scores on the RP scale were not. The George Fox sample (38.11) scored higher than the Reed sample (33.93). Starrett proposed that the SC scale was inversely related to RP and GSR and associated with socially conservative values such as

nationalism, authoritarianism, and a belief in a “just world.” In the present sample, however, SC was inversely related to GSR ( $r = -.466, p < .001$ ), consistent with Starrett’s findings, but was positively related to RP ( $r = .481, p < .001$ ) in contrast to Starrett’s results. Thus Starrett’s findings were only partially replicated.

The hypothesis that the Religious Spirituality group would score higher on the modified scales than the Extrinsic Spirituality group was not true. The George Fox sample scored lower on the IP scale (20.54) than the Reed sample (28.49). The other two scales, FI and TV, were not significantly different. There was no correlation between the SC scale and the TV scale, which suggests the distinctly different nature of these scales. The most highly correlated measures were GSR and IP ( $r = .841, p < .001$ ), which both measure organizational and international views of social responsibility.

#### *Hypothesis Two*

The second and more general hypothesis was that spirituality would be a positive factor of social responsibility, outside of religion. This hypothesis was proven correct, since the Extrinsic Spirituality group was more socially responsible in some ways, as evidenced by GSR and IP, than the Religious Spirituality group. An extrinsic view of spirituality was positively correlated, although only weakly, with GSR ( $r = .195, p < .01$ ) and positively and moderately correlated with IP ( $r = .284, p < .001$ ); however, extrinsic spirituality was negatively correlated with RP ( $r = -.263, p < .001$ ). An intrinsic view of spirituality, which was highly correlated to religious activity ( $r = .791, p < .001$ ), was positively correlated with RP ( $r = .358, p < .001$ ) and SC ( $r = .582, p < .001$ ), but negatively correlated with GSR ( $r = -.399, p < .001$ ).

Thus it appears that the various forms of spirituality have a significant influence on the types or forms of social responsibility that the individual prefers. The extrinsically-oriented view of spirituality views social responsibility from a more global and institutional fashion. Similar to the GSR scale, these attitudes and values are related to equality, peace, ecology, and international justice. The IP scale has similar themes with more emphasis on society in general being socially responsible. An extrinsic view of social responsibility can easily be derived from these scales, which would view social responsibility as not innate and therefore organizations and individuals must choose to promote these qualities. One can see this type of social responsibility within the Democratic Party, which places emphasis on the promotion of social programs to foster civil identity (Youniss & Yates, 1997).

The intrinsically-oriented view of spirituality was more in line with a non-institutionalized approach of personal pursuit of social justice. The RP scale, which was correlated with this group, places more emphasis on individual responsibility and national issues than the GSR scale. Individuals who score higher on this scale also endorse a sense of being helpful to those around them and in the community in which they live. It can be assumed that since this group views spirituality as innate the same can be said about how they view social responsibility. Therefore, less emphasis is given to organizations and international social justice, since this group would likely have a view of a just world (Nagel, 2005). This can be further examined by the SC scale, on which this group scored highly. One can see this group and type of social responsibility more in line with the Republican party, which places emphasis on individual values and less on social programs.

It is not surprising that these groups view social responsibility and spirituality in distinctly different ways given how different they view religion. Other core beliefs, such as political affiliation were not measured, but the universities as a whole lean in contrasting political directions. George Fox University's identity is not strongly political, but their position on many issues suggests a social and political conservatism (i.e., Republican values), while Reed College's identity is very politically and socially progressive (i.e., Democratic values). Politics and religion are highly contested topics, yet at their essence might be this fundamentally different view of spirituality and social responsibility. The questions of "Am I an innately spiritual being?", "Are people generally good or bad?", and "Is spirituality a means to an end or the goal itself?" cut to the core of why religion (and politics for that matter) are a contested variable of social responsibility. By examining social responsibility and spirituality in a multidimensional way, it is clear that there are different types and ways to be care for the well being of others and the environment.

#### *Limitations of the Research*

The universities that were sampled in this study vary significantly in many domains from each other and may not be representative of society in general. The groups were selected due to the ease of sampling and also their distinct differences in views of spirituality and religion. These groups are not representative of society in their religious orientation, considering that approximately 82% of Americans identify themselves as Christians (The Baylor Religion Survey, 2006).

