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Intimate relationships: adult attachment style and attachment to God.

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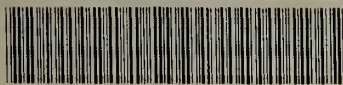
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INTIMATE RELATIONSHIPS:
ADULT ATTACHMENT STYLE AND ATTACHMENT TO GOD

A Thesis Presented

by

KIM F. WEINER

Submitted to the Graduate School of the
University of Massachusetts in partial fulfillment
of the requirements for the degree of

MASTER OF SCIENCE

February 1993

Department of Psychology

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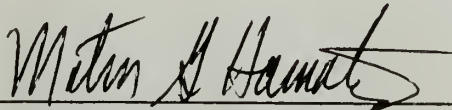
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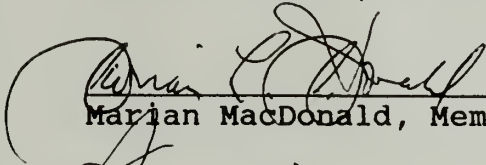
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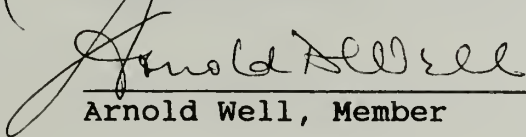
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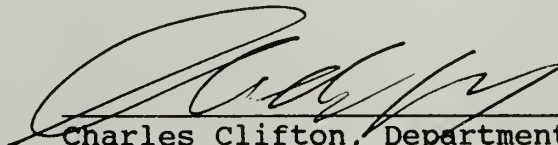
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TO MY PARENTS

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ABSTRACT

INTIMATE RELATIONSHIPS:
ADULT ATTACHMENT STYLE AND ATTACHMENT TO GOD

SEPTEMBER 1992

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Several theoretical arguments exist to explain the nature of people's belief in God. Kirkpatrick (1989) offers a comprehensive theory, attributing the nature of one's belief in a higher power to the behavioral system presented in Bowlby's Attachment Theory (1969). The present study was designed to test the hypothesis that one's style of relating to a deistic image is closely related to one's attachment style. The study investigated whether early interpersonal relationships, which are known to influence one's behavioral style in later romantic relationships, have a similar impact on one's conceptualization of God. Scores on the Relationship Style Questionnaire (RSQ), an adult attachment measure, and the Attachment to God scale (AGS), an experimental instrument derived from the adult

attachment literature, were obtained from 280 subjects. The RSQ factor scores reflect the degree to which one exhibits each of four adult attachment styles: secure, preoccupied, dismissing and avoidant. The AGS scale scores reflect four similarly named dimensions thought to underlie one's "relationship with God", and thought to parallel attachment style. RSQ and AGS scores were correlated to determine if the hypothesized relationship between adult attachment and attachment to God exists. The major hypothesis stated that corresponding RSQ and AGS scale scores would be significantly correlated while non-corresponding scale scores would not be. The analysis produced ambiguous results. Data from the AGS was then factor analyzed to determine if the four presumed relationship-to-God dimensions emerged. The factors that emerged did not resemble the originally conceived AGS scales. However, three factors were identified could be interpreted in an attachment-to-God framework. Factor scores based on the factor analysis were computed and correlated with the RSQ scale scores. The results offered partial support to the hypothesis that adult attachment can predict attachment to God. Although there did not appear to be an unequivocal

association between the degree to which one exhibits each attachment style and the strength of a corresponding attitude toward God, a general pattern could be recognized. Finally, scores on a religious/spiritual behavior scale were correlated with both the AGS and RSQ. Scale scores on this behavior measure were intended to predict AGS scale scores. It was anticipated that the behavior scores would not predict RSQ attachment style scores. The results of these analyses suggested that the RSQ and AGS measure distinct constructs and that the observed correlations between these two scales are not artifacts of the instruments' common origin of attachment theory.

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CHAPTER I
INTRODUCTION

Psychology, Religion and God

The area of scientific inquiry termed the psychology of religion may be considered a misnomer. Traditionally, theorizing and study in this area has concentrated on religion and biased assumptions about religiosity (Flakoll, 1977), while it has lacked a grounding in psychological theory. Scientific investigation of the psychology of religion dates back to 1902 when William James sought to examine the varieties of religious experience. Subsequent work has covered diverse areas of interest. Topics such as the dimensions of religiosity (Allport & Ross, 1967; Allen & Spilka, 1967; Brown 1964), the origin of individuals' God images (e.g. Beit-Hallahmi & Argyle, 1975), content and functions of religious belief (Suyemoto, 1991), and the dimensionality of individuals' concepts of God (Spilka, Armatas, & Nussbaum, 1964; Gorsuch, 1968) form the major part of this literature.

Questions concerning individuals' concept of God have attracted many researchers. Research in this area has taken several approaches yet has primarily involved description and categorization of "God concepts" to determine the various types and dimensions of individuals' conceptualizations. In 1944 Harms set out to determine the uniqueness and development of children's images of God. In his study, thousands of pictorial representations of God made by children and adolescents were analyzed. The analysis identified three stages in God concept development: 1) fairy tale stage, 2) realistic stage, and 3) individualistic stage.

Later studies attempted to determine the various dimensions of people's God concepts, generally those of adults. Much of this research built on the work of Osgood, Suci, and Tannenbaum (1957). Osgood, et al, analyzed the ratings of countless concepts on bipolar adjective scales in order to determine the structure of semantic meaning underlying all concepts. Their research suggested that such meanings could generally be summarized by three distinct dimensions: 1) evaluation (e.g. good versus bad), 2) potency (e.g. strong versus weak), and 3) activity (e.g. active versus passive). The

Semantic Differential, the measurement technique which resulted from this work, and its variations has been used to determine how specific populations rate God on each dimension. For example, Helse (1965) found that Naval enlistees view God as high on the evaluation factor and moderate on the activity factor but low on the potency factor.

Believing there are more essential dimensions of God-concepts than the three measured by the Semantic Differential, researchers began to utilize sophisticated factor analytic techniques to uncover them. Spilka, Armatas and Nassbaum (1964) attempted to determine the nature of the deistic images of religious individuals. They felt that before being able to apply research findings in this area to presumably related areas of psychology, it was imperative to attempt to adequately sample the population of appropriate dimensions that could describe God. To accomplish this, they administered 63 adjective pairs to Catholic girls and undergraduates who were self-identified as religious. Four factors emerged as significant in the two samples: 1) the stern father, 2) the "omni-concept" of God, 3) the kindly father, and 4) the impersonal God.

Gorsuch (1968) believed that the factors found by Spilka and his colleagues might merely be reworded Semantic Differential factors and sought to determine empirically if in fact they were. This endeavor resulted in the emergence of 11 factors, including several obscure dimensions such as, potently passive and "deisticness".

A closely related area of inquiry concerns the nature of people's religious tenets. Theorists in this realm attempt to explain the development of people's belief, or preoccupation as some would term it, in spiritual and transcendental matters. Several hypotheses to explain why individuals adopt a religious belief system have been generated over the last century beginning with that posed by Freud (1961) in his polemical The Future of an Illusion.

According to Freud, religious belief and practice are pathogenic behavior of the weak and unintelligent. For Freud, religion was an illusion adopted primarily to defend oneself against the recognition of mortality and of the unpredictability of nature and fate. He hypothesized that the manifestation of belief in a paternalistic image of God, that which is commonly found in traditional western religion, is a reaction to one's

realization that father is not the all powerful and protective authority that he is idealized to be during childhood. An image of an omnipotent God replaces the shattered image of the omnipotent father in order to protect the individual from the devastating realization that one is on his/her own in the world.

