



Quest Motivated: Religious Insights and Selected Variables Concerning the Functioning of the Individual

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Abstract

The study was conducted in a group of Polish students based on a two-factor model of religious insights. Subjects were examined using a Questionnaire of Religious Insights and several methods concerning aspects of individual functioning selected based on Socha's model of spirituality as a symbolic adaptation to the human existential situation. In the first study, the relation between religious insights and both scales: Doubt and Quest, declared religiosity and religious orientation were assessed. In the study, the relation of religious insights and its scales: Doubt and Quest, and selected aspects of individual functioning: depression, various kinds of narcissism, epistemic motivation, and sensation seeking were tested. The obtained results confirmed the interdependence of the Doubt and several variables describing the psychological functioning of an individual: sensation seeking, epistemic motivation, and vulnerable narcissism. Quest measured by QRI was confirmed not to be related to variables concerning the functioning of the individual selected based on Socha's model of spirituality as symbolic adaptation to human existential situation. This opens the question of its psychological nature, showing that neither personality nor epistemic motivation are related to it.

Keywords: quest religious orientation, spirituality, depression, narcissism, sensation seeking, epistemic motivation

Słowa kluczowe: poszukująca orientacja religijna, duchowość, depresja, narcyzm, poszukiwanie pobudzenia, motywacja epistemiczna

Introduction

Some scholars have argued for the heterogeneous nature of the Quest religious orientation and suggested various subscales.¹ The construction of the new tool, The Questionnaire of Religious Insight, has allowed us to trace two aspects of religious search: doubting and searching. Factor analysis confirmed that those two factors constituting religious insights or Quest are orthogonal but also revealed four more factors, which are intercorrelated.² Those four additional components should be more items to analyse as separate factors, especially since putting them together regarding content is problematic. However, this suggests the phenomenon of religious Quest is complex. Together with Neyrinck et al.,³ this heterogeneity may be related to an individual's motivations and tendencies leading to religious insights. Tracing subjective human motives is possible only through qualitative research. Objective knowledge about motivation can also be provided by experimental research. However, quantitative regression

¹ R. Beck, R.K. Jessup, *The Multidimensional Nature of Quest Motivation*, "Journal of Psychology and Theology" 2018, vol. 32(4), pp. 283–294, <https://doi.org/10.1177/009164710403200401>; A. Krzysztof-Świdorska, P.M. Socha, K. Krzysztof, *Quest (Re)modeled: The Questionnaire of Religious Insight a New Tool for Analyzing Religious Insights, and Their Empirical Verification*, "The Religious Studies Review" 2023, vol. 2(288), <https://doi.org/10.34813/ptr2.2023.14>.

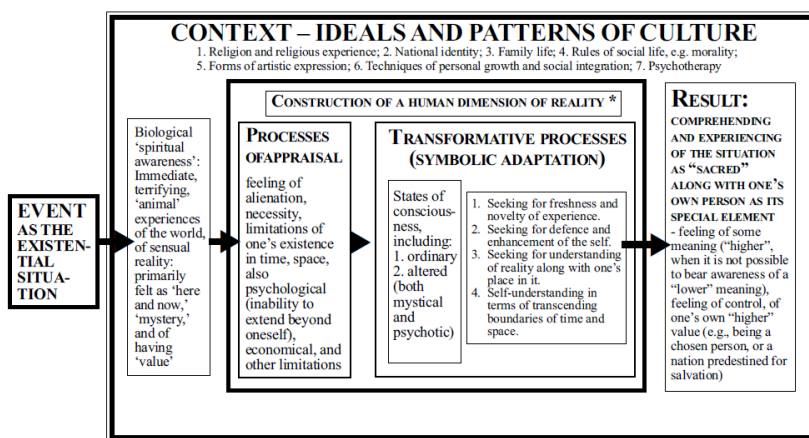
² A. Krzysztof-Świdorska, P.M. Socha, K. Krzysztof, *op. cit.*

³ B. Neyrinck, W. Lens, M. Vansteenkiste, B. Soenens, *Updating Allport's and Batson's framework of religious orientations: A reevaluation from the perspective of self-determination theory and wulff's social cognitive model*, "Journal for the Scientific Study of Religion" 2010, vol. 49(3), p. 425.

analysis studies indicating the coexistence of certain motives or tendencies in the personality of the respondents may prove helpful.⁴

Firstly, the mutual relationship between the doubt Scale of QRI and depression in the article about QRI construction was analysed based only on previous studies and sometimes contradictory outcomes and therefore mostly speculative.⁵ Therefore, we have decided to examine the possible relation by regression analysis.

Secondly, and even more importantly, we took into consideration that, according to Saucier & Skrzypińska, quest orientation is related to subjective Spirituality positively and negatively related to Traditional Religiousness, which indicates that quest religious orientation is the one closest to spirituality.⁶ The Questionnaire of Religious Insights (QRI) was constructed to challenge the current model of religious orientations, especially the Quest Scale, by providing insight into different kinds of motivation that can influence spirituality.⁷ Socha, as a constructionist, sees spirituality as a transformative process of symbolic adaptation to the human existential situation, possible thanks to resources in the form of a reservoir of symbolic meanings offered by culture.⁸ Socha's model, published in 2005, indicates a few factors which could be related to this process.⁹ See figure 1:



* As a necessity stemming from the social essence of human existence. Spirituality has a social nature; its opposite is not secularity but alienation (Hay 1997, 11). Other relevant ideas: Gemeinschaftsgefühl (A. Adler), species being (K. Marx).