Another limitation of this study is the lack of agreement in the research for the terms of spirituality and religion. Three definitions of spirituality were used in this study

as they applied to the various measures of spirituality and religion. Due to the lack of difference between the groups or the multidimensional nature of the Quest scale, only two of the three definitions of spirituality had validity. Examining subscales of Quest might have been one way to solve this dilemma, though additional items would have need to have been administered.

Overall, the GSRI scores were fairly high for both samples and may not be reflective of college students in general, given the socially responsible environment of these institutions. The results were consistent with other studies that sampled similar college students (i.e., Bufford et al., 2004; Kennemer, 2002). Also, in that these are both private universities, the students are likely to be somewhat more affluent than the average collegian. It should also be noted that the researched had no intent of generalizing these groups to compare them to other groups but instead to flesh out the differences between the present groups. These factors limit the generalizability of the present study, since there is the possibility of a ceiling effect given that both samples might be more socially responsible than the general population.

Self-report measures are limiting in their accuracy and scope. It is true that these types of measures can be easily misunderstood, since there is little contact between the researcher and the samples. In essence, they do not measure attitude of behaviors, but the report of attitudes and behavior and should take into consideration social desirability, memory, among other reasons for lack of accuracy in self-report. It is evident from the partial completion of many of the items that some degree of caution must be considered in interpreting the results.

*Recommendations for Future Research*

Future studies may examine and better identify the types of spirituality and how to measure spirituality and religion. Scales that have been developed in this domain, but there is not much differentiation between religious and spiritual. It would be beneficial to differentiate these terms so that the non-traditionally spiritual people can be assessed.

Another consideration in assessing social responsibility would be to expand the research beyond college students. It appears that many of the scales, including the GSRI modified and classic scales, were normed predominately with college students, who might be more socially responsible than the general population. While this is usually done due to the ease of sampling, it would be interesting to sample both the general population, to get a better distribution of social responsibility.

Alternatively, it would be beneficial to understand social responsibility in context to those who are socially irresponsible. Sampling a correctional institution would be ideal to assess individuals who have violated some social rules. Particularly studying antisocial personality disorder in context to social responsibility would further clarify these terms. Similarly, looking at the other end of the spectrum and comparing those who are not socially responsible with a group such as those who volunteer in public institutions would give added breadth to the literature. The difference between these groups might be considered in context to Maslow's hierarchy of needs.

Personality traits of an individual as measured by a personality test, such as the Minnesota Multiphasic Personality Inventory – 2 (MMPI-2) or the Personality Assessment Inventory (PAI), would give added breadth to social responsibility.



Examining these dimensions of an individual's character would shed further insight to the types of socially responsible and irresponsible behavior.

*Conclusion*

Social responsibility is the care for the well-being of others and the environment (Berman, 1990). Spirituality and religion can foster and develop an individual's ability for carrying out social responsibility (Youniss, McLellan, & Yates, 1999). This present study attempted to examine factors of social responsibility and spirituality and their correlation. It was shown that an individual's view of spirituality as intrinsically or extrinsically based is related to the ways in which they view social responsibility. An intrinsically-based spiritual belief system is related to social responsibility in one's immediate environment and a belief that others will act in ways that are beneficial to society as a whole. An extrinsically-based spiritual belief system is related to social responsibility from a more global perspective and through organizations carrying out socially responsible behavior. Religious involvement and orientation are related to types of spirituality and social responsibility (Cohen, Hall, Koenig, & Meador, 2005). Future research can better define social responsibility and irresponsibility and its correlation spirituality.

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Appendix A

Consent to Participate in Research

Consent to Participate in Research  
Religious and Social Attitudes and Beliefs

This is a research study conducted by investigators at George Fox University. We are studying religious and social attitudes and beliefs in undergraduate students. You will be asked to answer a set of questions that will require approximately 25 minutes to answer. The results from this research are expected to increase public knowledge regarding religiosity and social justice.

The data collected in this experiment will be anonymous. Your name will not be requested since your completion of the materials will act as your agreement to participate in the study. Any information that is obtained in connection with this study and that can be used to identify you will be kept confidential.

