The Impact of Spirituality on the Expression of Anger

By

Cassandra Gadouas

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Dr. Gary Rockwood
Investigation Advisor

The Graduate College
University of Wisconsin-Stout

The Graduate College

University of Wisconsin-Stout

Menomonie, Wisconsin 54751

ABSTRACT

	Gadouas	Cassandra	A
(Writer)	**(Last Name)**	**(First)**	**(Initial)**

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Anger is prevalent in American society trigging hate crimes that range from vandalism to murder. Consequently, many anger management programs have been created for problem offenders and many research studies have been conducted on anger and its accessories, hate, rage, and hostility. Much of the research on anger concentrates on effective methods to control anger. Spirituality, often shown to have helped people to be more peaceful, has not been scientifically researched in conjunction with anger. The purpose of this research project was to determine if there is any relationship between

expression of anger and practicing the principles of spirituality. The self-reported angry feelings and general anger were be measured by the State-Trait Anger Scales (Spielberger, 1988). Spirituality was tested with a researcher created form. Participants were fifty-eight men and women. The results were reported using the Pearson Product Moment Correlation (Pearson's r) and several t-tests, which compared the various groups. Results were found to be significant in two of the null hypotheses and partially significant in the third null hypothesis. Implications of these findings were discussed and recommendations given.

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Chapter I

Introduction

For many people anger has become and automatic reaction to everyday inconveniences and frustrations such as traffic jams or waiting in line. Habitually reacting to even the smallest nuisance with criticism, sarcasm, and bitterness, a person is in danger of becoming chronically angry. Chronically angry persons develop rigid styles of thinking, so that they interpret others' words and deeds as hostile and automatically respond defensively (Johnson, 1990). Chronic anger can also affect the very meaning of life by gradually diminishing feelings of love and joy and damaging the spirit. Relationships may exist in continual disharmony or be destroyed by pessimism, outrage, distrust, and despair. To stay protected from the repeated pain of disappointment, angry persons may erect walls between themselves and others, continuing to experiencing life in reference to their own needs and desires and allowing external achievements to take precedence over their peace of mind and even their health (Novaco, 1999).

When a person has a low resistance to tension his or her body is constantly tight and tense, lowering his or her resistance to illness. Some types of cancer may result from large doses of stress which anger carries with it (Madow, 1972).

To date there exists no single major outcome study on how to change anger (Seigman, 1999). However, developing an internal control of anger involves dealing with thinking and for some people having spiritual ties helps them to do this. Spiritual practices such as meditation and prayer have been shown to decrease the stress associated with anger by lowering blood and pulse rates, slowing brain wave patterns, increasing

oxygen consumption, and enhancing the immune function (Matthews, 1999). Additionally, practicing the principles of spirituality, loving kindness, forgiveness and patience have been associated with a sense of inner-peace, compassion for others, reverence for life, gratitude, and appreciation of both unity and diversity (Vaughn, 1986). The practicing of spiritual principles does not mean the eliminating anger, but presents a different way of viewing it (The Dalai Lama, 1995).

People's spiritual level may effect how they react to frustrations in their life. Therefore, it is hypothesized that people with high state-trait anger levels would show lower levels of spirituality and that those having lower anger scores would score higher on spirituality.

Statement of the Problem

The purpose of this study was to determine the effects of spirituality on state and trait levels of anger. An examination was made to assess if there is a correlation between spirituality and the expression of anger, if differences exist in anger levels between the general population and a select group that subscribes to an online newsletter on spirituality, and if differences exist between those who endorse high verses low levels of levels of spirituality. The levels of state and trait anger were evaluated in 60 individuals ranging in age from 18- 68 according to the State-Trait Anger Scale (Butcher & Speilberger, 1983). A researcher-designed questioner measured levels of spirituality.

Null Hypotheses

H01: There is no statistically significant correlation between spirituality as measured by a spirituality questionnaire, and state and trait levels of anger, as measured by The State-Trait Anger Scale.

H02: There is no statistically significant difference in state and trait levels of anger between individuals who were received an electronic spiritual newsletter and those who did not.

H03: There is no statistically significantly difference in state and trait anger between individuals who score high in spirituality levels versus those who score low in spirituality levels as measured by a spirituality questionnaire.

Significance of the Study

There are many studies done on anger, but few on spirituality and none that combined the two. Therefore, this study is significant in terms of attempting to determine the value of a spiritual component in reducing the expression of anger.

Definition of Terms

The definitions of state and trait anger used in this study were those developed by Charles Spielberger.

State anger is defined as a person's present emotional condition consisting of feelings of tension, annoyance, irritation, or rage.

Trait anger is defined in terms of how often a person feels state anger over time (Spielberger, 1988).

Anger- An emotional state that varies in intensity from mild irritation to intense fury and rage (Spielberger, 1988).

Compassion- "A feeling of deep sympathy and sorrow for another's suffering or misfortune, accompanied by a desire to alleviate the pain or remove its commiseration" (Random House College Dictionary 1984 p.274).

Forgiveness- "(1) to grant free pardon for or remission of (an offense, debt, ect.); absolve, (2) to give all claim on account of; remit (a debt, obligation, ect.) (3) to grant free pardon to (a person). (4) to cease to feel resentment against a person (5) to pardon an offense or an offender" (Random House College Dictionary, 1984, p.518).

Meditation- An exercise in mindfulness usually conducted for a specified period of time which may be done sitting, reclining, or walking (Kabat-Zinn,1990)

Mindfulness- To be fully aware of the present moment without judgement (Kabat-Zinn, 1990)

Schema- "1: a diagrammatic presentation; broadly: a structured framework or plan, 2 : a mental codification of experience that includes a particular organized way of perceiving cognitively and responding to a complex situation or set of stimuli" (Merriam-Webster's Collegiate Dictionary, 2000,)

Spirituality- Inner qualities of the human spirit, love, compassion, patience, tolerance, forgiveness, contentment, sense of responsibility to ourselves and others, a sense of harmony which brings happiness to ourselves and others (The Dalai Lama, 1999).

Spirituality- "The propensity to make meaning through a sense of relatedness to dimensions that transcend the self in such a way that empowers and does not devalue" (Spiritual Care Practices*,* ONE, Vol. 22, No. 1, 1995, p.31)

Chapter II

Review of Related Literature

This section reviews literature related to the provocation, perceptions and treatment of anger. It also explores the following spiritual concepts; mindfulness, meditation, compassion, forgiveness, and finally spirituality itself and spiritual psychotherapy.

