

# Delight or Distraction: Studies of the Internalization of Sabbath Keeping

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Adventist Human-Subjects Research Association

4<sup>th</sup> Annual Meeting

Oakwood University, Huntsville, Alabama

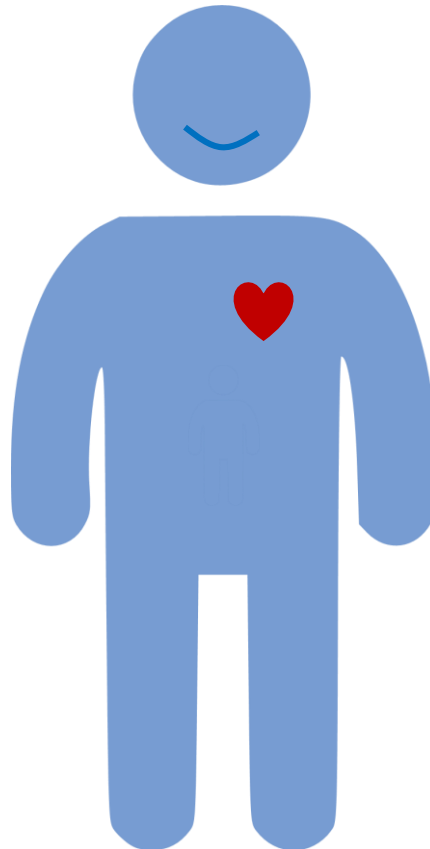
Andrews  University

# Sabbath-Keeping Internalization Project

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\*Paola Caceres  
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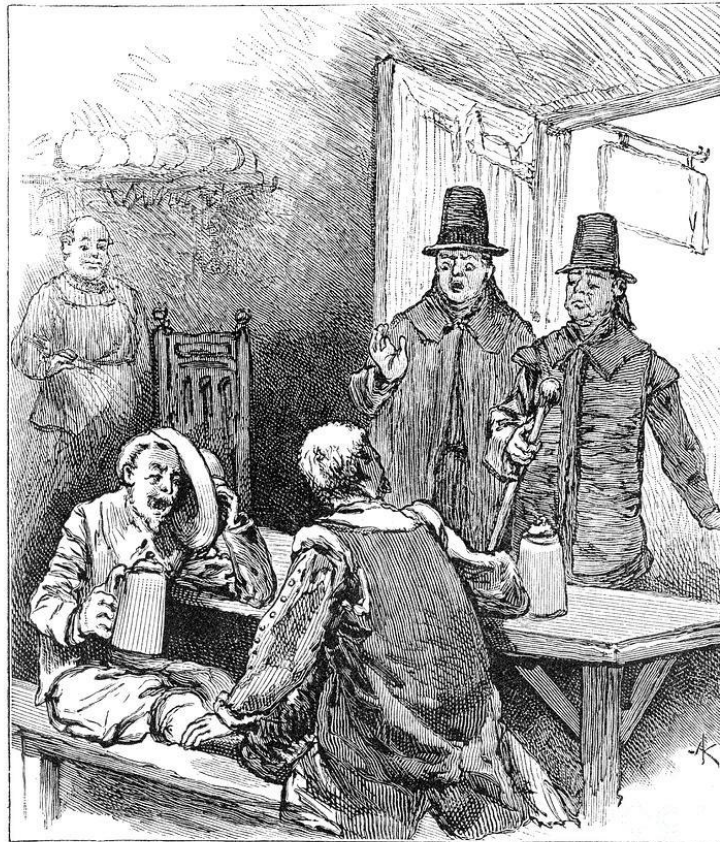
# Risk Behavior/Self- Determination Theory Project

Duane McBride  
Alina Baltazar  
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## Family

Rudolph, Arlene, & Kieren  
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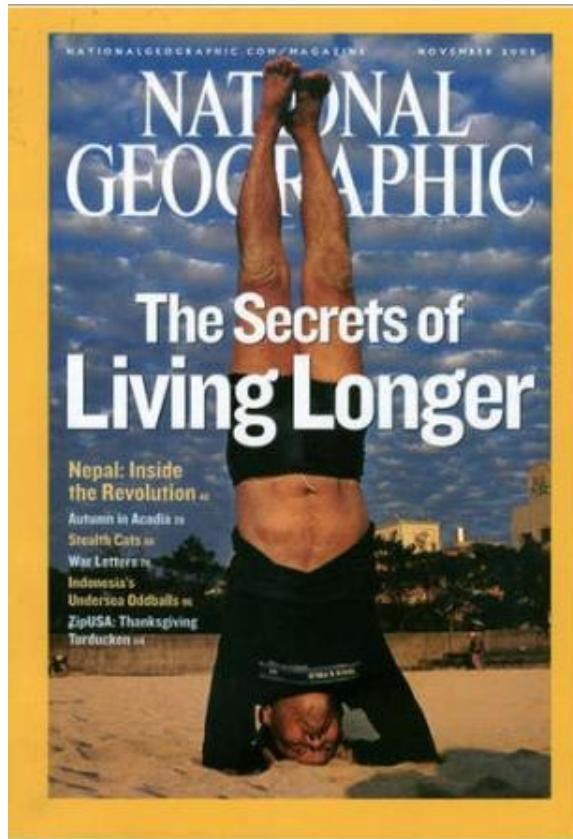
# Not-So-Healthy Sabbath Keeping



The Sabbath Inspection of Taverns.

*Scribner's Popular History of the United States (Vol. 2, p. 424, 1898)*

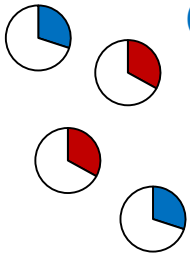
# Healthy Sabbath Keeping



1 Framework for thinking about internalization



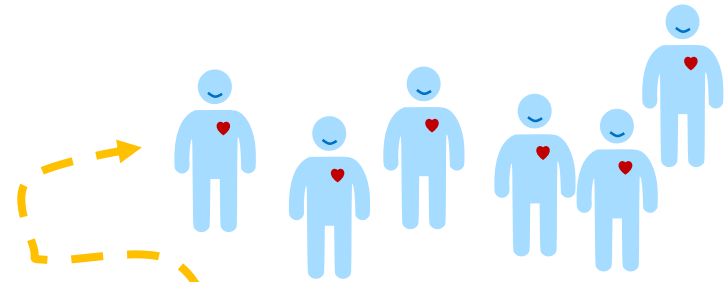
2 Evidence that internalization is related to well-being



3 Distinctive practices and internalization of faith: Sabbath Keeping



6 Implications for researchers and religious communities



5 Evidence for need support as the core of internalization.

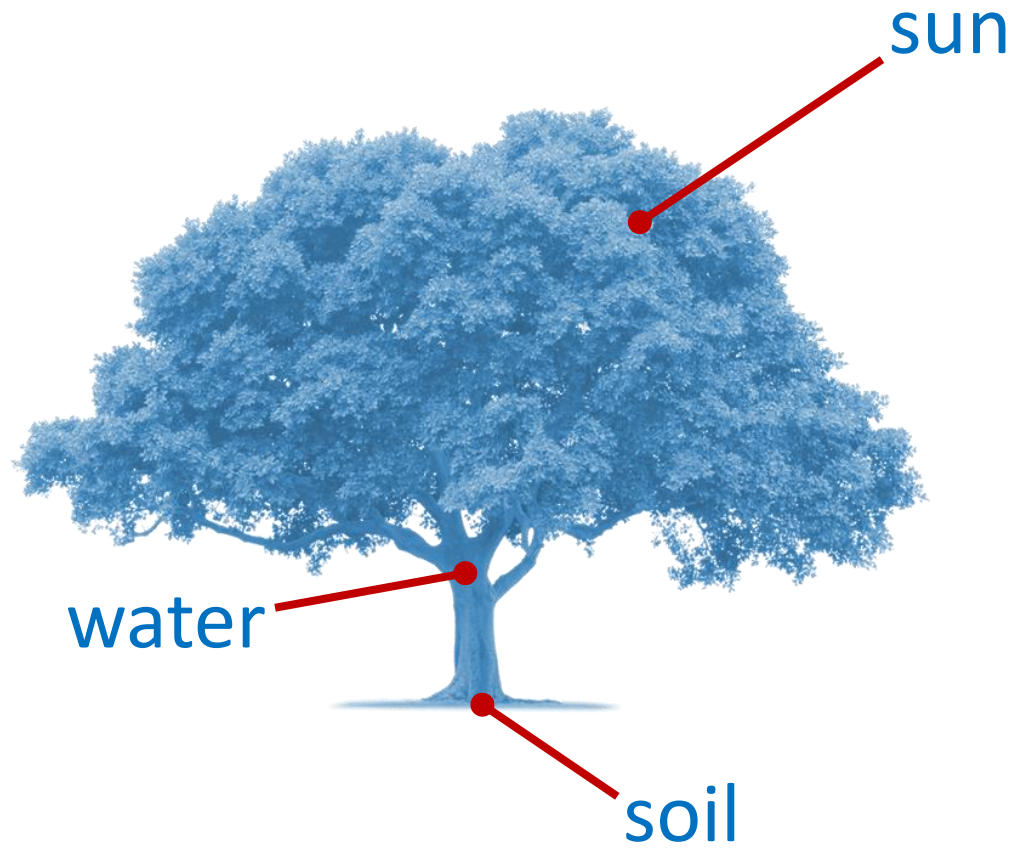
4 Evidence that distinctive practices are informative about internalization and related to well-being



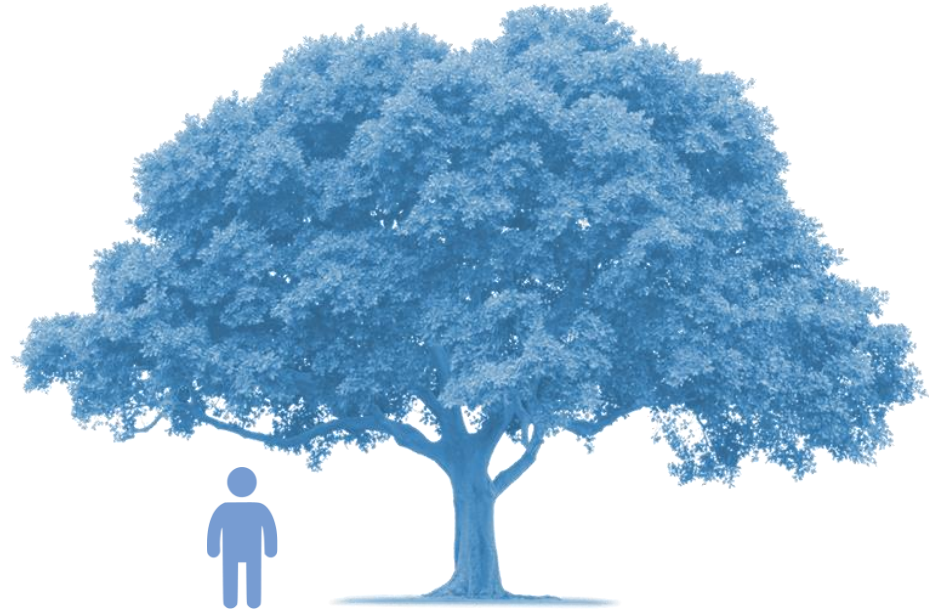
1

# Framework for thinking about internalization





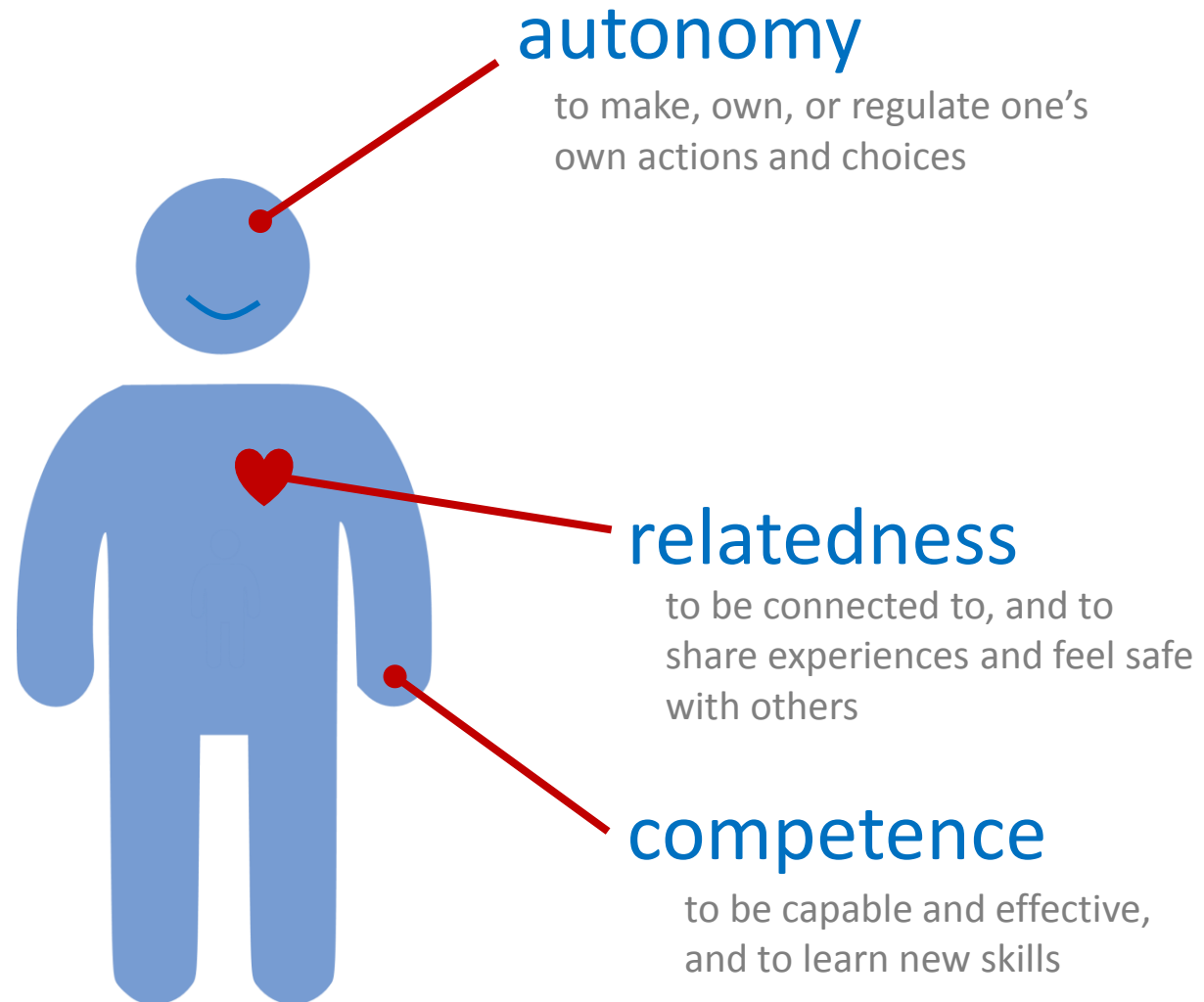








# Meeting 3 basic psychological needs leads to internalization and well-being.



# Self-Determination does not rule out obedience.

The will should be guided and molded, but not ignored or crushed. Save the strength of the will; in the battle of life it will be needed.

