

Anthropocentric and theocentric spirituality as an object of psychological research

ABSTRACT

The characteristic direction of psychological and theological interpretations of spirituality is very important. The traditional psychological approach to the spiritual sphere is characterised by reductionism, which consists in reducing spiritual experiences to mental experiences, or even biological processes. The studies in the field of religion psychology led to distinguish between two types of spirituality. The first one is theocentric spirituality, where human being places God in the centre of his interest and life in general. The second type of spirituality is anthropocentric spirituality, focused on human being, his own aspirations, preferences and needs. Both types of spirituality have certain value. Their close characteristics includes sources of inspiration, purpose, presented image of God, as well as understanding of spirituality and manner of realizing spiritual life. In order to distinguish between two types of spirituality, anthropocentric and theocentric, in practice, a proper research method – Range of Theocentric and Anthropocentric Spirituality (SDT – DA) had to be developed. The individuals with theocentric spirituality displayed a higher level of stability and emotional balance, better social adjustment, higher sense of duty and attachment to acceptable social standards, deeper and more satisfactory contacts with other human beings, more trust and openness towards others, as well as higher trust

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to themselves and to God. Such individuals are better at handling difficulties and have optimistic attitude to life.

KEYWORDS: psychological and theological interpretations of spirituality; concept of theocentric and anthropological spirituality; scale of theocentric and anthropocentric spirituality

INTRODUCTION

In spite of the concern for material security and the tendency to derive superficial pleasure, human beings have the need for deepening their lives and spiritual development, as well as for understanding the meaning of life and suffering. Many people search for the answers to these important questions with the help of fortune-tellers, horoscopes or occult practices. They are frequently confident that they foster their spiritual lives in this manner. Psychology also increasingly focuses on the spiritual dimension of human being, as well as on the need for spiritual development and achieving full life as a result. Harold G. Koenig (2009) draws attention to the fact that it is very common to handle difficult situations by means of religion. Psychiatric patients also use religion in order to survive. Religious spirituality provides help in case of depression, suicidal thoughts, fears or addictions. Research results lead to the thesis that religious involvement generally has a positive influence on mental health.

There is a wide variety of the forms of spiritual life. A. Matanić (1984) lists the following criteria of spirituality: ethnic and geographic (e.g. Polish or French spirituality), doctrinal (e.g. Marian or Christocentric spirituality), ascetic and practical (e.g. love or apostolic spirituality), anthropological or psychological (e.g. affective spirituality, spirituality of children, youth or women), class and professional criterion (e.g. monastic and secular spirituality, spirituality of doctors or workers), historical and chronological

(e.g. baroque spirituality), criterion of religious communities and consecrated life institutions (e.g. Carmelite or Ignatian spirituality) (compare Gogola 2001). Without making too detailed distinctions, the characteristic direction of psychological and theological interpretations of spirituality is worth indicating.

PSYCHOLOGICAL INTERPRETATIONS OF SPIRITUALITY

The traditional psychological approach to the spiritual sphere is characterised by reductionism, which consists in reducing spiritual experiences to mental experiences, or even biological processes. This trend is illustrated by the research and concepts of S. Freud, C. G. Jung, A. H. Maslow, G. W. Allport, E. Fromm, and among Polish authors: J. Santorski, K. Wiśniewska-Roszkowska, J. Koziellecki or P. Socha. A notable exception in opposition to this reductionism are the standpoints of V. E. Frankl (2009) and the continuator of his ideas in Poland – K. Popielski (1996). The works of Christian psychologists oriented towards integrative support for a human being also emphasize the distinctiveness of spiritual experiences and their irreducibility to mental or physiological processes.

In order to illustrate the standpoints concerning the psychological interpretation of spirituality, the ideas of A. H. Maslow and V. E. Frankl are worth presenting here.

