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Running Head: WHAT IS QUEST?

University of Nevada, Reno

**Questism and its Relationship to Religion, Legal Decisions, and Psychological Attributions**

A thesis submitted in partial fulfillment of the  
requirements for the degree of  
Bachelor of Arts in Criminal Justice, Bachelor of Science in Economics, and the Honors  
Program

by

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**THE HONORS PROGRAM**

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### **Abstract**

Batson and Ventis (1982) introduced a religious dimension known as Questism. This dimension is measured by its characteristics of inquiry, doubt, openness to ideas, and religion. This article will review past definitions of Quest and provide a thorough investigation of behaviors and overall beliefs of individuals considered being on a Quest, as well as a comparison to other religious beliefs. Students of the University of Nevada, Reno were asked to participate in four studies conducted by individuals within the Department of Criminal Justice to establish the relationships between Quest and personal characteristics (e.g., forgiveness), psychology (e.g., attributions) and behaviors (e.g., jury decisions, parole decision and general legal attitudes). The results of these studies show that there are relationships between Quest and other religious characteristics (i.e., fundamentalism is negatively related to Quest), as well as to personal characteristics such as forgiveness and perceptions (i.e., persons on a Quests view perceive others as more believable, honest, and credible than those that are not), as well as in psychology (i.e., why does a person on Quest do things differently than those who are not?), and behavior (i.e., those who are on a Quest are more likely to grant parole). The purpose of the results from these studies is to offer a new definition of Quest; one reflective of new beliefs, attitudes, behaviors, attributions and implications on law. By providing this in depth definition of Quest, there is a valuable advancement to the fields of religious studies, psychology, and law and psychology.

**Keywords:** Quest, religion, psychology, law, behavior, attitude, attributions, decisions

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Religion can shape many aspects of a person's life (Batson & Ventis, 1982). Religion is multifaceted; a person can have many religious characteristics including affiliation, fundamentalism, devotionism, and evangelism. One relatively new religious characteristic is that of "Questism." A tool was created in order to measure being on religious Quest simply called, the Quest Scale (Batson & Ventis, 1982). Designed by Batson, Schoenrade, and Ventis (1991), the Quest Scale has been used to study several areas of behavior and aspects that influence legal behaviors (e.g., compassion (Goldfried & Miner, 2002), forgiveness (Fox & Thomas, 2008), and punitiveness (Leiber & Woodrick, 1997)), but has yet to be used to explore the impact on legal attitudes. The purpose of the current set of studies is to identify how Quest relates to other religious characteristics (e.g., fundamentalism), and to determine if Quest is related to one's legal attitudes (e.g., authoritarianism), legal decisions (e.g., jury decisions), and psychological processing (e.g., attributions) and certain behavior in the decision making process (e.g., self-direction, forgiveness).

Recently, researchers have begun to investigate the relationship between religious characteristics and legal decisions (Bornstein & Miller, 2009); however, little research has been conducted on the relationship between religious characteristics, legal decisions, and psychological constructs such as attributions, self-direction, perceptions, and authoritarian beliefs. A primary goal of this project is to find how Quest is related to other religious characteristics, legal decisions, and psychological constructs. This article will first review what is known about this religious characteristic. It will provide a literature review of past research findings and find how Quest is related to other religious variables (e.g. fundamentalism).

Relationships will be analyzed in respect to scales, a tool of measurement constructed for each specific religious variable, representing various religious variables (i.e., a person may be high on the scale of Quest, and be low on the Revised Fundamentalist scale). It will also discover whether Quest is related to personal characteristics such as forgiveness, attributions, perceptions of offenders, authoritarianism, and self-direction. Finally, it will investigate whether Quest is related to a number of judgments relevant to the legal system including parole decisions, verdicts in a criminal trial, and punishment recommendations. This interdisciplinary research project has implications for religious studies, psychology, and the criminal justice system.

### **History and Development of Questism and the Quest Scale**

A religious Quest is a journey of exploration for the individual and the search for wisdom about human nature, the world, ultimate realities and God, secrets of love and death; it also establishes the enduring values to live by and paths to spiritual maturity (Nicholi, 2002). Research on Quest investigated the constructs of Quest and its relation to a variety of individual variables and characteristics (Batson & Schoenrade, 1991).

A main assumption underlying the definition of Quest is that it is a religious orientation rooted in existential struggles. Quest is an inherently meaningful search in the face of life's challenges, be it the search for life's purpose, answers to complicated questions, or the finding of an ultimate truth (Graham, McDonald, & Klaassen, 2002). More specifically, Questism is characterized primarily as the human search for transcendent meaning and purpose. In 1991, Batson and Schoenrade defined Quest as a specific approach to religion that thoroughly takes into consideration the complexity and ambiguity of life. For these researchers, simplistic answers are never what result from a Quest; Quest is identified as an open-ended approach to religion that may lead to many answers, and ultimately, truths. Questism is heavily reliant on



asking complex, existential questions, such as life's meaning, death, and relationships and avoiding definite answers (Batson & Schoenrade, 1991, p. 416).

Before the specification of Quest was made by Batson and associates, the idea of a religious search was investigated by David Kibble in 1976. It is highly probable that the religious values that one holds while growing up is due to parental influence and exposure to a specific religion (Kibble, 1976). Through the course of time and education, those values are susceptible to change. Kibble (1976) stated, the objective of his studies on religion, is to connect individual ideas, beliefs, customs, and style of living, showing them together with the "spirit of the entire religion," and with what he refers to as "religious intuition" (Kibble, 1976, p. 146). All religions are individually defined by their specific set of beliefs, customs, and way of life. Being consistent with the definition of Questism by Batson and associates, Kibble states that a person who faces religion in this way is accepting of the fact that he or she may or may never know a final truth, and is identified by an individual's constant inquiry (Batson & Schoenrade, 1991). Individuals who are on a Quest have a peculiar set of beliefs, ideas, customs, and way of life.

Though Batson and Schoenrade's approach to religion as Quest is the one most generally accepted, it does not mean it has gone uncontested. An idea that is still in its infancy, but a new area of expression that has been termed, Quest has been theorized to be an open-minded and searching religious orientation. There have been numerous studies on Questism but there are some questions concerning the nature and measurement of Quest. Kojetin et al. (2001) argues that Quest is more about religious conflict and personal distress and not the level of inquiry and Quest's relationship to social behavior as outlined by Batson. This analysis comes out of critique on the reliability and validity of the concept of Quest and how it is measured. In order to

understand both critiques it is necessary to look at the key instrument that defines a Quest, the Quest scale.

In 1982, Batson and Ventis created what is known as the Quest Scale, or otherwise known as the Interactional scale. The purpose of this tool is to measure the degree to which someone's religion is "subjected to open-ended and responsive dialogue through the use of existential questions raised by personal life experiences such as the contradictions and tragedies of life" (Batson & Schoenrade, 1991, p. 430-431). The scale originally consisted of six items that were meant to measure three specific aspects of the individual's dialogue with themselves. According to Batson and Schoenrade three items predict a person's "readiness to face existential questions without reducing their complexity" (p. 431) and they are: (1) I have been driven to ask religious questions out of a growing awareness of the tensions in my world and in my relation to my world, (2) My religious development has emerged out of my growing sense of personal identity and (3) God wasn't very important to me until I began to ask questions about the meaning of my whole life. Two items open up a person's level of "self-criticism and perception of religious doubts as positive" (p. 431) and are: (4) It might be said that value my religious doubts and uncertainties and (5) Questions are far more central to my religious experience than are answers. The last item reveals a person's "openness to change" (p. 431) and it stated as: (6) I do not expect my religious convictions to change in the next few years. For each of these items, respondents must indicate the level of agreement to each of the statements on a scale of 1 (strongly disagree) to 9 (strongly agree) (Batson & Schoenrade, 1991, p. 431).

A crucial concern for the Quest scale is its validity and how independent this new found dimension is to other religious characteristics. One of the early concerns is that Quest was only another way to measure the same religious aspects as existing scales called the intrinsic and

extrinsic religiosity. Does it in fact measure variables that are not measured by the Extrinsic and Intrinsic scales? Most research on forms of faith has concentrated on these distinctions of intrinsic-extrinsic. Those that are considered to have intrinsic values are genuinely more committed to their faith from the more extrinsic individuals. An intrinsic orientation to religion is viewed as religion being deeply personal to the individual. It is often defined as the respondent living their religion (Genia, 1996). In contrast, an individual using an extrinsic orientation towards religion places an emphasis on religion as, membership in a group that provides protection, consolation and social status allowing religious participation (Maltby & Lewis, 1996). It wasn't until 1982 when Batson and Ventis introduced a third dimension known as Quest. In their studies of Scale validity, Batson and Schoenrade found that in more than 50 studies that used the 6-item Scale, low correlations were found between it (Questism) and both Extrinsic and Intrinsic scales. This suggests that it quest is independent from extrinsic and intrinsic scales, thus the questions remains, does it in fact measure a religious characteristic?

In 1985, Donahue argued that the Quest scale may not be a tool sufficient enough to measure what was intended to measure, and it may not even measure a religious dimension at all (Donahue, 1985). As Batson criticizes his critiques by mocking their point that until "some group of individuals reasonably identifiable as religious can be demonstrated to have a higher Quest score than another group; it seems invalid to call this a measure of religiousness" (Batson & Schoenrade, 1991, p. 419), but Batson and Schoenrade, in order to demonstrate the validity of the Quest Scale, conducted a study comparing undergraduates and seminarians. For the study of undergraduates and seminarians, seminarians were found to be more oriented to Quest (scoring higher on the quest scale) than undergraduates, who found that that religion was a key to life and were significantly less ready to endorse orthodox beliefs. Another study compared individuals

who participated in charismatic (non-traditional) Bible study versus individuals who participated in a traditional Bible Study (Ferriani & Batson 1990). This study found that the charismatic (non-traditional) group (the group where some members spoke in tongues, and some prayed with hands raised (p. 421)) placed emphasis on religion as a shared search, rather than on an individual search. Because the Quest Scale measures the degree to which a person is on an individual search and is willing to deviate from religious traditions, it is expected that the traditional group would score lower on the Quest Scale compared to the non-traditional religious group.

Although both groups showed a high interest in religion, they differed significantly on the Quest Scale. The authors concluded that Quest is able to distinguish those who have traditional religious beliefs and are on an individual quest for answers from those who are not. In addition, the groups did not differ on their scores on the intrinsic and extrinsic scales. Thus, the authors demonstrated that Quest is different from these other measures (Batson & Schoenrade, 1991). Establishing Quest as an independent religious dimension from other religious characteristics, it is possible to measure how it relates to such characteristics (whether or not a relationship exists between quest and a given characteristic).

Another area of concern addressed was the reliability of the Quest scale that was introduced by Batson and Ventis in 1982. In 1991, Batson and Schoenrade took to analyzing what the concerns to the Quest scale and concluded that the Batson and Ventis six-item scale had acceptable test reliability, but poor internal consistency. In order to solve for the problem, a 12-item scale was introduced (Batson & Schoenrade, 1991). The reasoning why inconsistency existed because there were six items attempting to say the same things, and because it was such a limited set of items, it became more vulnerable to problems of instability, even though reliability

was acceptable. The new scale has a better internal consistency, and is still highly correlated to the original scale, essentially adding 6 more items, and evening out the sub-dimensions.

According to Batson and Schoenrade four items were included in each sub-dimension. Those added to predict a person's "readiness to face existential questions without reducing their complexity" (p. 431) and they are: (1) I was not very interested in religion until I began to ask questions about the meaning and purpose of my life (2) My life experience have led me to rethink my religious convictions (p. 436). Two items open up a person's level of "self-criticism and perception of religious doubts as positive" (p. 431) and are: (3) For me, doubting is an important part of what it means to be religious, and (4) I find religious doubts upsetting (reverse coded). The last two items reveals a person's "openness to change" (p. 436) and are stated as: (5) As I grow and change, I expect my religion also to grow and change, and (6) There are many religious issues on which my views are still changing (p. 436). For each of these items, respondents must indicate the level of agreement to each of the statements on a scale of 1 (strongly disagree) to 9 (strongly agree) (Batson & Schoenrade, 1991, p. 431). Batson and Schoenrade found that both scales were good measures, and that they should both be used in future "substantive research that seeks to assess the way in which a [Q]uest dimension of religion facilitates or inhibits personal adjustments and positive social behavior" (p. 430).

### **Quest and its Relationship to other Religious Characteristics**

In addition to Quest, there are many religious characteristics. Some that are less studied include Quest, intrinsic, extrinsic, evangelism, fundamentalism and literal interpretism; this article will discuss the relationship between quest and these other religious characteristics.

### **Fundamentalism and Quest**

Fundamentalism is a specific set of traditional beliefs about religion (Bornstein & Miller 2009). Fundamentalists believe that people have free will, but are sinful in nature; a man's innate characteristics as a sinner is what that could lead to crime and immorality.

Fundamentalists believe that individuals should take personal responsibility for their actions and should be punished as appropriate to the action. The Bible is the main authority given by a punishing God, also the fundamentalist way to a good life.

More generally, as explained by Altemeyer and Hunsberger (1992), fundamentalism is the belief that there is only one set of religious "teachings" that contains the "fundamental, basic, intrinsic, essential, inerrant truth about humanity and deity" (p. 118). The truth is "fundamentally" opposed by evil forces that must be fought and that fundamentalist truth must be strictly followed in order to have a unique relationship to their deity. This specific religious affiliation is labeled as being very traditional, highly conservative, and "more religious" than other affiliations (Grasmick, Bursik & Kimpel, 1991). Fundamentalism can be best understood as a mode of thought and action; a religion based on ideology and organizational resources (Appleby, 2002).

When comparing Fundamentalism and Quest, there are many differences in belief systems. Unlike Questers, Fundamentalists are very close-minded, view religious doubt as extremely negative and are dogmatic in their position of right and wrong (Goldfried & Miner, 2002, p. 686). Altemeyer and Hunsberger (1992) found that fundamentalism is both strongly and negatively correlated to Quest. Their hypothesis read that religious fundamentalism would be more highly connected with authoritarianism, and related behaviors (e.g. prejudice) than the Quest Scale. Both theoretical and empirical evidence support the conclusion that fundamentalism contradicts values from the Quester perspective (Goldfried & Miner, 2002, p. 686). Altemeyer

and Hunsberger state that conceptually speaking, very little is different between being a Fundamentalist and being a “non-Quester,” because we would hardly expect that “people who are sure God gave us a set of flawless religious teaching long ago also will believe that we should be searching far and wide for religious truth” (Altemeyer & Hunsberger, 1992, pg. 126). Empirically speaking, the measures are highly and negatively correlated. For the participants that were a part of their study, not one of the total 491 “scored in the higher quartile of the RF Scale distribution and also in the upper quartile of the Quest Scale. Nor were there any [extreme] lows” (Altemeyer & Hunsberger, 1992, pg. 126). Altemeyer and Hunsberger (1992) developed the Revised Fundamentalist Scale deals with a wider range of topics than simply the search for truth (a characteristic of the Quest Scale). The scale correlates with characteristics such as “church attendance and denominational identity” (pg. 126), both characteristics not measured within the Quest Scale. It is therefore likely that Quest is negatively correlated with fundamentalism.

### **Intrinsic/Extrinsic Religious Characteristics and Quest**

Genia (1996), measures the relationships between intrinsic, extrinsic and quest religious orientation. Individuals that follow an intrinsic orientation view religion as significantly personal often defined as stating that the follower “lives” their religion. Those who have intrinsic values are more committed to their faith than the more extrinsic individuals. An individual who has extrinsic orientation toward religion places an emphasis on religion as membership in a group that provides protection, consolation and social status (Maltby & Lewis, 1996).

As stated before, Batson and Schoenrade (1991) developed their idea of Quest separately from the dimensions of intrinsic and extrinsic religion. They concluded that Quest is able to

separate individuals who have traditional religious beliefs and are on an individual quest for answers from those who are not. The groups mentioned in the study did not differ on their scores on the intrinsic and extrinsic scales. Thus, the authors demonstrated that Quest is different from these other measures (Batson & Schoenrade, 1991). The separation of Quest as an independent religious dimension from other religious characteristics makes it possible to measure how it relates to religious variables, and in this case how Quest can relate to intrinsic and extrinsic variables. Intrinsic believers have a tendency to be more spiritual and have a devotion to a higher being (Genia, 1996, p. 62). Questers on the other hand, “tend to reject absolute thinking and are more sporadic in their worship” (p. 62). For those that are extrinsically motivated, the devotion is specific to belonging to a group, one that provides a sense of being, whereas Questers are more open to change and questioning authority. As a Quester, very little commitment is given to a certain authority, if any at all (p. 63). Because of the contrasting beliefs in Intrinsic religious characteristics to Quest, and Extrinsic religious characteristics to Quest, a negative correlation can be assumed, but it is the purpose of this article to find what the relationship to quest is (positively or negatively) for those that following these specific religious characteristics.

### **Evangelism and Quest**

Evangelism is typically described as an extreme religious position, one very set in specific beliefs with no room for change, and can be defined as the general desire to convert others to Christianity (Seyfarth et al, 1984). These individuals have a higher ability to be compassionate and be willing to forgive, all in the attempt to give the defendant an opportunity to find Jesus (Bornstein & Miller 2009, p. 56). In the context of quest, evangelists are more than likely to be less accepting for the openness that is entailed in a religious Quest because evangelism is a religion so set on one set of beliefs and would not differ in any situation. Such questioning of things and looking for truth—aspects of Quest—contradicts the defined position



they hold. Although, a commonality between evangelism and Quest there is a level of forgiveness in legal decisions and attitudes that be within the same level; this is due to the opportunity both may see for a second chance, evangelists to find Jesus, and the other the opportunity to their purpose in life in order to better themselves. While the religious definitions offer two different positions, one being solidified in a set of ideas and the other being a constant search, because evangelists have the possibility of forgiveness at level in common with Quest, the relationship between Quest and evangelism is unknown and will be determined by the studies conducted for this article.

### **Literal Interpretation and Quest**

Similar to fundamentalist, literalists use the Bible as their main source of belief and way to live a good life (Bornstein & Miller, 2009, p. 58; Leiber & Woodrick, 2009). Questers believe in the journey to an answer; their foundation of beliefs in constant question, an extreme contrast to literalists, who believe the Bible is the literal word of God and is the way of life. For Questers, there is no set of rules to abide by, only room to find life's purpose through inquiry. The similarities between fundamentalists and literalists would provide for the same assumption that the relationship between Quest and literal interpretation would have a negative relationship.

### **Quest and Punitiveness**

Though it is certainly not the only factor that influences a legal decision, religion plays a significant role in the legal attitudes of such individuals. Bornstein and Miller (2009) review the relationship between religious characteristics and punitiveness. One area of study they leave out is Quest—largely because there are very few studies that have investigated the relationship between Quest and punitiveness. A generalization can be made identifying the role of religion on legal positions based on studies that have been conducted. Religion has the ability to form

specific mindsets, behavior, attitudes and methods of decision-making, unique from one another. Whether using religion as a tool to guide life to a better tomorrow and eternal salvation, or using it a map for life, individuals are influenced greatly by their religious orientation. For example, because the letter of the Bible is so important to literalists, they do tend to be more supportive of punishment, adhering to the philosophy of “an eye for an eye.” Literalists are so firm on their position for harsh punishment. For example, an individual characterized as a literalist that agreed to the death penalty would not only be supportive of it against adult offenders, but also supportive in a juvenile case. According to Leiber & Woodrick (1997), a punitive orientation is believed to be the result of both literal interpretation of the Bible and the tendency for individuals to attribute blame. They find the relationship between societal attributions and non-punitive response are affected by beliefs in a strict interpretation of the Bible (p. 508), which can be changed considering the level of religiosity and reliance on the word of God as the reason for punitive response. Implications for quest would be assumed to provide for non-punitive responses, since the word of God is the basis for situational interpretation or a characteristic of Questism in general. In 1995, Sappington and Baker conducted a study that concluded that behavior can be predicted by religious beliefs, but that prediction is improved as specific beliefs are measured. There are many personal and social attributes that religion and religion as Quest may predict, among those are found in the legal field, such as punitiveness.

