IDENTIFYING THE CORE COMPONENTS OF CHRISTIAN HUMILITY

Martin Bernard Timoney

Liberty University

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

School of Behavioral Sciences

Liberty University

2020

IDENTIFYING THE CORE COMPONENTS OF CHRISTIAN HUMILITY

By Martin Bernard Timoney

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

School of Behavioral Sciences

Liberty University, Lynchburg, VA

2020

APPROVED BY:

_____

Daniel Marston, Ph.D.

_____

Fred Volk, Ph.D.

ABSTRACT

Research in the field of humility has grown exponentially within the last 20 years. From being an under-explored and under-researched virtue, humility has become a subject of significant interest. Philosophical and methodological issues have hampered the field of humility research in regard to defining and measuring humility. Despite these issues, the existing literature indicates that humility has important features as both an intrapersonal and interpersonal facet. The research has shown strong indications that humility is an essential factor for successful relationships – social, romantic, and spiritual. Despite the evidence regarding the significance of humility within relationships, very little research has been conducted to explore the relationship between humility and attachment theory, and, more specifically, between humility and attachment style. In developing an operationalized definition of humility, the Christian tradition, which has a rich source of insight and reflection on humility as a virtue, has been under-utilized. The current study reviews the extant literature regarding humility, specifically relating to relationships, religion and spirituality, and attachment style. It explores the Christian understanding of humility as exemplified in Philippians 2:3-8 and posits an identification of the component constructs of Christian humility on that basis. This study examines those core components in relation to an existing measure of humility. It further analyzes the core components of Christian humility in relation to attachment style, specifically exploring the potential moderating effects of God attachment style on the relationship between the core components and adult attachment style.

Keywords: Humility, *kenosis*, selflessness, relationships.

Dedication

Dedicated to my parents, Brian and Anne Timoney, who provided a lived example of Christian humility.

Acknowledgments

I am grateful to Dr. Daniel Marston, who agreed to act as Chair for my Committee, and Dr. Fred Volk, who agreed to act as Reader. Both of whom have offered guidance, advice, patience, and kindness during the process of writing and reviewing this dissertation. I am grateful to Dr. Mary Cate Guman for her invaluable help and kindness in answering my many questions. I am thankful to my wife, Laura, and my daughters, Elizabeth and Katherine, for their unfailing love, support, and patience throughout my pursuit of this doctorate. I am grateful to God for the many gifts and blessings that he has bestowed on me and for guiding me to pursue this study on Christian humility, which has brought me much joy and fulfillment.

Table of Contents

List of Tables

List of Figures

CHAPTER ONE: INTRODUCTION

Overview

This chapter will provide essential background information regarding the field of humility research. More specifically, it will give an overview of the general consensus as to how humility has been defined within the extant literature. It will further discuss a particular problem that exists, in the view of the author, within the current literature. The purpose of the study will then be outlined as a response to the identified problem. This will be followed by a discussion of the significance of the study. Finally, this chapter will establish the research questions, which will form the basis for the research study herein.

Background

Research on humility has exponentially increased in the past two decades (Van Tongeren, Davis, Hook, & Witvliet, 2019). While humility had been a characteristic of interest in various religious and philosophical traditions throughout the centuries, it was only at the dawn of the 21st century that it became a topic of interest in the psychological literature (Hill & Laney, 2016). The growth in interest in humility as a construct in psychological research can arguably be attributed to three factors. Firstly, interest in the concept of virtue and virtue ethics was (re)ignited by the work of Alisdair MacIntyre (MacIntyre, 2007). MacIntyre's work reinvigorated interest in virtue within the fields of philosophy and theology (Pinckaers, 1996; Twomey, 2010). Secondly, through the work of Martin Seligman and others, positive psychology became a sphere of investigation in psychological science. Indeed, character strengths and virtues were seen as legitimate areas for research and application within the psychological field (Alex Linley, Joseph, Harrington, & Wood, 2006). Thirdly, June Tangney's seminal article on the virtue of humility as a psychological strength (Tangney, 2000) harnessed the discovery of

virtue in psychology, as well as the rediscovery of virtue in philosophy and theology. This, consequently, kindled interest in humility as a worthy area of interest and research.

Research in the field of humility has become significant in several domains. Cultural humility (defined as a disposition of humility in regard to one's values, attitudes, and beliefs; Van Tongeren et al., 2019) has come to be seen as an important innovation in relation to multicultural and intercultural concerns (Mosher, Hook, Farrell, Watkins, & Davis, 2017). Intellectual humility (defined as humility in regard to one's ideas, viewpoints, and opinions; Van Tongeren et al., 2019) is considered an important development in approaching difficult interpersonal issues, such as religion or politics (Church & Barrett, 2017). The interpersonal benefits of both cultural humility and intellectual humility point to the broader importance of humility in general relational contexts, with research in the field of humility providing insights into the prominence of humility in romantic and non-romantic relationships (Davis, Placeres, et al., 2017).

Defining Humility

Difficulty of defining humility. Humility has proven to be a difficult concept to define. Indeed, there are competing definitions and methods of developing definitions. Some researchers have opted to define humility in terms of what it is not (e.g., not narcissism, egotism, or pride; Rowatt et al., 2006). Meanwhile, others have focused on defining humility by focusing on related constructs, such as modesty (Davis et al., 2016). Still, others have developed definitions that seek to articulate the core properties of humility (Worthington, 2008). However, the competing definitions and methods of developing definitions have resulted in no small degree of confusion and competition as to how humility should be operationally defined (Zawadzka & Zalewska, 2017).

Methodological and philosophical issues have been identified when defining humility in terms of what it is not. The corollary to defining humility by what it is not is that the absence of those constructs would indicate the presence of humility (Davis, Worthington, & Hook, 2010). However, the lack of negative constructs does not, by necessity, indicate the presence of a positive construct. While it may be possible to say that humility is not associated with certain constructs such as arrogance, narcissism, egotism, etc., the mere absence of those constructs cannot be considered an operational definition of humility (Worthington & Allison, 2018).

Structuring a definition of humility. Varying definitions have identified several different constructs as being essential to the inherent structure of humility. While these varying definitions differ from each other in numerous ways, many contain common elements. Therefore, it is possible to utilize an operationalized definition of humility ascribed to by several researchers in the field. This definition proposes three core components of humility: accurate self-assessment, other-orientation, and modest presentation (Davis, Hook, McAnnally-Linz, Choe, & Placeres, 2017; Farrell et al., 2015; Worthingon, Davis, & Hook, 2017; Worthington & Allison, 2018).

Accurate self-assessment. One constitutive element of humility is the ability to know and appreciate oneself in a way that is consistent with the truth and reality (Paine, Sandage, Rupert, Devor, & Bronstein, 2015). This is the quality of accepting the reality of one's strengths and weaknesses as they genuinely are. It is the ability to be authentic, to have the capacity to know oneself as one truly is (Worthington & Allison, 2018). Wright et al. (2017) consider accurate self-assessment as the capacity to be epistemically aligned. This is the view of self that accepts the reality of the individual's status as being limited in terms of knowledge and ability, and of being aware of his or her status as part of a greater whole. To be epistemically aligned is to have

an awareness and acceptance of the limited nature of one's perspective. This concept of self is often related to a religious belief or spiritual practice in seeing oneself as relating to someone or something greater than oneself, such as God or the universe (Wright et al., 2017).

The acceptance of the reality of one's limitations has implications regarding how an individual relates to others. Awareness of limitations is often highlighted when encountering others with different perspectives, abilities, and worldviews. The capacity to act with acceptance of self and one's limitations in the face of such differences is seen as a facet of an accurate assessment of one's self (Van Tongeren, Green, et al., 2014).

An accurate assessment of self also involves having an openness to others (Tangney, 2009). The capacity to accept oneself and one's limitations when encountering others with different perspectives, abilities, and worldviews requires an openness to learn from others and an openness to see the potential for growth within oneself. Being able to accept one's limitations requires the ability to acknowledge those limitations and seek the wisdom of others in attending to their limitations (Exline, 2012).

An accurate self-assessment is not solely focused on one's limitations. It is also an acceptance of one's strengths and abilities (Emmons, 1999; Tangney, 2009; Templeton, 1997). It is an acceptance that one has particular skills and capabilities. An accurate self-assessment places those strengths within a broader context of the balance between strengths and limitations, as well as one's status within the wider world of individuals with particular strengths and limitations. Humility, therefore, does not involve underestimating one's strengths or debasing oneself, nor does it include overestimating the magnitude of one's strengths or weaknesses. Rather, it focuses on viewing oneself as one authentically is (Wright, Nadelhoffer, Thomson Ross, & Sinnott-Armstrong, 2018).

Other-orientation. While some researchers see humility as an intrapersonal construct exclusively (Hopkin, Hoyle, & Toner, 2014), many definitions of humility emphasize humility in relational terms and view humility as being oriented towards others. That is, humble individuals are more focused on others than themselves in interpersonal relationships and interactions (Davis, Hook, Worthington, et al., 2011; Peters, Rowatt, & Johnson, 2011; Wright et al., 2018). Being oriented towards others infers the presence of other-oriented qualities within the humble individual, such as empathy, gratitude, and compassion. Humble individuals are concerned with the other in a relationship rather than seeking personal gain or advantage from relationships (McElroy-Heltzel, Davis, DeBlaere, Worthington, & Hook, 2018).

An accurate self-assessment is inherently linked with the other-oriented aspect of humility. With an honest appraisal of self, strengths, weaknesses, and place within their wider community and world, an individual gains the awareness that he or she is not the axis around which all others focus their attention and activity (Tangney, 2009). This awareness inculcates within the individual an outward other-centered focus rather than an inward solipsistic focus.

An accurate self-assessment thus plays a role in how humble individuals relate to others (Dwiwardani, Ord, Fennell, Eaves, Ripley, Perkins, Sells, Worthington, et al., 2018). A person with an accurate assessment of self will tend to be able to acknowledge his or her limitations and admit to and apologize for mistakes rather than being blind to those mistakes and the hurt they may cause another in a relationship (Farrell et al., 2015). Similarly, a person with an accurate self-assessment will tend to accept the limitations of the other in a relationship and have the ability to facilitate open discussion of limitations (Dwiwardani et al., 2018).

Humility has been identified as a hypo-egoic state. More specifically, a mindset characterized by low-levels of self-centeredness and egocentrism (Leary & Terry, 2012). Hypo-

egoic states are typified by minimal involvement of or attention to the ego (Leary & Guadagno, 2011). "Low ego-involvement involves a balanced perspective that considers one's own desires alongside other considerations, including the desires of other people" (Leary & Guadagno, 2011, p. 138). These hypo-egoic facets of humility often instill prosocial tendencies within humble individuals, as well as providing the basis for positive relationships with others and the broader community (Hill & Laney, 2016). As such, humility tends to be marked by a sense of connectedness.

  Modest presentation. Presenting oneself in a modest way is seen as an integral aspect of humility. Modesty is an expected by-product of humility. A humble person, in light of having an accurate self-awareness and other orientation, is prone to present themselves modestly when relating to others (Nielsen, Marrone, & Slay, 2010). An accurate self-assessment allows the humble individual to see their strengths from a positive contextualized perspective. More specifically, it's seeing one's strengths and successes from the perspective of acknowledging oneself as one among many, as well as balancing the knowledge of one's successes with the acceptance of one's weaknesses (Tanesini, 2018). Modest self-presentation is achieved because an individual, having an accurate and contextualized view of his or her strengths, can see those strengths in terms of contributing to the success of others rather than seeing those strengths as a means of asserting superiority.

  Modest presentation is an external, observable facet of humility. It is the perceived absence of pride, arrogance, and narcissistic entitlement. It is not perceived as false modesty but recognized as authentic modesty (Worthington, 2008). In this sense, it again relates to accurate self-awareness and other-orientation, given that a humble person's self-knowledge and self-

awareness in combination with an other-focused demeanor will likely result in the perception that the person is modest.

Problem Statement

The current literature has largely neglected or, in some cases, even negated the influence of the Christian tradition in relation to humility. For example, Wright et al. (2017) posited that the Christian tradition on humility could be seen simply as extreme self-abasement. This view was based on a reading of Thomas Aquinas' *Summa Theologica*. Similarly, Nadelhoffer, Wright, Echols, Perini, and Venezia (2017) see Christian humility as being marked by a requirement of ignorance in relation to one's possession of the virtue of humility. They base this on extracts from the writings of Martin Luther and Teresa of Avila. The particular difficulty that authors see with this approach is that it isolates Christian writers and theologians from the foundational experience in Christianity, namely Jesus Christ as presented in the Scriptures, and removes the thoughts of these writers and theologians from the context of the Scriptures, which define humility in relation to the life and teaching of Christ.

A review of Graeco-Roman philosophical and societal values, contemporary to the emergence of Christianity, reveals that humility was generally not held to be a virtue worth pursuing in one's life (Roberts & Cleveland, 2017). Aristotle did not list humility as a virtue in his ethical writings (Aristotle, 2006). In fact, he promoted the concept of magnanimity or 'great mindedness' and decried humility as 'small-mindedness' (Aristotle, 2006; Russell, 2012). Roman social mores also placed little value on humility. Life in Roman society was primarily based around the *cursus honorum* – the pursuit of honors, which was tied up with a desire for acclaim and recognition (Hellerman, 2005). It is against this context that the Christian conception of humility emerges as a way of life radically opposed to the dominant contemporary

philosophical and cultural value system. The Christian conception of humility, grounded in the understanding of humility in the Hebrew Scriptures, is, thus, fundamentally unique in terms of promoting forgetfulness of self and service of others (cf. Philippians 2:3-4; John 13:1-17) over self-promotion and pride (Wengst, 1988). The Christian conception of humility was the foundation for understanding humility throughout Western society for the past two millennia (Austin, 2018; Foulcher, 2015; Pinsent, 2012). As such, it is largely a hitherto untapped resource in the psychological literature in the field of humility research.

Purpose of the Study

The purpose of the current study is twofold. It will identify the core components of Christian humility based on the experience of the Christian tradition. The foundational landscape of this process will be achieved through an examination of humility in contemporaneous Graeco-Roman culture, as well as an exploration of the notion of humility in the Hebrew Scriptures. The Christian conceptualization of humility will be explored and defined through detailed exegesis of Philippians 2:3-8, a text which is central to any understanding of Christian humility (Verwilgen, 1999). Following this, the identified components of Christian humility will be used to explore the relationship between humility and the adult attachment style, as well as to examine the potential for the God attachment style to act as a moderator between each of the core components and the adult attachment style. In this study, each of the core components will be considered the independent variable, the adult attachment style will be considered the dependent variable, and the God attachment style will be considered the moderating variable. This study will employ a mixture of religious and non-religious participants who will be administered a battery of assessments designed to measure humility, the core constructs of Christianity, the adult attachment style, and the God attachment style.

Significance of the Study

As shown above, in the extant literature of the Christian tradition in relation to humility is mentioned but rarely engaged with in a meaningful way (Hill & Laney, 2016; Morris, Brotheridge, & Urbanski, 2005; Nielsen & Marrone, 2018; Wright et al., 2018). As the Christian tradition is a strong source of wisdom and understanding, especially in Western culture, regarding the virtue of humility it would seem appropriate to seek to integrate that wisdom and understanding within humility research (Austin, 2018; Feldmeier, 2014; Foulcher, 2015; von Hildebrand, 1990). As such, the current study seeks to incorporate the Christian understanding of humility into the field of humility research in a more meaningful way. In examining Philippians 2:3-8 and identifying the core components of Christian humility, this study aims to affirm the importance of the Christian tradition in the development of an understanding of humility, particularly in Western society.

Research Questions

The following questions are proposed as the basis for this research study:

1. What is the relationship between the core constructs of Christian humility – low self-focus, strong other-orientation, selflessness – and attachment?

   a. How is humility related to anxious attachment and avoidant attachment?

2. Does the God attachment style moderate the relationship between the core constructs of Christian humility and attachment?

3. Is there a correlation between the proposed core constructs of Christian humility – low self-focus, high other-orientation, and selflessness – and an existing measure of humility, namely Global Humility?

Summary

Research in the field of humility has grown exponentially over the past two decades. While this field of research has produced many significant findings, it has generally under-utilized an important source of wisdom and insight in relation to the phenomenon of humility as a virtue, namely the Christian tradition. This study addresses the under-utilization of the Christian tradition in relation to humility research by identifying the core constructs of Christian humility based primarily on Philippians 2:3-8 as well as applying these constructs in a study of humility and the adult attachment style.

CHAPTER TWO: LITERATURE REVIEW

Overview

Humility is a construct of interest across several fields, such as psychology, theology, and philosophy. This literature review will provide an overview of the development of how humility has come to be understood and defined within psychological research. The author will then focus on psychological research on humility and interpersonal relationships, humility and attachment, and humility as a psychological construct of interest regarding religion and spirituality. The literature review will also explore humility within the context of Christian theology. Specifically, the literature review will examine Philippians 2:3-8 as the basis for the core constructs of Christian humility.

Theoretical Framework

The current study is based on the framework of Christian positive psychology that focuses on the overall happiness, well-being, or flourishing of human beings (Bateman & Storch, 2017). From a Christian positive psychology perspective, the nature of happiness and flourishing is defined from a Christian perspective wherein the ultimate happiness of human existence is seen in life with God. Furthermore, flourishing can be seen in terms of sanctification, which is "the progressive transformation of the person in a manner that involves a reduction of the remaining evil, and an increase in the prominence of the new nature as a controlling factor in the Christians' thoughts, feelings, and behaviors" (Hackney, 2010, p. 197). The core source of the Christian faith, the Scripture, are an invitation and guide to bring a believer into the fullness of human life, to flourish (Pennington & Hackney, 2017). Within Christian positive psychology, the pursuit of virtue and character-building are primarily directed toward the vertical dimension of growth in one's relationship with God, and the horizontal dimension of incarnating love within

the community (Pennington & Hackney, 2017). The current study of humility is placed within

this framework, where humility is a desirable characteristic and essentially grounded in an

understanding of the Scriptures, and gracefully directed towards the strengthening of one's

relationship with God and neighbor.

Literature Review

Subdomains of Humility

 Cultural humility. Cultural humility is the experience of humility in relation to contexts

of intercultural or cross-cultural differences that have the potential to adversely affect

relationships (Mosher et al., 2017). Like dispositional humility, cultural humility consists of both

intrapersonal and interpersonal facets. Intrapersonally, cultural humility comprises the awareness

of the limited nature of one's cultural perspective, as well as one's limited ability to understand

another culture or cultural perspective fully. Interpersonally, cultural humility comprises a

relational stance towards another that is receptive to his or her cultural perspective. As such,

cultural humility is an other-oriented approach that seeks to engender regard and appreciation of

another's cultural background.

 Cultural humility is associated with an improved quality of therapeutic relationships and

outcomes with clients in counseling (Hook, Davis, Owen, Worthington, & Utsey, 2013). A

perceived stance of cultural humility on the part of the therapist was shown to improve the

working alliance between client and therapist, which, in turn, facilitated more successful

outcomes for the client. Given the importance of the therapeutic alliance within counseling

(Martin, Garske, & Davis, 2000), cultural humility appears to be a significant component in

building strong therapeutic alliances with clients.

In an examination of relationship quality amongst interethnic couples, a partner's perceived level of cultural humility was found to be associated with higher levels of relational satisfaction and commitment. Cultural humility was further evidenced to be associated with lower levels of ineffective arguing and less frequent instances of disagreement between partners (McElroy-Heltzel, Davis, DeBlaere, Hook, et al., 2018). These results appear to add to existing evidence that cultural humility acts as a relational bridge in overcoming culture-related issues that might otherwise have the potential to affect a relationship adversely.

Intellectual humility. Intellectual humility is the experience of humility when one encounters ideas, opinions, values, and beliefs that differ from one's own (Worthington & Allison, 2018). It involves the capacity to be aware of the limitations of one's opinions, ideas, and beliefs and to be open to modifying them when new information is absorbed. It requires the ability to respectfully engage with others with honesty and without seeking to manipulate or force change upon the other.

Intellectual humility has been shown to be associated with numerous prosocial behaviors. It was found to be positively correlated with perspective-taking empathy, empathic concern, gratitude, altruism, and benevolence. It has been posited that intellectual humility and prosocial behaviors have a symbiotic relationship, each nourishing and strengthening the other (Krumrei-Mancuso, 2017). This suggests that intellectual humility is an essential factor for fostering and sustaining prosocial behaviors.

Hook et al. (2017) explored the relationship between intellectual humility and religious tolerance. An analysis of the data showed a positive correlation between religious tolerance and intellectual humility. Intellectual humility was further shown to moderate the relationship between exposure to religious diversity and religious tolerance. At higher levels of intellectual

humility, exposure to religious diversity was significantly associated with religious tolerance. However, at lower levels of intellectual humility, there was no significant association between exposure to religious diversity and religious tolerance (Hook et al., 2017). These results suggest that intellectual humility is a crucial factor in the ability to be tolerant of other religious traditions. The data also indicates that intellectual humility is a necessary component to positively incorporate exposure to religious diversity in a manner that fosters religious tolerance.

Humility as a Relational Virtue

Davis, Worthington, and Hook (2010) posited that relational humility was a personality judgment made based on how another perceived humility. This approach was influenced by the inherent difficulties of measuring humility. Specifically, as humility is generally conceived as a personality trait, researchers have generally relied on self-report measures, which are ubiquitous in personality research. However, the self-report method is challenged by the possibility of individuals over- or under-reporting the level of humility within their personalities. It is conceivable that humble individuals might underreport their humility as to assert one's humility may appear immodest and incongruous. At the same time, others may overreport their humility to assert a socially desirable trait or as a means of self-enhancement.

To counter this and other issues regarding the assessment of humility, Davis, Worthington, and Hook (2010) put forward an understanding of humility as a personality judgment. This definition posits that humility is a relationship-specific judgment where the rater perceives the target's (1) other-orientedness within the relationship, (2) ability to express positive other-oriented emotions (such as love, empathy, compassion) within the context of the relationship, (3) ability to regulate self-enhancing behaviors and emotions, such as overt pride in achievements, and (4) capacity for having an accurate assessment of one's self. These judgments

apply within the context of the rater's relationship with the target exclusively. An evaluation of trait humility becomes possible through aggregating the judgments of several raters of an individual (Davis et al., 2010).

In a review of quantitative studies on humility, Davis et al. (2017) identified several hypotheses running through the literature that they consider as being associated with relational humility. Based on the literature, they postulated that humility was prone to the modesty effect. That is, individuals high in trait humility will underreport their level of humility as it may appear to them as boasting. This modesty effect is theorized throughout the literature but has not been examined in any rigorous or extensive way. However, the plausibility of humble people underreporting their humility or individuals with narcissistic tendencies overreporting their humility is such that it casts some doubt over the reliability and validity of self-report measures of humility. Nonetheless, Davis et al. (2017) conclude that in the absence of conclusive evidence regarding the modesty effect, self-report measures contribute valuable data that advance the field of humility research.

Davis et al. (2017) also proposed that relational humility included a social bond hypothesis that suggests that humility has a regulating effect on the strength of social bonds. The social bond hypothesis asserts that perceiving others as humble and acting with humility strengthens social bonds. Contrarily, seeing others as selfish or arrogant and acting without humility weakens social bonds. While indications of the social bond hypotheses abound throughout the literature, Davis et al. (2017) strike the note of caution that the majority of these studies have not employed strong research designs, with very few utilizing experimental or longitudinal methodologies. As such, causal inferences between humility and social bonds remain tentative and are in-need of a more rigorous examination (Davis et al., 2017).

Relational humility scale. Given the potential problems of a modesty effect skewing self-reports of humility, Davis et al. (2011) developed the relational humility scale (RHS) as an instrument designed to assess perceived humility. The RHS is a 16-item instrument that consists of three subscales (global humility, superiority, accurate view of self) that correspond to the definition of relational humility. Global humility includes items such as "He/she has a humble character" and "Most people would consider him/her a humble person." Superiority includes items such as "He/she thinks of him/herself too highly" and "I feel inferior when I am with him/her." An accurate view of self contains items such as "He/she knows his/her strengths" and "He/she knows his/her weaknesses." Evidence of significant construct, discriminant, and incremental validities were found for the RHS (Davis, Hook, Worthington, et al., 2011).

Davis et al. (2011) asserted that humility is best measured in situations that challenge humility. They identified three such situations: (1) when engaging within hierarchical roles, (2) when receiving praise or honors, (3) when engaged in interpersonal conflict. Each of these situations threatens the homeostasis within relationships and places increased strain on one's humility. Humility's capacity as a positive and protective factor within relationships is, as Davis et al. (2011) argue, best demonstrated when inherent threats are present that require the proposed relational benefits of humility.

Humility in social relationships. Davis et al. (2013) found evidence from two longitudinal studies that humility plays a significant role in the regulation and strengthening of social bonds, both in romantic and non-romantic relationships. Their studies were based on other-rated humility, as forwarded by Davis, Worthington, and Hook (2013). Evidence suggests that humility leads to lower levels of unforgiveness within the context of romantic relationships where one partner has hurt or offended the other. This further demonstrates the importance of

humility in terms of relationship well-being and satisfaction, as well as long-term maintenance of relationships.

In a second study, Davis et al. (2013) found evidence to support their hypothesis that status and acceptance in a group are positively associated with humility. Trait humility, which was assessed through the aggregation of several raters for an individual, was positively correlated with status and acceptance within the group. This study also examined correlations between attachment styles and trait humility. They found that while humility was negatively correlated with both avoidant attachment and anxious attachment, only the correlation between humility and anxious attachment was statistically significant. The correlation between avoidant attachment and humility was very weak (Davis, Worthington, et al., 2013).

This latter result is interesting as it would seem to contradict the hypothesis that humility is positively related to secure attachment (Peterson & Seligman, 2004). Davis et al. (2013) used the Experiences in Close Relationships Scale (ECR) to assess adult attachment. Although the ECR does not directly assess secure attachment, it considers individuals who score low on anxious attachment and avoidant attachment as being securely attached (Gillath, Karantzas, & Fraley, 2016). As the negative correlation between humility and avoidant attachment was very weak and statistically insignificant, the need for exploring the nature of the relationship between humility and attachment becomes greater.

In studies designed to assess associations between humility and social relationship quality (SRQ, the extent to which an individual is satisfied in relationships with family, friends, peers, coworkers), Peters, Rowatt, and Johnson (2011) found that SRQ correlated positively with both self-reported humility and other-reported humility. The correlations remained positive when social desirability and gender were controlled. Humility was found to have a substantial negative

correlation with unmitigated agency (defined as a focus on self to the exclusion of others).

Humility was also found to have a moderate positive correlation with communion, which is

marked by other-orientation and a desire to build connections with others (Peters et al., 2011).

These results encapsulate the low self-focus and high other-focus that are considered hallmarks

of humility (Worthington, 2008). Peters, Rowatt, and Johnson (2011) recognize that their studies

did not establish the direction of the association between humility and SRQ (i.e., whether SRQ

led to humility or humility led to SRQ). However, taken in conjunction with the findings of

previous research, these results point to the potential role of humility in developing social bonds

that are viewed as positive and satisfying.

Exline (2012) takes a different perspective regarding the role of humility as a relational

virtue by exploring whether or not humility makes an individual more receptive to receiving

from others. Although receiving from others is often associated with positive reactions, such as

gratitude, evidence suggests that receiving from others is also associated with negative emotions

and feelings of inadequacy. Exline (2012) hypothesized that humility would be more associated

with positive emotional responses than negative emotional responses when participants recalled

an act of kindness performed for them by another. Participants undertook a battery of

assessments for humility, psychological entitlement, narcissistic entitlement, religiosity, self-

esteem, trait gratitude, social desirability, and the Big Five personality traits. Correlational

analyses indicated that humility was positively associated with positive emotional reactions – of

being loved and feeling grateful. Humility was negatively associated with negative emotional

reactions – feeling weak or ashamed and being mistrustful.

