REFERENCES


APPENDIX ONE: THE ORIGINAL ITEMS OF THE SOS ITEM POOL
BELIEF SCALE

On the following sheets you will find a list of beliefs. I would like you to read each item, and assess it on the basis of two things:

1. How *TRUE* is each item from the spiritual point of view of the group to which you belong?

   NB. In this question I am not asking to what extent you *personally* believe the item to be true.

2. How *CENTRAL* to your group’s spiritual point of view would you say the item was?

Your answer must be a number which ranges from 1 to 10.

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**Key:**
1 means COMPLETELY TRUE
5 means AS LIKELY TO BE TRUE AS UNTRUE
10 means NOT AT ALL TRUE

The numbers in between allow you to express your group’s position in detail.

Could you place the answer for each question which refers to the extent to which your group would find the item to be true in column A, and the answer which refers to how central the item would be to your group’s spiritual point of view in column B.

Thankyou for your time and effort.

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BELIEF SCALE

1. There is a sacred power within every individual.

2. There is a divine element within every individual.

3. There is a oneness underlying the whole universe.

4. The material world is transient.

5. The material world is illusory.

6. The unity of the universe can be experienced in some states by certain persons.

7. I have experienced the sense of unity of the universe.

8. I have experienced a sense of the goodness of the whole universe.

9. There is a unity which transcends all opposites.

10. There is a divine part within me which is part and parcel of the divine unity of the universe.

11. It is important for people to experience a spiritual awakening at some stage of their lives.

12. One way to achieve a spiritual awakening is by following an enlightened master.

13. Death is not the end.

14. Birth is not the beginning; we have lived before.

15. There is a law of Karma whereby we will experience suffering or joy depending on past action.

16. Our actions in previous lives are responsible for certain of our present experiences.

17. A life committed to activity in the material world solely, is meaningless.

18. A life solely committed to activity in the material world is incapable of sustaining true happiness.

19. It is possible to detach oneself from the ups and downs of everyday life.

20. Meditation can help you to be aware of how you react to certain events.

21. Meditation can help you to become detached from stressful events.

22. Meditation is one way of making contact with what is divine, in ourselves, and in the universe.

23. Meditation can lead a person to spiritual awakening.

24. The form of religious rituals is more important as religious experience.

25. I have had the experience of being in harmony with the
26. The individual ego is illusory.

27. Ultimately there is no difference between myself and yourself, and this river and that mountain.

28. There is no such thing as sin.

29. What most people call sin is only false awareness.

30. What most people call sin is only insufficient harmony.

31. Evil is an illusion.

32. Evil is a failure to take responsibility for what has been created.

33. People are not damned or saved in any final sense but are only on or off the path leading to divine unity.

34. Karma is uncompleted or unconscious experience accumulated in this life, or previous ones.

35. Religious institutions are concerned with living spirituality.

36. The teachings of Christianity are directly relevant to the everyday concerns of modern life.

37. Religious institutions are not relevant to spiritual experience.

38. Enlightenment can come through submission to a master.

39. Enlightenment involves giving up the individual ego.

40. Self-transformation must precede social transformation.

41. Reason is not sufficient to express what is ultimately important to humankind.

42. There is no difference between the divine element in every human, and the ultimate reality.

43. The ultimate reality is characterised by being, consciousness and bliss.

44. All existence, awareness and happiness derive from the ultimate reality.

45. A divine master is one who reveals the ultimate reality.

46. The Buddha nature can be found in many people on the path to liberation.

47. That which is divine can create out of nothing.

48. Karma refers to the inevitable consequences of thoughts and action.

49. History has no goal.

50. A spiritual master is beyond the body, beyond death.

51. A disciple becomes a part of the being of the master.

52. Individual enlightenment is not enough, we have to start
a process of enlightenment for the whole of humanity.

53. Unless the master is your beloved, transformation will not be possible.

54. One can become free only by becoming free of the mind.

55. The real renunciation is not of wealth, but of the ego.

56. One should repress nothing.

57. One can do anything provided you remain aware.

58. Awareness will lead to release and transcendence.

59. With the opened third eye one becomes aware of auras.

60. Deep down one are only God, nothing else.

61. God is not a person, but all that surrounds us, within and without.

62. Death cannot annihilate all of you, as you are part of nature and existence.

63. The spiritual dimension is a matter of individual experience.

64. God is not a personal deity.

65. Truth is beyond letters books and words.

66. Nirvana is when duality has vanished.

67. Experiencing the truth of life itself is a spiritual goal.