Figure 1. Socha's model of Spirituality as the process of coping with existential issues

Source: D. Hay, P.M. Socha, *Science Looks at Spirituality. Spirituality as a natural phenomenon: bringing biological and psychological perspectives together*, "Zygon" 2005, vol. 40(3).

⁴ J.W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (3rd ed.), Thousand Oaks 2009.

⁵ A. Krzysztof-Świdorska, P.M. Socha, K. Krzysztof, *op. cit.*, p. 174.

⁶ G. Saucier, K. Skrzypińska, *Spiritual but not religious? Evidence for two independent dispositions*, "Journal of Personality" 2006, vol. 74(5), pp. 1257–1292.

⁷ A. Krzysztof-Świdorska, P.M. Socha, K. Krzysztof, *op. cit.*

⁸ M.K. Zwierzyński, *Konstruktywizm a konstrukcjonizm*, "Principia" 2012, vol. 56; P.M. Socha, *Przemiana: w stronę teorii duchowości*, Kraków 2014.

⁹ D. Hay, P.M. Socha, *Science Looks at Spirituality. Spirituality as a natural phenomenon: bringing biological and psychological perspectives together*, "Zygon" 2005, vol. 40(3).

Socha postulates that people could look for Self-understanding in terms of transcending boundaries of time and space, thereby understanding reality along with one's place within it.¹⁰ Therefore, quest orientation can be related to seeking solutions to spiritual dilemmas one is currently going through. We hypothesised that, to some extent, Quest could be related to cognitive dissonance,¹¹ especially the means to solve it. It can also be related to epistemic motivation, specifically the need for closure.¹² Orientation towards religiosity in this context would be motivated by searching for answers that can satisfy (or even placate) that need. The link between the need for closure and religiosity was examined in several studies following the hypothesis – relatively intuitive, in fact – that this need would correlate with conventional, fundamentalist, and conservative attitudes (for some remarks about possible nuance in this matter, taking into account cultural factors, cf.,¹³ while religious questing would not. However, one can imagine a situation in which a person with a high need for closure begins religious questing to find cognitive closure. Buxant and colleagues state that religious – spiritual seeking persons often have heightened needs for internal order and closure, that is, obtaining concrete answers instead of leaving all questions open.¹⁴

One of the studies¹⁵ tried to determine whether religiosity correlates with the need for closure. The results showed a moderate correlation between the so-called “classic religiosity” and a higher need for closure and a lower need for closure among the people with a “spirituality-emotional” type of religiosity,¹⁶ which may be considered closer to Quest than other religious orientations. Another study,¹⁷ performed among “Christian fundamentalists” (this term was defined rather loosely in the study as people who believe in total infallibility and authority of the Bible), used the classic tools for studying religious orientations modified for that specific case. Its results show that people with an intrinsic and Quest orientation are more likely to read articles about religion. Among those, only the Quest-oriented were likelier to read articles that did not conform to their beliefs. Haji and Hall¹⁸ on their part studied

¹⁰ *Ibidem*, p. 603.

¹¹ L. Festinger, *A Theory of Cognitive Dissonance*, Stanford 1957.

¹² M. Kossowska, K. Hanusz, M. Trejtowicz, *Skrócona wersja Skali Potrzeby Poznawczego Domyślenia. Dobór pozycji i walidacja skali [A shortened version of the Cognitive Closure Need Scale. Item selection and scale validation]*, “Psychologia Społeczna” 2012, vol. 7(20), pp. 89–99, https://czasopismo.badania.net/wp-content/uploads/2016/11/Kossowska_Hanusz_Trejtowicz_PS_1_2012.pdf [accessed: 14.01.2025].

¹³ M. Kossowska, A. van Hiel, *The Relationship Between Need for Closure and Conservative Beliefs in Western and Eastern Europe*, “Political Psychology” 2003, vol. 24(3).

¹⁴ C. Buxant, V. Saroglou, M. Tesser, *Free-lance spiritual seekers: self-growth or compensatory motives?*, “Mental Health, Religion & Culture” 2010, vol. 13(2), p. 219.

¹⁵ V. Saroglou, *Beyond dogmatism: The need for closure as related to religion*, “Mental Health, Religion and Culture” 2002, vol. 5(2).

¹⁶ *Ibidem*.

¹⁷ S.G. McFarland, J.C. Warren, *Religious Orientations and Selective Exposure among Fundamentalist Christians*, “Journal for the Scientific Study of Religion” 1992, vol. 31(2).