In 1997, Leiber and Woodrick studied the relationships between religion and punitiveness by investigating religion and its relation to levels of punishment (how does religion influence punishment given) for adult and juvenile offenders. Christian fundamentalism was found to a strong predictor of support for the use of corporal punishment, the death penalty, and attitudes toward punitiveness in general (Leiber & Woodrick, 2009, p. 496).

Through studies conducted by Grasmick and McGill (1994) and Leiber and Woodrick (1997), the importance of religion as a guiding source of punitive attitudes was established. A punitive orientation is believed to be the result of both literal interpretation of the Bible and the tendency for individuals to attribute blame. Relationship between societal attributions and non-punitive response are affected by beliefs in a strict interpretation of the Bible (Leiber & Woodrick, 1997, p. 508), which can be changed considering the level of religiosity and reliance on the word of God.

Altemeyer and Hunsberger (1992) investigated the relationship between Quest and sentencing. It was concluded that Quest and fundamentalism are the polar opposites. A fundamentalist would be interpreted as an individual not accepting of searching far and wide for religious truth (p. 126). Fundamentalist/"non-questers" were more likely to be more prejudiced, more likely to "hunt down radicals," and more likely to impose harsh sentences in the trial cases presented in the study (p.123), making those characterized as non-questers, according to this study, more punitive than Questers.

### **Quest and Decision Processing and Indicators**

Predicting personal and social variables can be done by analyzing the level of "religiosity." The development of how quest relates to psychological constructs (e.g., attributions) and self-direction (whether one is controlled by own motive or by an outside factor) will be done through the current studies and the data testing. As quest is a new area of study, it is expected that a clear definition is still not agreed upon, but such a definition can be reached by studying its affects on behavior such as Authoritarianism, attributions, forgiveness, and perceptions.

## **Authoritarianism**

Authoritarianism is characterized by favoring an absolute authority. Altemeyer and Hunsberger define a high level of religiosity, Right-wing Authoritarianism. Studies have found that authoritarians are more than likely to carry their religions from childhood into adulthood, attend church more often, pray and read scripture more often than non-authoritarians (Altemeyer & Hunsberger, 1992). These types of individuals experience very little doubt concerning their religion throughout their lives and live by a more strict set of rules than those who live under different religious beliefs. Those with authoritarian beliefs and deplorable behavior, as explained by Altemeyer and Hunsberger (1992), tended to be more accepting of unjust and illegal act committed by government officials (e.g. support for Nixon during Watergate). Relating religious beliefs to prejudice, authoritarians tend to also be highly prejudiced, with evidence in North America of dislike toward Blacks, Hispanics, homosexuals, Jews, among other races and ethnic groups; Altemeyer and Hunsberger (1992) refer to their dislike to be like that of White supremacists akin to the Nazis' Aryan Superman myth (p. 115). Scores between fundamentalism and Quest were correlated strongly with right-wing authoritarianism. Right-wing authoritarians tend to be highly punitive; believing in using punishment (p. 115).

In the dimensions of intrinsic and extrinsic religions, it is found that those with intrinsic religious orientation tend to be less prejudiced than those with extrinsic religious orientation. Reportedly, extrinsically religious individuals are avid church-goers, therefore follow more along the guidelines established by Authoritarianism. When defining prejudice in the dimension of Questism, individuals are characterized to have a greater tolerance and sensitivity to the needs of others, therefore more than likely having a low level of prejudice. Due to the limited amount of

research and thorough conclusions on religious variables and Quest, it is through analysis of such behaviors that can establish those specific relationships at a significant and confident level.

### **Attributions**

Other areas to be analyzed in the present research are attributions and their relationship to Quest. Leiber and Woodrick (1997) found that religion and causal attributions provide individuals with meaningful explanations for their experiences and criteria for judging their own behavior and other's actions and attitudes. They explain that although attributions may use both situational and dispositional (personality-based) explanations, people tend to place too much emphasis on dispositional explanations. Christian beliefs reinforce an attributional style that accentuates dispositional characteristics because Christianity stresses individual character and accountability (p. 496). Questers have the characteristic of being more open-minded and understanding to certain life scenarios meaning that they may be found attribute actions to the situation, rather than a person's character.

### **Forgiveness**

Quest might also be related to forgiveness. Fox and Thomas (2008) state that forgiveness has deep and ancient roots across most religions (p. 175). The aim of their study was to investigate the link between religiosity and forgiveness among Christian, Muslim, Jewish and secular affiliations. Measures of forgiveness included attitudes towards forgiveness (attitudinal) and tendencies to forgive transgressions in the past (behavioral) and future (projective). Religious faith, interpretation, prayer and religious service attendance were used to measure religiosity in the study. This study found religiosity positively correlated with forgiveness.

Religious groups reported significantly higher attitudinal and projective forgiveness than the secular group. Among religious groups, religiosity was a stronger determinant of forgiveness than the specific religion an individual was affiliated with. These findings suggested that faith is the strongest religiosity predictor of forgiveness. Fox and Thomas (2008) find that it is more the degree to which individuals are religious that determines their forgiveness—the strongest religiosity predictor of forgiveness is faith: belief in the existence of God (p. 184). Fox and Thomas did not write on the issue of quest, but as their study concluded, a negative correlation does exist between the degree of religiosity and forgiveness, therefore individuals said to be on a religious quest will have the mindset to forgive; a level to be determined by the studies of this project.

Is the religious Questing orientation an unprejudiced orientation that shows tolerance for people to a degree that suggests universal, rather than circumscribed, compassion (Goldfried & Miner, 2002, p. 685)? Goldfried and Miner do not argue that Questers are more compassionate or tolerant, in fact the study conducted provides support that Quest religion is not a religious characteristic that offers universal compassion. This study contradicts most of the research done on Quest. An implication of Quest as originally defined is that Questers are highly tolerant individuals. Goldfried and Miner imply that those on a Quest are not as compassionate as was concluded by Batson et al., but in 2008 Batson, Denton and Vollmecke conducted another experiment to re-emphasize their original point of compassion as a characteristic of quest. The experiment was modeled on the one by Goldfried and Miner, but avoided several methodological problems that led to a very different conclusion. Although participants high in Quest helped a religiously closed-minded person less when doing so promoted closed-mindedness, they were no less likely to help such a person when it did not promote closed-mindedness. These results

suggest that Quest religion is associated with antipathy toward promoting closed-mindedness, not with antipathy toward religiously closed-minded persons. The scope of compassion associated with quest religion does not appear to be limited in the way Goldfried and Miner claimed (Batson et al, 2008, p. 135).

### **Self-Direction**

The variable of self-direction or self-control is the preference to think for oneself—to not be dictated by authority. (Kohn, 1977, p. xxvii) Those who “value self-direction think it desirable to try to act on the basis, not of authority, but of one's own judgment and standards” (Kohn, 1977, p. xxviii). An established characteristic of quest is free will and openness to all things in life. The existence of only one authority figure for Questers is unlikely. Individuals on a Quest question all aspects of authority in finding spirituality and religiosity (Batson & Schoenrade, 1991). The correlation of self-control and quest, would create a positive relationship--meaning those on a quest (those considered to be more independent thinking and open-minded), show evidence of higher self-direction or self-control.

### **Perceptions**

Perceptions are essentially how someone perceives someone, something, or a situation. How are perceptions important to the relationship with Quest? Leading from the hypothesis made between forgiveness and Quest, how someone is perceived (e.g., how believable, likeable, or honest) can be related to Quest. Using the level of forgiveness and punitiveness hypothesized for those on a religious Quest, it can be hypothesized that individuals high on Quest will have relatively better perceptions due to their ability to forgive and ability to be more lenient on individuals in certain situations.

### **Fetzer's Multidimensional Measure**

Scholars have acknowledged that religious and spiritual influences are poorly understood. Efforts to clarify both theoretical and methodological issues surrounding these dimensions and their important implications for health and well-being are increasing (Fetzer Institute 1999). This project by the Fetzer Institute was initially designed to bring together experts interested in addressing measurement issues around religiousness/ spirituality and health from a multidimensional perspective. The booklet from the Fetzer Institute was published as a step to encourage the examination of religion and spirituality and health with sensitivity to the depth and complexity of the issue.

The conceptualization of “religiosity” and “spirituality” involves complex issues, but this article involves the use of the Fetzer Multidimensional Measure, which was designed by the Fetzer Institute in 1999, to tap a variety of dimensions of spirituality and religiosity. The Fetzer measure was developed to provide relatively brief measures for a number of dimensions that would hopefully prove useful in research on relationships between religiosity and spirituality and health and well-being dimensions. A purpose of this article is to assess how well the Fetzer items fit, in relation to the Quest Scale. The Fetzer Institute states that there are many findings that various dimensions of religiousness and spirituality may enhance certain states of well-being. In order to do find the same result, they published their project where they provide a listing of questions that are relevant to religiousness and spirituality as it relates to health outcomes. The “domains included in this document are intended for use in studies that evaluate the relationship between religiousness, spirituality, and health; (Fetzer Institute, 1999, p. 5); this is one of the main purposes of this article, in order to provide implications to religious studies.

For the studies that were analyzed, only certain domains that were found by the Fetzer project were used to find a relationship to the Quest measure. The Fetzer measures used were



value, history, belief, forgiveness, private practice, and organizational practice. Values as defined by the Fetzer measure are “goals, and norms as the means to those goals” (Fetzer Institute, 1999, p. 25); this domain attempts to assess the extent to which an individual’s behavior reflects a normative expression of his or her faith or religion as the ultimate value. The belief domain (p. 31) is limited to beliefs that are relevant to health by: Promoting expectations of positive outcomes, and/or providing framework for the interpretation of human suffering. The Fetzer forgiveness (p. 35) measure includes five dimensions of forgiveness: confession, feeling forgiven by God, feeling forgiven by others, forgiving others, and forgiving oneself. Private religious practice Fetzer domain (p. 39) of measure are items designed to assess private religious and spiritual practices, a conceptual domain of religious involvement. Religious and spiritual history (65) measure is intended to measure the individual’s religious and spiritual history providing for an assessment of religious and spiritual participation over the life course of a person. The final measure to be analyzed is the domain of organizational religiousness (75). This particular measure assesses the involvement of the person with a formal public religious institution (e.g., church, synagogue, temple, Mosque). This domain can include both behavioral and attitudinal dimensions. The relationship between these measures has not been established, but within each domain that was tested are some commonalities and connections to other religious and behavioral characteristics; study 4 was created for the purpose of establishing these relationships between Fetzer measures and Quest, as well as provide conceptualization of “religiosity” and “spirituality,” as well as provide implications for further religious studies.

### **Overview Study 1**

Study 1 was conducted as an online survey available to University of Nevada, Reno students. Individuals participated in this study to determine whether Questism is related to other

religious characteristics (i.e., Fundamentalism, Intrinsic/Extrinsic, Evangelism, and Literal Interpretism). In addition, this study determined whether Quest is related to decisions on whether to grant parole to an inmate, and crime beliefs about the legal system.

Research Question 1: How is Questism related to other religious characteristics?

Research Question 2: How is Questism related to the decision to grant parole to an inmate?

Research Question 3: How is Questism related to beliefs about crime?

## **Methodology**

### **Participants**

Participants were University of Nevada, Reno students (90 male, 99 female,  $M_{\text{age}} = 21.16$  years,  $Mdn = 20$  years, age range: 18-75 years) that either received credit in their social science classes or participated for no credit. Of the 189 participants, the majority were White/Caucasian (75.1%), followed by Hispanic (9.5%), Asian/Pacific Islander 5.3%, African American 9%, or other at 5.2%. Most participants were Catholic (29.7%), other (15.7%) or marked "I believe in God, but do not have a particular faith" (27%).

### **Materials and Procedures**

Participants, acting as mock parole board members, read the file of an inmate who was requesting release on parole. Participants were asked to read consent forms prior to continuing into the scenario, and provide any answers. Upon consent, participants indicated, as parole board members, whether they would grant or deny parole. This study was conducted in order to fulfill three main purposes: (1) to find the relationship between Quest and other religious characteristics, (2) to find the relationship between Quest and the decision to grant or deny parole, and (3) the relationship between Quest and beliefs about crime. This study was

conducted as an online survey through surveymonkey.com where participants were asked to read a 401 word scenario about David Michum, an inmate up for parole. The parole case file included facts about the inmate (i.e., crime convicted of, sentence, time served, employment history, prior convictions). The inmate, David Michum, was described as having a past criminal record, dating back to the age of 14 and continues until incarceration, and even exhibits criminal behavior while in prison (i.e., fighting and uncontrollable anger). While in prison, the inmate started a degree program, but did not continue with his studies after three months of beginning. In 2004, the inmate makes major life changes. Two years after this “improvement,” he gets into yet another fight in prison.

After reading the parole case file, participants completed two sections of dependent measures. In the first part, participants were given the opportunity to describe what factors influenced their decision to grant or deny parole (e.g., prior criminal record, conversion to Christianity, anger issues) and made the decision to grant or deny parole, with options of certainty (i.e., “How certain are you with your decision?”). They also established their perception of the inmate (i.e., how likeable, how honest, how likeable). The second part of the survey allowed for participants to answer questions and items that are used within this study (e.g., religious characteristics). Participants completed religious scales (i.e., Extrinsic religiosity, Intrinsic religiosity, Fundamentalism, Evangelism, Literal Interpretism, Quest). Also, each student answered questions relating to crime beliefs (i.e., When determining a person’s guilt or innocence, the existence of prior arrest record should not be considered), religious beliefs (i.e., I believe that there is a Divine plan and purpose for every living person and thing), and motivations (i.e., I have been driven to ask religious questions out of a growing awareness of the tensions in my world and in relation to my world). In addition, they provided demographic

information, such as age, gender, and religious affiliation, and some questions about social, and political beliefs.

## Measures

In order to measure the relationship between participants' parole decisions and their score on the Quest scale, the measures that were used within this study are: the Quest scale consisting of 12 items to which individuals responded on a Likert Scale from—1= Agree to 9= Disagree (i.e., “God wasn’t very important for me until I began to ask questions about the meaning of my own life.”) (Batson & Schoenrade, 1991); Revised Fundamentalism Altemeyer Scale consisting of 12 items to which individuals responded on a Likert Scale from—1=Strongly Disagree to 5=Strongly Agree (i.e., “God has given humanity a complete, unfailing guide to happiness and salvation, which must be totally followed”) (Altemeyer & Hunsburger, 2004); Intrinsic religiosity scale where participants responded on a Likert Scale from—1=Strongly Disagree to 5=Strongly Agree (i.e., “I have often had a strong sense of God’s presence.”) (Gorsuch & McPherson, 1989); Extrinsic religiosity scale where participants responded on a Likert Scale from—1=Strongly Disagree to 5=Strongly Agree (“I go to church because it helps me to make friends. :) (Gorsuch & McPherson, 1989); literalist interpretism measure to which the response was either yes or no (i.e., “Do you believe that the Bible is the actual word of God and is to be taken literally, word for word?”) (Young, 1992), and evangelism measure to which respondents indicated yes or no (i.e., “Have you ever tried to encourage someone to believe in Jesus Christ or to accept Jesus Christ as his or her savior?”) (Young, 1992). To get a score on a respective scale or measure (e.g., Quest scale, Extrinsic scale, Revised Fundamentalism scale, Intrinsic scale,

Literal Interpretist measure, and Evangelism measure), scales were created by taking the mean of the participants' scores on all items on the scale using SPSS software.

Parole decision certainty was measured by multiplying the participants' parole decision (grant=+1, deny=-1) with how certain participants' were of their decision (1=very uncertain to 5=very certain). This yielded scores from +5 (very certain in granting parole) to -5 (very certain in denying parole).

The study also included six items about general beliefs about the legal system and crime. Three were about beliefs about justice in society (i.e., "society with true freedom would have little crime"). Three were about behavior of law enforcement and accused defendants (i.e., "liberty is more important than order."). These six items were combined into one scale, the Crime Belief Scale, because they were all correlated with others. The scale was created by taking the mean of all the participants' scores on all items on the scale.

## **Results**

### **Relationship between Quest and other Religious Variables**

The relationship between Quest and other religious variables was investigated using a specific multiple linear regression. Predictor variables used were scores on the Evangelism score, Extrinsic scale, Intrinsic scale, Literal Interpretism score, the revised Fundamentalism scale; the outcome variable for the model was the Quest Religiosity scale score. The overall regression model was significant ( $R^2 = .17$ ; adjusted  $R^2 = .147$ ;  $F[5, 182] = 7.445$ ,  $p < .001$ ), as shown in Table 1. Fundamentalism contributed a unique variance ( $\beta = -0.285$ ,  $t[187] = -2.967$ ,  $p = .003$ ), as shown in Table 1, indicating that there is a negative relationship between Quest and Fundamentalism. As Quest scores increased, Fundamentalism scores decreased. The relationship between Intrinsic religion and Quest was significant and positive ( $\beta = 0.242$ ,  $t[187]$

= 2.331,  $p = .021$ ), as shown in Table 1, meaning that as Quest scores increased, Intrinsic scores increased as well. A positive relationship was found between Quest and Extrinsic religion ( $\beta = 0.306$ ,  $t[187] = 3.371$ ,  $p = .001$ ), as shown in Table 1, signifying that as Quest scores increased, Extrinsic scores also increased. Literal Interpretism also contributed unique variance ( $\beta = -.232$ ,  $t [187] = -2.825$ ,  $p = .005$ ), as shown in Table 1, meaning that those categorized as literal interpreters had lower Quest scores than non-interpreters. No relationship was found between Quest and the Evangelism measure ( $\beta = 0.033$ ,  $t [187] = 0.385$ ,  $p = .701$ ), as shown in Table 1.

(TABLE ONE ABOUT HERE)

### **Relationship between Quest and the Decision to Parole an Inmate**

Parole decision certainty was measured by multiplying participant parole decision (grant=+1, deny=-1) with how certain each participant was of their decision (1=very uncertain to 5=very certain). This yielded scores from +5 to -5. Pearson's correlation indicated that there was a positive relationship found using bivariate correlation analysis between Quest score and Decision Certainty ( $r (188) = 0.156$ ,  $p = .033$ ) as shown in Table 2. This indicates that the higher participants were on the Quest scale, the more certain they were in their decision to release the prisoner on parole.

(TABLE TWO ABOUT HERE)

### **Relationship between Quest and Crime Beliefs about the Legal System**

Six items were about crime beliefs. On the Crime Belief scale, higher scores indicate that the participants were supportive of defendant rights and liberty; lower scores indicated that participants were supportive of law enforcement and importance of order. There was a positive relationship found using bivariate correlation analysis between Quest score and Crime Belief

Score ( $r(188) = 0.213, p = .003$ ) as shown in Table 3. Those with a higher Quest score, also have a higher score on the Crime Belief scale, meaning that those who score higher on the Quest scale are more pro-defendant rights and believe more in the importance of liberty. Conversely, scoring low on the Quest scale indicates a lower score on the crime belief scale, meaning that those low on the Quest scale are more pro-law enforcement and believe more in the importance of order.