Anger

According to Madow (1972) anger is not a basic drive but an emotion that is acquired and developed over time. In its healthy form anger provides a warning signal to the brain that something is wrong and supplies the body with energy in the form of adrenaline to correct the situation. Anger can be a good motivator to creating change. As history demonstrates, it was often the main thrust to social and civil revolutions. Athletes use the energy provided from anger to gain the power and momentum needed to win. Anger can stimulate a person to get his or her needs met.

However, problems arise when a person is feeling diminished and repeatedly uses anger as a way to gain a temporary sense of empowerment. This continued use of anger can trigger a cycle of frustration (Stosny, 2000). Frustration can be provoked by a person's perceptions of injustice or threat, and may lead to hostile interpretations, unrealistic expectations, and accumulated physiological arousal creating social conditions that fuel anger (Novaco, 1999). Consequently, an increase in the frequency, intensity,

and/or duration of anger can have adverse affects socially, physically and mentally (Novaco, 1999). If an individual uses anger as an automatic response to frustration he or she may become chronically angry and become habitually cynical, critical, and bitter (Gaylin, 1984). Chronically angry persons may feel the need to vent their hot temper physically by screaming, throwing things, or hitting. In the past catharsis was thought to decrease one's anger. However, recent studies have found that catharsis increases rather than decreases feelings of anger and hostility (Bushman, Baumeister, & Stack, 1999). Catharsis serves only to escalate anger and aggression and does nothing to resolve the situation (Hankins, 1988).

Anger itself is not a power that will overcome problems. It only makes more problems, yet in our society it seems prevalent and accepted to not only be angry but act out the anger as well. As Tarvis (1982) states "The filaments of anger affect the entire web of our social relations" (p23).

According to Novaco (1999) anger can impair judgement, disrupt work, displace inner frustration onto something or someone outside the self, and lead to aggressive behavior. This aggressive behavior may be displayed by yelling, hitting, destroying property or even committing murder. It is the result of trying to justify an assumed wrongful act. Robbins & Novaco (1999) report that when people recount an angry episode, they most typically blame others for unjust behavior, such as insults, unfair treatments, or deliberate thwartings. This blame allows them to hang on to the anger and justify it as if a relentless external force had imposed it upon them (Gaylin, 1984).

People who maintain they must always be justified are people who demand they are right. They often set themselves up to become habitually angry people, impatient and

selfish yet lacking in self-control. They repeatedly become angry to justify the wrongs they feel were done to them. However, this cycle of losing control in order to gain control can eventually render the angry person not only out of control of their anger, but also their other emotions, and their lives. At this point some type of treatment may be the only way to break the cycle (Paivio, 1999).

Treatments for Anger

Successful treatments for anger have been reported for a wide range of adults, adolescents, and children. However, the research participants used to date have mainly been volunteers and therefore may not be representative of the clients who actually present for treatment (Di Giuseppe, 1999). A common type of treatment often used is one in which a clinician will try to match an intervention to a client's symptoms. For example, cognitive interventions would be expected to effect cognitive measures more than behavior or physiological measures, and physiological treatments will affect physiological measures more than cognitive or behavioral ones. However, as noted in a study done by Di Giuseppe, Gostospour, & Tafrate, (1998) no findings exist that support the idea that prescribed treatment should be based solely on the symptom pattern presented by angry clients.

The study also suggests that individual anger therapy may be more effective than group therapy. Robbins and Novaco (1999) indicate that angry individuals do not wish to change, and they tend gravitate to those peers who are tolerant and reinforce their anger. Therefore, a group of angry individuals may reinforce each other's tendency to blame

others and avoid responsibility. This type of behavior could complicate the therapeutic alliance and the agreed goals of the therapy.

Di Giuseppe (1999) has researched the positions of five types of psychotherapies on key issues on anger treatment. The five types of psychotherapies are Self-psychology, Cognitive -Behavioral, Experiential, Systems, and Buddhist. The key issues are developing an alliance and avoiding invalidation; addressing motivation to change; addressing a high physiologic arousal; developing insight into the schema or issues that cause anger; developing and actively rehearsing new alternative behaviors and thoughts; addressing the environmental supports of anger; addressing the issue of forgiveness; and rebuilding interpersonal relationships.

While all the therapies mentioned tend to focus on developing an alliance and avoiding invalidation, the self-psychology approach and experiential therapy make a special point of not invalidating the client. Although none of the approaches specifically addresses the issue of forgiveness, Di Giusepee (1999) suggests that the cognitive-behavioral and systems therapies would address forgiveness if other thoughts of condemnation occurred in the client (which, he says is most likely). Additionally there are some differences regarding the other issues and are stated as follows:

Self-psychology does not stress the motivation to change and high physiologic arousal is not its main focus. It does work on developing an insight into the nature of the issues that cause anger, as it looks for any type of self-denigrating schema the angry client may possess. It also assumes that the client has insight sufficient to instill new responses and therefore does not focus on rehearsing alternative behaviors or thoughts. Self-psychology does not address environmental supports of anger, or rebuilding interpersonal relationships (Di Giuseppe, 1999).

Cognitive behavioral therapy's major focus is on addressing motivation to change, high physiologic arousal, helping the client to find his or her idiosyncratic cognitions that cause the anger, and developing and rehearsing new behaviors and thoughts. It does not address the environmental supports of anger, or rebuilding interpersonal relationships (Di Giuseppe, 1999).

Experiential therapy focuses mainly on developing an insight into the nature of the schema and on issues that cause anger and less on motivating change or physiologic arousal. It assumes that insight is sufficient to instill new responses and therefore does not focus on rehearsing new behaviors and thoughts. Neither does it address the issues of environmental supports of anger, or rebuilding interpersonal relationships (Di Giuseppe, 1999).

Systems therapy focuses on motivating change, developing and insight into the nature of the schema or issues that cause the anger, addressing the environmental supports of anger, rehearsing alternate ways of thinking and behaving, and rebuilding interpersonal relationships. It does not address high physiologic arousal (Di Giuseppe, 1999).

Buddhist therapy addresses motivation for change, high physiologic arousal, and developing and rehearsing alternate ways of thinking and behaving as well as looking for demandingness cognitions. A person who insists that things must, unequivocally, be a certain way is demonstrating demandingness cognition. It also addresses developing insight into the nature of the schema by looking for a helplessness schema. An example of a helplessness schema would be someone who feels weak, dependent, and unable to help him or herself. Rebuilding interpersonal relationships and environmental supports of anger are not addressed (Di Giuseppe, 1999).