Your participation in this study is entirely voluntary. You may leave now if you do not wish to participate, you may refuse to answer individual questions within the study, or you may discontinue all participation in this study at any time without your evaluation in this class being affected.

I will be glad to answer any questions about the procedures of this study. If you would like to know results of the study, please hand me a separate piece of paper with your name and mailing address; you will then be notified when results are completed.

Concerns about any aspect of this study may be referred to Jonathan Ridenour, M.A., primary investigator, at 503-490-1293, Rodger K. Bufford, research advisor, at 503-554-2750, or to the Chair of the Portland College Human Subjects Research Committee, Professor Kathy Oleson, (503) 517-7498.

I voluntarily consent to participate in this study by completing the following materials. In completing the following materials I certify that I am 18 years of age or older.



Appendix B

Demographic Questionnaire

BACKGROUND INFORMATION

What is your current age in years?

\_\_\_\_\_ Years

Gender:

\_\_\_\_\_ Male

\_\_\_\_\_ Female

Ethnic Background

\_\_\_\_\_ Asian

\_\_\_\_\_ African-American

\_\_\_\_\_ Caucasian

\_\_\_\_\_ Hispanic

\_\_\_\_\_ Native American

\_\_\_\_\_ Other

Current College Class

\_\_\_\_\_ Freshmen

\_\_\_\_\_ Sophomore

\_\_\_\_\_ Junior

\_\_\_\_\_ Senior

\_\_\_\_\_ Graduate

Religious Orientation

\_\_\_\_\_ Atheist / Agnostic

- Buddhism
- Christianity
- Hinduism
- Islam
- Judaism
- Not Affiliated / None
- Other (list) \_\_\_\_\_

In the past year how frequently have you attended a religious activity?

- Not at all
- Once or twice a year
- Between 3 and 11 times a year
- Between one and three times a month
- Weekly
- More than once a week

In the past year how often have you participated in voluntary services (ex: soup kitchen, highway beautification, boy scout leader, Sunday school teacher, ect...)?

- Not at all
- Once or twice a year
- Between 3 and 11 times a year
- Between one and three times a month
- Weekly
- More than once a week

Annual Household Income

- \_\_\_\_\_ Over \$100,000
- \_\_\_\_\_ \$75,000 - \$99,999
- \_\_\_\_\_ \$50,000 - \$74,999
- \_\_\_\_\_ \$40,000 - \$49,999
- \_\_\_\_\_ \$30,000 - \$39,999
- \_\_\_\_\_ \$20,000 - \$29,999
- \_\_\_\_\_ \$10,000 - \$19,999
- \_\_\_\_\_ Under \$10,000

In the past year how much money have you given to non-profit/ charitable organizations?

- \_\_\_\_\_ Over \$10,000
- \_\_\_\_\_ \$5,000 to 9,999
- \_\_\_\_\_ \$2,500 to \$4,999
- \_\_\_\_\_ \$1,000 to \$2,499
- \_\_\_\_\_ \$500 to \$999
- \_\_\_\_\_ \$250 to \$499
- \_\_\_\_\_ \$100 to \$249
- \_\_\_\_\_ Under \$100

List the volunteer services you have participated in the last year (with weekly services and extended activities), and the amount of hours associated with each (a rough estimate is more than satisfactory):

Appendix C

Global Social Responsibility Scale

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Global Social Responsibility Scale

In the following survey, please circle the number which best describes your response to each statement.