(TABLE THREE ABOUT HERE)

### **Discussion**

This study concluded that Quest is related to other religious characteristics such as Fundamentalism, Intrinsic Religion, Extrinsic Religion, and Literal Interpretism as hypothesized. The relationships that were established are important to the definition of Quest (i.e., the negative relationship between Fundamentalism and Quest) and the implications of this study on the field of criminal justice are important.

Religion is known to be a motivating factor in decision making. This study provided for conclusions in the legal decision making process (i.e., the decision to grant or deny parole). According to this study, Quest is significantly and positively related to parole decision. This result indicates that the higher participants are on the Quest scale, the more certain they are in their decision to release the prisoner on parole. These findings are connected to the idea of punitiveness; individuals who score high on Quest are less punitive and may give more insight into the relationship between Quest and forgiveness that will be studied in Study 2.

In addition, the study provided for a conclusion about the relationship between Quest and crime beliefs. The establishment of this relationship is important in order to understand the

decision making process of individuals. Those who scored higher on the Quest scale were more pro-defendant rights and believe in the importance of liberty, implying that these individuals also grant parole to the defendant, as supported by our results. Quest is shown to be a significant factor in crime beliefs and the decision making process, signifying that Quest is a key factor to other aspects of behavior. This study found a relationship between Quest and the six items about crime beliefs, implying that Quest might be related to the full LAQ scale created

The Legal Attitudes Questionnaire (LAQ) scale was created by Kravitz, et al. (1993), to predict juror bias (i.e., “It is moral and ethical for a lawyer to represent a defendant in a criminal case even when he believes his client is.”). This relationship will be investigated in the next study, which will use the analysis of the relationship of Quest and other traditional religious variables and expand investigate the relationship between other legal decisions (e.g., jury verdicts) and psychological constructs (e.g., self-direction).

### **Overview of Study 2**

The purpose of this study is to establish how Quest is related to other religious characteristics, as well as develop Quest’s relationship to perceptions, by using the sample of University of Nevada, Reno students. Also, it will find what relationship exists between Quest and Authoritarianism (LAQ scale). This study uses the first research question of study 1, to determine whether Quest is related to other religious characteristics within this sample group. Lastly, this study will determine whether Questism is related to self-direction, and to forgiveness of self and others.

Research Question 1: How is Quest related to other religious characteristics?

Research Question 2: How is Quest related to scores on the Legal Authoritarian Scale?



Running Head: WHAT IS QUEST?

Research Question 3: How is Questism related to perceptions?

Research Question 3: How is Questism related to self-direction?

Research Question 4: How is Questism related to forgiveness of self and others?

## **Methodology**

### **Participants**

This survey was offered to University of Nevada, Reno students (185 male, 169 female,  $M_{age} = 21.21$  years,  $Mdn = 21.00$ ) that either received credit in their social science classes or participated. Of the 354 participants, the majority were White (70.4%), followed by Hispanic (12.3%), Asian/Pacific Islander (5.1%), African American (3.1%), or other category (9.1%). Most participants were Catholic (30.9%), Protestant (22.3%) or marked “I believe in God, but do not have a particular faith” (22.3%).

### **Materials and Procedures**

Participants were asked to act as a mock juror for a criminal trial. The trial summary, short at 628 words, was given to students in a classroom, as the researcher monitored, in which the defendant, John Carlson, was accused of attempting to bomb an abortion clinic. Participants were asked to read consent forms prior to continuing into the scenario, and provide any answers. The summary included case facts, witness testimonies, and the defendant’s alibi. The defendant stated that he was at a friend’s house the evening of the bombing, calling the case a one of mistaken identity. Participants, after reading the scenario, were asked to deliberate as if on a jury until a decision of guilty or not guilty was reached. Participants indicated, as mock jurors, whether they as individuals found the defendant guilty or not guilty for two separate analyses, pre-deliberation (done after reading the scenario, but before discussing the case with a group)

and post deliberation (done after post deliberation verdict, and discussing the case with a group in class). This study was conducted in order to fulfill four main purposes: (1) to find the relationship between Quest and other religious characteristics, (2) to find the relationship between Quest and verdict, (3) the relationship between Quest and self-direction and (4) the relationship between Quest and forgiveness.

After reading the parole case file, participants completed two sections of dependent measures. In the first part, participants were asked to give their individual pre and post deliberation verdict as well as give a recommended level of punishment (i.e., If you found the defendant guilty, please indicate how much punishment (e.g., prison time) he should receive on a scale of 1 to 5, with 1 being “the least the law allows” and 5 being “the most the law allows”) and give a jury verdict. . Participants were also asked questions relating to perception of the defendant (i.e., “How likeable do you think John is?”), witness (i.e., “How credible do you think Richard is?”), and the defendant’s alibi (i.e., “How believable is the defendant’s alibi that he was at his friend’s house at the time of the incident rather than at the abortion clinic?”).

The second part of the survey allowed for participants to answer questions and items that are used within this study (e.g., religious characteristics). Participants completed religious scales (i.e., Extrinsic religiosity, Intrinsic religiosity, Fundamentalism, Evangelism, Literal Interpretism, Quest). Participants answered questions relating to legal beliefs (i.e., “When there is a ‘hung’ jury in a criminal case, the defendant should always be freed and the indictment dismissed.”) and forgiveness (i.e., “I have forgiven myself for thing that I have done wrong.”). In addition, they provided demographic information, such as age, gender, and religious affiliation, and some questions about social, political, and religious beliefs.

## Measures

Study 2 has a similar purpose to Study 1 in terms of measuring the relationship between Quest and other traditional religious characteristics. For this purpose, the measures used are: the Quest scale consisting of 12 items to which individuals responded on a Likert Scale from—1= Agree to 9= Disagree (i.e., “God wasn’t very important for me until I began to ask questions about the meaning of my own life.”) (Batson & Schoenrade, 1991); the Revised Fundamentalism Altemeyer Scale consisting of 12 items to which individuals responded on a Likert Scale—1=Strongly Disagree to 5=Strongly Agree. (e.g., God has given humanity a complete, unending guide to happiness and salvation, which must be totally followed) (Altemeyer, & Hunsburger, 2004); intrinsic/extrinsic religiosity scale consisting of 14 items to which individuals responded on a Likert Scale—1=Strongly Disagree to 5=Strongly Agree. (e.g., I have often had a strong sense of God’s presence.) (Gorsuch & McPherson, 1989); literal interpretism scale to which the response was either yes or no (e.g., Do you believe that the Bible is the actual word of God and is to be taken literally, word for word?) (Young, 1992), and a question on evangelism to which respondents had a choice of yes or no (e.g., Have you ever tried to encourage someone to believe in Jesus Christ or to accept Jesus Christ as his or her savior?) (Young, 1992).

This study expands of study 1’s findings about the relationship between Quest and crime beliefs by using the LAQ scale. LAQ contains 23 items arranged in 3 subscales--one authoritarian, one antiauthoritarian, and one equalitarian (Kravitz et al., 1993, p. 661-662). Authoritarian items include “expressed right wing philosophy, endorsed indiscriminately the acts of constituted authority, or were essentially punitive in nature” (p. 663) (i.e., “Accused persons should be required to take lie-detector tests.” (Kravitz et al., 1993, p. 666)). Antiauthoritarian items "expressed left-wing sentiments, implied that the blame for all antisocial acts rested with the structure of society, or indiscriminately rejected the acts of constituted authority" (p. 663)

(i.e., “Most prosecuting attorneys have a strong sadistic streak.” (Kravitz et al., 1993, p. 666)). Equalitarian items “endorsed traditional, liberal, non-extreme positions on legal questions or were couched in a form that indicated the questions reasonably could have two answers” (p. 663) (i.e., “It is better for society that several guilty men be freed than on innocent one wrongfully imprisoned” (Kravitz et al., 1993, p. 666)).

Verdict certainty was measured by multiplying the participant’s verdict (not guilty=+1, guilty=-1) and with how certain participant’s were of their decision (1=very uncertain to 5=very certain). This yielded scores from +5 to -5.

Self-direction was measured on a scale of 1 to 5 (1=strongly disagree and 5=strongly agree) for a set of questions (e.g., “It is *very important* that children be interested in how and why things happen). The scale was created by taking the mean of all the participants’ scores on all items on the scale.

Forgiveness of self and others were measured by questions to which respondents answered Never, Seldom, Often, or Always or Almost Always. The Fetzer measurement for forgiveness consisted of three items (i.e., “I have forgiven myself for things that I have done wrong”). The scale was created by taking the mean of all the participants’ scores on all items on the scale.

In order to measure perceptions of the defendant, all items were combined using the means of each participant’s response into a scale (i.e. finding the mean of perceptions: honest, likeable, credible, and overall) using a Likert Scale—1 = not very honest, likeable, credible to 5 = very honest, likeable, credible. To measure perceptions of the witness, all items were combined into a scale (i.e. finding the mean of perceptions: honest, likeable, credible, and overall) using a Likert Scale—1 = not very honest, likeable, credible to 5 = very honest, likeable,

credible. Measurement of the perception of the alibi was done so my finding the mean of the answer provided by participant's the question, "How believable is the defendant's alibi that he was at his friend's house at the time of the incident rather than at the abortion clinic?" using a Likert scale—1 = very unbelievable to 5 = very believable. The scales were created by taking the mean of all the participants' scores on all items on the scales.

## Results

### Relationship between Quest and other Religious Variables

The relationship between Quest and other religious variables was investigated using a multiple linear regression. Predictor variables used were the Evangelism scale, extrinsic scale, intrinsic scale, Literal Interpretism scale, and the revised Fundamentalism scale; the outcome variable for the model was Quest Religiosity score as shown in Table 4. The overall regression model was significant ( $R^2 = .198$ ; adjusted  $R^2 = .185$ ;  $F[5, 321] = 15.817$ ,  $p < 0.001$ ).

Fundamentalism contributed a unique variance ( $\beta = -0.220$ ,  $t[326] = -2.877$ ,  $p = 0.004$ ), as shown in Table 4, indicating that there is a negative relationship between Quest and Fundamentalism.

As Quest scores increased, Fundamentalism scores decreased. The relationship between

Intrinsic religion and Quest proved to be significant and positive ( $\beta = 0.190$ ,  $t[326] = 2.345$ ,  $p = 0.020$ ), meaning as Quest scores increased, Intrinsic scores increased as well, as shown in Table

4. A positive relationship is also the case between Quest and Extrinsic religion ( $\beta = 0.439$ ,  $t[326] = 7.259$ ,  $p < 0.001$ ), as shown in Table 4, signifying that as Quest scores increase, Extrinsic

scores also increase. Literal Interpretism also contributed marginally significant variance ( $\beta = -.122$ ,  $t [326] = -1.896$ ,  $p = .059$ ), meaning that literal interpreters had lower quest scores than

non-interpreters, as shown in Table 4. No relationship was found between Quest and the

Evangelism measure ( $\beta = 0.016$ ,  $t [326] = 0.255$ ,  $p = .799$ ), as shown in Table 4.

(TABLE FOUR ABOUT HERE)

### **Relationship between Quest and the LAQ**

Using the 23 item LAQ scale that is arranged in 3 subscales--one authoritarian, one antiauthoritarian, and one equalitarian (Kravitz et al., 1993, p. 661-662) and the developed Quest scale for study data, a negative relationship was found using bivariate correlation analysis between Quest Score and LAQ ( $r(339) = -0.117, p = .032$ ) as shown in Table 5. This indicates that if the participant scored high on the Quest Scale, they are less authoritarian.

(TABLE FIVE ABOUT HERE)

### **Relationship between Quest and the Perceptions of the Defendant, Witness, and Alibi**

In order to measure perceptions of the defendant, all items were combined using the means of each participant's response into a scale (i.e. finding the mean of perceptions: honest, likeable, credible, and overall). There was a positive relationship found using bivariate correlation analysis between Quest Score and Defendant Perception ( $r(343) = 0.171, p = .002$ ) as shown in Table 6.

(TABLE SIX ABOUT HERE)

To measure perceptions of the witness, all items were combined into a scale (i.e. finding the mean of perceptions: honest, likeable, credible, and overall). There was a positive relationship found using bivariate correlation analysis between Quest Score and Witness Perception ( $r(345) = 0.173, p = .001$ ) as shown in Table 7.

(TABLE SEVEN ABOUT HERE)

There is no significant relationship using bivariate correlation analysis between Quest and the perception of the defendants alibi ( $r(344) = 0.076, p = .001$ ) as shown in Table 8.

(TABLE EIGHT ABOUT HERE)

### **Relationship between Quest and Self-direction**

There was a positive relationship found using bivariate correlation analysis between Quest Score and Self-direction ( $r(339) = 0.136, p = .012$ ) as shown in Table 9. This indicates the higher scores one's the Quest Scale, the more self-directed, self-motivated an individual is.

(TABLE NINE ABOUT HERE)

### **Relationship between Quest and Forgiveness of Self and others**

There was a positive relationship found using bivariate correlation analysis between Quest Score and forgiveness ( $r(337) = 0.137, p = .012$ ) as shown in Table 10. This indicates that the higher score on the Quest Scale, the more forgiving an individual is of themselves and others.

(TABLE TEN ABOUT HERE)

## **Discussion**

This study further confirmed the findings in Study 1, that Quest is related to other religious characteristics such as Fundamentalism, Intrinsic religion, Extrinsic Religion, and Literal Interpretism as was assumed. The relationships that were established are important to the definition of Quest (e.g. the negative relationship between Fundamentalism and Quest). Study 2 has a total of number of participants double the size of Study 1, and resulted in similar conclusions as to the relationship between Quest and other religious characteristics.

One difference from Study 1 was the analysis done to find a relationship between Quest and the LAQ scale. This study concluded that there was a negative relationship was found using bivariate correlation analysis between Quest Score and LAQ. This indicates that if the participant scored high on the Quest Scale, they are less authoritarian, meaning that those on a Quest are less likely to answer to a sole authority (authoritarianism being a Principle of unqualified submission to authority, as opposed to individual freedom of thought and action).

What also differed in this study was rather than investigating legal “behavior,” this particular study extend Study 1 by allowing for insight into the relationship Quest has on perceptions and behavior such as self-direction and forgiveness. By analyzing the findings of the significant correlations between Quest and defendant perception and witness perception, it can be concluded that a person who is higher on quest has a better perception of the individual—meaning that those higher on quest are more likely to perceive individuals as more reliable, honest, and credible overall. Also, those higher on Quest are regarded to be more forgiving of themselves and other, correlating similarly to the findings in study 1, where those that scored higher on Quest were more likely to grant parole.

Study 2 also finds that those who are Questers are more self-directed and self-control, which offers support of the characteristic of Quest that states that there is more free will and openness to all things in life. The existence of one sole authority figure for Questers is unlikely, in fact there is a questioning of all aspects of authority in finding spirituality and religiosity (Batson, & Schoenrade, 1991). The positive correlation of self-control and quest is befitting of these facts in that those on a quest (those considered to be more independent thinking and open-minded), show evidence of higher self-direction or self-control. Study 3 will expand on Study 2 by establishing a relationship between Quest and the level of punishment given to the defendant.



### **Overview of Study 3**

This study uses the first research question of study 1, to determine whether Quest is related to other religious characteristics within this sample group, but continue with the stimuli provided for in Study 2 (participant is to act as a mock juror in a criminal trial). This study also extended relationship analysis for the relationship between Quest and LAQ (e.g., Was the relationship the same? How did the results from Study 2 differ from those of Study 3? ). Besides building upon prior studies, the main purposes of this study are to establish how Quest is related to a verdict for a criminal trial, as well as levels of punishment in relation to Quest as a religion, by using the sample of University of Nevada, Reno students. By conducting these analyses, results will establish how Quest may predict verdict (pre/post deliberation, and jury verdict), as well as find a relationship between punishment and Quest (e.g., how much punishment should be given?, how does Quest predict levels of punishment). This study offers implications to the field of Law and Psychology as well as provide implications for psychology (e.g., how punitive are those on a religious Quest?). Also, by establishing these relationships to Quest, it can be determined what kind of effect levels of Questism are relevant to these specific legal decisions, and providing for further implications to the field of law and psychology, and be used to create a new, and in depth analysis of the definition of Quest.

Research Question 1: How is Quest related to other religious characteristics?

Research Question 2: How is Quest related to verdict in a criminal trial?

Research Question 3: How is Quest related to scores on the Legal Authoritarian Scale?

Research Question 4: How is Quest related to punishment in a criminal trial?

### **Methodology**

## **Participants**

This survey was offered to University of Nevada, Reno students (22 male, 38 female,  $M_{\text{age}} = 20.53$  years,  $Mdn = 19$  years, age range: 18-38 years) that either received credit in their social science classes or participated for no credit. Of the 60 participants, the majority were White (75.1%), Hispanic (9.5%), Asian/Pacific Islander 5.3%, African American at 9%, or other category (5.2%). Most participants were as Catholic (22.2%), Protestant (5%), other (9%), or “I believe in God, but do not have a particular faith” (24%).

## **Materials and Procedures**

This particular study was an extension from Study 2 in data analysis and other relationships between Quest and a specific variable (e.g., verdict, punishment). Participants were asked to act as a mock juror for a criminal trial. The trial summary remained the same as Study 2, short at 628 words, was given to students in a classroom, as the researcher monitored, in which the defendant, John Carlson, was accused of attempting to bomb an abortion clinic. Participants were asked to read consent forms prior to continuing into the scenario, and provide any answers. The summary included case facts, witness testimonies, and the defendant’s alibi. The defendant stated that he was at a friend’s house the evening of the bombing, calling the case a one of mistaken identity. Participants, after reading the scenario, were asked to deliberate as if on a jury until a decision of guilty or not guilty was reached. Participants indicated, as mock jurors, whether they as individuals found the defendant guilty or not guilty for two separate analyses, pre-deliberation (done after reading the scenario, but before discussing the case with a group) and post deliberation (done after post deliberation verdict, and discussing the case with a group in class). This study was conducted in order to fulfill four main purposes: (1) to find the

relationship between Quest and other religious characteristics, (2) to find the relationship between Quest and verdict, (3) the relationship between Quest and self-direction and (4) the relationship between Quest and forgiveness.

After reading the parole case file, participants completed two sections of dependent measures. In the first part, participants were asked to give their individual pre and post deliberation verdict as well as give a recommended level of punishment (i.e., If you found the defendant guilty, please indicate how much punishment (e.g., prison time) he should receive on a scale of 1 to 5, with 1 being “the least the law allows” and 5 being “the most the law allows”) and give a jury verdict. . Participants were also asked questions relating to perception of the defendant (i.e., “How likeable do you think John is?”), witness (i.e., “How credible do you think Richard is?”), and the defendant’s alibi (i.e., “How believable is the defendant’s alibi that he was at his friend’s house at the time of the incident rather than at the abortion clinic?”).

The second part of the survey allowed for participants to answer questions and items that are used within this study (e.g., religious characteristics). Participants completed religious scales (i.e., Extrinsic religiosity, Intrinsic religiosity, Fundamentalism, Evangelism, Literal Interpretism, Quest). Participants answered questions relating to LAQ scale items (i.e., “When there is a ‘hung’ jury in a criminal case, the defendant should always be freed and the indictment dismissed.”) and forgiveness (i.e., “I have forgiven myself for thing that I have done wrong.”). In addition, they provided demographic information, such as age, gender, and religious affiliation, and some questions about social, political, and religious beliefs.