¹⁸ R. Haji, D. Hall, *Religious quest orientation: Rising against fundamentalism*, “Intellectual Discourse” 2014, vol. 22(1), https://www.academia.edu/9309210/Religious_quest_orientation_Rising_against_fundamentalism [accessed: 14.01.2025].

a small group of Christians (n = 55) using the Quest sub-scale taken from the Religious Life Inventory,¹⁹ combining their measurement with exposure to religious content (fundamentalist and quest-type content) in their experiment. They have also used the feeling thermometer (a tool used in research into prejudice).²⁰ Their research showed a link between religious questing and more open attitudes: “Those high in quest seemed to express especially positive outgroup attitudes after being exposed to the fundamentalism prime.”²¹

More recent research shows, however, that the link between being open to the Other and religious questing is indirect.²² The ideas of cognitive dissonance and the need for closure are thus complex and lend themselves to various interpretations.

Socha’s model indicates that another motive related to symbolic adaptation is defence and enhancement of the self.²³ At the same time, some authors link cognitive dissonance directly to self-esteem, which could match Quest orientation – striving for “self-expansion,” motivated by the need to maintain high self-esteem.²⁴ There needs to be more research into the links between religiosity (variously understood, conceptualised, and operationalised) and narcissism, a term equally elusive regarding methodology, cf.,²⁵ and even less into the link between narcissism and spirituality.²⁶ It would seem, however, that the newer, broader definitions of “narcissism” – which go beyond the metaphorical and psychoanalytical potential of the term – and the use of a more neutral “self-esteem” may find successful use in modern research into the psychology of religion. Regardless of how narcissism or religiosity are defined, survey research is based on declarations and self-evaluation; therefore, direct or indirect self-rated measures.²⁷ We can use it to study various types of declared self-enhancement and compare them to various types of religiosity (religious orientations). Attempts at such comparative analyses have already been made using the classic measures of Allport²⁸ and Batson,²⁹ testing the division between intrinsic and extrinsic

¹⁹ P. Hills, L.J. Francis, M. Robbins, *The development of the Revised Religious Life Inventory (RLI-R) by exploratory and confirmatory factor analysis*, “Personality and Individual Differences” 2005, vol. 38(6).

²⁰ R. Haji, D. Hall, *op. cit.*

²¹ *Ibidem*, p. 85.

²² M. Kossowska, P. Dragon, M. Bukowski, *When need for closure leads to positive attitudes towards a negatively stereotyped outgroup*, “Motivation and Emotion” 2014, vol. 39(1).

²³ D. Hay, P.M. Socha, *op. cit.*, p. 603.

²⁴ H. Kohut, *Forms and Transformations of Narcissism*, “Journal of the American Psychoanalytic Association” 2016, vol. 14(2); T. Olchanowski, *Duchowość i narcyzm [Spirituality and narcissism]*, Warszawa 2006.

²⁵ P.J. Watson, R.J. Morris, R.W. Hood, M.D. Biderman, *Religious orientation types and narcissism*, “Journal of Psychology and Christianity” 1990, vol. 9(1).

²⁶ P. Wink, M. Dillon, K. Fay, *Spiritual Seeking, Narcissism, and Psychotherapy: How Are They Related?*, “Journal for the Scientific Study of Religion” 2005, vol. 44(2).

²⁷ S.W. Krauss, R.W. Hood Jr., *A New Approach to Religious Orientation*, [in:] *idem*, *A New Approach to Religious Orientation*, Amsterdam 2013, pp. 171–173.

²⁸ G.W. Allport, *The individual and his religion: a psychological interpretation*, New York 1960.

²⁹ C.D. Batson, *Religion as Prosocial: Agent or Double Agent?*, “Journal for the Scientific Study of Religion” 1976, vol. 15(1).

religious orientations.³⁰ One of the newer analyses “provided preliminary evidence that self-enhancement underpins religiosity” while pointing out that “more definitive evidence is required to establish a causal connection between the two constructs.”³¹

So far, no broader research has been done that would include a measure of narcissistic (self-enhancement) attitudes while using a multi-factor scale of religious Quest on a given sample. Our proposed research tool is a step in that direction – finding out whether religious questing can correlate with diverse types of self-enhancement or with “narcissism” in the complex meaning of the term.

Socha indicates in his model that spirituality understood as a transformative process of symbolic adaptation to human existential situation could be related to seeking freshness and novelty of experience.³² Therefore, it seems possible that religious questing could be related to the desire for novelty and external stimulation. The need for novelty is often equated with the search for new sensations. Zuckerman defines sensation seeking as “the need for varied, novel and complex sensations and experiences, and the willingness to take physical and social risks for the sake of such experience.”³³

Interestingly, the relationship between sensation seeking and religiosity has been studied among adolescents. Streib,³⁴ for instance, in his qualitative research, clearly indicated sensation seeking regarding religion as a trait of adolescence, often self-defined as a *spiritual quest*. There was also research into the correlation between religious orientation and sensation seeking. While it showed a link between extrinsic religious orientation and sensation seeking, the study did not consider quest orientation.³⁵ Johnson and team,³⁶ for their part, showed a low but statistically significant correlation between sensation seeking and the religious quest.