**1 = Strongly Agree**  
**4 = Disagree a Little**

**2 = Mostly Agree**  
**5 = Mostly Disagree**

**3 = Agree a Little**  
**6 = Strongly Disagree**

- |     |   |   |   |   |   |   |   |
|-----|---|---|---|---|---|---|---|
| 1.  | The American way of life is superior to that of any other country.  | 1 | 2 | 3 | 4 | 5 | 6 |
| 2.  | Individuals must abide by laws even when they disagree with them.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 3.  | Resistance to authority may be a sign of maturity.  | 1 | 2 | 3 | 4 | 5 | 6 |
| 4.  | Helping correct injustices and oppression in the world gives me a feeling of significance.                | 1 | 2 | 3 | 4 | 5 | 6 |
| 5.  | Our government should be doing more to reduce the economic gap between ourselves and poor countries.      | 1 | 2 | 3 | 4 | 5 | 6 |
| 6.  | I have never been very interested in thinking up idealistic schemes to improve society.                   | 1 | 2 | 3 | 4 | 5 | 6 |
| 7.  | A person does not need to worry about other people if only he looks after himself.                        | 1 | 2 | 3 | 4 | 5 | 6 |
| 8.  | I would like to devote my life to the service of others.  | 1 | 2 | 3 | 4 | 5 | 6 |
| 9.  | Human destiny is ordained by a Supreme Being.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 10. | By and large, people deserve what they get.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 11. | Although evil people may hold political power for awhile, in the general course of history good wins out. | 1 | 2 | 3 | 4 | 5 | 6 |
| 12. | There should be more respect for authority.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 13. | Of all the different philosophies which exist in the world there is probably only one which is correct.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 14. | In the long run the people are responsible for bad government.  | 1 | 2 | 3 | 4 | 5 | 6 |
| 15. | One should either love America or leave it.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 16. | It is no use worrying about current events or public affairs; I cannot                                    |   |   |   |   |   |   |

Spirituality and Social Responsibility - 47

do anything about them anyhow.

1 2 3 4 5 6

**1 = Strongly Agree**  
**4 = Disagree a Little**

**2 = Mostly Agree**  
**5 = Mostly Disagree**

**3 = Agree a Little**  
**6 = Strongly Disagree**

- |     |   |   |   |   |   |   |   |
|-----|---|---|---|---|---|---|---|
| 7.  | Society does not put enough restraint on the individual.  | 1 | 2 | 3 | 4 | 5 | 6 |
| 8.  | The federal government should do more in unemployment, etc.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 9.  | The United States should abide by the decisions of the World Court even when we lose.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 10. | We should be willing to pay higher taxes in order to provide more assistance to the poor.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 11. | Even though freedom of speech for all groups is a worthwhile goal, it is sometimes necessary to restrict that freedom.              | 1 | 2 | 3 | 4 | 5 | 6 |
| 12. | There are times when it is right for a person to break the rules.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 13. | Even to work on the problems of global ecology such as deforestation, we cannot afford giving more power to the UN.                 | 1 | 2 | 3 | 4 | 5 | 6 |
| 14. | When a country does not have the resources to maintain itself, then other countries should assist.                                  | 1 | 2 | 3 | 4 | 5 | 6 |
| 15. | It is rare for an innocent man to be wrongly sent to jail.  | 1 | 2 | 3 | 4 | 5 | 6 |
| 16. | There is too much concern with equality and too little with law and order.  | 1 | 2 | 3 | 4 | 5 | 6 |
| 17. | I take a rather serious attitude toward ethical and moral issues.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 18. | In this complicated world of ours the only way we can know what's going on is to rely on the leaders or experts who can be trusted. | 1 | 2 | 3 | 4 | 5 | 6 |
| 19. | We ought to worry about our own country and let the rest of the world take care of itself.  | 1 | 2 | 3 | 4 | 5 | 6 |
| 20. | Natural resources such as oil and coal belong to the individual countries and how they use those resources is their own business.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 21. | I am rather insensitive to the difficulties that other people are having.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 22. | Many people suffer through absolutely no fault of their own.  | 1 | 2 | 3 | 4 | 5 | 6 |

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**1 = Strongly Agree**  
**4 = Disagree a Little**