## **Measures**

As in Studies 1 and 2, Study 3 measured the relationship between Quest and other traditional religious characteristics. For this purpose, the measures used are: the Quest scale consisting of 12 items to which individuals responded on a Likert Scale from—1= Agree to 9= Disagree (i.e., “God wasn’t very important for me until I began to ask questions about the meaning of my own life.”) (Batson & Schoenrade, 1991); the Revised Fundamentalism Altemeyer Scale consisting of 12 items to which individuals responded on a Likert Scale—1=Strongly Disagree to 5=Strongly Agree. (e.g., God has given humanity a complete, unending guide to happiness and salvation, which must be totally followed) (Altemeyer, & Hunsburger, 2004); intrinsic/extrinsic religiosity scale consisting of 14 items to which individuals responded on a Likert Scale—1=Strongly Disagree to 5=Strongly Agree. (e.g., I have often had a strong sense of God’s presence.) (Gorsuch & McPherson, 1989); literal interpretism scale to which the response was either yes or no (e.g., Do you believe that the Bible is the actual word of God and is to be taken literally, word for word?) (Young, 1992), and a question on evangelism to which respondents had a choice of yes or no (e.g., Have you ever tried to encourage someone to believe in Jesus Christ or to accept Jesus Christ as his or her savior?) (Young, 1992). To get a score on a respective scale or measure (e.g., Quest scale, extrinsic scale, Revised Fundamentalism scale, Intrinsic scale, Literal Interpretist measure, and Evangelism measure), scales were created by taking the mean of the participants’ scores on all items on the scale using SPSS software.

This study uses the LAQ measure used in Study 2. LAQ contains 23 items arranged in 3 subscales--one authoritarian, one antiauthoritarian, and one equalitarian (Kravitz et al., 1993, p. 661-662). Authoritarian items include “expressed right wing philosophy, endorsed indiscriminately the acts of constituted authority, or were essentially punitive in nature” (p. 663) (i.e., “Accused persons should be required to take lie-detector tests.”) (Kravitz et al., 1993, p.

666)). Antiauthoritarian items "expressed left-wing sentiments, implied that the blame for all antisocial acts rested with the structure of society, or indiscriminately rejected the acts of constituted authority" (p. 663) (i.e., "Most prosecuting attorneys have a strong sadistic streak." (Kravitz et al., 1993, p. 666)). Equalitarian items "'endorsed traditional, liberal, non-extreme positions on legal questions or were couched in a form that indicated the questions reasonably could have two answers" (p. 663) (i.e., "It is better for society that several guilty men be freed than on innocent one wrongfully imprisoned" (Kravitz et al., 1993, p. 666)).

Verdict certainty was measured by multiplying the participant's verdict (not guilty=+1, guilty=-1) and with how certain participant's were of their decision (1=very uncertain to 5=very certain). This yielded scores from +5 to -5.

Punishment was measured by having students indicate how much punishment (e.g., prison time) the individual in the scenario should receive on a Likert scale of 1 to 5, with 1 being "the least the law allows" and 5 being "the most the law allows." The scale was created by taking the mean of all the participants' scores on all items on the scale.

## Results

### Relationship between Quest and other Religious Variables

The relationship between Quest and other religious variables was investigated using a multiple linear regression. Predictor variables used were the Evangelism scale, extrinsic scale, intrinsic scale, Literal Interpretism scale, and the revised Fundamentalism scale; the outcome variable for the model was Quest Religiosity score as shown in Table 11. The overall regression model was significant ( $R^2 = .305$ ; adjusted  $R^2 = .239$ ;  $F[5, 53] = 4.650$ ,  $p < 0.001$ ).

Fundamentalism contributed a unique variance ( $\beta = -0.386$ ,  $t[58] = -2.877$ ,  $p = 0.037$ ), as shown in Table 11, indicating that there is a negative relationship between Quest and Fundamentalism.

As Quest scores increased, Fundamentalism scores decreased. The relationship between

Running Head: WHAT IS QUEST?

Intrinsic religion and Quest proved to be significant and positive ( $\beta = 0.418, t[58] = 2.168, p = 0.025$ ), meaning as Quest scores increased, Intrinsic scores increased as well, as shown in Table 11. A positive relationship is also the case between Quest and Extrinsic religion ( $\beta = 0.426, t[58] = 3.323, p = 0.002$ ), as shown in Table 11, signifying that as Quest scores increase, Extrinsic scores also increase. No relationship was found between Quest and Literal Interpretism ( $\beta = 0.080, t [58] = 0.499, p = .620$ ) and no relationship was found between Quest and the Evangelism measure ( $\beta = 0.078, t [58] = 0.471, p = .639$ ), as shown in Table 11.

(TABLE ELEVEN ABOUT HERE)

### **Relationship between Quest and LAQ**

Using the 23 item LAQ scale that is arranged in 3 subscales--one authoritarian, one antiauthoritarian, and one equalitarian (Kravitz et al., 1993, p. 661-662) and the developed Quest scale for study data, no relationship was found between Quest Score and LAQ ( $r (60) = -0.032, p = .808$ ) as shown in Table 12.

(TABLE TWELVE ABOUT HERE)

### **Relationship between Quest and Verdict**

Verdict certainty was measured by multiplying the participant's verdict (not guilty=+1, guilty=-1) and with how certain participant's were of their decision (1=very uncertain to 5=very certain). This yielded scores from +5 to -5. After conducting bivariate correlations between verdict and Quest, no relationship was found between Quest Score and Verdict ( $r (60) = -0.055, p = .675$ ) as shown in Table 13, showing the Quest does not relate to verdict.

(TABLE THIRTEEN ABOUT HERE)

No relationship was found between Quest Score and Pre-deliberation Verdict ( $r(60) = -0.167, p = .201$ ) as shown in Table 14, meaning that a person's Quest score does not relate to their pre-deliberation verdict.

(TABLE FOURTEEN ABOUT HERE)

No relationship was found between Quest Score and Post-deliberation Verdict ( $r(60) = -0.097, p = .460$ ) as shown in Table 15, meaning that a person's Quest score does not relate to their post-deliberation verdict.

(TABLE FIFTEEN ABOUT HERE)

### **Relationship between Quest and Punishment**

No relationship was found between Quest Score and Punishment ( $r(31) = -0.107, p = .567$ ) as shown in Table 16. This means that there is no relationship between the level of someone's Quest and punishment.

(TABLE SIXTEEN ABOUT HERE)

### **Discussion**

This study further confirmed the findings in Study 1 and 2, that Quest is related to other religious characteristics such as Fundamentalism, Intrinsic religion, Extrinsic Religion, and Literal Interpretism as was assumed. The relationships that were established are important to the definition of Quest (e.g. the negative relationship between Fundamentalism and Quest). Study 3 had a significantly less amount of participants, 58, compared to Study 2's sample size of 354. Because the same conclusion can be reached at such significantly different sample sizes, it can be confidently concluded that Quest is related to other religious characteristics.

Unlike Study 2, Study 3 found no relationship between Quest and the LAQ scale. Due to the contrasting results from these two studies, it cannot yet be concluded what kind of

relationship, if one exists, between Quest and LAQ. Study 4 will also be analyzed to possibly answer this research question.

Questions that were not answered by Studies 1 or 2, were how Quest related to verdict and punishment. Data analysis shows that Quest is not related to verdict at any point of deliberation (pre or post), nor does Quest relate to the verdict overall. It can be concluded from this study also, that Quest is not related to the level of punishment given to an individual. But, looking back to the results from Study 2, those higher on Quest are regarded to be more forgiving of themselves and others, correlating similarly to the findings in study 1, where those that scored higher on Quest were more likely to grant parole, therefore it can be hypothesized that those on Quest are likely to not punish as harshly as those who are not.

Study 4 will expand on Study 3 by establishing a relationship between Quest and personal and situational attributions to the defendant. Also, study 4 conceptualize religiosity and spirituality through establishing the relationship between Quest and Fetzer measures of value, history, belief, forgiveness, private practice, and organizational practice.

#### **Overview Study 4**

This final study uses the first research question of study 1, 2, and 3, to determine whether Quest is related to other religious characteristics within this sample group, but continues with its own set of stimuli. This study also extended relationship analysis for the relationship between Quest and LAQ (e.g., Was the relationship the same? How did the results from Study 2 differ from those of Study 3? ). Besides building upon prior studies, the main purposes of this study are to establish how Quest is related to the Fetzer domains of history, belief, forgiveness, private practice, and organizational belief, in order to provide insight on levels of religiosity and spirituality. Also specific to this study, is the determination of how Quest is related to personal/situational attributions (psychological processing/behavior) This study offers



implications to the field of religious studies by providing information as to how Quest varies within certain measures of religiosity and spirituality, as well as provide implications for psychology (e.g., why do people on a Quest make the decisions they make—situational v. dispositional attributions). Also, these relationships to Quest will be used to create a new, and in depth analysis of the definition of Quest.

Research Question 1: How is Questism related to other religious characteristics?

Research Question 2: How is Questism related to scores on the Legal Authoritarian Scale?

Research Question 3: How is Questism related to all Fetzer measures?

Research Question 4: How is Questism related to personal/situational attributions?

## **Methodology**

### **Participants**

This survey was offered to University of Nevada, Reno students (101 male, 156 female,  $M_{age}=20.89$  years,  $Mdn = 20$  years, age range: 18-57 years) that either received credit in their social science classes or participated for no credit. Of the 267 participants, the majority were White (65.9%), Hispanic (10.9%), Asian/Pacific Islander (5.6%), African American (4.9%). Most participants were Catholic (33.7%), Protestant (7.5%), other (34.5%), or “I believe in God, but do not have a particular faith” (24.3%).

### **Materials and Procedures**

No specific scenario was given for this online study, made available at [surveymonkey.com](https://www.surveymonkey.com). Participants were asked to read consent forms prior to continuing into providing any answers. Upon consent, each student answered questions relating to the LAQ scale (i.e., “When there is a ‘hung’ jury in a criminal case, the defendant should always be freed and the indictment

dismissed.”), religious scales (i.e., “I find that my ideas on religion have a considerable influence on my views in other areas”), as well as questions related to attributions (i.e., “How wealthy a child’s parent are will strongly determine whether he becomes a criminal.”). This survey extended from Study 2, which was the first to investigate the relationship between Quest and a Fetzer measure. This study provided further questioning of participants to these domains of religiosity and spirituality, more specifically those of value (i.e., “My whole approach to life is based on my religion”), history (i.e., “Did you ever have a religious or spiritual experience that changed your life?”), belief (i.e., “How much is religion a source of strength and comfort to you?”), private practice (i.e., “How often do you watch or listen to religious programs on TV or radio?”), and organizational belief (i.e., “How often do you attend religious services?”). In addition, they provided demographic information, such as age, gender, and religious affiliation, and some questions about social, political, and religious beliefs.

### **Measures**

The measures used for this study include the same religious variables as study 1, 2, and 3 (e.g., fundamentalism, intrinsic/extrinsic), as well as the LAQ scale used in study 2, and 3.

Fetzer measures were used for this study in order to find a relationship between characteristics such as forgiveness, value, history, belief, private religious practice, and organization religion, with Quest. Forgiveness of self and others were measured by questions to which respondents answered Never, Seldom, Often, or Always or Almost Always. The Fetzer measurement for forgiveness consisted of three items (i.e., “I have forgiven myself for things that I have done wrong”); the value the person put on religion was measured on a scale of 1 to 5 (1=strongly disagree and 5=strongly agree) for a set of 3 questions (i.e., “My faith helps me know right from wrong.”); religious and spiritual history was measured categorically as Yes or

No for one question, “Did you ever have a religious or spiritual experience that changed your life?”; the measurement for “belief” in basic teaching was done so categorically—No, Yes, Undecided, for two questions (i.e., “How much is religion a source of strength and comfort to you?”, “Do you believe there is a life after death?”); private religious practice was measured categorically, with participants answering Never, less than once a month, once a month, a few times a month, once a week, a few times a week, once a day, and several times a day, for four questions (i.e., “How often do you pray privately in places other than church or synagogue?”); and organizational religion was measured by participants answering categorically using Never, less than once a year, about once or twice a year, several times a year, about once a month, 2-3 times a month, nearly every week, every week, and several times a week, for two questions (i.e., “How often do you attend religious services?” and “Besides religious services, how often do you take part in other activities at a place of worship?”). The scales were created by taking the mean of all the participants’ scores on all items on the scale.

Attributions were measured using a 5 item scale measuring whether someone makes personal or situational attribution—scale of 1 to 5; 1= strongly disagree and 5= strongly agree (e.g., Most people act because of their influence of their situation). The scales were created by taking the mean of all the participants’ scores on all items on the scale.

## **Results**

### **Relationship between Quest and other Religious Characteristics**

The relationship between Quest and other religious variables was investigated using a multiple linear regression. Predictor variables used were the Evangelism scale, extrinsic scale, intrinsic scale, Literal Interpretism scale, and the revised Fundamentalism scale; the outcome variable for the model was Quest Religiosity score as shown in Table 17. The overall regression

model was significant ( $R^2 = .330$ ; adjusted  $R^2 = .313$   $F[6, 238] = 19.538, p < 0.001$ ).

Fundamentalism contributed a unique variance ( $\beta = -0.346, t[244] = -4.429, p = 0.000$ ), indicating that there is a negative relationship between Quest and Fundamentalism, as shown in Table 17.

As Quest scores increased, Fundamentalism scores decreased. There was no significant relationship between Intrinsic religion and Quest ( $\beta = 0.104, t[244] = 1.141, p = 0.255$ ), as shown in Table 17. A positive relationship is also the case between Quest and Extrinsic religion ( $\beta = 0.561, t[244] = 8.901, p = 0.000$ ), signifying that as Quest scores increase, Extrinsic scores also increase, as shown in Table 17. No relationship was found between Quest and Literal Interpretism ( $\beta = 0.097, t[244] = 1.516, p = .131$ ) and no relationship was found between Quest and the Evangelism measure ( $\beta = 0.101, t[244] = 1.300, p = .433$ ), as shown in Table 17.

(TABLE SEVENTEEN ABOUT HERE)

### **Relationship between Quest and LAQ Scale**

Using the 23 item LAQ scale that is arranged in 3 subscales--one authoritarian, one antiauthoritarian, and one equalitarian (Kravitz et al., 1993, p. 661-662) and the developed Quest scale for study data, no relationship between Quest Score and LAQ ( $r(250) = -0.064, p = .317$ ) as shown in Table 18.

(TABLE EIGHTEEN ABOUT HERE)

### **Relationship between Quest and the Fetzer Scales**

*Value.* A positive correlation was found between Quest Score and *Fetzer Value* ( $r(255) = 0.475, p = .000$ ) as shown in Table 19, meaning that the higher a person's Quest score is, the more likely an individual is to have a normative expression of his or her faith as the ultimate value. A person who is higher on Quest is more than likely to base their approach to life, but also know

that there are more important things in life; religion for this person helps decipher from right and wrong.

(TABLE NINETEEN ABOUT HERE)

*History.* A negative relationship was found using linear regression analysis between Quest Score and *Fetzer History* ( $\beta = -0.282$ ,  $t[248] = -4.626$ ,  $p = 0.000$ ), as shown in Table 20, meaning that the higher a person's Quest score, the less likely they are to have had a religious or spiritual experience that changed their life. Measures in this domain are intended to assess the individual's religious/spiritual history. As compared to measures of current religious and spiritual participation, these items provide a brief assessment of religious and spiritual participation over the life course; therefore the higher the person is on Quest, the more likely the person is to have participated in religion and spirituality over their lifetime.

(TABLE TWENTY ABOUT HERE)

*Belief.* A positive relationship was found between Quest Score and *Fetzer belief* ( $r(251) = 0.216$ ,  $p = .001$ ) as shown in Table 21, meaning that the higher a person's Quest score, the more likely they are to believe that religion is a source of strength and comfort, and in the idea that there is life after death. This domain is characterized simply by beliefs relevant to health by promoting expectations of positive outcomes and/or providing frameworks for the interpretation of human suffering (Fetzer Institute, 1999).

(TABLE TWENTYONE ABOUT HERE)

*Forgiveness.* A positive relationship was found between Quest Score and *Fetzer Forgiveness* ( $r(250) = 0.248$ ,  $p = .000$ ) as shown in Table 22, meaning that the higher a person is on Quest, the

more likely they are to forgive themselves and others. This is also similar to the outcome of Study 2, where a positive relationship was also found. Under this domain, a person who is higher on Quest, is more than likely to be more susceptible to confession, feeling forgiven by God, feeling forgiven by others, forgiving others, and forgiving oneself ((Fetzer Institute, 1999).

(TABLE TWENTYTWO ABOUT HERE)

*Private Practice.* A positive relationship was found between Quest Score and *Fetzer Private Practice* ( $r(250) = 0.147, p = .020$ ) as shown in Table 23, meaning that the higher a person is on Quest, the more they are to be involved in private religious practices. This Fetzer domain was designed to assess private religious and spiritual practices, a conceptual dimension of religious involvement in non-organizational, informal, and non-institutional religiosity.

(TABLE TWENTYTHREE ABOUT HERE)

*Organizational belief.* A positive relationship was found between Quest Score and *Fetzer Organizational belief* ( $r(249) = 0.160, p = .012$ ) as shown in Table 24, meaning that the higher a person is on Quest, the more they are to attend religious services. Within this domain, activities other than worship, such as choir practice, youth groups, and volunteer activities, are included. In addition to these behavioral indicators, a measure of how well the individual “fits” into the religious congregation of which he or she is a member represents an evaluation of involvement. Finally, this domain can include a measure of aspects of the experience of public religious worship that are both behavioral and attitudinal, including the importance of prayer, music, reading texts, ritual, architecture, etc. Therefore, the higher a person is on a Quest, the more “fit” they are within the domain of organizational belief as provided by Fetzer.

(TABLE TWENTYFOUR ABOUT HERE)

### **Relationship between Quest and Attribution Scale**

No relationship was found between Quest and the attribution scale ( $r(255) = -0.019, p = .760$ ) as shown in Table 25. Leiber and Woodrick (1997) found that religion and causal attributions provide individuals with meaningful explanations for their experiences and criteria for judging their own behavior and other's actions and attitudes. They explain that although attributions may use both situational and dispositional (personality-based) explanations. Questers have the characteristic of being more open-minded and understanding to certain life scenarios. From this study, no relationship could be established.

(TABLE TWENTYFIVE ABOUT HERE)

### **Discussion**

This study further confirmed the findings in Study 1, 2 and 3, that Quest is related to other religious characteristics such as Fundamentalism, Intrinsic religion, Extrinsic Religion, and Literal Interpretism as was assumed. The relationships that were established are important to the definition of Quest (e.g. the negative relationship between Fundamentalism and Quest). Because the same conclusion can be reached at such significantly different sample sizes for all studies combined with similar results, it can be confidently concluded that Quest is related to other religious characteristics.

Like Study 3, Study 4 found no relationship between Quest and the LAQ scale. This conclusion was found after analyzing two studies, therefore the relationship existing between Quest and LAQ is significantly related to the sample from which the data is being collected.