The cognitive-behavioral and Buddhist approaches believe rehearsal of new responses is a key component of anger therapy. Di Giuseppe, (1999) notes that the

distinction between insight and rehearsal remains one of the crucial debates in the field and, he suggests, requires an empirical test. The self-psychology and experiential therapies are joined by the Buddhist therapy in maintaining that anger is a defense against low self-efficacy, helplessness, or self-denigration. The cognitive-behavioral and systems approaches focus on types of cognitive errors, misattributions, distorted automatic thoughts, and irrational beliefs, but provide little in the way of a client's schemata. The Buddhist and cognitive-behavioral approaches alone provide interventions to reduce physiologic arousal. The systems main approach focuses on environmental supports that maintain the anger in the present, and offers a set of systematic interventions to break the cycle of interpersonal anger (Di Giuseppe, 1999).

The five theories represent a multitheoretical presentation on anger, and although most of the research focuses on cognitive and behavioral interventions, other theoretical approaches to anger have much to offer with regard to effective anger interventions. Additionally, more research is needed to assess the types of personality and schema that drive anger.

The clinician needs to take into consideration the characteristics of anger that differentiate it from other emotions when choosing an intervention. Di Giuseppe (1999) states, " angry individuals do not wish to change their anger and believe that they have been unjustly treated, the issues of building a therapeutic alliance with such clients may require more attention than in therapy involving other emotional disorders." (p377)

Kobayashi and Norcross (1999) note that successful anger treatment is not as common as it is for other emotions such as anxiety and depression, and conclude that new and creative interventions are needed. One particular method of intervention is known as

mindfulness, and although it is not a new practice, is one that some practitioners have used to help people become aware of their anger.

Mindfulness

Mindfulness is a simple concept that means to be fully aware of the present moment without judgement (Kabat-Zinn, 1994). As defined by Borysenko, (1988) mindfulness "is a relaxed state of attentiveness to both the inner world of thoughts and feelings and the outer world of actions and perceptions (p 91)."

Practicing mindfulness encourages the development of an observing awareness that takes notice of anger and other negative emotions without becoming emotionally involved. This type of practice allows a person to be an observer of anger rather than a victim and results in a shift of perception that reduces suffering and breaks the cycle of anger and resentment (Borysenko, 1993).

In 1994 Jon Kabat-Zinn, Ph.D. introduced mindfulness training into behavioral medicine as a therapy for pain and suffering. He also found it useful to treat stress and emotional related disorders. The emphasis on mindfulness-based therapy teaches clients to cultivate deeper levels of understanding and compassion in relation to their anger and become more responsible and active in the management of their emotions. By cultivating the practice of non-judgmental awareness and acknowledging it, the client can begin to develop problem-solving strategies and seek new options. Gradually, he or she can recognize self-confining limitations and judgements and discover new ways of seeing himself or herself and others (Stahl, 2000).

In order for the client to benefit from mindfulness, he or she must first take responsibility for his or her anger. This means not blaming anything or anyone else, as blame only serves to justify and perpetuate anger. Additionally the client needs to understand that anger is a function of the mind and therefore can only be healed through the mind. This is not to say that past history, external circumstances, other people's actions, genetic endowment, and the misfortunes of life are not factors in generating anger, but they are not the cause of it. Social injustices or inequities should be addressed and acted upon if possible, but the anger can only be reduced and healed by training and taming the mind (Leifer, 1999).

Mindfulness training encourages a person to look at his or her role in generating the angry state of mind and to look at the negative consequences of anger for self and others. By becoming aware of the dynamics of anger and looking within for the causes of it, one is presented with the potential for healing and control (Leifer, 1999).

Such effort takes much time and patience, and working with mindfulness requires that a person become fully aware of feelings of frustration, vulnerability, helplessness and fear. Leifer, (1999) states that anger involves the denial of these feelings and that healing them requires opening up to them, becoming aware of them and accepting them. He notes that the feeling of helplessness, in particular, is a key to anger because the sense of danger aroused by the feeling of helplessness stimulates the fight or flight response.

When a person's mind is tense with anger, clear thinking can be difficult. In order to get the mind to settle down and be able to patiently observe anger a person must engage regularly in deep concentration. One way to obtain this type of concentration is by training the mind through meditation.

Meditation

Meditation has existed for thousands of years and has been termed one of humankind's oldest therapies (Kelly,1996). "Meditation is a technique for becoming familiar with one's own mind and with the nature of mind and of phenomena as they are perceived by mind" (Leifer, 1999, p. 343).

Although there are many types of meditation, the basic practice is similar. A person begins by sitting in a chair or on the floor. The spine must be straight and the hands may be folded in front or in a more formal position depending on style of meditation. The person may then choose some technique to relax the body and provide the mind with a new center of focus. This may include repeating a word, affirmation or using visualization. There is increasing evidence that the use of mental imagery techniques and self-affirming words or phrases can have healing effects on the body and mind (Kelly,1996).

The physiological benefits of meditation were first studied scientifically by Herbert Benson, M.D., and Keith Wallace, Ph.D. They found that meditation decreased heart rate, breathing rate, blood pressure and oxygen consumption. Additionally, a decrease in the skin's ability to conduct electric current, reflecting a decline in sweating was also noted as well as a reduction in stress hormones, and an increase in alpha waves in the cerebral cortex. They described these restful, restorative changes as a "wakeful hypermetabolic state," which Benson later renamed the Relaxation Response (Borysenko, 1993). Benson concluded that people who meditate are healthy, but those who experience spirituality as a result of their meditation are healthier (Koening, 1999).

Meditation has also been found to have many other psychological benefits including: lowering anxiety levels, increasing a sense of well – being, alleviation of pain, increased emotional awareness and empathy, extracting repressed material from the unconscious, gaining a greater sense of self-actualization, self–responsibility, and self–directness (Alexander, Gelderloos; & Rainforth, 1991).

The goal of meditation is not to get somewhere, but rather experiencing being in the moment with oneself (Kabat-Zinn, 1990). Fear, anger, blame, shame and other strong emotions typically surface in meditation to remind one of what he or she is holding onto that needs healing. As these emotions arise they are simply acknowledged and released. Dr. Joan Borysenko (1993) believes that meditation invites a person to let go of old pain and to heal by discovering a divinity that she claims dwells both within and beyond the person meditating. In this sense meditation is a form of spiritual psychotherapy that Dr. Borysenko feels complements, but does not replace, secular psychotherapy.