Every child should understand the true force of the will. He should be led to see how great is the responsibility involved in this gift. The will is the governing power in the nature of man, the power of decision, or choice. Every human being possessed of reason has power to choose the right. In every experience of life, God's word to us is, "Choose you this day whom ye will serve." (Joshua 24:15.) **Everyone may place his will on the side of the will of God**, may choose to obey Him, and by thus linking himself with divine agencies, he may stand where nothing can force him to do evil. In every youth, every child, lies the power, by the help of God, to form a character of integrity and to live a life of usefulness.

As basic psychological needs are met, the regulation of behavior (motivation) is internalized.

# How are people motivated?

amotivation

a lack of motivation

extrinsic  
motivation

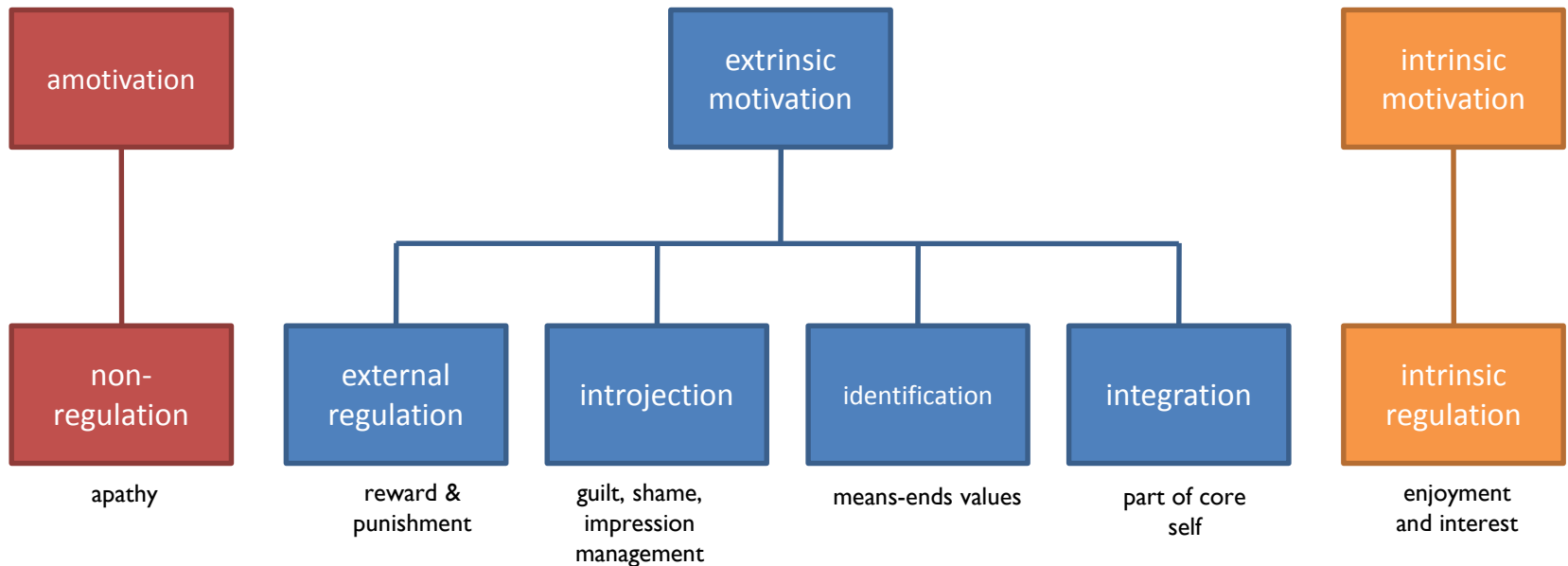
originate outside of the self; behavior to achieve a desired goal; individuals tend towards internalization

intrinsic  
motivation

originate internally; interest and enjoyment are the desired goals; drives proactive engagement

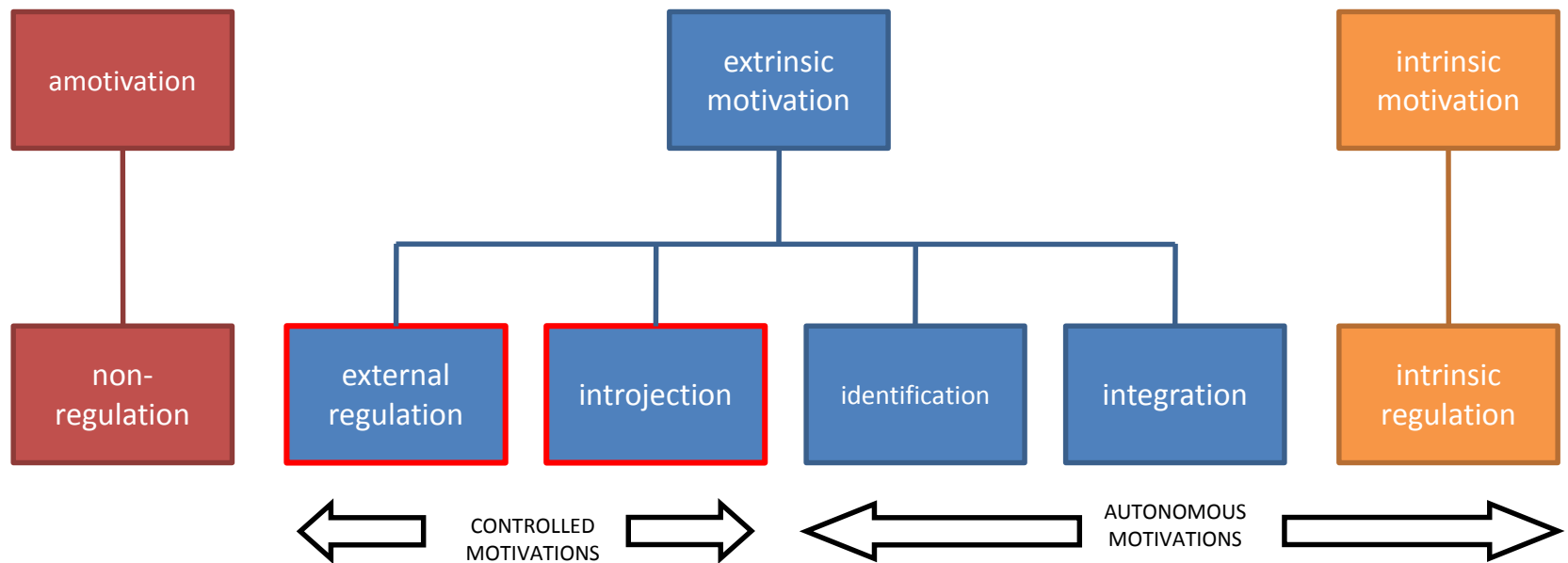
Deci, E. L. & Ryan, R. M. (2008). Facilitating optimal motivation and psychological well-being across life's domains. *Canadian Psychology*, 49, 14-23.

# What regulates human behavior?



Deci, E. L. & Ryan, R. M. (2008). Facilitating optimal motivation and psychological well-being across life's domains. *Canadian Psychology*, 49, 14-23.

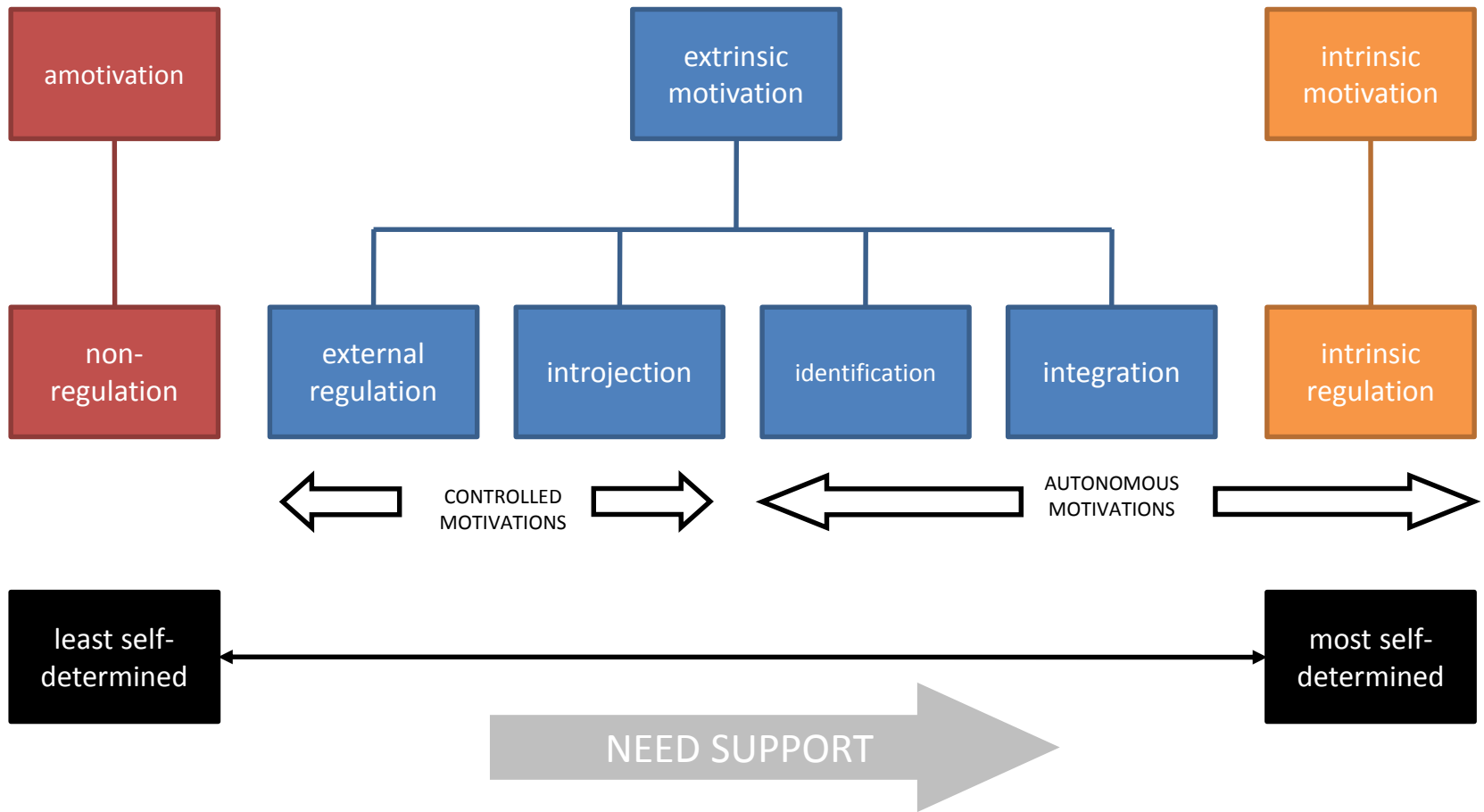
# What regulates human behavior?



Deci, E. L. & Ryan, R. M. (2008). Facilitating optimal motivation and psychological well-being across life's domains. *Canadian Psychology*, 49, 14-23.



# How does autonomy develop?



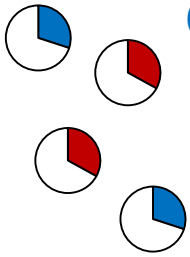
Deci, E. L. & Ryan, R. M. (2008). Facilitating optimal motivation and psychological well-being across life's domains. *Canadian Psychology*, 49, 14-23.

When a community gives safe feedback that allows members to grow and succeed and internalize actions, the community thrives.

1 Framework for thinking about internalization

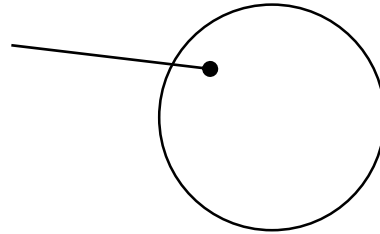


2 Evidence that internalization is related to well-being



Full internalization of faith is  
related to thriving; partial  
internalization (introjection)  
thwarts thriving.