Eric Fromm (1950) disagreed with Freud's argument that religion is a neurotic behavior and posited just the opposite; that all neurosis is in fact a religion. According to his theory, an individual's maladaptive behaviors function as a belief system that organizes his/her world in the same way that Fromm thought religion should. Other theorists have continued to examine the nature and origin of belief in God. They have appropriately taken a more empirical approach to the subject.

Most of the work in the 1970's and 1980's has been directed toward attempting to verify Freud's hypothesis that deistic images are mere generalizations of concepts from one's father to God. Much research, in fact, suggests that God images may only be slightly more paternal than maternal (Strunck, 1959). Furthermore, research also supports the hypothesis that patterning of

God images is more strongly linked to the concept of mother than to father (Nelson & Jones, 1957; Godin & Hallez, 1964; Nelson, 1971).

Three major theoretical propositions have been distilled from this body of controversial research to explain the link between God and parental images. First, the psychoanalytic hypothesis holds that the relationship between image of father and image of God can be seen for both males and females, and that these associations will be significantly greater in magnitude for both genders than God-mother correlations. The second position is based on the view of Alfred Adler who believes that God concepts may not be generally related to either mother or father. Adler suggests that patterning of God images may be more consonant with those of the preferred parent. A third alternative grew out of Social Learning Theory and implies that God concept may be a projection of the dominant parental model for a child. This theory assumes that the same-sex parent is usually most influential for a child so that God percepts of males will parallel the images of their fathers while females' God will more strongly reflect their maternal images (Spilka, Addison, & Rosensohn, 1975).

Yet another hypothesis offers that God is patterned after one's image of himself/herself. This self-esteem theory has gained some empirical support (Benson & Spilka, 1973). Object relations theory has also been discussed in regard to God images, and like the self-esteem theory, sees God as a projected image of the self where the self is considered to be, basically, introjected representations of parental mirroring (McDargin, 1983).

Competing theories are abundant; however, none is comprehensive or sufficiently parsimonious to satisfy most scientists of the psychology of religion. Kirkpatrick (1989), however, has presented a viable and comprehensive theory to describe the relationship individuals develop with God. Incorporating ideas from several of the above mentioned theories, Kirkpatrick developed a theoretical argument that points to the role of attachment theory in religiosity/spirituality, primarily with regard to belief in God. He views people's relationship with God as being intimately related to their personal attachment style, which is generally considered to be a product of temperament, parent/child relationships, and later interpersonal

interactions. To understand this approach, an overview of Attachment theory will be useful.

Overview of Attachment Theory

Attachment theory was first introduced by Bowlby in 1969. In his book Attachment and Loss he describes the attachment construct as an organized behavioral system, integral in human nature and closely related to that found in most animals. The primary purpose of this biosocial behavioral system was originally conceptualized as an infant's motivation to maintain proximity to its primary caregiver in order to gain protection from danger. The system begins to actively function during early mother-child relating and is especially prone to activation in situations involving fear, anxiety and discomfort. Under these conditions, infants exhibit attachment behaviors directed at establishing contact with the caregiver and thereby regaining a sense of security.

The themes of secure base and safe haven are critical in the understanding of attachment theory as it

relates to human beings. In the developing infant, the attachment figure is viewed as serving alternating roles. On the one hand, he/she is a secure base from which the child gains confidence to venture out into the world. On the other hand, when attachment behaviors are elicited, he/she becomes the sought after safe haven from whom comfort and safety are obtained. The idiosyncratic attachment style that an infant develops is based on the quality of the interactions with its caregiver--specifically, the degree to which the infant has come to view the attachment figure as a source of security (Ainsworth et al., 1978).

To assess the individual differences in attachment style of one and two-year-old infants, Mary Ainsworth developed an experimental paradigm named the Strange Situation. Using this laboratory procedure to record infants' responses to various episodes of separation and reunion with their mothers, she and her colleagues identified three distinct patterns of attachment behavior. Securely attached children welcome their caregiver's return upon reunion, and seek proximity to be readily comforted when distressed. A second category includes avoidant infants who tend to avoid interaction

with their mothers in reunion episodes and to express less distress at separation. The third classification is anxious/ambivalent attachment. These infants display clinging contact seeking yet are resistant to being comforted at reunion.

The question of continuity of attachment style into adulthood has been repeatedly addressed by attachment theorists. Bowlby (1969) originally conceptualized attachment as an active process throughout the lifetime. While attachment style may be static over long periods of time, for instance, Waters (1978) found the attachment style of 12 to 18 month old infants to be stable, it has been repeatedly demonstrated that attachment style can change as a result of life experience (Vaughn et al., 1979; Egeland & Farber, 1984).

Changes observed in attachment style occur as a result of modification of what Bowlby refers to as internal working models of self and of the world. The earliest interactions of parent and child lay down the original model which serves as a foundation for development of later attachment patterns. The quality of these interactions determine one's capacity to make affectional bonds later in life (Bowlby 1980, 1982).

Likewise, subsequent interpersonal relationships exert influence on personality organization by challenging beliefs and expectations about people and the world. In this manner, attachment style can change.

The most obvious place to observe attachment style at a stable point of development is in love relationships. Many investigators have noted the similarities between parent/child and adult love relationships as they relate to attachment theory (Weiss, 1982; Hazan & Shaver, 1987), however the differences have been largely ignored. Most research on adult attachment has focused on attachment styles that resemble the less adaptive styles described in the childhood attachment literature, namely the avoidant and anxious/ambivalent classifications (Rubenstein & Shaver, 1982; Hazan & Shaver, 1987). This narrow view of adult attachment has been criticized for not being suited to define the more varied styles of relating observed in adults as compared to those found in childhood or adolescence, (Bartholomew, 1990).

A more meaningful treatment of adult attachment was recently presented by Bartholomew (1990) who is particularly concerned with how fear of intimacy is

played out in adult attachment behavior. Her theory has expanded the adult attachment model to take into account adults' more varied styles of relating.

The paradigm shown in Figure 1. reveals the expanded four style model based on the interaction between individuals' tendencies toward dependence and avoidance. The secure classification remains unchanged; these individuals are characterized by their comfortable interdependence with others. The anxious/ambivalent category is renamed preoccupied to represent the preoccupation with feelings of unworthiness and the need for other' approval which characterizes individuals who experienced inconsistent and insensitive caregiving. These individuals are generally characterized by over-dependence. Two types of avoidant styles are distinguished. Dismissing individuals are identified by denial of the need or desire for intimacy, whereas fearful individuals shy away from intimacy because of interpersonal distrust and fear of rejection.

| | | DEPENDENCE | |
|-----------|-------------|---|--------------------------------|
| | | LOW | HIGH |
| AVOIDANCE | <u>LOW</u> | Secure:(comfortable with intimacy and autonomy) | Preoccupied:(overly dependent) |
| | <u>HIGH</u> | Dismissing:(denies need for intimacy) | Fearful:(fears intimacy) |

Figure 1: Bartholomew's Four Factor Attachment Model.

Attachment Theory and God

So what is the connection between attachment and God? Kirkpatrick's theoretical approach to religion posits that "religious belief and experience may be fruitfully conceptualized from the perspective of attachment theory and ... individual differences in religiousness may be related to early attachment experience. For example, the God of most Christian traditions seems to correspond very closely to the idea of the secure attachment figure" (Kirkpatrick, 1990). This position is exemplified by the conviction of Saint Julian of Norwich who felt that God should be best

imagined as both mother and father. She wrote in Revelations of Divine Love (1393, cited in Meehan, 1990), "As truly as God is our father, so just as truly is he our mother."