Among the other variables assessed (the Big Five, self-esteem, low entitlement,

religiosity, dispositional gratitude, social desirability, gender), only the agreeableness trait of the

Big Five and self-esteem showed a stronger negative correlation in regard to one negative

emotional response, namely weak/ashamed, (Exline, 2012). The pattern of humility being more

strongly associated with positive emotional reactions than negatively associated with negative

emotional reactions was consistent during multiple hierarchical regressions, as was the

outperformance of humility in regard to weak/ashamed by agreeableness and self-esteem.

Exline's (2012) study indicated that humility is not only important in terms of how humble

people are perceived and experienced by others but further that humility appears to engender

openness and receptivity toward others from the humble individual. This implies that humility

not only consists of intrapersonal and interpersonal facets but also, in the context of

relationships, humility has intrapersonal and interpersonal relational effects.

      The role of humility in romantic relationships. Humility's role in initiating and

sustaining romantic relationships was examined by Van Tongeren, Davis, and Hook (2014). In

two separate studies, they examined the favorability of humble potential dating partners versus

arrogant potential dating partners. In a third study, they assessed humility's potential as a buffer

against unforgiveness in long-distance relationships that are prone to suffering from increased

negative reactions to hurts and affronts and increased difficulty in overcoming hurts and affronts.

      In both studies examining the favorability of potential dating partners, participants

expressed considerably more favorability for partners perceived as humble versus partners

perceived as arrogant. Participants also expressed a greater willingness to initiate a romantic

relationship with partners perceived as humble relative to partners perceived as arrogant. Van

Tongeren, Davis, and Hook (2014) posited that these findings support the theory that people use

humility in others as a guide to how they expect to be treated in relationships with others.

A third study examined the potential for humility to safeguard against adverse relationship experiences in long-distance relationships (Van Tongeren, Davis, & Hook, 2014). They found a significant negative association between humility and unforgiveness in long-distance relationships. Individuals in long-distance relationships with partners who were perceived as having low levels of humility expressed higher levels of unforgiveness in their relationships than those with partners who were perceived as having high levels of humility. However, the latter result appears to be statistically insignificant.

These studies contribute evidence indicating the positive role of humility within relationships. Humility appears to guide judgments of individuals before initiating relationships, while also acting as a gateway to other pro-relational qualities, such as forgiveness. Humility appears to be a desired quality in the lived experience of relationships.

Humility and commitment. Farrell et al. (2015) hypothesized that commitment mediated perceived humility's influence on forgiveness and satisfaction within romantic relationships. Perceived humility (i.e., other-rated humility) was positively correlated with commitment, forgiveness, and relationship satisfaction. Commitment was positively correlated with forgiveness and relationship satisfaction. Using R^2 effect size measure, Farrell et al. (2015) found that 16.7% of the variance in relationship satisfaction could be attributed to the influence of perceived humility, which was mediated via commitment. Meanwhile, only 5.9% of the variance of forgiveness could be attributed to the influence of perceived humility, which was mediated via commitment (Farrell et al., 2015). As commitment is associated with relationship stability, positive relationship quality, and pro-relationship behaviors, the link between humility and commitment becomes increasingly important in terms of humility's role as a relational virtue.

Building on Farrell et al.'s (2015) study, Dwiwardani et al. (2018) research indicated that perceived humility was an important factor for long-term relationships. Data from this study indicated that perceived humility was significantly associated with relational satisfaction. In keeping with the findings of Farrell et al. (2015), this association was also found to be partially mediated by commitment. The component factors of perceived humility (global humility, superiority, accurate view of self; Davis, Hook, Worthington, et al., 2011) were analyzed to assess whether or not perceived humility remained a predictor of relational satisfaction when commitment was controlled for. The results of this analysis indicated that perceived humility predicted relational satisfaction even when commitment was controlled for. They also showed that an accurate view of self and superiority within perceived humility were associated with relational satisfaction, positively and negatively, respectively (Dwiwardani, Ord, Fennell, Eaves, Ripley, Perkins, Sells, Worthington, et al., 2018). Dwiwardani et al. (2018) also examined whether the perception of humility was related to the virtuousness of the rater. In other words, they examined whether the perception of humility in others is related to the degree to which the rater is virtuous. If true, this would imply that the virtuousness of the rater could be the factor of interest in relational satisfaction rather than perceived humility. After controlling for commitment and personal virtuosity in the raters, perceived humility was still found to be a significant predictor of relational satisfaction.

Building off of Farrell et al.'s (2015) findings, Dwiwardani et al. (2018) provided evidence to support the hypothesis that perceived humility was an important factor in relational satisfaction in romantic relationships. By examining perceived humility in relation to the personal virtuousness of the rater, Dwiwardani et al. (2018) addressed an important alternative explanation of the relationship between perceived humility and relational satisfaction. Their

results demonstrate that perceived humility remains a significant factor in relational satisfaction over and above the virtuousness of the rater.

Humility, trust, and relational repair. Wang, Edwards, and Hill (2017) examined humility in regard to trust and relational repair in marital relationships. Trust is seen as a key component of positive relational experiences within spousal relationships. In turn, relational repair prevents relational rupture and facilitates trust by overcoming challenges to trust within the relationship, such as instances of partner insensitivity or unresponsiveness. Given humility's association with prosocial behaviors such as forgiveness, Wang, Edwards, and Hill (2017) hypothesized that humility would positively contribute to relational trust by mediating a relationship with relational repair. An initial analysis revealed that perception of partner humility was more strongly related to trust than self-reported humility. This finding suggests that how humility is perceived and experienced by another is more important to the success of the relationship than how an individual evaluates the degree of humility in their personality. This implies that the interpersonal facets of humility are of greater importance to relationship outcomes relative to the intrapersonal facets.

Wang, Edwards, and Hill (2017) found evidence to support their hypothesis that humility promotes trust within marriages through the mediating relationship with relational repair. The results of their analysis indicated that successful repair was responsible for the majority (79% for wives, 82% for husbands) of humility's role in marital trust (Wang et al., 2017). These results demonstrate the importance of the active experience of humility within a relationship as a factor in successful relationship outcomes.

Humility and the transition into parenthood. Reid et al. (2016) examined relational humility in the context of the transition into parenthood. Transitioning into parenthood has been

identified as entailing significant stressors that often result in a marked decline in the quality of the relationship between new parents (Nelson, Kushlev, & Lyubomirsky, 2014). Reid et al. (2016) posited that perceived humility in partners is associated with higher levels of relational satisfaction during the transition into parenthood. The researchers further hypothesized that relationships marked by higher levels of perceived humility are less prone to adverse effects on relational satisfaction during the transition into parenthood.

An analysis of the results indicated that perceived humility between the partners was positively related to the ability to adjust to the transition into parenthood. This result remained consistent even when trait forgiveness was controlled for. The study, therefore, addressed the possibility that a partner's innate habit of forgiving his or her partner was responsible for the dyad's capacity to adjust to parenthood. Results from the study also indicated that relational humility was not related to smaller declines in relational satisfaction, thus rejecting the latter of the study's hypotheses (Reid et al., 2016).

Reid et al. (2018) examined humility during a time of stress. This aligns with Davis et al.'s (2011) supposition that humility is best observed during times that challenge an individual's capacity for humility. Perceiving one's partner as humble was seen as being related to the ability of new parents to positively adjust to the relational changes that accompany parenthood. However, humility alone was not a protection against declines in relationship quality during the parenthood transition period. The results of this study indicate that, while humility is a significant factor in positive relational satisfaction, it is not a panacea for relationship problems.

Ripley et al. (2017) examined humility in relation to subjective stress during the transition of dyads into parenthood. They hypothesized that perceiving partners as humble would be associated with lower levels of stress during the transition into parenthood. Levels of

perceived stress were assessed at four different time points: prior to birth, three months after birth, nine months after birth, and 21 months after birth. Perceived humility was negatively correlated with perceived stress at each time point. Perceived partner humility was associated with less steep increases in perceived stress. When a partner was perceived as humble there were less steep increases in perceived stress compared with couples where perceptions of humility in their partners was low (Ripley et al., 2016). While levels of stress increased at each time point, relational humility appeared to act as a protective factor against the effects of perceived stress within the relationship.

The Psychological Significance of Humility in Religion and Spirituality

Humility is considered an important virtue within many of the world's religions. Indeed, Judaism, Buddhism, Christianity, Islam, and Hinduism all have teachings and beliefs which hold humility in high regard as a virtue to be practiced by believers. Furthermore, humility has been positively correlated with spiritual practices, church attendance, and spiritual support (Woodruff, Van Tongeren, McElroy, Davis, & Hook, 2014). Given the links between religion, spirituality, and well-being (Abu-Raiya & Pargament, 2012; Nelson, 2009), investigating the associations between humility, religion, and spirituality is an imperative facet of humility research.

Humility and the relationship with God. Grubbs and Exline (2014) posited that the benefits of humility within interpersonal relationships extended to one's relationship with God. They believe that humility acts as a protective factor against divine struggle (i.e., negative emotional experiences in one's relationship with God). Specifically, they hypothesized that humility would be negatively correlated with two specific forms of divine struggle: anger towards God and religious fear and guilt. Humility showed statistically significant negative correlations with trait anger, entitlement, general anger at God, situation-specific anger at God,

and religious fear and guilt. The latter three correlations (general anger at God, situation-specific anger at God, and religious fear and guilt) evidenced that humility is negatively correlated with divine struggle. A regression analysis revealed that humility was, in general, a robust negative predictor of divine struggle but was not as robust in relation to religious fear and guilt (Grubbs & Exline, 2014). This study provides evidence that humility is a variable of interest in terms of an individual's personal relationship with God. Given the associations between well-being and spirituality, low levels of humility may be a factor in predicting vulnerability towards spiritual struggles and crises and consequential adverse effects on wellbeing.

   Humility in religious versus non-religious individuals. Rowatt, Kang, Haggard, and LaBouff (2014) explored the relationship between humility and religion/spirituality (R/S). Specifically, they sought to examine whether individuals who identify as religious have higher levels of humility relative to those who do not identify as religious. Additionally, they sought to examine the nature of the correlation between humility and R/S. Self-reported humility was higher in religious individuals than in non-religious individuals. Self-reported humility was found to correlate with other-reported humility significantly and positively. However, self-reported humility was weakly and insignificantly correlated with other-reported R/S. The degree to which raters liked the target of the other-report was positively and significantly correlated with humility (Rowatt, Kang, Haggard, & LaBoufff, 2014). These results indicate that humility may well be fundamentally bound up with relationships and that the strength or closeness of relationships is, in some way, moderated by humility. They also demonstrate that the interrelationship between humility and religiousness may be more closely experienced within the life of the individual rather than externally apparent to others.

Van Tongeren, Davis, Hook, Rowatt, and Worthington (2017) sought to explore the relationship between humility and religious faith. They hypothesized that religious individuals would report higher levels of humility than non-religious individuals. They further hypothesized that religious individuals would value humility more than non-religious individuals. Lastly, they posited that owing to the postulated greater value attached to humility by religious individuals, humility would result in decreased defensiveness in religious individuals compared to non-religious individuals.

Religious individuals reported higher levels of humility than non-religious individuals. The difference between the two groups was found to be statistically significant. Religious individuals reported a stronger desire to be described as humble than did non-religious individuals, suggesting that religious individuals emphasize the value of humility. The difference between the two groups was again found to be statistically significant. When the participants were primed for humility, the results indicated that humility reduced defensiveness in both religious and non-religious individuals. However, there was no statistically significant difference between the two groups in this regard (Van Tongeren, Davis, Hook, Rowatt, & Worthington Jr, 2017).

These results demonstrate that humility is regarded as a value within religion. Religious indivisuals reported higher instances and higher appreciation of humility. However, there were only slight differences between religious and non-religious individuals in terms of how humility affected their behavior. This would seem to imply that perceived levels of humility and perceived value of humility do not necessarily increase the influence of humility. Likewise, it could also be inferred that not estimating humility as a centrally important value or

underestimating the level of humility in one's life does not depower the influence of humility on one's behavior.

Humility, religion, and health. Krause (2010) investigated the associations between religious involvement, humility, and self-rated health amongst an elderly population. More specifically, he endeavored to explore three hypotheses. Firstly, he posited that church attendance was associated with spiritual support for older people. Secondly, he proposed that older people who receive more spiritual support would exhibit higher levels of humility. Thirdly, he hypothesized that those older people who exhibit higher levels of humility would be more likely to rate their health positively. An analysis of the data evidenced support for all three hypotheses. Indeed, church attendance by older people was associated with greater spiritual support, receiving more spiritual support was associated with higher levels of humility, and those with higher levels of humility tended to rate their health more favorably. These results, therefore, provide a basis for positing a link between humility and the positive effects of religion and spirituality.

A note of caution, however, must be sounded in regard to this study. This study utilized the humility/modesty subscale of Peterson and Seligman's values in action inventory of strengths (VIA-IS) (Peterson & Seligman, 2004) to assess humility (Krause, 2010). This instrument has been criticized by other researchers as problematic. It has been noted that the validity of the VIA-IS's humility/modesty subscale has not been established (Hill et al., 2017). As the humility/modesty subscale of the VIA-IS is a measure of interrelated constructs, identifying what exactly is being measured has also been identified as a weakness of this scale (Davis et al., 2010). Therefore, while this study provides some basis for assessing the associations between

humility, spirituality, and wellbeing, the inherent weakness in the assessment of humility must be factored into the evaluation of the results.

Paine, Sandage, Ruffing, and Hill (2018) explored humility as a potential moderator in the relationships between religious and spiritual salience with well-being and psychological health, respectively. Religious and spiritual salience (RSS) is understood as the degree to which individuals hold their religious/spiritual beliefs to be meaningful to them in a way that influences their day-to-day lives. Paine et al. (2018) posited that RSS would be positively correlated with well-being and psychosocial functioning within a sample of psychotherapy clients and that humility would act as a moderator in those relationships.

RSS was found to positively correlate with social functioning. However, there was no significant correlation between humility and social functioning. When all other variables were controlled, the interaction between humility and RSS explained a significant variation in social functioning. RSS was found to negatively correlate with difficulties in life functioning. Meanwhile, no statistically significant correlation was found between humility and difficulties in life functioning. When all other variables were controlled, the interaction between humility and RSS explained a significant variation in difficulties in life functioning. RSS was found to negatively correlate with insufficiencies in well-being. However, there was no statistically significant correlation between humility and insufficiencies in well-being. When all other variables were controlled, the interaction between humility and RSS explained a significant variation in insufficiencies in well-being.

These results indicated that for individuals with high levels of humility, RSS correlates positively with social functioning and correlates negatively with problems in life functioning and deficits in well-being. For individuals with lower levels of humility, RSS was negatively

correlated with social functioning and positively correlated with problems in life functioning and deficits in well-being. This supports the hypothesis that humility acts as a moderator between RSS and well-being and psychological health (Paine, Sandage, Ruffing, & Hill, 2018).

Paine et al. (2018) note that these results demonstrate that a baseline level of humility is necessary for RSS to elicit positive effects within one's life. If this inference is true, it indicates an intimate and necessary relationship between humility and religion/spirituality. It may also show that humility is, indeed, the foundational virtue within religious and spiritual life that it has long been held to be by many theologians (Foulcher, 2015).

Humility and religious involvement. Krause and Hayward (2014) sought to explore the relationship between religious involvement and humility. They proposed a model (which was supported by analysis of the data) that people who have higher levels of church attendance experience greater spiritual support from other church members. This experience of spiritual support would engender an increased trust in God. This trust in God fosters a deeper relationship with God, which, in turn, leads to a greater sense of awe in relation to God. Finally, they posited that a greater sense of awe towards God would lead to increased levels of humility. They also hypothesized that humility levels are positively correlated with age. The decomposition of effects provided evidence to support the proposed sequence of the model. The separate hypothesis that humility is positively correlated with age was not supported by the data (Krause & Hayward, 2014).

Krause and Hayward's (2014) analysis and conclusion provide an interesting model of the interaction between a deepening one's relationship with God and humility. Taken together with the work of Paine et al. (2018), evidence suggests that humility is both a baseline for

religious faith and spirituality and the result of deepening faith. This interpretation suggests that humility is intimately and inherently linked with religion and spirituality.

Spiritual barriers to humility. Using hierarchical multiple regression analysis, Sandage, Paine, and Hill (2015) examined spiritual grandiosity, insecure attachment to God, and idealization hunger as potential spiritual barriers in the formation of humility. They hypothesized that these three spiritual barriers would predict dispositional humility via negative correlations. Spiritual impression management (i.e., the tendency to exaggerate the depth of one's spirituality) was controlled for in the study. An analysis of the data revealed significant direct effects d between dispositional humility and the three spiritual barriers (spiritual grandiosity, insecure attachment to God, and idealization hunger; Sandage, Paine, & Hill, 2015).

The results of this study provide evidence for each of these spiritual barriers, negatively predicting dispositional humility. By providing evidence of potential spiritual barriers to humility, Sandage, Paine, and Hill (2015) have offered further insight into the core components of humility. Spiritual grandiosity is related to narcissism, and its negative correlation with humility provides further indication of humility's low self-focus. The negative correlations with an insecure attachment to God and idealization hunger also provide evidence of the other-orientation inherent in humility, given that both an insecure attachment to God and idealization hunger are marked by adverse relational experiences. Humility's negative relationship with these spiritual barriers also suggests that humility assists in fostering a psychologically healthy form of spirituality (Sandage et al., 2015).

Humility and religious doubt. Krause and Hayward (2012) explored the relationships between stress, religious doubt, and humility. They posited that increased levels of traumatic events at any point during an individual's lifespan would be associated with increased levels of

religious doubt. They further posited that humility would act as a buffer against the proposed association between exposure to trauma and religious doubt. An analysis of the data revealed that religious doubt was significantly related to exposure to trauma. However, Krause and Hayward (2012) reported that the magnitude of this association was relatively small. Low to moderate levels of humility were not associated with significantly lower levels of religious doubt for those who had experienced exposure to trauma. High levels of humility (greater than one standard deviation above the mean) were associated with lower levels of religious doubt for those who had been exposed to trauma. Nonetheless, this association was not statistically significant (Krause & Hayward, 2012).

While Krause and Hayward (2012) concluded that their findings indicated that humility was associated with lower levels of religious doubt for those who had been exposed to trauma, the data itself implies that this association was insignificant. Humility did not appear to act as a protective buffer in relation to religious doubt exacerbated by exposure to trauma. This study raises interesting questions regarding the relationship between humility, religious doubt, and trauma. Does the effect of trauma neuter the positive qualities of humility that have been identified in other studies? Or does religious doubt impinge upon the positive associations between humility and religion/spirituality? The interaction between these three variables provides potential insight into the limitations of humility.

Humility, religion, and virtue. Krause and Hayward (2015) proposed a hypothesized model (summarized in Figure 2.01) to investigate the relationships between humility, religious commitment, compassion, and gratitude to God. An analysis of the data revealed significant correlations between humility and religious commitment, compassion, emotional support, and religious meaning. No significant correlation was found between humility and gratitude to God.

A decomposition of effects between church attendance and gratitude to God indicates the indirect influences of the proposed model accounted for 72% of the influence of church attendance on gratitude to God.

Figure 2.01: Hypothesized model (Krause & Hayward, 2015).

Church attendance

Religious commitment

Humility

Compassion for family/friends

Emotional support for family/friends

Religious meaning

Gratitude to God
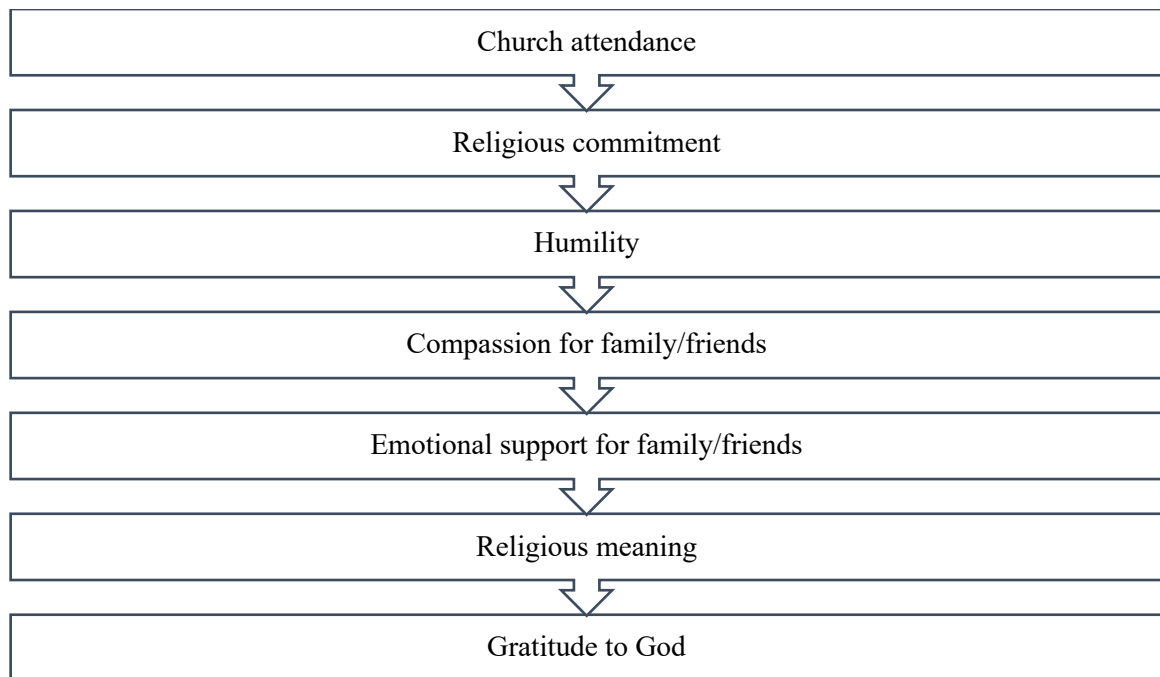
This study provides further evidence of the integral relationship between humility and religion/spirituality. Krause and Hayward's (2015) model proposed that humility would be fostered by religious commitment on the basis that religious commitment would motivate an individual to adhere to core religious teachings that emphasize humility. These findings indicate a correspondence with the view that humility in the context of religious faith entails "an awareness of, and responsiveness to, the glory of God" (von Hildebrand, 1990, pp. 29-30). Growth in religious faith demonstrates a growth in the depth of one's relationship with God, which seems, in von Hildebrand's view, to be embodied through humility.

Humility and Attachment Style

The relationship between humility and attachment style has been hypothesized from a very early stage within contemporary humility research. Peterson and Seligman (2004) posited that humility was associated with a secure style of attachment. This theory has been broadly accepted within the literature. However, relatively few studies have been conducted that specifically examine the relationship between humility and attachment style.

Attachment style. The attachment theory posits that early childhood experiences with primary caregivers serve as internalized frameworks that influence future relationships (Lawler-Row, Younger, Piferi, & Jones, 2006). A secure attachment style becomes established when the child and his or her primary caregiver have a relationship that is marked by accessibility and responsiveness to the child's needs. An insecure attachment style becomes established when the child and his or her primary caregiver have a relationship that is marked by unpredictability and ineffectiveness in meeting the child's needs. An individual with a secure attachment style will likely approach new relationships with a sense of trust and confidence. Conversely, an individual with an insecure attachment style will likely approach new relationships with a sense of fear and mistrust (Lawler-Row et al., 2006).

Humility, attachment, and virtue. Dwiwardani et al. (2014) examined relationships between attachment, resilience (the capacity to adjust to stressors), and the development of the virtues of humility, forgiveness, and gratitude. They hypothesized that secure attachment and resilience would be related to increased levels of humility, forgiveness, and gratitude. This study utilized the Experiences in Close Relationships-Revised (ECR-R) to assess attachment styles. The ECR-R does not provide a direct measurement of secure attachment. Nonetheless, low

scores in anxious attachment and avoidant attachment are taken as indicators of secure

attachment (Gillath et al., 2016).

Resilience was found to be a significant predictor of forgiveness and gratitude. However,

resilience only approached significance as a predictor of humility. Avoidant attachment was a

negative predictor of humility. However, anxious attachment was not predictive of humility.

Avoidant attachment was an insignificant negative predictor of gratitude, while anxious

attachment was a significant negative predictor for gratitude. Avoidant attachment was an

insignificant negative predictor of forgiveness, while anxious attachment was a significant

negative predictor for gratitude (Dwiwardani et al., 2014).

Interestingly, forgiveness and gratitude showed similar patterns in relation to anxious and

avoidant attachment. However, the pattern for humility was distinctly different. Avoidant

attachment was a significant negative predictor of humility, while anxious attachment was not

predictive of humility. Dwiwardani et al. (2014) posited that the negative relationship between

humility and the avoidant attachment style might be due to this style of attachment being

associated with dismissive and condescending modes of relating to others. These features are

incompatible with the core features of humility. The researchers further suggested that the lack

of an association between humility and anxious attachment may be due to other variables

moderating the effect of anxious attachment on humility. They also noted that an individual with

an anxious attachment style might act with or incorporate some elements of humility. However,

this may be due to motives spurred by their anxiety rather than as a manifestation of unfettered

humility. These results are significant, given that they do not fully align with the theory that

secure attachment is positively associated with humility.

Humility and God attachment. Jankowski and Sandage (2014) explored the relationship between humility and attachment to God. They proposed a multiple-mediation model between spiritual instability and humility with the mediators of differentiation of self and attachment to God. They hypothesized that increased spiritual instability would be associated with lower levels of humility via lowered differentiation of self. They further proposed that increased spiritual instability would be associated with lower levels of humility via insecure God attachment. They lastly suggested that increased spiritual instability would be associated with lower levels of humility via both lowered differentiation of self and insecure God attachment. An analysis of the data showed that humility was negatively correlated with spiritual instability and insecure God attachment. Humility was further found to be positively correlated with differentiation of self. The data supported the three hypotheses of the study (Jankowski & Sandage, 2014).

The negative correlation between humility and insecure God attachment implies a positive correlation between humility and secure God attachment. This adds weight to the theory of secure attachment being related to humility. Differentiation of self is the capacity of a person to balance emotional experiences with rational thought, as well as closeness in relationships with a sense of autonomy (Sloan, Buckham, & Lee, 2017). It is equated roughly with one's level of maturity (Hargrove, 2010). The correlation between differentiation of self and humility again adds weight to the theory of an association between secure attachment and humility, given that differentiation of self has been shown to be negatively correlated with anxious attachment and avoidant attachment (Skowron & Dendy, 2004).

The Christian Understanding of Humility

Humility has long been identified as a virtue of central importance within the Christian faith. Humility is positively treated throughout the New Testament and is recommended to Christians as an appropriate way of living in the world and interacting with others (e.g., John 13:1-14, Philippians 2:3-4, Colossians 3:12, 1 Peter 5:5). Humility is favorably exhorted throughout the writings of early Christians (Bondi, 1983; Foulcher, 2015). Humility was a centrally important facet of the monastic movement in the first millennium of the Christian faith (Benedict of Nursia, 2008; Foulcher, 2015). Theologically significant figures, such as Augustine of Hippo and Thomas Aquinas, promoted humility as an integral component of the Christian life (Aquinas, 1989; Fullam, 2009; McInerney, 2016; Overmyer, 2015; Pardue, 2012).

Philippians 2:3-8 – The heart of Christian humility. Many passages within the New Testament arguably refer to humility implicitly. However, the use of ταπεινοφροσύνη (*tapeinophrosune*) is especially significant regarding an exploration of humility within the New Testament. In exhorting *tapeinophrosune* as an ethical standard, Paul essentially introduces a hitherto unheard of ethical construct into the Graeco-Roman world (Becker, 2018). This New Testament's use of *tapeinophrosune*, then, is something wholly original in terms of Christian ethics. The author contends that Paul's introduction and explanation of *tapeinophrosune* in Philippians 2:3-4 and the opening half of the Christ Hymn in Philippians 2:6-8 provide the Scriptural and theological basis for the concept of Christian humility. An examination of Philippians 2:3-8 will be provided to uncover what the author contends the core components of Christian humility.