³⁰ S.R. Mousavimoghadam, M. Nourmohammadi, N. Ranjbarian, M. Rashidahal, *The relationship between religious orientation and students' self-esteem*, “Health, Spiritual, Med Ethics” 2014, vol. 1(4), pp. 16–21, <https://jhsme.muq.ac.ir//article-1-12-en.pdf> [accessed: 14.01.2025]; P.J. Watson, N.D. Jones, R.J. Morris, *Religious orientation and attitudes toward money: relationships with narcissism and the influence of gender*, “Mental Health, Religion & Culture” 2007, vol. 7(4).

³¹ C. Sedikides, J.E. Gebauer, *Religiosity as Self-Enhancement: A Meta-Analysis of the Relation Between Socially Desirable Responding and Religiosity*, “Personality and Social Psychology Review” 2009, vol. 14(1), p. 31.

³² D. Hay, P.M. Socha, *op. cit.*, p. 603.

³³ M. Zuckerman, *Sensation Seeking and Behavior Disorders*, “Archives of General Psychiatry” 1988, vol. 45(5), p. 502.

³⁴ Streib H., *Research on life style, spirituality and religious orientation of adolescents in Germany*, [in:] *Religion, education and adolescence: international empirical perspectives*, L.J. Francis, M. Robbins, J. Astley (eds.), Cardiff 2005, pp. 131–163, <https://pub.uni-bielefeld.de/record/1782807> [accessed: 14.01.2025].

³⁵ S. Hatam, D.L. Baranovich, M. Shahbazi-Fard, *Sensation seeking and religious orientation: Correlation study*, “European Psychiatry” 2017, vol. 41(S1).

³⁶ T.J. Johnson, V. Sheets, J. Kristeller, *Empirical identification of dimensions of religiousness and spirituality*, “Mental Health, Religion and Culture” 2008, vol. 11(8).

The Aim of the Study

The aim of the study was to get closer to Socha's model part verification by design of regression analysis study,³⁷ with full awareness that no questionnaire research can fully verify any theoretical model.³⁸

Hypotheses

We hypothesise that Doubt measured by the QRI correlates positively with depression measured by the classical Beck Depression Inventory (BDI).³⁹ Based on the literature review, we also hypothesised that religious insights measured by the QRI, QRI Quest Scale, and QRI Doubt Scale correlate significantly and negatively with the need for closure measured by NFCS.⁴⁰ Then, we assume that QRI results, QRI Quest Scale, and QRI Doubt Scale correlate with various types of narcissism: grandiose measured by NP13, communal measured by CNI, and vulnerable narcissism measured by VIEC.⁴¹ Such correlations are mostly positive; however, grandiose narcissism measured by NP13 as well as communal narcissism measured by CNI correlate negatively with QRI Doubt Scale.

Finally, we would like to confirm that religious insights, Quest, and Doubt measured by QRI correlate with sensation seeking as measured by Zuckermann's Sensation Seeking Scale.⁴²

All derived directional and precise hypotheses are presented in table 1.

Table 1. Hypotheses derived from the project

Lp.	Hypotheses
Hypothesis I	Doubt measured by the QRI correlates positively with depression measured by the classical Beck Depression Inventory (BDI)
Hypothesis II	The QRI ALL correlate negatively with NFCS

³⁷ D. Hay, P.M. Socha, *op. cit.*, p. 603.

³⁸ J.W. Creswell, *op. cit.*

³⁹ A.T. Beck, C.H. Ward, M. Mendelson, J. Mock, J. Erbaugh, *An Inventory for Measuring Depression*, "Archives of General Psychiatry" 1961, vol. 4(6).

⁴⁰ M. Kossowska, A. van Hiel, *op. cit.*

⁴¹ B. Gentile, J.D. Miller, B.J. Hoffman, D.E. Reidy, A. Zeichner, W.K. Campbell, *A test of two brief measures of grandiose narcissism: The narcissistic personality inventory-13 and the narcissistic personality inventory-16*, "Psychological Assessment" 2013, vol. 25(4); R. Rogoza, M. Żemojtel-Piotrowska, W.K. Campbell, *Measurement of narcissism: From classical applications to modern approaches*, "Studia Psychologica" 2019, vol. 1(18), p. 27; M. Żemojtel-Piotrowska, A.Z. Czarna, J. Piotrowski, T. Baran, J. Maltby, *Structural validity of the Communal Narcissism Inventory (CNI): The bifactor model*, "Personality and Individual Differences" 2016, vol. 90.

⁴² M. Zuckerman, *Sensation seeking and risky behavior*, Washington 2007.

Hypothesis III	The QRI Quest Scale correlates negatively with NFCS
Hypothesis IV	QRI Doubt Scale correlates negatively with NFCS
Hypothesis V	QRI ALL correlate positively with NPI 13
Hypothesis VI	QRI Quest Scale correlates positively with NPI 13
Hypothesis VII	QRI Doubt Scale correlates negatively with NPI 13
Hypothesis VIII	QRI ALL correlates positively with CNI
Hypothesis IX	QRI Quest Scale correlates negatively with CNI
Hypothesis X	QRI Doubt Scale correlates negatively with CNI
Hypothesis XI	QRI All correlate positively with VIEC
Hypothesis XII	QRI Quest correlates positively with VIEC
Hypothesis XIII	QRI Doubt correlates positively with VIEC
Hypothesis XIV	QRI ALL correlate positively with SSS
Hypothesis XV	QRI Quest Scale correlates positively with SSS
Hypothesis XVI	QRI Doubt Scale correlates positively with SSS

Source: own elaboration.

