

"Being Religious" or "Being Spiritual" in America: A Zero-Sum Proposition?

Penny Long Marler, C. Kirk Hadaway

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[Abstract](#)

## [Religion and Spirituality: Unfuzzifying the Fuzzy.](#)

### Preview

By: **Zinnbauer**, Brian J.; **Pargament**, Kenneth I.; Cole, Brenda; Rye, Mark S.; Butfer, Eric M.; Belavich, Timothy G.; Hipp, Kathleen M.; Scott, Allie B.; Kadar, Jill L.. Journal for the Scientific Study of Religion, Dec97, Vol. 36 Issue 4, p549-564, 16p, 4 charts, 1 graph; (AN 268536)

**This study is notable as one of the few empirical studies comparing religiousness and spirituality, and the results suggest three main conclusions. First, there is evidence to suggest that the terms *religiousness* and *spirituality* describe, in part, different concepts. In terms of the previously outlined hypotheses, religiousness and spirituality have some different correlates. As predicted, religiousness was found to be associated with higher levels of authoritarianism, religious orthodoxy, intrinsic religiousness, parental religious attendance, self-righteousness, and church attendance. In line with predictions, spirituality was associated with a different set of variables: mystical experiences, New Age beliefs and practices, higher income, and the experience of being hurt by clergy.**

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## **Conceptualizing Religion and Spirituality: Points of Commonality, Points of Departure.**

**Authors:**

[Hill, Peter C.](#)

[Pargament, Kenneth II.](#)

[Hood, Jr., Ralph W.](#)

[McCullough, Michael E.](#)

[Swyers, James P.](#)

[Larson, David B.](#)

[Zinnbauer, Brian J.](#)

**Source:**

[Journal for the Theory of Social Behaviour](#); Mar2000, Vol. 30 Issue 1, p51, 27p, 1 chart

Those scholars and researchers who advocate for spirituality (or religiousness) and against religiousness (or spirituality) ignore the reality that these phenomena are inherently intertwined. They risk losing sight of the empirical data already gathered in studies of both phenomena, and can thereby close the door to future opportunities to explore the similarities and differences between the constructs. Characterizing religiousness and spirituality as incompatible opposites and rejecting conventional or traditional expression of faith and worship contradicts the experiences of many who appear to integrate both constructs into their lives. Likewise, polarizing the terms as individual-institutional or good-bad not only oversimplifies these complex constructs, but can confound their definition and measurement of these concepts with their outcomes (Zinnbauer et al., 1999). We recommend further work that builds on the criteria set forth in this article so that researchers can better investigate these two concepts that are so frequently used without definition and clarification. In so doing, perhaps that which is commonplace and important in the life experiences of many may be more amenable to social scientific research.

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