Before turning attention to this text, however, it is useful to provide a cultural, theological, and philosophical context to fully comprehend the significance of the concept of

humility being put forward by Paul in Philippians. Understanding how humility was viewed within the dominant Graeco-Roman culture and how it was viewed within Judaism during this period will provide such a context. To that end, the writings of Aristotle and the Stoic philosophers will be examined in relation to humility in order to provide insight into the view of humility within Graeco-Roman culture. The writings of Aristotle and the Stoics are especially significant given their influence on later Christian theologians (McInerney, 2016). The social context of the uniqueness of the Christian conception of humility will be put forth in an overview of the role of honor as a central social value within Roman society. The view of humility within the Old Testament will be examined through an exploration of the three views on the subject put forward by Wengst (1988), Dawes (1991), and Briggs (2010).

Philosophical Context

      Significance of ταπειν and its derivatives in Graeco-Roman culture. In Greco-Roman culture, humility (ταπειν, *tapein* and its derivatives in Greek, *humilis* and its derivatives in Latin) was largely understood in a negative light (Thompson & Longenecker, 2016; Wengst, 1988). Throughout the Greek and Roman literature, humility was often considered a characteristic of those who were base and slavish (Arndt & Gingrich, 1979). Indeed, such was the association between humility and slavery that the positive view ascribed to humility within the nascent Christian church is thought to have contributed to the view of Christianity as a slave religion within the Greco-Roman world (Witherington, 2011). An exploration of the writings of Aristotle and the Stoic philosophers will provide a useful overview of the Graeco-Roman conception of humility.

      Aristotle. Aristotle's ethics were founded on the principle of striving for the good life. For Aristotle, the good was equated with *eudaimonia* (Curzer, 2012). *Eudaimonia* has been

translated in various ways – happiness, well-being, blessedness (Foulcher, 2015). However, it can, perhaps, be best translated as flourishing (Curzer, 2012). *Eudaimonia* is the development of a person's character through the practice of virtue to achieve his or her full potential (Young, 2005). For Aristotle, the ethical life in pursuit of one's fullest potential was, therefore, inextricably linked to the practice of virtue (Foulcher, 2015). Aristotle viewed virtue as the mean between two extreme vices (Foulcher, 2015; Hughes, 2013). The virtue of generosity, therefore, was the virtuous mean between the vices of meanness (the deficient extreme) and profligacy (the excessive extreme); modesty was the virtuous mean between shyness (the deficient extreme) and shamelessness (the excessive extreme; Costello, 2010).

    Megalopsychos. Aristotle's pursuit of *eudaimonia* further depended on a second element (McInerney, 2016). Aristotle saw material possessions as an essential aspect in achieving *eudaimonia*: "happiness obviously needs the presence of external goods as well, since it is impossible, or at least no easy matter, to perform noble actions without resources" (Aristotle, 2004, p. 15). Aristotle's crowning virtue, *megalopsychos* (often translated as 'magnanimity' or 'greatness of soul'), incorporates both aspects of eudaimonia (i.e., the practice of virtue and the possession of material goods; McInerney, 2016). Aristotle reflected a pervasive view the pursuit of virtue was intimately entwined with a person's social status (Devettere, 2002; Wengst, 1988). Nobility and virtue were seen as being fundamentally linked and considered traits that were inherited rather than achievable (Grundmann, 1972). Lowly social status was considered being closely related to slavery (Dover, 1974). Aristotle saw those of lowly social status as "too humble" (ταπεινοι λιεν), which left them capable only of slavery and not of exercising or holding positions of authority (Aristotle, 1959, 1998).

Aristotle viewed *megalopsychos* as the crown of the virtues (Aristotle, 2004). "The great-souled person, since he is worthy of the greatest things, is the best person; for the better is always worthy of the greater, and the best of the greatest; so the truly great-souled person must be good" (Aristotle, 2006, p. 46). Aristotle defined *megalopsychos* as a person who "thinks himself worthy of great things – and is indeed worthy of them" (Aristotle, 2004, p. 68). A person who meets the criteria for *megalopsychos* would take moderate pleasure in honors bestowed upon him or her, given that they would recognize those honors as being his or her due (Aristotle, 2004). These honors would acknowledge the greatness of the virtue the person has demonstrated and would, therefore, be appropriate and commendable (Aristotle, 2004). Aristotle's notion of *megalopsychos* is, certainly, inherently tied up with social prominence and social recognition (Russell, 2012). *Megalopsychos* is a realistic awareness of the honors one is worthy of receiving (Russell, 2012).

Aristotle saw *megalopsychos* as the virtuous mean between the vices of *chaunos* (vanity, conceit) and *mikropsychos* (pusillanimity, literally "small souled"; Foulcher, 2015). Aristotle saw *chaunos* as one claiming honors that they were unworthy of (Russell, 2012). He saw *mikropsychos* as eschewing the honors that one is, in fact, worthy of (Russell, 2012). Accurate self-knowledge is, therefore, an essential aspect of Aristotle's view of *megalopsychos* (Curzer, 2012; McInerney, 2016). A person must be aware of (1) the virtues they possess, (2) how they have honed and properly employed those virtues, and (3) that it is acceptable to take pleasure in being rightly recognized in their pursuit of virtue. The person possessing *megalopsychos* "claims just what he or she deserves, unlike the humble person (*micropsychos*) who claims too little, and the vain person (*chaunos*) who claims too much" (Curzer, 2012, p. 121).

Megalopsychos and humility. Curzer's (2012) identification of *micropsychos* with humility is significant for the current exploration. Humility in Aristotle's thought and cultural milieu was associated with lowliness, unworthiness, and servitude (Wengst, 1988). Aristotle envisioned virtue as the pursuit of free men who were not beholden to servile professions (Wengst, 1988). For Aristotle and the Graeco-Roman world in general, vulgar occupations were held by people of lowly social status who, by virtue of their status, were incapable of living a life of virtue (Wengst, 1988).

In *Politics*, Aristotle made the distinction between occupations that were suitable for free men as opposed to those that were not: "A task and also an art or a science must be deemed vulgar if it renders the body or soul or mind of free men useless for the employments and actions of virtue. Hence we entitle vulgar all such arts as deteriorate the condition of the body, and also the industries that earn wages; for they make the mind preoccupied and degraded [διάνοιαν καί ταπεινήν]" (Aristotle, 1959, p. 639). Aristotle and other philosophers and writers in Greek society often used the word ταπειν (*tapein*) and its derivatives when speaking of those of lowly social status (Grundmann, 1972; Wengst, 1988). Thus, humility for Aristotle and the Graeco-Roman world, was negatively associated with social status (Wengst, 1988).

Synopsis of Aristotle's view of humility and virtue. Aristotle's views on virtue and social status provide an important context for understanding his idea of *megalopsychos*, as well as his understanding of humility. As the crowning virtue, *megalopsychos* was essential in one's quest for eudaimonia. *Megalopsychos* centered on the awareness of one's virtuous strengths and achievements and accepting praise and recognition for those achievements (Foulcher, 2015). Failing to seek recognition was seen as a deficient vice (*mikropsychos*) and interpreted as an expression of humility (Curzer, 2012). Humility itself was considered the hallmark of those of

lowly social status. They were seen as inherently incapable of living a virtuous life (Aristotle, 1959, 2004). In the Aristotelian worldview, therefore, humility was diametrically opposed to a life of virtue.

The Stoics. Stoicism was a system of philosophy that originally developed in Greece circa 300 BC and became influential within the Roman world (Sellars, 2006). Similar to Aristotle, the Stoic ethicists were primarily concerned with the pursuit of *eudaimonia* (Inwood, 2018; Jedan, 2009). A key tenet of Stoic philosophy is that virtue is sufficient in and of itself to achieve happiness (Sellars, 2006). This means that for the Stoics, external material goods were not of tremendous value (Sellars, 2006). This differentiated from Aristotle's position that some external goods were necessary for the pursuit of *eudaimonia* (Stephens, 2007). For the Stoics, the pursuit of virtue involved being unaffected by the emotional desire for external gain (McInerney, 2016). The Stoics valued the pursuit of virtue through reason alone, as opposed to being subject to desires arising from irrational emotions (McInerney, 2016).

Virtue and indifference in Stoicism. The Stoics viewed the virtuous life as being consistent with reason (i.e., the divine will that governed the universe; Kenny, 2004; McInerney, 2016). To live a virtuous life was to live in accord with this divine will (Lee, 2006; McInerney, 2016). The Stoics thought that in gaining experience through the day-to-day progression of life, a person had the capacity to grow in wisdom with regard to the divine reason that guides the universe (McInerney, 2016). Applying this wisdom and knowledge of divine reason to an individual's actions and behavior is the Stoic definition of a virtuous life (Lee, 2006; McInerney, 2016).

The Stoics viewed virtue as the root of *eudaimonia* (Inwood, 2018; Kenny, 2004; Sharples, 1996). They considered it as the only good, and, thus, the only pursuit worthy of

human effort (Inwood, 2018; Kenny, 2004; Sharples, 1996). Conversely, vice was thought to be the only ethically objectionable pursuit to be avoided (Inwood, 2018; Kenny, 2004; Sharples, 1996). All other facets of life (such as wealth and health) were seen as morally indifferent, being neither good nor bad (Inwood, 2018; Sharples, 1996). For example, good health may be desirable. However, being healthy does not in and of itself make a person virtuous and is thus morally indifferent (Sharples, 1996). The Stoics did, however, see that some indifferents (such as good health) were preferred indifferents. Meanwhile, others (such as ill-health) were dispreferred indifferents (Sharples, 1996).

Humility in Stoic thought. Humility is seen both negatively and positively within Stoicism. Humility was often seen as a vice and was listed (ταπεινοτητα) as such by Zeno, the founder of the Stoic school of philosophy, being seen as abasement (Diogenes Laertius, 1925). However, humility was seen as a fitting disposition in terms of an individual's relationship with the gods (Aikin, 2017). Humility also plays a role in the Stoic equivalent to the Aristotelian of *megalopsychos,* found in the writings of the statesman and philosopher, Cicero (McInerney, 2016). Cicero identified glory not as mere fame or public acclaim. Rather, glory was thought to be rooted in and derived from virtue and public service (McInerney, 2016). Such virtue and service would derive a sense of immortality in that people throughout the ages would recognize the virtuousness of the individual and their public service (McInerney, 2016). Cicero saw humility as a defense against the haughtiness that might distract the individual from virtuous public service (Cicero, 1928). Cicero quotes the advice of the Roman general Africanus to enforce this point: "quanto superiores simus, tanto nos geramus summissius" (the more superior our station, the more humbly we should carry ourselves; Cicero, 1928, p. 92).

Synopsis of Stoicism in relation to humility. Stoicism provided some room for expressions of humility within its framework. Humility was seen as a useful corrective against certain vices which inhibited an individual's capacity for excellence. However, humility does not appear to have been viewed as a virtue worth pursuing in and of itself. At best, it likely was viewed as a preferred indifferent. At worst, certain Stoics appear to have viewed humility as a vice to be avoided.

The Concept of Honor in Graeco-Roman Society

In placing the Christian concept of humility in context, it is useful to consider the social mores of Graeco-Roman society that was in a position of dominance through the strength and expanse of the Roman Empire during the New Testament era (Jeffers, 1999; Spivey, Smith, & Black, 2013). The cultures of the Mediterranean region at the time of nascent Christianity were highly influenced by the concept of honor (Esler, 2000). Understanding the metavalue of honor (Galasso, 2012) in the dominant culture of the time can assist in further informing the context within which the Christian concept of humility arose.

In its most basic form, honor was the esteem to which an individual was held within the community (Galasso, 2012). Honor was a primary social value in Graeco-Roman society (Hellerman, 2009). Honor was achieved through birth into a noble family or through the achievement of honorable deeds (Hellerman, 2005). Roman society was hierarchical in nature, broadly consisting of two classes: elites and non-elites (Hellerman, 2005). Honor was most evident and competitively pursued amongst the elite ruling classes of the Roman Empire (Galasso, 2012).

Honor as a social value was visibly manifested in numerous ways within the Roman Empire. The design of clothing, for instance, was used to reflect an individual's honor. Indeed,

togas were designed to reflect an individual's social rank and inherent honor (Hellerman, 2005).

The senatorial class, for example, wore togas with a broad purple stripe to indicate their nobility

and honor (Hellerman, 2005). Assigned seating at public arenas also reflected social class and

honor with specific seats being allocated to individuals based on their social standing

(Hellerman, 2005).

Honor as a social value was also reflected within Roman law. The Roman law of *inuria*

(insult) was enmeshed within the concept of honor (Lendon, 2011). Legal action could be taken

against an individual who had insulted the honor of another (Lendon, 2011). An insult in Roman

law was not confined to one individual. Rather, encompassed insults were used against anyone

within a household, including slaves and children (Lendon, 2011). This gives the sense of an

individual's honor extending into his household [honor in Roman society was almost exclusively

a male-dominated phenomenon (Lendon, 2011)]. The consequence for being convicted of *inuria*

was *infamia* – infamy (Lendon, 2011). *Infamia* was a legally defined status of shameful disgrace

that placed the convicted individual within the same status as gladiators, actors, and prostitutes

(i.e., professions seen as worthy only for those who had no sense of shame and thus no honor;

Lendon, 2011).

Charity and projects designed to help the underprivileged in Roman society were

entwined with notions of honor (Hellerman, 2005). Elite Romans often engaged in funding

public works which benefitted various communities. However, such endeavors were motivated

by the pursuit of public esteem and to increase one's honor (Hellerman, 2015). Power and

influence were not directly employed for the good of others. Rather, they were undertaken to

further increase one's power and honor (Hellerman, 2005). The link between public benefaction

and honor was such that public benefaction came to be termed φιλοτιμια (philotimia) – the love of honor (Hellerman, 2005).

The concept of honor pervaded the careers of Romans, especially those of elite Romans. The Latin phrase used for 'career' is *cursus honorum*, which literally translates as "course of honors" (Levick, 2014; Shelton, 1998). The pursuit of a career was tied up with a desire for recognition and public esteem (Hellerman, 2005). The *cursus honorum* generally referred to the sequence of public offices that were seen as part of the expected careers of men from the senatorial class (Hellerman, 2005). Each office was accompanied by its specific honors, and these honors were celebrated publicly through inscriptions or monuments (Hellerman, 2015). Nonelites mimicked the *cursus honorum* of the senatorial class by instituting various honors within their trades and professions (Hellerman, 2015).

The pursuit of honors was, therefore, a central concern and value within Graeco-Roman society at the time of the New Testament. The concept of honor permeated many aspects of life within the dominant culture of the time. In a society that was dominated by the pursuit of honors, it is easy to imagine that humility would not have been regarded as a virtue to be pursued or embodied.

Humility in the Hebrew Scriptures

As with many matters of biblical hermeneutics and exegesis, competing theories exist as to how humility should be understood within the context of the Hebrew Scriptures and the Hebraic worldview. Three such competing theories have been put forward by Wengst (1988), Dawes (1991), and Briggs (2010). An exploration of these different views can assist in uncovering the depth of nuance of the understanding of humility within the Old Testament.

Wengst's exposition of humility in the Old Testament. Wengst forwards an argument that posits that humility in the Old Testament is a precursor to understanding humility as a relational virtue in the New Testament (Dickson & Rosner, 2004; Wengst, 1988). Wengst describes humility in the Old Testament as solidarity amongst those who have been humiliated by the rich and powerful. This solidarity is marked by trust in God to bring justice (Dickson & Rosner, 2004; Wengst, 1988). Wengst sees in the Old Testament's understanding of humility as a concept that is both socially contextual and ethical (Wengst, 1988). Wengst focuses on several texts from the Old Testament, Deutero-canonical, and non-canonical literature to underpin his arguments regarding humility in Hebraic culture.

Amos. Wengst focuses heavily on the Book of Amos regarding his approach to humility in the Old Testament. The theme of social injustice and the misuse of power is central within the Book of Amos (Barre, 1990; Hubbard, 2009). Amos identifies numerous instances of both social injustice and misuse of power (Hubbard, 2009): enslaving the poor over minor debts (2:6; 8:6), denying justice to the underprivileged (2:7–8; 5:10, 12, 15), collecting exorbitant taxes (2:8; 3:10; 5:11); enjoying a life of luxury built on keeping the oppressed in poverty (4:1; 6:1–6), and inflicting violence on prophets who condemn such practices and lifestyles (2:12; 3:8; 7:12–13).

In line with this theme, Wengst views Amos in terms of economic injustice, where the rich are oppressing the poor through unjust and corrupt practices designed to increase their wealth (Wengst, 1988). The poor are forced deeper and deeper into poverty through these unjust practices, and the rich continue to oppress and crush the poor (Amos 4:1) to multiply their riches (Wengst, 1988). Amos draws a parallel between the plight of the poor who are being oppressed by the rich, and the plight of Israel during their slavery in Egypt (Wengst, 1988). Just as God

heard the cry of the Israelites in their slavery in Egypt, Amos prophesies that God will hear and answer the cry of the poor and oppressed (Wengst, 1988).

Given their poverty and powerlessness, the poor are wholly reliant on God to bring them justice (Wengst, 1988). Their oppression instills within them an attitude of humility towards God, where they recognize their powerlessness and absolute dependence on God (Wengst, 1988). In this way, Wengst argues, social humiliation through oppression and enforced poverty leads to virtuous humility in the relationship to God (Wengst, 1988).

Isaiah 11:3b-5. His judgement will not be by appearances. His verdict not given on hearsay. He will judge the weak with integrity and give fair sentence for the humblest in the land. He will strike the country with the rod of his mouth and with the breath of his lips bring death to the wicked. Uprightness will be the belt around his waist, and constancy the belt about his hips (Isaiah 11:3b-5, New Jerusalem Bible).

Isaiah 11:1-9 puts forward a prophetic vision of a Messianic King (Oswalt, 1986). Amongst the qualities listed for the Messiah King was that he would judge the poor and oppressed with fairness and honesty (Jensen & Irwin, 1990). The Messiah King, therefore, does not judge based on wealth or social status, but on truth and justice (Kaiser, 1983). Making judgments with integrity was seen as an expression of respect and reverence for God and his laws "because it makes people shrink back in awe from the divine avenger and thus treat even their cases in a nonpartisan way" (Kaiser, 1983, p. 257).

Wengst posits that, in judging fairly, the Messiah King will take the divine perspective in relation to the poor and oppressed and judge them with the truth and integrity that is theirs by divine law (Wengst, 1988). Wengst argues that the poor have had poverty and humiliation inflicted upon them through the unjust deeds and practices of the powerful (Wengst, 1988).

Lacking power and status, the poor and oppressed rely on God and the Messiah King to bring

about the fairness they deserve and require (Wengst, 1988). Wengst argues, once again, that this

text puts forward a vision of humiliation leading to humility expressed in the right relationship

with God through recognition of complete dependence on him (Wengst, 1988).

Proverbs & Sirach. Wengst turns to wisdom literature within the Scriptures to highlight

another aspect of the Hebraic view of humility found in the Old Testament. Wengst uses texts

from Proverbs and Sirach to highlight the role of humility in the lives of those who were rich and

powerful. The Book of Sirach is a Deutero-canonical book that is accepted as canonical within

the Roman Catholic and Orthodox churches, but as apocryphal within most churches of the

Reformation tradition (Di Lella, 1990; Kugler & Hartin, 2009).

The notion of humility, identified by Wengst within Proverbs and Sirach, expands the

idea of humility as being associated with poverty and humiliation as seen in Amos and Isaiah

(Wengst, 1988). For Wengst, this represents a move from seeing humility as a positive ethical

action in a particular social context (i.e., the oppression of the poor) to seeing humility as a

positive ethical action regardless of the social context (Wengst, 1988). This move is exemplified

by the assertion in Proverbs that humility is rewarded with riches and honor – *The reward for*

humility and fear of the Lord is riches and honor and life (Proverbs 22:4, Revised Standard

Version). A life of humility is seen as a virtue to be rewarded, thus expanding the notion of

humility identified by Wengst in Amos and Isaiah (Wengst, 1988).

Wengst contends that the Book of Sirach extols humility as a means of self-preservation

for those who are wealthy. In 3:17-20, Sirach advises: *My son, perform your tasks in meekness;*

then you will be loved by those whom God accepts. The greater you are, the more you must

humble yourself; so you will find favor in the sight of the Lord. For great is the might of the

Lord; he is glorified by the humble (Revised Standard Version). Taken in isolation, these verses align quite effortlessly with the Amos and Isaiah's vision of humility (Wengst, 1988). However, Wengst argues that these verses must be interpreted in light of Sirach 4:5-7 - *Do not reject an afflicted suppliant, nor turn your face away from the poor. Do not avert your eye from the needy, nor give a man occasion to curse you; for if in bitterness of soul he calls down a curse upon you, his Creator will hear his prayer* (Revised Standard Version). These verses present humility to the wealthy as an ethically astute way of interacting with those who are poor and of lower social status (Wengst, 1988). Humility becomes a means of preserving the existing social order: "To exaggerate somewhat: what is discussed in the first two sections of this part [Amos and Isaiah], and what was promised as a hope to the humiliated, namely a radical change in social conditions, is here to be warded off by the humility of the well-to-do" (Wengst, 1988, pp. 32-33).

       Synthesis of Wengst's exposition of humility. For Wengst, humility, as conceived of and developed within the Old Testament, is a precursor to the humility expressed within the New Testament (Wengst, 1988). Humility in the Old Testament is relational (i.e., how people should relate to God and how the wealthy should relate to the poor). However, these expressions of humility are enforced rather than chosen. The poor relate to God and rely wholly on him because of their powerlessness in society. The rich are advised to relate to the poor with humility out of self-interest and self-preservation. Humility within the Old Testament, in Wengst's conception, is borne of desperation and necessity, rather than choice.

       Dawes' exposition of humility in the Old Testament. While Wengst sees the Old Testament's conception of humility as an antecedent for the New Testament's understanding of humility, Dawes sees the Old Testament's conception of humility as a fully formed social virtue which predates the New Testament's conception (Dawes, 1991b). Dawes focuses his study on

six texts which employ the word ענוה (*anawah*), which is a Hebrew word that came to be

associated with the virtue of humility: Zephaniah 2:3, Proverbs 15:33, 18:12, 22:4, Psalm 18:35,

and Psalm 45:4 (Dawes, 1991a). Dawes (1991b) posits that these texts show an already formed

understanding of humility in the Old Testament as a virtue characterized by

> an attitude towards God, self and others which is positive and life-affirming. It consists of
> a recognition of one's dependence upon God and a willingness to submit oneself to him,
> a realistic assessment of one's own character and ability with a curbing of undue
> ambition, and a regard for others with a willingness to give oneself in service to them (pp.
> 73-74).

Zephaniah 2:3. "*Seek the Lord, all you humble of the land, who do his commands; seek*

righteousness, seek humility; perhaps you may be hidden on the day of the wrath of the Lord"

(RSV).

This verse is an exhortation in the context of a call for repentance before the imminent

judgment on the Day of the Lord (Robertson, 1990). The humble who follow the Lord's

commands are instructed to seek God through the pursuit of righteousness and humility. The use

of humility (*anawa*) in conjunction with righteousness (בַּקְּשׁוּ, *sedeq*) implies that humility is a

characteristic to be pursued by those wishing to maintain a positive relationship with God

(Dawes, 1991a). Righteousness and humility are valued over obstinacy and conceited pride that

had ruptured the covenantal relationship between God and his people (Baker, 1988; Robertson,

1990). Although this verse does not elaborate per se on the nature of humility as a virtue, the

context clearly shows it to have a strong relational element.

Proverbs 15:33, 18:12, 22:4. "*The fear of the Lord is instruction in wisdom, and humility*

goes before honor" (15:33, RSV). "*Before destruction a man's heart is haughty, but humility*

goes before honor" (18:12, RSV). "*The reward for humility and fear of the Lord is riches and*

honor and life" (22:4, RSV)

Verses 15:33 and 18:12 have a parallel structure that is meant to show that honor is the result of humility (Fox, 2009). Verse 22:4 links honor and wealth as being the rewards of humility and the fear of the Lord. As such, humility is shown as a key facet in terms of social status (Dawes, 1991a). Interestingly, these verses can be seen as reversing the accepted modus operandi in Mediterranean cultures of the period (Fox, 2009). While many Mediterranean cultures (such as Greek society) sought honor and status but scorned humility, Proverbs 15:33 puts forth the contention that humility is a prerequisite of honor and status (Fox, 2009). The Book of Proverbs views honor as the pursuit of personal and social virtues (Fox, 2009). Humility, therefore, is a foundational requirement in terms of intra- and inter-personal virtue.

Psalm 18:35. *"You give me your invincible shield (your right hand upholds me) you never cease to listen to me"* (18:36, RSV).

This verse is addressed to God by the psalmist and confesses God's graciousness in sustaining the psalmist and bringing him to victory (Ross, 2011). The translation of a derivative *anawah* (וְעַנְוַתְךָ, *wehanwatka*) in this verse is contentious (Dawes, 1991a). It is possible to translate this verse as: *You have given me the shield of salvation, and with your right have you have sustained me. Your humility has brought me greatness*. To speak of God as acting with humility to bring about victory for the psalmist is an awkward interpretation of the verse. For this reason, translations differ in their rendering of *wehanwatka*, for example, 'listen' (RSV), 'help' (New International Version), 'care' (Jerusalem Bible), 'gentleness' (King James Bible), 'favor' (New American Bible), and 'care' (Jewish Publication Society Tanakh translation). Dawes (1991a) argues, however, that translating *wehanwatka* as humility need not be thought of as an awkward interpretation. In aiding the psalmist, God exhibits the essential other-centered dimension of the virtue of humility (Dawes, 1991a). Translating *wehanwatka* as humility denotes

the sense of God's condescension, his foregoing of his status to care for one in distress (Dawes, 1991a).

Psalm 45:4. *"In your majesty ride forth victoriously for the cause of truth and to defend the right; let your right hand teach you dread deeds"* (45:4, RSV)

This verse occurs in the context of a marriage prayer for a king and queen in which the psalmist invokes God's blessing upon the couple (Goldingay, 2007). Again, the translation of this verse in relation to *anawah* is not without difficulty. The verse employs וְעַנְוָה-צֶּדֶק (*wehanwa-sedeq*), which is translated by the RSV as "the right." However, *wehanwa-sedeq* is a compound of *anawah* (humility) and *sedeq* (righteousness). Dawes (1991a) translates this verse as "*May your glory prosper and advance, for the sake of truth and righteous humility; so that your right hand may show you wonderful*." The case for humility in the translation of this verse is strengthened by the inclusion of humility within the Septuagint, Tagrum, and Vulgate renderings of this verse (Dawes, 1991a). In this rendering, the verse becomes a prayer that the king pursues righteousness, truth, and humility to rule successfully (Dawes, 1991b). As such, this verse can be interpreted, in part, as a prayer that the king will not neglect his duty to care for and protect his people through conceited self-interest.

Synthesis of Dawes' exposition of humility. Dawes (1991b) asserts that humility in the Hebrew Scriptures

> consists of a recognition of one's dependence upon God and a willingness to submit oneself to him, a realistic assessment of one's own character and ability with a curbing of undue ambition, and a regard for others with a willingness to give oneself in service to them (pp. 73-74).

The Hebraic understanding of humility defines the relationship between humans and God as recognizing the person's limitations and utter need for God's love and blessing. It also denotes the active willingness to forego notions of status to help and care for others. Finally, the Hebraic

understanding of humility is related to an authentic understanding of the self and an appreciation

of the pursuit of virtue in the life of the individual.

Briggs' exposition of humility. Dickson and Rosner (2004) have highlighted critical

difficulties with each of these theories. They agree with Dawes' (1991b) critique that Wengst

conflates two structurally related but semantically distinct words: עָנָו (*anaw*, humble) and עָנִי

(*ani*, poor, afflicted) (Dickson & Rosner, 2004). This conflation enables Wengst make a case for

humility as solidarity amongst those who have been afflicted and humiliated (Dickson & Rosner,

2004). With regard to Dawes, Dickson and Rosner (2004) point out that his use of the post-Old

Testament understanding of ענוה (*anawah*) as the virtue of humility colors his interpretation of

the word and its derivatives in the six texts he identifies in his study. In so doing, they argue, his

understanding of humility as a social virtue in these texts is not necessarily supportable (Dickson

& Rosner, 2004).