Method

Participants and Procedure

The sample consisted of 120 students of psychology at the Jesuit University Ignatianum in Kraków during the second year of the long-term cycle: 99 women and 21 men. All subjects were brought up as Roman Catholic but did not necessarily identify as such. This is essential because of the methodological postulate that all three measures, I (religion as ends), (religion as means), and Q (religion as Quest), require participants to be “reasonably identifiable as religious.”⁴³ As in the first study, subjects were recruited during classes in the course program. However, they were informed that participation was not mandatory and that they could do something else. The procedure assumed a simultaneous study of the whole group and the process, as well as the results, were anonymous. Table 2 presents the sample data from the study.

The study received a favourable opinion from the University Research Ethics Committee.

⁴³ C.D. Batson, P. Schoenrade, W.L. Ventis, *Religion and the individual: a social-psychological perspective*, Oxford 1993, p. 178.

Table 2. Data Sample

Characteristic	Frequency	Percent
Women	99	82,5
Men	21	17,5
Psychology students of the Jesuit University Ignatianum in Kraków	120	100

Source: own elaboration.

Measures

Religious Insight

We used the Questionnaire of Religious Insights (QRI) – a new scale measuring the religious quest.⁴⁴

In addition to QRI, we used methods examining all the factors discussed in the introduction as follows:

Epistemic Motivation

The epistemic motivation was measured with the shortened version of the Need For Closure Scale as its opposite.⁴⁵ The measure consists of 15 items, forming five subscales: Order, Predictability, Decisiveness, Ambiguity, Closed Mindedness. The response scale ranges from 1 – strongly disagree to 6 – strongly agree.

Depression

Depression was measured with the Beck Depression Inventory.⁴⁶ It includes 21 items describing symptoms of depression, like hopelessness and irritability, feelings of guilt and being punished, physical symptoms such as fatigue, weight loss, and lack of interest in sexual issues contains no subscales.⁴⁷ This tool is a multiple-choice self-report inventory, where every person can assess her or his level of depression by choosing the statement that suits her or him best in each item.

Narcissism

Three scales were used to measure different kinds of narcissism proposed in the project “Toward Circumplex Model of Narcissism” by Żemojtel-Piotrowska and

⁴⁴ A. Krzysztof-Świdorska, P.M. Socha, K. Krzysztof, *op. cit.*

⁴⁵ M. Kossowska, K. Hanusz, M. Trejtowicz, *op. cit.*

⁴⁶ A.T. Beck, C.H. Ward, M. Mendelson, J. Mock, J. Erbaugh, *op. cit.*

⁴⁷ V. Genia, D.G. Shaw, *Religion, Intrinsic-Extrinsic Orientation, and Depression*, “Review of Religious Research” 1991, vol. 32(3); A.T. Beck, B.A. Alford, *Depression: causes and treatment*, Pennsylvania 2014.

colleagues⁴⁸: grandiose – The Narcissistic Personality Inventory – 13,⁴⁹ communal – Communal Narcissism Inventory,⁵⁰ and vulnerable – Vulnerable Isolation and Enmity Concept Scale.⁵¹

NPI13 is a brief self-report measure of narcissistic traits of personality, according to those explicated by Ackermann: leadership/authority (LA), grandiose exhibitionism (GE), and entitlement/exploitativeness (EE).⁵² The response format was a seven-level Likert item: from (1) strongly disagree to (7) strongly agree.

CNI was created to examine a communal model of narcissism, where individuals satisfy self-motives of grandiosity, esteem, entitlement, and power through communal means, proposed by Gebauer et al.⁵³ The scale includes 16 items: eight are related to the present, seven refer to the future, and one is conditional, referring to the present or the future. The response scale ranges from 1 – strongly disagree to 7 – strongly agree.⁵⁴

VIEC Scale is a short self-report tool to measure a tendency to protect the fragile self via isolation and enmity. The measure includes only eight items, ranging from (1) strongly disagree to (7) strongly agree.⁵⁵

Sensation Seeking

Sensation seeking was measured with a shortened Sensation Seeking Scale.⁵⁶ This tool consists of 13 items; every item is a pair of statements indicating or contradicting sensation-seeking tendencies. This version is a shortened version of the classical tool.⁵⁷

⁴⁸ M. Żemojtel-Piotrowska, A. Sawicki, C. Sedikides, J.E. Gebauer, W.K. Campbell, J. Ciecuch, J. Piotrowski, W. Strus, L. Subramanian, M. Jaworski, M. Sękowski, P. Szymczak, “Toward Circumplex Model of Narcissism,” NCN Project 2017/26/E/HS6/00282.