Other scholars have also been impressed by the logical connection between the nature of religious concepts and the ideas stated in attachment theory. Reed (1978), a sociologist developed the "oscillation theory" about belief in God which contains ideas that closely parallel the constructs of secure base and safe haven described in attachment theory. Kaufman (1989), a theologian, has commented on the connection between the literature on attachment relationships and Christian theology. He noted that "the idea of God is the idea of an absolutely adequate attachment figure" (1981).

There are two hypotheses regarding the function that attachment style plays in the development of one's image of God. The first follows from Bowlby's concept of early "working models", that is, that early infant/caretaker attachment relationships provide a foundation on which

later close relationships are built. It follows from this notion that God concepts should parallel attachment styles. Alternatively is the possibility that God may serve a compensatory role. A singular study offers some support to this hypothesis suggesting that individuals with unsatisfactory attachment relationships imagine a more satisfactory attachment figure in God, and those with satisfactory attachments are less inclined to idealize their deity (Kirkpatrick, 1990). Kirkpatrick himself, however, believes that the dimensions underlying adult attachment style and God concept/image, if measured accurately, are indeed the same and therefore that romantic attachment and attachment to God should parallel one another. This belief inspired the present investigation.

A general criticism of Kirkpatrick's previous study is the unsophisticated measures used to assess both attachment style and image of God. The lack of significant correlation between attachment styles and concept of God is thought to be directly related to the

inappropriateness of the dimensions of God considered in his study, specifically because of their limited conceptual applicability to the attachment theory paradigm. In addition, the single-item measure of adult attachment style, derived from the childhood literature, is clearly a very crude assessment of this variable.

The present study was designed to ameliorate these psychometric and methodological shortcomings.

CHAPTER II
OVERVIEW OF THE PRESENT STUDY AND HYPOTHESES

Overview

The purpose of the present study was to gather information on the interplay of attachment style and attachment to God using improved methods for measuring these constructs. Attachment style was assessed using the Relationship Style Questionnaire (RSQ), a multi-item scale based on Bartholomew's four-style extended model of adult attachment. Attachment to God was assessed with the Attachment to God Scale (AGS)(Weiner, 1991), an experimental measure of dynamic relatedness to God derived from the adult attachment literature. Undergraduate psychology students at the University of Massachusetts served as subjects.

Factor scores from the RSQ representing the adult attachment styles--secure, preoccupied, fearful and

dismissing, were correlated with similarly named scale scores on the AGS representing aspects of attachment to God thought to parallel adult attachment. In light of ambiguous results, a factor analysis of the AGS was performed which resulted in three distinct factors. Correlations between the RSQ factors and the three AGS factors were then computed and surveyed for any systematic relationship between adult attachment and attachment to God.

Data from an additional scale consisting of questions regarding subjects religious and spiritual behavior (the Religious/Spiritual Behavior Scale, RSBS) were also included. Items were grouped into four categories of behaviors thought to correspond to each attachment to God factor. Data from this scale were used to establish that the observed correlations between the AGS and RSQ are due to an actual relationship between the adult attachment and attachment to God constructs, not simply an artifact of the scales common derivation from attachment theory.

Hypotheses

This study raises two basic questions. Given the experimental nature of two of the scales involved in this study, the AGS and RSBS, two additional questions are pertinent. These questions and one exploratory question follow, each with a corresponding hypothesis or set of hypotheses.

Question 1

Does one's style of engaging in interpersonal relationships mirror the manner in which one approaches a personal relationship with his/her God?

Hypothesis 1. Subjects' scores on the RSQ will correlate significantly, positively and most strongly with their counterpart factor or dimension score on the AGS.

Question 2

Is the nature of one's personal relationship with God reflected in his/her behavior?

Hypothesis 2. Subjects' AGS scores will correlate significantly, positively and most strongly with a corresponding RSBS score.

An additional question arises with reference to Hypothesis 2 given our concern that significant correlation between RSQ and AGS scores may be accounted for by the fact that both scales were derived from the same early attachment theory. We must ask, Are the spiritual/religious behaviors that are identified by the distinct attachment to God factors not also predictable by adult attachment style? In other words, is the observed relationship between adult attachment and attachment to God independent from their shared theoretical basis? The corollary hypothesis is that correlations between corresponding RSQ and RSBS scores will not reach significance. A lack of correlation will

be viewed as support for the independence of adult attachment and attachment to God.

Question 3

Do the dimensions and/or factors that appear to underlie individuals' dynamic relationship with God resemble those that underlie adult attachment style?

Hypothesis 3A. A factor analysis of the AGS will reveal factors that are interpretable within an attachment theoretical framework.

Hypothesis 3B. These new factor scores will reflect the systematic relationship with the RSQ factors that are presented in Hypothesis 1.

Question 4

Does a predominance of a particular "Attachment to God Style" correspond to a tendency to engage in distinguishable patterns of religious/spiritual behavior?

Hypothesis 4. A factor analysis of the RSBS will reveal distinct factors that will correlate uniquely with each AGS factor.

Exploratory Question

If adult attachment style and attachment to God do not parallel one another, what, if any, systematic relationship exists between these constructs?

General Hypothesis. If individuals differences on additional variables are considered, meaningful relationships will be observed between adult attachment and attachment to God.

CHAPTER III

METHOD

Subjects

Subjects included undergraduate students at the University of Massachusetts. All subjects were recruited from the psychology department subject pool which is composed of undergraduate students enrolled in psychology classes. Students are offered experimental credits for participating in research.

The reason for using this population was twofold. First, the subject pool is a practical choice for obtaining a sample that is large enough to provide adequate statistical power for the employed data analyses. Second, because of uncertainty about the stability of attachment style, a concern in this study was to control for the amount of subjects' experience in intimate relationships.

Two hypotheses regarding the stability of attachment style have been suggested. One is that attachment style is primarily determined by the nature of the child's relationship with his/her caregiver, and is subject to very little change or influence over one's lifetime. The second views the parent/child attachment style as a basis for a behavioral tendency (style) that is constantly modified, for better or worse, depending on the quality of subsequent relationships. Results are inconclusive as to the nature and extent of modifiability of adult attachment style; however, it seems clear that attachment style is subject to the influence of experience. Likewise there is evidence that one's God concept changes as one ages (Harms, 1944).

Given the present study's focus on adults' attachment style and concurrent conceptualization of God, the uncertainty as to the extent of modifiability of adult attachment style conceivably poses a problem of confound. The cautious decision was therefore made to limit the subject population to college-aged adults.

This population was considered appropriate because it is comprised of individuals within a stage of development at which point the likelihood of having had a long history of romantic involvements is low, and therefore, at a common level of (possible) attachment style modification.

Materials

Adult Attachment

The Relationship Style Questionnaire (RSQ) (Bartholomew, 1989) was used to assess adult attachment. This scale was derived from the attachment literature and is an extension of the previously developed adult attachment scales that were based on the attachment framework that differentiated three attachment styles (secure, preoccupied and avoidant). The RSQ further divides the avoidant category into two theoretically distinct attachment styles, fearful and dismissing (Bartholomew, 1990; Bartholomew & Horowitz, 1991).