As psychotherapy works to unravel the mysteries behind a client's troubles, so meditation works to relax the body and mind an allow the client to be more open and at peace with him or herself. Research evidence indicates there is a strong carry over effect from meditation. Meditators have been found to be more psychologically stable, autonomically stable, less anxious, and to experience an internal locus of control (Koeing, 1999).

Eastern religions and societies claim that meditation imparts deep psychic benefits. Additionally, medieval Spanish mystic, poet and theologian Saint John of the Cross taught that interior silence - the inner stillness to which meditation leads - is where the Spirit "secretly anoints the soul and heals our deepest wounds." (Borysenko, 1993, p. 169).

As a person works on his or her anger and continues therapy and the practice of meditation the protective walls of the mind begin to develop a more flexible and skillful response to life. Gradually a person learns to let go of desires that are impossible to satisfy and accept what cannot be changed or avoided. The awareness of anger becomes the channel for healing it by reflecting on the circumstances of the desires and aversions (Leifer, 1999).

The result can create openings where there were none before and help to develop more positive emotions, and healthier relationships. Instead of using the energy of anger to engage in conflict a person may re-direct it to improve his or her understanding of another. Responding with tolerance and patience to difficult situations helps to develop a person who is more open to others and a mind that is more calm and tranquil, more forgiving and more compassionate (Lahaye, & Phillips,1982).

Forgiveness

Gaylin (1984) states that forgiveness heals the hateful rage and violence brought on by anger. Forgiveness heals by allowing a person to accept disappointment and frustration and move forward (Rodden, 1997). Hanging on to anger, hate, or attempting revenge only keeps a person tied to the pain and reinforces the hurt (Lahaye & Phillips, 1982).

Therapeutically, Fizgibbons (1986) notes that forgiveness can be used to free people from their anger and from guilt, which he believes is a result of unconscious anger. Additionally, Rhoades, (1999) maintains that in his anger control training program

forgiveness is the most powerful coping skill one can teach when training people anger management techniques.

At the National Conference on Forgiveness in Clinical Practice (May 1996) psychologists and social workers concluded that forgiveness can be a very practical and therapeutic way to heal wounds of injustice. Researchers at the University of Wisconsin have similarly concluded that forgiving others is related to healthy psychological profiles in the forgiver (Rodden, 1996).

For over thirteen years Robert Enright RD of the University of Wisconsin-Madison has been involved in the research of forgiveness. Through his research he has developed the Enright Forgiveness Inventory (EFI), a 60 – item scale that assesses positive and negative aspects of behavior, cognition, and affect towards another person. Using the EFI Enright conducted a study, which demonstrated that forgiveness was associated with lower levels of anxiety (Enright, 2000).

Additionally, through his research Enright has developed a process model of interpersonal forgiving. This model has a series of 20 steps, which are organized into four distinct phases that represent the general estimated pathway that people follow when they forgive someone who has unjustly injured them. The sequence is not rigid and individuals may experience all or only some of the steps. The following is a brief description of Enright's four phases of forgiveness.

The first phase is called the Uncovering Phase and relates to the emotional pain that results from the initial unjust injury. Feelings of anger and other negative emotions emerge and need to be confronted in order to start the healing process

The Decision Phase is the second phase and at this point the individual realizes that in order to go on and be free of the emotional pain brought on by the negative emotions he or she must make a change. This change needs to be in a positive direction and without resentment and revenge. The person considers forgiveness as a way to make this needed change.

During the third phase a person realizes that he or she must do some emotional work in order to work through the emotional pain. This phase is appropriately titled the Work Phase. A change in thought must occur before the change in heart and so the person may begin to use empathy and compassion as a way of understanding why the injurer caused the offense.

The fourth and final phase is called the Outcome/Deepening Phase and it is only at this phase that the person can begin to realize some emotional relief from the process of forgiving the injurer. Often during this phase the forgiving person may realize some fundamental meaning from his or her suffering. This type of healing or spiritual growth may lead to discovering a new purpose in life as well as enriched feelings of mercy and compassion for oneself and others (Enright, 2000).

Enright (2000) notes three scientific works where this forgiveness model has been effective: Freedman and Enright (1996) demonstrated gains in forgiveness, self-esteem, and hope in a long-term educational intervention with female incest survivors. In addition, these women experienced a decrease in anxiety and depression. Al-Mabuk, Cardis, and Enright, (1995) report positive psychological outcomes for parentally love-deprived college students following a workshop on forgiveness education. Enright and Hebl (1993) demonstrated forgiving responses and a decrease in anxiety for elderly

participants after and eight-week forgiveness course. This research suggests that Enright's forgiveness model is effective in promoting psychological healing for those injured by unjust acts. There is growing evidence that forgiveness can have psychological benefits including less stress, anxiety and depression (Lahaye & Philips, 1982).

Accordingly, theologian Doris Donnelley (1982) lists her interpretation of the forgiving process:

1. Acknowledge the full impact of the hurt.
2. Decide to forgive.
3. Realize that forgiving is difficult and always involves a small death not easy to endure.
4. Forgive yourself – many people have a double standard. They forgive others for acts, such as behaviors that hurt another that they would never forgive in themselves.
5. Consider the consequences of not forgiving

Both models demonstrate that the process of forgiveness is long and deliberate, but the alternative of carrying on anger is self-poisoning. Rodden (1996) maintains that forgiveness is self-acceptance that allows one to deepen his or her compassion for the shortcomings of others. The transcending effect of forgiveness frees a person to go forward and gives him or her the power to embrace life anew. Casarjion (1998) writes that when people act in abusive ways others see the fear based fragments, but when one acts

with forgiveness others see beyond the fear to the potential of the person that is worthy of respect, love and compassion.

Compassion

Compassion is made up of two words, 'co' meaning together and 'passion' meaning a strong feeling. Compassion is the essence of Jesus' teaching and the teaching of all great spiritual teachers (Fox, 1991). Thomas Merton expresses compassion as alertness to the interdependence of all things and the capacity to experience interconnectedness in both joy and sorrow (Brussat, 1996). The Dalai Lama (1998) refers to human affection as compassion, and says that human affection, or compassion, can be constructive and give more meaning and satisfaction to life. Without it, however, life may not be very satisfying. In fact, life without human affection or compassion may even create additional problems such as unhappiness or mental disturbance. Therefore, human affection, or compassion, is a key to human happiness.