**2 = Mostly Agree**  
**5 = Mostly Disagree**

**3 = Agree a Little**  
**6 = Strongly Disagree**

- |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|
| 3. Maybe some minority groups (African Americans, Native Americans, Hispanics, etc.) do get bad treatment but it's no business of mine. | 1 | 2 | 3 | 4 | 5 | 6 |
| 4. There may be some global problems with nuclear waste and water pollution, but scientists will find solutions to these problems.      | 1 | 2 | 3 | 4 | 5 | 6 |
| 5. The economic system of our country has to be drastically changed to bring about equality of opportunity.                             | 1 | 2 | 3 | 4 | 5 | 6 |
| 6. Every person should give some of his time for the good of his town or country.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 7. The recycling of newspapers, bottles, cans, and similar materials should be required even when it has to be subsidized.              | 1 | 2 | 3 | 4 | 5 | 6 |
| 8. Our country should lead the way toward world disarmament.  | 1 | 2 | 3 | 4 | 5 | 6 |
| 9. With the increasing foreign population in our country, we are endangering our traditional American values.                           | 1 | 2 | 3 | 4 | 5 | 6 |
| 10. I feel that we can learn from the spiritual teaching of other religions, like Buddhism.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 11. The FBI should take a more aggressive approach to investigating religious cults.  | 1 | 2 | 3 | 4 | 5 | 6 |
| 12. Laws and social policies should change to reflect the needs of a changing world.  | 1 | 2 | 3 | 4 | 5 | 6 |
| 13. There are so many problems in America with the hungry and the homeless that we shouldn't be spending on problems of other lands.    | 1 | 2 | 3 | 4 | 5 | 6 |
| 14. I have seriously considered being a Peace Corps volunteer.  | 1 | 2 | 3 | 4 | 5 | 6 |
| 15. The National Peace Institute should be receiving the same level of funding as the Army's West Point and the Naval Academy.          | 1 | 2 | 3 | 4 | 5 | 6 |
-



Appendix D

Quest Revised Scale

Quest Revised Scale

Please answer each item from Strongly Disagree (1) to Strongly Agree as best describes your personal experience.

	Strongly Disagree						Strongly Agree
1. As I grow and change, I expect my religion also to grow and change .....	1	2	3	4	5	6	7
2. I am constantly questioning my religious beliefs .....	1	2	3	4	5	6	7
3. It might be said that I value my religious doubts and uncertainties .....	1	2	3	4	5	6	7
4. I was not very interested in religion until I began to ask questions about the meaning and purpose of my life.....	1	2	3	4	5	6	7
5. For me, doubting is an important part of what it means to be religious .....	1	2	3	4	5	6	7
6. I do not expect my religious convictions to change in the next few years .....	1	2	3	4	5	6	7
7. I find religious doubts upsetting .....	1	2	3	4	5	6	7
8. I have been driven to ask religious questions out of a growing awareness of the tensions in my world and in my relation to my world .....	1	2	3	4	5	6	7
9. My life experiences have led me to rethink my religious convictions .....	1	2	3	4	5	6	7
10. There are many religious issues on which my views are still changing .....	1	2	3	4	5	6	7
11. God wasn't very important for me until I began to ask questions about the meaning of my own life .....	1	2	3	4	5	6	7
12. Questions are far more central to my religious experience than are answers .....	1	2	3	4	5	6	7

Appendix E

Religious Orientation Scale

Religious Orientation Scale

Please answer each item from Strongly Disagree (1) to Strongly Agree as best describes your personal experience.

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

Appendix F  
Curriculum Vita

Curriculum Vita

## **Jonathan M. Ridenour**

200 Eleonore St.

New Orleans, LA 70115

JonathanRidenour@gmail.com

(503) 490-1293

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### **Education**

2003 – present      **Student in Doctorate of Clinical Psychology Program**  
Graduate School of Clinical Psychology, APA Accredited  
George Fox University  
Newberg, Oregon

December, 2005      **Master of Arts: Clinical Psychology**  
Graduate School of Clinical Psychology, APA Accredited  
George Fox University  
Newberg, Oregon

May, 2003      **Master of Arts: Biblical Studies**  
Dallas Theological Seminary  
Dallas, Texas

May, 2001      **Bachelor of Arts: Psychology**  
Baylor University  
Waco, Texas

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**Supervised Clinical Experience**

July 2007 - present      **Psychology Intern**  
*Louisiana State University Health Science Center, School of Medicine,  
Department of Psychiatry, New Orleans, Louisiana*

*Population: Adults, Adolescents, Geriatrics*

*Clinical Duties*

- Provide individual, couples, and family therapy in both inpatient and outpatient settings
- Perform psychological and neuropsychological assessment
- Work with multidisciplinary team to provide more extensive treatment planning
- Worked in medical setting learning administration skills

*Supervision: Individual and group supervision*

*Clinical Director: Rick Costa, Psy.D.*

Supervisors: Carolyn Weyand, Ph.D., Catherine Reichard, Ph.D., Mayling Walker, Ph.D., & Vincent Carbone, Ph.D.