Attachment to God

The Attachment to God Scale (AGS), the multi-item scale which was derived from several attachment style scales, was used to assess individuals' "relationship with God". The multi-item attachment scales used to develop the (AGS) include those by Brennan, Hazan & Shaver (1989), Hazan (1990), and Bartholomew (1990). Items from these scales were chosen if they met the following criteria: first, they had to be proven meaningfully adaptable to the concept of God, and second, they had to reliably discriminate between the four Bartholomew attachment styles. The latter criteria was determined by evaluating the discriminate function analysis performed by Brennan, Hazan and Shaver on their scale items, and by the correlational analyses performed by Hazan which resulted in discriminating standardized item alphas for her scale items. Items that appeared to appropriately measure a singular (Bartholomew) attachment style were chosen to be translated and to represent a corresponding item on the AGS.

Religious/Spiritual Behavior and Demographics

A short questionnaire that contained demographic items and questions pertaining to past and current religious/spiritual behavior was also included. A behavior scale which was presumed to differentiate individuals who exhibit a predominance of one of the four hypothesized attachment to God styles was added to ensure that the observed relationship between RSQ and AGS is not simply due to their shared origin of attachment theory.

Procedure

Three hundred fifty questionnaire packets were distributed to subjects in their psychology classes. They were completed at the subjects' convenience, and returned to the experimenter in an average of two weeks. In the attached cover letter (Appendix A), subjects were informed of the nature of the study and of the voluntary nature of participation.

CHAPTER IV

RESULTS

The Sample

Two hundred sixty-nine (77%) subjects returned questionnaires; 260 questionnaires contained usable data. A summary of the distribution of demographic characteristics of the sample can be found in Table 1.

The sample is composed predominantly of single females between the ages of 19 and 21. The majority of the subjects are currently involved in a committed relationship (43%). Over half were raised in a Catholic family; Judaism and Protestantism were practiced in roughly equal numbers of households (14-17%).

As a group, the sample's current religious preferences are reflected by the tradition in which they were raised. Not surprisingly, however, there appears a noteworthy shift away from religious practice. While only 8% reported that they grew up with no religion, 25%

responded that they currently do not practice. The sharpest decline is seen in those who were raised Catholic (16% decline). Finally, the majority of subjects do not consider themselves religious (70%), while just over half do consider themselves spiritual.

Table 1
Demographic Traits of the Sample

| <u>VARIABLE</u> | | | |
|--------------------------|-------------------------|-------------|----------|
| Sex | Male, 20% | Female, 80% | |
| Age | <19, 7% | 19-21, 82% | >21, 12% |
| Relationship Status | Sing, 38% | Mar, 4% | Div, 4% |
| | In committed Rel, 43% | | |
| | In uncommitted Rel, 12% | | |
| Religion Raised | Prot, 14% | Cath, 56% | Jew, 17% |
| | Other, 5% | None, 8% | |
| Current Religion | Prot, 10% | Cath, 40% | Jew, 17% |
| | Other, 8% | None, 25% | |
| Considers self Religious | Yes, 30% | No, 70% | |
| Considers self Spiritual | Yes, 51% | No, 49% | |

The gender composition of the sample is noteworthy. Given the great majority of female subjects, all analyses were recomputed on females alone. The results closely resembled those based on the combined sample of males and females. Mean scale and factor scores on the RSQ and AGS for males and females were also compared and no significant differences were found. Nevertheless, the question of sex differences remains unanswerable because the small number of male subjects greatly weakened the power of the comparisons. The results presented in this section are based on data from the entire sample.

Data Analyses

The RSQ, AGS and RSBS were scored and four primary factor scores on each scale were obtained resulting in 12 measures per subject. Preliminary correlational analyses were performed on these scales' primary factors to test the basic hypotheses of this study; 1) that scores on

corresponding factors on the RSQ and AGS are significantly correlated while scores on noncorresponding factors are not, 2) that corresponding factors on the AGS and RSBS are significantly correlated while noncorresponding factors are not. Later additional correlational analyses were performed on recomputed factor scores based on the factor analysis of both the AGS and RSBS. To address the issue of the independence of adult attachment and attachment to God, the RSQ and RSBS factors were correlated to establish that there is no systematic relationship between the two scales.

The primary factor scores on the RSQ represent Bartholomew's four style theory of adult attachment; fearful, secure, preoccupied, and dismissing. The factors on the AGS are based on item groupings intended to represent factors that are theoretically similar to those measured by the RSQ, and are based on adult attachment scale items translated to produce factor-specific attachment to God items. The RSBS factors are based on combinations of items created by the

experimenter, intended to represent factors that are similar to the AGS factors. These items and item groupings were based only on face validity.

Hypothesis 1. Subjects' factor scores on the RSQ will be correlated positively and most strongly with their corresponding AGS factor score based on the original item grouping.

As evident in Table 2, Hypothesis 1 was only partially supported. The AGS fearful and preoccupied factor scores and both dimension scores did prove to correlate as anticipated with their counterpart RSQ scores; however, only the fearful and avoidant measures reached significance, ($r = .22$, $p < .001$, and $r = .18$, $p < .01$). The AGS fearful factor that was expected to be significantly related only to the RSQ fearful factor, also proved to covary with the secure and preoccupied factors. The results were similar when females were considered alone.

Table 2
Correlations of Primary AGS and RSQ Scores

| | | RSQ SCORES | | | | |
|---------------|-----------------|--------------|-----------------|---------------|-------------|----------------|
| <u>Avoid.</u> | | <u>Fear.</u> | <u>Dismiss.</u> | <u>Preoc.</u> | <u>Sec.</u> | <u>Depend.</u> |
| | <u>Fear.</u> | .22** | .02 | .23** | -.28** | |
| AGS | <u>Dismiss.</u> | -.02 | .02 | -.03 | .16* | |
| SCORES | <u>Preoc.</u> | .00 | -.04 | .12 | -.08 | |
| | <u>Secure</u> | -.03 | -.13 | .09 | .01 | |
| | <u>Depend.</u> | | | | .13 | -.02 |
| | <u>Avoid.</u> | | | | -.19* | .18* |

1-tailed significance: * - .01 ** - .001

Hypothesis 2. The AGS will discriminate individuals on the various religious/spiritual behaviors measured on the RSBS; corresponding scores on the AGS and RSBS will correlate positively and significantly.

Hypothesis 2 was also only partially supported. Although the AGS fearful, preoccupied, secure, and dependent scores did correlate as anticipated with the RSBS scores, several unexpected significant correlations resulted which preclude the affirmation of the hypothesized relationship between attachment to God and religious/spiritual behavior. See Table 3.

Table 3
Correlations of Primary AGS and RSBS Scores

| | | AGS SCORES | | | | | |
|----------------|-----------------|--------------|-----------------|--------------|-------------|----------------|---------------|
| | | <u>Fear.</u> | <u>Dismiss.</u> | <u>Proc.</u> | <u>Sec.</u> | <u>Depend.</u> | <u>Avoid.</u> |
| RSBS SCORES | <u>Fear.</u> | .18* | .07 | .03 | .06 | | |
| | <u>Dismiss.</u> | -.04 | -.02 | -.29** | -.38** | | |
| | <u>Preoc.</u> | .16* | -.10 | .38** | .63** | | |
| | <u>Secure</u> | .15* | -.08 | .31** | .37** | | |
| | <u>Depend.</u> | | | | | .43** | -.22** |
| | <u>Avoid.</u> | | | | | .23** | -.11 |

1-tailed significance: * - .01 ** - .001

Hypothesis 3. An ambiguous correlational pattern was found when the originally computed factors of the RSQ & AGS and the AGS & RSBS were compared. In an effort to make sense of these results, the AGS was factor analyzed to determine if this scale, which was derived from valid adult attachment scales, actually did measure the four attachment to God factors that were hypothesized to correspond to those measured by the RSQ.

Hypothesis 3A. A factor analysis of the AGS will reveal factors that resemble those that underlie adult attachment style.