Moses: The humblest man on earth. Briggs (2010) posits an alternative understanding of

humility within the Hebrew Scriptures based on the interpretation of Numbers 12:3. The verse

reads: *Now Moses was extremely humble, the humblest man on earth* (New Jerusalem Bible

[NJB]). Briggs argues that, within the context of Numbers 12 as a whole, this text provides

essential insight into the nature of humility within the Hebraic understanding (Briggs, 2010).

In Numbers 12:6-8, God highlights the uniqueness of Moses' status: *Hear my words: If*

there is a prophet among you, I the Lord make myself known to him in a vision; I speak with him

in a dream. Not so with my servant Moses. He is faithful in all my house. With him I speak mouth

to mouth, clearly, and not in riddles, and he beholds the form of the Lord (English Standard

Version [ESV]). These verses establish Moses' preeminence amongst the leaders and prophets of

the Hebrew people (Dozeman, 2015). God's communication with Moses is unique. Indeed, God

does not communicate with Moses in visions or riddles, but directly and personally. With Moses, God communicates 'mouth to mouth,' a literal translation of פֶּה אֶל־פֶּה, which is often rendered as 'face to face' in other translations, such as the Revised Standard Version. Moses alone sees the form of God.

Briggs posits that the substantive uniqueness of Moses outlined by God in 12:6-8 is predicated on Moses' status as the humblest of men (Briggs, 2010). Dozeman asserts that Moses' humility is an expression of his status before God as one who seeks God, hears God, rejoices in God, and lives in righteousness through justice (Dozeman, 2015). Moses' humility stands in contrast to Aaron and Miriam in Numbers 12. Their apparent envy and pride compel them to seek greater glory and recognition for themselves (L'Heureux, 1990). The contrast between the humility of Moses and desire for status shown by Aaron and Miriam illustrates the relational significance of humility vis-à-vis God.

The immediate context of Numbers 12 elaborates the idea of humility as an expression of one's relationship with God. Numbers 11 highlighted an alternative mode of relating to God. The passage outlines the discontent of the people with the manna provided by God and their craving for meat. In response, God sends an overabundance of quails for meat so that *"it comes out at your nostrils and becomes loathsome to you, because you have rejected the Lord who is among you"* (Numbers 11:20b, ESV). Davis (2001) points out that Numbers 11 shows the danger of greed as "[in] craving a superabundance of stuff in order to magnify our worth, we are actually diminished in our dignity – certainly in God's eyes and, if we are observant, in our own" (p. 206). Instead of expressing gratitude and contentment with the sufficiency of manna being provided by God, the people respond to God with anger, rejection, and demands (Davis, 2001). In contrast, Moses' humility marks his uniquely personal relationship with God. Through his

humility, Moses comprehends his relation to the otherness of God. He does not seek to place his needs above those of God or to demand from God something that is beyond Moses' authority. In this sense, Moses exhibits selflessness before God (Dozeman, 2015).

This assessment of the interpretation of humility within Hebraic understanding is supported by other biblical scholars. Grundmann (1972) asserts that the essential difference between the Graeco-Roman and Hebraic perspectives on humility is based on different perceptions of the nature of the human person. The Graeco-Roman perception of the human person is based on the idea of human freedom that holds in contempt to anything that is associated with servitude (Grundmann, 1972). The Hebraic perspective, on the other hand, is based on the essence of the relationship between God and humanity, wherein humility is viewed as the appropriate response of the human person towards God (Grundmann, 1972). Jenney concurs with the conception of humility as the expression of the human person relating to God, asserting that "humility shows itself through obedience to God (Deut. 8:2), recognition of one's sinfulness (Isa. 6:5), and submission to God (2 Chr. 34:27)" (Jenney, 2000, p. 617). Bellinger similarly sees humility as the essence of Moses' relationship with God, a relationship characterized by one's integrity, trust, and dedication towards God (Bellinger, 2001).

Synthesis of Briggs' exposition of humility. Using Numbers 12:3 as the *locus classicus* (Dickson & Rosner, 2004) for an exploration of the Hebraic understanding of humility, we can envision humility as being centered in the human person's relationship with God. Numbers 12:3 implicitly links humility to intimacy in Moses' relationship with God (Dickson & Rosner, 2004). The intimacy of that relationship is marked by Moses' utter trust in God above any desire for power (cf. Exodus 3:11) or personal limitation of his own (cf. Exodus 4:10).

Synthesis of humility in the Old Testament. In the differing views outlined above, a recurring theme is the notion of humility as defining an individual's relationship with God. This appears to be a common ground of agreement amongst various views. Humility represents the right relationship between humans and God that recognizes an utter dependence upon God. Some evidence suggests that humility was seen to some extent as a social virtue in interpersonal relationships. However, this view was not as fully developed as Dawes suggests and certainly not universally held.

Philippians 2:3-8

General context. Philippians is generally accepted amongst Biblical scholars as having been authored by Paul (Keener, 2014). Paul founded the Christian community at Philippi during his second missionary journey, circa 49-52 AD (Kugler & Hartin, 2009). Philippi was the first Christian church founded in Europe (Kugler & Hartin, 2009). In Philippians, Paul, a prisoner at the time, writes a letter of friendship and encouragement to the Christian community, providing instructions for living the Christian life and exhorting the community to maintain unity in their shared faith (Kugler & Hartin, 2009). The warm tone of the letter and its lack of corrective or disciplinary content has led some scholars to speculate that the church at Philippi may be counted as the apostle's favorite Christian community (Feldmeier, 2014).

Outline of Philippians 2:1-11. The passage of interest to this study, Philippians 2:3-8, falls within the broader section of Philippians 2:1-11. This broader section can be viewed as being comprised of two distinct units: an exhortation (2:1-4) followed by a hymn that emphasizes the message of the exhortation (2:6-11). Verse 5 acts as a bridge between the two (Feldmeier, 2014). Verses 1-4 urge the Philippians to be united in the faith they share, living out the love that comes from faith through a life of service that is rooted in humility (Feldmeier,

2014). In verses 6-11, Paul then uses a Christian hymn to illustrate that the life he encourages the Philippians to lead, in 2:1-4, mirrors the life and sacrifice of Christ, who humbled himself out of love for humanity to bring about their salvation (Feldmeier, 2014).

Philippians 2:3-4. *"Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others"* (Philippians 2:3-4, Revised Standard Version).

Paul draws a dichotomous distinction between selfishness and conceit, on the one hand, and humility, on the other (Fee, 1995; Silva, 2005). In the context of unity amongst the Christians in Philippi, Paul sees selfishness as the primary obstacle to unity and humility as the key for achieving unity (Silva, 2005). He provides a practical definition of humility in verse 4 (Fee, 1995), which is grounded in relational terms by advocating for the needs of others over the needs of oneself.

Paul contrasts humility (ταπεινοφροσύνῃ, *tapeinophrosune*, literally "lowly minded") with *kenodoxia* (κενοδοξία), literally "empty glory" (Witherington, 2011). *Kenodoxia* was used in Graeco-Roman culture to denote a person who projects an inflated sense of self without having any merit to substantiate that image (Bockmuehl, 1997). In early non-Scriptural Christian texts, such as the Shepherd of Hermas and the First Letter of Clement to the Corinthians, *kenodoxia* was associated with arrogance and vanity and considered the antipode of humility (Bockmuehl, 1997). Interestingly, the word doxa (δόξα), which forms the root of the latter half of *kenodoxia*, is often used in the New Testament to refer to God's glory (Thurston & Ryan, 2005). The empty glory of *kenodoxia* can be seen as a conceited human effort to usurp the glory of God and humility can be seen as its antithesis and remedy (Thurston & Ryan, 2005).

Paul's advocacy for humility over the pursuit of self-interest challenged the established societal norms in Graeco-Roman culture (Fowl, 2005; Reumann, 2008; Witherington, 2011). As outlined above, *tapein* and its derivatives were generally viewed negatively within Greek and Roman society (Kvanig, 2018). Humility was reflected in the poor and those lowly of society, who were viewed as being financially, educationally, and morally impoverished (Wengst, 1988). In advocating for humility as a positive quality, Paul drew upon and expanded the Hebraic understanding of humility to formulate a radically different approach to the subject than that found in the dominant culture of the time (Hawthorne & Martin, 2004; Reumann, 2008).

Philippians 2:5-8. *"Have this mind among yourselves, which was in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross"* (Philippians 2:5-8, Revised Standard Version).

Verses 6-11 comprise a Christological hymn, with verse 5 serving as a bridge between the hymn and the preceding verses (Hansen, 2009; MacLeod, 2001; Thurston & Ryan, 2005). The hymn in verses 6-11 has two distinct sections: the humility of Christ (vv. 6-8) and the exaltation of Christ (vv. 9-11; Melick, 1991). Verse 5 establishes Christ as the model of humility and selflessness for the Philippians to emulate (Hawthorne & Martin, 2004). As such, Christ is linked with Paul's espousal of humility in the preceding verses (Hawthorne & Martin, 2004). Paul's use of φρονεῖτε (*phroneite*, to be of one mind) may be specifically designed to recall his use of *tapeinophrosune* in verse 3 (Hawthorne & Martin, 2004; Santos, 2016).

Verses 6-8 arguably form the core of Paul's understanding of humility as a virtue to be emulated in the imitation of Christ. Verse 6 establishes Jesus as the supreme model of humility,

one who did not believe his equality with God was a possession to be preserved and selfishly

capitalized upon (Bockmuehl, 1997; Thurston & Ryan, 2005).

> [Jesus] did not treat his equality with God as an excuse for self-assertion or self-aggrandizement; on the contrary, he treated it as an occasion for renouncing every advantage or privilege that might have accrued to him thereby, as an opportunity for self-impoverishment and unreserved self-sacrifice (Bruce, 1989, p. 114).

Verse 6 establishes Jesus' divinity through the use of the phrase ἐν μορφῇ θεοῦ (in the

form of God). Although ἐν μορφῇ θεοῦ has been challenged as to how the phrase should be

interpreted (Hawthorne & Martin, 2004), most commentators agree that, when taken in

conjunction with the phrase with εἶναι ἴσα θεῷ (being equal with God), the clear meaning of ἐν

μορφῇ θεοῦ is to assert Jesus' divinity (Bockmuehl, 1997). Although the word ἁρπαγμὸν

(*harpagmon*, to seize, grasp) has also proven difficulty in interpreting (Wright, 1986), the

consensus of Biblical scholars is that ἁρπαγμὸν should be understood as that Christ did not view

his divine status as "a prized possession to be retained and selfishly exploited" (Bockmuehl,

1997, p. 129). Taken in conjunction with verses 3 and 4, verse 6 can be seen as a contrast

between the tendency of the Philippians to value privilege and status and Christ's action of

humility on forgoing the privileges of his divine status for the sake of others (Bockmuehl, 1997).

The use of μορφῇ (*morphe*, form) in verse 7 echoes its use in verse 6 (Silva, 2005). Some

exegetes have posited that the text's parallel use of *morphe* implies that Christ exchanged his

divine form for the form of a slave (Bockmuehl, 1997). However, this is not a strongly supported

argument, with the consensus of commentators taking the view that Christ manifested his divine

form through the form of a slave (Bockmuehl, 1997; Hawthorne & Martin, 2004). In taking the

form of a slave,

> [Christ] demonstrated Godlikeness, over against 'selfish ambition,' by 'pouring himself out' in assuming the role of a slave; and he demonstrated true humanness (what it means

to be in God's own image), over against 'vain conceit,' by humbling himself in an obedience that led to the cross (Fee, 2007, p. 373).

Fee (2007) argues that verses 6-8 are an argument against the selfish pursuits that dominated the culture of the time. Hellerman (2015) further argues that the humility of Christ's descent from divine glory into human form is a direct counterpoint to the *cursus honorum*, the race of honors, which pervaded Graeco-Roman society of the time. Hellerman (2005) views the threefold descent of Christ (from divine glory to human form, from human form to the form of a slave, and from the form of a slave to crucifixion) as a *cursus pudorum*, a race of ignominies which poignantly contrasts the pursuit of honors in the *cursus honorum*. The humility exemplified by Christ and advocated by Paul, then, stands in contradiction to the pursuit of honor and personal glory within Graeco-Roman society.

Kenosis. Verse 6 describes Christ's divinity and pre-existence, whereas verse 7 describes his earthly life. The phrase ἑαυτὸν ἐκένωσεν (*auton ekenosen*, self-emptying) is of central significance to this verse and to Paul's Christology (Fee, 1995). The beginning of verse 7 in Greek reads ἀλλὰ ἑαυτὸν ἐκένωσεν (but himself emptied). ἑαυτὸν is significant in this regard as it emphasizes the freedom with which Christ entered into ἐκένωσεν, *kenosis* (Hoeck, 2010). Much debate and interpretation have ensued in the intervening millennia as to what Paul meant by kenosis, the act of Christ's self-emptying (Fee, 1995; Melick, 1991). Amongst the arguments, the most common is that, in kenosis, Christ was emptying himself (1) of his glory, (2) of his independent exercise of the prerogatives of deity, (3) of the insignia of majesty, (4) of the attributes of deity (omniscience, omnipresence, and omnipotence), and (5) of his equality with God (Hawthorne & Martin, 2004).

Hawthorne and Martin (2004), however, observe that the verb κενοῦν can also be rendered as "to pour out," and, when taken in this sense, Christ is not expunging any aspect of

his divinity. Rather, he is pouring out the fullness of himself for the benefit of others. In

counterpoint to this, through *kenosis*, Christ can also be seen as pouring himself *into* humanity to

effectuate redemption (McCall, 2010). By pouring himself into humanity, Christ initiates the

reconciliation of humanity to God through his suffering, death, and resurrection (MacLeod,

2001; McCall, 2010). In this sense, it is possible to see kenosis as the antipode of selfishness

(Hoeck, 2010).

> Christ did not empty himself of anything; he simply 'emptied himself,' poured himself
> out, as it were. Thus, the issue for Paul is the selflessness of God, expressed by the
> preexistent divine Son, whereby in 'becoming human' he took the μορφῇ of a slave—one
> who expressed his humanity in lowly service to others (Fee, 2007, p. 384).

If selfishness is self-interest and lack of concern for others (Stevenson, 2010), then the

action of Christ stands in contradiction through the utter selflessness of *kenosis* (Haught, 2003).

The pursuit of empty glory (κενοδοξία), criticized by Paul in verse 3, is contrasted with Christ's

selflessness through humility in *kenosis* (Heil, 2010). The notion of *kenosis* is, therefore,

indispensable when understanding Christian humility, so much so, that Verwilghen observed that

"Christian humility finds its ultimate foundation at the very heart of the mystery of kenosis"

(Verwilgen, 1999, p. 309).

The foundation that *kenosis* provides to Christian humility is expressed in the selflessness

of Christ (Fee, 2007). Christ's selflessness is expressed not only in his pouring out of himself on

behalf of humanity, but also in doing so as μορφὴν δούλου (*morphe doulou*), the form of a slave,

and exemplifying selflessness through service of others (Fee, 2007). In this way, verses 6-8

conjure to verses 3-4. Paul exhorted the Christians of Philippi in verses 3-4 to reject the societal

norm of seeking honor and asserting the right to privilege and to practice humility instead (Fee,

2007). In verses 6-8, Paul is explaining to the Philippians the magnitude of Christ's selflessness

in pouring himself out in *kenosis* for the salvation of humankind (Fee, 2007). This is the model of Christian humility that the Philippians are being exhorted to by Paul.

Identification of the components of Christian humility based on Philippians 2:3-8.

The argument put forward is that Philippians 2:3-8 provides an operational model of Christian humility. Three core facets of Christian humility can be identified within the text. Firstly, Christian humility is marked by low self-focus. Philippians 2:3-4 carries the exhortation to not focus on the concerns and interests of oneself. In this sense, the stance of Christian humility is not inward-facing. Indeed, the literal low-mindedness of *tapeinophrosune* can be seen as having low regard for self-interest.

Secondly, going hand in hand with low self-focus is a strong other-orientation. Paul instructs the Philippians to look to the needs and interests of others over and above the interests of oneself. Paul asks that "in humility count others as better than yourself" (Philippians 2:3, Revised Standard Version). In seeking to follow the example of Christ, Christian humility is marked by service and sacrifice for the sake of others (Austin, 2018; Fee, 2007).

Nadelhoffer, Wright, Echols, Perini, and Venezia (2017) argue that the low self-focus and high other-orientation within Christian humility require self-abasement. They point to instances of humility being linked with self-abasement in numerous theological texts as substantive proof of a Christian requirement of self-abasing humility (Nadelhoffer et al., 2017). Austin (2015), however, argues that self-abasement is not a necessary component of Christian humility. He argues that Paul's exhortation in Philippians 2:3 that "in humility count others better than yourself" (Revised Standard Version) should be read in light of the admonition in 2:4 "Let each of you look not only to his own interest but also to the interests of others" (Revised Standard Version; Austin, 2015). He further proposes that the passage's meaning is that Christian humility

does not demand that an individual abase him or herself or that his or her interests are less

important than those of others (Austin, 2015). Rather, for Christians, humility is the foundational

outlook that the interests and needs of others are preferred over one's own (Austin, 2015). As

such, humility does not require self-abasement but rather an active choice to be other-oriented.

This intentional preference for the other leads to the third facet of Christian humility:

selflessness. The humility of Christ is exemplified in the selflessness of his *kenosis*, where he

poured himself out for the sake of humankind. "He entered our history not as κυριος (Lord),

which name he acquires at his vindication (vv. 9-11), but as δουλος (slave), a person without

advantages, with no rights or privileges but in servanthood to all" (Fee, 2007, p. 386). Christ's

servanthood was marked by his selflessness. Furthermore, his selflessness was geared towards

servanthood (Costello, 2013). Selflessness was not an end in itself, but the means of becoming a

servant to all (Costello, 2013). *Kenosis* embodies the selflessness at the heart of Christian

humility that reaches out in service of others.

Chapter Summary

Humility research is a developing field in psychology. The studies conducted within this

field have indicated that humility is a significant construct within religion/spirituality and

relationships. Humility appears to foster, facilitate, and protect relationships. As such, it shows a

definite other-orientation. The presence of humility within relationships likely empowers

acceptance, trust, and forgiveness. In developing a fuller understanding of how humility

functions within relationships, relationships in therapeutic settings may strengthen and restore.

Similarly, humility appears to be associated with attachment styles. However, this

association has not been explored extensively within the literature. Nonetheless, it has long been

theorized that humility is associated with secure attachment. Numerous studies have found that

humility has a weak negative correlation with anxious attachment. Examining the relationships

between humility and anxious and avoidant attachment styles may shed light on the nature of

these relationships, as well as provide greater insight into the role of humility in relationship

formation and maintenance.

Humility acts as a positive resource for an individual's relationship with God. Indeed,

evidence suggests that it attenuates the adverse effects of spiritual barriers. Religious

involvement and humility show signs of being related to one another. Humility further appears to

be a component in the association between religion/spirituality and physical and psychological

well-being. As a psychological construct, humility is likely a significant factor in the areas of

religion and spiritual development.

As humility is an important construct in religion and spirituality, it is appropriate to turn

to religion and spirituality to gain greater insight into the nature and structure of humility.

Exploring humility in the scripture of Philippians 2:3-8 revealed the uniqueness of the Christian

concept of humility in the religious and cultural context of the time. Exegesis of the text of

Philippians 2:3-8 provided the basis for identifying the core constructs of Christian humility,

namely low self-focus, strong other-orientation, and selflessness.

CHAPTER THREE: METHODS

Overview

The purpose of the study is to (a) investigate the relationships between the proposed core components of Christian humility and attachment style, (b) explore the possibility that the God attachment style acts as a moderator between the proposed core components of Christian humility and the adult attachment style, and (c) explore whether the proposed core components of Christian humility are related to an existing measure of humility. This chapter provides an overview of the research design and the rationale for choosing the said design. It outlines the research questions and hypotheses for the study, as well as discussing the participants and the procedures followed in the study. It provides an overview of the measures used in the study and an outline of data cleaning procedures to be used following data collection. Finally, it provides a summary of the methods for statistical analyses of the data.

Design

The study was quantitative in nature and utilized a self-administered cross-sectional survey design. This design was selected as it was deemed to most appropriately align with the objectives of the study. Survey designs are appropriate when seeking to explore phenomena and test hypotheses (Heppner, Wampold, Owen, Thompson, & Wang, 2016). They are also suitable for investigating relationships between variables of interest (Salkind, 2017a). Cross-sectional surveys are appropriate when changes over time are not an important factor for the research methodology (Vogt, Gardner, & Haeffele, 2012). As such, a quantitative self-administered cross-sectional survey design was the most appropriate research design for meeting the needs and objectives of the current study. The use of a quantitative self-administered cross-sectional survey design is consistent with the methodology employed throughout the literature on humility

research. In turn, this design is in keeping with the ubiquity of survey designs in research studies

within the social and behavioral sciences (Vogt et al., 2012).

Research Questions

Following a review of the literature, the author proposed the following questions as the

basis for his research study:

1. What is the relationship between the core constructs of Christian humility – low self-

    focus, strong other-orientation, selflessness – and attachment?

    a. How is humility related to anxious attachment and avoidant attachment?

2. Does the God attachment style moderate the relationship between the core constructs of

    Christian humility and attachment?

3. Is there a correlation between the proposed core constructs of Christian humility – low

    self-focus, high other-orientation, and selflessness – and an existing measure of humility,

    namely Global Humility?

Hypotheses

H_a1: The core components of Christian humility (i.e., low self-focus, strong other-

orientation, selflessness) will be negatively correlated with avoidant attachment.

H_a2: The core components of Christian humility will not be correlated with anxious

attachment.

H_a3: Avoidant attachment will be a predictor of the core components of Christian

humility.

H_a4: God attachment will moderate the relationships between the core constructs of

Christian humility (i.e., low self-focus, strong other-orientation, selflessness) and the adult

attachment style.

H_a5: Low self-focus, strong other-orientation, and selflessness will be positively correlated with Global Humility.

H_a6: Low self-focus, strong other-orientation, and selflessness will positively predict Global Humility.

Participants

Participants were recruited via Amazon's MTurk website (www.mturk.com). The demographic information collected from participants included age, gender, religious affiliation, and level of religious practice. Participants were selected based on being at least 18 years of age with the requisite English language comprehension skills. A total of 500 participants were recruited.

Procedures

Permission to proceed with the study was obtained from the Institutional Review Board at Liberty University. Participants completed an online survey primarily consisting of the seven measures outlined below. Before proceeding with conducting the instruments, participants agreed to participate via an online consent form that provided information about the survey and outlined foreseeable risks. Participation in the study was initiated by agreeing to the consent form. Upon completion of the online survey, participants received $1 paid by the author.

Instruments

Rationale for the Chosen Instruments

This study posits that Christian humility is comprised of low self-interest, high other-orientation, and selflessness. Four of the instruments chosen for this study aimed to measure these three components. The Egoism Scale (ES) is a measure of an individual's tendency for self-interest (Paulhus & Jones, 2015). The ES was included as a means of measuring self-focus.

Those with low scores in self-interest demonstrates low self-focus. The Interpersonal Reactivity Index (IRI) is a measure of individual differences in empathy and perspective-taking (Davis, 1983). The IRI was utilized in the current study to measure the other-orientation component of Christian humility.

The selflessness component of Christian humility is based on the attribute of *kenosis*, as outlined in the previous chapter. The concept of *kenosis* (self-emptying) is central to the Christian conception of humility. In Philippians 2:6-11, Paul speaks of Christ as exemplifying humility in emptying himself of the status arising from his divinity and accepting the lowliness of humanity, as well as the humiliation of crucifixion, for the sake of others (Pardue, 2013; Wengst, 1988). Jesus' earthly life was "a renunciation of any manifestation of divine glory. Jesus himself said that he had come to serve (Mk. 10:45), and the humility of his behavior implies an 'intimate self-emptying'" (Galot, 1994, p. 130). Jesus did not empty himself of divinity but of the status of glory that resulted from his divine nature (Fitzmyer, 1968; Ullrich, 1995). *Kenosis* is founded on the presupposition of selflessness (von Balthasar, 1990) and represents the manifestation of God's selflessness in favor of humankind (Bonhoffer, 2002).

This study operationally defines *kenosis* as spiritually-motivated selflessness. To measure this construct, Dambrun and Ricard's (2011) conceptualization of selflessness was employed. In this conceptualization, selflessness is comprised of self-transcendence and a sense of connectedness that leads to a low focus on oneself and a high focus on others (Dambrun & Ricard, 2011). Dambrun (2017) utilized the Adult Self-Transcendence Inventory (ASTI) and the Allo-Inclusive Identity Scale to measure self-transcendence and one's connectedness to others and the natural environment, respectively. Frankl (1966) viewed self-transcendence as a

distinctively human experience that is directed to a reality beyond the self. This aligns with the *kenosis*-informed understanding of selflessness.

As *kenosis* was operationally defined as spiritually motivated selflessness, it was proposed that the Daily Spiritual Experiences Scale (DSES) would replace the Allo-Inclusive Identity Scale for the purposes of the current study. The DSES emphasizes connectedness with God, religious belief, and spiritual experiences (Currier, Kim, Sandy, & Neimeyer, 2012; Ellison & Fan, 2008; Holland & Neimeyer, 2005). It was appropriate, therefore, for spiritually motivated selflessness to be marked by self-transcendence and a sense of connectedness with God, religious faith, and spiritual experiences. As such, the combination of the ASTI and DSES was chosen to measure the selflessness component of Christian humility.

Adult attachment style and attachment to God are variables of interest in the current study. The Experiences in Close Relationships – Short Form (ECR-S) measure was used to evaluate the adult attachment style, and the Attachment to God Scale (AGS) was used to measure attachment to God. The Global Humility Scale (GHS) was used as a means of testing whether the instruments measuring the core components of Christian humility, outlined above, correlate to an existing measure of humility.

Experiences in Close Relationships – Short Form (ECR-S)

The ECR-S is a 12-item instrument that assesses two dimensions of attachment: avoidance and anxiety (Wei, Russell, Mallinckrodt, & Vogel, 2007). It is a shorter form of the 36-item Experience in Close Relationship Scale (ECR; Wei et al., 2007). Six items assess the avoidance (ECR-S Av) dimension, while another six items assess the anxiety (ECR-S Anx) dimension (Wei et al., 2007). The items are answered using a 7-point Likert scale ranging from 1 'strongly disagree' to 7 'strongly agree.'

The Cronbach's alpha coefficients for the anxiety and avoidance subscales were .84 and .78, respectively (Wei et al., 2007), demonstrating acceptable levels of reliability. The correlation between the anxious (ECR-S Anx) and avoidant (ECR-S Av) subscales was $r = .17$, indicating that the subscales measure distinct dimensions of attachment style (Wei et al., 2007). Evidence for validity was established by investigating the association between the ECR-S and variables such as depression and emotional reactivity that are known to correlate highly with the ECR. Results indicated that there was no significant difference between the ECR and ECR-S in regard to these variables (Wei et al., 2007; Yarbro, Mahaffey, Abramowitz, & Kashdan, 2013).

Attachment to God Scale

The Attachment to God Scale (AGS) is a nine-item assessment that measures an individual's relationship to God in terms of attachment theory (Koenig, Al Zaben, Khalifa, & Al Shohaib, 2015). It is composed of two subscales: anxiety (3 items) and avoidance (6 items) (Koenig et al., 2015). The items are answered using a 7-point Likert scale ranging from 1 'not characteristic of me' to 7 'characteristic of me' (Koenig et al., 2015). The subscales are summed separately, with the anxiety subscale (AGS Anx) having a range of 3-21 and the avoidance subscale (AGS AV) having a range of 6-42 (Koenig et al., 2015). Lower scores signify secure attachment (Koenig et al., 2015).