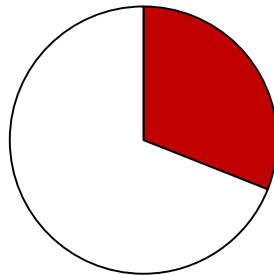
a circle represents all of the ways that one variable can vary



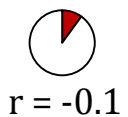
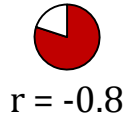
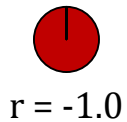
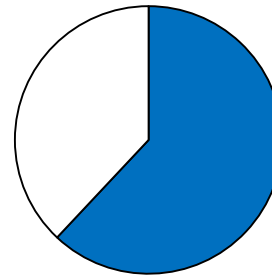
the colored proportion represents the degree to which the two variables vary together (**the correlation**)

$$r = .00$$

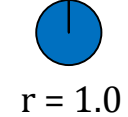
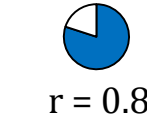
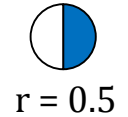
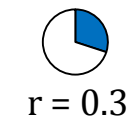
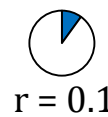
**negative** correlations are shown in **red**: as one variable increases, the other decreases



**positive** correlations are shown in **blue**: variables increase or decrease together



trivial



small

medium

large

likely

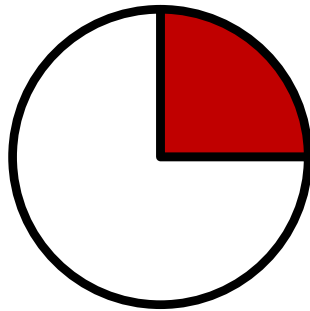
maximum

perfect



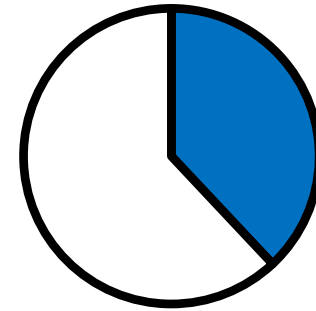
pray, share my faith,  
turn to God, attend  
church

if you are introjected about  
these practices...



...well being suffers.

if you are have internalized  
these practices...



...well being increases.









Ryan, R. M., Rigby, S., & King, K. (1993). Two types of religious internalization and their relations to religious orientations and mental health. *Journal of Personality and Social Psychology*, 65, 586-596. doi:10.1037/0022-3514.65.3.586

religious practices

pray, share my faith, turn to God, attend church

scales

well-being

	introjection (6 Q) $\alpha = .69$	identification (6 Q) $\alpha = .83$
negative health outcomes	.20* 	-.31** 
self-esteem	-.25*** 	.38*** 
identity integration	-.22*** 	.34*** 
self-actualization	-.27*** 	.40*** 

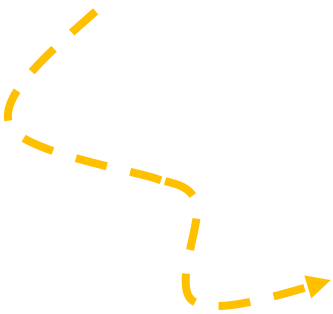
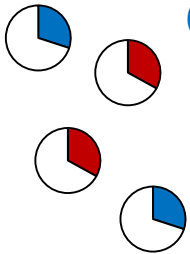
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1 Framework for thinking about internalization



2 Evidence that internalization is related to well-being



3 Distinctive practices and internalization of faith: Sabbath Keeping

Distinctive community practices  
can either support or thwart  
the internalization of faith,  
depending on how those  
practices are transmitted.

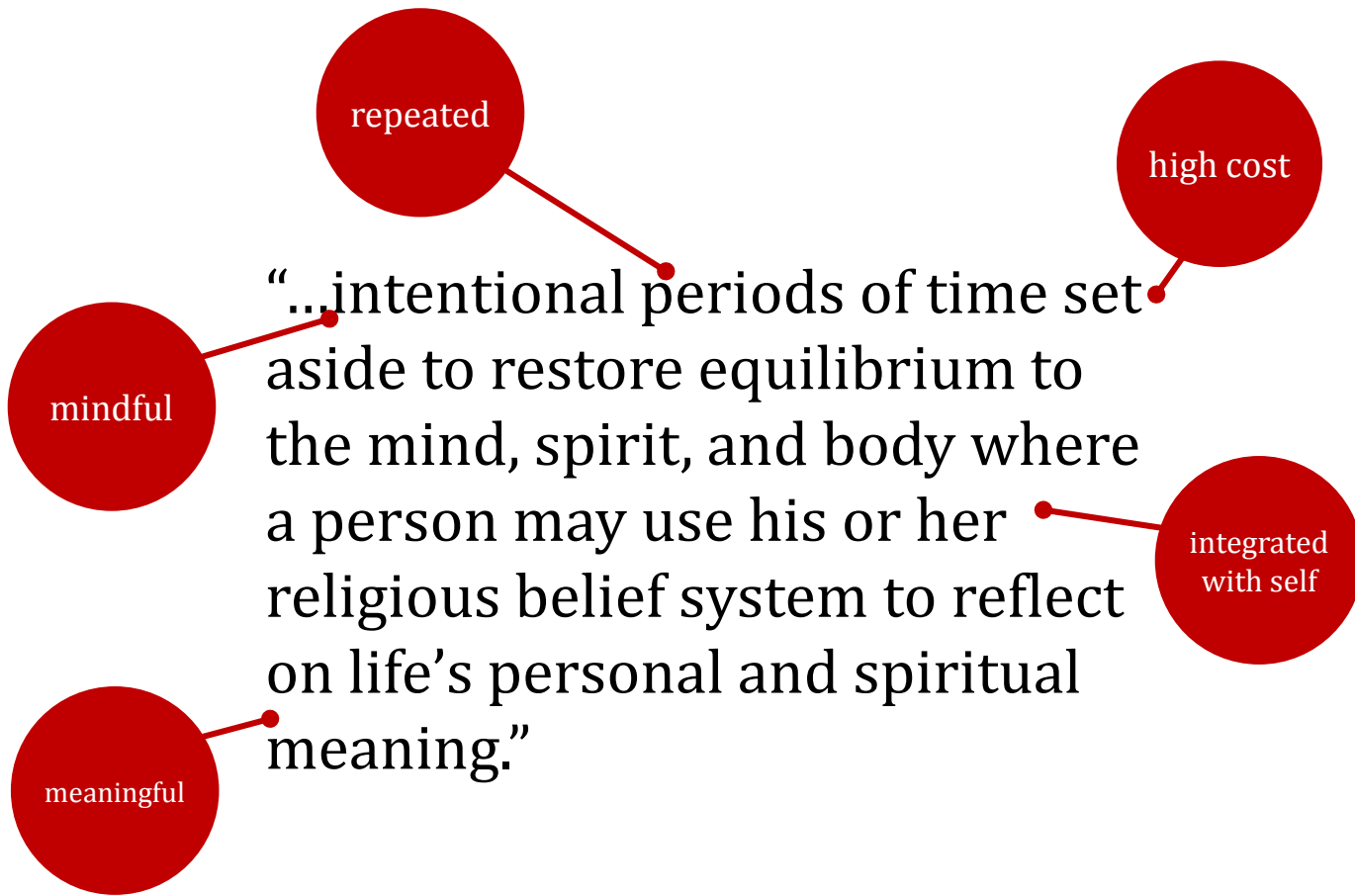
# Practices Related to Increased Well-Being

repeated, meaningful, integrated with self,  
promote and require mindfulness, effortful and costly

## Evidence:

- frequent repeated behaviors boost well-being  
(Mochon, Norton, & Ariely, 2008)
- experimental interventions to increase well-being  
(Aaker, Rudd, & Mogilner, 2011; Lyubomirsky, Sheldon, & Schkade, 2005)
- family rituals—meaningful, repeated family activities  
(Fiese, et al., 2002; Fiese, Foley, & Spagnola, 2006)
- costly signaling: high cost activities boost prosociality  
and cooperation  
(Xygalatas, et al., 2013; Bulbulia, 2004; Sosis & Bressler, 2003; Sosis, 2000)

# Sabbath Keeping: a religious practice that can boost well-being



Diddams, M., Surdyk, L. K., & Daniels, D. (2004). Rediscovering models of Sabbath keeping: Implications for psychological well-being. *Journal of Psychology and Theology*, 32, 3-11.

<sup>13</sup> “If because of the Sabbath, you turn your foot  
From doing your own pleasure on My holy day,  
And call the Sabbath a delight, the holy day of the Lord  
honorable,  
And honor it, **desisting from your own ways,**  
**From seeking your own pleasure**  
**And speaking your own word,**

<sup>14</sup> Then you will take delight in the Lord,  
And I will make you ride on the heights of the earth;  
And I will feed you with the heritage of Jacob your father,  
For the mouth of the Lord has spoken.”

Isaiah 58:13-14, NASB

# *integration:*

the innate process of reappraising, identifying with, and internalizing regulation of behaviors into one's core self

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Isaiah 58:13-14, NASB



<sup>4</sup> Hear this, you who trample the needy  
and do away with the poor of the land,  
<sup>5</sup> saying,  
“When will the New Moon be over  
that we may sell grain,  
and the Sabbath be ended  
that we may market wheat?” —  
skimping on the measure,  
boosting the price  
and cheating with dishonest scales,  
<sup>6</sup> buying the poor with silver  
and the needy for a pair of sandals,  
selling even the sweepings with the wheat.  
<sup>7</sup> The LORD has sworn by himself, the Pride of Jacob: “I will  
never forget anything they have done.

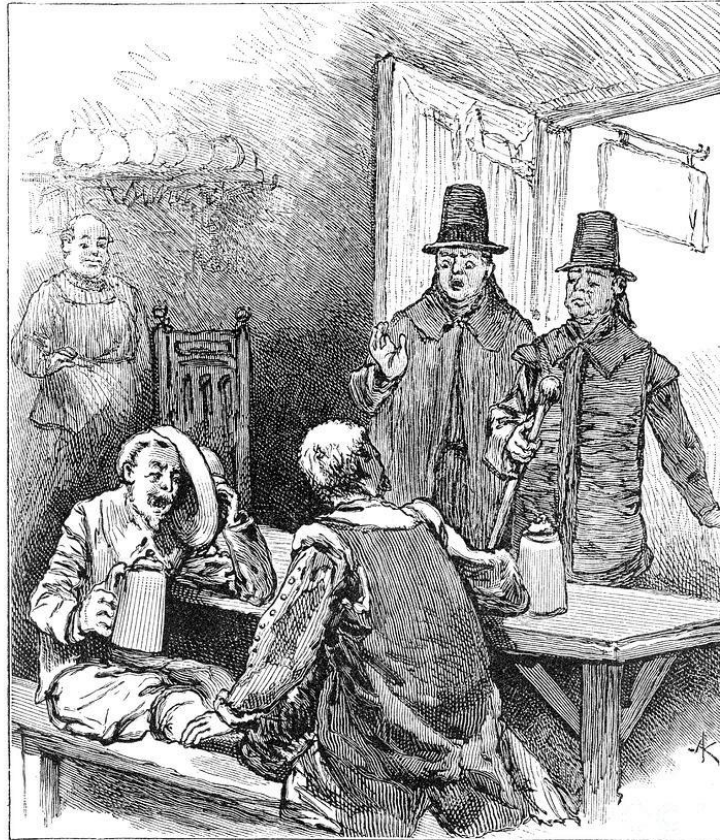
Amos 8:5-7 (NIV)

# *introjection:*

the process of partially internalization such that regulation is driven by impression management, shame, guilt, and perceived coercion, thus thwarting further integration

# Sabbath with the Tithingman

## introjection



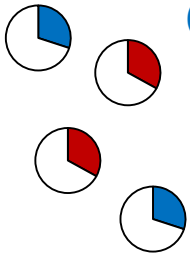
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1 Framework for thinking about internalization



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4 Evidence that distinctive practices are informative about internalization and related to well-being



Sabbath keeping experiences  
can promote or thwart thriving,  
depending on how Sabbath  
keeping has been internalized.

**strongly disagree**   **disagree**   **slightly disagree**

**slightly agree**   **agree**   **strongly agree**

**1**

**2**

**3**

**4**

**5**

**6**

**7**

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

4. \_\_\_\_\_

5. \_\_\_\_\_

6. \_\_\_\_\_



1. When I have real Sabbath rest, I cope better with the stresses of the week.
2. Keeping the Sabbath is part of who I am, not what I do.
3. If I didn't keep the Sabbath, I would get a lot more done.
4. Keeping the Sabbath helps me redefine what is important to me.
5. Nobody makes me keep the Sabbath – it is just a part of how I live.
6. I find it stressful to be forced to take a break on Sabbath from what I need to get done.



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Add your score for items 1, 2, 4, and 5.

Subtract your score for items 3 and 6.

Add 16.

Divide by 6.

Scores will range from 1 (introjection) to 7 (integration)

347 subjects

325 emerging adults in transition (Arnett & Jensen, 2002)

47 items

Sabbath-keeping experiences

+

Oxford Happiness Scale  
(Hill & Argyle, 2002)

frequency of participation  
in Sabbath and secular  
activities on Saturday

Bailey, K. G. D., & Timoti, A. C. B. (2015). Delight or distraction: An exploratory analysis of Sabbath-keeping internalization. *Journal of Psychology & Theology*, 43, 192-203.

# Sabbath-Keeping Experiences

## Incomplete Segmentation (introjection)

( $\alpha = .84$ ;  $\beta = .74$ ;  $\omega_h = .76$ )

(.70) If I didn't keep the Sabbath, I would get a lot more done.

(.69) I find it stressful to be forced to take a break on Sabbath from what I need to get done.

(.67) Keeping the Sabbath prevents me from doing what needs to be done.

(.65) Even when I keep the Sabbath, I keep thinking about all of the other things that I need to get done.

(.57) Following Sabbath rules brings more stress to me.

(.57) Sabbath is very stressful.

(.56) I keep the Sabbath because other people are watching what I do.

“I felt terrible...”