Factor Analysis on the AGS

This analysis employed a varimax rotation with seven iterations, and resulted in the emergence of four factors. Although these factors are based on item groupings that differ from the originally conceived AGS, three out of the four preserve the appearance of attachment-like factors. These are presented below,

along with those items that loaded most highly each factor.

Factor 1. This factor, which explains 41% of the variance, can best be described as measuring the extent to which individuals are "open to" or "in want of" an intimate relationship with God. It contains items 2, 3, 7, 9, 10, 13, 17, and 18.

2) I often turn to God for support. (Factor loading = .79).

3) I find it easy feeling emotionally close to God. (Factor loading = .83).

7) I feel comfortable depending on God. (Factor loading = .83).

9) I want to feel completely emotionally close to God. (Factor loading = .84).

10) I consistently turn to God in times of need. (Factor loading = .80).

11) I want to feel completely emotionally intimate

with God. (Factor loading = .83).

13) I find it easy to trust God. (Factor loading = .77).

17) I am not comfortable not feeling emotionally close to God. (Factor loading = .86).

18) God always seems available to me. (Factor loading = .73).

Factor 2. This factor, explaining 12% of the variance, appears to measure the extent to which individuals feel ambivalent or fearful about intimacy with God. It contains items 8, 15, and 19.

8) God has often let me down. (Factor loading = .78).

15) Sometimes I feel certain I can trust in God, but at other times I'm not sure. (Factor loading = .54).

19) I often feel that God does not attend to my needs. (Factor loading = .56).

Factor 3. This factor explains 7% of the variance and seems to measure the extent to which individuals feel guarded in their relationship with God. It is composed of items 1,4 and 14.

1) I have very mixed feelings about God. (Factor loading = .78).

4) My feelings about God seem to change often. (Factor loading = .87).

14) It is very important for me to feel independent from God. (factor loading = .29).

Hypothesis 3A was supported. The three useful factors that emerged seem to reflect dimensions relevant to attachment theory. AGS Factor 1 (Open) resembles the RSQ Secure factor. AGS Factors 2 (Ambivalent/Fearful) and 3 (Guarded) resemble the RSQ Fearful, Dismissing and Preoccupied factors.

Hypothesis 3B. Recomputed AGS scores will reflect the theoretically meaningful relationship with the RSQ scores discussed in Hypothesis 1.

Subjects AGS scales were rescored using the item groupings suggested by the factor analysis and new factor scores were computed. These scores were then correlated with the RSQ scores, and the correlations were evaluated with reference to Hypothesis 1 to assess the relationship between adult attachment and attachment to God. Hypothesis 3B was only partially supported as can be seen in Table 4. As expected significant positive correlations were found between the AGS Ambivalent/Fearful factor and the RSQ Fearful and Preoccupied factors; and a significant negatively correlation emerged with the RSQ Secure factor. Also, as expected, the AGS Guarded factor and RSQ Fearful and Dismissing factors were significantly positively correlated; and, although this AGS factor showed the expected negative relationship to the RSQ Secure factor, this correlation did not reach significance. Finally, the AGS Open factor failed to show any meaningful correlational pattern with the RSQ factors.

Table 4

Correlations of RSQ and Recomputed AGS Scores

| | | AGS SCORES | | |
|--------|-----------------|-------------|-------------------|----------------|
| | | <u>Open</u> | <u>Ambiv/Fear</u> | <u>Guarded</u> |
| | <u>Fear.</u> | -.03 | .21** | .18** |
| RSQ | <u>Dismiss.</u> | -.13 | .01 | .17* |
| SCORES | <u>Preoc.</u> | .11 | .20** | .09 |
| | <u>Secure</u> | -.02 | -.24** | -.12 |

1-tailed significance: * - .01 ** - .001

Hypothesis 4. To assess whether the factors that emerged from the factor analysis of the AGS discriminate individuals' patterns of religious/spiritual behavior, the RSBS was factor analyzed and new behavioral factor scores were computed.

Hypothesis 4. A factor analysis of the RSBS will reveal behavioral factors that vary as a function of attachment to God.

Factor Analysis of the RSBS

The analysis employed a varimax rotation requiring 11 iterations and resulted in four factors. Again only three appeared useful. The items corresponding to these factors also varied from the original item groupings. The factors and their related items are reported below.

Factor 1. This factor explains 23% of the variance and appears to measure the extent to which individuals actively search for meaning about religious/spiritual matters. It contains items 1,4, and 6.

1) I go to see films, attend lectures, and read books about a variety of religious/spiritual issues. (Factor loading = .71).

4) I debate and/or discuss religious/spiritual views with others. (Factor loading = .62).

6) I take classes that I know will challenge my beliefs. (Factor loading = .82).

Factor 2. This factor, which explains 15% of the variance, can be best described as measuring the extent to which individuals actively pursue contact with God. It contains items 2 and 5.

2) I pray, meditate, and/or practice yoga regularly. (Factor loading = .73).

5) I go to temple/church and/or pray when I feel anxious or in need of "something". (Factor loading = .81).

Factor 3. This factor, explaining 11% of the variance, seems to measure the degree of conscious or unconscious preoccupation with religious/spiritual matters. It contains items 3, 9, 10, and 11.

3) I use the exclamations, "Thank God" or "I hope to God". (Factor loading = .66).

9) I engage in superstitious behavior "just in case", e.g. knock wood. (Factor loading = .68).

10) I use profanity. (Factor loading = .66).

11) I go to temple or church only on "big" holidays. (Factor loading = .17).

The behavior scale was rescored and new factor scores (Factor 1-Meaning, Factor 2-Contact, and Factor 3-Preoccupation) were computed. The new factor scores on both this scale and the AGS were then correlated to determine if and how they were meaningful related. The results can be seen in Table 5.

Table 5

Correlations of Recomputed AGS and RSBS Scores

| | | AGS SCORES | | |
|----------------|----------------|-------------|-------------------|----------------|
| | | <u>Open</u> | <u>Ambiv/Fear</u> | <u>Guarded</u> |
| RSBS SCORES | <u>Meaning</u> | .19* | -.06 | .11 |
| | <u>Contact</u> | .71** | -.06 | -.28** |
| | <u>Preoc.</u> | .20** | .24** | .01 |

1-tailed significance: * - .01 ** - .001

Although each AGS factor can not predict isolated behavioral tendencies, there does appear to be a meaningful pattern in the correlations. High AGS guardedness relates to a strong avoidance of church attendance and prayer. High AGS Ambivalence/Fearfulness relates to preoccupation with religious/spiritual matters. AGS Openness seems to predict religious/spiritual behaviors of all kinds.

RSBS and RSQ factors were correlated to establish their independence and support the assumption that the observed correlation between adult attachment and attachment to God is due to a true relationship between the constructs not merely a function of their common theoretical basis.

The results were largely supportive. As previously discussed and presented in Table 5, attachment to God can be generally described in terms of behavioral patterns. The lack of significant relationship between RSQ and RSBS scores seen in Table 6 indicates that these behavioral

patterns do not predict adult attachment. Therefore, it can be said that the relationship between adult attachment and attachment to God that is being presented can not be directly attributed to these constructs' mutual theoretical derivation.