The Cronbach alpha coefficients were .92 for the avoidance subscale (AGS AV) and .80 for the anxiety subscale (AGS Anx), which indicates acceptable levels of internal consistency (Koenig et al., 2015). The subscales showed adequate levels of concurrent validity through positive correlations with intrinsic religiosity, doctrinal orthodoxy, and a loving image of God (Koenig et al., 2015). An acceptable predictive validity was also established for both subscales (Koenig et al., 2015). The anxiety subscale positively predicts manifest anxiety, anxious adult

attachment, extrinsic religious motivation, and a controlling image of God (Koenig et al., 2015).

The avoidance subscale positively predicts neuroticism, a controlling image of God, and

inversely predicts a loving image of God, doctrinal orthodoxy, and intrinsic religiosity (Koenig

et al., 2015).

Global Humility (GH) Subscale of Relational Humility Scale (RHS)

Humility was assessed via the Global Humility (GH) subscale of the Relational Humility

Scale (RHS). The RHS is a 16-item other-reported measure of humility in relational contexts

(Davis, Hook, Worthington Jr, et al., 2011). It comprises three subscales: global humility,

superiority, and self-awareness (Davis, Hook, Worthington Jr, et al., 2011). The items are scored

using a 5-point Likert scale ranging from 1 "Strongly disagree" to 5 "Strongly agree" (Davis,

Hook, Worthington Jr, et al., 2011). The Cronbach's alpha coefficient for the RHS as a whole

was reported at .89 (Davis, Hook, Worthington Jr, et al., 2011). The Cronbach alpha coefficients

for the subscales were .94 for global humility, .85 for superiority, and .89 for self-awareness

(Davis, Hook, Worthington Jr, et al., 2011). Evidence of discriminant and construct validity were

also demonstrated (Davis, Hook, Worthington Jr, et al., 2011). The GH subscale has been

modified and used as a self-report in previous research (Davis, Worthington Jr, et al., 2013; Van

Tongeren et al., 2017). Items were modified to reflect the first-person stance (e.g., "His or her

close friends would consider him/her humble" to "My close friends would consider me humble")

(Van Tongeren et al., 2017). The internal consistency for GH as a self-report scale was reported

as .91 (Van Tongeren et al., 2017).

Egoism Scale (ES)

The Egoism Scale (ES) is a 20-item scale designed to measure the degree to which one

prefers self-interest over the interest of others (Paulhus & Jones, 2015). The items are scored on

a 5-point Likert scale with responses ranging from 1 "Strongly agree" to 5 "Strongly disagree" (Paulhus & Jones, 2015). High scores on the ES reflect a tendency towards egocentrism over other-orientation (de Vries, de Vries, de Hoogh, & Feij, 2009). Cronbach alpha coefficients ranging from .80 to .84 were reported for the ES based on Dutch and American samples (Weigel, Hessing, & Elffers, 1999). Test-retest reliability was reported at .73 after a nine-month interval (Weigel et al., 1999). The ES displayed convergent validity with the three Dark Triad subscales of Machiavellianism, narcissism, and psychopathy (Paulhus & Jones, 2015). The ES was negatively correlated with the Honesty-Humility subscale of the HEXACO personality inventory, (de Vries et al., 2009). For predictive validity, the ES projected a tendency to run red lights and cheating on a management task (Weigel et al., 1999). Tax evaders have also been shown to score higher on the ES than those who do not evade tax (Paulhus & Jones, 2015).

The Interpersonal Reactivity Index (IRI)

The Interpersonal Reactivity Index (IRI) is a 28-item measure designed to assess the cognitive and emotional factors of empathy (Péloquin & Lafontaine, 2010). The IRI consists of four subscales: perspective taking, fantasy, empathic concern, and personal distress (Gini, Albiero, Benelli, & Altoè, 2008). Each subscale consists of seven items that are scored on a 5-point Likert scale with responses ranging from 1 "Does not describe me well" to 5 "Describes me very well" (Davis, 1983). Perspective-taking (IRI-PT) assesses an individual's tendency towards perspective-taking. Fantasy assesses an individual's tendency to transpose themselves into the feelings and experiences of fictional characters. Empathetic concern (IRI-EC) assesses an individual's tendency towards other-oriented feelings of concern and sympathy for others. Finally, personal distress assesses an individual's tendency to develop feelings of anxiety during tense interpersonal situations (Davis, 1983).

Numerous researchers have utilized only the perspective-taking (IRI-PT) and empathic (IRI-EC) concern subscales, given that they have been shown to correspond more closely to existing conceptions of empathy. Indeed, perspective-taking is associated with cognitive empathy and empathic concern with emotional empathy (Burkard & Knox, 2004; Gini et al., 2008). The current study will undertake this approach. Cronbach alpha coefficients ranging from .71 to .77 were reported for the IRI (Davis, 1983). Gini at al. (2008) reported Cronbach alpha coefficients of .69 for the perspective-taking subscale (IRI-PT) and .73 for the empathic concern subscale (IRI-EC). Test-retest reliability has been reported to range between .62 to .71 (Davis, 1983). Convergent validity for the perspective-taking subscale is reported through correlations with the Hogan Empathy Scale (Davis, 1983). The empathic concern subscale correlated with the Mehrabian and Epstein Emotional Empathy Scale (Davis, 1983).

Adult Self-Transcendence Inventory (ASTI)

The Adult Self-Transcendence Inventory (ASTI) is a 10-item measure that assesses the construct of self-transcendence, defined as a decreased reliance on external sources for understanding oneself, increased interiority and spirituality, and an increased sense of connection with past and future generations (Beaumont, 2009). The items are scored using a 4-point Likert scale ranging from 1 "Disagree strongly" to 4 "Agree strongly" (Levenson, Jennings, Aldwin, & Shiraishi, 2005). The ASTI consists of two subscales: self-transcendence and alienation (Levenson et al., 2005).

The internal consistency for the ASTI was acceptable with a Cronbach's alpha of .76 (Dambrun, 2017). The ASTI showed construct validity through positive correlations with openness, agreeableness, conscientiousness, and extraversion, and a negative correlation with neuroticism (Le & Levenson, 2005) ; Levenson et al., 2005). Openness, agreeableness,

conscientiousness, extraversion, and neuroticism were assessed by the NEO-FFI Personality

Inventory to investigate hypothesized correlations (Levenson et al., 2005).

Daily Spiritual Experiences Scale (DSES)

The Daily Spiritual Experiences Scale (DSES) is a 16-item measure that assesses an

individual's sense of connectedness with the Divine, as well as the extent to which the

individual's religious beliefs and spirituality impact his or her day-to-day life (Underwood, 1999,

2011). The range of possible scores on the scale is 16-92, with lower scores indicating more

frequent daily spiritual experiences (Koenig et al., 2015). The first fifteen items are scored using

a 6-point Likert ranging from 1 "Many times a day" to 6 "Never" (Koenig et al., 2015). The

sixteenth item is scored on a 4-point Likert scale ranging from 1 "Not close at all" to 4 "As close

as possible" (Koenig et al., 2015).

The DSES has shown strong internal consistency with Cronbach alphas, ranging from .91

to .95 (Koenig et al., 2015). Test-retest reliability ranged from .64 to .78 for the individual items

(Koenig et al., 2015). The DSES has shown convergent validity through positive correlations

with the measures of private religious practices, public religious practices \, positive religious

coping, giving-to-income ratio, and forgiveness (Idler et al., 2003). Predictive validity is

established through a positive correlation with spiritual growth and an inverse correlation with

spiritual decline (Koenig et al., 2015). In line with

Data Cleaning

Financial recompense for online surveys is often related to speed (Dwiwardani, Ord,

Fennell, Eaves, Ripley, Perkins, Sells, Worthington Jr, et al., 2018). As such, several validity

questions (e.g., "Please choose 'Neither agree nor disagree' for this question") were included to

assist in identifying participants who answered randomly or lacked assiduousness. In line with

Mertler & Reinhart, 2016), the assumption of a normal distribution means that 99% of scores

would be contained within three standard deviations. *Z* scores falling outside three standard

deviations were considered outliers and removed from the analysis. Cases with incomplete data

were also removed from the study.

Data Analysis

Pearson's correlation coefficients were obtained for the anxious and avoidant attachment

styles that were examined in the study in relation to humility (as measured by the GHS) and each

of the core components of Christian humility (low self-focus, strong other-orientation, and

selflessness). Based on the hypotheses for this study, correlations were examined to determine a

negative correlation between humility and avoidant attachment and a lack of correlation between

humility and anxious attachment. Similarly, a negative correlation was expected between

avoidant attachment and each of the core components of Christian humility. Meanwhile, no

correlation was expected between anxious attachment and each of the core components of

Christian humility. These correlations were further explored through a multiple linear regression

to assess each attachment style as predictors of humility and each of the core constructs of

Christian humility.

Regression analysis was performed using the Process extension (Hayes, 2018) for SPSS

to explore the moderating effects of God attachment on the relationship between adult

attachment and each of the core components of Christian humility. These procedures examined

the hypothesis that the interaction of each of the core constructs of Christian humility and God

attachment would influence the strength of the relationship between each of the core constructs

of Christian humility and the adult attachment style. The analysis was performed using the

simple moderation models outlined in Figure 2. They propose that attachment to God should

predict changes in the relationship between each of the core components of Christian humility and attachment style. Each facet of the core constructs (measured by ES, IRI-EC, IRI-PT, ASTI, and DSES) were analyzed through a separate moderation analysis.

Pearson's correlation coefficients were obtained for each of the three constructs of Christian humility (low self-focus, strong other-orientation, and selflessness) in relation to the GHS. Multiple linear regression was performed to assess each construct as a predictor of humility. These procedures were used to test the hypotheses that the three constructs within Christian humility are positively correlated to and predict humility, as measured by the GHS.

Figure 3.01: Models of hypothesized moderation effect of attachment to God on the relationship between the core components of Christian humility and adult attachment style.

God Attachment Style
Moderator Variable

Selflessness
(Adult Self-Transcendence Inventory)
Independent Variable

Adult Attachment Style
Dependent Variable

God Attachment Style
Moderator Variable

Selflessness
(Daily Spiritual Experiences Scale)
Independent Variable

Adult Attachment Style
Dependent Variable
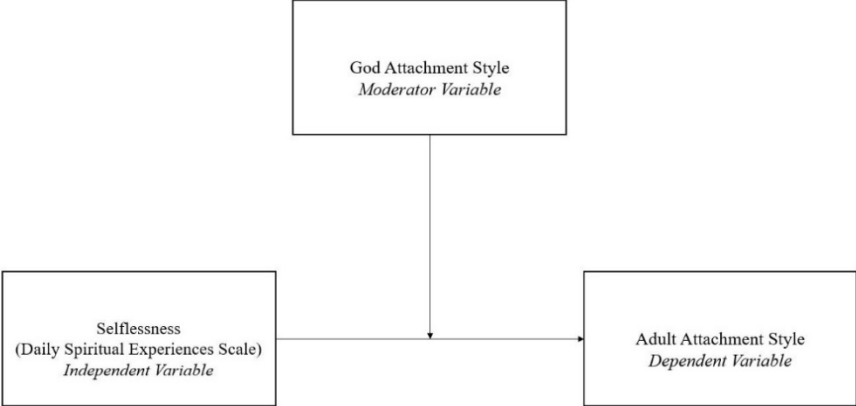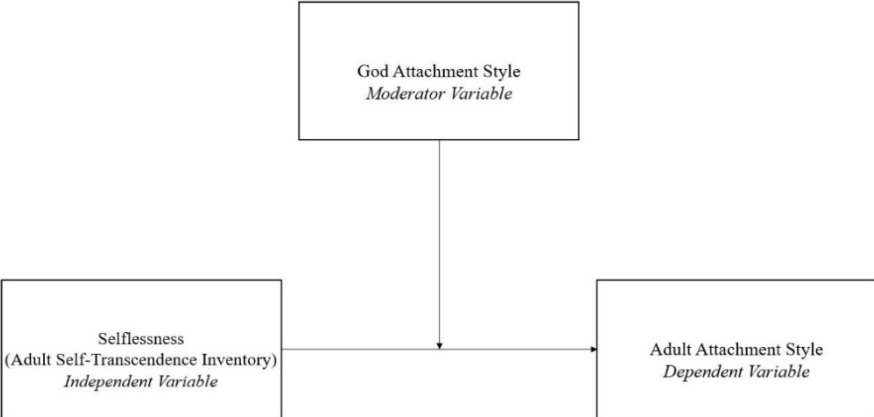
CHAPTER FOUR: RESULTS

Participants

Five-hundred participants were sought from Amazon MTurk. A total of 516 responded.

The author has no data to explain why more individuals responded than were requested by

Amazon MTurk. Data cleaning removed the participants who did not answer all parts of the

survey, or who incorrectly answered validity questions. There was a total of 297 usable

responses. Eight responses were further removed when raw scores were converted into z scores

to identify outliers, specifically scores which lay outside three standard deviations. This approach

was adopted on the assumption that scores lying outside of three standard deviations were

improbable.

> If a normal distribution is assumed, approximately 99% of the scores will lie within 3
> standard deviations of the mean. Therefore, any z value greater than +3.00 or less than
> –3.00 indicates an unlikely value, and the case should be considered an outlier (Mertler &
> Reinhart, 2016, pp. 30-31).

Scores falling outside of three standard deviations were therefore considered unlikely values and

were eliminated. This gave $N = 289$.

In addition to the analysis carried out on the full set of participant data, a subset of data

relating to active Christians was identified and analyzed separately to examine potential

differences between Christians actively practicing their faith, non-active Christians, and non-

Christians. Active Christians were identified as those who indicated their religious affiliation as

being Catholic, Christian (Protestant), and Orthodox Christian, as well as who indicated that they

participated in religious services on a daily, weekly, or monthly basis. For this active Christian

subset, $n = 187$.

Demographic Information

In terms of gender, 41.9% of all participants were female, and 58.1% were male.

Amongst active Christians, 39% were female, and 61% were male. Age ranges of participants

are outlined in Table 4.01, and the religious affiliation of participants is provided in Table 4.02.

The frequency of religious practice is outlined in Table 4.03.

Table 4.01

Age range of participants.

Age Range	All Participants		Active Christians	
	Number	Percentage	Number	Percentage
18-29	93	32.2	65	34.8
30-39	110	38.1	76	40.6
40-49	45	15.6	24	12.8
50-59	28	9.7	15	8.0
60 or over	13	4.5	7	3.8

Table 4.02

Religious affiliation of participants.

Religious Affiliation	All Participants		Active Christians	
	Number	Percentage	Number	Percentage
Agnostic	10	3.5		
Atheist	11	3.8		
Catholic	95	32.9	78	41.7
Christian (Protestant)	117	40.5	97	51.9
Church of Jesus Christ of the Latter-Day Saints	1	0.3		
Jewish	1	0.3		
Muslim	6	2.1		
Orthodox Christian	12	4.2	12	6.4
Spiritual but not religious	14	4.8		
Other (not listed)	22	7.6		

Table 4.03

Religious practice of participants.

	All Participants		Active Christians	
Frequency	Number	Percentage	Number	Percentage
Daily	44	15.2	41	21.9
Weekly	132	45.7	121	64.7
Monthly	33	11.4	25	13.4
Annually	25	8.7		
Less than annually	29	10.0		
Never	26	9.0		

Analysis of the Data

Correlational Analysis – All Participants

Table 4.04

Correlational analysis between variables of interest across all participants.

Variable	1	2	3	4	5	6	7	8	9	10
1. Humility	1									
2. Anxious Adult Attachment	-.012	1								
3. Avoidant Adult Attachment	-.209**	.577**	1							
4. Anxious God Attachment	.047	.551**	.471**	1						
5. Avoidant God Attachment	-.126*	.234**	.402**	.450**	1					
6. Self-Focus	.054	-.036	-.058	-.020	-.063	1				
7. Other Orientation: Perspective-Taking	.200**	-.356**	-.525**	-.428**	-.415**	.176**	1			
8. Other-Orientation: Empathic Concern	.166**	-.435**	-.589**	-.532**	-.431**	.122*	.693**	1		
9. Selflessness: Spiritual Experiences	.269**	.086	-.144*	-.094	-.656**	.136*	.232**	.188**	1	
10. Selflessness: Self-Transcendence	.445**	-.033	-.262**	-.095	-.288**	.287**	.400**	.286**	.339**	1

*Notes: ** p = .01   * p = .05*

A full overview of results for correlational analysis across all participants is provided in Table 4.04. The analysis showed a negative relationship between humility and both avoidant adult attachment (r = -.209, p = .01) and avoidant attachment to God styles (r = -.126, p = .05). The core components of Christian humility – low self-focus, strong other-orientation, selflessness – were negatively correlated with avoidant adult and God attachment styles. However, the negative correlation between self-focus was not statistically significant. H_a1, that the core components of Christian humility would be negatively correlated with avoidant attachment, was thus partially supported. Both elements of other-orientation were significantly negatively correlated with both adult and God anxious and avoidant attachment styles. H_a2, that the core components of Christian humility would not be correlated with anxious attachment, was therefore partially supported.

H_a5 posited that the core components of Christian humility would be positively correlated with humility. This hypothesis was partially supported. Both the self-transcendence and spiritual experiences components of selflessness and both the empathic concern and perspective-taking elements of other-orientation were positively correlated with Global Humility. Self-focus had no significant correlation with Global Humility.

Correlational Analysis – Active Christians Subset

Table 5

Correlational analysis between variables of interest across active Christian participants.

Variable	1	2	3	4	5	6	7	8	9	10
1. Humility	1									
2. Anxious Adult Attachment	-.021	1								
3. Avoidant Adult Attachment	-.264**	.673**	1							
4. Anxious God Attachment	-.009	.667**	.574**	1						
5. Avoidant God Attachment	-.180*	.525**	.646**	.767**	1					
6. Self-Focus	.132	.023	.002	.041	.024	1				
7. Other Orientation: Perspective-Taking	.291**	-.434**	-.542**	-.473**	-.502**	.085	1			
8. Other-Orientation: Empathic Concern	.283**	-.562**	-.618**	-.606**	-.596**	.061	.717**	1		
9. Selflessness: Spiritual Experiences	.268**	.086	-.140**	-.094	-.664**	.136*	.231**	.191**	1	
10. Selflessness: Self-Transcendence	.490**	-.047	-.247**	-.092	-.269**	.259**	.420**	.286**	.339**	1

Notes: ** $p = .01$ * $p = .05$

A full overview of results for the correlational analysis of active Christians is provided in

Table 4.05. The core components of Christian humility were again negatively correlated with

avoidant adult and God attachment styles. Once again, however, the negative correlation

between self-focus was not statistically significant. Amongst active Christians, H_a1 was again

partially supported. Similarly, the empathic concern and perspective-taking elements of other-

orientation were again significantly negatively correlated with anxious and avoidant attachment

styles. H_a2 was again partially supported in the actively Christian subset of the sample.

This hypothesis that the core components of Christian humility would be positively correlated with humility was once again partially supported amongst the active Christian subset. The self-transcendence and spiritual experiences elements of selflessness and both the empathic concern and perspective-taking elements of other-orientation were again positively correlated with humility. Self-focus again had no significant correlation with humility.

Regression Analysis

Avoidant attachment as a predictor of the core components of Christian humility. H_a3 posited that avoidant attachment would be a predictor of the core components of Christian humility. The results of a simple linear regression analysis (Table 4.06) showed that adult avoidant attachment was a significant predictor of all elements of the core components of Christian humility except for self-focus. Thus, H_a3 was partially supported. All statistically significant results showed adult avoidant attachment as a negative predictor for other-orientation and selflessness.

Table 4.06

Simple linear regression analyses on adult avoidant attachment as a predictor of the core components of Christian humility.

Variable	F	p	B	$SE\ B$	β	p	R^2
Low Self-Focus (ES)	.959	.328	-.107	.109	-.058	.328	.003
Other-Orientation (IRI-EC)	152.064	<.001	-.400	.032	-.589	<.001	.346
Other-Orientation (IRI-PT)	109.423	<.001	-.328	.031	-.525	<.001	.276
Selflessness (ASTI)	21.191	<.001	-.163	.035	-.262	<.001	.069
Selflessness (DSES)	5.755	.017	-.326	.136	-.140	.017	.020

Similar results were observed when avoidant God attachment was analyzed as a predictor of the core components of Christian humility (Table 4.07). Avoidant God attachment was not a significant predictor of self-focus. Avoidant God attachment was a weak to weakly-moderate negative predictor of all other elements of the core components of Christian humility, and a strong negative predictor of the spiritual experiences element of selflessness. Under this analysis, H_a3 was once again partially supported.

Table 4.07

Simple linear regression analyses on avoidant God attachment as a predictor of the core components of Christian humility.

Variable	F	p	B	$SE\ B$	β	p	R^2
Low Self-Focus (ES)	1.150	.284	-.101	.094	-.063	.284	.004
Other-Orientation (IRI-EC)	65.468	<.001	-.253	.031	-.431	<.001	.186
Other-Orientation (IRI-PT)	59.732	<.001	-.224	.029	-.415	<.001	.172
Selflessness (ASTI)	26.055	<.001	-.155	.030	-.288	<.001	.083
Selflessness (DSES)	226.042	<.001	-1.333	.089	-.664	<.001	.441

The regression analysis within the subset of active Christians revealed similar results to those outlined in Tables 4.08 and 4.09. In analyses of avoidant adult attachment and avoidant God attachment, self-focus was not significantly predicted. H_a3 was partially supported within the active Christian subset.

Table 4.08

Simple linear regression analyses on adult avoidant attachment as a predictor of the core components of Christian humility within the subset of active Christians.

Variable	F	p	B	$SE\ B$	β	p	R^2
Low Self-Focus (ES)	.001	.976	.004	.135	.002	.976	.000005
Other-Orientation (IRI-EC)	114.358	<.001	-.410	.038	-.618	<.001	.382
Other-Orientation (IRI-PT)	77.004	<.001	-.331	.038	-.542	<.001	.294
Selflessness (ASTI)	11.973	.001	-.148	.043	-.247	.001	.061
Selflessness (DSES)	15.397	<.001	-.492	.125	-.277	<.001	.077

Table 4.09

Simple linear regression analyses on avoidant God attachment as a predictor of the core components of Christian humility within the subset of active Christians.

Variable	F	p	B	$SE\ B$	β	p	R^2
Low Self-Focus (ES)	.105	.747	.047	.145	.024	.747	.001
Other-Orientation (IRI-EC)	101.677	<.001	-.426	.042	-.596	<.001	.355
Other-Orientation (IRI-PT)	62.349	<.001	-.330	.042	-.502	<.001	.252
Selflessness (ASTI)	14.379	<.001	-.173	.046	-.269	<.001	.072
Selflessness (DSES)	51.512	<.001	-.892	.124	-.467	<.001	.218

The core components of Christian humility as predictors of humility. H_a6 posited that low self-focus, strong other-orientation, and selflessness would be predictors of Global Humility. Tables 4.10 and 4.11 show the results of multiple linear regression analysis with each of the elements of the core components of Christian humility as predictors of humility as measured by the Global Humility subscale. Only the selflessness component significantly predicted humility.

The models in both the sample as a whole ($F_{(5, 283)}$ = 16.084, p = <.001, R^2 = .221) and in the active Christian subset ($F_{(5, 181)}$ = 15.030, p = <.001, R^2 = .293) were statistically significant. Both the self-transcendence and spiritual experiences elements of the selflessness component were significant contributors in the models for both the sample as a whole and within the active Christian subset. Self-transcendence was the stronger contributor in both the entire sample (β = .417, p = <.001) and in the active Christian subset (β = .397, p = <.001). Spiritual experiences was a weaker contributor in both the entire sample (β = .133, p = .019) and in the active Christian subset (β = .192, p = .005). H_a6 was thus partially supported.

Table 4.10

Multiple linear regression analysis on each of the core components of Christian humility as a predictor of Global Humility within the entire sample.

Predictor	B	SE B	β	p
Low Self-Focus (ES)	-.021	.013	-.087	.114
Other-Orientation (IRI-EC)	.025	.048	.038	.604
Other-Orientation (IRI-PT)	-.007	.055	-.009	.906
Selflessness (ASTI)	.302	.044	.417	<.001
Selflessness (DSES)	.026	.011	.133	.019

Table 4.11

Multiple linear regression analysis on each of the core components of Christian humility as a predictor of Global Humility within the active Christian subset.

Predictor	B	SE B	β	p
Low Self-Focus (ES)	.005	.015	.019	.768
Other-Orientation (IRI-EC)	.086	.060	.131	.149
Other-Orientation (IRI-PT)	-.020	.068	.028	.764
Selflessness (ASTI)	.289	.053	.397	<.001
Selflessness (DSES)	.047	.017	.192	.005

Moderation Analysis

H_a4 posited that God attachment style would moderate the relationship between the core constructs of Christian humility – low self-focus, strong other-orientation, selflessness – and adult attachment style. 40 separate moderation analyses were conducted where each of the five elements of the core components was included as independent variables in moderation analysis with anxious God attachment or avoidant God attachment as moderator variables, and anxious adult attachment or avoidant adult attachment as dependent variables in both the sample as a whole and within the subset of active Christians.

Prior to running each separate moderation analysis, checks were performed to ensure there were no outliers that would significantly affect the analysis and that all the presumptions on which the moderation analysis is based were met. Outliers were checked by obtaining Mahalanobis Distance scores, Cook's Distance scores, and Leverage values. Cases which exceeded the cutoff scores for Mahalanobis, Cook's, and Leverage were excluded. The assumptions of linearity,

normality, homoscedasticity, and independence (Hayes, 2018) were conducted via multiple

linear regression and correlation analysis.

All participants.

Anxious God attachment as moderator.

Table 4.12

Model summaries of moderation analyses with anxious God attachment as moderator

variable amongst all participants.

Dependent Variable	Independent Variable	Moderator Variable	F	p	R^2
Anxious Adult Attachment	Self-Focus	Anxious God Attachment	$F_{(3, 280)} = 41.925$	<.001	.310
Avoidant Adult Attachment	Self-Focus	Anxious God Attachment	$F_{(3, 280)} = 27.185$	<.001	.226
Anxious Adult Attachment	Other-Orientation: Empathic Concern	Anxious God Attachment	$F_{(3, 282)} = 55.182$	<.001	.370
Avoidant Adult Attachment	Other-Orientation: Empathic Concern	Anxious God Attachment	$F_{(3, 282)} = 58.023$	<.001	.382
Anxious Adult Attachment	Other-Orientation: Perspective Taking	Anxious God Attachment	$F_{(3, 283)} = 44.592$	<.001	.321
Avoidant Adult Attachment	Other-Orientation: Perspective Taking	Anxious God Attachment	$F_{(3, 283)} = 54.059$	<.001	.364
Anxious Adult Attachment	Selflessness: Self-Transcendence	Anxious God Attachment	$F_{(3, 280)} = 41.470$	<.001	.308
Avoidant Adult Attachment	Selflessness: Self-Transcendence	Anxious God Attachment	$F_{(3, 280)} = 34.062$	<.001	.267
Anxious Adult Attachment	Selflessness: Spiritual Experiences	Anxious God Attachment	$F_{(3, 285)} = 46.687$	<.001	.330
Avoidant Adult Attachment	Selflessness: Spiritual Experiences	Anxious God Attachment	$F_{(3, 285)} = 30.759$	<.001	.245

Table 4.13

Moderation analyses of interactions between independent and anxious God attachment as moderator variable amongst all participants.