A. H. Maslow uses the following notions: “self-fulfilment”, “higher needs” and “growth motivation” to describe the spiritual sphere of human being, who is able to fulfill his hidden and unused capabilities thanks to self-fulfilment. The theory of A. H. Maslow (2004) is one of the fullest concepts of the spiritual development of human beings. This spiritual development is connected with intensive experience of joy, full force, optimism and kindness for others, as well as *peak experiences*. The ideas of Maslow fit well into the fundamental trend of American psychol-

ogy. The American Psychological Association reduces *spirituality* to the problems of good mood and *well-being*. In accordance with this concept, the human being seeks to achieve personal satisfaction through involvement in art, meditation or religious practices. However, some people identify spirituality mostly with religious life and pious practices.

V.E. Frankl distinguishes three spheres in the personal structure of human being: physical, mental and spiritual. In his opinion, any psychophysical and spiritual phenomena may occur at various levels of consciousness. The author is critical about the ideas of psychoanalysts, and in particular of S. Freud. In the opinion of Frankl, in psychoanalytic approach, a human being is controlled by mechanisms which make spirituality “anatomised” and determined by drives. Frankl is equally dissatisfied with the opinions of H. Bänziger (from C.G. Jung’s school), who assumes the existence of religious drive – analogous to sexual drive or aggression. V.E. Frankl interprets these opinions critically and sets the existential analysis against psychoanalysis. He takes the position that apart from unconsciousness of psychological nature, we can also distinguish spiritual unconsciousness. In his opinion, it is precisely in the sphere of autonomy of spiritual existence that great, authentically existential solutions, take place. The result is the existence of conscious and unconscious responsibility. The founder of logotherapy thinks that thanks to existential analysis we discover unconscious religiousness within the unconscious spirituality of human being, i.e. unconscious reference to God as the attitude towards the transcendental, supposedly immanent to human being, even though frequently hidden.

THEOLOGICAL INTERPRETATIONS OF SPIRITUALITY

Both theological reflection included in numerous publications and studies at the academic level, as well as pastoral practice

expressed through the so-called Sunday pastoral practice and the trends of charismatic renewal, show large variety and diversity. Among different literature works concerning spirituality, the following authors are worth mentioning here: J. Aumann (2007). R. Garrigou-Lagrange OP, (2008), L. Casto, (2008), J. Augustyn SJ (2008), W. Gałazka (2009), A. Louf, (2010). What they have in common is referring spirituality to the supernatural sphere and placing God in the centre of all experiences and actions related to the spiritual sphere. Among diversified theological interpretations of spirituality, the opinions which correspond to psychology are worth noting.

The term "spirituality" is sometimes considered to be synonymous to the notions of "inner life" or "spiritual life". M. Chmielewski attempted to order these terms in the following manner: "(...) *inner life* shall be understood as the entire psychoemotional, cognitive and volitive activity of human being, which constitutes the personal centre of human being, although it is inseparably connected with his external activity. Therefore, every human being, as a rational and free creature, has inner life, which we distinguish intuitively from external activity, as secondary in relation to the inner life of a person. When inner life finds reference to extrasensory reality, involving personal dimension of human being in a particular way, such phenomenon may be referred to as *spirituality*. Most frequently, this reference has religious character, and in such cases we speak of religious spirituality. This means that non-religious, or even secular spirituality, may also exist. Precisely speaking, spirituality is usually determined by means of an adjective, for example: Far East, medieval, contemporary, Christian spirituality, etc. The basis for distinguishing the last type is reference to Jesus Christ. In other words: spirituality in general is included within the scope of inner life, and a special form of religious spirituality is Christian spirituality, meaning as much as *spiritual life* (1999, p. 11-12).

Karol Wojtyła wrote that a human being is an intelligent being who, as a subject, is different from (even the most perfect) animals thanks to his interior and inner life. Inner life and spiritual life are concentrated around truth and good. One of the most central problems of inner life is the question of the ultimate reason of everything, as well as how to be good and possess full good (1986, p. 24-25).

The Second Vatican Council emphasizes the importance of considering spirituality from the perspective of Christian faith. This spirituality must remain one and unchanged, in spite of the diversity, due to various gifts of the Holy Spirit. Within this spirituality, we may distinguish between general and detailed spirituality. Specific spirituality refers to practical fulfilment of calling of a single person or group of persons from a particular point of view.