“And so the show was reaching [its] climax and I found it really hard to resist watching the episodes when they came out because of how into the show I was. Alas, I gave in during Friday night and ended up watching [an] episode. After watching I felt terrible, because it wasn't worth breaking the Sabbath.”

SUBJECT 88

Female

Age 18

*terrible*



# Sabbath-Keeping Experiences

## Prescribed Meaning

( $\alpha = .91$ ;  $\beta = .73$ ;  $\omega_h = .84$ )

(.88) When I have real Sabbath rest, I cope better with the stresses of the week.

(.80) Keeping the Sabbath helps me redefine what is important to me.

(.77) Keeping the Sabbath helps me understand what is important to me.

(.72) Keeping the Sabbath reduces my stress.

(.72) I am healthier because I keep the Sabbath.

(.70) The Sabbath is an opportunity to reconnect with friends that I've missed throughout the week.

(.56) I use the Sabbath to spend time with people who are important to me.

“peaceful and relaxing...”

“It was so peaceful and relaxing and a perfect way to spend Sabbath... It was a really relaxing time and was a time where I could get away from the stress of school and spend time out in nature and just have a peaceful day.”

SUBJECT 125

Female

Age 19

*relaxing*

# 3 Sabbath-Keeping Experiences

## Integrated Sabbath

( $\alpha = .87$ ;  $\beta = .79$ ;  $\omega_h = .77$ )

- (.71) Keeping the Sabbath is part of who I am, not what I do.
- (.69) Nobody makes me keep the Sabbath – it is just a part of how I live.
- (.63) I apply what I learn on Sabbath to how I live during the rest of the week.
- (.60) Keeping the Sabbath is a way of life, not just something that happens once a week.
- (.60) Keeping the Sabbath helps me to discover more about who I am.
- (.54) Keeping the Sabbath is an intentional act on my part.
- (.45) I grow the most as a person because of how I spend my Sabbaths.

“not because I have to...”

“I'm glad that I find going to church as a thing I want to do not because I have to do it. People my age go to church simply because their friends go and don't pay attention. But I feel that going to church for a purpose fulfills more than just a cup of blessings but also the sense of knowing that someone is with you at all times which is GOD.”

SUBJECT 180

Male

Age 20

*I want to*



# “love to worship...”

“We closed the Sabbath with a bonfire. It was so beautiful and some people at the surrounding camps came and joined us... It is very important in my family to keep the Sabbath holy but not make it boring.”

SUBJECT 169

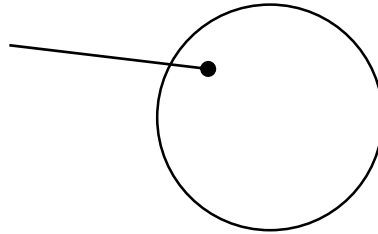
Female

Age 19

*worship*

When Sabbath keeping is  
integrated, people thrive; when  
Sabbath keeping is introjected,  
well-being is thwarted.

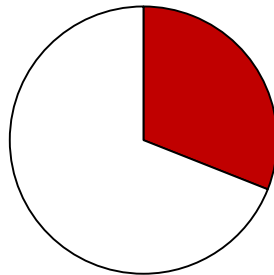
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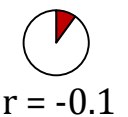
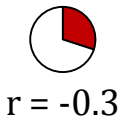
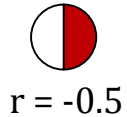
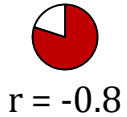
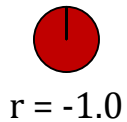
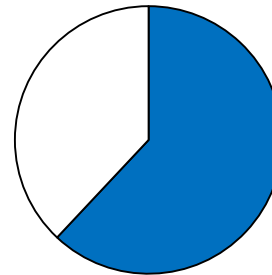
the colored proportion represents the degree to which the two variables vary together (**the correlation**)

$$r = .00$$

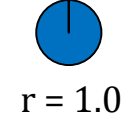
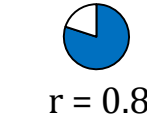
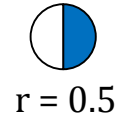
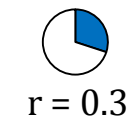
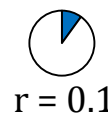
**negative** correlations are shown in **red**: as one variable increases, the other decreases



**positive** correlations are shown in **blue**: variables increase or decrease together



trivial



small

medium

large

likely

maximum

perfect

religious  
practice

Sabbath keeping: setting aside one day a week for  
religious observance

scales

well-  
being

incomplete segmentation  
(7 Q)

prescribed meaning  
(7 Q)

integrated Sabbath  
(7 Q)

Oxford Happiness

frequency of:

secular behaviors

religious behaviors

religious practice

Sabbath keeping: setting aside one day a week for religious observance

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1  
incomplete segmentation  
(7 Q)  
→ -.37\*\*\*



prescribed meaning  
(7 Q)

integrated Sabbath  
(7 Q)

frequency of:

secular behaviors

.47\*\*\*



religious behaviors

-.27\*\*\*



religious  
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Sabbath keeping: setting aside one day a week for  
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prescribed meaning  
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integrated Sabbath  
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### INTROJECTION

frequency of:

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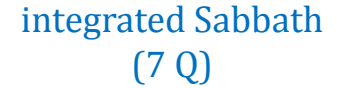
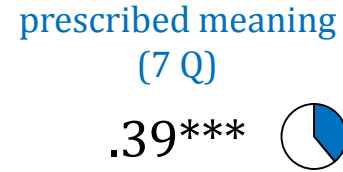
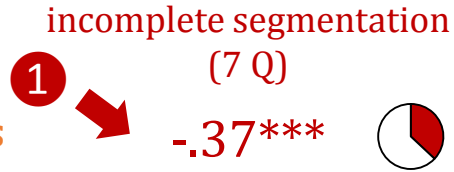
religious practice

Sabbath keeping: setting aside one day a week for religious observance

scales

well-being

Oxford Happiness



INTROJECTION

frequency of:

secular behaviors



religious behaviors



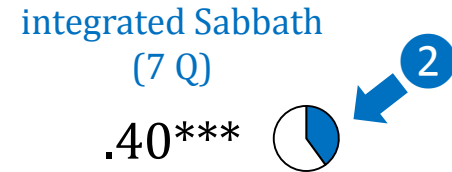
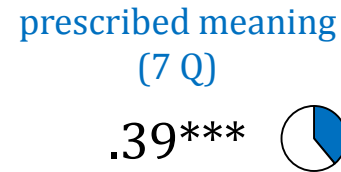
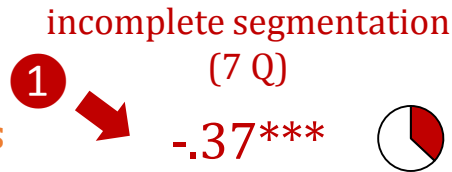
religious practice

Sabbath keeping: setting aside one day a week for religious observance

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INTROJECTION

frequency of:

secular behaviors



religious behaviors





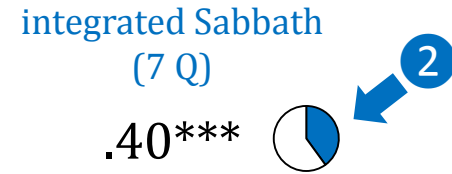
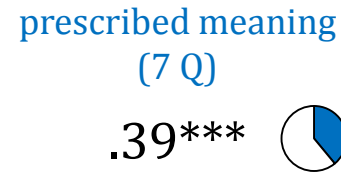
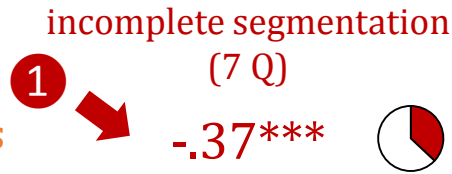
religious practice

Sabbath keeping: setting aside one day a week for religious observance

scales

well-being

Oxford Happiness



INTROJECTION

INTEGRATION

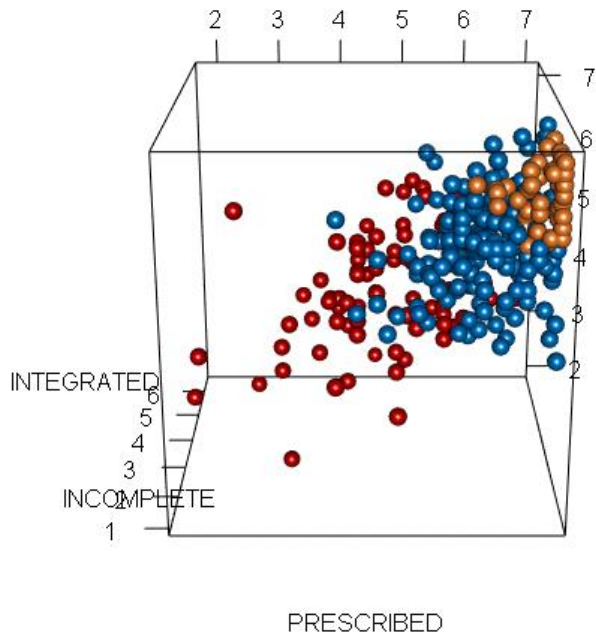
frequency of:

secular behaviors



religious behaviors

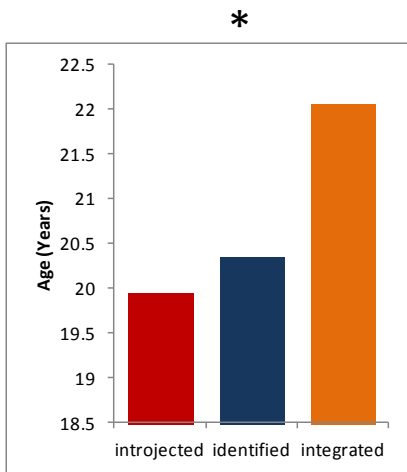




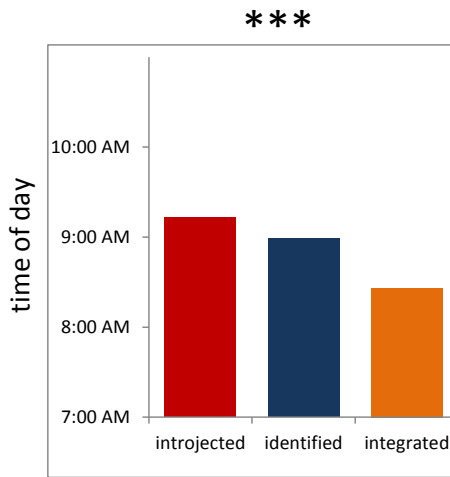
## Locations of all 325 emerging-adult subjects in 3-subscale space by cluster

- integrated Sabbath keepers
- identified Sabbath keepers
- introjected Sabbath keepers

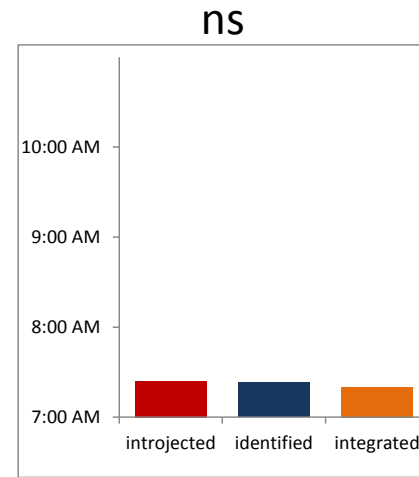
clustering conducted using the *Mclust* function in the *mclust* (v. 5.2) package in R 3.3.0  
animation created using *plot3d* and *movie3d* in the *rgl* (v. 0.95.1441) package in R 3.3.0 with *imagemagick* 7.0.1-Q16 (dll) installed with legacy utilities



Age

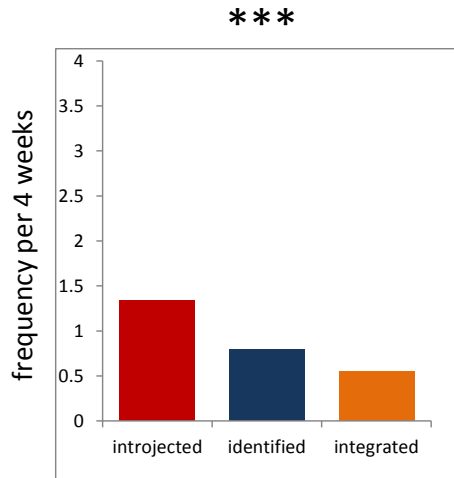


Time Awakening Sabbath Morning

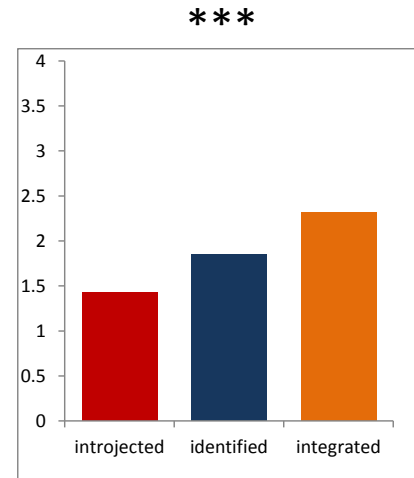


Time Awakening Weekdays

- Introjected Sabbath-Keepers
- Identified Sabbath-Keepers
- Integrated Sabbath-Keepers



frequency of secular behaviors



frequency of religious behaviors

Internalization effects are larger in emerging adults (age 18-25); effects are still present, although attenuated in more diverse church samples.

religious  
practice

Sabbath keeping: setting aside one day a week for  
religious observance

scales

well-  
being

incomplete segmentation  
(7 Q)

prescribed meaning  
(7 Q)

integrated Sabbath  
(7 Q)