Compassion has also been the basis for a study conducted by Mike Atkinson, Rollin McCraty, and Glen Rein, (1985), which examined the affect of emotions on Salivary IgA (the body's first line of defense against viruses, bacteria and other pathogens in the digestive and respiratory systems). They reported that feelings of caring and compassion significantly increased IgA levels, while feelings of anger triggered reduction in IgA for up to 6 hours. Immunosuppresive effects of negative emotions were also reported in terms of decreased lymphocyte proliferation and an inhibition of natural killer cell activity.

Beyond this physiological study, scientific studies on the affect of compassion are rare, but with the burgeoning interest in spiritual concepts perhaps more researchers in fields such as psychology, psychiatry, medicine, theology, philosophy, and counseling will examine compassion within their own disciplines. For now, much of the research literature on compassion remains in writings from the Eastern culture. For example, in Buddhism, one's spiritual development is cultivated by the care and love towards others and originates in care and love for oneself (Somazen, 1999). Therefore, to be compassionate toward oneself allows one to approach another person in understanding. The Dalai Lama maintains that genuine compassion is not based on one's own projections and expectations of another person. Rather, it is mental attitude that desires to see others free of suffering and the longing to see them experience peace and happiness (The Dalai Lama & Cutler, 1998).

Steven Stosny (1995) directs compassion workshops around the country and feels that compassion can teach people to regulate their anger, anxiety, obsessions, and depression. He notes that compassion is self-empowering for the compassionate person as well as those around him or her. Stosny (1995) recognizes that all abuse begins with what he calls the failure of compassion. Failure of compassion is anything that hurts another. Stosny's list includes: physical and verbal abuse, controlling and manipulating, isolating oneself, or discouraging friendships, destroying property, and coercing, threatening, and intimidating. The workshop's goal is to have the participant realize how he or she is hurt and is also hurting others . Once this is recognized the participant can work on how to heal his or her core hurts and begin to take a more compassionate look at himself or herself and others (Stosny, 1995).

Another method for attaining more compassion and mental balance for oneself is to refuse to express any type of negative judgment. Eastern thinking maintains that when the body and mind are in balance compassion is the center of functioning and not even the negative emotions of others can throw one off balance. Therefore a compassionate person would not feel the desire to judge others (Somazen, 1999).

Frederic Buechner, a Protestant minister, notes that compassion is also the knowledge that there can never be peace and joy for oneself until there is peace and joy for others (Brussat, 1996). It is this precept that makes compassion such and integral part of spirituality.

Spirituality

The word spiritual is derived form spiritus, which means breath in Latin. Breathing in Buddhism is considered to be the connection with universal life energy (Fields; Ingrasci, Taylor, & Weyler 1996) Similarly, what is common to all paths that are spiritual, is the "Spirit-breath" (Fox, 1991, p. 12).

Breathing, Borysenko (1993) states, is a "mirror image of the psyche"(p.63). When a person is angry or feeling any type of stress breathing is short and shallow. Conversely, when a person is deeply relaxed or sleeping the body reverts to natural and deep abdominal breathing. Usually when a person undertakes any type of meditation or mindful practice, proper breathing is taught because, "to be spiritual is to be alive, filled with breathing deeply, in touch with nature." (Fox, 1991,p.12).

People who maintain spirituality in their lives report that they live more fully in the present and act more readily from the heart, because their minds are freer of plans, schemes, inhibitions, and motives. Additionally, people that claim to have a spiritual

connection watch their emotional triggers. When anger or other negative emotions arise meditation can be used to identify the desires and obstacles, to make changes or accept what cannot be changed (Leifer, 1999). Hankins (1988) adds, "Spiritual beliefs can help to heal the hurts of the past. Often angry people want to hurt others because they themselves feel hurt"(p67).

Vaughn (1986) maintains that modern people are not in touch with any authentic spiritual experience, and therefore tend to feel trapped in perpetual alienation and despair. Kelly (1996) concurs that people avoid spiritual connection through excessive work, TV, alcohol, drugs or anything that keeps the mind busy or numb. This results in issues that relate to a sense lack of meaning in life demonstrated through feelings of anger, depression and emptiness.

Dr. Harold G. Koening (1999) director of the Duke University Center for the Study of Religion, Spirituality and Health, studied 87 seriously depressed men and women and found that those who put spirituality at the center of their lives recovered 70% faster than those who did not. Koening (1999) also reports that there have been over 300 studies on religious people. The studies show that religious people are healthier than non-believers and are less likely to die prematurely from any cause. The regular practice of religion can also speed recovery from physical and mental illness, surgery, and addiction.

Spirituality does not require formal affiliation with a particular religion, but it does require a willingness to learn and to let go, to accept diversity; and recognize the connectedness among all human beings (Kelly, 1996). Spirituality does not make a person otherworldly; it renders him or her more fully alive and should be considered a

natural part of being human. The path that spirituality takes is a path away from the superficial into the depths; away from the "outer person" into the "inner person"(Fox, 1991 p. 12).

Spiritual Psychotherapy

The purpose of spiritual psychotherapy is to transcend but not preclude traditional modalities or strategies of treatment (Byram, 1999). There is no organized or structured school of spiritual psychotherapy, no formal techniques or particular style that one should follow. Instead the therapist may borrow from all the schools of therapy as a basis for technique and consider one of the most important parts of the therapy simply being with the client in a soulful way. This requires a relaxed, open, non-judgmental attitude and helping clients to listen to their own intuitive wisdom (Kelly, 1996).

At the same time the therapist must tend to his or her own soul as well as the client's. Byram (1999) notes that a therapist can help a client grow only as much as he or she has grown. The therapist must be ethical and aware of his or her own shortcomings. This type of life long education allows a person to accept people, situations, and circumstances as they are and allows for growth rather than forcing it (Chopra, 1997). The therapist understands that spirituality is a natural part of being human that can be conceptualized practically and intellectually (Kelly,1996). Therefore, the spiritual therapist is one who is concerned with his or her client's anguish and suffering and is committed to helping the person toward a harmonious emancipation while helping him or herself at the same time (Byram, 1999).

It is the purpose of this study to analyze if a person's spirituality has an effect on his or her expression of anger. By analyzing more spiritually minded people against those who tend to be more anger minded, it may help to determine if more research on spirituality and anger would be beneficial.

Chapter III

Methodology

Participants

The fifty-eight participants in this study were members from two populations, recipients of an electronic spiritual newsletter and members of the general population. The recipients of the newsletter were asked via e-mail to fill out a questionnaire. Members of the community were recruited by asking those present at a community improvement meeting to fill out a questionnaire. Twenty-one newsletter recipients and thirty-seven from the general population participated in the study. Of those, twenty-four were male and thirty-four were female. The age of the participants ranged from 18-68. All questionnaires were found to be valid and were scored by computer.