Dependent Variable	Interaction	b	t	p
Anxious Adult Attachment	Anxious God Attachment & Self-Focus	.002	$t_{(280)} = .375$	.708
Avoidant Adult Attachment	Anxious God Attachment & Self-Focus	.002	$t_{(280)} = .404$	.687
Anxious Adult Attachment	Anxious God Attachment & Other-Orientation: Empathic Concern	-.046	$t_{(282)} = -2.652$	<.05
Avoidant Adult Attachment	Anxious God Attachment & Other-Orientation: Empathic Concern	-.005	$t_{(282)} = -.319$	.750
Anxious Adult Attachment	Anxious God Attachment & Other-Orientation: Perspective Taking	-.020	$t_{(283)} = -1.039$	.300
Avoidant Adult Attachment	Anxious God Attachment & Other-Orientation: Perspective Taking	-.020	$t_{(283)} = 1.187$	.236
Anxious Adult Attachment	Anxious God Attachment & Selflessness: Self-Transcendence	.023	$t_{(280)} = 1.332$	.184
Avoidant Adult Attachment	Anxious God Attachment & Selflessness: Self-Transcendence	-.025	$t_{(280)} = 1.549$	.123
Anxious Adult Attachment	Anxious God Attachment & Selflessness: Spiritual Experiences	.007	$t_{(285)} = 1.609$	.109
Avoidant Adult Attachment	Anxious God Attachment & Selflessness: Spiritual Experiences	.010	$t_{(285)} = 2.221$	.027

Anxious God attachment moderated the association between the empathic concern element of other-orientation and anxious adult attachment, and the association between spiritual experiences and avoidant adult attachment. There were no significant moderation effects observed in any of the other analyses with anxious God attachment as a moderator within the sample as a whole. Visual representations of the significant moderation is provided below (Figures 4.01 and 4.02). The analysis showed that at higher levels of the empathic concern element of other-orientation, the interaction with anxious God attachment led to a decrease in

levels of anxious adult attachment (Figure 4.01). At lower levels of anxious God attachment, the

interaction with spiritual experiences led to a decrease in avoidant adult attachment (Figure

4.02).

Figure 4.01

Effect of anxious God attachment as a moderating variable on the association between

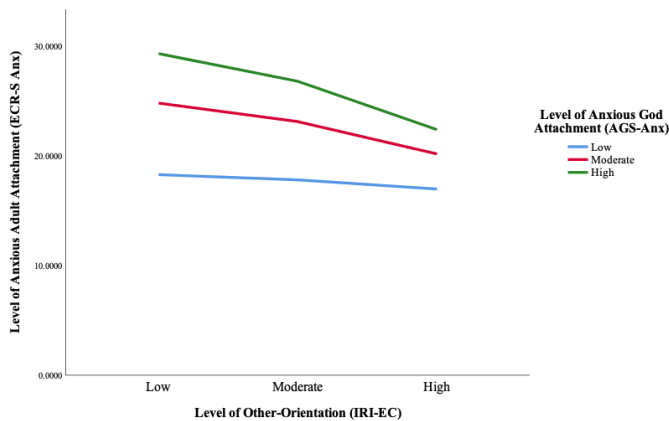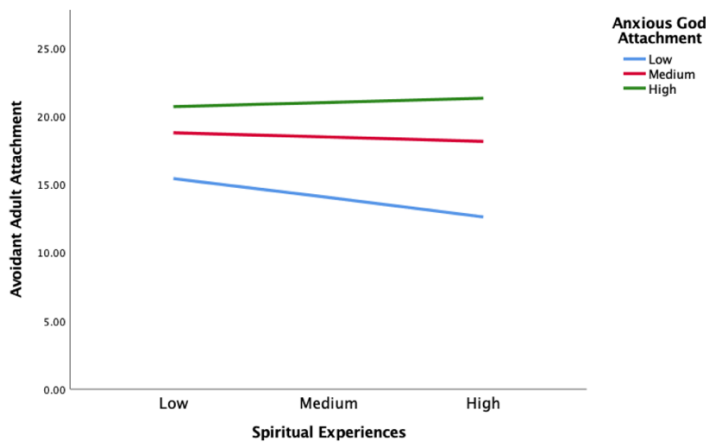*other-orientation: empathic concern and anxious adult attachment.*

Figure 4.02

Effect of anxious God attachment as a moderating variable on the association between

selflessness: spiritual experiences and avoidant adult attachment.

Avoidant God attachment as moderator.

Table 4.14

Model summaries of moderation analyses with avoidant God attachment as moderator

variable amongst all participants.

Dependent Variable	Independent Variable	Moderator Variable	F	p	R^2
Anxious Adult Attachment	Self-Focus	Avoidant God Attachment	$F_{(3, 280)} = 10.888$	<.001	.106
Avoidant Adult Attachment	Self-Focus	Avoidant God Attachment	$F_{(3, 280)} = 21.581$	<.001	.188
Anxious Adult Attachment	Other-Orientation: Empathic Concern	Avoidant God Attachment	$F_{(3, 276)} = 28.864$	<.001	.239
Avoidant Adult Attachment	Other-Orientation: Empathic Concern	Avoidant God Attachment	$F_{(3, 276)} = 58.858$	<.001	.390
Anxious Adult Attachment	Other-Orientation: Perspective Taking	Avoidant God Attachment	$F_{(3, 275)} = 22.349$	<.001	.196
Avoidant Adult Attachment	Other-Orientation: Perspective Taking	Avoidant God Attachment	$F_{(3, 275)} = 52.078$	<.001	.362
Anxious Adult Attachment	Selflessness: Self-Transcendence	Avoidant God Attachment	$F_{(3, 275)} = 52.078$	<.001	.171
Avoidant Adult Attachment	Selflessness: Self-Transcendence	Avoidant God Attachment	$F_{(3, 275)} = 41.429$	<.001	.210
Anxious Adult Attachment	Selflessness: Spiritual Experiences	Avoidant God Attachment	$F_{(3, 285)} = 30.490$	<.001	.243
Avoidant Adult Attachment	Selflessness: Spiritual Experiences	Avoidant God Attachment	$F_{(3, 285)} = 39.734$	<.001	.295

Table 4.15

Moderation analyses of interactions between independent variables and avoidant God attachment as moderator variable amongst all participants.

Dependent Variable	Interaction	b	t	p
Anxious Adult Attachment	Avoidant God Attachment & Self-Focus	.009	$t_{(280)} = 2.064$	<.05
Avoidant Adult Attachment	Avoidant God Attachment & Self-Focus	.004	$t_{(280)} = 1.075$	.284
Anxious Adult Attachment	Avoidant God Attachment & Other-Orientation: Empathic Concern	-.008	$t_{(276)} = -.674$	.501
Avoidant Adult Attachment	Avoidant God Attachment & Other-Orientation: Empathic Concern	-.003	$t_{(276)} = -.329$	.742
Anxious Adult Attachment	Avoidant God Attachment & Other-Orientation: Perspective Taking	.007	$t_{(275)} = .651$	.515
Avoidant Adult Attachment	Avoidant God Attachment & Other-Orientation: Perspective Taking	.012	$t_{(275)} = 1.312$	.191
Anxious Adult Attachment	Avoidant God Attachment & Selflessness: Self-Transcendence	.052	$t_{(275)} = 4.040$	<.001
Avoidant Adult Attachment	Avoidant God Attachment & Selflessness: Self-Transcendence	.015	$t_{(275)} = 1.354$	.177
Anxious Adult Attachment	Avoidant God Attachment & Selflessness: Spiritual Experiences	.015	$t_{(285)} = 5.742$	<.001
Avoidant Adult Attachment	Avoidant God Attachment & Selflessness: Spiritual Experiences	.014	$t_{(285)} = 6.624$	<.001

Avoidant God attachment moderated the associations between self-focus and anxious adult attachment, self-transcendence and anxious adult attachment, and spiritual experiences and anxious adult attachment. There were no significant moderation effects observed in any of the other analyses with avoidant God attachment as a moderator within the sample as a whole. Visual representations of the significant moderations are provided below (Figures 4.03-4.06).

The analysis showed at higher levels of self-focus, the interaction with lower levels of avoidant God attachment led to a decrease in levels of anxious adult attachment. However, at higher levels of self-focus and higher levels of avoidant God attachment, the interaction led to increased levels of anxious adult attachment (Figure 4.03). A similar pattern was observed in the interaction of self-transcedence and avoidant God attachment in relation to anxious adult attachment (Figure 4.04).

At higher levels of spiritual experiences, the interaction with avoidant God attachment led to an increase in levels of anxious adult attachment (Figure 4.05). At higher levels of spiritual experiences and lower levels of avoidant God attachment, the interaction led to decreased levels of avoidant adult attachment (Figure 4.06). However, at higher levels of spiritual experiences and higher levels of avoidant God attachment, the interaction led to increased levels of avoidant adult attachment. H_a4 was, thus, only partially supported within the sample as a whole.

Figure 4.03

Effect of avoidant God attachment as a moderating variable on the association between self-focus and anxious adult attachment.

Figure 4.04

Effect of avoidant God attachment as a moderating variable on the association between selflessness: self-transcendence and anxious adult attachment.
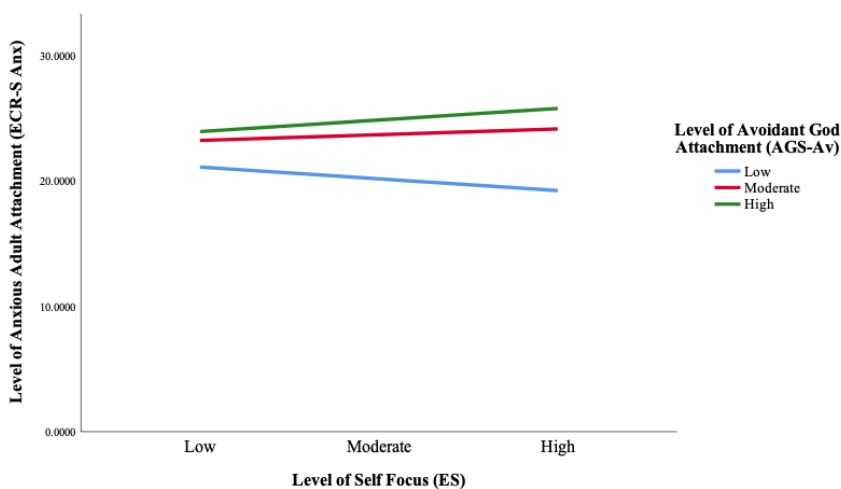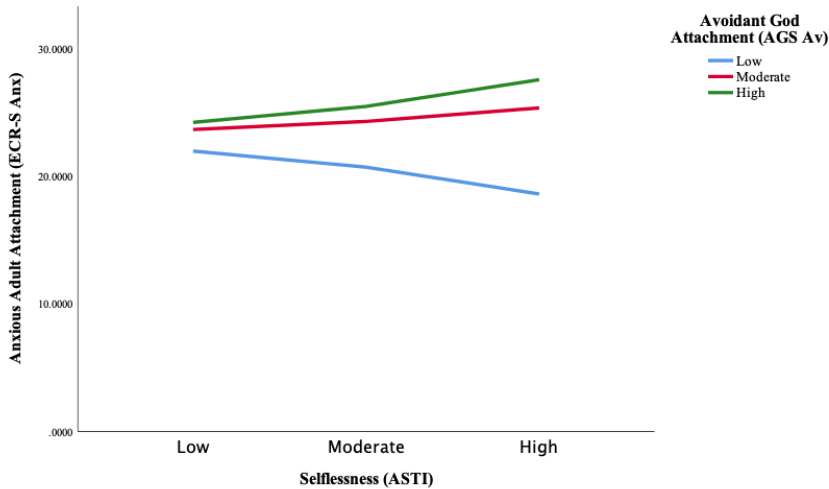

Figure 4.05

Effect of avoidant God attachment as a moderating variable on the association between selflessness: spiritual experiences and anxious adult attachment.
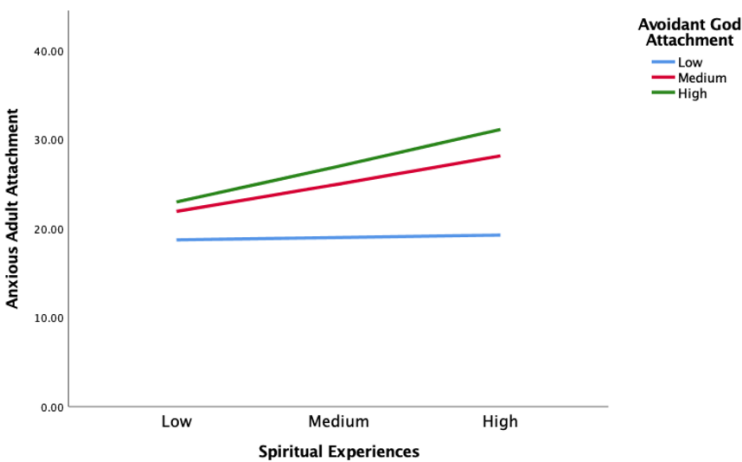
Figure 4.06

Effect of avoidant God attachment as a moderating variable on the association between

selflessness: spiritual experiences and avoidant adult attachment.

Active Christian subset.

Anxious God attachment as moderator.

Table 4.16

Model summaries of moderation analyses with anxious God attachment as moderator

variable amongst all participants.

Dependent Variable	Independent Variable	Moderator Variable	F	p	R^2
Anxious Adult Attachment	Self-Focus	Anxious God Attachment	$F_{(3, 180)} = 45.376$	<.001	.431
Avoidant Adult Attachment	Self-Focus	Anxious God Attachment	$F_{(3, 180)} = 27.537$	<.001	.315
Anxious Adult Attachment	Other-Orientation: Empathic Concern	Anxious God Attachment	$F_{(3, 179)} = 60.444$	<.001	.503
Avoidant Adult Attachment	Other-Orientation: Empathic Concern	Anxious God Attachment	$F_{(3, 179)} = 48.269$	<.001	.447
Anxious Adult Attachment	Other-Orientation: Perspective Taking	Anxious God Attachment	$F_{(3, 181)} = 52.853$	<.001	.467
Avoidant Adult Attachment	Other-Orientation: Perspective Taking	Anxious God Attachment	$F_{(3, 181)} = 46.251$	<.001	.434
Anxious Adult Attachment	Selflessness: Self-Transcendence	Anxious God Attachment	$F_{(3, 181)} = 46.872$	<.001	.437
Avoidant Adult Attachment	Selflessness: Self-Transcendence	Anxious God Attachment	$F_{(3, 181)} = 32.897$	<.001	.353
Anxious Adult Attachment	Selflessness: Spiritual Experiences	Anxious God Attachment	$F_{(3, 183)} = 57.280$	<.001	.484
Avoidant Adult Attachment	Selflessness: Spiritual Experiences	Anxious God Attachment	$F_{(3, 183)} = 31.195$	<.001	.338

Table 4.17

Moderation analyses of interactions between independent variables and anxious God

attachment as moderator variable amongst all participants.

Dependent Variable	Interaction	b	t	p
Anxious Adult Attachment	Anxious God Attachment & Self-Focus	.005	$t_{(180)} = .918$	.360
Avoidant Adult Attachment	Anxious God Attachment & Self-Focus	.002	$t_{(180)} = .363$	.717
Anxious Adult Attachment	Anxious God Attachment & Other-Orientation: Empathic Concern	-.027	$t_{(179)} = -1.332$	.185
Avoidant Adult Attachment	Anxious God Attachment & Other-Orientation: Empathic Concern	.006	$t_{(179)} = .295$	.769
Anxious Adult Attachment	Anxious God Attachment & Other-Orientation: Perspective Taking	-.014	$t_{(181)} = -.653$	.515
Avoidant Adult Attachment	Anxious God Attachment & Other-Orientation: Perspective Taking	.021	$t_{(181)} = 1.081$	.281
Anxious Adult Attachment	Anxious God Attachment & Selflessness: Self-Transcendence	.039	$t_{(181)} = 1.935$	.055
Avoidant Adult Attachment	Anxious God Attachment & Selflessness: Self-Transcendence	.024	$t_{(181)} = 1.222$	.223
Anxious Adult Attachment	Anxious God Attachment & Selflessness: Spiritual Experiences	-.010	$t_{(183)} = -1.359$	.176
Avoidant Adult Attachment	Anxious God Attachment & Selflessness: Spiritual Experiences	.007	$t_{(183)} = 1.023$	.308

There were no significant moderation influences observed in any of the analyses with anxious God attachment as a moderator for the sample's active Christian subset.

Avoidant God attachment as moderator.

Table 4.18

Model summaries of moderation analyses with avoidant God attachment as moderator

variable amongst all participants.

| Dependent Variable	Independent Variable	Moderator Variable	F	p	R^2
Anxious Adult Attachment	Self-Focus	Avoidant God Attachment	$F_{(3, 180)} = 22.313$	<.001	.271
Avoidant Adult Attachment	Self-Focus	Avoidant God Attachment	$F_{(3, 180)} = 39.483$	<.001	.397
Anxious Adult Attachment	Other-Orientation: Empathic Concern	Avoidant God Attachment	$F_{(3, 177)} = 42.964$	<.001	.421
Avoidant Adult Attachment	Other-Orientation: Empathic Concern	Avoidant God Attachment	$F_{(3, 177)} = 67.427$	<.001	.533
Anxious Adult Attachment	Other-Orientation: Perspective Taking	Avoidant God Attachment	$F_{(3, 180)} = 32.143$	<.001	.349
Avoidant Adult Attachment	Other-Orientation: Perspective Taking	Avoidant God Attachment	$F_{(3, 180)} = 57.950$	<.001	.491
Anxious Adult Attachment	Selflessness: Self-Transcendence	Avoidant God Attachment	$F_{(3, 178)} = 57.950$	<.001	.345
Avoidant Adult Attachment	Selflessness: Self-Transcendence	Avoidant God Attachment	$F_{(3, 178)} = 44.751$	<.001	.430
Anxious Adult Attachment	Selflessness: Spiritual Experiences	Avoidant God Attachment	$F_{(3, 183)} = 28.396$	<.001	.318
Avoidant Adult Attachment	Selflessness: Spiritual Experiences	Avoidant God Attachment	$F_{(3, 183)} = 44.072$	<.001	.419

Table 4.19

Moderation analyses of interactions between independent variables and avoidant God attachment as moderator variable amongst all participants.

Dependent Variable	Interaction	b	t	p
Anxious Adult Attachment	Avoidant God Attachment & Self-Focus	.004	$t_{(180)} = .738$	.462
Avoidant Adult Attachment	Avoidant God Attachment & Self-Focus	.002	$t_{(180)} = .395$	.694
Anxious Adult Attachment	Avoidant God Attachment & Other-Orientation: Empathic Concern	-.023	$t_{(177)} = -1.348$	.179
Avoidant Adult Attachment	Avoidant God Attachment & Other-Orientation: Empathic Concern	-.010	$t_{(177)} = -.703$	.483
Anxious Adult Attachment	Avoidant God Attachment & Other-Orientation: Perspective Taking	.019	$t_{(180)} = 1.135$	.258
Avoidant Adult Attachment	Avoidant God Attachment & Other-Orientation: Perspective Taking	.006	$t_{(180)} = .434$	.665
Anxious Adult Attachment	Avoidant God Attachment & Selflessness: Self-Transcendence	.033	$t_{(178)} = 1.972$	.050
Avoidant Adult Attachment	Avoidant God Attachment & Selflessness: Self-Transcendence	-.013	$t_{(178)} = -.938$	.350
Anxious Adult Attachment	Avoidant God Attachment & Selflessness: Spiritual Experiences	.006	$t_{(183)} = .9742$	.331
Avoidant Adult Attachment	Avoidant God Attachment & Selflessness: Spiritual Experiences	.004	$t_{(183)} = .766$	.445

Avoidant God attachment moderated the association between self-transcendence and anxious adult attachment. The analysis showed at higher levels of self-transcendence, the interaction with avoidant God attachment led to an increase in levels of anxious adult attachment (Figure 4.07). H_a4 was, thus, only minimally partially supported within the subset of active Christians.

Figure 4.07

Effect of avoidant God attachment as a moderating variable on the association between selflessness: self-transcendence and anxious adult attachment.
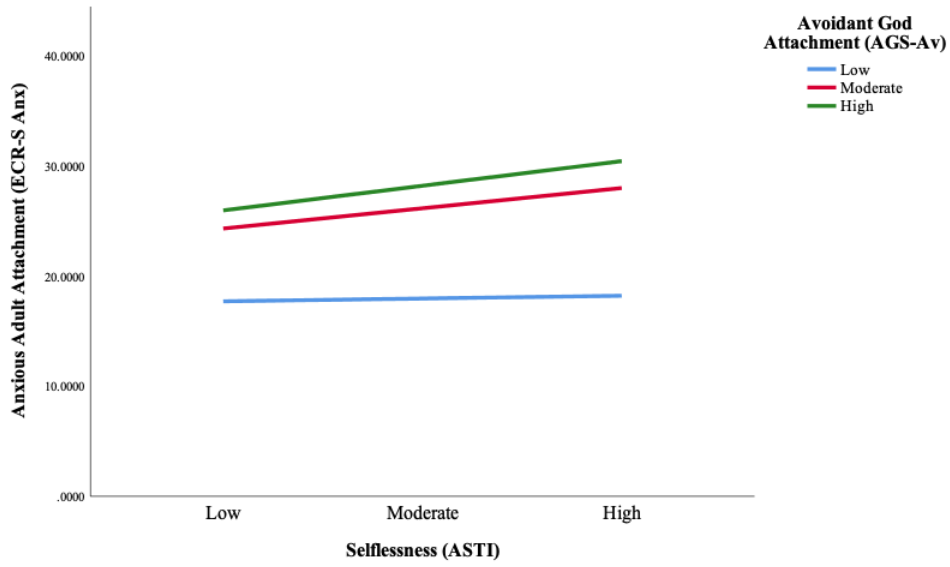
CHAPTER FIVE: CONCLUSIONS

Overview

This chapter provides a discussion of the results contained in the previous chapter and will interpret those results in light of the study's foundational research questions. It will then provide an overview of the implications of the study, especially in terms of the implications for the field of pastoral counseling. It will discuss the limitations of the study before, finally, concluding with recommendations for future research.

Discussion

The purpose of the current study was to identify the core components of Christian humility. The results of the current study have provided useful data in this regard.

Research Question One: The Relationship Between the Core Components of Christian Humility and Attachment Style

The study particularly focused on the extent to which the core components of Christian humility are related to attachment style. Previous studies have indicated no clear pattern concerning attachment style and humility. Indeed, some studies indicating negative associations between humility and avoidant attachment but not anxious attachment (Dwiwardani et al., 2014), while others indicated negative associations with anxious attachment but not avoidant attachment (Davis, Worthington, et al., 2013).

The current study sought to establish the nature of the relationship between the core components of Christian humility and attachment style. It hypothesized that the core components of Christian humility would be negatively related to avoidant attachment styles and unrelated to anxious attachment styles. These hypotheses were partially supported, given that the proposed elements of the core components of Christian humility were somewhat diverse in their

associations with attachment style. Within the entire sample, self-focus was not found to be significantly related to the avoidant attachment or anxious attachment style. All other elements of the core components of Christian humility revealed significant negative correlations with avoidant God attachment and avoidant adult attachment. The elements of the other-orientation component of Christian humility (empathic concern and perspective-taking) further revealed statistically significant negative correlations with both anxious adult attachment (empathic concern: $r = -.435$, $p = .01$; perspective-taking: $r = -.356$, $p = .01$) and anxious God attachment (empathic concern: $r = -.532$, $p = .01$; perspective-taking: $r = -.428$, $p = .01$). The results within the subset of active Christians were broadly similar.

This study showed that, within the entire sample, humility was significantly negatively, albeit weakly, correlated with both avoidant adult attachment ($r = -.209$, $p = .01$) and avoidant God attachment ($r = -.126$, $p = .05$). However, it was not significantly correlated with either anxious adult attachment or anxious God attachment. These results were replicated within the subset of active Christians, where humility was, again, significantly, albeit weakly, negatively correlated with both avoidant adult attachment ($r = -.264$, $p = .01$) and avoidant God attachment ($r = -.180$, $p = .05$). However, it was not significantly correlated to either anxious adult attachment or anxious God attachment.

Interpretation of results for Research Question One. The results as a whole provide further insight into the relationship between humility and attachment style. They, arguably, also shed some light on the inconsistent results other researchers have encountered when exploring these relationships. The results of the current study exhibited similar results to those encountered by Dwiwardani et al. (2014), which adds additional weight to the argument that humility is negatively related to avoidant attachment styles. This further strengthens the argument of

humility as a relational virtue (Davis, Hook, Worthington, et al., 2011; Peters et al., 2011; Worthington & Allison, 2018), given that avoidant attachment styles are often characterized by psychological distancing from others (Li & Fung, 2014). A significant negative correlation between avoidant attachment styles and humility further suggests that humility involves an openness to others. The similar negative correlations between avoidant attachment styles and the core components of Christian humility provide a cautious degree of optimism that the evidence from this study supports the assertion that two of the proposed core components of Christianity (other-orientation and selflessness) are, in fact, aspects of humility.

The positive correlations between humility and both elements of selflessness (spiritual experiences and self-transcendence) a degree of substantiation to the assertion that selflessness, as conceptualized in this study, is a component of Christian humility. The negative correlations between avoidant attachment styles and both elements of selflessness provide further support for this argument. The results of the correlational analysis appear to provide support for the study's contention regarding the significance of selflessness in Christian humility.

The negative correlations observed between the empathic concern and perspective-taking elements of the other-orientation component of Christian humility and anxious attachment styles provides a potential method for understanding other researchers' findings of significant negative correlations between humility and anxious attachment styles rather than avoidant attachment styles (Davis, Worthington, et al., 2013). Anxiously attached individuals are often characterized by an inherent introspective worry concerning their relationships and a fear of being rejected (Rodriguez, DiBello, Øverup, & Neighbors, 2015). Other-orientation, characterized by empathy and perspective-taking, is an extrospective concern for others rather than an introspective concern for self (Grauerholz, 1988; Meglino & Korsgaard, 2007). As such, one can arguably

speculate that significant correlations between humility and anxious adult attachment may identify this interpersonal stance concerning one's relationships with others.

The lack of a significant correlation between self-focus and the avoidant attachment and anxious attachment styles may be explained by Egoism Scale's generally high scores within this study. Indeed, more than 90% of participants had scores of 50 or more out of a possible 100. Within the entire sample, the median score for the Egoism Scale was 69, meaning that 50% of scores were higher than 69. This was also the case for active Christians subset. Given that low self-focus was identified as a core component of Christian humility, the preponderance of these higher scores in the Egoism Scale (indicating higher levels of self-focus) made assessing low self-focus statistically problematic. Less than 10% of the entire sample had scores that indicated low self-focus.

Research Question Two: God Attachment as a Moderator between the Core Components of Christian Humility and Attachment Style

This study posited that God attachment style would moderate the relationship between the core components of Christian humility and adult attachment style. Within the entire sample, God attachment styles functioned as moderators between the core components of humility and adult attachments styles in a limited way. Anxious God attachment significantly moderated the relationship between the empathic concern element of other-orientation and anxious adult attachment, leading to decreased levels of anxious adult attachment. It also moderated the relationship between spiritual experiences and avoidant adult attachment, especially at lower levels of anxious God attachment. Avoidant God attachment interacted with both self-focus and the self-transcendence element of selflessness concerning anxious adult attachment. This led to increased levels of anxious adult attachment in both cases. Avoidant God attachment interacted

with the spiritual experiences element of selflessness that led to higher levels of anxious adult attachment and avoidant adult attachment.

Only one significant instance of God attachment as a moderator was observed in the active Christian subset. Namely, the interaction of avoidant God attachment and the self-transcendence element of selflessness led to increased levels of anxious adult attachment. God attachment style was shown, therefore, to have some moderating effects on the relationships between the core components of Christian humility and adult attachment. Avoidant God attachment appeared to function more prolifically, in relative terms, as a moderating variable than anxious God attachment, which accounted for only one significant interaction.

Interpreting the results in relation to Research Question Two. The various directions of the moderating influences did not provide profound insight into the nature of the relationship between Christian humility and the God attachment style. Indeed, the interaction of these two variables produced diverse and inconsistent effects concerning experiences of adult attachment style. In some instances, evidence suggested that such interactions could significantly reduce experiences of the anxious attachment or avoidant attachment style. In others, the evidence implies that these interactions significantly increase experiences of the anxious attachment or avoidant attachment style. In the vast majority of interactions, no significant influence was shown. The moderating effects of the God attachment style were inconsistent in terms of effect, and these results may point to the limits of Christian humility. The components (in terms of positively impacting the adult attachment style) were also limited, especially when Christian humility was moderated by the God attachment style.