Satisfaction with Life

-.13



.35\*\*\*



.31\*\*



Vitality

-.19†



.38\*\*\*



.30\*\*

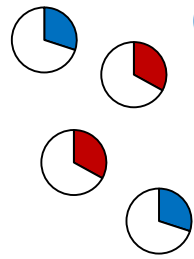


INTROJECTION

INTEGRATION

97 subjects from two diverse Seventh-day Adventist churches  
range 18-82 year of age  
75% keep Sabbath with family, 17% do not (8% unknown)

1 Framework for thinking about internalization



2 Evidence that internalization is related to well-being



3 Distinctive practices and internalization of faith: Sabbath Keeping



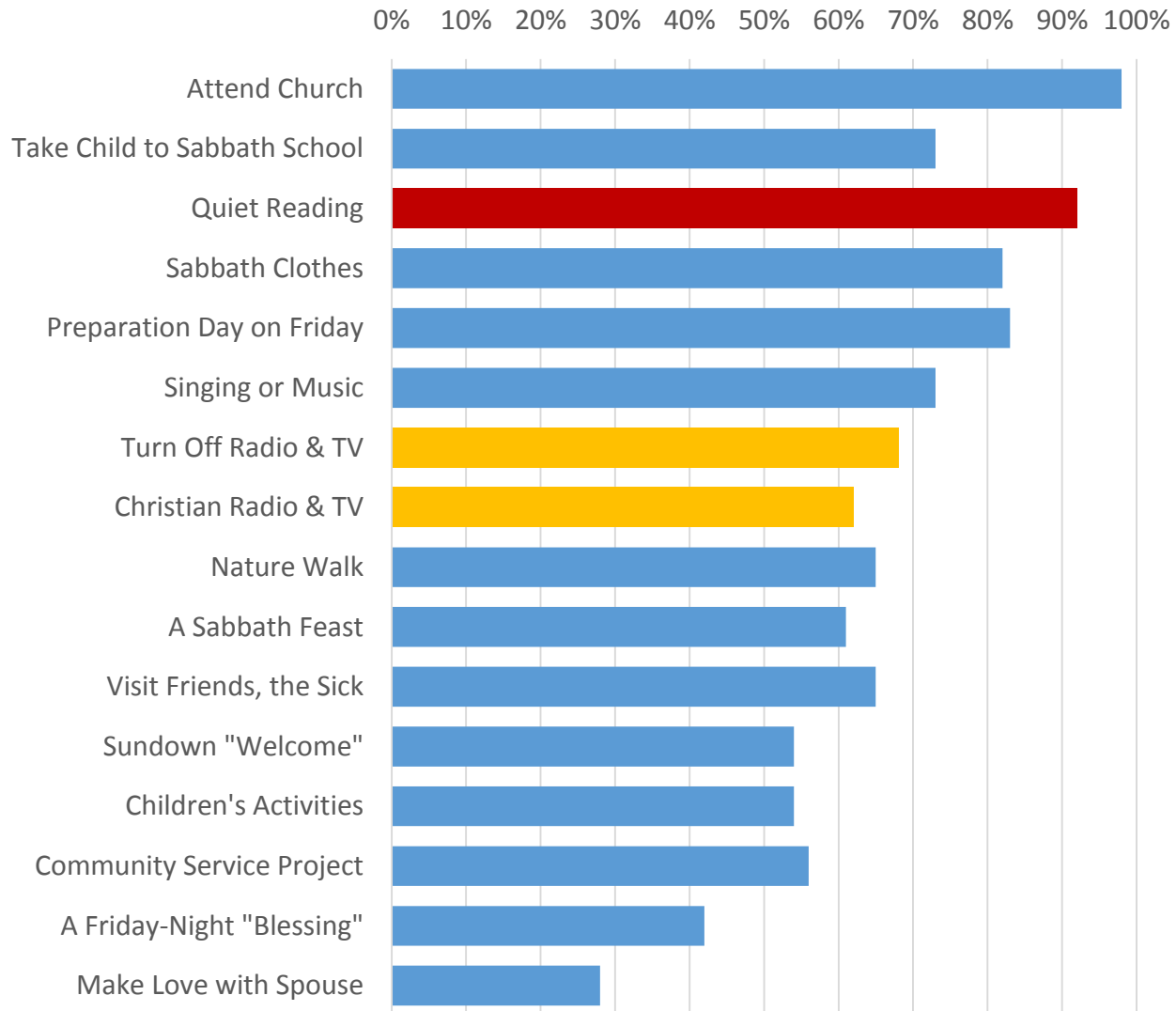
4 Evidence that distinctive practices are informative about internalization and related to well-being



5 Evidence for need support as the core of internalization.

What do people do on  
Sabbath?

Media use on the Sabbath is  
driven by basic psychological  
needs.

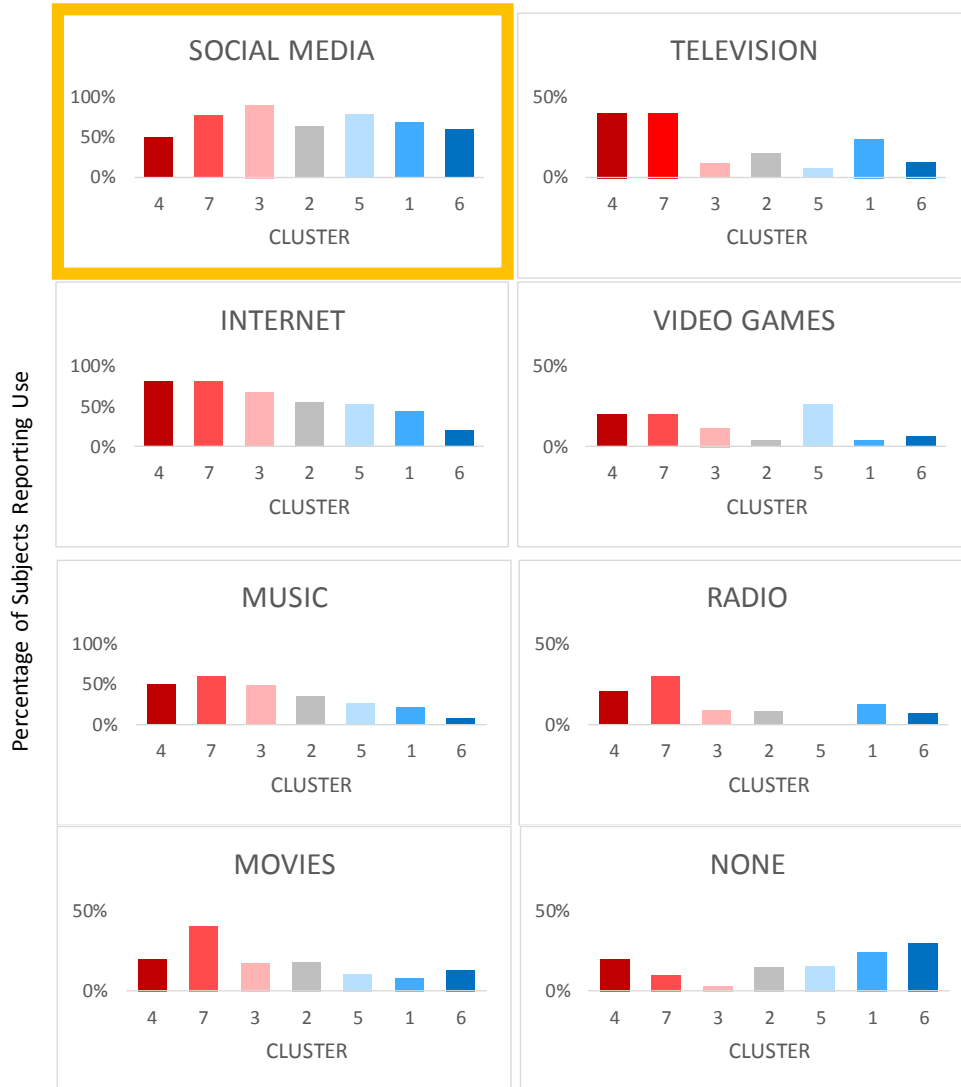


## Participation in Sabbath Activities (1993)

Sahlin & Sahlin (1997). *A New Generation of Adventist Families: What It Means to You and Your Church*. Center for Creative Ministry.

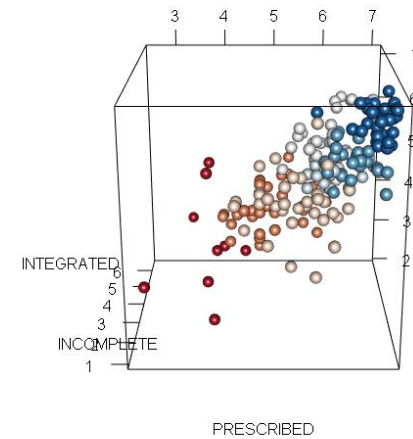


## Secular Media Use on Sabbath

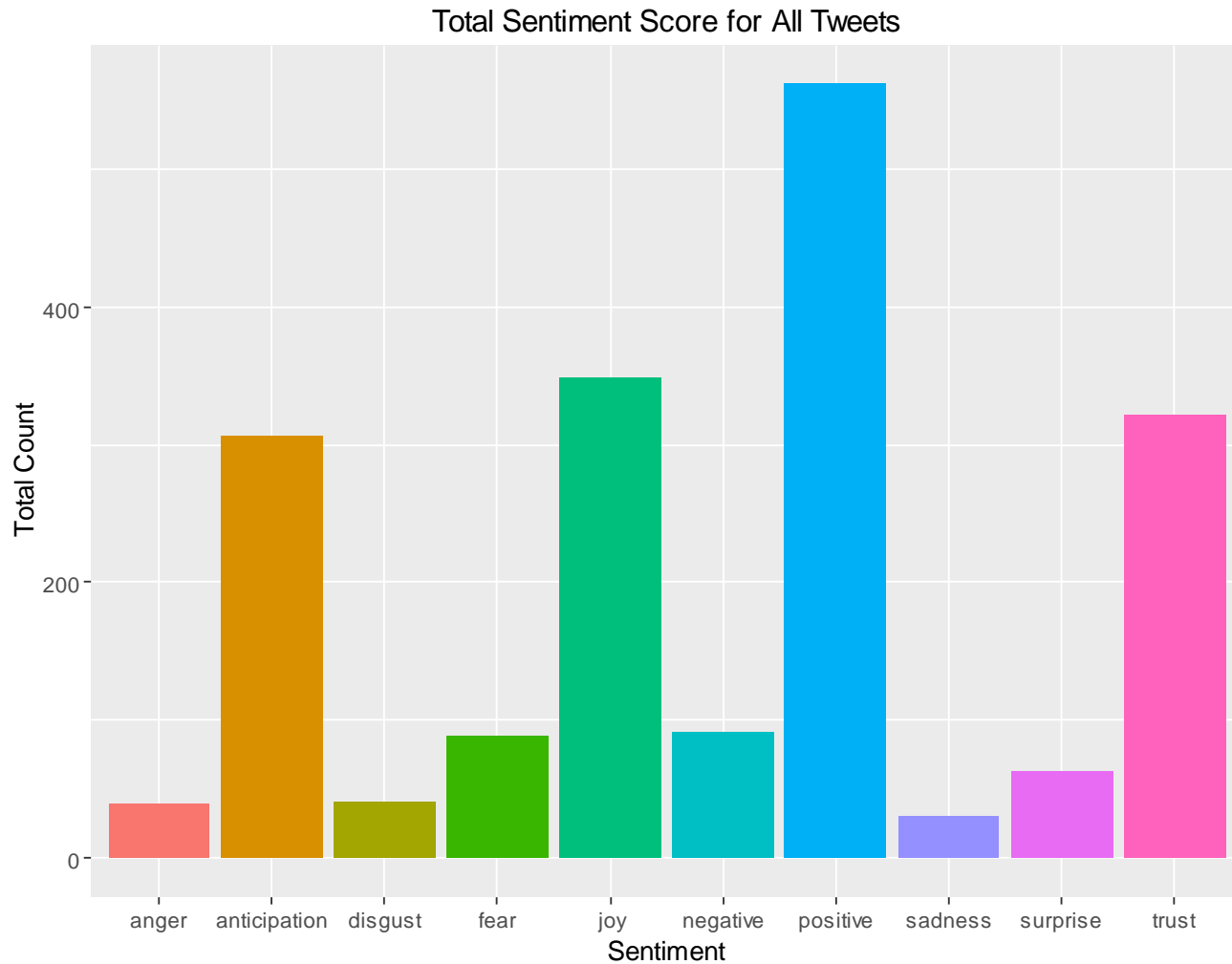


Increasing Average Internalization of Sabbath Keeping within Cluster from Left to Right

Only social media use on secular platforms (Twitter, Facebook, Snapchat, etc.) shows high participation among all clusters of subjects.



# #Sabbath



all tweets tagged #Sabbath on 4/30/2016 and 5/7/2016

Support for basic psychological  
needs drives internalization.