Instrumentation

The research utilized the State-Trait Anger Scale (Butcher & Speilberger,1983). psychometric instrument to evaluate the level of state and trait anger in the tested groups compared to the normative data. A researcher-designed questionnaire measured the level of spirituality. The questionnaire listed 20 questions related to spirituality. Items were rated on a 4-point scale from “almost none or never” (1) to “almost always or always” (4) scores were the sum of the item ratings with scores ranging from 20-80. Higher scores reflected greater spirituality. Each question asked about some aspect of spirituality such as compassion, forgiveness, or belief in a higher power. The questions were not directed

toward any type of religion or religious affiliation. The spirituality questionnaire was developed due to lack of availability of any similar type of instrument. No validity information is available. However, it appears to have good internal consistency reliability with a Cronbach's Alpha of .93.

Charles Spielberger and Perry London developed the State-Trait Anger Scale (STAS). It is a 30 item instrument that assesses anger both as an emotional state that varies in intensity, and as a relatively constant personality trait. There are 15 questions referring to state anger and 15 referring to trait anger. The trait-anger items are rated on a 4-point scales from "almost never" (1) to "almost always" (4). The state-anger items are rated in intensity of feelings from "not at all" (1) to "very much so"(4). For both state and trait anger, scores are the sum of the item ratings with scores ranging from 15-60. Higher scores reflect greater anger (Butcher & Speilberger,1983).

State anger is defined as an emotional condition consisting of subjective feelings of tension, annoyance, irritation, or rage. Trait anger is defined in terms of how frequently a respondent feels state anger over time. Therefore, it is likely that a person with a high score in trait anger would tend to perceive more situations as anger provoking and respond with higher state-anger score as well (Butcher& Spielberger, 1983).

The State-Trait Anger Scale (Butcher & Speilberger, 1983) has been tested for reliability and validity. The reliability is very good with an internal consistency of .87 based on Cronbach's alpha. Concurrent validity is supported by correlations with three measures of hostility, and measures of neuroticism, psychotism, and anxiety (Corcoran, & Fischer 1994).

Procedure for Data Collection

Participants were identified as recipients of the electronic spiritual newsletter and non-recipients of the newsletter. All subjects were asked to sign an appropriate release for research data. Subsequently, the State-Trait Anger Scale (Butcher & Speilberger, 1983), and Spirituality questionnaire were administered via e-mail to the recipients of the newsletter and hand delivered to non-recipients. Instructions were to read and respond to each item. Participants were asked to identify themselves by age and sex. The questionnaires took about 10 minutes each to complete.

Data Analysis

Raw scores were gathered from the two questionnaires. Correlations were obtained between state and trait anger scores and spirituality levels using Pearson's Product Moment Correlation (Pearson's r). Two procedures were used to examine group differences in state and trait anger. Subjects who received an electronic spiritual newsletter were compared to members of the general population. Additionally, high versus low scores in spirituality questionnaires were compared, with those scoring an average of 3.00 or higher being placed in the high spirituality group, and those scoring and average of 2.90 or lower being placed on the low spirituality group. Independent t-tests were run to examine any significant differences between groups.

Basic Assumptions

1. The participants would represent a small part of their respective populations.
2. The participants would answer the survey truthfully.

3. The state-trait anger inventory used in measuring anger level response would be valid and reliable.
4. The Spirituality questionnaire would be an accurate measure of a person's spiritual qualities.

Limitations

1. The causal-comparative method only reaches simple relationship conclusions.
2. The sample of participants is relatively small.
3. The spirituality questionnaire has not been tested enough to obtain norms.
4. The difference in distribution procedures for the two groups may have influenced how individuals answered the questions and the time taken to complete the survey.

Chapter IV

Results

The purpose of this study was to examine the relationship between spirituality and anger and to examine potential differences in levels of anger between people who engage in spiritual practices and those who do not. For the purpose of this study high versus low levels of spirituality were assessed in two different ways. The first involved comparing state and trait anger scores for individuals who received an electronic spirituality newsletter and those who did not. The second, using the same subject group, was based on high versus low scores for individuals who filled out a self-developed spirituality questionnaire (see appendix).

Findings

H01: There is no statistically significant correlation between spirituality, as measured by the spirituality questionnaire, and state and trait anger as measured by the State Trait Anger Scale.

Correlations between spirituality, as measured by the spirituality questionnaire and state and trait levels of anger as measured by the STAS (Butcher & Speilberger, 1983), were examined using a Pearson's Product Moment Correlation.

Spirituality was found to be significantly inversely correlated with state anger (a person's present emotional condition consisting of feelings of tension, annoyance, irritation, or rage (Butcher & Speilberger, 1983) at r = -.420, p< .001. Spirituality was also found to be significantly inversely correlated with trait anger (how often a person feels state anger over time (Butcher & Speilberger, 1983) at r = -.489, p< .001. The results demonstrate that individuals who endorse higher levels of spirituality were much less likely to have high levels of state or trait anger than those who endorsed low levels of spirituality. Accordingly, individuals who maintain low levels of spirituality demonstrated higher levels of both state and trait anger. Therefore, since both the results were significant the null hypothesis was rejected (see table one).

Table 1
Correlation between state anger, trait anger and spirituality levels.

	Spirituality		
Variables	**N**	**r**	**p**
State Anger	58	-420	.001
Trait Anger	58	.489	.001

<u>H02:</u> There is no statistically significant difference in state and trait levels of anger between individuals who received an electronic spiritual newsletter and those who did not.

State and trait anger means and standard deviations were calculated for participants who received the electronic spirituality newsletter (21 recipients) and those who did not (37 non-recipients). For state anger, the recipients of the spiritual newsletter received 1.1397 as the mean score with standard deviation of .1562. A mean score of 1.3660 with standard deviation of .3941 for state anger was reported for non-recipients of the spiritual newsletter. As a result, a significant difference between the two groups in level of the state anger was found ($t= 3.091$, $p < .01$) (see table two).

In addition, independent samples t-test examined the significance or lack of significance for each question asked on the State-Trait Anger Scale. Significant differences were found for the following state anger questions, "I am mad" $t=2.247, p< .05$, "I feel angry" $t=2.483, p< .05$, "I am burned up" $t=2.193, p< .05$, "I feel like swearing" $t=2.621, p< .05$, " I feel irritated" $t=2.314, p< .05$, "I feel like yelling at somebody", $t=3.597$,p .001, " I feel like hitting someone" $t= 2.492, p< .05$, "I am annoyed" $t=2.160, p< .05$.