⁴⁹ B. Gentile, J.D. Miller, B.J. Hoffman, D.E. Reidy, A. Zeichner, W.K. Campbell, *op. cit.*

⁵⁰ M. Żemojtel-Piotrowska, A.Z. Czarna, J. Piotrowski, T. Baran, J. Maltby, *op. cit.*

⁵¹ R. Rogoza, M. Żemojtel-Piotrowska, M.M. Kwiatkowska, K. Kwiatkowska, *The Bright, the Dark, and the Blue Face of Narcissism: The Spectrum of Narcissism in Its Relations to the Metraits of Personality, Self-Esteem, and the Nomological Network of Shyness, Loneliness, and Empathy*, “Frontiers in Psychology” 2018, vol. 9; R. Rogoza, M. Żemojtel-Piotrowska, W.K. Campbell, *op. cit.*

⁵² B. Gentile, J.D. Miller, B.J. Hoffman, D.E. Reidy, A. Zeichner, W.K. Campbell, *op. cit.*, p. 3.

⁵³ J.E. Gebauer, C. Sedikides, B. Verplanken, G.R. Maio, *Communal Narcissism*, “Journal of Personality and Social Psychology” 2012, vol. 103(5), p. 855.

⁵⁴ M. Żemojtel-Piotrowska, A.Z. Czarna, J. Piotrowski, T. Baran, J. Maltby, *op. cit.*

⁵⁵ R. Rogoza, J. Ciecuch, W. Strus, *A three-step procedure for analysis of circumplex models: An example of narcissism located within the circumplex of personality metraits*, “Personality and Individual Differences” 2021, vol. 169.

⁵⁶ M. Zuckerman, A. Aluja, *Measures of Sensation Seeking*, “Measures of Personality and Social Psychological Constructs” 2015.

⁵⁷ S.A. Rathus, *Psychology: Concepts and connections, brief version* (8th ed.), Wadsworth 2007, p. 326.

Results

The regression analysis study could not be performed because the preliminary analysis of the criteria in the obtained data set showed no validity, indicating that regression analysis was not appropriate in this particular case.⁵⁸ See figure 2, figure 3, and figure 4 presenting scatterplots of QRI ALL, Quest Scale, and Doubt Scale.

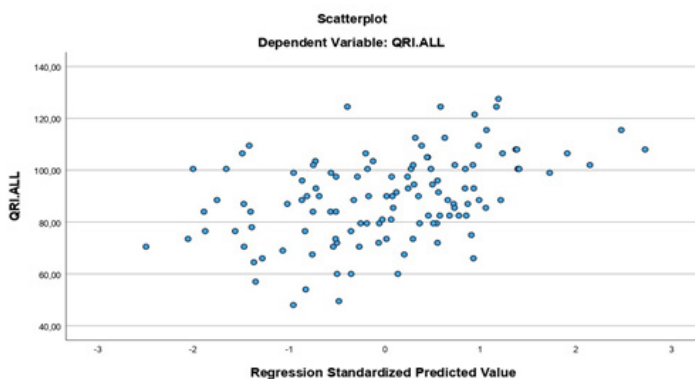


Figure 2. Scatterplot of QRI ALL

Source: own elaboration.

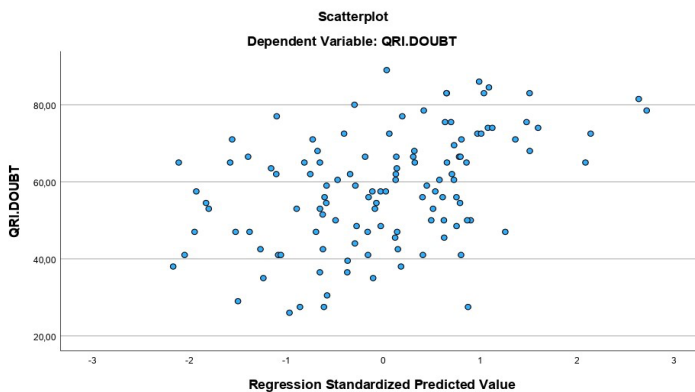


Figure 3. Scatterplot of Quest Scale

Source: own elaboration.

⁵⁸ *Analiza regresji – METOSTAT* (n.d.), <https://metostat.pl/analiza-regresji/> [accessed: 9.09.2024].

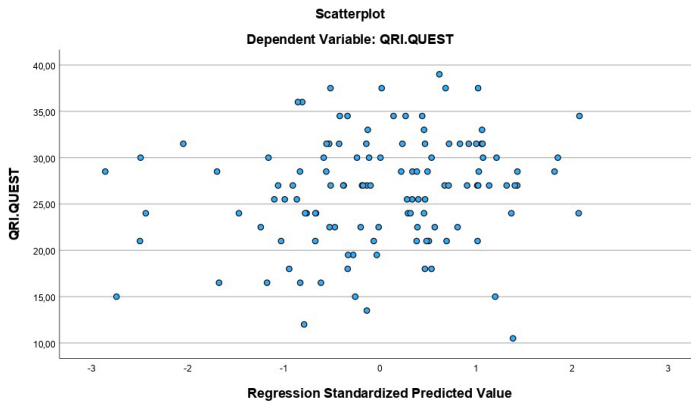


Figure 4. Scatterplot of Doubt Scale

Source: own elaboration.