# Basic Needs Support and Internalization

## autonomy support

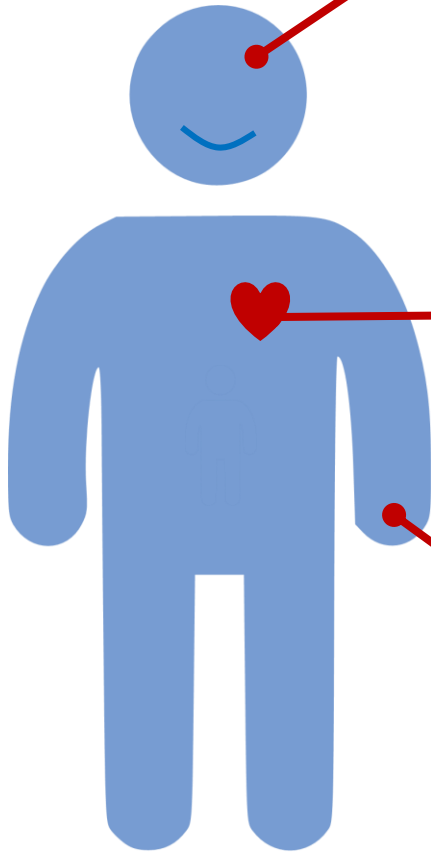
increased when respected others take your perspective, encouraging your initiative, support your sense of choice, respond to your thoughts, questions, and initiatives; result is internalization

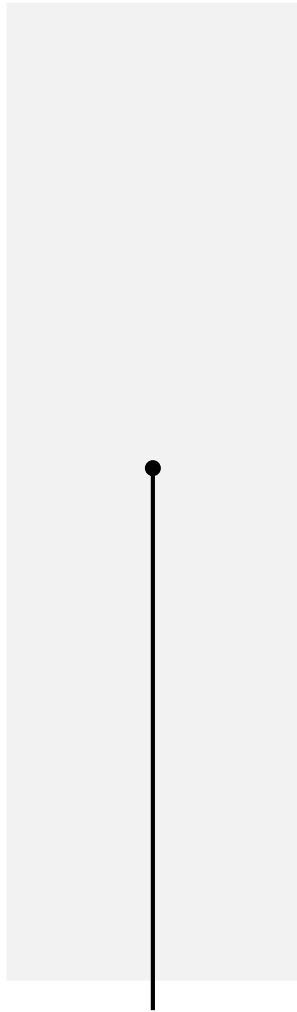
## relatedness support

increases with being appreciated by others, taking care of others, sharing, and belonging; necessary for autonomy and competence support

## competence support

increases with success at meeting challenges, learning something new, working hard on something difficult, positive verbal feedback from respected others; builds autonomy

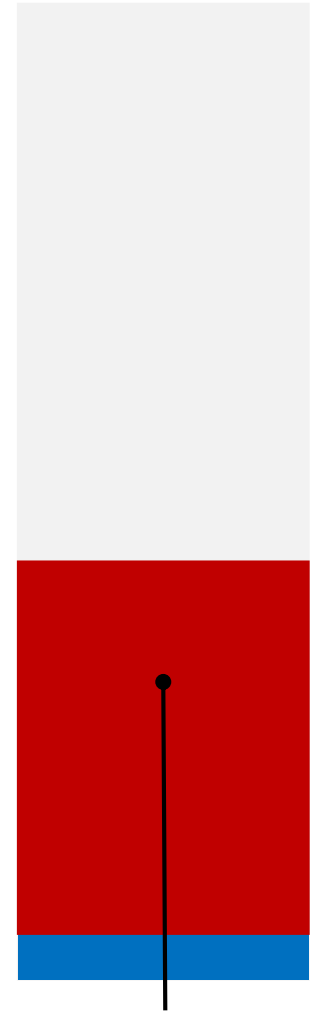




total amount of variance that *could* be accounted for in well-being

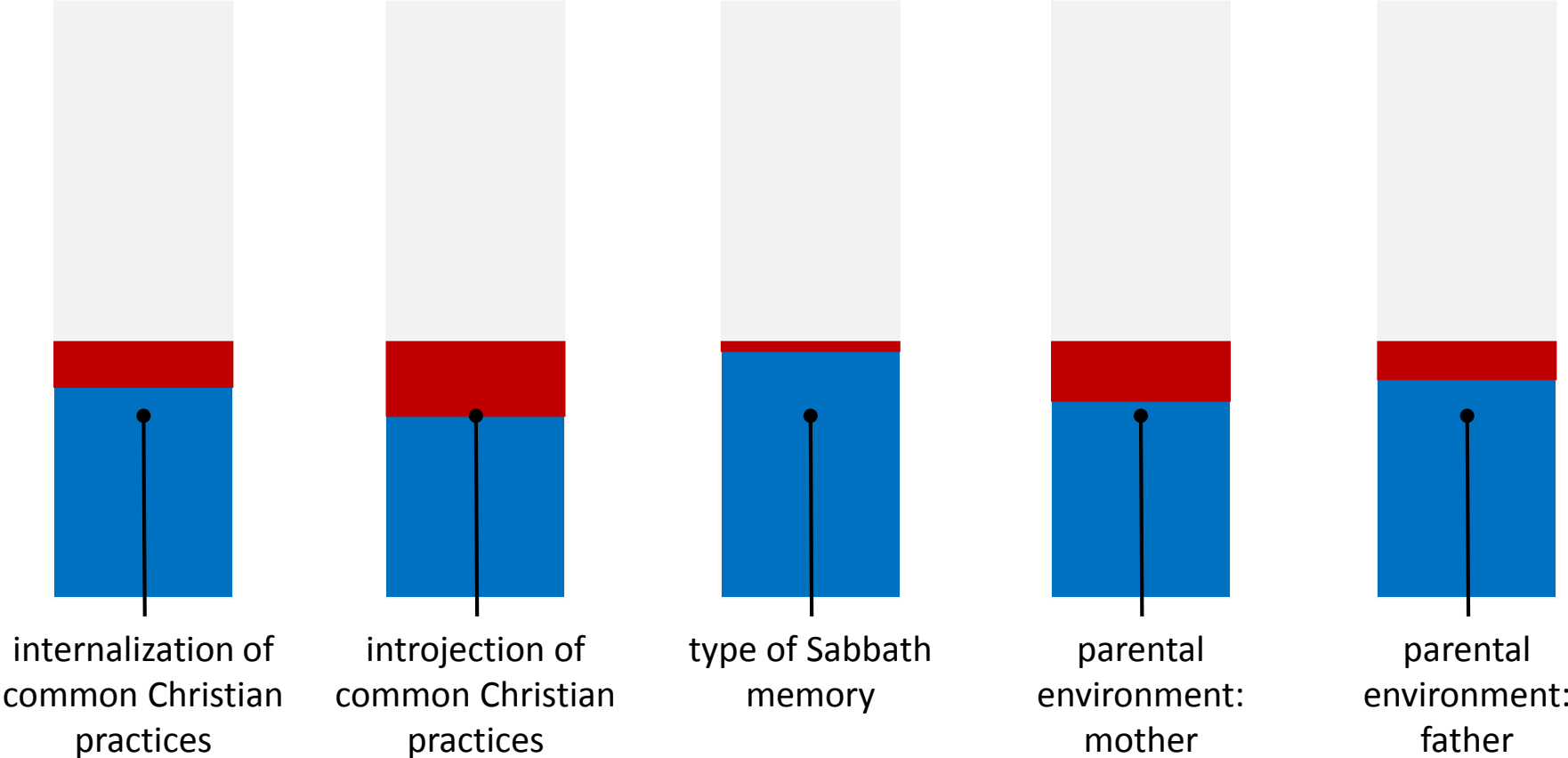


amount of variance accounted for by Sabbath-keeping internalization



amount of variance shared between Sabbath-keeping internalization and daily basic needs support

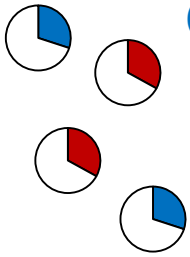
# amount of variance shared between Sabbath-keeping internalization and...



1 Framework for thinking about internalization



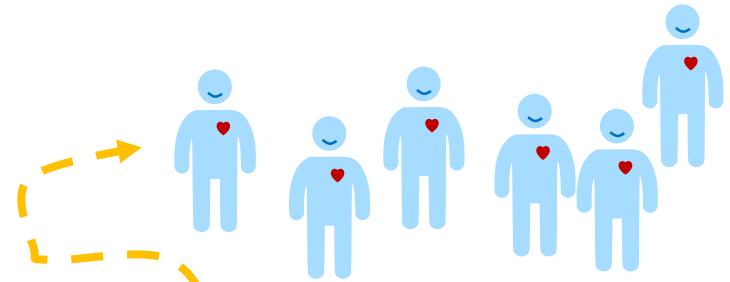
2 Evidence that internalization is related to well-being



3 Distinctive practices and internalization of faith: Sabbath Keeping



6 Implications for researchers and religious communities

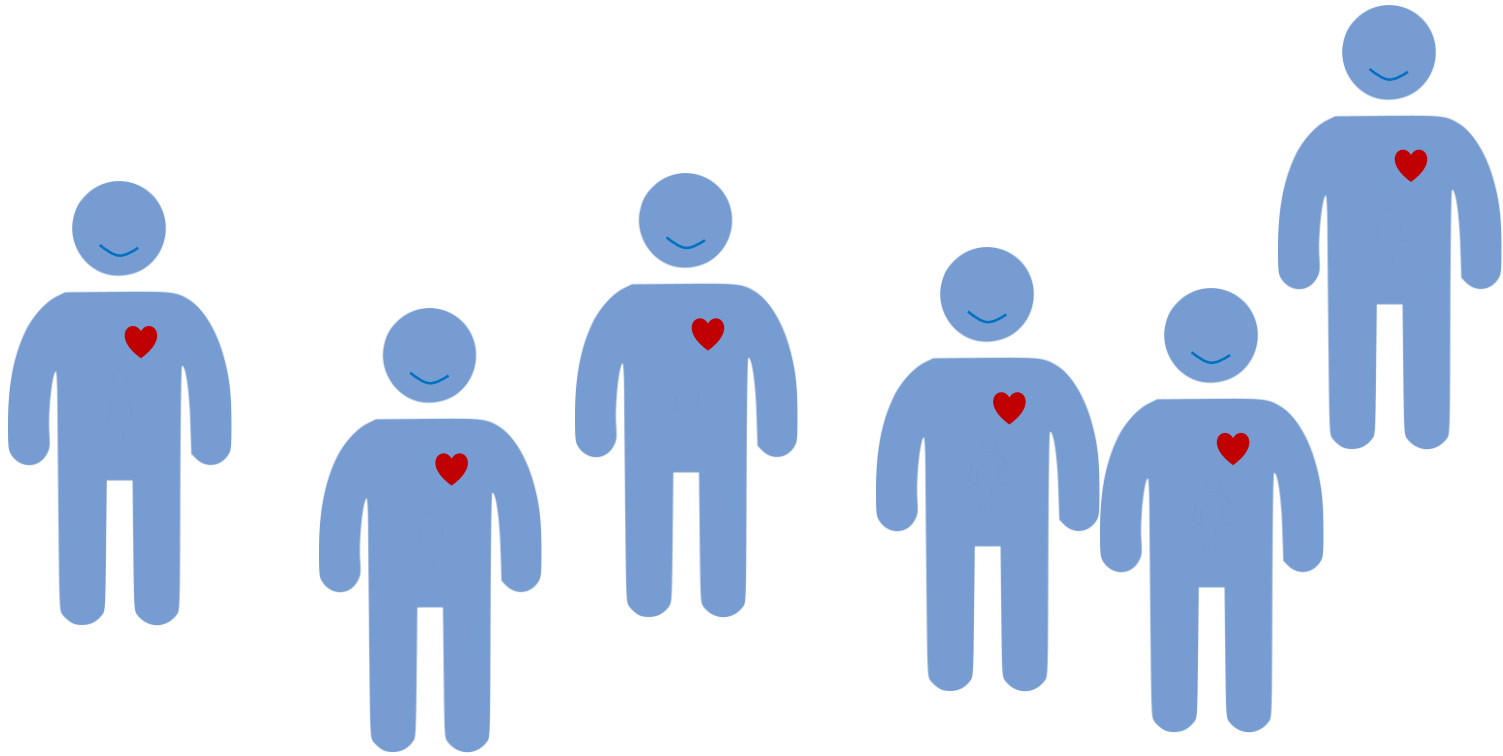


5 Evidence for need support as the core of internalization.

4 Evidence that distinctive practices are informative about internalization and related to well-being



Basic psychological needs are met within families and communities.



Sabbath keeping communities are an example one way that basic psychological needs can be met effectively.