68. Truth is an absolute fulfillment of life here-now.

69. Enlightenment concerns wo/man's wholeness in the midst of finite life.

70. Enlightenment is the fusion of wisdom and reality.

71. Wisdom is the individual's capacity to know her or his Buddah nature.

72. The recognition of one's spiritual leader is like falling in love.

73. A spiritual leader's powers may enter a disciple even if leader and disciple are physically separate.

74. It is important to 'get ahead'.

75. I would give up something in the immediate present to get something better in the long run.

76. Sexual impulses can interfere with day to day life.

77. It is important to inhibit my sexuality.

78. I always try to be on time.

79. There is always some reason for coincidences.

80. A spiritual master can manipulate your life experiences.
81. Sometimes adverse events are caused by a master setting you spiritual tasks.

82. God exists.

83. Jesus is the divine son of God.

84. Jesus was born of a virgin.

85. Jesus walked on water.

86. Miracles actually happened as the bible says they did.

87. Miracles happened but can be explained by natural causes.

88. There is a life beyond death.

89. A child is born into the world already guilty of sin.

90. To be saved you have to believe in Christ as Saviour.

91. To be saved you have to believe that the bible is God’s truth.

93. God has been incarnated many times in human history.

94. My real self is an eternal spirit, rather than a physical body.

95. The highest aim in life is to realize our essential oneness with the Divine.

96. Humans reincarnate into a succession of physical bodies.

97. The circumstances into which we are born are the result of our behaviour in past lives.

98. We should avoid causing injury to any living beings; animal or human.

99. The wrongs that people do are the result primarily of ignorance rather than inherent wickedness.

100. Living a spiritual life is more important than believing the right religious doctrines.

101. Meditation is a valuable aid to living.

102. The various kinds of Yoga are helpful paths to self-awareness.

103. An individual who wants to attain spiritual enlightenment should follow a master who already attained it for himself.

104. To eliminate suffering it is essential to eliminate one’s selfish desire.

105. We are drawn into reincarnation by our unsatisfied selfish desires.

106. There is a divine plan and purpose for every living thing.

107. A personality consists of a number of "bodies": physical, emotional, and mental; which are like clothes we wear, quite distinct from our real self.
108. A clairvoyant can tell a person's mental and emotional state by the colours in his aura.

109. Clairvoyance; the ability to see what is not available to our senses directly; does exist as a human ability.

110. Astral travel; the spirit's capacity to travel unencumbered by the physical body; does exist as a human ability.

111. Psychic powers are worth developing.

112. There are states of consciousness which transcend normal levels and give deeper insight into reality.

113. Across the earth there are places which are centres of spiritual energy, like spiritual power points.

114. The spirits of persons who have died can sometimes communicate with the living.

115. All dramatic phenomena at seances are produced by fraud.

116. We should be tolerant of people who speak out in favour of radical changes in the way our society is run.

117. The growth of communes reflects a serious deterioration of moral standards.

118. Our laws should not penalize people who want to smoke marijuana.

119. The most important thing is to spend time getting to know your inner self.

120. God is always watching over us.

121. I do not know whether God exists.

122. Jesus was not divine.

123. After Jesus rose from the dead he walked, talked and ate with his disciples.

124. The miracles recorded in the bible really happened.

125. Everyone will be called before God on judgement day to answer for her/his sins.

126. To lead a good life it is necessary to have some religious belief.

127. A life without some belief in things spiritual is a partial existence.

128. Religious faith is merely another name for belief which is contrary to reason.

129. Faith is more important than reason.

130. Our society tries to impose far too many restrictions on the behaviour of individuals.

131. Sexual restraint is unnecessary.

132. One should pursue pleasure to the utmost.
133. Life should be disciplined.

134. Life should be orderly.

135. Above all else a person should be logical and consistent in her/his thinking.

136. Women should use to the full the technical advances made possible by science.

137. Women should not become attached to material possessions.

138. To be calmly open to nature is the way to find true understanding.

139. Societal change should be slow.

140. It is important to me that I don’t let myself get tied down to anybody.

141. Individuals can change anything about the world in which they live.

142. Anyone who completely trusts anyone else is looking for trouble.

143. There are no clear-cut answers to questions about the purpose of life.

144. Life is full of contradictions which cannot be explained.

145. There is no personal god.

146. There is a personal soul which will continue to exist after death.

147. It does not bother me to step on an ant or a bee deliberately.

148. There is a personal god to whom I must account after death.

149. If there is a soul, after I die it will lose its individuality and become one with the over-all spirituality of the universe.