In most instances, the components of Christian humility did not effectuate a significant interaction with the God attachment style enough to have any meaningful effect on diminishing

the experience of insecure adult attachment styles. Given the relationship between the adult

attachment and God attachment style (Kirkpatrick & Shaver, 1992; Rowatt & Kirkpatrick, 2002),

the individual components of Christian humility may be unable to influence such insecure

relational frameworks. It may be interesting to discover in future studies that would utilize a

dedicated single measure of Christian humility, whether or not the variable of Christian humility

rather than its individual core components would achieve different outcomes.

Research Question Three: Correlations Between the Proposed Core Constructs of

Christian Humility and Humility

This study explored the relationship between the core components of Christian humility

and an existing measure of humility, namely Global Humility. This study posited that the core

components of Christian humility would be positively correlated with humility. This hypothesis

was partially supported. The study further predicted that the core components of Christian

humility would function as predictors of humility, which was, again, partially supported.

Within the entire sample, significant positive correlations of humility were observed in

relation to the self-transcendence ($r = .445$, $p = .01$) and spiritual experiences ($r = .268$, $p = .01$)

elements of selflessness, and both elements of other-orientation: empathic concern ($r = .166$, $p = $

$.01$) and perspective-taking ($r = .200$, $p = .01$). No significant correlations were observed

between self-focus and humility. These results were replicated within the subset of active

Christians. Significant positive correlations were found between humility and self-transcendence

($r = .490$, $p = .01$), spiritual experiences ($r = .352$, $p = .01$), empathic concern ($r = .283$, $p = .01$),

and perspective-taking ($r = .291$, $p = .01$). Once again, no significant correlation was found

between self-focus and humility.

The correlations between humility and self-transcendence were significant and moderated (Salkind, 2017b) in the entire sample and within the subset of active Christians. The correlations between humility and spiritual experiences were moderate to weak in strength. The correlations between humility and empathic concern and perspective-taking were significant, but weak, in the entire sample and within the subset of active Christians.

Interpreting the results of the correlations. The lack of significant correlations between self-focus and humility could be attributable to the previously discussed large percentage of high scores recorded on the Egoism Scale, which indicated the presence of higher levels of self-focus. The minimal number of scores indicating low self-focus (~10% of scores) indicates that the results of this study show that high self-focus is not correlated with humility.

The correlation of the elements other-orientation (empathic concern and perspective-taking) with humility aligns with findings in the existing field of humility research (Davis, Hook, Worthington, et al., 2011; Peters et al., 2011; Wright et al., 2018). Under the model of the proposed core components of Christian humility, this finding suggests that other-orientation may be a shared component between Christian humility and other forms of humility. It also appears to add greater weight to the notion of humility as a relational virtue if other-orientation is a uniting factor between different socio-theological traditions regarding humility.

Selflessness is the most distinctive component of Christian humility proposed by this study. Both elements of selflessness were significantly positively correlated with humility. The strongest correlation with humility was found in relation to the second element of the selflessness component measured by the ASTI. The ASTI is a measure of self-transcendence, that is

> the ability to move beyond self-centered consciousness, and to see things as they are with clear awareness of human nature and human problems, and with a considerable measure of freedom from biological and social conditioning (Le & Levenson, 2005, p. 444).

The positive correlations between the elements of selflessness and humility are noteworthy for numerous reasons. Firstly, it provides cautious optimism for validating the idea of selflessness as a constitutive element of Christian humility. This is significant as this construct has not been identified in any existing research as a component of humility. It is also significant as, per this study, selflessness is an expression of *kenosis* (i.e., the embodiment of Christ's humility as described in Philippians 2:3-8).

It is also noteworthy insofar as self-transcendence has been linked to a neuropsychological process associated with selflessness and spiritual experiences (Johnstone, Bodling, Cohen, Christ, & Wegrzyn, 2012). The right parietal lobe has been shown to be associated with an individual's sense of self (Johnstone et al., 2012; Johnstone & Cohen, 2019). This has been particularly examined in the effects of injuries to the right parietal lobe that lead to a diminished sense of self, e.g., an inability to recognize oneself in a mirror or in photographs (Chandra & Issac, 2014), or an inability to recognize one's hands as one's own (Kim, Lee, Lee, & Kim, 2010). Interestingly, the right frontal-parietal lobe has also been shown to have a consistent positive association with spirituality and spiritual activities, with decreased right parietal lobe activity being associated with the experience of spiritual transcendence (Johnstone et al., 2012). Spiritual transcendence is defined as "reducing or minimizing focus on the self in order to transcend oneself to connect with higher powers, cultivate wisdom, and achieve a deeper awareness of the meaning of life" (Johnstone & Cohen, 2019, p. 10). Self-transcendence is seen as being achieved through selflessness (Johnstone & Cohen, 2019), that is from the movement from self-concern to other concern or the movement from self-focus to other-focus. Self-transcendence, therefore, may be seen as being linked at a foundational neuropsychological level with selflessness, spirituality, and spiritual activities. As such, the results relating to the self-

transcendent aspect of the selflessness component of Christian humility takes on an added significance.

The core components of Christian Humility as predictors of humility. This study hypothesized that the core components of Christian humility would predict humility. This hypothesis was partially supported. Models from multiple linear regressions in the entire sample and within the subset of active Christians indicated that the core components of Christian humility did, indeed, predict humility. The regression analysis for the entire sample indicated that the core components of Christian humility accounted for 22.1% of the variance in Global Humility. In comparison, it accounted for 29.3% of the variance within the subset of active Christians. However, the analysis also showed that the self-transcendence and spiritual experiences elements of selflessness were the only statistically significant components in either model.

Interpreting the results of multiple regression analysis. The results of the multiple regression analyses, again, present a challenge in terms of interpretation. Given that other-orientation (Davis, Hook, Worthington, et al., 2011; Peters et al., 2011) and low self-focus (Worthington, 2008; Wright et al., 2017) have previously been forwarded as facets of humility, it is unexpected that they did not function as significant components in the predictor models in this study. It may be possible that the previously discussed generally high scores on the Egoism Scale being used in this study to assess self-focus affected the impact of low self-focus, given that the vast majority of scores indicated high rather than low self-focus.

The insignificance of the other-orientation elements of empathic concern and perspective-taking as components in the predictor models is even more thought-provoking in terms of interpretation. Indeed, the Relational Humility Scale, from where the Global Humility subscale is

drawn, posits that humility is associated with other-oriented emotions (Davis, Hook, Worthington, et al., 2011). This may be attributable to a difference in conceptualization or measurement of other-orientation between this study and other studies relating to humility. However, this is unlikely as the understanding of other-orientation does not appear to differ to a great degree between that utilized by Davis, Hook, Worthington, et al. (2011) and the present study. It may also be a manifestation of one of the core challenges in humility research, namely the tendency of humble individuals to downplay their humility or other positively-perceived attributes (Davis, Hook, et al., 2017). However, taken in the context of other results within this study, this too seems improbable.

The fact that both the spiritual experiences and self-transcendence elements of selflessness were significant positive predictive components in the regression adds further weight to the importance of selflessness as a distinctive facet of Christian humility. In light of the observations discussed above regarding the foundational nature of relationships between self-transcendence, selflessness, and spirituality, the identification of self-transcendence as the most significant component in the predictor models and, therefore, takes on an added relevance. The significance of the contribution of self-transcendence and spiritual experiences within the models appears to offer support for selflessness as a construct of interest in relation to humility.

Limitations

This study is founded, in part, on exegesis of Philippians 2:3-8, where the author's argument is a centrally important text in understanding the distinctive nature of Christian humility. Although this exegesis sought to adhere to a consensus of Biblical scholars in interpreting this passage, other interpretations of this passage are possible and, indeed, have been forwarded by experts in the field. As such, the author fully accepts the interpretation of

Philippians 2:3-8 forwarded in this work. The study is limited due to this interpretation being by no means universally accepted. Therefore, it is possible that alternative conceptions of Christian humility may be forwarded by other researchers interpreting this passage or other passages identified as significant to this research.

This study was limited by a large number of high scores in the Egoism Scale. As outlined above, scores on the Egoism Scale were high in general; more than 90% of participants scored 50 or more out of a possible 100. For the entire sample, the median score on the Egoism Scale was 69, indicating that 50% of scores were higher than 69. This was also reflected in the active Christian subset. This means that a very small portion (~10%) of participants could be considered low in terms of self-focus. As low self-focus was a key component of this study's definition of Christian humility, it was not able to comprehensively explore this facet of Christian humility. As such, a central dimension of Christian humility, as proposed in this study, was not explored in the anticipated depth.

The focus of this study was relatively broad in scope in terms of investigating the construct of Christian humility amongst a cross-sectional sample and those within that sample who were identified as active Christians. This broad approach may have neglected individual differences in terms of denomination vis-à-vis Christian humility. Focusing on potential individual differences regarding how different denominations within Christianity related to the core components of Christian humility may have provided additional insights.

The moderation analyses appear to have been overly narrow in conception and may well have benefitted from investigating additional or alternative moderating variables. The a priori hypothesis that the God attachment style would moderate the relationship between the core components of Christian humility and the adult attachment style appears to have been a

reasonable assumption. However, the a posteriori results of this study have highlighted a potential flaw in this conceptualization.

Future Research

This author sees this study as an initial tentative step toward fully understanding Christian humility as a virtue to be utilized within the field of pastoral counseling. As such, future research should further explore the core components of Christian humility, making adjustments in how certain facets of those components are measured and refining definitions. This would seem to apply to the Egoism Scale in relation to low self-focus. The development of this measure is essential in future research conducted on this construct, as it would allow the construct to be successfully tested for its potential utility and effectiveness as a virtuous intervention within the field of pastoral counseling.

In developing a stand-alone measure of Christian humility, future research could then explore the experience of humility within Christian life. Such research could explore the influence of Christian humility within the framework of Christian marriage and Christian parenting. Specifically, this area of research could explore if the experience of Christian humility in relationships, replicating results regarding humility as a relational virtue. Future research could further analyze whether Christian humility is associated with additional benefits within those relationships.

Future research in the area of Christian humility might also explore this construct in terms of pastoral relationships. Specifically, it could explore whether Christian humility is associated with benefits within relationships arising within the context of ministry. Previous research has shown that physician humility benefits the physician-patient relationship (Ruberton et al., 2016). This may point to an interesting exploration in clergy/parishioner or

minister/congregant relationships. It might also be fruitful to explore the influence of Christian humility on a parishioner/congregant's capacity to provide challenging advice or direction from a minister or clergy member. Examining pastoral relationships vis-à-vis positive relational influences arising from Christian humility may illuminate an important avenue for understanding and developing effective therapeutic relationships within the field of pastoral counseling.

As noted above, it is also worthwhile exploring Christian humility in the context of inter-denominational variations concerning this construct. The different theological traditions and emphases across the various denominations in the Christian Church may reflect important nuances within the experience and lived expression of Christian humility. Exploring these potential variations may provide further insight into the function of Christian humility within the various expressions of the Christian faith.

Arising from this study, there appears to be a valid argument for the merit of further study regarding the unique contribution of Christianity to humility research within the field of pastoral counseling. This study arose as an initial step in addressing the neglect of the Christian Scriptures and theological traditions relating to humility research. The author believes that the results of the study support further investigation in this regard to learn from and incorporate the unique insights into the field of humility research arising from the Christian faith. He further believes that an opportunity exists for researchers working in field pastoral counseling to embrace an approach to humility research that is grounded in and informed by the Christian Scriptures and theological traditions.

Furthering pastoral counseling research might shape important interventions and programs within the field, especially in the area of interpersonal relationships. The link between humility and how individuals relate to one another provides a strong impetus for further

investigating and developing programs that harness the relational benefits of humility. The

current study provided insight regarding the nature of relationships between humility and

attachment styles. The development of a standalone measure of Christian humility could provide

invaluable understanding of the unique characteristics of Christian humility vis-à-vis

interpersonal relationships. Thus, further research in this area might enable the field of pastoral

counseling to develop relational interventions grounded in a Christian worldview.

This study has provided insight into the nature of relationships between the core

components of Christian humility and God attachment styles. This information could beneficially

contribute to a deepened understanding of how the Christian approach to humility interacts with

and affects long-term relationships with God. The results of this study revealed the challenging

finding that one's daily spiritual experiences and sense of closeness to God are not necessarily a

bulwark against the avoidant attachment or anxious God attachment styles. The results of this

study, as well as insights from the field of neuroscience, further reveal the significance of

selflessness in relation to healthy and active spirituality. Developing a deeper understanding of

the role selflessness plays within Christian humility, therefore, could provide important insights

into addressing spiritual crises and issues affecting one's relationship with God.

REFERENCES

Abu-Raiya, H., & Pargament, K. I. (2012). On the links between religion and health: What has

the empirical research taught us? In M. Cobb, C. M. Puchalski, & B. Rumbold (Eds.),

Oxford textbook of spirituality in healthcare (pp. 333-339). Oxford: Oxford University

Press.

Aikin, S. (2017). Seneca on surpassing God. *Journal of the American Philosophical Association,

3*(1), 22-31. doi:10.1017/apa.2017.6

Alex Linley, P., Joseph, S., Harrington, S., & Wood, A. M. (2006). Positive psychology: Past,

present, and (possible) future. *The Journal of Positive Psychology, 1*(1), 3-16.

Aquinas, T. (1989). *Summa theologiae: A concise translation* (T. McDermott, Trans. T.

McDermott Ed.). Brewster: Christian Classics.

Aristotle. (1959). *Politics* (H. Rackham, Trans.). Cambridge: Harvard University Press.

Aristotle. (1998). *Politics* (C. D. C. Reeve, Trans.). Indianapolis: Hackett.

Aristotle. (2004). *Nicomachean ethics* (R. Crisp, Trans.). Cambridge: Cambridge University

Press.

Aristotle. (2006). *Aristotle: Nicomachean ethics* (C. C. W. Taylor, Trans.). Oxford: Oxford

University Press.

Arndt, W. F., & Gingrich, F. W. (1979). *A Greek-English lexicon of the New Testament and other

early Christian literature* (2 ed.). Chicago: University of Chicago Press.

Austin, M. W. (2015). Christian humility as a social virtue. In C. B. Miller, R. M. Furr, A.

Knobel, & W. Fleeson (Eds.), *Character: New directions from philosophy, psychology,

and theology* (pp. 333–350). New York: Oxford University Press.

Austin, M. W. (2018). *Humility and human flourishing: A study in analytic theology*. New York:

    Oxford University Press.

Baker, D. W. (1988). *Nahum, Habbakuk, and Zephaniah*. Downers Grove: InterVarsity Press.

Barre, M. L. (1990). Amos. In R. E. Brown, J. A. Fitzmyer, & R. E. Murphy (Eds.), *New Jerome*

    Biblical commentary (pp. 209-216). Englewood Cliffs: Prentice Hall.

Bateman, L. P., & Storch, E. A. (2017). Positive psychology theoretical framework. In A. Wenzel

    (Ed.), *The Sage encyclopedia of abnormal and clinical psychology* (pp. 2598-2602).

    Thousan Oaks: Sage.

Beaumont, S. L. (2009). Identity processing and personal wisdom: An information-oriented

    identity style predicts self-actualization and self-transcendence. *Identity: An International*

    Journal of Theory and Research, 9(2), 95-115. doi:10.1080/15283480802669101

Becker, E. M. (2018). Paul as homo humilis. In E. M. Becker & J. Mortensen (Eds.), *Paul as*

    homo novus: Authorial strategies of self-fashioning in light of a Ciceronian term (pp.

    115–126). Gottingen: Vandenhoeck & Ruprecht.

Bellinger, W. H. (2001). *Leviticus, Numbers*. Grand Rapids: Baker Academic.

Benedict of Nursia. (2008). *The rule of Benedict* (C. White, Trans. C. White Ed.). London:

    Penguin.

Bockmuehl, M. (1997). *The epistle to the Philippians*. London: A & C Black.

Bondi, R. C. (1983). Humility: A meditation on an ancient virtue for modern Christians.

    Quarterly Review, 3(4), 27-41.

Bonhoffer, D. (2002). *Who is Christ for us?* (C. L. Nessan, Trans.). Minneapolis: Fortress Press.

Briggs, R. S. (2010). *The virtuous reader: Old Testament narrative and interpretive virtue*. Grand

    Rapids: Baker Academic.

Bruce, F. F. (1989). *Philippians*. Grand Rapids: Baker.

Burkard, A. W., & Knox, S. (2004). Effect of therapist color-blindness on empathy and

    attributions in cross-cultural counseling. *Journal of Counseling Psychology, 51*(4), 387-

    397. doi:10.1037/0022-0167.51.4.387

Chandra, S. R., & Issac, T. G. (2014). Neurodegeneration and mirror image agnosia. *North*

    American journal of medical sciences, 6(9), 472-477. doi:10.4103/1947-2714.141647

Church, I. M., & Barrett, J. L. (2017). Intellectual humility. In E. L. Worthingon, D. E. Davis, &

    J. N. Hook (Eds.), *Handbook of humility: Theory, research, and applications* (pp. 62-75).

    New York: Routledge.

Cicero. (1928). *De officiis* (W. Miller, Trans.). London: William Heinemann.

Costello, D. (2013). Selflessness as a virtue in social work practice. *Social Work and*

    Christianity, 40(3), 271-286.

Costello, S. J. (2010). *The ethics of happiess: An existential analysis*. Levering: Wyndham Hall

    Press.

Currier, J. M., Kim, S.-H., Sandy, C., & Neimeyer, R. A. (2012). The factor structure of the Daily

    Spiritual Experiences Scale: Exploring the role of theistic and nontheistic approaches at

    the end of life. *Psychology of Religion and Spirituality, 4*(2), 108. doi:10.1037/a0027710

Curzer, H. J. (2012). *Aristotle and the virtues*. Oxford: Oxford University Press.

Dambrun, M. (2017). Self-centeredness and selflessness: happiness correlates and mediating

    psychological processes. *PeerJ, 5*, e3306. doi:10.7717/peerj.3306

Dambrun, M., & Ricard, M. (2011). Self-centeredness and selflessness: A theory of self-based

    psychological functioning and its consequences for happiness. *Review of General*

    Psychology, 15(2), 138. doi:10.1037/a0023059

Davis, D. E., Hook, J. N., McAnnally-Linz, R., Choe, E., & Placeres, V. (2017). Humility, religion, and spirituality: A review of the literature. *Psychology of Religion and Spirituality, 9*(3), 242-253. doi:10.1037/rel0000111

Davis, D. E., Hook, J. N., Worthington, E. L., Van Tongeren, D. R., Gartner, A. L., Jennings, D. J., & Emmons, R. A. (2011). Relational humility: Conceptualizing and measuring humility as a personality judgment. *Journal of Personality Assessment, 93*(3), 225-234. doi:10.1080/00223891.2011.558871

Davis, D. E., Hook, J. N., Worthington Jr, E. L., Van Tongeren, D. R., Gartner, A. L., Jennings, D. J., & Emmons, R. A. (2011). Relational humility: Conceptualizing and measuring humility as a personality judgment. *Journal of Personality Assessment, 93*(3), 225-234. doi:10.1080/00223891.2011.558871

Davis, D. E., McElroy, S. E., Rice, K. G., Choe, E., Westbrook, C., Hook, J. N., . . . Placares, V. (2016). Is modesty a subdomain of humility? *The Journal of Positive Psychology, 11*(4), 439-446. doi:10.1080/17439760.2015.1117130

Davis, D. E., Placeres, V., Choe, E., DeBlaere, C., Zeyala, D., & Hook, J. N. (2017). Relational humility. In E. L. Worthingon, D. E. Davis, & J. N. Hook (Eds.), *Handbook of humility: Theory, research, and applications* (pp. 105–118). New York: Routledge.

Davis, D. E., Worthington, E. L., & Hook, J. N. (2010). Humility: Review of measurement strategies and conceptualization as personality judgment. *The Journal of Positive Psychology, 5*(4), 243-252. doi:10.1080/17439761003791672

Davis, D. E., Worthington, E. L., Hook, J. N., Emmons, R. A., Hill, P. C., Bollinger, R. A., & Van Tongeren, D. R. (2013). Humility and the development and repair of social bonds: Two longitudinal studies. *Self and Identity, 12*(1), 58-77. doi:10.1080/15298868.2011.636509

Davis, D. E., Worthington Jr, E. L., Hook, J. N., Emmons, R. A., Hill, P. C., Bollinger, R. A., &
Van Tongeren, D. R. (2013). Humility and the development and repair of social bonds:
Two longitudinal studies. *Self and Identity, 12*(1), 58-77.
doi:10.1080/15298868.2011.636509

Davis, E. F. (2001). Getting involved with God: Rediscovering the Old Testament. In. Lanham:
Rowman & Littlefield.

Davis, M. H. (1983). Measuring individual differences in empathy: Evidence for a
multidimensional approach. *Journal of Personality and Social Psychology, 44*(1), 113-
126. doi:10.1037/0022-3514.44.1.113

Dawes, S. B. (1991a). ʿănāwâ in Translation and Tradition. *Vetus Testamentum*, 38-48.
doi:10.2307/1518678

Dawes, S. B. (1991b). Humility: Whence this strange notion? *The Expository Times, 103*(3), 72-
75. doi:10.1177/001452469110300303

de Vries, R. E., de Vries, A., de Hoogh, A., & Feij, J. (2009). More than the Big Five: Egoism
and the HEXACO model of personality. *European Journal of Personality, 23*(8), 635-
654. doi:doi:10.1002/per.733

Devettere, R. J. (2002). *Introduction to virtue ethics: Insights of the ancient Greek*. Washington,
DC: Georgetown University Press.

Di Lella, A. A. (1990). Sirach. In R. E. Brown, J. A. Fitzmyer, & R. E. Murphy (Eds.), *New
Jerome Biblical commentary* (pp. 496-509). Englewood Cliffs: Prentice Hall.

Dickson, J. P., & Rosner, B. S. (2004). Humility as a social virtue in the Hebrew Bible? *Vetus
Testamentum, 54*(4), 459-479. doi:10.1163/1568533042650840

Diogenes Laertius. (1925). *Lives of eminent philosophers* (R. D. Hicks, Trans. Vol. 2). London:

    Willian Heinemann.

Dover, K. J. (1974). *Greek popular morality in the time of Plato and Aristotle*. Oxford: Basil

    Blackwell.

Dozeman, T. B. (2015). Numbers. In L. E. Keck (Ed.), *New interpreter's Bible commentary* (Vol.

    1, pp. 661-850). Nashville: Abingdon.

Dwiwardani, C., Hill, P. C., Bollinger, R. A., Marks, L. E., Steele, J. R., Doolin, H. N., . . . Davis,

    D. E. (2014). Virtues develop from a secure base: Attachment and resilience as predictors

    of humility, gratitude, and forgiveness. *Journal of Psychology and Theology, 42*(1), 83-

    90. doi:10.1177/009164711404200109

Dwiwardani, C., Ord, A. S., Fennell, M., Eaves, D., Ripley, J. S., Perkins, A., . . . Hook, J. N.

    (2018). Spelling HUMBLE with U and ME: The role of perceived humility in intimate

    partner relationships. *The Journal of Positive Psychology, 13*(5), 449-459.

    doi:10.1080/17439760.2017.1291849

Dwiwardani, C., Ord, A. S., Fennell, M., Eaves, D., Ripley, J. S., Perkins, A., . . . Hook, J. N.

    (2018). Spelling HUMBLE with U and ME: The role of perceived humility in intimate

    partner relationships. *The Journal of Positive Psychology, 13*(5), 449-459.

    doi:10.1080/17439760.2017.1291849

Ellison, C. G., & Fan, D. (2008). Daily spiritual experiences and psychological well-being

    among US adults. *Social Indicators Research, 88*(2), 247-271. doi:10.1007/s11205-007-

    9187-2

Emmons, R. A. (1999). *The psychology of ultimate concern: Motivation and spirituality in

    personality*. New York: Guilford Press.

Esler, P. F. (2000). The Mediterranean context of early Christianity. In P. F. Esler (Ed.), *The early Christian world* (Vol. 1, pp. 3-25). London: Routledge.

Exline, J. J. (2012). Humility and the ability to receive from others. *Journal of Psychology & Christianity, 31*(1).

Farrell, J. E., Hook, J. N., Ramos, M., Davis, D. E., Van Tongeren, D. R., & Ruiz, J. M. (2015). Humility and relationship outcomes in couples: The mediating role of commitment. *Couple and Family Psychology: Research and Practice, 4*(1), 14. doi:10.1037/cfp0000033

Fee, G. (1995). *Paul's letter to the Philippians*. Grand Rapids: Eerdmans.

Fee, G. (2007). *Pauline Christology: An exegetical-theological study*. Peabody: Hendrickson.

Feldmeier, R. (2014). *Power, service, humility: A New Testament ethic* (B. McNeill, Trans.). Waco: Baylor University Press.

Fitzmyer, J. A. (1968). The letter to the Philippians. In R. E. Brown, J. A. Fitzmyer, & R. E. Murphy (Eds.), *The Jerome Biblical commentary* (pp. 247-253). Englewood Cliffs: Prentice Hall.

Foulcher, J. (2015). *Reclaiming humility: Four studies in the monastic tradition*. Collegeville: Liturgical Press.

Fowl, S. (2005). *Philippians*. Grand Rapids: Eerdmans.

Fox, M. V. (2009). *Proverbs 10-31: A new translation with introduction and commentary*. New Haven: Yale University Press.

Frankl, V. E. (1966). Self-transcendence as a human phenomenon. *Journal of Humanistic Psychology, 6*(2), 97-106.

Fullam, L. (2009). *The virtue of humility: A Thomistic apologetic*. Lewiston: Edwin Mellen

      Press.

Galasso, V. N. (2012). Honor and the performance of Roman state identity. *Foreign Policy

      Analysis, 8*(2), 173-189. doi:10.1111/j.1743-8594.2011.00144.x

Galot, J. (1994). Christology: Various approaches. In R. Latourelle & R. Fisichella (Eds.),

      Dictionary of fundamental theology (pp. 126-131). New York: Crossroad Publishing.

Gillath, O., Karantzas, G. C., & Fraley, R. C. (2016). *Adult attachment: A concise introduction to

      theory and research*. San Diego, CA: Academic Press.

Gini, G., Albiero, P., Benelli, B., & Altoè, G. (2008). Determinants of adolescents' active

      defending and passive bystanding behavior in bullying. *Journal of Adolescence, 31*(1),

      93-105. doi:https://doi.org/10.1016/j.adolescence.2007.05.002

Goldingay, J. (2007). *Psalms*. Grand Rapids: Baker Academic.

Grauerholz, E. (1988). Altruistic other-orientation in intimate relationships. *Social Behavior &

      Personality: an international journal, 16*(2), 127-131.

Grubbs, J. B., & Exline, J. J. (2014). Humbling yourself before God: Humility as a reliable

      predictor of lower divine struggle. *Journal of Psychology and Theology, 42*(1), 41-49.

      doi:10.1177/009164711404200105

Grundmann, W. (1972). ταπεινός. In G. Friedrich (Ed.), *Theological dictionary of the New

      Testament* (Vol. 8, pp. 1-26). Grand Rapidds: Eerdmans.

Hackney, C. H. (2010). Sanctification as a source of theological guidance in the construction of a

      christian positive psychology. *Journal of Psychology & Christianity, 29*(3).

Hansen, G. W. (2009). *The letter to the Philippians*. Grand Rapids: William B. Eerdmans.

Hargrove, D. S. (2010). Psychotherapy based on Bowen family systems theory. In J. H. Bray &
S. M (Eds.), *The Wiley-Blackwell handbook of family psychology* (pp. 286-299).
Chichester: Wiley-Blackwell.

Haught, J. (2003). Kenosis. In v. H. J. W. V (Ed.), *Encyclopedia of science and religion* (Vol. 2,
pp. 500-502). New York: Macmillan Reference.