# Basic Needs Support and Sabbath Keeping

## autonomy support

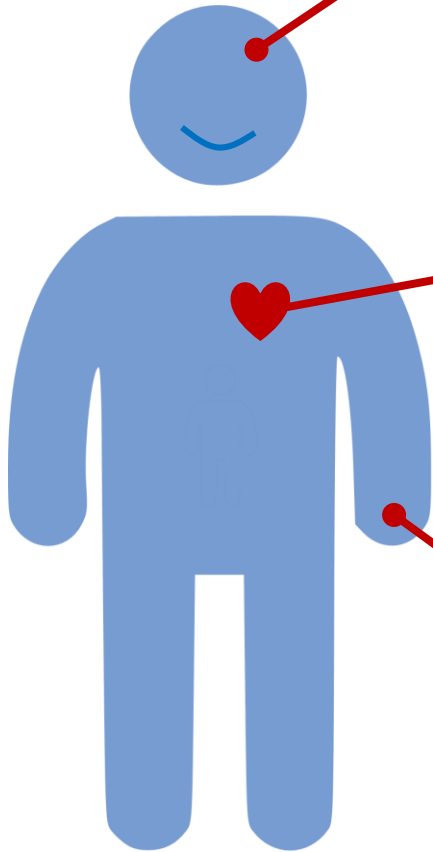
frame Sabbath keeping as a choice each week; give opportunities for Sabbath keepers to say 'yes' and 'no'; build and practice family traditions

## relatedness support

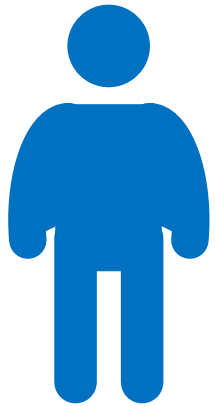
intentionally build community on the Sabbath and throughout the week; identify individuals who need care on the Sabbath and include them in Sabbath keeping

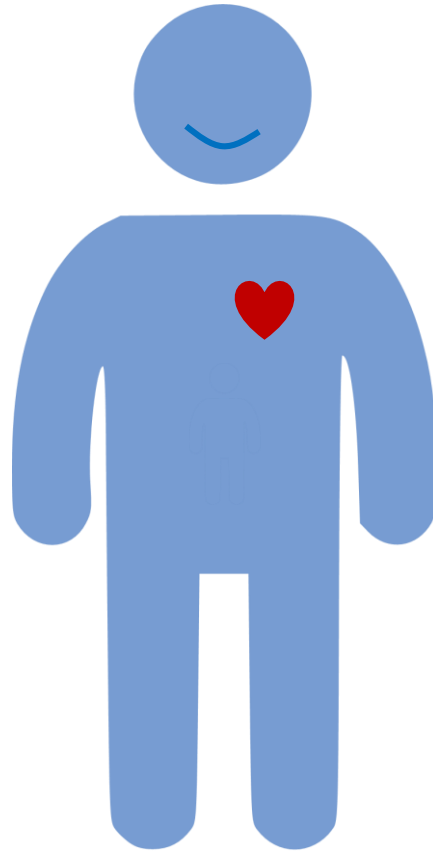
## competence support

use well-respected members of the church as agents to disciple other members through relationships; develop a culture of appreciation; seek to know church members well enough to help them find challenges



autonomy  
competence  
relatedness



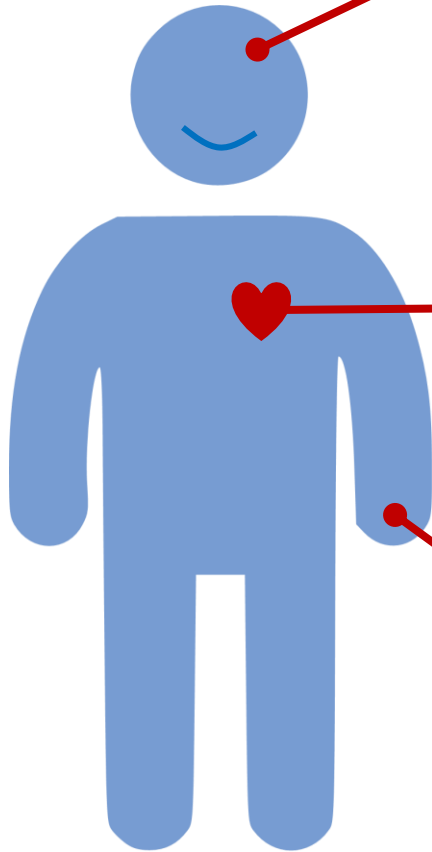


[kgbailey@andrews.edu](mailto:kgbailey@andrews.edu)



# Basic Needs Support and Satisfaction

(start with some people that the community respects)



## autonomy support

take other's perspective, encouraging their initiative, support their sense of choice, respond to their thoughts, questions, and initiatives; result is internalization

## relatedness support

show others that you appreciate them, create opportunities for people to take care of each other, create a community of sharing and belonging

## competence support

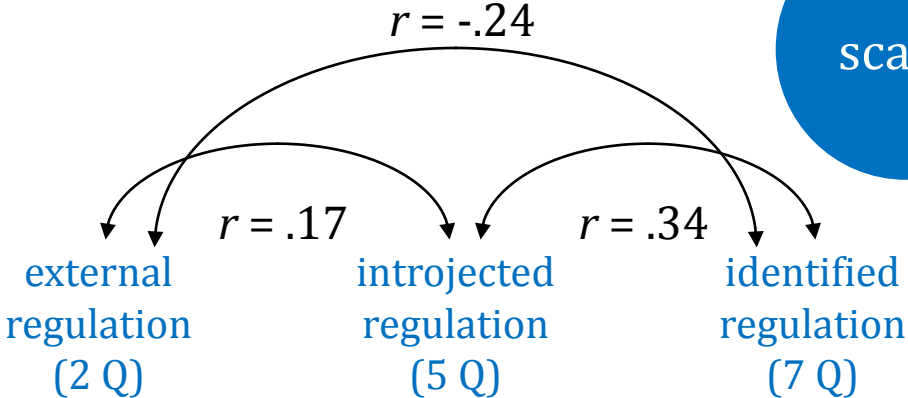
create opportunities for real success at meeting challenges, learning something new, working hard on something difficult; give positive verbal feedback from respected others

religious practices

“religious activity perceived as most helpful in expressing their belief attitude”:  
 e.g. reading religious literature, following lectures on religious themes, going to church, teaching religion, living life with full attention

scales

well-being



	external regulation (2 Q)	introjected regulation (5 Q)	identified regulation (7 Q)
well-being composite	<b>-.21**</b>	.02	<b>.31***</b>
self-esteem	-.11	.02	<b>.24**</b>
identity integration	<b>-.15*</b>	.06	<b>.25***</b>
self-actualization	<b>-.33***</b>	<b>-.20**</b>	<b>.30***</b>

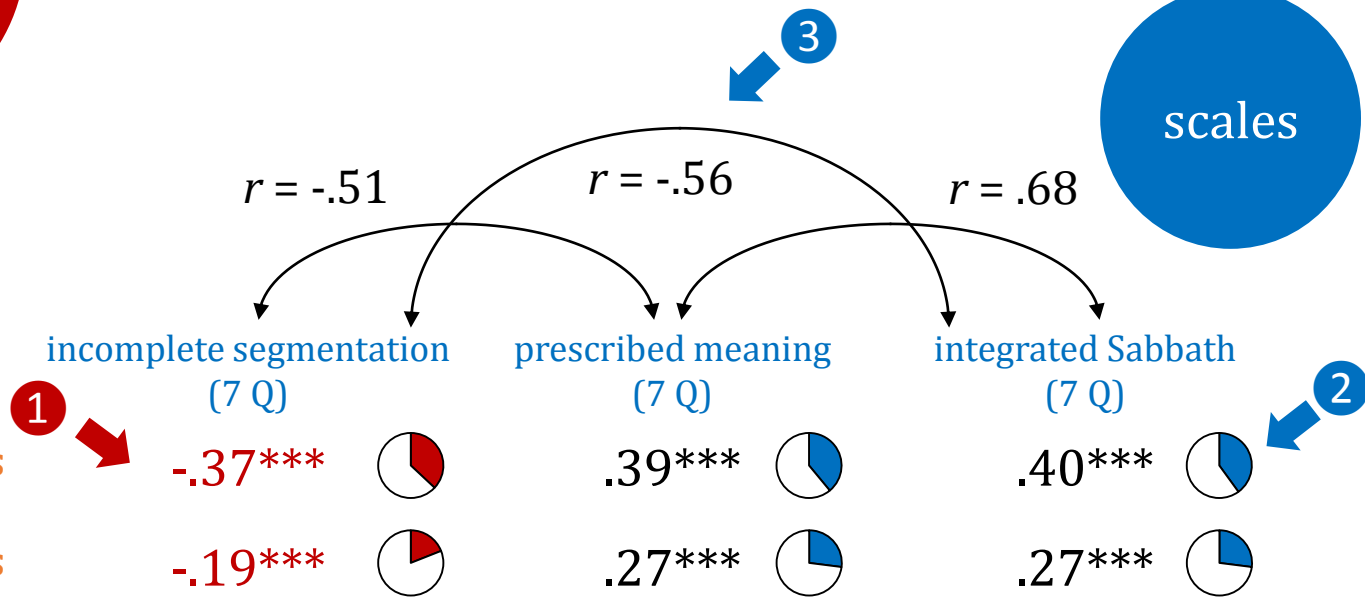
Neyrinck, B., Vansteenkiste, M., Lens, W., Duriez, B., Hutsebaut, D. (2006). Cognitive, affective and behavioral correlates of internalization of regulations for religious activities. *Motivation and Emotion*, 30, 323-334. doi:10.1007/s11031-006-9048-3