**Pre-Intern Psychotherapist**

*Kaiser Permanente, Portland, Oregon*

*Population: Adults, Adolescents, Geriatrics*

August 2006 – May      *Clinical Duties*

- 2007
- Provide individual, couples, and family therapy
  - Performed one neuropsychological assessment and report weekly

- Learned to dictate intakes and reports
- Worked in medical setting learning administration skills in a primary health care environment

*Supervision:* Individual and group supervision

*Supervisor:* Ronald Sandoval, Ph.D.

*Clinical Hours:* 415 direct

### **Practicum Psychotherapist**

*Evergreen Clinical, Portland, Oregon*

*Population:* Adults, Adolescents

*Clinical Duties*

- Helped form clinic for underprivileged population of the uninsured or under-insured through an inner city church reaching out to the homeless and alternative communities
- Significant work and training on spiritual and psychological integration and specific issues to population (i.e. guilt, shame, forgiveness, grace, faith)
- Provide long term therapy specifically for characterological disorders, identity issues, and existential crises
- Provide solution focused and short term therapy for both individual and family
- Engage in treatment planning, intake summaries, and progress note writing

*Supervision:* Individual and consultations

*Supervisor:* Brian Goff, Ph.D.

*Clinical hours:* 325 direct

### **Behavioral Health Counselor**

*Providence Newberg Hospital, Newberg, Oregon*

*Population:* Adults, Geriatrics

*Clinical Duties*

- Provided individual and group therapy
- Performed assessments specifically focused on behavioral health

August 2005 – June  
2007



issues and pain related issues

- Facilitated chronic pain groups specializing in cognitive therapy
- Worked in hospital setting learning administration skills in a primary health care environment
- Provided some crisis management through the Emergency Department of the hospital

*Supervision:* Individual and group supervision

*Supervisor:* Mary Peterson, Ph.D.

*Clinical Hours:* 131 direct

August 2005 – May **Practicum Psychotherapist**

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*Columbia River Mental Health, Vancouver, Washington*

*Population:* Adults, Geriatrics

*Clinical Duties*

- Provide individual, couples, and group therapy
- Co-facilitated a chronic pain group
- Engage in treatment planning and goal settings with clients
- Provide crisis counseling and life-skills training
- Engage in progress note writing and file reviews
- Consultation and case presentations for diversity and special population consultations including developmentally delayed, Native American, African American, Hispanic, and the deaf

*Supervision:* Individual, group, and special populations

*Supervisor:* Doug Park, Ph.D.

*Clinical hours:* 320 direct

### **Pre-Practicum Psychotherapist**

George Fox University Health and Counseling Center, Newberg, Oregon

*Population:* Adults

*Clinical Duties*

September 2004-

- Conduct intake interviews and formulate assessment reports
- Provide brief individual therapy
- Engage in treatment planning with client

June 2005

- Consultation and case presentation with multidisciplinary mental health team

*Supervision:* Individual and group, including weekly didactics

*Supervisors:* Clark Campbell, Ph.D., and Robert Buckler, M.D.

*Clinical Hours:* 30 direct

January 2004 – May

2004

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## **Awards and Scholarships**

May 2006 & **Ministry and Service Award**

May 2005 *George Fox University*

Was awarded a grant from George Fox for my work with Evergreen Clinical, for two consecutive years. This money was used as start-up funds to rent and

furnish an office.

May 2002 **National Dean's List Qualifier**

**Who's Who Among Graduate Students**

*Dallas Theological Seminary*

Awarded distinctions for academic merits.

Sept 1999 – **Presidential Scholarship**

May 2001 *Baylor University*

Awarded scholarship each semester for academic performance on entrance exams.

May 2000 – **Baptist Student Scholarship**

May 2001 *Baylor University*

Awarded scholarship for work with inner-city youth at a Baptist church as youth pastor.

May 2000 **National Dean's List Qualifier**

*Baylor University*

Awarded distinction for academic merits.