Table 6
Correlations of RSQ and Recomputed RSBS Scores

| | | RSQ SCORES | | | |
|-------------------------------|----------------|--------------|----------------|---------------|-------------|
| | | <u>Fear.</u> | <u>Dismis.</u> | <u>Preoc.</u> | <u>Sec.</u> |
| RSBS SCORES | <u>Info.</u> | .09 | .03 | .05 | .04 |
| | <u>Contact</u> | .08 | .00 | .12 | -.08 |
| | <u>Preoc.</u> | .07 | -.14 | .19* | -.07 |
| <u>1-tailed significance:</u> | | * - .01 | ** - .001 | | |

Exploratory Question

Focusing on the correlational analyses performed on the study's sample as a whole fails to adequately illuminate the relationship between adult attachment and

attachment to God. A set of exploratory analyses were therefore executed in an effort to discover the more complex nature of the relationship that underlies individuals' adult attachment style and their stance towards God and/or religious and spiritual behavior.

Subjects were grouped according to their responses on two questions on the demographics portion of the questionnaire. These questions were: 1) Do you consider yourself a religious person?, and 2) Do you consider yourself a spiritual person? Subjects were asked to indicate a "yes" or "no" response. Subjects were given a "devout" score depending on the combination of their two responses. 100 subjects answered "no" to both questions and were assigned a devout score of 1. 83 subjects responded that, yes, they feel they are spiritual but not religious. These individuals received a devout score of 2. The 28 subjects who feel they are religious but not spiritual were given a devout score of 3. And the 49 who consider themselves both spiritual and religious were assigned a devout score of 4.

Correlational analyses were performed on the RSQ and revised AGS factor scores of subjects in each of the four devout groups. These results were compared to ascertain whether considering subjects' "devoutness" clarifies the relationship between adult attachment and attachment to God that is described in Table 4. The results appear in Table 7 below a reprint of Table 4 that will help the reader appreciate what the data suggest.

The results indicate that each correlation of the set of significant correlations between RSQ and AGS factors obtained when the entire sample was included in the analysis may be understood as a function of subjects' devout score. A prominent AGS Ambivalent/Fearful score predicts high fearful and preoccupied, and low secure scores on the RSQ for individuals whose life includes no spiritual or religious outlets. The relationship between guardedness toward God and fearfulness in intimate relationships seems to predominate in individuals who regard themselves religious but deny any experience of spirituality. Finally, the association between

Table 7

RSQ and AGS Correlations by Devout Score

| (Table 4) | | AGS SCORES | | | | |
|---------------|--|-----------------|-----------------|--------------|-------|--|
| RSQ SCORES | | <u>Open</u> | <u>Amb/Fear</u> | <u>Guard</u> | | |
| | | <u>Fear.</u> | -.03 | .21** | .18** | |
| | | <u>Dismiss.</u> | -.13 | .01 | .17* | |
| | | <u>Preoc.</u> | .11 | .20** | .09 | |
| | | <u>Secure</u> | -.02 | -.24** | -.12 | |

| (Devout 1) | | | | (Devout 2) | | | |
|-----------------|-------------|-----------------|--------------|------------|-------------|-----------------|--------------|
| | <u>Open</u> | <u>Amb/Fear</u> | <u>Guard</u> | : | <u>Open</u> | <u>Amb/Fear</u> | <u>Guard</u> |
| <u>Fear.</u> | .18 | .30* | .04 | : | -.10 | .15 | .08 |
| <u>Dismiss.</u> | -.07 | -.08 | .05 | : | -.18 | .04 | .23 |
| <u>Preoc.</u> | .14 | .35** | .21 | : | .21 | .14 | -.21 |
| <u>Secure</u> | -.14 | -.25** | -.06 | : | -.06 | -.18 | .06 |

| (Devout 3) | | | | (Devout 4) | | | |
|-----------------|-------------|-----------------|--------------|------------|-------------|-----------------|--------------|
| | <u>Open</u> | <u>Amb/Fear</u> | <u>Guard</u> | : | <u>Open</u> | <u>Amb/Fear</u> | <u>Guard</u> |
| <u>Fear.</u> | .20 | .14 | .48* | : | -.26 | .28 | .32 |
| <u>Dismiss.</u> | -.34 | .01 | .12 | : | -.21 | .18 | .34* |
| <u>Preoc.</u> | .30 | .31 | .22 | : | -.06 | -.12 | .11 |
| <u>Secure</u> | -.19 | -.36 | -.41 | : | .17 | -.26 | -.20 |

1-tailed significance: * - .01 ** - .001

guardedness toward God and the tendency to dismiss one's need for intimacy seems to be most salient in individuals who consider themselves both religious and spiritual.

CHAPTER V
DISCUSSION

Overview

Overall, partial support has been found for the hypothesis that an individual's adult attachment style can predict certain aspects of his/her attachment to God. Contrary to prediction, there does not appear to be an unequivocal association between the degree to which one exhibits each attachment style and the strength of a corresponding attitudinal and behavioral stance regarding God. Individuals' relationship with God, however, does seem to follow a general pattern which can be understood by an attachment theoretical perspective. Finally, when factors such as one's self description as being spiritual and/or religious were taken into account, an interesting interaction between attachment style and attachment to God emerged in interpretable yet unexpected ways.

When the entire sample or females alone were considered, the correlations between the AGS and RSQ scores were to a large degree predictable and supportive of the notion that adult attachment and attachment to God are associated. As predicted, the AGS Ambivalent/Fearful factor correlated significantly and strongest with the RSQ Fearful factor, and significantly and negatively with the RSQ Secure factor. That the AGS Ambivalent/Fearful factor also significantly correlated with the RSQ Preoccupied factor, and the fact that significant positive correlations were found between the AGS Guarded factor and both the RSQ Fearful and Dismissing factors, are not surprising. The theoretical basis for these results, however, is unclear.

The following psychometric and theoretical considerations may serve to justify the ambiguous nature of this result. First, the AGS factors need to be more thoroughly conceived of and a valid assessment measure needs to be devised. Second, assessment of adult attachment, by a revised RSQ or other method, can be

improved. And third, the theory of adult attachment and attachment to God may be expanded to take into account the results of this and related studies to clarify the hypothesized relationship between the two constructs.

It seems reasonable to consider the results of the correlational analyses of the RSQ and AGS indicative of an existing, yet elusive, relationship between adult attachment and attachment to God. It was found that attachment to God can be generally described in terms of behavioral patterns that do not predict adult attachment. The lack of significant relationship between RSQ and RSBS scores indicates that the relationship between adult attachment and attachment to God that is being discussed can not be directly attributed to these constructs' shared theoretical basis.

With a better understanding and assessment of the distinct factors involved in both adult attachment and attachment to God, and with a more circumscribed conceptualization of their relationship the meaning of these result will be better understood. The following

section discusses some problems inherent to the present study.

Problems with "Attachment to God"

The Appropriateness of the Sample Population

The choice to use the university subject pool for subject recruitment was supported by the assumption that using a college aged sample, composed of individuals in a relatively early developmental stage, would control ostensibly important variables related to adult attachment. Of main concern was limiting the variance of the subjects' experience in intimate relationships. Doing so would control the extent that subjects' attachment style may have been modified by such experience. Nevertheless, a problem inherent in limiting the composition of the sample to individuals in this particular developmental stage was overlooked.

Late adolescence and the college years is a time when individuals investigate and experiment with a variety of beliefs, attitudes and values. As Perry (1970) suggests, such experimentation is engaged in as students learn to negotiate a pluralistic world. This means that at the time of data collection, subjects were in an active phase of exploration and development of their values and beliefs. Therefore it is likely that an additional, unpredictable element of variance in both attachment to God and in religious/spiritual behavior is attributable to the level of development of the sample. This added variance may have contributed to the lack of clarity in the results obtained, and obscured the true relationship between attachment style and attachment to God. Given the possible life-stage bias it may have been better to have used a slightly older population while still attempting to control subject composition for variables such as experience in romantic relationships.