Questions that were not answered by Studies 1, 2, and 3 were how Quest related to the Fetzer scales, apart from the forgiveness scale. This study concluded the higher a person is on their Quest, the more likely are to value religion. In relation to this, it was also found that the higher a person's Quest score, the more likely they are to believe that religion is a source of strength and comfort, and in the idea that there is life after death; a conclusion contradicting what was hypothesized for those on a Quest (having the characteristic of constantly questioning a religious authority). This contradiction of the hypothesis is supported by the finding in Study 4, that the higher a person is on Quest, the more they are to be involved in private religious practices and the higher a person is on Quest, the more they are to attend religious services. The one result that remained consistent in the analysis of the Fetzer scales (Study 1, 2, and 3) is the conclusion that those higher on Quest are regarded to be more forgiving of themselves and others, correlating similarly to the findings in Study 1, where those that scored higher on Quest were more likely to grant parole, therefore it can be hypothesized that those on Quest are likely to not punish as harshly as those who are not.

### **General Discussion and Implications**

The purpose of these studies was to establish the importance of Quest and establish its role in such things as other religious variables, legal factors, and behavior (how personal and situational attributes are influenced by the religious dimension known as Quest). Through the research done on the topic, as well personal studies done along with other colleagues, it was with every intention, that a more definite answer to the question of "What is a religious Quest?" be offered, as well as answering the questions of how this particular dimension of religion influences individuals in the field of psychology and the criminal justice system as a whole.



All studies were significant in defining the relationship between Quest and other religious characteristics. The relationships that remained consistent were between Quest and Fundamentalism, Intrinsic, Extrinsic and Evangelism (where no relationship existed). No conclusion could be drawn from the relationship between Quest and Literal Interpretism due to contrasting results throughout each of the studies.

It is important to analyze each of these results separately comparison to what was found in past studies. The current set of studies remained consistent to what was determined by Altemeyer and Hunsberger (1992). They stated that conceptually speaking, very little is different between being a Fundamentalist and being and “non-Quester,” because as researchers, it would hardly be expected that “people who are sure God gave us a set of flawless religious teaching long ago also will believe that we should be searching far and wide for religious truth” (Altemeyer & Hunsberger, 1992, p. 126). In terms of Intrinsic and Extrinsic religions, as a Quester, very little commitment is given to a certain authority, if any at all (Genia, 1996, p. 63), which can be confirmed by the results of those on a Quest in relation to LAQ (i.e., negative relationship was found). Because of the contrasting beliefs in Intrinsic religious characteristics to Quest, and Extrinsic religious characteristics to Quest, a negative correlation can be assumed, but our studies showed the opposite effect. This may be due to the aspects of Intrinsic and Extrinsic religions that stated levels of how followers “live” their religion, and how much emphasis is placed on religion. The higher a person is on Quest, the more they are likely to live by their religion and place more importance on the set of beliefs that are given. In terms of evangelism, though the religious definitions offer two different positions, one being solidified in a set of ideas and the other being a constant search, because evangelists have the possibility of forgiveness at level in common with Quest, the relationship between Quest and evangelism was

hypothesized as unknown, and from these studies the answer is just that, unknown. This may be due to the context of the studies, asking for a level of “forgiveness” to the people involved and not reflective of positions on religious variables.

The relationships between Quest and the Fetzer scales contradict the findings established by the relationship between Quest and evangelism. Conclusions from these particular set of analyses somehow reveal that those high on Quest are more interested in religion as a tool of life, which in itself, contradicts the definition that has been set from the first time the dimension of Quest was given. This may be due to the sample itself, or the way the scales were created as categorical measures, and not numerical like that of the Quest scale.

A relationship was found between Quest and some legal factors. While the relationship between Quest and the LAQ scale existed (as stated earlier, negatively), it was shown throughout the studies that the only legal factor significantly related to Quest was that of granting or denying parole (the higher the person scores on the Quest Scale, the more likely they are to grant parole). Quest was not related to jury verdict, or the level of punishment given to a defendant. Although, Quest was related to perceptions of the defendant, witness and alibi; for those that were on a Quest, perceptions were more positive than those who scored low.

While researchers have begun to investigate the relationship between religious characteristics and legal decisions (Bornstein & Miller, 2009; Miller, 2006), the results of the studies conducted and analyzed here prove that while some conclusions can be drawn, there is still work to be done in order to provide a solid conclusion of the relationships investigated. A primary goal of this project was to find how Quest is related to other religious characteristics, legal decisions, and psychological constructs, and through four studies relationships were

defined, and dismissed. This article reviewed past literature about what is known about this religious characteristic, known as Quest. Relationships were analyzed in respect to scales, a tool of measurement constructed for each specific religious variable, representing various religious variables (i.e., a person may be high on the scale of Quest, and be low on the Revised Fundamentalist scale). But not all measures fell within reliability. Perhaps one of the most impactful on the new concept of Quest, was the unreliable Cronbach's alphas as stated in the studies, for belief (Study 4: Cronbach's alpha =  $-0.363$ ) and forgiveness (Study 4: Cronbach's alpha =  $0.573$ ). Our studies showed that forgiveness was a major characteristic of Questers and source for the majority of the findings and conclusions made about Quest. With such an important measure being unreliable, restructuring of the studies, or perhaps the scale items themselves—much like Batson and Ventis did in order to secure the reliability of the Quest Scale. Though improvements can and should be made to the measures used to reach conclusions with this project, this interdisciplinary research project had major implications for religious studies, psychology, and the criminal justice system.

The primary purpose of this project was to thoroughly investigate the idea of Quest that was introduced by Batson and Ventis and provide advancement for the field of religious studies by further defining the term Quest. Religious studies, or religious education, is multidisciplinary, in which study of religious beliefs, behaviors, and institutions are studied. It describes, compares, interprets, and explains religion, emphasizing systematic, historically-based, and cross-cultural perspectives. Religious studies, like the studies conducted, tries to study human religious behavior and belief from outside any particular religious viewpoint. Religious studies draw upon multiple disciplines and their methodologies including psychology, for which implications are also offered by the current set of studies.

For the studies that were analyzed, it is clear that the dimension of Quest is independent from other religious characteristics, as evidenced by some non-existent relationships to other religious variables. One main critique that was brought to Batson, Ventis and Schoenrade was the probability that correlations may indeed exist, but from the results of all the studies, an independent dimension of religion is revealed.

With the separation of Quest to other religious characteristics, more can be known about specific relationships between them and Quest. One of the results from the studies was the finding that there is a positive relationship between Quest and intrinsic and extrinsic religiosity. As concluded, this relationship exists on the level that Quest influences the way in which individual's "live" their religion. For those that are higher on the level of Quest, the more likely they are to "live" in the way their religion provides, but what does this than imply for the definition of inquiry and the constant search for meaning? Are those that are higher on Quest more than likely to adhere to the set of beliefs of a certain religion?

From the general overview of the studies, it is shown that those on a Quest are consistent with the main idea offered in the past definition of Quest finding that these individuals are more open-minded and more open to differentiations and potential injustices of society. From a behavioral and legal decision making stand point, Questers tend to be more lenient and protective of defendant's rights (e.g. more likely to grant parole, relationship between Quest and the Crime Belief Scale—pro-defendant rights and importance on liberty v. order). The finding that Quest, from these specific set of studies, has no influence on verdict or levels of punishment granted is not necessarily the final conclusion for these legal decisions. In the investigation of Quest and level of punitiveness (on a basis of religion), through past studies, Quest and religion

in general, have an effect on punishment (e.g. those that are categorized as Fundamentalists tend to want to harsher punishment).

For religious studies, a set of beliefs and characteristics is given for those on a religious Quest—a new area of individual religious categorization based on new ideas. Simply put, Batson and Ventis gave the definition of Quest to be a set of complex, existential questions, such as life's meaning, death, and relationships and avoiding definite answers (Batson & Schoenrade, 1991); a specific approach to religion that thoroughly takes into consideration the complexity and ambiguity of life, and an acceptance of the idea that an ultimate truth may not exist (Batson & Schoenrade, 1993). With the studies analyzed, and the relationships found between Quest and Fetzer domains, a new set of characteristics for Questers is shown.

A second main point of the project was to advance the field of psychology; this is derived from the study of the relationship between Quest and attitudes, perceptions, attributions, self-direction, and forgiveness. Those that qualify as being on a religious Quest are on a certain level of religiosity and spirituality when analyzing the results from the studies that were tested. When reverting back to the basic definition of Quest it is apparent why the results were what they were—positive relationships (e.g., those on a Quest are more compassionate, more forgiving, are open-minded, and situation driven). These psychological concepts seem to be interrelated from the results of the studies, meaning that connections can be made between to confirm others. Perceptions of the actors in the scenarios were taken, and it was a general consensus that they were all seen in a better light than most would view such individuals. But the results refer generally to the tolerance that individual's on a Quest are more than likely going to have than others. This is supported by the relationship found between forgiveness and Quest (e.g., those that are higher on a Quest, are more forgiving than those that are low on Quest).

With the findings between Quest and the LAQ (Revised Authoritarian Scale), the definition of Quest is further confirmed; those that are on a religious Quest have very little to no presence of authority in their lives. Individuals that are on a Quest are going to be more self-motivated and self-directed through life. This is not to say that some authority is not a part of a person's life, but it is not a primary characteristic of Quest. For them, there is an ever-changing idea of today, of new series of questions raised because of life experiences, or situations.

One of the most interesting insights and impacts that Quest has is in the field of Law and Psychology. While the results show, from our studies, that Quest has no impact on verdict or punishment, the behaviors that were established would greatly benefit the court system if used correctly and with care. For example, a defense attorney in the *voir dire* process to pinpoint a potential juror that is categorized to be on a religious Quest. These individuals, from the findings in our studies tend to be more forgiving and tolerable of the defendant and his actions, and have a better perception of individuals than other jurors might. This could be the person that through their life reasoning could sway an entire jury to verdict (though no relationship was found between Quest and verdict decisions). There were implications drawn from the parole study (those that are higher on Quest are more likely to grant parole). This may lead to higher qualification requirements for those allowed to sit on a parole board for situations that require harsher overview before parole is granted. Also, these sets of studies helped differentiate between some legal decisions, such as verdict and parole decisions. Why were the outcomes different? In cases in which a verdict must be reached, the facts are that they are, even though Questers have more lenient characteristics in certain situations. In parole decision making, that individual is able to see possible improvement in the inmate, or see an ability to rehabilitate. Though the studies only investigate a few areas in which impacts could occur because of a level

of “religiosity” or “spirituality,” the relationships Quest has in these respective fields are unlimited, making this a complex dimension to define without having to face a new idea that could have a new impact on this individual’s journey of exploration.

### **Limitations**

As stated, the studies had some limitations. From the analysis of these studies, the limitations are primarily derived from scale reliability. For all studies, Quest reliability was reliable according to Cronbach’s alpha (i.e., Study 1: Cronbach’s alpha = .774, Study 2: Cronbach’s alpha = .835, Study 3: Cronbach’s alpha = .815, and Study 4: Cronbach’s alpha = .812). Scales that were measures as outcome variables (e.g., Fundamentalist, Intrinsic/Extrinsic) in finding a relationship to Quest, all provided for equally reliable measures, according to alpha data, but other measures were not. Because of this it may be best for future studies to correct for these scales and items to be corrected in order to provide consistency between measures and offer a better tool of measurement to provide better results and conclusions.

The studies presented were simulated situations (e.g., parole board, jury member), which vastly differ from real legal scenarios, from the research sample, to the persons within the samples. Included in this is these differences are procedural and substantive verisimilitude (Bornstein & McCabe, 2005). These differences can be overcome, by using a relatively more diverse sample instead of only University students and by using more realistic materials and judgment indicators. Bornstein (1999) stated that one might expect a trend toward greater verisimilitude over the years: First, because of the persistent concerns about generalization, and second, because technological advancements have increasingly made it easier to incorporate realistic stimuli, such as videotaped trial reenactments, into experimental simulations. However, one limitation seems impossible to get rid of considering the purposes of each study and other

limitations, no matter how realistic a simulation is, it is still simply that, a simulation.

Simulations can be quite realistic in capturing the verisimilitude of their real-world counterpart in terms of the participant sample, the procedure, and other methodological characteristics, but what remains is that participants' decisions lack real consequences.

In order to investigate all limitations, it is also important to review what Bornstein and McCabe refer to as “consequentiality”—the question of whether decisions result in real outcomes—in 2005 MacCoun noted that “[e]xperiments comparing mock jurors with subjects who thought they were actually trying a case have been inconclusive; different studies have found mock jurors' verdicts to be more lenient, less lenient, and no different from those of ‘actual’ jurors” (p. 1). Bornstein and McCabe noted in 2005 with some frustration that there is no new evidence to clarify these results. From the current set of studies, the verdicts tended to be more lenient, but this result has also happened in similar studies. How similar are the results between mock jurors and real jurors? It may be easy to draw conclusion about certain results, but generalizations may not always be acceptable because they are not representative of what the real outcomes maybe.

According to Bornstein and McCabe, a failure to obtain comparable findings in the two settings would compromise the simulation research's external validity—the extent to which a particular causal relationship is actual across certain sample populations or settings (p. 447). In these studies there were various relationships where there were no significant findings. It is stated that the primary goal for psychological research is to discover general principles of behavior. Because our results are only true within certain situations and samples, any relationships that were found could be deemed useless for any future work in the respective fields of religious studies, psychology, and law and psychology. It is therefore better that the



experimental methods used by researchers are becoming increasingly sophisticated and legally realistic (p. 448), and suggests that our stimuli would provide for better results in a “real world” setting, then leaving it limited to only students at the University.

This study investigated one general field, that of law, and two possible scenarios: an attempted bombing of an abortion clinic and a parole board member. As such, the study cannot address different trial scenarios or other legal contexts, or even generalizations of the “real” world. Second, participants were students, not real jurors, limited in exposure to certain legal situations and understanding and from just one University. They read a brief written trial summary and made individual judgments and not in a real life deliberation setting. The results are therefore reflective of the context, from which the data was derived, and not necessarily the real world, and real life relationships. Despite these limitations, the studies do, in general, provide useful information for researchers in religion, the legal system, and psychology.

### **Conclusion**

The purpose of the current set of studies was to identify how Quest relates to other religious characteristics (e.g., fundamentalism), and to determine if Quest is related to one’s legal attitudes (e.g., authoritarianism), legal decisions (e.g., jury decisions), and psychological processing (e.g., attributions) and certain behavior in the decision making process (e.g., self-direction, forgiveness). Religion, as is commonly assumed, can shape many part of a person’s life. The constructs of religions are unlimited and can be part of any and everything that is a part of one’s life and daily routine. The concept of Quest has become an area, though still in its infancy, that can shape and be a part of all of the areas that were investigated in the studies of this project.

Quest was created as a tool to be able to measure the way in which this dimension of religion facilitates or inhibits personal adjustments and positive social behavior. Designed by Batson, Schoenrade, and Ventis (1993), the Quest Scale has been used to study several areas of behavior and aspects that influence legal behaviors (e.g., compassion (Goldfried & Miner, 2002), forgiveness (Fox & Thomas, 2008), and punitiveness (Leiber & Woodrick, 1997), but has yet to be used to explore the impact on legal attitudes. This article took to that mission, to investigate the relationship between religious characteristics and legal decisions (Bornstein & Miller, 2009; Miller, 2006), as well the relationship to psychological constructs such as attributions, self-direction, perceptions, and authoritarian beliefs. By taking this step to investigate different factors of Quest and its impacts on life and specific characteristics, the term can be further defined by future studies. The studies of this project looked specifically into scenarios of one field, in order to offer generalizations of real life scenarios, but how would the results differ if other situations were taken into consideration. Because it was found that those on a Quest tend to make decisions on a situational, what are then the impacts in times of crisis, or natural disasters? Implications could branch into the field of science and the debate of evolution and creation, are Questers more open to the idea of evolution?

An area that is likely for future studies is how those on a Quest are effected in times of crisis. Are they more prone to fall into a religious mindset that is more set in a particular set of beliefs? In times of crisis, for example September 11<sup>th</sup>, images and statements referring to God, or solidarity are seen (i.e., “Under God,” “United we stand, united we fall,” “God bless America”). Can it be found that in time of national crisis, individuals are more prone to seek a religious mindset that may provide answers in order to survive such attacks on humanity? What are the implications on the relationship between Quest and perceptions? From that studies that

were conducted, it was found that those on a Quest perceived individuals in a better light than others, does this differ in these particular situations? If this is the case, conclusion can also be made about attribution (i.e., those on a Quest are situation attributed). Another relationship that can be investigated is Quests relationship to certain areas of politics. Because Quest is theorized as open ended, more accepting, freedom from authority, what are the implications on political theory, party affiliation, and legislative decisions. How would the interpretation, creation and implementation be effected by a government official who is categorized as being on a religious Quest? What is the effect of Quest on party affiliation? Future areas of study establishing relationships to Quest are limitless, but may also extend off of the present studies in order to solidify the results of how Quest relates to other religious characteristics, behaviors, attributions, self-direction, and forgiveness by conducting studies within a different sample.

The main purpose was to take this idea of religion as a journey and one filled with inquiry, and provide a new definition of Quest as more facets of the term were found through the current set of studies. In 1993, Batson and Schoenrade defined Quest as a specific approach to religion that thoroughly takes into consideration the complexity and ambiguity of life. Quest was identified as an open-ended approach to religion, one that lead to many answers, but this project has helped, with the establishment of certain relationships, to aid in the definition of what Quest is, and to establish characteristics of those on one. Questism is heavily reliant on asking complex, existential questions, such as life's meaning, death, and relationships and avoiding definite answers (Batson & Schoenrade, 1991, p. 416). This project discovered a various amount of relationships and what they mean to Questers. It found how Quest was related to personal characteristics such as forgiveness, attributions, perceptions of legal actors (e.g., defendants, witnesses), authoritarianism, and self-direction. Finally, it investigated how Quest was related to

a number of judgments relevant to the legal system including parole decisions, verdicts in a criminal trial, and punishment recommendations. This interdisciplinary research project provided implications for religious studies, psychology, and the criminal justice system.

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### **Tests for scale reliability (all studies): Cronbach's Alpha**

#### **Study 1**

Quest Scale: Cronbach's Alpha = .774 scale is reliable.

Fundamentalist Scale: Cronbach's Alpha = .861 scale is reliable.

Intrinsic: Cronbach's Alpha = .349 scale is not reliable at all.

Extrinsic: Cronbach's Alpha = .792 scale is reliable.

Crime Belief Scale: Cronbach's Alpha = .708 scale is reliable.

#### **Study 2**

Quest Scale: Cronbach's Alpha = .835 scale is reliable.

Fundamentalist Scale: Cronbach's Alpha = .728 scale is reliable.

Intrinsic: Cronbach's Alpha = .722 scale is reliable.

Extrinsic: Cronbach's Alpha = .841 scale is reliable.

LAQ: Cronbach's Alpha = .854 scale is reliable.

Self Direction: Cronbach's Alpha = .895 scale is reliable.

Perceptions of Defendant: Cronbach's Alpha = .812 scale reliable.

Perceptions of Witness: Cronbach's Alpha = .877 scale reliable.

**Study 3**

Quest Scale: Cronbach's Alpha = .815 scale is reliable.

Fundamentalist Scale: Cronbach's Alpha = .144 scale is not reliable.

Intrinsic: Cronbach's Alpha = .738 scale is reliable.

Extrinsic: Cronbach's Alpha = .798 scale is reliable.

LAQ: Cronbach's Alpha = .456 scale is not reliable.

**Study 4:**

Quest Scale: Cronbach's Alpha = .812 scale is reliable.

Fundamentalist Scale: Cronbach's Alpha = .745 scale is reliable.