Therefore, correlation analysis was used to show if there is any possibility of the tested model working. This is of course a less advanced method of analysis, providing weaker evidence. However, it is valid for this set of data.

The power test regarding sample size was 833 and turned out to be sufficient. See table 3

Table 3. The power test regarding sample size

Power Analysis Table							
	N	Actual Power ^b	Predictors		Test Assumptions		
			Total	Test	Power	Partial ^c	Sig.
Type III F-test ^a	13	,833	4	4	,8	,8	,05

a. Intercept term is included.

b. Predictors are assumed to be fixed.

c. Multiple partial correlation coefficient.

Source: own elaboration.

Hypothesis I: Doubt measured by the QRI correlates positively with depression measured by the classical Beck Depression Inventory (BDI), was not validated. See table 4.

Table 4. QRI Doubt Scale correlation with Depression measured by the Beck Depression Inventory

QRI.DOUBT		
BECKdepr	Pearson Correlation	,157
	Sig. (2-tailed)	,087
	N	120

* Correlation is significant at the 0.05 level (2-tailed).

** Correlation is significant at the 0.01 level (2-tailed).

Source: own elaboration.

Hypotheses II: The QRI ALL correlates significantly negatively, with the need for closure confirmed. NFCS correlates significantly negatively with religious insights measured by QRI ALL (-275).

Hypothesis III: The QRI Doubt Scale correlates significantly negatively with the need for closure confirmed. NFCS correlates negatively with religious doubts measured by the QRI Doubt Scale (-298).

Hypothesis IV: QRI Quest correlates significantly negatively with the need for closure, which wasn't confirmed. See table 5.

Table 5. Need for Closure correlation with religious insights measured by QRI and QRI Scales: Doubt and Quest

QRI ALL			QRI DOUBT	QRI QUEST
NFC	Pearson Correlation	-,275**	-,298**	-,004
	Sig. (2-tailed)	,002	<,001	,961
	N	120	120	120

* Correlation is significant at the 0.05 level (2-tailed).

** Correlation is significant at the 0.01 level (2-tailed).

Source: own elaboration.

Hypothesis V: QRI ALL correlate positively with NPI 13, unconfirmed.

Hypothesis VI: QRI Quest Scale correlates positively with NPI 13, unconfirmed.

Hypothesis VII: QRI Doubt Scale correlates negatively with NPI 13, unconfirmed.

Hypothesis VIII: QRI ALL correlate positively with CNI, unconfirmed.

Hypothesis IX: QRI Quest Scale correlates negatively with CNI, unconfirmed.

Hypothesis X: QRI Doubt Scale correlates negatively with CNI, unconfirmed.

Hypothesis XI: QRI All correlates positively with VIEC, confirmed.

Hypothesis XII: QRI Quest correlates positively with VIEC, unconfirmed.

Hypothesis XIII: QRI Doubt correlates positively with VIEC, unconfirmed.

Only vulnerable narcissism seems to be significantly correlated to religious insights (,183). Grandiose and communal narcissism do not correlate with religious insights, Quest, or Doubt. See table 6.

Table 6. Religious insights measured by QRI and QRI Scales: Doubt and Quest and narcissism types: grandiose narcissistic (NPI13), communal narcissism (CNI), and vulnerable narcissism (VIEC)

QRI ALL			QRI DOUBT	QRI QUEST
VIEC	Pearson Correlation	,183*	,167	,062
	Sig. (2-tailed)	,046	,068	,501
	N	120	120	120
CNI	Pearson Correlation	,099	,043	,162
	Sig. (2-tailed)	,283	,639	,078
	N	120	120	120
NPI13	Pearson Correlation	,156	,141	,045
	Sig. (2-tailed)	,089	,124	,629
	N	120	120	120

* Correlation is significant at the 0.05 level (2-tailed).

** Correlation is significant at the 0.01 level (2-tailed).

Source: own elaboration.

Hypothesis XIV: QRI ALL correlate positively with SSS confirmed.

Hypothesis XV: QRI Quest Scale correlates positively with SSS unconfirmed.

Hypothesis XVI: QRI Doubt Scale correlates positively with SSS confirmed.

Sensation Seeking correlates with religious insights, especially doubts. See table 7.

Table 7. Religious Insights measured by QRI and QRI Scales: Doubt and Quest and Sensation Seeking

QRI ALL		QRI DOUBT	QRI QUEST
Sensation Seeking	Pearson Correlation	,258**	,289**
	Sig. (2-tailed)	,004	,001
	N	120	120

* Correlation is significant at the 0.05 level (2-tailed).

** Correlation is significant at the 0.01 level (2-tailed).

Source: own elaboration.