THEOCENTRIC AND ANTHROPOLOGICAL SPIRITUALITY – CONCEPT

The statements of psychologists and theologians regarding the spiritual sphere of human life in psychological and theological literature reveal the question about the types of spirituality and their meaning for human condition. Many people have experienced complete destruction of their personal and family lives, searching for spirituality inspired by esotericism or New Age. How to distinguish between spirituality which leads a human being to full development and one which destroys him? An essential criterion allowing to distinguish between healthy and unhealthy spirituality is its direction and determination of the main goal. The studies in the field of religion psychology undertaken at the Cardinal Stefan Wyszyński University led to distinguish between two types of spirituality (R. Jaworski, M. Koczwara, 2011 p. 165-182). The first one is theocentric spirituality, where human being places God

in the centre of his interest and life in general. The second type of spirituality is anthropocentric spirituality, focused on human being, his own aspirations, preferences and needs. Therefore, we may distinguish between individuals placing God in the centre of their lives and individuals placing human being in the first place, which is frequently revealed in focusing on oneself. These individuals are different with regard to respected and realized values. The question about which one of the distinguished groups experiences disorders and difficulties in evaluating and realizing respected values more frequently also seems to be interesting.

Theocentric Spirituality is spirituality within the framework of which human being is focused on God and his grace. He is inspired by divine revelation and conviction that he was created in the image and likeness of God. Therefore, through prayer, which he regards as a dialogue with personal God, as well as reflection upon the Word of God, participation in sacramental life of the Church and being opened to the needs of others, he aims mostly at salvation and union with God. In self-improvement and gaining spiritual values in the spheres of religious, intellectual, emotional, volitive and cultural life, e.g. good, beauty, love and justice, he relies on cooperation with God's grace and tries to recognise and fulfil his will.

Anthropocentric Spirituality is spirituality within the framework of which human being, inspired by personal need for development and self-fulfilment, is focused on himself, his aspirations and effort put into gaining and experiencing spiritual values, such as e.g. love, good, justice and beauty. Through meditation, understood as a manner of relaxation and concentration, various physical techniques, techniques of controlling mental processes, learning inherent potential and limitations, improvement of his will, sphere of moral life, care for the sense of dignity and own value, as well as selection of appropriate literature and company of appropriate people, motivating to work on himself, he aims at self-fulfilment and implementation of the adopted ideals. The

table 1 below presents characteristic features of theocentric and anthropocentric spirituality, taking into consideration the sources of such spirituality, possessed image of God, purpose and manner of fulfilling this particular spirituality.

In order to distinguish between two types of spirituality, anthropocentric and theocentric, in practice, a proper research method – Range of Theocentric and Anthropocentric Spirituality (SDT–DA) had to be developed. The range is included in the supplement to this article. Both types of spirituality have certain value. Their close characteristics includes sources of inspiration, purpose, presented image of God, as well as understanding of spirituality and manner of realizing spiritual life.

Table 1. Criteria for spirituality differentiation

	THEOCENTRIC SPIRITUALITY	ANTHROPOCENTRIC SPIRITUALITY
1	2	3
SOURCE	<ol style="list-style-type: none"> 1. Divine Revelation. 2. Calling of human being by God, creation of human being in the image and likeness of God. 3. Sacrament of Baptism 	<ol style="list-style-type: none"> 1. Need for development, self-fulfilment, having an object of orientation, expression of reverence for values. 2. Need for being involved in something greater than the human being himself / transpersonal psychology /.
IMAGE OF GOD	<ol style="list-style-type: none"> 1. God as a Person. 2. Truth about the Trinity. 	<ol style="list-style-type: none"> 1. God as impersonal force, energy. 2. God as a symbol of what a human being is supposed to become.