For trait anger, newsletter recipients received a mean score of 1.6444 with a standard deviation of .3906. The mean trait anger score was 1.8847 for non-recipients with a standard deviation of .5904. The trait anger score between the two groups approached but did not reach significance ($t= 1.860$, $p =. 068$) (see table two). Trait anger scores also noted less significance when individual items were examined, with only two

out of the 15 questions showing any significance, “I get infuriated when I do a good job and get poor evaluation” t=2.920,p< .01 and “ I get annoyed when not given recognition for good work” t=2.349, p< .05. As a result of the findings, the significance between spiritual newsletter recipients and non-recipients was found for state but not for trait and therefore, the null hypothesis was partially rejected (see table 2).

Table 2
Independent samples t-test comparing recipients and non-recipients of electronic spiritual newsletter for state and trait anger.

Group	n	M	SD	t	p
		State Anger			
Recipients	21	1.1397	.15623	3.091	.003*
Non-Recipients	37	1.366	.3941		
		Trait Anger			
Recipients	21	1.6444	.3906	1.860	.068
Non-Recipients	37	1.8847	.5904		

*p<.01

<u>H03:</u> There is no statistically significant difference in state and trait anger between individuals who score high in spirituality versus those who score low in spirituality as measured by the spirituality questionnaire.

Of the 58 participants in this study, 25 scored 2.90 or less as an average spirituality score and 33 scored 3.00 or more. As a result, the 2.90 level was used as the cut off for determining the low versus high spirituality groups. The state anger mean score for the low spirituality group was 1.4350 with a standard deviation of .4188. The state anger mean score for the high spirituality group was 1.697 with a standard deviation of .2205. The trait anger mean score for the low spirituality group was 1.9973 with a standard deviation of .6873. The trait anger mean score for the high spirituality group was 1.6465 with a standard deviation of .3204 (see table 3).

Table 3
Groups High and Low spirituality scores vs. state and trait anger mean and standard deviation

Group	n	M	SD	t	p
		State Anger			
High Spirituality	33	1.1687	.2205	2.880	.007*
Low Spirituality	25	1.4350	.4188		
		Trait Anger			
High Spirituality	33	1.6465	.3204	2.366	.024**
Low Spirituality	25	1.9973	.6873		

*p<.01
** p < .05

The t-test results for the two groups included a t score of 2.880, p. < .01 for state anger and a trait anger t-score of 2.365, p. <. 05. Therefore, the results were significantly different and the null hypothesis was rejected.

Summary

Data analysis revealed a statistically significant correlation between in levels of spirituality as measured by the spirituality questionnaire, and state and trait anger as measured by the State Trait Anger Scale (Butcher & Speilberger, 1983), as examined by using the Pearson Product Moment Correlation (Pearson's r). Because the statistical analysis showed a correlation between state and trait anger and spirituality levels, the first null hypothesis was rejected.

Comparisons of scores for spiritual newsletter recipients and non-recipients using a t-test to analyze questions asked on the State-Trait Anger Scale (Butcher & Speilberger, 1983) revealed significant differences for state but not trait anger scores. Since the results were not significant for both groups the second null hypothesis was partially rejected.

A statistically significant difference was found in state and trait anger between individuals who scored high in spirituality versus those who scored low in spirituality as measured by the spirituality questionnaire. The significant difference between the two groups resulted in the third null hypothesis being rejected.

Chapter V

Summary, Conclusions, Implications for Counseling, Recommendations

Summary

The purpose of this study was to determine if a difference exists between those that practice spiritual practices and those who do not as measured by State Trait Anger Scale (Butcher & Speilberger, 1983) and a self-developed spirituality questionnaire. The subjects who volunteered for this study included males and females ranging in age from 18 - 68.

Data was divided into newsletter recipients and non - newsletter recipients. The only significant difference known about the participants was whether or not they were newsletter recipients. Correlations between spirituality, as measured by the spirituality questionnaire and state and trait levels of anger as measured by the STAS (Butcher & Speilberger, 1983) were examined using Pearson's Product Moment Correlation. Independent samples t-tests compared recipients and non-recipients of an electronic spirituality newsletter for state and trait anger. An independent samples t-test was also used to determine differences in levels of state and trait anger for subjects endorsing high versus low levels of spirituality.

The null hypotheses for this study were that there is no correlation between levels of anger and spirituality and no significant difference in levels of anger expression between spiritual and non-spiritual persons. The results were found to be significant in two of the three hypotheses, which were rejected, and slightly significant in one

hypothesis, which was partially rejected. The findings in this study suggest that people who endorse spiritual practices seem to have less anger than those who do not.

Conclusion

This study proposed to provide an answer to whether or not the practice of spirituality decreases one's demonstration of anger. Since the null hypotheses were mainly rejected, this investigation confirms with the reviewed literature that a person of spiritual convections would tend to react to stressful situations with less anger than a person who endorsed little or no spiritual convections. A person who endorses spirituality into his or her life tends to support spiritual concepts such as forgiveness and compassion and may maintain a very different outlook on life than one who does not endorse spirituality.

Wayne Dyer (1992) notes that a person who is less spiritual views the world restricted by the five senses, only believing in what can be seen, touched, smelled, heard or tasted. When challenges present themselves in life he or she may feel frustrated, anxious and even resentful because the circumstances are beyond his or her own understanding. He further states that a spiritual person more often views the world in a physical and invisible dimension, believing beyond the five senses and believing in a higher self or presence for guidance and direction. As difficulties present themselves, a spiritual person may welcome them as learning opportunities for one's growth and development rather than problems to be won over with force. For example, a person who does not endorse spirituality may become angry with a store

clerk who seems slow and incompetent, while one who does endorse spirituality may see the experience an opportunity to practice patience and compassion. This information supports the findings that a person who endorses higher levels of spirituality is less probable to have high levels of state or trait anger.

Dyer (1992) also suggests that the goal for the non-or less spiritual person is to manipulate and control the physical world and thus, he or she tends to be more focused on external power. Conversely, the more spiritual minded person may see the physical world as an arena for growth and learning conducive to expanding his or her spiritual awareness.