Discussion

Similar to the previous study,⁵⁹ the results once again confirmed the validity of Pargament's concept that indicated differences between Doubt and Quest – two kinds of religious insights.⁶⁰ Different in the content of thoughts, they correlate with different traits or individual tendencies. Frequently, some variable was correlated with Doubt, not being correlated to Quest. Doubt correlates negatively with the need for closure while positively with sensation seeking and vulnerable narcissism. However, Doubt proved to be unrelated to depression. It confirms past Jaeger results, which showed the lack of a significant correlation between Quest religious orientation and depression, which tested the hypothesis of a negative correlation between Quest religious orientation measured by Religious Orientation Scales and depression measured by the Beck Depression Inventory.⁶¹ The other correlations are not solid but significant and could be related to the examined group – psychology students. They are probably more intellectually open while fragile and looking to search for novelty, which could influence their tendencies toward religious doubt.⁶²

What is more, a positive correlation between Doubt and sensation seeking and a negative correlation between Doubt and the need for closure suggest some impulsiveness or uneasiness and open-mindedness as one of the features of religious search of young people. This result is consistent with Streib's observations.⁶³ It suggests that probably Doubt could be seen as an immature kind of questioning.⁶⁴ Religious

⁵⁹ A. Krzysztof-Świdorska, P.M. Socha, K. Krzysztof, *op. cit.*

⁶⁰ K.I. Pargament, *Of Means and Ends: Religion and the Search for Significance*, "The International Journal for the Psychology of Religion" 1992, vol. 2(4).

⁶¹ M.L. Jaeger, *The relationship between religious orientation and depression*, Pretoria 2006, <https://core.ac.uk/download/pdf/43164672.pdf> [accessed: 14.01.2025].

⁶² G. Constantin, S. Rizeanu, *Psychological Profile of the New Generation of Students in Psychology*, "Romanian Journal of Psychological Studies" 2018, October, 13–19.

⁶³ H. Streib, *op. cit.*

⁶⁴ P.M. Socha, *Developmental Concerns of the Quest Religious Orientation*, "Polish Quarterly of Developmental Psychology" 1995, vol. 1(3); M. Stępień-Nycz, *Miejsce orientacji poszukującej*

Quest Scale, which was designed to measure religious seeking closest to spirituality, seems to be not dependent on considered individual traits and tendencies. It could be related to a small number of items in this Scale. However, it could suggest that Socha's model its part concerning the motivation of symbolic adaptation to human existential situations did not work entirely.⁶⁵ There is still an open question about the psychological nature of spirituality and religious quest as its indicator.⁶⁶ Worthy of concern seems to be Irish constructivist Hugh Gash's theory of mystical experience,⁶⁷ while opposing Socha's statement about epistemic motivation and Skrzypińska's statement, that personality is not so important in spiritual experience.⁶⁸ Gash also indicates that spiritual experience could be related to the meaning-making process, not only and necessarily in the face of human existential situation. However, consider it here in terms of its component operations and not in terms of its effect in the form of views or beliefs.⁶⁹ In his works, he does not relate to personality, nor to intellectual resources in the form of a reservoir of symbolic meanings offered by culture, which could be an aim of epistemic motivation.⁷⁰ What is important is a gap between the psychological constructs of the individual and current experience and contemplation of it to accommodate knowledge structures.⁷¹ These basic components are too subtle to be measured by questionnaires.

Conclusion

Factor analysis in previous studies among more diverse groups suggests more than those two kinds of religious insights.⁷² However, a power test regarding sample size turned out to be sufficient; larger and more heterogeneous group must be examined to study this issue further. Moreover, it is also worth investigating the observed relationships in a more extensive study to examine the role of demographic variables on results by variance analysis. This could provide opportunities to examine a much more representative group of respondents. Additionally, it would be advisable to expand the QRI Quest Scale.

w kształtowaniu się tożsamości religijnej [*A place of quest orientation in the formation of religious identity*], 2006, unpublished work.

⁶⁵ D. Hay, P.M. Socha, *op. cit.*

⁶⁶ G. Saucier, K. Skrzypińska, *op. cit.*

⁶⁷ H. Gash, *Constructivism and Mysticism*, [in:] *Personal and Spiritual Development in the World of Cultural Diversity*, vol. 15, G.E. Lasker, K. Hiwaki (eds.), Windsor 2018, pp. 7–11.

⁶⁸ K. Skrzypińska, *The Threefold Nature of Spirituality (TNS) in a psychological cognitive framework*, "Archive for the Psychology of Religion" 2014, vol. 36(3); P.M. Socha, *Przemiana: w stronę teorii duchowości*, Kraków 2014.

⁶⁹ H. Gash, *Zen and constructivist thinking*, [in:] *Personal and Spiritual Development in the World of Cultural Diversity*, vol. 13, G.E. Lasker, K. Hiwaki (eds.), Windsor 2016.

⁷⁰ K. Skrzypińska, *op. cit.*; P.M. Socha, *Przemiana: w stronę teorii duchowości*, Kraków 2014.

⁷¹ H. Gash, *Constructivism and Mysticism...*; J. Piaget, D. Elkind, A. Tenzer, *Six psychological studies*, New York 1968.

⁷² A. Krzysztof-Świdorska, P.M. Socha, K. Krzysztof, *op. cit.*

Data availability statement

The data supporting this study's findings are available from the corresponding author, AKS, upon reasonable request.

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