1	2	3
<p>MANNER OF RELI-ZATION</p>	<p>1. Penance and conversion. 2. Prayer. – meditation as preparation for the action of God. – contemplation prayer as a gift from God – manner of communication and establishing a personal bond between God and a human being 3. Action of Divine Grace. 4. Being filled with the Holy Spirit. 5. Imitation. – Jesus as the role model – model of lives of saints 6. Reading the Word of God 7. Examination of conscience, liturgical prayer and sacramental life. 8. Placing God in the Centre of Life. – reconciliation between own desires and the desires of God, recognition of the will of God – referring truth, good, beauty, love and justice to God – subordination of material goods, as well as intellectual, volitional, emotional and cultural spheres of life, to the Ultimate Goal – release of spirit from unhealthy attachment – striving for openness and trust towards God</p>	<p>1. Recognition of intrapsychological dependences as the main way of permanent change of the way of living. 2. Meditation as: – internal focus consisting in the lack of thoughts, images, feelings – practice of attention – manner of relaxation and concentration – striving for getting to know one’s “self” 3. Own effort. 4. psychoactive substances, physical practices, techniques of controlling mental processes, as well as changing and raising awareness. 5. Company of appropriate people. 6. Selection of appropriate literature. 7. Control of own behaviour (self-control). – daily contemplations – auto-suggestion and visualisation techniques 8. Placing oneself in the centre of life. – searching for aesthetic impressions: good, beauty, love and truth – care for the sense of dignity and own value – following specific rules – stability of behaviour</p>

1	2	3
	<p>9. Charity. – own witness, faith sharing – being open to the needs of others, support and cooperation</p> <p>10. Life in the community of the Church</p>	<p>– self-improvement in the field of moral life based on own force – practising one’s will – performing valuable actions – attempts to understand oneself, own place in the world, own potential and limitations</p> <p>9. meeting the needs for self-fulfilment and spiritual development in intellectual, volitive, emotional and cultural aspects without a reference to God; fulfilment of own potential capabilities</p> <p>10. Good deeds</p>
PURPOSE	<p>1. Union with God. 2. Salvation and eternal life. 3. Excellence and holiness.</p>	<p>1. Meeting own needs and fulfilling own ideals. 2. Self-realisation, self-fulfilment, independence. 3. Adoption of a specific system of values. 4. Connection with cosmic reality and experience of unity with other beings.</p>

Research with the application of SDT-DA allows for distinguishing between individuals with high and low levels of interest in spirituality. They also allow for distinguishing individuals who prefer anthropocentric spirituality from individuals who display theocentric spirituality.

EMPIRICAL RESEARCH OF ANTHROPOCENTRIC
AND THEOCENTRIC SPIRITUALITY

The results obtained in the research conducted by M. Koczwara (2002) in the group of (126) students allowed for distinguishing a group with high theocentric spirituality (DT) and low anthropocentric spirituality, as well as the group of high anthropocentric spirituality (DA) and low theocentric spirituality, and then to characterise their systems of values tested with the application of the Rokeach Value Survey. The results of the research indicated that the spirituality of individuals who place God in the centre of their lives is connected to a greater degree with religious values, deepening contact with God, striving for excellence and holiness, faith in God, but also with doing moral good and helping other people.

On the other hand, individuals who focus on human being in the spiritual sphere, value and practise spiritual values and the values which can be defined mostly as material values to a similar degree. Although both groups display striving for independence, high estimation of selfless support and work for others, health, obtaining necessary means of livelihood, own development related to one's abilities and possibilities, individuals with theocentric spirituality much more appreciate religious life and contact with God and they try to subordinate material and personal issues to striving for God. This group displays a lower tendency to experience crisis in valuation. The hypothesis concerning the correlation between the type of spirituality and preference for values was correct. Theocentric and anthropocentric spirituality are connected with the implementation of separate values.

The following conclusions can be drawn in the summary of research results: theocentric and anthropocentric spirituality are two dimensions independent of each other; therefore, while some people place God in the centre of their lives, others are focused mainly on themselves. We can distinguish between individuals

with high DT results and individuals with high DA results. These two groups of individuals have separate systems of values. Individuals placing God in the centre of their lives appreciate more acting in accordance with one's conscience, truth, love, serving people, as well as love and work for their homeland. Deepening contact with God, religious life, striving for holiness and salvation are more important values for them.