Intrinsic: Cronbach's Alpha = .342 scale is not reliable.

Extrinsic: Cronbach's Alpha = .864 scale is reliable.

LAQ: Cronbach's Alpha = .731 scale is reliable.

Fetzer belief: Cronbach's alpha = -.0363 scale not reliable

Fetzer forgiveness: Cronbach's alpha = 0.573 scale not reliable

Fetzer private practice: Cronbach's alpha = 0.751 scale is reliable

Fetzer organizational belief: Cronbach's alpha = 0.792 scale is reliable

Attribution Scale: Cronbach's alpha = 0.271 scale not reliable



### **Parole Study (Study #1) Questionnaire**

Imagine that you are a parole board member deciding whether to release this inmate on parole. Read the inmate information and then answer the questions following.

Name: David Mitchum

Age: 32

Crime convicted of: 2nd Degree Murder, 1997

Sentence imposed: 25 years, with eligibility for parole after 10 years

Time served: 10 years

Age at arrest: 22

Employment history: David held a total of 3 jobs from ages 18-22. His first job ended when he quit. At the second job, David was fired by his employer. His longest consistent employment at one position was 8 months, at his third job. David left this position by choice, shortly before his drug conviction.

Education: High school diploma

Prior convictions: David was convicted of a misdemeanor theft in 1989. He and three friends

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were arrested in possession of stolen cash and entertainment merchandise (DVD's, CD's) totaling approximately \$200. He was ordered to pay restitution for the stolen goods. David was convicted of drug possession, a category E felony, in 1991. He was sentenced to a confinement period of 6 months in jail, followed by a probation period of one year, and was also fined \$500.

Prior parole/probation revocations: This inmate's probation was not previously revoked.

Drug or alcohol abuse: David has a history of alcohol abuse, including underage drinking. He also used and was convicted of possessing illegal drugs. Since being incarcerated, he has not demonstrated any serious drug or alcohol addiction problems, and has not had to enter a drug rehabilitation program.

Institutional activities: David participates in occasional recreational activities, such as basketball games with other inmates.

Programs completed: David began a degree program for Western Nevada Community College (WNCC), but did not complete the program.

Disciplinary history: This inmate has been disciplined on three occasions for getting into fights with other inmates. These fights occurred in 1998, 2000, and 2006.

Psych evaluation: Inmate shows no psychological or psychiatric problems or abnormalities.

Caseworker reports: David began a degree program through WNCC in 2000. He worked towards this degree for about 3 months, but then seemed to lose interest and did not complete the program. He has not since expressed any desire to re-enter the degree program.

David has demonstrated some aggression since his imprisonment. During his first three years in prison, he was disciplined for fighting on two occasions. David also did get into a fight with another inmate more recently, in 2006.

**Instructions: Thinking about the inmate file you read, please answer the following questions honestly. There are no right or wrong answers for any of the questions.**

Based on your own individual decision, would you choose to grant parole to this inmate? (Please check one)

Grant Parole     Deny Parole

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On a scale of 1 to 5, with 1 being “very uncertain” and 5 being “very certain,” how certain are you in your decision regarding parole? **Please circle ONE number (1-5).**

1-----2-----3-----4-----5

Very uncertain

Somewhat certain

Very certain

What factors influenced your decision to grant or deny parole to this inmate?

---

Indicate your overall perception of David Mitchum (the inmate):

1-----2-----3-----4-----5

Very negative

Very positive

How honest do you think David Mitchum is?

1-----2-----3-----4-----5

Very dishonest

Very honest

How likeable do you think David Mitchum is?

1-----2-----3-----4-----5

Very dislikeable

Very likeable

How credible do you think David Mitchum is?

1-----2-----3-----4-----5

Very uncredible

Very credible

How believable is David Mitchum’s claim that he has experienced a conversion which has changed his behavior in a positive way?

1-----2-----3-----4-----5

Very unbelievable

Very believable

**Demographic Information:**

**Instructions:** The following questions are demographic questions and are used to determine information about participants. All information will be kept confidential.

**Please check the box that corresponds to your answer or write an answer where asked.**

What is your age? \_\_\_\_\_

What is your Gender?

\_\_\_\_\_ Male

\_\_\_\_\_ Female

What is your race/ethnicity?

\_\_\_\_\_ African American

\_\_\_\_\_ Asian/Pacific Islander

\_\_\_\_\_ Hispanic

\_\_\_\_\_ Native American

\_\_\_\_\_ White

\_\_\_\_\_ Other (please specify) \_\_\_\_\_

Do you have a political party affiliation? If so, please specify here: \_\_\_\_\_

What is your religious background?

\_\_\_\_\_ Catholic

\_\_\_\_\_ Eastern Orthodox: please specify (e.g., Greek orthodox) \_\_\_\_\_

\_\_\_\_\_ Protestant: please specify (e.g. Baptist, Methodist) \_\_\_\_\_

\_\_\_\_\_ Jewish: please specify (e.g. orthodox, reformed) \_\_\_\_\_

\_\_\_\_\_ Hindu

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- \_\_\_\_\_ Buddhist
- \_\_\_\_\_ Muslim
- \_\_\_\_\_ Other (please specify \_\_\_\_\_)
- \_\_\_\_\_ Atheist
- \_\_\_\_\_ Agnostic
- \_\_\_\_\_ I believe in God, but do not have a particular faith.

**Instructions: please rate your agreement with the next set of statements using the following scale:**

**STRONGLY** 1-----2-----3-----4-----5 **STRONGLY**  
**DISAGREE**                                      **Neutral**                                      **AGREE**

**Write the number of your answer (1-5) in the space beside each statement.**

- \_\_\_\_\_ My ideas about religion are one of the most important parts of my philosophy of life.
- \_\_\_\_\_ I find that my ideas on religion have a considerable influence on my views in other areas.
- \_\_\_\_\_ Believing as I do about religion is very important to being the kind of person I want to be.
- \_\_\_\_\_ If my ideas about religion were different, I believe that my way of life would be very different.
- \_\_\_\_\_ Religion is a subject in which I am not particularly interested.
- \_\_\_\_\_ I very often think about matters relating to religion.
- \_\_\_\_\_ I believe that there is a physical Hell where men are punished after death for the sins of their lives.
- \_\_\_\_\_ I believe there is a supernatural being, the Devil, who continually tries to lead men into sin.
- \_\_\_\_\_ To me the most important work of the religious organization is the saving of souls.
- \_\_\_\_\_ I believe that there is life after death.

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\_\_\_\_\_ I believe there is a Divine plan and purpose for every living person and thing.

\_\_\_\_\_ The only benefit one receives from prayer is psychological.

\_\_\_\_\_ I have a duty to help those who are confused about religion.

\_\_\_\_\_ Even though it may create some unpleasant situations, it is important to help others become enlightened about religion

\_\_\_\_\_ There is no point in arguing about religion, because there is little chance of changing other people's minds.

\_\_\_\_\_ It doesn't really matter what an individual believes about religion as long as he is happy with it.

\_\_\_\_\_ I believe the world would really be a better place if more people held the views about religion, which I hold.

\_\_\_\_\_ I believe the world's problems are seriously aggravated by the fact that so many people are misguided about religion.

**Instructions: please rate your agreement with the next set of statements using the following scale:**

**STRONGLY 1-----2-----3-----4-----5 STRONGLY**

**DISAGREE**

**Neutral**

**AGREE**

**Write the number of your answer (1-5) in the space beside each statement.**

\_\_\_ I enjoy reading about my religion.

\_\_\_ I go to church because it helps me to make friends.

\_\_\_ It doesn't much matter what I believe so long as I am good.

\_\_\_ It is important to me to spend time in private thought and prayer.

\_\_\_ I have often had a strong sense of God's presence.

\_\_\_ I pray mainly to gain relief and protection.

\_\_\_ I try hard to live all my life according to my religious beliefs.

\_\_\_ What religion offers me most is comfort in times of trouble and sorrow.

\_\_\_ Prayer is for peace and happiness.

\_\_\_ Although I am religious, I don't let it affect my daily life.

\_\_\_ I go to church mostly to spend time with my friends.

\_\_\_ My whole approach to life is based on my religion.

\_\_\_ I go to church mainly because I enjoy seeing people I know there.

\_\_\_ Although I believe in my religion, many other things are more important in life.

\_\_\_ I was not very interested in religion until I began to ask questions about the meaning and purpose of my life.

\_\_\_ I have been driven to ask religious questions out of a growing awareness of the tensions in my world and in relation to my world.

\_\_\_ My life experiences have led me to rethink my religious convictions.

\_\_\_ God wasn't very important for me until I began to ask questions about the meaning of my own life.

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- \_\_\_ It might be said that I value my religious doubts and uncertainties.
- \_\_\_ For me, doubting is an important part of what it means to be religious.
- \_\_\_ I find religious doubts upsetting.
- \_\_\_ Questions are far more central to my religious experience than are answers.
- \_\_\_ As I grow and change, I expect my religion also to grow and change.
- \_\_\_ I am constantly questioning my religious beliefs.
- \_\_\_ I do not expect my religious convictions to change in the next few years.
- \_\_\_ There are many religious issues on which my views are still changing.
- \_\_\_ My whole approach to life is based on my religion
- \_\_\_ Although I believe in my religion, many other things are more important in life
- \_\_\_ My faith helps me know right from wrong

**Instructions: please rate your agreement with the next set of statements using the following scale:**

**STRONGLY DISAGREE    1-----2-----3-----4-----5    STRONGLY AGREE**

**Write the number of your answer (1-5) in the space beside each statement.**

- \_\_\_ Unfair treatment of underprivileged groups and classes is the chief cause of crime.
- \_\_\_ Too many obviously guilty persons escape punishment because of legal technicalities
- \_\_\_ Evidence illegally obtained should be admissible in court if such evidence is the only way of obtaining a conviction.
- \_\_\_ Search warrants should clearly specify the person or things to be seized.
- \_\_\_ No one should be convicted of a crime on the basis of circumstantial evidence, no matter how strong such evidence is.



Running Head: WHAT IS QUEST?

- \_\_\_ There is no need in a criminal case for the accused to prove his innocence beyond a reasonable doubt.
- \_\_\_ Any person who resists arrest commits a crime.
- \_\_\_ When determining a person's guilt or innocence, the existence of a prior arrest record should not be considered.
- \_\_\_ Wiretapping by anyone and for any reason should be completely illegal.
- \_\_\_ Defendants in a criminal case should be required to take the witness stand.
- \_\_\_ All too often, minority group members do not get fair trials.
- \_\_\_ Because of the oppression and persecution minority group members suffer, they deserve leniency and special treatment in the courts.
- \_\_\_ Citizens need to be protected against excess police power as well as against criminals.
- \_\_\_ It is better for society that several guilty men be freed than one innocent one wrongfully imprisoned.
- \_\_\_ Accused persons should be required to take lie-detector tests.
- \_\_\_ When there is a "hung" jury in a criminal case, the defendant should always be freed and the indictment dismissed.
- \_\_\_ A society with true freedom and equality for all would have very little crime.
- \_\_\_ It is moral and ethical for a lawyer to represent a defendant in a criminal case even when he believes his client is guilty.
- \_\_\_ Police should be allowed to arrest and question suspicious looking persons to determine whether they have been up to something illegal.
- \_\_\_ The law coddles criminals to the detriment of society.
- \_\_\_ The freedom of society is endangered as much by overzealous law enforcement as by the acts of individual criminals.

\_\_\_ In the long run, liberty is more important than order.

\_\_\_ Upstanding citizens have nothing to fear from the police.

**Instructions: please rate your agreement with the next set of statements using the scale below. You may find that you have different reactions to different parts of a statement. For example, you might strongly agree (5) with one idea in the statement but are neutral (3) about another idea in the same item. When this happens, please combine your reactions and write down how you feel on balance (a 4 in this example).**

**STRONGLY 1-----2-----3-----4-----5 STRONGLY**

**DISAGREE**

**Neutral**

**AGREE**

**Write the number of your answer (1-5) in the space beside each statement.**

\_\_\_ God has given humanity a complete, unfailing guide to happiness and salvation, which must be totally followed

\_\_\_ No single book of religious teachings contains all the intrinsic, fundamental truths about life

\_\_\_ The basic cause of evil in this world is Satan, who is still constantly and ferociously fighting against God

\_\_\_ It is more important to be a good person than to believe in God and the right religion

\_\_\_ There is a particular set of religious teachings in this world that are so true, you can't go any "deeper" because they are the basic, bedrock message that God had given humanity

\_\_\_ When you get right down to it, there are basically only two kinds of people in the world: the Righteous, who will be rewarded by God; and the rest, who will not.

\_\_\_ Scriptures may contain general truths but they should NOT be considered completely, literally true from beginning to end

\_\_\_ To lead the best, most meaningful life, one must belong to the one, fundamentally true religion

Running Head: WHAT IS QUEST?

\_\_\_ “Satan” is just the name people give to their own bad impulses. There really is *no such thing* as a diabolical “Prince of Darkness” who tempts us.

\_\_\_ Whenever science and sacred scripture conflict, *science* is probably right.

\_\_\_ The fundamentals of God’s religion should never be tampered with, or compromised with others’ beliefs

\_\_\_ *All* of the religions in the world have flaws and wrong teachings. There is *no* perfectly true, right religion.

**Instructions: Please check the box that corresponds to your answer.**

Have you ever tried to encourage someone to believe in Jesus Christ or to accept Jesus Christ as his or her savior? \_\_\_ Yes \_\_\_ No

Do you believe that the Bible is the actual word of God and is to be taken literally, word for word? \_\_\_ Yes \_\_\_ No

Did you ever have a religious or spiritual experience that changed your life? \_\_\_ Yes \_\_\_ No

How much is religion a source of strength and comfort to you?

\_\_\_ None \_\_\_ A little \_\_\_ A great deal

Do you believe there is a life after death?

\_\_\_ No \_\_\_ Yes \_\_\_ Undecided

I have forgiven myself for things that I have done wrong

\_\_\_ Never \_\_\_ Seldom \_\_\_ Often \_\_\_ Always or Almost Always

I have forgiven those who hurt me

\_\_\_ Never \_\_\_ Seldom \_\_\_ Often \_\_\_ Always or Almost Always

I know that God forgives me

\_\_\_ Never \_\_\_ Seldom \_\_\_ Often \_\_\_ Always or Almost Always

Running Head: WHAT IS QUEST?

How often do you pray privately in places other than at church or synagogue?

\_\_\_Never \_\_\_less than once a month \_\_\_Once a month \_\_\_A few times a month  
\_\_\_Once a week \_\_\_A few times a week \_\_\_once a day \_\_\_several times a day

How often do you watch or listen to religious program son TV or radio?

\_\_\_Never \_\_\_less than once a month \_\_\_Once a month \_\_\_A few times a month  
\_\_\_Once a week \_\_\_A few times a week \_\_\_once a day \_\_\_several times a day

How often do you read the Bible or other religious literature?

\_\_\_Never \_\_\_less than once a month \_\_\_Once a month \_\_\_A few times a month  
\_\_\_Once a week \_\_\_A few times a week \_\_\_once a day \_\_\_several times a day

How often are prayers or grace said before or after meals in your home?

\_\_\_Never \_\_\_less than once a month \_\_\_Once a month \_\_\_A few times a month  
\_\_\_Once a week \_\_\_A few times a week \_\_\_once a day \_\_\_several times a day

How often do you attend religious services?

\_\_\_Never \_\_\_Less than once a year \_\_\_about once or twice a year  
\_\_\_Several times a year \_\_\_about once a month \_\_\_2-3 times a month  
\_\_\_nearly every week \_\_\_every week \_\_\_several times a week

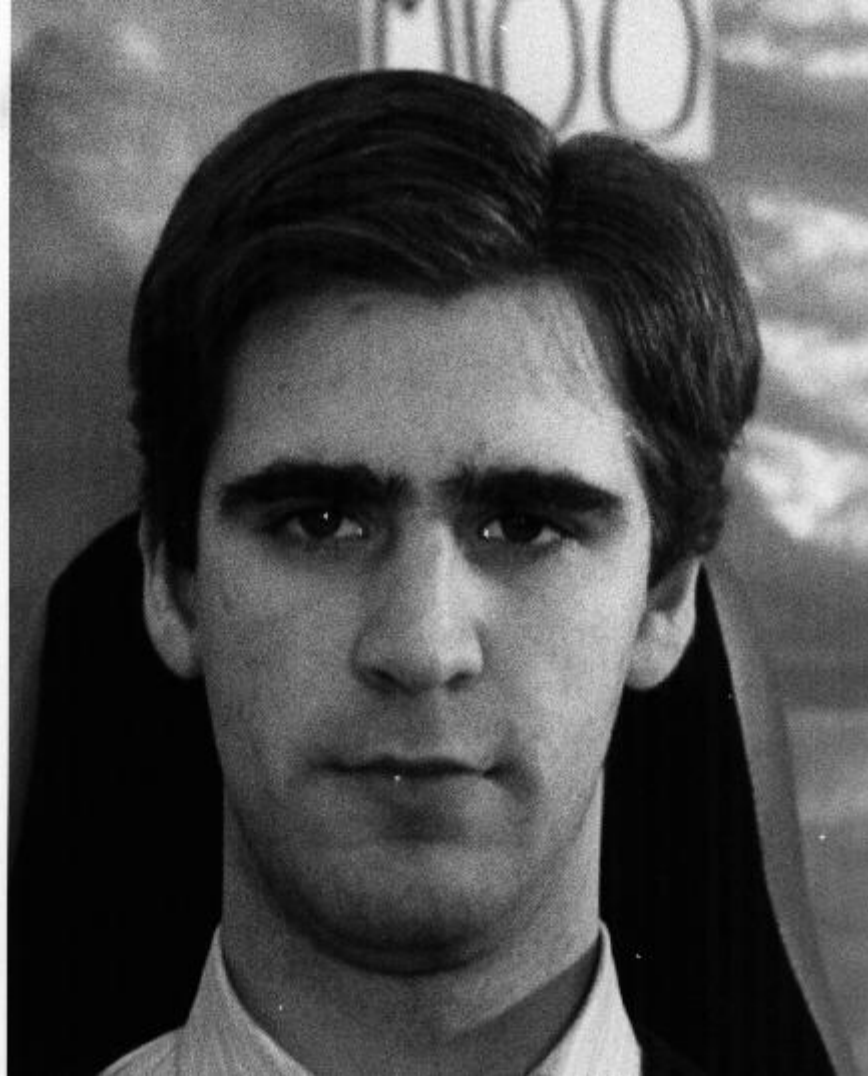
Besides religious services, how often do you take part in other activities at a place of worship?

\_\_\_Never \_\_\_Less than once a year \_\_\_about once or twice a year  
\_\_\_Several times a year \_\_\_about once a month \_\_\_2-3 times a month  
\_\_\_nearly every week \_\_\_every week \_\_\_several times a week

## **Criminal Trial (Study #2 and Study #3) Questionnaire**

### Trial Summary

Case facts: John Carlson is a 27-year old man on trial for attempted use of a weapon of mass destruction.