150. Material possessions are a source of deep satisfaction for me.

151. Thoughts tend to isolate us from our feelings.

152. It is primarily through thinking and classifying that our experiences take on meaning.

153. Meditation is at best a form of relaxation.

154. Meditation is a dangerous escape from reality and responsibilities.

155. It troubles me if something happens that I can’t explain.

156. An enlightened master will make everything understandable.

157. A few principles will explain everything in the universe.

158. The cruel and unfair things which happen in life should be seen as spiritual tasks.
159. I feel insecure when things seem unpredictable.

160. I have a stance worked out on most major moral issues.

161. There are some things which science will never explain.

162. There are some things which are beyond any form of explanation; spiritual or scientific.

163. Religious belief of any form is a delusion.

164. It would be wonderful if I could cause anything to happen, just by asking.

165. I like to postpone something pleasureable for as long as possible.

166. Religion should be directed towards man's total liberation and not aimed at pleasing his intellect alone.

167. The goal of a spiritual life is to enact the ultimate truth in one's immediate being, and not to find an external truth to adhere to.

168. There is no difference between the seer and the seen.

169. It is very important for wo/man to know and feel that s/he is part of the divine.
1. There are altered states of consciousness which give deeper insight into reality and may be part of a spiritual awakening.

2. There are altered states of consciousness which make one feel one has deeper insights into the nature of reality.

3. There are altered states of consciousness which give one the illusory sense of having deeper insight into the nature of reality.

(Q112 X=1.27, sd=0.65)

4. Altered states are undesirable products of impaired brain functioning.

5. Altered states are dangerous and undesirable products of impaired brain functioning, nothing more.

THE STATUS OF RELIGIOUS BELIEF

1. Religious belief, even in its widest sense, is merely another name for belief that is contrary to reason.

(Q163 X=7.3, sd=3.47)

2. Religious belief is a primitive form of belief which may develop to become consistent with reason.

3. Religious belief is not contrary to reason it just addresses different ways of knowing.

4. Religious belief in many ways surpasses reason as a way of knowing.

5. Religious belief in every way surpasses reason as a way of knowing.

THE EFFICACY OF PRAYER

1. Anything you want to change about life can be changed by prayer.

2. Prayer is a way to communicate with God but it may not result in the changes you seek.

3. Prayer may not change anything, or even make contact with God, but you have nothing to lose by trying.

4. At best prayer may make you feel better at the time.

5. Prayer is a total waste of time.

EVIL/SIN

1. There is no such thing as sin, it's just an attempt by the church to produce guilt in us for harmless thoughts and actions.

2. Sin is a religious term for things that aren't wicked or ignorant but which would interfere with the smooth running of society.

3. Sin is a religious term for something that is really only the product of ignorance rather wickedness.

(Q99 X=1.81, sd=1.4)

4. Sin is not something which "wrongs God", rather
It is a result of ignorance and incomplete awareness which will harm one's own spiritual development.

5. Sin is when you have wronged God.

THE MATERIAL WORLD

1. A life committed to the activity, pleasures and possessions of the material world is meaningless.  
(Q17 $x=4.09, sd=3.59$)

2. A life committed to the activity, pleasures and possessions of the material world is not meaningless, but it is incapable of sustaining true happiness.  
(Q18 $X=1.27, sd=0.91$)

3. A life committed to the activity, pleasures and possessions of the material world is likely to be as happy as any other kind of life.

4. A life committed to the activity, pleasures and possessions of the material world is one that is in touch with the major source of true happiness.  
(Q150 $X=7.4, sd=3.06$)

5. There is nothing beyond the material world anyway; its activity, pleasures and possessions are all there is.

THE FINALITY OF DEATH.