Individuals with high anthropocentric spirituality appreciate enjoying their lives, pleasures, contact with nature, getting to know and developing their skills, fulfilling their capabilities and developing their interests, freedom of choice and independence, richness, professional and social success, self-sufficiency, ability to make their lives easy, effortless and with no problems, as well as material security and health more than the individuals from the first group. The individuals who place in the centre of their lives themselves rather than God emphasize values such as material goods, getting to know the world, personal freedom, common sense, ability to coexist with people, social position, comfortable living and health. Individuals with anthropocentric spirituality experience the sense of loss of values to a larger degree. The crises of values are displayed in them with greater force.

Individuals with theocentric spirituality have a higher tendency to deepen contact with God, to strive for excellence and holiness, are more involved in religious and moral life, as well as in work for their homeland than the individuals with anthropocentric spirituality. It is also characteristic that with increasingly intense spirituality focused on God, the level of disorders and difficulties in the valuation process is decreasing. Further analysis of the results of conducted research shows that anthropocentric spirituality cannot guarantee that a human being will remain faithful to his values in the event of occurrence of problems related to their application in everyday life.

The research conducted by Koczwara indicated that for a human being who places anthropocentric spirituality in the centre,

material and spiritual values are valuable to a similar degree. He appreciates moral goods (moral life, behaviour in accordance with his conscience) and common sense (ability to set oneself up in life, easy adaptation), own development (getting to know and developing one's skills, fulfilling one's capabilities) and material security (gaining necessary means of support, accommodation) to a similar degree. The most appreciated value for such a human being is love, followed by health, physical and mental well-being, good appearance and healthy environment. It might be true that there is a type of anthropocentric spirituality which is related to altruistic attitudes.

The research on personality of individuals with various types of spirituality conducted by Zworska (2007) also indicated how significant spiritual life is for personal integrity. The research was conducted on 120 adult individuals (mainly students). Apart from the Range of Theocentric and Anthropocentric Spirituality, the Adjective Check List (ACL) Test adapted by Z. Płużek, as well as 16-factor Personality Survey (Fifth Edition) adapted by T. Kucharski, were applied. The statistical analysis included comparison of results of individuals who achieved: 1) DT – high results in theocentric spirituality and low results in anthropocentric spirituality; 2) DA – low results in theocentric spirituality and high results in anthropocentric spirituality and 3) K – control group, individuals who achieved low results both in theocentric and anthropocentric spirituality (individuals with low interest in spirituality). The results achieved in research are illustrated in tables 2 and 3.

The individuals with theocentric spirituality displayed a higher level of stability and emotional balance, better social adjustment, higher sense of duty and attachment to acceptable social standards, deeper and more satisfactory contacts with other human beings, more trust and openness towards others, as well as higher trust to themselves and to God. Such individuals are better at handling difficulties and have optimistic attitude to life.

Table 2. Comparison by means of Fisher's LSD (least-significant-difference) test where differences between the results of DT, DA and K groups in ACL were noticed (real "self")

Variable	Average Results (M)			Statistical significance (p)		
	DT	DA	K	DT:DA	DT:K	DA:K
Ranges in ACL						
NCK	90.90	70.20	63.33	0.036	0.000	0.111
Fav	40.60	30.10	22.67	0.002	0.000	0.027
Com	8.47	7.27	5.00	0.185	0.000	0.013
Ach	10.23	5.47	4.17	0.000	0.000	0.323
Dom	4.97	1.20	1.00	0.002	0.001	0.864
End	7.50	2.37	1.40	0.001	0.000	0.529
Ord	6.03	1.67	1.07	0.002	0.000	0.662
Int	10.83	7.30	5.70	0.004	0.000	0.185
Nur	7.93	4.07	2.53	0.007	0.000	0.273
Pad	6.33	2.97	2.47	0.001	0.000	0.591
Iss	7.87	3.30	1.53	0.002	0.000	0.209
Cps	4.30	3.37	2.03	0.249	0.006	0.100
Mls	7.93	4.70	3.70	0.006	0.000	0.383
Fem	10.20	8.93	6.23	0.168	0.000	0.004
N p	6.67	2.40	0.27	0.004	0.000	0.141
A	5.50	0.00	0.53	0.001	0.000	0.729
Fc	3.53	0.47	0.17	0.023	0.006	0.633
Ac	5.93	0.67	0.07	0.000	0.000	0.657
A-2	7.27	7.33	5.43	0.019	0.019	0.015