The Appropriate Factors

In light of this study's findings, the proposition that attachment to God can be understood as a reflection of adult attachment style, and that the factors that underlie one necessarily underlie the other, seems overambitious. It is agreed that adult attachment has its roots in one's experiences in intimate relationships during infancy and childhood. It is also reasonable to assume that one's patterns of interaction in mature intimate relationships are valid indicators of the dynamics of ones' earlier intimate connections. A developmental perspective is especially useful in understanding adult avoidance and the defensive functions that this behavior may serve (Bartholomew, 1990). On the other hand, an expanded theory of adult attachment, like that which is presented by Bartholomew, may not be the most useful basis on which to develop a theory of attachment to God.

Indeed theories abound that suggest the origins of a person's conception of God are in his/her relationship

with one, the other, or both parents. Although these theories do little to inform us about the nature of that person's dynamic relationship with God, the focus on early relationships seems appropriate. In the factor analysis of the AGS in this study, the emergence of three factors which resemble those discussed in the childhood attachment literature is meaningful. These factors closely resemble the "secure", "anxious/ambivalent" and "avoidant" factors included in the theories of adult attachment (Hazan & Shaver, 1987, Shaver, Hazan & Bradshaw, 1988) that predate that of Bartholomew's. The limited adult attachment conceptualization, which is more directly tied to childhood attachment processes, may therefore be a more useful mirror to produce an accurate reflection of attachment to God.

Vagueness of Factor #1

A particularly problematic outcome of the factor analysis performed on the AGS, which may be in part due

to the developmental bias of the sample discussed above, is the ambiguity of the first factor. Although the items that load highly on this factor do seem to be measuring a common construct, here called "openness to" intimacy with God, it is unclear if the factor should be understood as secure-like or preoccupied-like.

The items describe two aspects of this openness. First, an adaptive willingness to seek out God for support in times of need (secure-like) is evident in items such as #7: I feel comfortable depending on God. Second, an almost desperate need for intimacy with God is recognized in items such as #9: I want to feel completely emotionally close to God.

The results of the data analyses failed to show significant correlations between the AGS Open factor and any of the RSQ factors. Furthermore, the strength and direction of the correlations did not follow a predictable or interpretable pattern. It is likely that the breadth of the AGS factor in question contributed to its inability to discriminate attachment style or predict

RSQ factor scores. The factors' inclusivity may also explain why it fails to discriminate subjects on the RSBS behavioral variables.

Exploratory Findings: Taking Into Account "Devoutness"

The most interesting result of the analyses performed concerns the "devoutness" variable. When the sample was divided into four groups by devout score, each of the five significant correlations found with the entire sample between AGS and RSQ factors, proved to be attributable to a particular group.

It is safe to assume there are inherent differences in individuals who do or do not consider themselves religious and/or spiritual. If we speculate about what these differences may be, we may attempt to explain why consideration of "devoutness" led to the results that appear in Table 7 of Chapter IV.

Individuals with a devout score of 4 consider themselves both spiritual and religious. A significant correlation between high guardedness toward God and a predominant dismissing style in intimate relationships was observed in these individuals. These individuals consciously and overtly value religiosity and spirituality. Those who are limited in their willingness to admit to their need for intimacy in their interpersonal relationships, however, are presumably similarly limited in their willingness to turn to God for support. This seems antithetical yet this adds to the poignancy of their situation. They may participate in religious/spiritual activities, and may be surrounded by people who do the same, yet they are unable to get their intimacy needs met in these ostensibly communal activities. The negative correlation found between AGS Guarded and RSBS Contact supports this. Individuals who tend to deny their intimacy needs are equally likely to claim to be or "act as if" they are devout while they

actively avoid the nurturing act of turning to God to meet other important needs.

Subjects with a devout score of 3 consider themselves religious but not spiritual. With these individuals high guardedness toward God is significantly correlated to high fearfulness in intimate relationships and an avoidance of church/temple attendance and prayer. Unlike those who consider themselves spiritual and religious, the avoidance of God in these individuals is associated with fearfulness of intimacy. In this case it is reasonable consider the function of strict religiosity in this fear of intimacy. Several hypotheses are imaginable in response to the question about what role a strictly religious approach to God has in the origin or maintenance of these individuals' fear and avoidant behavior.

Finally, the set of significant correlations between high ambivalence/fearfulness toward God and the RSQ scores that resulted with subjects who do not consider themselves either religious or spiritual is apparently

more complex. The negative correlation with security in intimate relationships superficially suggests that having no spiritual or religious life while being able to satisfy one's needs for both intimacy and independence in romantic relationships can serve as a safeguard against experiencing the fears and uncertainties inherent in pondering the metaphysical or philosophical questions of life.

Finally, the relationship between ambivalence toward God and fear and preoccupation in intimate relationships is predictable yet less clear. It is obvious that a more complete understanding of attachment to God, including the psychological and emotional dynamics involved, and their behavioral concomitants, is necessary to elucidate these results.

Directions for Future Research

Naturally, a conceptualization of the nature of individuals' dynamic relationship with God derived exclusively from attachment theory may be limited. The

optimal treatment of the topic may involve a broader consideration of the complex content and functions of religious and spiritual belief systems. Suyemoto (1991), for example, believes that only a theory accounting for the subjective experience that provides a context for individuals' religious/spiritual beliefs can do justice to this complex area of inquiry. A theory of this type may necessarily require extensive data collection through case study.

The seeds for such a theory may lie in the clinical work of Roy (1992). Acknowledging language's limited ability to impart an unbiased meaning of its referent, Roy defines spirituality generally as "how one relates to ultimate reality." He discusses five styles of relating to God and spiritual matters, and the unique function of each, and suggests that they may be multiple or overlapping. They include: 1) compensatory, 2) defensive, 3) parallel, 4) ego-centric, and 5) challenging. Although attachment theory, and more directly object relations theory, corroborate his

observations and conclusions, Roy's clinical experience suggests the need for a broader theoretical perspective of "spirituality".

Clearly, research into this variable of "spiritual style" and the life circumstances that influence its development and sustain it is called for. With a more thorough appreciation of individuals' styles of spiritual relatedness and the functions that these styles serve, the direction of future research in this area will be better guided. This will especially inform our understanding of the correspondence between attachment to God (spiritual relatedness) and adult attachment (intimate human relatedness). Furthermore, pastoral counselors and clinicians alike will be able to use such information to better respond to clients who communicate the need to include their religious and/or spiritual life in the therapeutic process.

APPENDIX A: QUESTIONNAIRE COVER LETTER

In this study you will be asked to complete the following questionnaire which contains questions about your thoughts and feelings about interpersonal relationships and behaviors, and about your beliefs about God (or your concept of a higher power). Through this information we hope to gain a better understanding of the relationship between how people view themselves and others and how they view God.

Some of the items on the questionnaire are personal and pertain to the often touchy subject of God. We do not wish to offend anyone so we ask that if you are uncomfortable with this term, please substitute the word "God" any time it appears in the questionnaire, with whichever term or name that symbolizes your concept of a "higher power".

Please remember that you are free to refuse to participate or withdraw consent and discontinue participation at any time without penalty.

ALL INFORMATION COLLECTED WILL BE HELD COMPLETELY CONFIDENTIAL.

The experimenter, Kim Weiner, will answer any questions you might have about this study. She can be reached in 611 Tobin Hall or by calling 545-3593.

This study questionnaire will take approximately one hour of your time. We suggest that you complete it at one sitting. If you agree to participate in this study you will receive 2 experimental credits. Please indicate your willingness to participate by your signature below.