1. When people die they may go to heaven.

2. There is no such thing as heaven, but we do not cease at death, as our true selves are part of nature and existence and may be reincarnated.  
(Q62 Death cannot annihilate all of you as you are part of nature and existence. $X=1.81 \ \text{sd}=1.17$)  
(Death is not the end; $Q13 \ X=1.09 \ \text{sd}=0.29$)

3. We do not cease completely at death, but it's hard to say what form our continued existence may take.

4. Nothing of us can continue to exist after death, except dust and atoms.

5. Nothing of us can exist after death, any theory which says we do is just escapist fantasy.

KARMA

1. We have no previous lives nor any next existence.

2. We have no previous lives and while death may not be the end, there is no such thing as reincarnation.

3. It is a possibility that certain of our present experiences are due to our actions in previous lives.

4. Our actions in previous lives are responsible for certain of our present experiences.  
(Q16 $X=1.45, sd=1.04$)  
(Humans reincarnate into a succession of physical bodies. $Q96 \ X=2.67, sd=2.91$)

5. Our actions in previous lives are not only responsible for certain of our present experiences, they may determine what form our next existence will take.
MAGICAL/OMNIPOTENCE OF THOUGHT

1. By meditation or chanting one can always influence the way things happen.
2. By meditation or chanting one can sometimes influence the way things happen.
3. It is possible that by meditating or chanting one may influence the way things happen.
4. There's no harm in giving meditating or chanting a try, but it is unlikely to influence the way things happen.
5. It is an example of deranged, magical thinking for a person to believe s/he can influence the way things happen by chanting or meditating.

ORTHODOXY

1. The Christian church has direct relevance in helping me to solve my day to day problems.
   (Q36 X=7.5, sd=3.12)
2. The Christian church is not completely helpful in helping me to solve my day to day problems.
3. The Christian church is largely irrelevant in helping me solve my day to day problems.
4. The Christian church just does not address the problems of day to day living at all.
5. No spiritual tradition has any relevance to day to day problems.

THE STATUS OF MIRACLES:

1. Miracles actually happened as the bible says they did.
   (Q86 X=7.8 sd=2.49, Q124 X=7.44 sd=2.51)
2. Miracles can actually happen, but not in the way the Bible outlines, i.e. they are not acts of a god.
3. Miracles derive largely from a person being in harmony with their life environment.
4. "Miracles" are just unusual happenings which can be explained by natural causes.
   (Q87 Miracles happened but they can be explained by natural causes X=6.2 sd=3.52)
5. "Miracles" are are total fictions made up to get people to believe in religion.

ENLIGHTENMENT

1. To seek enlightenment is to seek to eradicate the perception
of duality, to realize that we humans are not separate from the rest of the universe; it is a spiritual quest.

2. To seek enlightenment is to express a spiritual yearning, but a feeling of oneness with the universe is not truly spiritual.

3. To seek enlightenment is to seek a solution to the cares and worries of daily existence, it is mistaken to think that spirituality has anything to do with it.

4. To seek enlightenment can do no harm, but it is unlikely that there will be any benefits.

5. To seek enlightenment is just a total waste of time.

SPIRITUALITY; DOGMA vs EXPERIENCE

1. Only by accepting the doctrine of an established religion, like Christianity, can one achieve spirituality.

2. Established religious doctrine is only one way of achieving spirituality, but it is among the best.

3. How one achieves spirituality is a matter of individual experience.

4. Experiencing the truth of life itself is a spiritual goal.

5. Life is just day to day existence; spirituality is a false notion to comfort those who can't face up to that fact.

SALVATION

1. Salvation is a meaningless concept.

2. Salvation is just a way of outlining some way of living which is desirable from the point of view of western religions; it has very limited relevance to daily life.

3. Any religion outlines an ideal way of life, but the notion of salvation is only as relevant to daily life as (say) the Eastern notion of enlightenment.

4. It isn't enough to see salvation as a guideline for living, it is an important feature of true religious faith, and relevant to daily life.

5. Salvation means you have to believe in Christ as saviour and the bible as God's truth: it has critical relevance to daily life.

THE STATUS OF THE INDIVIDUAL EGO

1. There is nothing to be lost in acknowledging that we are individual egos in everything we do.

2. Thinking of ourselves as individual egos can make us act in rather selfish ways at times.

3. Thinking of ourselves as individual egos not only may make
us act in selfish way, it is the source of much of our suffering.

4. Thinking of ourselves as individual egos is the source of much of our suffering, and the individual ego is an illusion.

5. Thinking of ourselves as individual egos is not only an illusion which is the source of much of our suffering, it will prevent us from ever approaching enlightenment.

SUFFERING

1. Adverse events and suffering are spiritual tasks; a chance to lessen bad karma.

2. Adverse events and suffering can be seen as spiritual tasks; as one’s being out of rhythm with one’s life and the environment.

3. Adverse events and suffering are not spiritual tasks, but if you see them that way they may make you change for the better.

4. Adverse events and suffering are merely the result of your past behaviour and circumstances, karma has got nothing to do with it.