On August 29, 2006, a bomb squad was called to a major train station to defuse a bomb. The bomb was equipped with high powered explosives that would have caused mass destruction of the entire train station and some neighboring houses if the bomb had been detonated. A security guard at the train station reported that he saw a man enter the train station holding a bag and then the man left shortly after without the bag. The security guard said he recognized the defendant, John Carlson at the train station three days later as the man with the duffle bag. The security guard immediately apprehended John and the police arrested him within the hour. A security

video camera in the train station did not reveal the bomber's face but his hair color, height, weight, and build were similar to the defendant's. A search of the defendant's home discovered hydrogen peroxide, which was one of the chemicals used to make the bomb. The defendant says he was at his friend's house the evening of the bombing incident and is calling this a case of mistaken identity. The defense argues that the video camera footage is inconclusive and that many people would fit that description. Further, the defendant claims that hydrogen peroxide is a common household-cleaning chemical sold at grocery and drug stores.

The defendant has been charged with attempted use of a weapon of mass destruction. The prosecution's main witness is Bob Thompson, the security guard at the train station. The defense's main witness is the defendant's friend, Richard Larkin, who says the defendant was at his house at the time of the incident.

#### Testimony for the Prosecution

Bob Thompson (Security Guard): I began my shift at 5:00 that evening and it seemed like a normal day. I watched people get their tickets and walk down the terminal, nothing unusual. Then, at about 7:30, I happened to notice this man walk into the station carrying a big duffle bag, but he headed down the terminal towards the tracks rather than buying a ticket. At first this didn't seem too suspicious because sometimes people buy their tickets on the Internet and don't need to go to the ticket counter. However, he was wearing a coat, which caught my eye because it was a very hot day. But at the time I didn't think too much of it and just continued watching passengers walk by. Then about five minutes later, I noticed the same guy walking back up the terminal but without the duffle bag. I was sure it was the same guy because he was still wearing the coat, but I figured maybe he met someone at the station and gave them the bag, so I didn't stop him. However, I knew just to be safe that I should do a thorough check of the train station to see if there was a bag lying around. I walked down the terminal and right there in the heart of the station, there was the duffle bag. I quickly phoned the bomb squad and we immediately evacuated the hundreds of people in the station. When the bomb squad showed up, they defused the bomb and explained how the explosion would have killed everyone in the train station and probably some of the houses around the station as well. They also uncovered that hydrogen peroxide was used to make the bomb, and the police found hydrogen peroxide in the defendant's home during their search. When the police checked the videotape from the security camera, the bomber's face was unclear but his hair color, height, weight, and build were similar to the defendant's.

Testimony for the Defense

Richard Larkin (Defendant’s Friend): John is one of my dearest friends; we have known each other for about 5 years. We started a tradition about three years ago to get together every Tuesday night to hang out and watch television. The night of August 29, when this bomb incident occurred, was no different than every other Tuesday. John came to my house around 6 with a pizza just as he always does. After dinner, we talked about our week and at around 7:30 we began watching television. I was with John all night from 6 till 10. He never left my sight except maybe to go to the bathroom. I live 15 miles from the train station, so there is no way he could have left my house to go there without me noticing he was gone. The security guard must have mistaken John for someone else because he was at my house with me all night and could not possibly have been at the train station at the time the bomb was left.

Judge’s Instructions to the Jury:

To prove the crime of attempted use of a weapon of mass destruction, the State must prove the following two elements beyond a reasonable doubt:

1. John Carlson did some act toward committing the crime of using a weapon of mass destruction that went beyond just thinking or talking about it (i.e., actually having brought explosives into an abortion clinic).
2. He would have committed the crime (i.e., set off the bomb) had the security guard not prevented him by discovering the bomb and having it defused.

Pre-deliberation Verdict

**Before discussing this case with your group members,** please answer the following two questions based on your current opinion

1. How do you find the defendant? (Please check one)  
 Not Guilty     Guilty
2. On a scale of 1 to 5, with 1 being “very uncertain” and 5 being “very certain,” how certain are you in your decision regarding parole? **Please circle ONE number (1-5).**

1-----2-----3-----4-----5

Very uncertain

Somewhat certain

Very certain

3. If you found the defendant guilty, please indicate how much *punishment* (e.g., prison time) he should receive on a scale of 1 to 5, with 1 being “the least law allows” and 5 being “the most law allows.” Please circle ONE number (1-5).

1-----2-----3-----4-----5  
The least law allows                      a moderate amount                      the most the law allows

Now it is time to deliberate with your group. When all group members have gotten to this part, you may start to deliberate.

**DO NOT READ ANY FURTHER UNTIL AFTER DELIBERATIONS**

You may deliberate with your jury once everyone has reached this point. Every person on the jury should be given time to give their opinions. Please listen to the opinions of every group member and consider their viewpoints, even if they are different from your own. You must continue to deliberate until everyone in your group agrees whether the defendant is guilty or not guilty (that is, your jury decision must be unanimous), or until the researcher tells you to stop deliberating.

**After** deliberations, you can complete the rest of the survey on your own. *You should not consult with your jury about the survey questions.* We want your own individual opinion.

1. **Based on your own, individual decisions** (not the group decision), do you think the defendant is guilty or not guilty? (Please check one)  
 Not Guilty     Guilty

2. On a scale of 1 to 5, with 1 being “very uncertain” and 5 being “very certain,” how certain are you in your decision regarding parole? **Please circle ONE number (1-5).**

1-----2-----3-----4-----5  
Very uncertain                      Somewhat certain                      Very certain

3. If you found the defendant guilty, please indicate how much *punishment* (e.g., prison time) he should receive on a scale of 1 to 5, with 1 being “the least law allows” and 5 being “the most law allows.” Please circle ONE number (1-5).

1-----2-----3-----4-----5  
The least law allows                      a moderate amount                      the most the law allows



What verdict did *your jury* decide on?

- We decided the defendant is Not Guilty       We decided the defendant is Guilty
- We could not all agree on a verdict

Instructions: Thinking about the trial summary you read, please answer the following questions honestly. There are no right or wrong answers for any of the questions.

Indicate your overall perception of John Carlson (the defendant):

1-----2-----3-----4-----5

Very negative

Very positive

How honest do you think John is?

1-----2-----3-----4-----5

Very dishonest

Very honest

How likeable do you think John is?

1-----2-----3-----4-----5

Very dislikeable

Very likeable

How credible do you think John is?

1-----2-----3-----4-----5

Very uncredible

Very credible

How similar do you think you are to John (the defendant)?

1-----2-----3-----4-----5

Not at all similar

Very similar

Running Head: WHAT IS QUEST?

How credible do you think Bob Thompson (the security guard) is?

1-----2-----3-----4-----5

Very uncredible

Very credible

How credible do you think Jennifer Smith (the cocktail waitress that observed the bomb being placed) is?

1-----2-----3-----4-----5

Very uncredible

Very credible

Indicate your overall perception of Richard Larkin (the defense witness and defendant's friend who testified he was with the defendant at the time of the incident):

1-----2-----3-----4-----5

Very negative

Very positive

How honest do you think Richard is?

1-----2-----3-----4-----5

Very dishonest

Very honest

How likeable do you think Richard is?

1-----2-----3-----4-----5

Very dislikeable

Very likeable

How credible do you think Richard is?

1-----2-----3-----4-----5

Very uncredible

Very credible

How believable is the defendant's alibi that he was at his friend's house at the time of the incident rather than at the abortion clinic?

1-----2-----3-----4-----5

Very unbelievable

Very believable

**Demographic Information:**

**Instructions:** The following questions are demographic questions and are used to determine information about participants. All information will be kept confidential.

**Please check the box that corresponds to your answer or write an answer where asked.**

What is your religious background?

- Catholic
- Eastern Orthodox: please specify (e.g., Greek orthodox) \_\_\_\_\_
- Protestant: please specify (e.g. Baptist, Methodist) \_\_\_\_\_
- Jewish: please specify (e.g. orthodox, reformed) \_\_\_\_\_
- Hindu
- Buddhist
- Muslim
- Other (please specify \_\_\_\_\_)
- Atheist
- Agnostic
- I believe in God, but do not have a particular faith.

What is your sex?

- Male
- Female

What is your race/ethnicity?

- African American
- Asian/Pacific Islander
- Hispanic
- Native American
- White

Running Head: WHAT IS QUEST?

\_\_\_\_\_ Other (please specify) \_\_\_\_\_

What is your age? \_\_\_\_\_

Do you have a political party affiliation? If so, please specify here: \_\_\_\_\_

**Instructions: please rate your agreement with the next set of statements using the following scale:**

**STRONGLY 1-----2-----3-----4-----5 STRONGLY**

**DISAGREE**

**Neutral**

**AGREE**

**Write the number of your answer (1-5) in the space beside each statement.**

\_\_\_\_\_ My ideas about religion are one of the most important parts of my philosophy of life.

\_\_\_\_\_ I find that my ideas on religion have a considerable influence on my views in other areas.

\_\_\_\_\_ Believing as I do about religion is very important to being the kind of person I want to be.

\_\_\_\_\_ If my ideas about religion were different, I believe that my way of life would be very different.

\_\_\_\_\_ Religion is a subject in which I am not particularly interested.

\_\_\_\_\_ I very often think about matters relating to religion.

\_\_\_\_\_ I believe that there is a physical Hell where men are punished after death for the sins of their lives.

\_\_\_\_\_ I believe there is a supernatural being, the Devil, who continually tries to lead men into sin.

\_\_\_\_\_ To me the most important work of the religious organization is the saving of souls.

\_\_\_\_\_ I believe that there is life after death.

\_\_\_\_\_ I believe there is a Divine plan and purpose for every living person and thing.

\_\_\_\_\_ The only benefit one receives from prayer is psychological.

\_\_\_\_\_ I have a duty to help those who are confused about religion.

\_\_\_\_\_ Even though it may create some unpleasant situations, it is important to help others become enlightened about religion

\_\_\_\_\_ There is no point in arguing about religion, because there is little chance of changing other people's minds.

\_\_\_\_\_ It doesn't really matter what an individual believes about religion as long as he is happy with it.

\_\_\_\_\_ I believe the world would really be a better place if more people held the views about religion, which I hold.

\_\_\_\_\_ I believe the world's problems are seriously aggravated by the fact that so many people are misguided about religion.

**Instructions: please rate your agreement with the next set of statements using the following scale:**

**STRONGLY 1-----2-----3-----4-----5 STRONGLY**

**DISAGREE**

**Neutral**

**AGREE**

**Write the number of your answer (1-5) in the space beside each statement.**

\_\_\_ I enjoy reading about my religion.

\_\_\_ I go to church because it helps me to make friends.

\_\_\_ It doesn't much matter what I believe so long as I am good.

\_\_\_ It is important to me to spend time in private thought and prayer.

\_\_\_ I have often had a strong sense of God's presence.

\_\_\_ I pray mainly to gain relief and protection.

\_\_\_ I try hard to live all my life according to my religious beliefs.

\_\_\_ What religion offers me most is comfort in times of trouble and sorrow.

\_\_\_ Prayer is for peace and happiness.

\_\_\_ Although I am religious, I don't let it affect my daily life.

\_\_\_ I go to church mostly to spend time with my friends.

\_\_\_ My whole approach to life is based on my religion.

\_\_\_ I go to church mainly because I enjoy seeing people I know there.

\_\_\_ Although I believe in my religion, many other things are more important in life.

\_\_\_ I was not very interested in religion until I began to ask questions about the meaning and purpose of my life.

\_\_\_ I have been driven to ask religious questions out of a growing awareness of the tensions in my world and in relation to my world.

\_\_\_ My life experiences have led me to rethink my religious convictions.

\_\_\_ God wasn't very important for me until I began to ask questions about the meaning of my own life.

Running Head: WHAT IS QUEST?

- \_\_\_ It might be said that I value my religious doubts and uncertainties.
- \_\_\_ For me, doubting is an important part of what it means to be religious.
- \_\_\_ I find religious doubts upsetting.
- \_\_\_ Questions are far more central to my religious experience than are answers.
- \_\_\_ As I grow and change, I expect my religion also to grow and change.
- \_\_\_ I am constantly questioning my religious beliefs.
- \_\_\_ I do not expect my religious convictions to change in the next few years.
- \_\_\_ There are many religious issues on which my views are still changing.
- \_\_\_ My whole approach to life is based on my religion
- \_\_\_ Although I believe in my religion, many other things are more important in life
- \_\_\_ My faith helps me know right from wrong

**Instructions: please rate your agreement with the next set of statements using the following scale:**

**STRONGLY DISAGREE 1-----2-----3-----4-----5 STRONGLY AGREE**

**DISAGREE**

**Neutral**

**AGREE**

**Write the number of your answer (1-5) in the space beside each statement.**

- \_\_\_ Unfair treatment of underprivileged groups and classes is the chief cause of crime.
- \_\_\_ Too many obviously guilty persons escape punishment because of legal technicalities
- \_\_\_ Evidence illegally obtained should be admissible in court if such evidence is the only way of obtaining a conviction.
- \_\_\_ Search warrants should clearly specify the person or things to be seized.
- \_\_\_ No one should be convicted of a crime on the basis of circumstantial evidence, no matter how strong such evidence is.

Running Head: WHAT IS QUEST?

- \_\_\_ There is no need in a criminal case for the accused to prove his innocence beyond a reasonable doubt.
- \_\_\_ Any person who resists arrest commits a crime.
- \_\_\_ When determining a person's guilt or innocence, the existence of a prior arrest record should not be considered.
- \_\_\_ Wiretapping by anyone and for any reason should be completely illegal.
- \_\_\_ Defendants in a criminal case should be required to take the witness stand.
- \_\_\_ All too often, minority group members do not get fair trials.
- \_\_\_ Because of the oppression and persecution minority group members suffer, they deserve leniency and special treatment in the courts.
- \_\_\_ Citizens need to be protected against excess police power as well as against criminals.
- \_\_\_ It is better for society that several guilty men be freed than one innocent one wrongfully imprisoned.
- \_\_\_ Accused persons should be required to take lie-detector tests.
- \_\_\_ When there is a "hung" jury in a criminal case, the defendant should always be freed and the indictment dismissed.
- \_\_\_ A society with true freedom and equality for all would have very little crime.
- \_\_\_ It is moral and ethical for a lawyer to represent a defendant in a criminal case even when he believes his client is guilty.
- \_\_\_ Police should be allowed to arrest and question suspicious looking persons to determine whether they have been up to something illegal.
- \_\_\_ The law coddles criminals to the detriment of society.
- \_\_\_ The freedom of society is endangered as much by overzealous law enforcement as by the acts of individual criminals.



\_\_\_ In the long run, liberty is more important than order.

\_\_\_ Upstanding citizens have nothing to fear from the police.

**Instructions: please rate your agreement with the next set of statements using the scale below. You may find that you have different reactions to different parts of a statement. For example, you might strongly agree (5) with one idea in the statement but are neutral (3) about another idea in the same item. When this happens, please combine your reactions and write down how you feel on balance (a 4 in this example).**

**STRONGLY 1-----2-----3-----4-----5 STRONGLY**

**DISAGREE**

**Neutral**

**AGREE**

**Write the number of your answer (1-5) in the space beside each statement.**

\_\_\_ God has given humanity a complete, unfailing guide to happiness and salvation, which must be totally followed

\_\_\_ No single book of religious teachings contains all the intrinsic, fundamental truths about life

\_\_\_ The basic cause of evil in this world is Satan, who is still constantly and ferociously fighting against God

\_\_\_ It is more important to be a good person than to believe in God and the right religion

\_\_\_ There is a particular set of religious teachings in this world that are so true, you can't go any "deeper" because they are the basic, bedrock message that God had given humanity

\_\_\_ When you get right down to it, there are basically only two kinds of people in the world: the Righteous, who will be rewarded by God; and the rest, who will not.

\_\_\_ Scriptures may contain general truths but they should NOT be considered completely, literally true from beginning to end

\_\_\_ To lead the best, most meaningful life, one must belong to the one, fundamentally true religion

Running Head: WHAT IS QUEST?

\_\_\_ “Satan” is just the name people give to their own bad impulses. There really is *no such thing* as a diabolical “Prince of Darkness” who tempts us.

\_\_\_ Whenever science and sacred scripture conflict, *science* is probably right.

\_\_\_ The fundamentals of God’s religion should never be tampered with, or compromised with others’ beliefs

\_\_\_ *All* of the religions in the world have flaws and wrong teachings. There is *no* perfectly true, right religion.

**Instructions: Please check the box that corresponds to your answer.**

Have you ever tried to encourage someone to believe in Jesus Christ or to accept Jesus Christ as his or her savior? \_\_\_ Yes \_\_\_ No

Do you believe that the Bible is the actual word of God and is to be taken literally, word for word? \_\_\_ Yes \_\_\_ No

Did you ever have a religious or spiritual experience that changed your life? \_\_\_ Yes \_\_\_ No

How much is religion a source of strength and comfort to you?

\_\_\_ None \_\_\_ A little \_\_\_ A great deal

Do you believe there is a life after death?

\_\_\_ No \_\_\_ Yes \_\_\_ Undecided

I have forgiven myself for things that I have done wrong

\_\_\_ Never \_\_\_ Seldom \_\_\_ Often \_\_\_ Always or Almost Always

I have forgiven those who hurt me

\_\_\_ Never \_\_\_ Seldom \_\_\_ Often \_\_\_ Always or Almost Always

I know that God forgives me

\_\_\_ Never \_\_\_ Seldom \_\_\_ Often \_\_\_ Always or Almost Always

Running Head: WHAT IS QUEST?

How often do you pray privately in places other than at church or synagogue?

Never  less than once a month  Once a month  A few times a month  
 Once a week  A few times a week  once a day  several times a day

How often do you watch or listen to religious program son TV or radio?

Never  less than once a month  Once a month  A few times a month  
 Once a week  A few times a week  once a day  several times a day

How often do you read the Bible or other religious literature?

Never  less than once a month  Once a month  A few times a month  
 Once a week  A few times a week  once a day  several times a day

How often are prayers or grace said before or after meals in your home?

Never  less than once a month  Once a month  A few times a month  
 Once a week  A few times a week  once a day  several times a day

How often do you attend religious services?

Never  Less than once a year  about once or twice a year  
 Several times a year  about once a month  2-3 times a month  
 nearly every week  every week  several times a week

Besides religious services, how often do you take part in other activities at a place of worship?

Never  Less than once a year  about once or twice a year  
 Several times a year  about once a month  2-3 times a month  
 nearly every week  every week  several times a week

What was John's alibi?

he was at this friend's house watching TV.  
 he was at his friend's house doing Christian prayers  
 he was playing touch football.

\_\_\_\_\_ he was at church.

**Study Measures with Citations**

74 Questions

**Religious background.**

What is your religious background?

- \_\_\_\_\_ Catholic
- \_\_\_\_\_ Eastern Orthodox: please specify (e.g., Greek orthodox) \_\_\_\_\_
- \_\_\_\_\_ Protestant: please specify (e.g. Baptist, Methodist) \_\_\_\_\_
- \_\_\_\_\_ Jewish: please specify (e.g. orthodox, reformed) \_\_\_\_\_
- \_\_\_\_\_ Hindu
- \_\_\_\_\_ Buddhist
- \_\_\_\_\_ Muslim
- \_\_\_\_\_ Other (please specify \_\_\_\_\_)
- \_\_\_\_\_ Atheist
- \_\_\_\_\_ Agnostic
- \_\_\_\_\_ I believe in God, but do not have a particular faith.

Putney, S., & Middleton, R. (1961). Dimensions and correlates of religious ideologies. *Social Forces*, 39, 285-290.

Instructions: please rate your agreement with the next set of statements using the following scale:

STRONGLY 1-----2-----3-----4-----5 STRONGLY

DISAGREE

Neutral

AGREE

Write the number of your answer (1-5) in the space beside each statement.