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## **Teaching and Presentation Experience**

August 2005 – **Teacher's Assistant for Cognitive and Intellectual Assessment**

Spirituality and Social Responsibility - 60

- December 2005 & *George Fox University, Newberg, Oregon; 120 Hours*
- August 2006 – Taught weekly lab and graded papers in the domain of cognitive and  
December 2006 intellectual assessment. Supervised graduate students in report writing, test  
administration, and test interpretations.  
Compiled over 150 hours of supervision experience.
- October 2006 **Presentation on Achievement Measures of Assessment**  
*George Fox University, Newberg, Oregon; 6 Hours*  
Taught a class on the WRAT-4 and WIAT-2 to graduate students for  
competency and education purposes.
- January 2006 – May **Teacher's Assistant for Health Psychology**  
2006 *George Fox University, Newberg, Oregon; 25 Hours*  
Worked with a professor with research in the field of health psychology,  
specifically related to chronic pain and hospital over-utilization.
- February 2006 **Presentation on Online Survey for Research Design Methods**  
*George Fox University, Newberg, Oregon; 4 Hours*  
Presented to Research Design Methods class on the use of the internet in  
research design.
- November 2005 **Presentation on Chronic Pain for Health Care Professionals**  
*Providence Newberg Hospital, Newberg, Oregon; 8 Hours*  
Spoke to group of nurses and doctors on compassion fatigue with chronic pain

patients. This was part of a multi-disciplinary presentation for the Emergency Department staff.

November 2005      **Presentation on Assessment of Memory and Learning**

*George Fox University, Newberg, Oregon; 6 Hours*

Taught a class on the WMS-III and WRAML-2 to graduate students for competency and education purposes.

---

## Work Experience

March 2001 –      **Media Enterprises; Tualatin, Oregon**

Present            Small business owner of internet company that specializes in retail merchandise of cds and movies. Developed skills in management and finances as well as web design and marketing.

May 2002 –        **Minirth Clinic; Dallas, Texas**

November 2002    Worked at psychiatrist's office of Frank Minirth, M.D., Ph.D., Th.D. Developed skills in intake assessment, medication management, and crisis counseling.

August 2000 – May      **Mental Health and Mental Retardation of Texas; Waco, Texas**

2001                Worked as a behavioral coach with long-term psychiatric patients. Developed skills working in community mental health with long-term patients, behavioral management, and in-home care.

June 1999 – July 2000      **Kendrick Lane Baptist Church; Waco, Texas**  
Worked as youth pastor for inner-city church. Developed skills working with an adolescent and culturally diverse population.

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### University Involvement / Volunteer Experience

July 2007 - present      **New Orleans/Birmingham Psychoanalytic Center**  
Involved in book and movie groups at the NOBPsa Center.

March 2005 – present      **Evergreen Clinical and Homeless Outreach**  
Won the ministry and service award for work through Evergreen Church. Provided meals for the Bridge Community on a monthly basis for their homeless outreach. Also formed a non-profit clinic to provide therapy. This clinic is expanding to include multiple therapists from other church communities.

June 2006 – June 2007      **Psychodynamic Consultation Group; Beaverton, Oregon**  
Meet weekly for group supervision with fellow students and Dr. Kurt Free, Ph.D., for work with long-term dynamic patients.

February 2005 – June 2007      **Psychodynamic Student Group; Newberg Oregon**  
Meet monthly with fellow students and professor to conceptualize and process

clients from a psychodynamic perspective

- February 2005 & **Admissions Interview Assistant; Newberg, Oregon**
- March 2006 Met with prospective students for interview process in graduate school of clinical psychology.
- September 2004 – **Peer Mentor; Newberg, Oregon**
- May 2006 Mentor a new graduate student in the psychology department to adjustment and professional development in the program.
- October 2004 – **Leadership Team, Journey Church; Dallas, Texas**
- May 2004 Member of leadership team at church providing outreach for social justice, community involvement, and spiritual mentor.
- June 2003 – May **Apartment Chaplin and Social Planner; Dallas, Texas**
- 2004 Volunteered ten hours a week providing community involvement and social planning for apartment complex. Also served as a chaplain and hospice provider.
- January 1999 – May **Beta Upsilon Chi (Brothers Under Christ); Waco, Texas**
- 2002 Founding father and president of social fraternity at Baylor University. Developed skills in administration, group involvement, and leadership.
- September 1999 – **Student Representative, Student Council; Waco, Texas**

May 2000 Represent the interests of members of my class as well as the student body in general when making funding, academic, and social development decisions.