Signature _____

Date _____

APPENDIX B: RELIGIOUS/SPIRITUAL BEHAVIOR SCALE

Please read each of the following statements and rate the extent to which it describes your typical behavior.

| | Not at all like me | | Somewhat like me | | Very much like me |
|---|-----------------------|---|---------------------|---|----------------------|
| 1. I go to see films, attend lectures, and read books, about a variety of spiritual/religious issues. | 1 | 2 | 3 | 4 | 5 |
| 2. I pray, meditate and/or practice yoga regularly. | 1 | 2 | 3 | 4 | 5 |
| 3. I use the exclamations, "Thank God" or "I hope to God." | 1 | 2 | 3 | 4 | 5 |
| 4. I debate and/or discuss spiritual or religious views with others. | 1 | 2 | 3 | 4 | 5 |
| 5. I go to temple/church, and/or pray or meditate when I feel anxious or in need of "something." | 1 | 2 | 3 | 4 | 5 |

| | | | | | |
|---|---|---|---|---|---|
| 6. I take classes that I know will challenge my beliefs, e.g. philosophy, religion. | 1 | 2 | 3 | 4 | 5 |
| 7. I never attend church or temple. | 1 | 2 | 3 | 4 | 5 |
| 8. I listen to music that has a spiritual or religious message. | 1 | 2 | 3 | 4 | 5 |
| 9. I engage in superstitious behavior "just in case", e.g. knock wood, avoid walking under ladders. | 1 | 2 | 3 | 4 | 5 |
| 10. I use profanity. | 1 | 2 | 3 | 4 | 5 |
| 11. I go to temple or church only on the "big" holidays. | 1 | 2 | 3 | 4 | 5 |
| 12. I give to charity or do volunteer work. | 1 | 2 | 3 | 4 | 5 |

APPENDIX C: ATTACHMENT TO GOD SCALE

Read each of the following statements and rate the extent to which it describes your feelings about God (or about your own idea of a higher power).

Consider your past and current ideas about God, and respond in terms of how you generally think and feel about God.

When reading each item, please substitute the word "God" with whichever term or name that you use to symbolize your higher power.

| | Not at all like me | | Somewhat like me | | Very much like me |
|---|-----------------------|---|---------------------|---|----------------------|
| 1. I have very mixed feelings about God. | 1 | 2 | 3 | 4 | 5 |
| 2. I don't often turn to God for support. | 1 | 2 | 3 | 4 | 5 |
| 3. I find it easy feeling emotionally close to God. | 1 | 2 | 3 | 4 | 5 |
| 4. My feelings about God seem to change often. | 1 | 2 | 3 | 4 | 5 |

- | | | | | | |
|--|---|---|---|---|---|
| 5. I'm not very comfortable feeling distant from God. | 1 | 2 | 3 | 4 | 5 |
| 6. I don't feel that God is as available as I would like. | 1 | 2 | 3 | 4 | 5 |
| 7. I feel comfortable depending on God. | 1 | 2 | 3 | 4 | 5 |
| 8. God has often let me down. | 1 | 2 | 3 | 4 | 5 |
| 9. I want to feel emotionally close to God. | 1 | 2 | 3 | 4 | 5 |
| 10. I consistently turn to God in times of need. | 1 | 2 | 3 | 4 | 5 |
| 11. I want to feel completely emotionally intimate with God. | 1 | 2 | 3 | 4 | 5 |
| 12. I prefer not to depend on God. | 1 | 2 | 3 | 4 | 5 |
| 13. I find it easy to trust God. | 1 | 2 | 3 | 4 | 5 |
| 14. It is very important for me to feel independent from God. | 1 | 2 | 3 | 4 | 5 |

- | | | | | | |
|---|---|---|---|---|---|
| 15. Sometimes I feel certain I can trust in God, but at other times I'm not sure. | 1 | 2 | 3 | 4 | 5 |
| 16. I don't often worry about being abandoned by God. | 1 | 2 | 3 | 4 | 5 |
| 17. I am comfortable not feeling emotionally close to God. | 1 | 2 | 3 | 4 | 5 |
| 18. God always seems available to me. | 1 | 2 | 3 | 4 | 5 |
| 19. I often feel that God does not attend to my needs. | 1 | 2 | 3 | 4 | 5 |

APPENDIX D: RELATIONSHIP STYLE QUESTIONNAIRE

Read each of the following statements and rate the extent to which it describes your feelings about romantic relationships. Think about all of your romantic relationships, past and present, and respond in terms of how you generally feel in these relationships.

| | Not at all like me | | Somewhat like me | | Very much like me |
|---|-----------------------|---|---------------------|---|----------------------|
| 1. I find it difficult to depend on other people. | 1 | 2 | 3 | 4 | 5 |
| 2. It is very important to me to feel independent. | 1 | 2 | 3 | 4 | 5 |
| 3. I find it easy to get emotionally close to others. | 1 | 2 | 3 | 4 | 5 |
| 4. I want to merge completely with another person. | 1 | 2 | 3 | 4 | 5 |
| 5. I worry that I will be hurt if I allow myself to become too close to others. | 1 | 2 | 3 | 4 | 5 |
| 6. I am comfortable without close emotional relationships. | 1 | 2 | 3 | 4 | 5 |
| 7. I am not sure that I can always depend on others to be there when I need them. | 1 | 2 | 3 | 4 | 5 |

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| 8. I want to be completely emotionally intimate with others. | 1 | 2 | 3 | 4 | 5 |
| 9. I worry about being alone. | 1 | 2 | 3 | 4 | 5 |
| 10. I am nervous when anyone gets too close to me. | 1 | 2 | 3 | 4 | 5 |
| 11. I often worry that romantic partners don't really love me. | 1 | 2 | 3 | 4 | 5 |
| 12. I find it difficult to trust others completely. | 1 | 2 | 3 | 4 | 5 |
| 13. I worry about others getting too close to me. | 1 | 2 | 3 | 4 | 5 |
| 14. I want emotionally close relationships. | 1 | 2 | 3 | 4 | 5 |
| 15. I am comfortable having other people depend on me. | 1 | 2 | 3 | 4 | 5 |
| 16. I worry that others don't value me as much as I value them. | 1 | 2 | 3 | 4 | 5 |
| 17. I find it relatively easy to get close to others. | 1 | 2 | 3 | 4 | 5 |
| 18. My desire to merge completely sometimes scares people away. | 1 | 2 | 3 | 4 | 5 |
| 19. It is very important to me to feel self-sufficient. | 1 | 2 | 3 | 4 | 5 |

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| 20. I am comfortable depending on other people. | 1 | 2 | 3 | 4 | 5 |
| 21. I often worry that romantic partners won't want to stay with me. | 1 | 2 | 3 | 4 | 5 |
| 22. I prefer not to have other people depend on me. | 1 | 2 | 3 | 4 | 5 |
| 23. I worry that I will never be in a successful relationship. | 1 | 2 | 3 | 4 | 5 |
| 24. I am somewhat uncomfortable being close to others. | 1 | 2 | 3 | 4 | 5 |
| 25. I find that others are reluctant to get as close as I would like. | 1 | 2 | 3 | 4 | 5 |
| 26. I prefer not to depend on others. | 1 | 2 | 3 | 4 | 5 |
| 27. I know that others will be there when I need them. | 1 | 2 | 3 | 4 | 5 |
| 28. I worry that others may not accept me. | 1 | 2 | 3 | 4 | 5 |
| 29. Romantic partners often want me to be closer than I feel comfortable being. | 1 | 2 | 3 | 4 | 5 |
| 30. I find it relatively easy to get close to others. | 1 | 2 | 3 | 4 | 5 |

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