**Devotionalism** (importance)

- \_\_\_\_\_ My ideas about religion are one of the most important parts of my philosophy of life.
- \_\_\_\_\_ I find that my ideas on religion have a considerable influence on my views in other areas.
- \_\_\_\_\_ Believing as I do about religion is very important to being the kind of person I want to be.
- \_\_\_\_\_ If my ideas about religion were different, I believe that my way of life would be very different.
- \_\_\_\_\_ Religion is a subject in which I am not particularly interested.(recode)
- \_\_\_\_\_ I very often think about matters relating to religion.

**Fundamentalism** (orthodoxy)

- \_\_\_\_\_ I believe that there is a physical Hell where men are punished after death for the sins of their lives.
- \_\_\_\_\_ I believe there is a supernatural being, the Devil, who continually tries to lead men into sin.
- \_\_\_\_\_ To me the most important work of the religious organization is the saving of souls.
- \_\_\_\_\_ I believe that there is life after death.
- \_\_\_\_\_ I believe there is a Divine plan and purpose for every living person and thing.
- \_\_\_\_\_ The only benefit one receives from prayer is psychological.

**Evangelism (Fanaticism)**

\_\_\_\_\_ I have a duty to help those who are confused about religion.

\_\_\_\_\_ Even though it may create some unpleasant situations, it is important to help others become enlightened about religion

\_\_\_\_\_ There is no point in arguing about religion, because there is little chance of changing other people's minds.

\_\_\_\_\_ It doesn't really matter what an individual believes about religion as long as he is happy with it.

\_\_\_\_\_ I believe the world would really be a better place if more people held the views about religion, which I hold.

\_\_\_\_\_ I believe the world's problems are seriously aggravated by the fact that so many people are misguided about religion.

**Intrinsic/extrinsic scales.**

Gorsuch, R.L., & McPherson, P.E. (1989). Religious orientation scale revised, intrinsic/extrinsic revised [IE R] scale. pp. 154-156.

All items on 5-point scale from “strongly disagree” to “strongly agree”

1. I enjoy reading about my religion. [Intrinsic]
2. I go to church because it helps me to make friends. [Extrinsic/social]
3. It doesn't much matter what I believe so long as I am good. [Intrinsic – reversed]
4. It is important to me to spend time in private thought and prayer. [Intrinsic]
5. I have often had a strong sense of God's presence. [Intrinsic]
6. I pray mainly to gain relief and protection. [Extrinsic/practical]
7. I try hard to live all my life according to my religious beliefs. [Intrinsic]
8. What religion offers me most is comfort in times of trouble and sorrow. [Extrinsic/practical]
9. Prayer is for peace and happiness. [Extrinsic/practical]
10. Although I am religious, I don't let it affect my daily life. [Intrinsic – reversed]
11. I go to church mostly to spend time with my friends. [Extrinsic/social]
12. My whole approach to life is based on my religion. [Intrinsic].
13. I go to church mainly because I enjoy seeing people I know there. [Extrinsic/social]
14. Although I believe in my religion, many other things are more important in life. [Intrinsic – reversed]



**Fundamentalism**

Altemeyer, B., & Hunsberger, B., (2004). A revised religious fundamentalism scale: the short and sweet of it. *International Journal for the Psychology of Religion*. 14:1.pp. 47-54

Instructions: please rate your agreement with the next set of statements using the scale below. You may find that you have different reactions to different parts of a statement. For example, you might strongly agree (5) with one idea in the statement but are neutral (3) about another idea in the same item. When this happens, please combine your reactions and write down how you feel on balance (a 4 in this example).

STRONGLY 1-----2-----3-----4-----5 STRONGLY  
DISAGREE Neutral AGREE

Write the number of your answer (1-5) in the space beside each statement.

- \_\_\_ God has given humanity a complete, unfailing guide to happiness and salvation, which must be totally followed
- \_\_\_ No single book of religious teachings contains all the intrinsic, fundamental truths about life
- \_\_\_ The basic cause of evil in this world is Satan, who is still constantly and ferociously fighting against God
- \_\_\_ It is more important to be a good person than to believe in God and the right religion
- \_\_\_ There is a particular set of religious teachings in this world that are so true, you can’t go any “deeper” because they are the basic, bedrock message that God had given humanity
- \_\_\_ When you get right down to it, there are basically only two kinds of people in the world: the Righteous, who will be rewarded by God; and the rest, who will not.
- \_\_\_ Scriptures may contain general truths but they should NOT be considered completely, literally true from beginning to end
- \_\_\_ To lead the best, most meaningful life, one must belong to the one, fundamentally true religion
- \_\_\_ “Satan” is just the name people give to their own bad impulses. There really is *no such thing*

as a diabolical “Prince of Darkness” who tempts us.

\_\_\_ Whenever science and sacred scripture conflict, *science* is probably right.

\_\_\_ The fundamentals of God’s religion should never be tampered with, or compromised with others’ beliefs

\_\_\_ *All* of the religions in the world have flaws and wrong teachings. There is *no* perfectly true, right religion.

**Quest Religiosity revised (Batson & Schoenrade, 1991).**

Batson, C. D., & Schoenrade, P. A. (1991). Measuring religion as quest 2: Reliability concerns. *Journal for the Scientific Study of Religion*, 30(4), 430-447.

1(agree) to 9 (disagree) scale

1. I was not very interested in religion until I began to ask questions about the meaning and purpose of my life.
2. I have been driven to ask religious questions out of a growing awareness of the tensions in my world and in relation to my world.
3. My life experiences have led me to rethink my religious convictions.
4. God wasn’t very important for me until I began to ask questions about the meaning of my own life.
5. It might be said that I value my religious doubts and uncertainties.
6. For me, doubting is an important part of what it means to be religious.
7. I find religious doubts upsetting. [Reversed]
8. Questions are far more central to my religious experience than are answers.

9. As I grow and change, I expect my religion also to grow and change.
10. I am constantly questioning my religious beliefs.
11. I do not expect my religious convictions to change in the next few years. [Reversed]
12. There are many religious issues on which my views are still changing.

**Fetzer's Multidimensional measurement of religiousness/spirituality Scales**

The Fetzer Institute (1999). Multidimensional measurement of religiousness/spirituality for use in health research.([http://www.fetzer.org/PDF/Total\\_Fetzer\\_Book.pdf](http://www.fetzer.org/PDF/Total_Fetzer_Book.pdf))

**Value the person puts on religion.**

My whole approach to life is based on my religion  
Although I believe in my religion, many other things are more important in life  
My faith helps me know right from wrong

**Religious/spiritual history.**

Did you ever have a religious or spiritual experience that changed your life? \_\_\_\_No \_\_\_\_Yes

**“Belief” in basic teaching.**

How much is religion a source of strength and comfort to you?

\_\_\_\_None\_\_\_\_A little\_\_\_\_A great deal

Do you believe there is a life after death?

\_\_\_\_No\_\_\_\_Yes\_\_\_\_Undecided

**Religious forgiveness.**

I have forgiven myself for things that I have done wrong

\_\_\_\_Never \_\_\_\_Seldom \_\_\_\_ Often \_\_\_\_Always or Almost Always

I have forgiven those who hurt me

\_\_\_\_Never \_\_\_\_Seldom \_\_\_\_ Often \_\_\_\_Always or Almost Always

I know that God forgives me

\_\_\_\_Never \_\_\_\_Seldom \_\_\_\_ Often \_\_\_\_Always or Almost Always

**Private religious practices.**

How often do you pray privately in places other than at church or synagogue?

\_\_\_\_Never \_\_\_\_less than once a month \_\_\_\_Once a month \_\_\_\_A few times a month

\_\_\_\_Once a week \_\_\_\_A few times a week \_\_\_\_once a day \_\_\_\_several times a day

Running Head: WHAT IS QUEST?

How often do you watch or listen to religious programs on TV or radio?

\_\_\_Never \_\_\_less than once a month \_\_\_Once a month \_\_\_A few times a month  
\_\_\_Once a week \_\_\_A few times a week \_\_\_once a day \_\_\_several times a day

How often do you read the Bible or other religious literature?

\_\_\_Never \_\_\_less than once a month \_\_\_Once a month \_\_\_A few times a month  
\_\_\_Once a week \_\_\_A few times a week \_\_\_once a day \_\_\_several times a day

How often are prayers or grace said before or after meals in your home?

\_\_\_Never \_\_\_less than once a month \_\_\_Once a month \_\_\_A few times a month  
\_\_\_Once a week \_\_\_A few times a week \_\_\_once a day \_\_\_several times a day

**Organizational religion.**

How often do you attend religious services?

\_\_\_Never \_\_\_Less than once a year \_\_\_about once or twice a year  
\_\_\_Several times a year \_\_\_about once a month \_\_\_2-3 times a month  
\_\_\_nearly every week \_\_\_every week \_\_\_several times a week

Besides religious services, how often do you take part in other activities at a place of worship?

\_\_\_Never \_\_\_Less than once a year \_\_\_about once or twice a year  
\_\_\_Several times a year \_\_\_about once a month \_\_\_2-3 times a month  
\_\_\_nearly every week \_\_\_every week \_\_\_several times a week

**Evangelism**

Young, R. L. (1992). Religious orientation, race and support for the death penalty. *Journal for the Scientific Study of Religion*, 31, 76-88.

Have you ever tried to encourage someone to believe in Jesus Christ or to accept Jesus Christ as his or her savior?

\_\_\_\_\_ Yes \_\_\_\_\_ No

**Biblical interpretism**

Young, R. L. (1992). Religious orientation, race and support for the death penalty. *Journal for the Scientific Study of Religion*, 31, 76-88.

Do you believe that the Bible is the actual word of God and is to be taken literally, word for word? \_\_\_\_ Yes \_\_\_\_No

Table 1

*Study 1: Relationship between Quest and other Religious Characteristics*

| Variable                     | Beta   | t      | Sig.  |
|------------------------------|--------|--------|-------|
| Revised Fundamentalism Scale | -.0285 | -2.967 | 0.003 |
| Intrinsic Scale              | 0.242  | 2.331  | 0.021 |
| Extrinsic Scale              | 0.306  | 3.371  | 0.001 |
| Interpretism Scale           | -0.232 | -2.825 | 0.005 |
| Evangelism Scale             | 0.033  | 0.385  | 0.701 |
| R Square                     | 0.17   |        |       |
| Adjusted R Square            | 0.147  |        |       |
| F                            | 7.445  |        |       |

\*\* $p < 0.001$



Table 2

*Study 1: Correlation between Quest and Decision to Parole an Inmate*

| Variable                | Quest Religiosity |
|-------------------------|-------------------|
| Decision Certainty      |                   |
| Pearson Correlation     | 0.156             |
| Significance (2-tailed) | 0.033             |
| N                       | 188               |

\*\* $p < 0.01$ , two-tailed.

Table 3

*Study 1: Correlation between Quest and Crime Beliefs about the Legal System*

| Variable                | Quest Religiosity |
|-------------------------|-------------------|
| Crime Beliefs           |                   |
| Pearson Correlation     | 0.213             |
| Significance (2-tailed) | 0.003             |
| N                       | 188               |

\*\* $p < 0.05$ , two-tailed.

Table 4

*Study 2: Relationship between Quest and other Religious Characteristics*

| Variable                     | Beta   | t      | Sig.  |
|------------------------------|--------|--------|-------|
| Revised Fundamentalism Scale | -0.220 | -2.877 | 0.004 |
| Intrinsic Scale              | 0.190  | 2.345  | 0.020 |
| Extrinsic Scale              | 0.439  | 7.259  | 0.000 |
| Interpretism Scale           | -0.122 | -1.896 | 0.059 |
| Evangelism Scale             | 0.016  | 0.255  | 0.799 |
| R Square                     | 0.198  |        |       |
| Adjusted R Square            | 0.185  |        |       |
| F                            | 15.817 |        |       |

*\*\*p* < 0.001

Table 5

*Study 2: Relationship of Quest and LAQ Score*

| Variable                | Quest Religiosity |
|-------------------------|-------------------|
| LAQ                     |                   |
| Pearson Correlation     | -0.117            |
| Significance (2-tailed) | 0.032             |
| N                       | 339               |

\*\* $p < 0.05$ , two-tailed.

Table 6

*Study 2: Correlation of Quest and Perception of the Defendant*

| Variable                | Quest Religiosity |
|-------------------------|-------------------|
| Defendant Perception    |                   |
| Pearson Correlation     | 0.171             |
| Significance (2-tailed) | 0.002             |
| N                       | 343               |

\*\* $p < 0.01$ , two-tailed.

Table 7

*Study 2: Correlation of Quest and Perception of the Friend/Witness*

| Variable                | Quest Religiosity |
|-------------------------|-------------------|
| Witness Perception      |                   |
| Pearson Correlation     | 0.173             |
| Significance (2-tailed) | 0.001             |
| N                       | 345               |

\*\* $p < 0.01$ , two-tailed.

Table 8

*Study 2: Correlation of Quest and Perception of the Alibi*

| Variable                | Quest Religiosity |
|-------------------------|-------------------|
| Alibi Perception        |                   |
| Pearson Correlation     | 0.076             |
| Significance (2-tailed) | 0.159             |
| N                       | 344               |

\*\*Correlation not significant

Table 9

*Study 2: Correlation of Quest and Self-direction*

| Variable                | Quest Religiosity |
|-------------------------|-------------------|
| Self-Direction          |                   |
| Pearson Correlation     | 0.136             |
| Significance (2-tailed) | 0.012             |
| N                       | 339               |

\*\* $p < 0.05$ , two-tailed.



Table 10

*Study 2: Correlation of Quest and Forgiveness of self and others*

| Variable                | Quest Religiosity |
|-------------------------|-------------------|
| Forgiveness             |                   |
| Pearson Correlation     | 0.137             |
| Significance (2-tailed) | 0.012             |
| N                       | 337               |

\*\* $p < 0.05$ , two-tailed.

Table 11

*Study 3 Relationship between Quest and other Religious Characteristics*

| Variable                     | Beta   | t      | Sig.  |
|------------------------------|--------|--------|-------|
| Revised Fundamentalism Scale | -.0386 | -2.144 | 0.037 |
| Intrinsic Scale              | 0.418  | 2.169  | 0.035 |
| Extrinsic Scale              | 0.426  | 3.232  | 0.002 |
| Interpretism Scale           | 0.080  | 0.499  | 0.620 |
| Evangelism Scale             | 0.078  | 0.471  | 0.639 |
| R Square                     | 0.305  |        |       |
| Adjusted R Square            | 0.239  |        |       |
| F                            | 4.650  |        |       |

\*\* $p < 0.001$

Table 12

*Study 3: Correlation between Quest and LAQ*

| Variable                | Quest Religiosity |
|-------------------------|-------------------|
| LAQ                     |                   |
| Pearson Correlation     | -0.032            |
| Significance (2-tailed) | 0.808             |
| N                       | 60                |

\*\*Correlation not significant

Table 13

*Study 3: Correlation between Quest and Verdict*

| Variable                | Quest Religiosity |
|-------------------------|-------------------|
| Verdict                 |                   |
| Pearson Correlation     | -0.055            |
| Significance (2-tailed) | 0.675             |
| N                       | 60                |

\*\*Correlation not significant

Table 14

*Study 3: Correlation between Quest and Pre-deliberation Verdict*

| Variable                   | Quest Religiosity |
|----------------------------|-------------------|
| Verdict (Pre-deliberation) |                   |
| Pearson Correlation        | -0.167            |
| Significance (2-tailed)    | 0.201             |
| N                          | 60                |

\*\*Correlation not significant

Table 15

*Study 3: Correlation between Quest and Post-deliberation*

| Variable                    | Quest Religiosity |
|-----------------------------|-------------------|
| Verdict (Post-deliberation) |                   |
| Pearson Correlation         | -0.097            |
| Significance (2-tailed)     | 0.460             |
| N                           | 60                |

\*\*Correlation not significant

Table 16

*Study 3: Correlation between Quest and Punishment*

| Variable                | Quest Religiosity |
|-------------------------|-------------------|
| Punishment              |                   |
| Pearson Correlation     | -0.107            |
| Significance (2-tailed) | 0.567             |
| N                       | 31                |

\*\*Correlation not significant

Table 17

*Study 4: Relationship between Quest and other Religious Characteristics*

| Variable                     | Beta   | t      | Sig.  |
|------------------------------|--------|--------|-------|
| Revised Fundamentalism Scale | -0.346 | -4.269 | 0.000 |
| Intrinsic Scale              | 0.104  | 1.141  | 0.255 |
| Extrinsic Scale              | 0.561  | 8.901  | 0.000 |
| Interpretism Scale           | 0.097  | 1.516  | 0.131 |
| Evangelism Scale             | 0.101  | 1.300  | 0.433 |
| R Square                     | 0.330  |        |       |
| Adjusted R Square            | 0.313  |        |       |
| F                            | 19.538 |        |       |

\*\* $p < 0.001$



Table 18

*Study 4: Correlation between Quest and LAQ*

| Variable                | Quest Religiosity |
|-------------------------|-------------------|
| LAQ                     |                   |
| Pearson Correlation     | 0.064             |
| Significance (2-tailed) | 0.317             |
| N                       | 250               |

\*\*Correlation not significant

Table 19

*Study 4: Relationship between Quest and Fetzer Value*

| Variable                | Quest Religiosity |
|-------------------------|-------------------|
| Fetzer Value            |                   |
| Pearson Correlation     | 0.475             |
| Significance (2-tailed) | 0.000             |
| N                       | 255               |

\*\*p<0.001

Table 20

*Study 4: Relationship between Quest and Fetzer History*

| Variable                     | Beta    | t      | Sig.  |
|------------------------------|---------|--------|-------|
| Revised Fundamentalism Scale | -.0.282 | -4.626 | 0.000 |
| R Square                     | 0.282   |        |       |
| Adjusted R Square            | 0.076   |        |       |
| F                            | 21.400  |        |       |

\*\* $p < 0.001$

Table 21

*Study 4: Correlation between Quest and Fetzer Belief*

| Variable                | Quest Religiosity |
|-------------------------|-------------------|
| Fetzer Belief           |                   |
| Pearson Correlation     | 0.216             |
| Significance (2-tailed) | 0.001             |
| N                       | 251               |

\*\*p<0.001

Table 22

*Study 4: Correlation between Quest and Fetzer Forgiveness*

| Variable                | Quest Religiosity |
|-------------------------|-------------------|
| Fetzer Forgiveness      |                   |
| Pearson Correlation     | 0.248             |
| Significance (2-tailed) | 0.000             |
| N                       | 250               |

\*\*p<0.001

Table 23

*Study 4: Correlation between Quest and Fetzer Private Practice*

| Variable                | Quest Religiosity |
|-------------------------|-------------------|
| Fetzer Private Practice |                   |
| Pearson Correlation     | 0.147             |
| Significance (2-tailed) | 0.020             |
| N                       | 250               |

\*\*p<0.001

Table 24

*Study 4: Correlation between Quest and Fetzer Organizational Practice*

| Variable                       | Quest Religiosity |
|--------------------------------|-------------------|
| Fetzer Organizational Practice |                   |
| Pearson Correlation            | 0.160             |
| Significance (2-tailed)        | 0.012             |
| N                              | 249               |

\*\*p<0.005

Table 25

*Study 4: Correlation between Quest and Attribution Scale*

| Variable                | Quest Religiosity |
|-------------------------|-------------------|
| Attribution Scale       |                   |
| Pearson Correlation     | -0.019            |
| Significance (2-tailed) | 0.760             |
| N                       | 255               |

\*\*Correlation not significant