Table 3. Comparison by means of Fisher’s LSD (least-significant-difference) test where differences between the results of DT, DA and K groups achieved in 16 PF-5 were noticed

Variable	Average Results (M)			Statistical significance (p)		
	DT	DA	K	DT:DA	DT:K	DA:K
Ranges in Catella test						
C	12.77	9.5	7.97	0.014	0.000	0.244
G	15.07	7.33	10.43	0.000	0.000	0.049
M	10.83	14.17	14.63	0.015	0.006	0.730
Q1	20.23	21.03	18.00	0.518	0.074	0.016

The examination of the relationship between the type of spirituality and occurrence of disorders or difficulties connected e.g. with the fulfilment of life goals selected on the basis of the system of values may lead to a conclusion that anthropocentric spirituality is less helpful in combating crisis than theocentric spirituality. The data indicate that the more spirituality of a person is focused on God, the better such person is at handling different kinds of difficulties, and the higher his ability to face crises and conflicts in constructive manner is.

Moreover, on the basis of the research, it may be concluded that individuals with high results in theocentric spirituality accept and realize values which appear to be central in their lives. These include faith in God (religion, religious life, salvation), spiritual development (deepening contact with God, striving for excellence and holiness), as well as love. Other values are appreciated and fulfilled to a smaller degree, which indicates that they are subordinated to the above values. The results of the research also lead to a conclusion that a human being who puts his trust in God, invites God to his life, as well as entrusts and presents him his problems and joys, is better at handling the occurring crises and difficulties.

The results achieved in the research with the application of the Range of Theocentric Spirituality and Anthropocentric Spirituality are a strong factor in favour of health and good psychosocial functioning.

In the light of the changing and varied forms of spiritual propositions directed towards the contemporary human being, the following statements seem to be up-to-date: "Beloved, do not believe every spirit, but test the spirits" (1 John 4:1) by John the Evangelist, as well as "Test everything; hold fast what is good" (1 Tes 5:12) by Saint Paul. Therefore, on the one hand it is worth maintaining respect, but on the other hand, proper caution and distance towards various promoted and fulfilled models of anthropocentric spirituality.

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SUPPLEMENT**RANGE OF
THEOCENTRIC AND ANTHROPOCENTRIC SPIRITUALITY
(DT-DA)****INSTRUCTION**

The range includes a number of statements concerning an important aspect of human existence, namely spirituality. Your task is to declare to what degree the statements included in the Range are consistent with your beliefs and behaviour. You will express your opinion within the range between 1 and 7. Therefore, please respond to what degree you agree or disagree with the content of each statement. Evaluate according to the below-stated range:

- 7 – definitely yes (I definitely agree)*
- 6 – yes (I agree)*
- 5 – rather yes (I rather agree)*
- 4 – I cannot decide*
- 3 – rather not (I rather do not agree)*
- 2 – no (I do not agree)*
- 1 – definitely not (I definitely do not agree)*

The research is anonymous. Try to provide honest answers, in accordance with your beliefs, because only in such case the research will be valuable. Answer all statements. Then check whether you answered all statements.