Discipline may also be a discerning factor between those who endorse spirituality and those who do not. Chodron (1997) believes that discipline is necessary to dissolve the causes of aggression that have been cultivated over the years by bad habits and an undisciplined mind. It may be that a person who practices spirituality knows that discipline is necessary in order to slow down, meditate, and allow the usual rantings and ravings of the mind to pass through until stillness takes over and peace and contentment are all that remain. It is this type of discipline that supports dissipating the painful habitual pattern of destructive anger and creating in its place a pattern of gentleness and balance. The results of the study found significance between spiritual newsletter recipients and non- recipients for state (a person's present emotional condition) but not for trait (how often a person feels anger over time). These results seem to imply that although person may not be angry the moment, the harboring of angry thought patterns may stimulate anger over and over again.

The path of spirituality is a gradual process of inner realization and acceptance, which allows compassion and forgiveness to develop (Kelly, 1996). It usually requires patience, time and dedication, and in return it gives harmony of mind, body and soul. Training the mind to stay centered and calm can be a very difficult task. It is a process that goes against many values of modern society, which teaches much about impatience, insecurity, and frustration that stems from fear and results in anger. Possibly, starting at home and teaching children patience, self-assurance and peacefulness may change these values. However, many parents may have already become corrupt due to their own childhoods, which were tainted with alcoholism, abuse, and neglect. Past studies have demonstrated over and over again the connection between abuse, neglect and difficult children and adults. Possibly by teaching people to re-learn positive ways and removing the fear from their lives is an immense task to try to teach before violence erupts in their homes, or before a child makes the choice to take a gun to school. Counselors and clergy can begin to reach out to people before problems result, setting in place preventive measures to ensure that future parents are not teaching their children the way of destructive anger. Many helpers have already set up meditation centers in prisons; some schools and offices regularly take a moment of silence, and more and more people are demonstrating that incorporating spirituality into their daily lives may be beneficial.

Implications for Counseling

The use of spiritual therapy can be used to transcend but not take the place of current methods of anger treatment. Spiritual counseling for anger requires that the counselor teach the client relaxation techniques such as meditation, guided imagery, and deep

breathing exercises that will help to calm and center the client so that he or she may discover new ways to channel the energy generated from anger. If the client is open to change and eager to try new methods for anger control the process may be relatively simple.

However, due to the stigma often felt about anger, it may not be immediately mentioned as a problem, or if it is as DiGiuseppe (1999) notes there is a tendency in anger research and clinical work to focus on a specific situation that initiated an angry episode. This type of view may cause angry individuals to blame others for their anger rather than concentrate on other factors that may help them regulate their overall anger. Additionally, Luskin (1999) maintains that the major interest in psychology is finding out the reasons for what is wrong with people. He feels that the majority of money and energy goes into the treatment of people who are already sick, but very little goes into helping the everyday person cope and function better. Reaching beyond the counseling office and into the community is one way to bridge the gap between those who show up after anger has done its damage and those who need help before they get to that point. By taking preventive measures and reaching out to communities and neighborhoods through the help of social workers, schools, faith based institutions, and other community organizations counselors may set up anger outreach programs. This type of outreach program could help individuals:

- identify how anger has created habits and ways of thinking that have obstructed their lives.
- demonstrate the power of forgiveness, tolerance and compassion.
- learn the benefits of meditation, deep breathing exercises, and mindfulness.

- understand that they may chose an alternate emotional experience instead of anger.

Working with small groups, counselors can help people connect with others to help develop a kinship of comfort and support. As connections are established, groups may discover or create other accessible and affordable forms of help that provide preventive and ongoing support for anger management and spiritual growth. Creating this type of outreach assistance may help those reluctant to change or get help break down anger's confining barriers and reduce its tumultuous effects. It would also educate people about anger without shame or blame, noting instead that negative emotions such as guilt, anger, and sorrow are demonstrations of a broken and neglected spirit, but also open up opportunities to heal the soul (Zukav, 1989). As the soul is healed and the spiritual re-connected to the mind a freeing effect can take place and change the impossible into possible by opening up minds and transforming lives.

Byram (1999) believes that the way to soulfulness and spirituality is inhered in an individual's basic ontological disposition. Yet these fundamental capacities tend to get overlooked, if not destroyed, in contemporary living. Modern society often teaches the importance of self-indulgence, narcissistic gains, and selfish pleasures, thus neglecting the soul and severing spiritual connections. Consequently, people tend to spend most of their conscious effort in various judging capacities, dealing with memory, desire, or anticipation of future events. Rarely, and then just for seconds at a time, do they focus their awareness fully in the present and not judging that experience (Kelly, 1996).

Spirituality demands some quiet solitude from others and the outside world and all its chatter. According to Storr (1988), a person may only return to his or her real self

through quiet solitude. This is a way of putting the individual in touch with his or her deepest feelings. Storr notes that quiet solitude is a reciprocal process, that the more one is in contact with his or her own inner world, the more he or she will establish connections with the sacredness of the outer world. It is through this quiet solitude that one may find balance among the chaos and a continual sense of spiritual well being.

Recommendations

This study provides some useful data about the usefulness of spirituality in clinical practice as well as benefits physically and emotionally. Although there have been many studies on anger and a few on spirituality, there have been none found that combine the two. Since anger is a major part of human emotion and spirituality is becoming more recognized as beneficial factor in healthy psychology, results from this and future research could have practical implications.

It is suggested that future research in this area examine a broader pool of ages and minorities, with specific results from these different groups specifically, which may provide some interesting results. A prison population or children at a runaway shelter may also provide more significant results since these populations typically report higher levels of anger due to extra stress from their lifestyles.

Appendix

Spiritual Assessment

The following questions pertain to your own spiritual assessment.
Read the statements below and indicate which is true for you.

1 = Almost none or Never
2 = Seldom
3 = Often
4 = Almost always or Always

_____1. How often would you say you believe in God or a guiding Presence?

_____2. How often do you put your fate in God or a guiding Presence?

_____3. How often would you say you feel led or directed by God or a guiding Presence?

_____4. How often do you experience feeling at "one" with nature?

_____5. How often do you participate in an outdoor activity?

_____6. How often do you take time just to be outside?

_____ 7. How often do you find the main meaning in your life through your spirituality?

_____ 8. How often do you find spirituality to be a significant part of your life?

_____9. How often do you devote part of each day to your spirituality?

_____10. How often do experience feeling at peace with yourself and the world?

_____11. How often do you participate in community service?

_____12. How often do you feel grateful for life?

_____13. How often do you experience feeling there is a purpose to your life?

_____14. How often do you find meaning in your daily work?

_____15. How often do you meditate or pray?

_____16. How often do you take time to practice spirituality?

_____17. How often do you feel a connection with other living things?

_____18. How often are you able to replace judgment with compassion?

_____19.How often are you able to replace anger with forgiveness?

_____20.How often do you feel happy and content?

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