Hawthorne, G., & Martin, R. (2004). *Philippians*. Nashville: Thomas Nelson.

Hayes, A. F. (2018). *Introduction to mediation, moderation, and conditional process analysis: A
regression-based approach* (2 ed.). New York: Guilford Press.

Heil, J. P. (2010). *Philippians: Let us rejoice in being conformed to Christ*. Atlanta: Society of
Biblical Literature.

Hellerman, J. (2005). *Reconstructing honor in Roman Philippi: Carmen Christi as cursus
pudorum*. Cambridge: Cambridge University Press.

Hellerman, J. (2009). Brothers and friends in Philippi: Family honor in the Roman world and in
Paul's letter to the Philippians. *Biblical Theology Bulletin, 39*(1), 15-25.
doi:10.1177/0146107908100113

Hellerman, J. (2015). *Philippians*. Nashville: B & H Academic.

Heppner, P. P., Wampold, B. E., Owen, J., Thompson, M. N., & Wang, K. T. (2016). *Research
design in counseling* (4 ed.). Boston: Cengage.

Hill, P. C., & Laney, E. K. (2016). Beyond self-interest: Humility and the quieted self. In K.
Brown & M. Leary (Eds.), *The Oxford handbook of hypo-egoic phenomena* (pp. 243-
255). New York: Oxford University Press.

Hill, P. C., Laney, E. K., Edwards, K. J., Wang, D. C., Orme, W. H., Chan, A. C., & Wang, F.
(2017). A few good measures: Colonel Jessup and humility. In E. L. Worthingon, D. E.

Davis, & J. N. Hook (Eds.), *Handbook of humility: Theory, research, and applications* (pp. 119-133). New York: Routledge.

Hoeck, A. (2010). From kénosis to tapeinosis: A case study on the relationship between ekenwsen and etapeinwsen in Phil 2:7-8. *Estudios bíblicos, 68*(2), 173-184. doi:https://www.sandamaso.es/revista-estudios-biblicos

Holland, J. M., & Neimeyer, R. A. (2005). Reducing the risk of burnout in end-of-life care settings: The role of daily spiritual experiences and training. *Palliative & supportive care, 3*(3), 173-181. doi:10.1017/S1478951505050297

Hook, J. N., Davis, D. E., Owen, J., Worthington, E. L., & Utsey, S. O. (2013). Cultural humility: Measuring openness to culturally diverse clients. *Journal of Counseling Psychology, 60*(3), 353-366. doi:10.1037/a0032595

Hook, J. N., Farrell, J. E., Johnson, K. A., Van Tongeren, D. R., Davis, D. E., & Aten, J. D. (2017). Intellectual humility and religious tolerance. *The Journal of Positive Psychology, 12*(1), 29-35. doi:10.1080/17439760.2016.1167937

Hopkin, C. R., Hoyle, R. H., & Toner, K. (2014). Intellectual humility and reactions to opinions about religious beliefs. *Journal of Psychology and Theology, 42*(1), 50-61. doi:10.1177/009164711404200106

Howells, E. (2013). Spanish mysticism and religious renewal: Ignatius of Loyola, Teresa of Avila, and John of the Cross. In J. A. Lamm (Ed.), *The Wiley-Blackwell companion to Christian mysticism* (pp. 422-436). Chichester: Wiley-Blackwell.

Hubbard, D. (2009). *Joel and Amos*. Downers Grove: IVP Academic.

Hughes, G. H. (2013). *The Routledge guidebook to Aristotle's Nicomachean Ethics*. Abingdon: Routledge.

Idler, E. L., Musick, M. A., Ellison, C. G., George, L. K., Krause, N., Ory, M. G., . . . Williams, D. R. (2003). Measuring multiple dimensions of religion and spirituality for health research: Conceptual background and findings from the 1998 General Social Survey. *Research on Aging, 25*(4), 327-365. doi:10.1177/0164027503025004001

Inwood, B. (2018). *Stoicism: A verys short introduction*. Oxford: Oxford University press.

Jankowski, P. J., & Sandage, S. J. (2014). Attachment to God and humility: Indirect effect and conditional effects models. *Journal of Psychology and Theology, 42*(1), 70-82. doi:10.1177/009164711404200108

Jedan, C. (2009). *Stoic virtues: Chrysippus and the religious character of Stoic ethics*. London: Continuum.

Jeffers, J. S. (1999). *The Greco-Roman world of the New Testament era: Exploring the background of early Christianity*. Downers Grove: InterVarsity Press.

Jenney, T. J. (2000). Humility. In D. N. Freedman (Ed.), *Eerdman's dictionary of the Bible* (pp. 617). Grand Rapids: William B. Eerdmans.

Jensen, J., & Irwin, W. H. (1990). Isaiah 1-39. In R. E. Brown, J. A. Fitzmyer, & R. E. Murphy (Eds.), *New Jerome Biblical commentary* (pp. 229-248). Englewood Cliffs: Prentice Hall.

John of the Cross. (2010). *Dark night of the soul*. Charlotte: Tan Books.

Johnstone, B., Bodling, A., Cohen, D., Christ, S. E., & Wegrzyn, A. (2012). Right parietal lobe-related "selflessness" as the neuropsychological basis of spiritual transcendence. *The International Journal for the Psychology of Religion, 22*(4), 267-284. doi:10.1080/10508619.2012.657524

Johnstone, B., & Cohen, D. (2019). *Neuroscience, selflessness, and spiritual experience: Explaining the science of transcendence*. San Diego: Academic Press.

Johnstone, B., Cohen, D., Konopacki, K., & Ghan, C. (2016). Selflessness as a foundation of

    spiritual transcendence: Perspectives from the neurosciences and religious studies. *The*

    International Journal for the Psychology of Religion, 26(4), 287-303.

    doi:10.1080/10508619.2015.1118328

Kaiser, O. (1983). *Isaiah 1-12: A commentary* (J. Bowden, Trans. 2 ed.). Philadelphia:

    Westminster Press.

Keener, C. S. (2014). *IVP Bible background commentary: New Testament* (2 ed.). Downers

    Grove: InterVarsity Press.

Kenny, A. (2004). *A new history of Western philsophy: Ancient philosophy* (Vol. 1). Oxford:

    Clarendon Press.

Kim, Y.-D., Lee, E.-S., Lee, K.-S., & Kim, J.-S. (2010). Callosal alien hand sign following a

    right parietal lobe infarction. *Journal of Clinical Neuroscience, 17*(6), 796-797.

    doi:https://doi.org/10.1016/j.jocn.2009.10.018

Kirkpatrick, L. A., & Shaver, P. R. (1992). An attachment-theoretical approach to romantic love

    and religious belief. *Personality and Social Psychology Bulletin, 18*(3), 266-275.

    doi:10.1177/0146167292183002

Koenig, H. G., Al Zaben, F., Khalifa, D. A., & Al Shohaib, S. (2015). Measures of religiosity. In

    G. J. Boyle, D. H. Saklofske, & G. Matthews (Eds.), *Measures of personality and social*

    psychological constructs (pp. 530-561). London: Academic Press.

Krause, N. (2010). Religious involvement, humility, and self-rated health. *Soc Indic Res, 98*(1),

    23-39. doi:10.1007/s11205-009-9514-x

Krause, N., & Hayward, R. D. (2012). Humility, lifetime trauma, and change in religious doubt

    among older adults. *Journal of Religion and Health, 51*(4), 1002-1016.

Krause, N., & Hayward, R. D. (2014). Religious involvement and humility. *The Journal of Positive Psychology, 9*(3), 254-265.

Krause, N., & Hayward, R. D. (2015). Humility, compassion, and gratitude to God: Assessing the relationships among key religious virtues. *Psychology of Religion and Spirituality, 7*(3), 192.

Krumrei-Mancuso, E. J. (2017). Intellectual humility and prosocial values: Direct and mediated effects. *Journal of Positive Psychology, 12*(1), 13-28. doi:10.1080/17439760.2016.1167938

Kugler, R., & Hartin, P. (2009). *An introduction to the Bible*. Grand Rapids: William B. Eerdmans.

Kvanig, J. L. (2018). *Faith and humility*. New York: Oxford University Press.

L'Heureux, C. E. (1990). Numbers. In R. E. Brown, J. A. Fitzmyer, & R. E. Murphy (Eds.), *New Jerome Biblical commentary* (pp. 80-93). Englewood Cliffs: Prentice Hall.

Lawler-Row, K. A., Younger, J. W., Piferi, R. L., & Jones, W. H. (2006). The role of adult attachment style in forgiveness following an interpersonal offense. *Journal of Counseling and Development, 84*, 493+.

Le, T. N., & Levenson, M. R. (2005). Wisdom as self-transcendence: What's love (& individualism) got to do with it? *Journal of Research in Personality, 39*(4), 443-457. doi:10.1016/j.jrp.2004.05.003

Leary, M. R., & Guadagno, J. (2011). The role of hypo-egoic self-processes in optimal functioning and subjective well-being. In K. Sheldon, T. Kashdan, & M. F. Steger (Eds.), *Designing positive psychology: Taking stock and moving forward* (pp. 135-146). New York: Oxford University Press.

Leary, M. R., & Terry, M. L. (2012). Hypoegoic mindsets: Antecedents and implications of the quieting self. In M. R. Leary & J. P. Tangney (Eds.), *Handbook of self and identity* (2 ed., pp. 268-288). New York: Guilford Press.

Lee, M. V. (2006). *Paul, the Stoics, and the Body of Christ*. Cambridge: Cambridge University Press.

Lendon, J. E. (2011). Roman honor. In M. Peachin (Ed.), *Social relations in the Roman world* (pp. 377-403). New York: Oxford University Press.

Levenson, M. R., Jennings, P. A., Aldwin, C. M., & Shiraishi, R. W. (2005). Self-transcendence: Conceptualization and measurement. *The International Journal of Aging and Human Development, 60*(2), 127-143. doi:s10.2190/XRXM-FYRA-7U0X-GRC0

Levick, B. (2014). Careers. In S. Hornblower & A. Spawforth (Eds.), *Classical civilization* (2 ed.). Oxford: Oxford University Press.

Li, T., & Fung, H. H. (2014). How avoidant attachment influences subjective well-being: An investigation about theageandgender differences. *Aging & mental health, 18*(1), 4-10. doi:10.1080/13607863.2013.775639

MacIntyre, A. C. (2007). *After virtue: A study in moral theory* (3 ed.). South Bend: University of Notre Dame.

MacLeod, D. J. (2001). Imitating the Incarnation of Christ: An exposition of Philippians 2: 5-8. *Bibliotheca Sacra, 158*(631), 308-330.

Martin, D. J., Garske, J. P., & Davis, M. K. (2000). Relation of the therapeutic alliance with outcome and other variables: A meta-analytic review. *Journal of consulting and clinical psychology, 68*(3), 438-450. doi:10.1037/0022-006X.68.3.438

May, G. G. (2004). *The dark night of the soul: A psychiatrist explores the connection between darkness and spiritual growth*. New York: Harper Collins.

McCall, B. (2010). Kenosis and emergence: A theological synthesis. *Zygon®, 45*(1), 149-164. doi:doi:10.1111/j.1467-9744.2010.01063.x

McElroy-Heltzel, S. E., Davis, D. E., DeBlaere, C., Hook, J. N., Massengale, M., Choe, E., & Rice, K. G. (2018). Cultural humility: Pilot study testing the social bonds hypothesis in interethnic couples. *Journal of Counseling Psychology, 65*(4), 531-537. doi:10.1037/cou0000268

McElroy-Heltzel, S. E., Davis, D. E., DeBlaere, C., Worthington, E. L., & Hook, J. N. (2018). Embarrassment of riches in the measurement of humility: A critical review of 22 measures. *The Journal of Positive Psychology*, 1-12. doi:10.1080/17439760.2018.1460686

McInerney, J. J. (2016). *The greatness of humility: St. Augustine on moral excellence*. Eugene: Pickwick Publications.

Meglino, B. M., & Korsgaard, M. A. (2007). The role of other orientation in reactions to job characteristics. *Journal of Management, 33*(1), 57-83.

Melick, R. R. (1991). *Philippians, Colossians, Philemon*. Nashville: Broadman & Holman Publishers.

Mertler, C. A., & Reinhart, R. V. (2016). *Advanced and multivariate statistical methods: Practical application and interpretation* (6 ed.). New York: Routledge.

Morris, J. A., Brotheridge, C. M., & Urbanski, J. C. (2005). Bringing humility to leadership: Antecedents and consequences of leader humility. *Human Relations, 58*(10), 1323-1350. doi:10.1177/0018726705059929

Mosher, D. K., Hook, J. N., Farrell, J. E., Watkins, C. E., & Davis, D. E. (2017). Cultural

humility. In E. L. Worthington, D. E. Davis, & J. N. Hook (Eds.), *Handbook of humility:*

Theory, research, and applications (pp. 91-104). New York: Routledge.

Nadelhoffer, T., Wright, J. C., Echols, M., Perini, T., & Venezia, K. (2017). Some varieties of

humility worth wanting. *Journal of Moral Philosophy, 14*(2), 168-200.

Nelson, J. M. (2009). *Psychology, religion, and spirituality*. New York, NY: Springer.

Nelson, S. K., Kushlev, K., & Lyubomirsky, S. (2014). The pains and pleasures of parenting:

When, why, and how is parenthood associated with more or less well-being?

Psychological Bulletin, 140(3), 846. doi:10.1037/a0035444

Nielsen, R., & Marrone, J. A. (2018). Humility: Our current understanding of the construct and

its role in organizations. *International Journal of Management Reviews*, No Pagination

Specified-No Pagination Specified. doi:10.1111/ijmr.12160

Nielsen, R., Marrone, J. A., & Slay, H. S. (2010). A new look at humility: Exploring the humility

concept and its role in socialized charismatic leadership. *Journal of Leadership &*

Organizational Studies, 17(1), 33-43.

Oswalt, J. N. (1986). *The book of Isaiah: Chapters 1-39*. Grand Rapids: William B. Eerdmans.

Overmyer, S. (2015). Exalting the Meek Virtue of Humility in Aquinas. *The Heythrop Journal,*

56(4), 650-662.

Paine, D. R., Sandage, S. J., Ruffing, E. G., & Hill, P. C. (2018). Religious and spiritual salience,

well-being, and psychosocial functioning among psychotherapy clients: Moderator

effects for humility. *J Relig Health*, No Pagination Specified-No Pagination Specified.

doi:10.1007/s10943-018-0612-4

Paine, D. R., Sandage, S. J., Rupert, D., Devor, N. G., & Bronstein, M. (2015). Humility as a

    psychotherapeutic virtue: Spiritual, philosophical, and psychological foundations.

    Journal of Spirituality in Mental Health, 17(1), 3-25.

    doi:10.1080/19349637.2015.957611

Pardue, S. (2012). Kenosis and its discontents: Towards an Augustinian account of divine

    humility. *Scottish Journal of Theology, 65*(3), 271-288. doi:10.1017/S0036930612000117

Pardue, S. (2013). *The mind of Christ: Humility and the intellect in early Christian theology*.

    London: Bloomsbury.

Pargament, K. I., Murray-Swank, N. A., Magyar, G. M., & Ano, G. G. (2005). Spiritual struggle:

    A phenomenon of interest to psychology and religion. In W. R. Miller & H. D. Delaney

    (Eds.), *Judeo-Christian perspectives on psychology: Human nature, motivation, and

    change* (pp. 245-268). Washington DC: American Psychological Association.

Paulhus, D. L., & Jones, D. N. (2015). Measures of dark personalities. In G. J. Boyle, D. H.

    Saklofske, & G. Matthews (Eds.), *Measures of personality and social psychological

    constructs*. London: Academic Press.

Péloquin, K., & Lafontaine, M.-F. (2010). Measuring empathy in couples: Validity and reliability

    of the interpersonal reactivity index for couples. *Journal of Personality Assessment,

    92*(2), 146-157. doi:10.1080/00223890903510399

Pennington, J. T., & Hackney, C. H. (2017). Resourcing a Christian positive psychology from the

    Sermon on the Mount. *The Journal of Positive Psychology, 12*(5), 427-435.

Peters, A. S., Rowatt, W. C., & Johnson, M. K. (2011). Associations between dispositional

    humility and social relationship quality. *Psychology, 2*(3), 155-161.

    doi:10.4236/psych.2011.23025

Peterson, C., & Seligman, M. E. P. (2004). *Strengths and virtues: A handbook of classification*. New York: Oxford University Press.

Pinckaers, S. (1996). Rediscovering virtue. *Thomist: A Speculative Quarterly Review, 60*(3), 361-378. doi:10.1353/tho.1996.0008

Pinsent, A. (2012). Humility. In M. W. Austin & D. Geivett (Eds.), *Being good: Christian values for everyday life* (pp. 242-263). Grand Rapids: Eerdmans.

Reid, C. A., Worthington, E. L., Garthe, R. C., Davis, D. E., Hook, J. N., Van Tongeren, D. R., & Griffin, B. J. (2016). Actor–partner interdependence of humility and relationship quality among couples transitioning to parenthood. *The Journal of Positive Psychology, 13*(2), 122-132. doi:10.1080/17439760.2016.1233349

Reumann, J. H. P. (2008). *Philippians: A new translation*. New Haven: Yale University Press.

Ripley, J. S., Garthe, R. C., Perkins, A., Worthington Jr, E. L., Davis, D. E., Hook, J. N., . . . Ord, A. (2016). Perceived partner humility predicts subjective stress during transition to parenthood. *Couple and Family Psychology: Research and Practice, 5*(3), 157. doi:10.1037/cfp0000063

Roberts, R. C., & Cleveland, W. S. (2017). Humility from a philosophical point of view. In E. L. Worthingon, D. E. Davis, & J. N. Hook (Eds.), *Handbook of humility: Theory, research, applications* (pp. 33-46). New York: Routledge.

Robertson, O. P. (1990). *The Books of Nahum, Habbakuk, and Zephaniah*. Grand Rapids: William B. Eerdmans.

Rodriguez, L. M., DiBello, A. M., Øverup, C. S., & Neighbors, C. (2015). The price of distrust: Trust, anxious attachment, jealousy, and partner abuse. *Partner abuse, 6*(3), 298-319. doi:10.1891/1946-6560.6.3.298

Ross, A. P. (2011). *A commentary on the Psalms* (Vol. 1). Grand Rapids: Kregel Publications.

Rowatt, W., & Kirkpatrick, L. A. (2002). Two dimensions of attachment to God and their relation to affect, religiosity, and personality constructs. *Journal for the Scientific Study of Religion, 41*(4), 637-651.

Rowatt, W. C., Kang, L. L., Haggard, M. C., & LaBoufff, J. P. (2014). A social-personality perspective on humility, religiousness, and spirituality. *Journal of Psychology and Theology, 42*(1), 31-40. doi:10.1177/009164711404200104

Rowatt, W. C., Powers, C., Targhetta, V., Comer, J., Kennedy, S., & Labouff, J. (2006). Development and initial validation of an implicit measure of humility relative to arrogance. *The Journal of Positive Psychology, 1*(4), 198-211. doi:10.1080/17439760600885671

Ruberton, P. M., Huynh, H. P., Miller, T. A., Kruse, E., Chancellor, J., & Lyubomirsky, S. (2016). The relationship between physician humility, physician–patient communication, and patient health. *Patient education and counseling, 99*(7), 1138-1145. doi:10.1016/j.pec.2016.01.012

Russell, D. C. (2012). Aristotle's virtue of greatness. In R. Kamtekar (Ed.), *Virtue and happiness: Essays in honour of Julia Annas* (pp. 115-147). Oxford: Oxford University Press.

Salkind, N. J. (2017a). *Exploring research* (9 ed.). Boston: Pearson.

Salkind, N. J. (2017b). *Statistics for people who (think they) hate statistics* (6 ed.). Thousand Oaks: Sage.

Sandage, S. J., Paine, D., & Hill, P. (2015). Spiritual barriers to humility: A multidimensional study. *Mental Health, Religion & Culture, 18*(3), 207-217. doi:10.1080/13674676.2015.1038229

Santos, D. Q. (2016). Humble servanthood: An exegetical-theological study of Philippians 2:5-
11. *Journal of Dispensational Theology, 20*(61), 299-314.

Sellars, J. (2006). *Stoicism*. Berkley: University of California Press.

Sharples, R. W. (1996). *Stoics, Epicureans and Sceptics: An introduction to Hellenistic
philosophy*. London: Routledge.

Shelton, J. (1998). *As the Romans did: A sourcebook in Roman social history* (2 ed.). New York:
Oxford University Press.

Silva, M. (2005). *Philippians* (2 ed.). Grand Rapids: Eerdmans.

Skowron, E. A., & Dendy, A. K. (2004). Differentiation of self and attachment in adulthood:
Relational correlates of effortful control. *Contemporary Family Therapy, 26*(3), 337-357.
doi:10.1023/B:COFT.0000037919.63750.9d

Sloan, D., Buckham, R., & Lee, Y. (2017). Exploring differentiation of self and organizational
commitment. *Journal of Managerial Psychology, 32*(2), 193-206. doi:doi:10.1108/JMP-
07-2016-0209

Spivey, R. A., Smith, D. M., & Black, C. C. (2013). *Anatomy of the New Testament: A guide to
its structure and meaning* (7 ed.). Minneapolis: Fortress Press.

Stephens, W. O. (2007). *Stoic ethics: Epictetus and happiness as freedom*. London: Continuum.

Stevenson, A. (Ed.) (2010). *Oxford dictionary of English*. New York: Oxford University Press.

Tanesini, A. (2018). Intellectual humility as attitude. *Philosophy and Phenomenological
Research, 96*(2), 399-420. doi:doi:10.1111/phpr.12326

Tangney, J. P. (2000). Humility: Theoretical perspectives, empirical findings and directions for
future research. *Journal of Social and Clinical Psychology, 19*(1), 70-82.
doi:10.1521/jscp.2000.19.1.70

Tangney, J. P. (2009). Humility. In S. Lopez & C. Snyder (Eds.), *The Oxford handbook of positive psychology* (2 ed., pp. 483-490). Oxford: Oxford University Press.

Templeton, J. M. (1997). *Worldwide laws of life*. Philadelphia: Templeton Foundation Press.

Thompson, J. W., & Longenecker, B. W. (2016). *Philippians and Philemon*. Grand Rapids: Baker Academic.

Thurston, B. B., & Ryan, J. M. (2005). *Philippians and Philemon* (Vol. 10). Collegeville: Liturgical Press.

Twomey, D. V. (2010). *Moral theology after Humanae Vitae: Funamental issues in moral theory and sexual ethics*. Dublin: Four Courts Press.

Ullrich, L. (1995). Theology of the Cross. In W. Beinert & F. S. Fiorenza (Eds.), *Handbook of Catholic theology*. New York: Crossroad Publishing.

Underwood, L. G. (1999). Daily spiritual experiences. In *Multidimensional measurement of religiousness/spirituality for use in health research: A report of the Fetzer Institute/National Institute on Aging working group* (pp. 11-18). Kalamazoo: John E. Fetzer Institute.

Underwood, L. G. (2011). The daily spiritual experience scale: Overview and results. *Religions, 2*(1), 29-50. doi:10.3390/rel2010029

Van Biema, D. (2007, 23 August). Mother Teresa's crisis of faith. *Time*.

Van Tongeren, D. R., Davis, D. E., & Hook, J. N. (2014). Social benefits of humility: Initiating and maintaining romantic relationships. *The Journal of Positive Psychology, 9*(4), 313-321. doi:10.1080/17439760.2014.898317

Van Tongeren, D. R., Davis, D. E., Hook, J. N., Rowatt, W., & Worthington Jr, E. L. (2017). Religious differences in reporting and expressing humility. doi:10.1037/rel0000118

Van Tongeren, D. R., Davis, D. E., Hook, J. N., & Witvliet, C. v. (2019). Humility. *Current Directions in Psychological Science*, 1-6. doi:10.1177/0963721419850153

Van Tongeren, D. R., Green, J. D., Hulsey, T. L., Legare, C. H., Bromley, D. G., & Houtman, A. M. (2014). A meaning-based approach to humility: Relationship affirmation reduces worldview defense. *Journal of Psychology and Theology, 42*(1), 62-69. doi:10.1177/009164711404200107

Verwilgen, A. (1999). Jesus Christ: Source of Christian humility. In P. Bright (Ed.), *Augustine and the Bible* (pp. 301-312). Notre Dame: Notre Dame Press.

Vogt, W. P., Gardner, D. C., & Haeffele, L. M. (2012). *When to use what research design*. New York: Guilford Press.

von Balthasar, H. U. (1990). *Mysterium Paschale: The mystery of Easter* (A. Nichols, Trans.). San Francisco: Ignatius Press.

von Hildebrand, D. (1990). *Humility: Wellspring of virtue*. Manchester: Sophia Press.

Wang, F., Edwards, K. J., & Hill, P. C. (2017). Humility as a relational virtue: Establishing trust, empowering repair, and building marital well-being. *Journal of Psychology and Christianity, 36*(2), 168-179.

Wei, M., Russell, D. W., Mallinckrodt, B., & Vogel, D. L. (2007). The Experiences in Close Relationship Scale (ECR)-short form: Reliability, validity, and factor structure. *Journal of Personality Assessment, 88*(2), 187-204. doi:10.1080/00223890701268041

Weigel, R. H., Hessing, D. J., & Elffers, H. (1999). Egoism: Concept, measurement and implications for deviance. *Psychology, Crime & Law, 5*(4), 349-378. doi:10.1080/10683169908401777

Wengst, K. (1988). *Solidarity of the humiliated: The transformation of an attitude and its social relevance in Graeco-Roman, Old Testament-Jewish, and early Christian tradition* (J. Bowden, Trans.). London: SCM Press.

Witherington, B. (2011). *Paul's letter to the Philippians: A socio-rhetorical commentary*. Grand Rapids: William B. Eerdmans.

Woodruff, E., Van Tongeren, D. R., McElroy, S., Davis, D. E., & Hook, J. N. (2014). Humility and religion: Benefits, difficulties, and a model of religious tolerance. In *Religion and spirituality across cultures* (pp. 271-285): Springer.

Worthingon, E. L., Davis, D. E., & Hook, J. N. (2017). Introduction: Context, overview, and guiding questions. In E. L. Worthingon, D. E. Davis, & J. N. Hook (Eds.), *Handbook of humility: Theory, research, and applications*. New York: Routledge.

Worthington, E. L. (2008). Humility: The quiet virtue. *Journal of Psychology and Christianity, 27*(3), 270.

Worthington, E. L., & Allison, S. T. (2018). *Heroic humility: What the science of humility can say to people raised on self-focus*: American Psychological Association.

Wright, J. C., Nadelhoffer, T., Perini, T., Langville, A., Echols, M., & Venezia, K. (2017). The psychological significance of humility. *The Journal of Positive Psychology, 12*(1), 3-12. doi:10.1080/17439760.2016.1167940

Wright, J. C., Nadelhoffer, T., Thomson Ross, L., & Sinnott-Armstrong, W. (2018). Be it ever so humble: Proposing a dual-dimension account and measurement of humility. *Self and Identity, 17*(1), 92-125. doi:10.1080/15298868.2017.1327454

Wright, N. T. (1986). ἁρπαγμός and the Meaning of Philippians 2: 5-11. *The Journal of Theological Studies, 37*(2), 321-352.

Yarbro, J., Mahaffey, B., Abramowitz, J., & Kashdan, T. B. (2013). Recollections of parent–child

    relationships, attachment insecurity, and obsessive–compulsive beliefs. *Personality and*

    Individual Differences, 54(3), 355-360. doi:https://doi.org/10.1016/j.paid.2012.10.003

Young, M. A. (2005). *Negotiating the good life: Aristotle and the civil society*. Abingdon:

    Routledge.

Zawadzka, A. M., & Zalewska, J. (2017). Can humility bring happiness in life? The relationship

    between life aspirations, subjective well-being, and humility. *Roczniki*

    Psychologiczne/Annals of Psychology, 16(3), 433-449.