**Baylor Rugby Team; Waco, Texas**

September 1999 – Member of rugby team. Gain social and collegiate sports experience.

May 2000

**Mexico Medical Team Volunteer; San Antonio, Texas**

December – January Involved with several service trips to rural Mexico providing medical care

1994 - 2002 working as a pharmacy technician and medical assistant.

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**Professional Conferences and Seminars**

- **Strength After Trauma: A Modular Intervention for Children & Adolescents**  
Presented by the National Child Traumatic Stress Network

July 2007; New Orleans, LA

- **International Neuropsychology Studies (INS) Annual Meeting**  
February 2007; Portland, OR

- **Motivational Interviewing**  
Presented by William Miller, Ph.D.

October 2006; Newberg, OR

- **Healing Images of God**  
**Making Terminations Count**

Presented by Beth Brokaw, Ph.D.



May 2006; Newberg, OR

- **Gestalt Therapy Training**

Presented by Steve Zahm, Ph.D., and Eva Gold, Psy.D.

April 2006; Forest Grove, OR

- **Recognizing and Treating Sexual Addiction**

Presented by Earl Wilson, Ph.D., and Ryan Hosley, M.A.

February 2006; Newberg, OR

- **Integrative Psychotherapy: A Christian Approach to Cognitive Rational Counseling**

Presented by Mark McMinn, Ph.D., ABPP

November 2005; Newberg, Oregon

- **Using the Millon Scales in Clinical Practice.**

Sponsored by Annual Northwest Assessment Conference

Presented by Seth Grossman, Psy.D.

May 2005; Newberg, Oregon

- **Motivational Interviewing**

Presented by Denise Walker, Ph.D.,

April 2005; Newberg, Oregon

- **Advocacy for Psychologists**

Presented by Susan Patchin, Psy.D.

March 2005; Newberg, Oregon

- **From Eden to the Couch: The Loss and Recovery of Shalom**  
Presented by Craig W. Ellison, Ph.D.

October 2004; Newberg, Oregon

- **Acceptance and Commitment Therapy**  
Presented by Vijay Shankar Ph.D., & Anne Shankar, MSW

October 2004; Newberg, Oregon

- **An Overview of the WISC-IV**  
Presented by Jerome Sattler, Ph.D.

June 2004; Newberg, Oregon

- **Attention-Deficit/Hyperactivity Disorder in Children and Adolescents**  
Presented by Wayne Adams, Ph.D., ABPP

June 2004; Newberg, Oregon

- **Psychological Assessment in Determination of Disability in Adults and Children**  
Presented by Bob Henry, Ph.D.

June 2004; Newberg, Oregon

- **Therapy Considerations with Blind Clients**  
Presented by Carolyn Bock, Ph.D.

President of the National Federation of the Blind of Oregon

May 2003; Newberg, Oregon

- **Dialectical Behavior Therapy: An Introduction**  
Presented by Dr. Brian Goff, Ph.D.

October 2003; Newberg, Oregon

## **Professional Affiliations and Memberships**

Division of Psychoanalysis (39), American Psychological Association,  
Student Affiliate

American Psychological Association, Student Affiliate

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## **Relevant Coursework:**

### *Theory and Practice:*

Psychopathology

Ethics for Psychologists

Psychodynamic Psychotherapy

Lifespan and Human Development

Theories of Personality and Psychotherapy

Personality Assessment

Introduction to Counseling

Counseling and Family Law

Learning, Cognition, and Perception

Cognitive-Behavioral Psychotherapy

History and Systems of Psychology

Practice of Group Psychotherapy

Human Sexuality

Forensic Psychology

Multicultural Psychology

Biological Basis of Behavior

Object Relations in Psychotherapy

Psychopharmacology

Health Psychology

Supervision\*\*

Professional Issues in Psychology

Research:

Statistical Methods

Research Design and Outcome Measures

Assessment:

Statistical Methods

Psychometrics in Assessment

Intellectual-Cognitive Assessment

Child and Adolescent Assessment

Neuropsychological Assessment

Projective Assessment

Comprehensive Assessment\*\*

Spiritual Integration:

Research in Psychology of Religion

Spiritual Formation

Religious Worldviews

Spiritual Life

Integration of Psychology and Religion

Integration Seminar

\*\* Denotes class audited