1. Striving for union with God is the most important goal of my life.	7 6 5 4 3 2 1
2. I form my own image of God, regardless of the teachings of the Church.	7 6 5 4 3 2 1

3. I care for the sense of dignity and own value.	7 6 5 4 3 2 1
4. I want the will of God to be fulfilled in my life.	7 6 5 4 3 2 1
5. I follow the models of Jesus Christ and Virgin Mary in my life.	7 6 5 4 3 2 1
6. Helping others brings me a lot of satisfaction.	7 6 5 4 3 2 1
7. Using different techniques, such as relaxation or concentration, I try to maximise my capabilities.	7 6 5 4 3 2 1
8. I can quit many pleasures and comforts for the love of God.	7 6 5 4 3 2 1
9. I try to have a moment of reflection on my own behaviour.	7 6 5 4 3 2 1
10. I believe I was created in the image and likeness of God.	7 6 5 4 3 2 1
11. The divine love inspires me to help other people.	7 6 5 4 3 2 1
12. I consider myself to be the main creator of my life.	7 6 5 4 3 2 1
13. I regard prayer as a meeting with personal God.	7 6 5 4 3 2 1
14. I consistently strive to fulfil my resolutions.	7 6 5 4 3 2 1
15. I try to be honest towards myself and others.	7 6 5 4 3 2 1
16. I can change my life for better through conversion and penance.	7 6 5 4 3 2 1
17. I try to be the witness of faith in God in my own environment.	7 6 5 4 3 2 1
18. Getting to know oneself leads to a change of life.	7 6 5 4 3 2 1
19. Before taking a decision I think about what is more valuable and attractive for me.	7 6 5 4 3 2 1
20. Sacramental life in the community of Church is an important feature of my religiousness.	7 6 5 4 3 2 1
21. Material security of myself and my family is most important for me.	7 6 5 4 3 2 1
22. Faith in God helps me understand the world surrounding me.	7 6 5 4 3 2 1
23. I search for aesthetic values in theatre, poetry and music.	7 6 5 4 3 2 1
24. Sensitivity towards human beauty stimulates my spiritual development.	7 6 5 4 3 2 1
25. I am confident that God takes care of me.	7 6 5 4 3 2 1
26. I try to apply the words of Gospel in my everyday life.	7 6 5 4 3 2 1
27. Contact with valuable people motivates me to work upon myself.	7 6 5 4 3 2 1
28. At the moments of experiencing failure and weakness, I try to trust the mercy of God.	7 6 5 4 3 2 1

29. I regard meditation as a good exercise in attention and a way to control my own consciousness.	7 6 5 4 3 2 1
30. I think that my inner experiences of God are his gift.	7 6 5 4 3 2 1
31. I ask the Holy Spirit to provide me with necessary gifts.	7 6 5 4 3 2 1
32. The purpose of my life is to achieve self-fulfilment and independence.	7 6 5 4 3 2 1
33. I base my spiritual development on cooperation with God's grace.	7 6 5 4 3 2 1
34. I practise my patience and self-control.	7 6 5 4 3 2 1
35. I try to draw maximum satisfaction and pleasure from life.	7 6 5 4 3 2 1
36. I develop sensitivity towards human needs in myself.	7 6 5 4 3 2 1
37. I am ready to quit my own plans, if they are contrary to God's commandments.	7 6 5 4 3 2 1
38. The examination of conscience plays an important role in my spiritual life.	7 6 5 4 3 2 1
39. I use meditation to gain the knowledge of my own „self“.	7 6 5 4 3 2 1
40. I rely on myself more than on God when fulfilling my life goals.	7 6 5 4 3 2 1
41. The lives of saints are the model of behaviour for me.	7 6 5 4 3 2 1
42. I think that I can achieve full spiritual development with my own effort.	7 6 5 4 3 2 1

Check whether you answered all statements. Thank you.

KEY:

DT range includes the following questions: 1, 4, 5, 8, 10, 11, 13, 16, 17, 20, 22, 25, 26, 28, 30, 31, 33, 37, 38, 41.

DA range includes the following questions: 2, 3, 6, 7, 9, 12, 14, 15, 18, 19, 23, 24, 27, 29, 32, 34, 36, 39, 40, 42.

Statements 21 and 35 are buffer questions.