religious practice

Sabbath keeping: setting aside one day a week for religious observance

well-being

scales



INTROJECTION

INTEGRATION

4 frequency of:  
 secular behaviors  
 religious behaviors



Sabbath keeping: setting aside one day a week for religious observance

religious practice

well-being

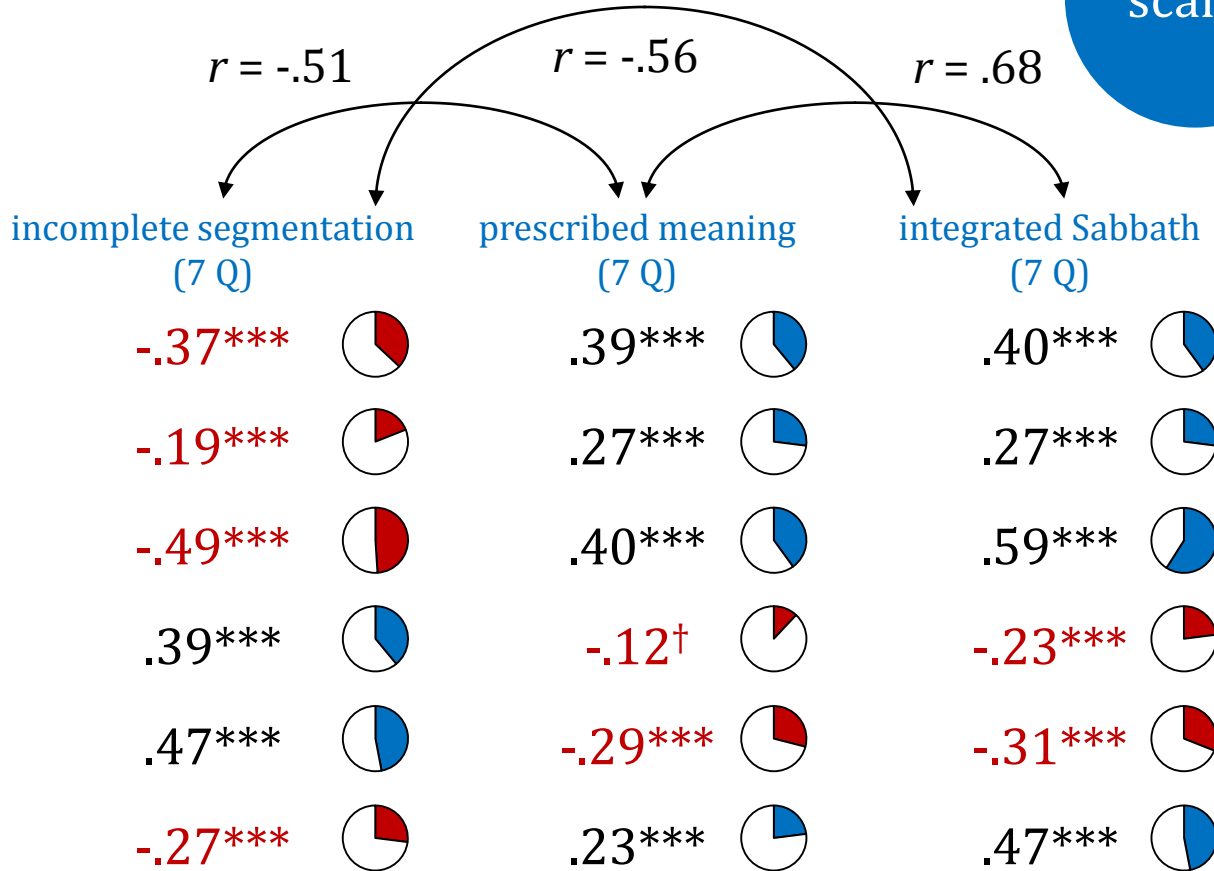
scales

1

3

2

4



Oxford Happiness

Subjective Happiness

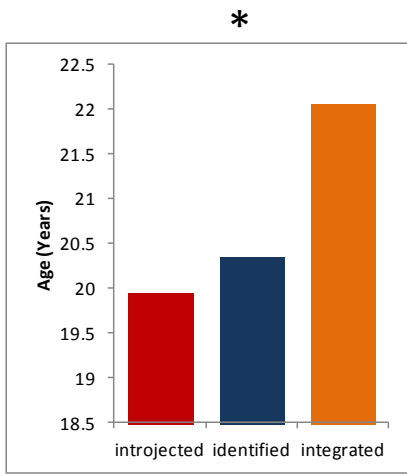
CRIS identification

CRIS introjection

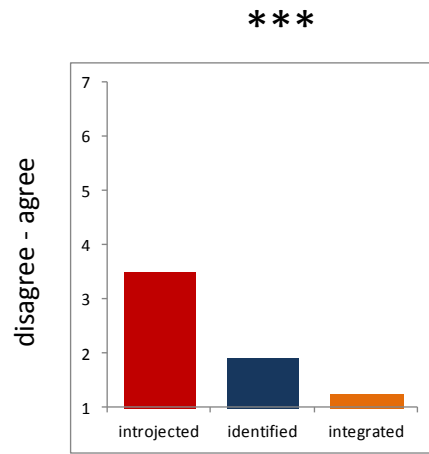
secular behaviors

religious behaviors

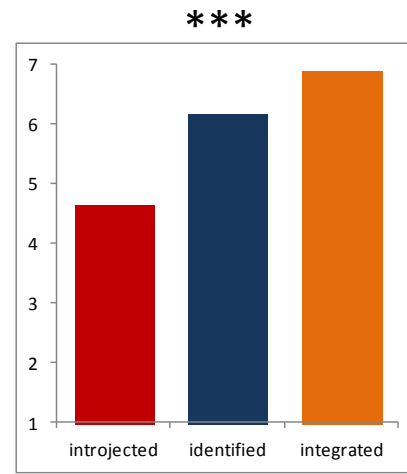




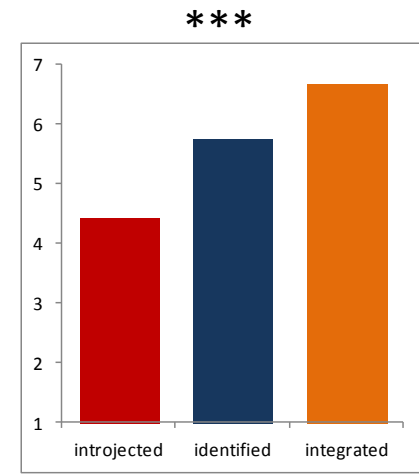
Age



Incomplete Segmentation

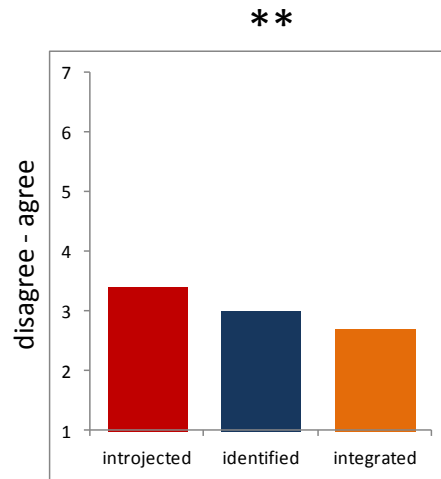


Prescribed Meaning

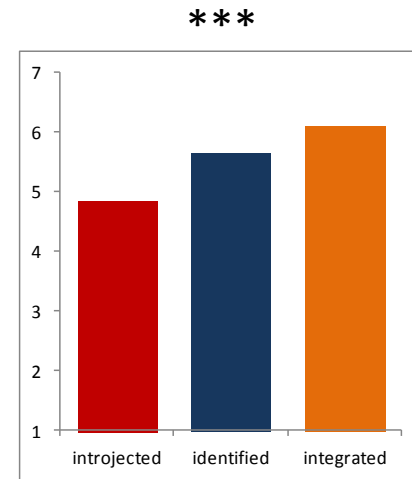


Integrated Sabbath

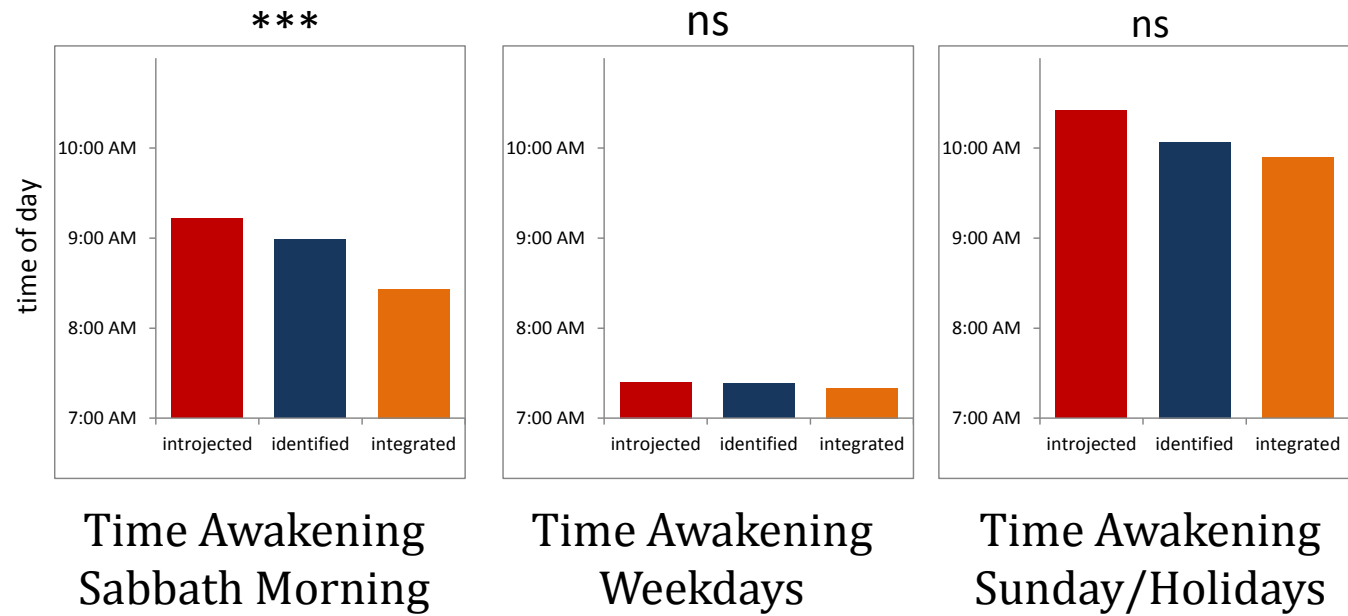
- Introjected Sabbath-Keepers
- Identified Sabbath-Keepers
- Integrated Sabbath-Keepers



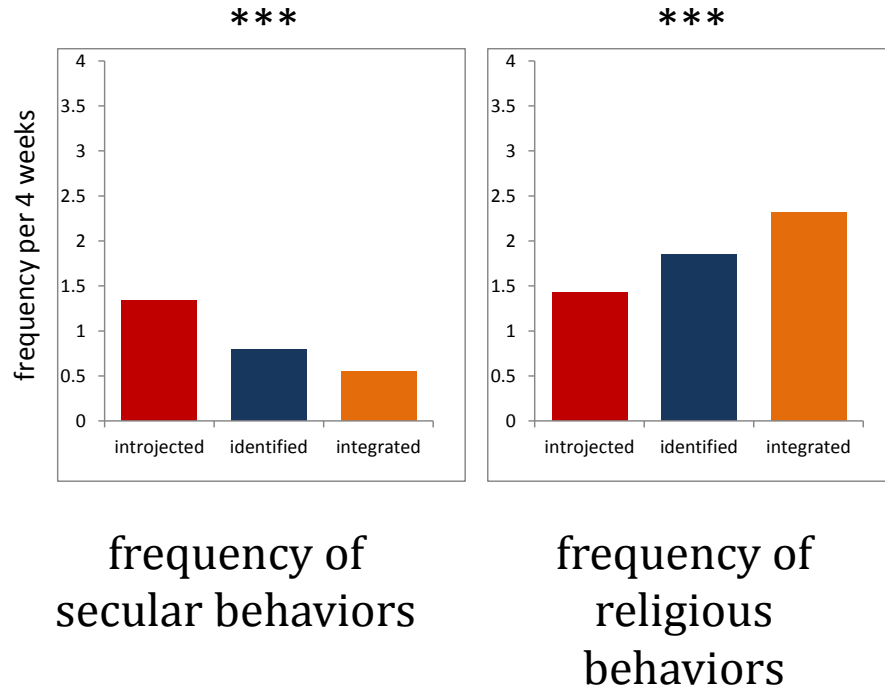
Introjected Regulation (CRIS)



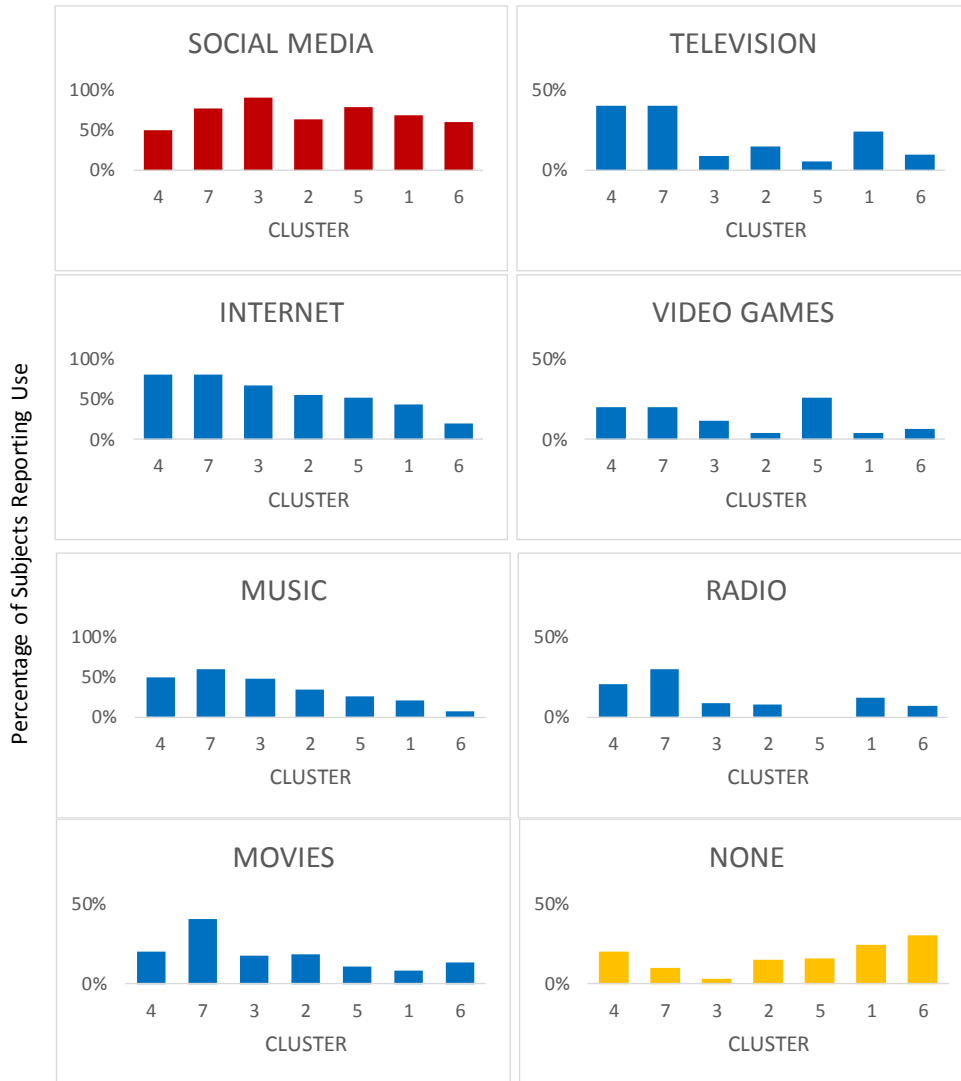
Identified Regulation (CRIS)



- Introjected Sabbath-Keepers
- Identified Sabbath-Keepers
- Integrated Sabbath-Keepers

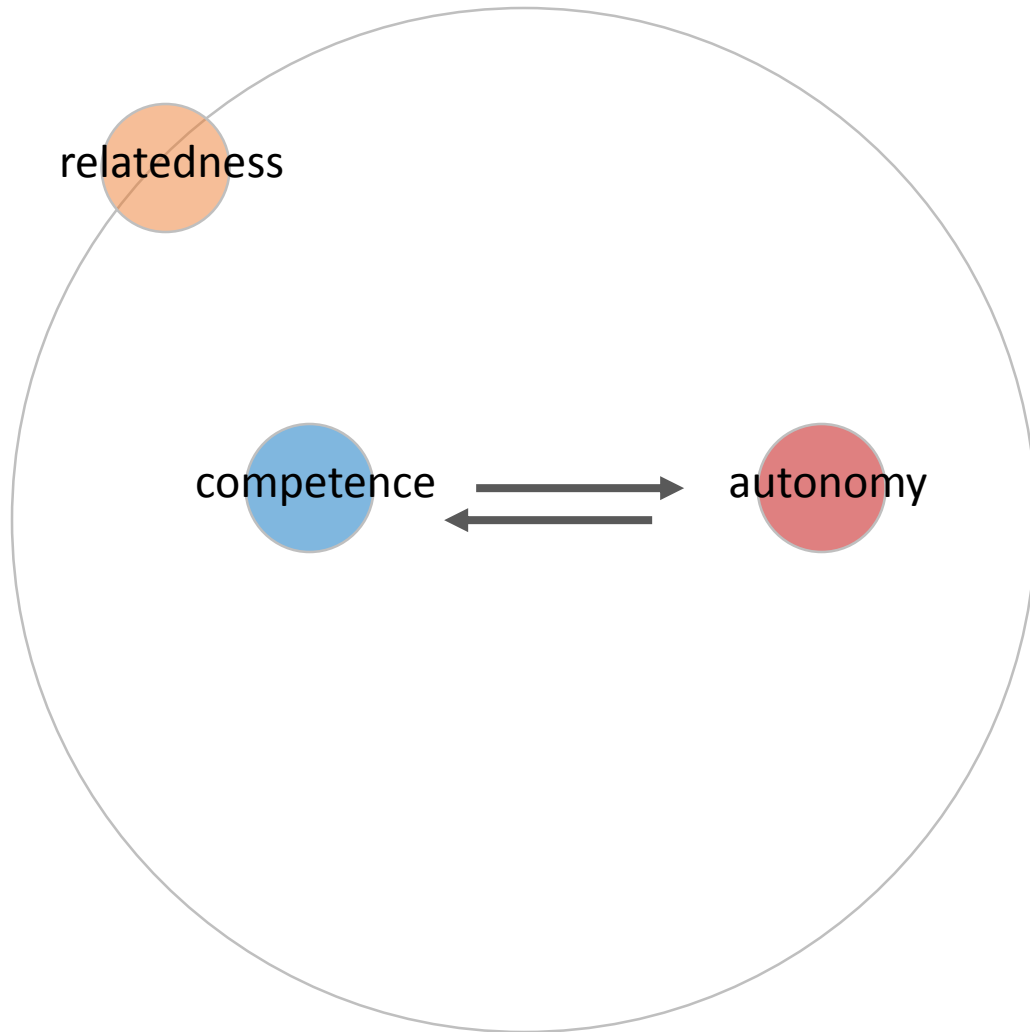


## Secular Media Use on Sabbath



Only social media use on secular platforms (Twitter, Facebook, Snapchat, etc.) shows high participation among all clusters of subjects.

Increasing Average Internalization of Sabbath Keeping within Cluster from Left to Right



increased  
autonomy in  
religious  
practice  
↓  
increased  
well-being