5. Adverse events and suffering have no explanation whatsoever.

THE IMPORTANCE OF BEING SPIRITUAL

1. A person may lead a full life with no spiritual beliefs whatsoever.

2. A person may lead a relatively full life with no spiritual beliefs but they are missing out a little.

3. Having spiritual beliefs at the very least will not detract from the fullness of a person’s life.

4. A person with no spiritual beliefs will lead an extremely partial life.

5. A person with no spiritual beliefs is not truly living at all.

THE SENSE OF LACK

1. When life lacks meaning, it is because it lacks a spiritual meaning.

2. Usually when life lacks a meaning it is because there is a lack of spiritual meaning.

3. When life lacks a meaning, it is as likely to be a spiritual lack as anything else.

4. A lack of meaning in life is rarely a spiritual lack.

5. A lack of meaning in life isn’t a spiritual lack as spiritual meanings are illusions.

NECESSITY OF A SPIRITUAL ADVISOR

1. One cannot become "enlightened" under any circumstances.

2. It is possible that one can become enlightened & on one’s own
3. It is possible that one can become enlightened & on one’s own but someone who has attained that state may be a help. (Q103 X=3.0 sd=3.22)

4. It is unlikely that one can become enlightened without the guidance of someone who has already attained that state.

5. One simply cannot become enlightened without the help of someone who has already attained that state.

TRANSCENDENTAL COMMUNICATION

1. A guru can communicate with his/her devotee by thought or through dreams.

2. A devotee can feel as if a guru is communicating to her/him through thoughts or dreams, and it is possibly true.

3. A devotee can feel as if a guru is communicating to her/him through thoughts or dreams, but it’s unlikely to be true.

4. A devotee might feel as though a guru is communicating to her/him through thoughts and dreams, but it’s a highly unlikely to be true.

5. A devotee may feel as though a guru is communicating to her/him through thoughts and dreams, but it just isn’t true.

PURPOSE OF LIFE

1. Life has no purpose.

2. Life may have a purpose, humans just don’t know it.

3. Life has whatever purpose each person manages to give it.

4. Life has a purpose which the world is moving towards even now.

5. Life has a purpose, it is part of God’s great plan.

MEDITATION

1. Even with proper guidance, meditation is a dangerous escape from our responsibilities and from reality. (Q154 X=8.4 sd=3.06)

2. Meditation is at best a form of relaxation. (Q153 X=7.7 sd=3.06)

3. Meditation is a valuable aid to living; it helps us to detach from stressful events and become aware of how we react. (Meditation is a valuable aid to living Q101 X=1.36 sd=1.21)

(Q20 Meditation can help you to be aware of how you react to certain events X=2.31 sd=2.75)

(Meditation can help you to become detached from stressful events X=2.75 sd=2.90)
4. Meditation is a valuable aid to living; its benefits derive from something "more" than the techniques, something almost spiritual.

(Q23 Meditation can lead a person to a spiritual awakening
X=3.54 sd=3.86)

5. Meditation is not merely a valuable aid to living, it is one spiritual way of becoming aware of the unity of the universe and our true selves.

(Q22 Meditation is one way of making contact with what is divine in ourselves and in the universe. X=4.08 sd=3.86. Groups objected to use of the word "divine").

YOGA

1. Without exception, the various Yogas are dangerous activities.

2. The yogas are not dangerous, but useless.

3. The yogas are, at best, forms of relaxation.

4. The yogas help to relax you, but also help to increase your self-awareness.

(X=3.73 sd=2.76 Q102)

5. The yogas are not merely paths to self-awareness but to a spiritual awakening and the possibility of enlightenment.

THE NATURE OF GOD

1. God exists as a personal deity, who will judge us after death.

(Q125 Everyone will be called before God on Judgement day to answer for her/his sins. X=9.5 sd=1.58
Q148 There is a personal God to whom I must account after death. X=10 sd=0)

2. God exists, probably as a personal deity.

3. God exists but it is unlikely that it is in the form of a personal deity.

4. God is not a personal deity.

(Q145 There is no personal God X=3.44 sd=3.94
Q64 God is not a personal deity X=3.23 sd=3.69)

5. God does not exist in any form at all.

DUALISM-MONISM

1. The only form of existence is the material world of matter, which in purely physical terms can never be destroyed.

2. The material world is transient, if it ceases to exist there will be nothing left.

3. The material world is transient, but behind it there is a separate spiritual unity.

(The material world is transient Q4 X=1.33 sd=1.5)
4. The material world is transient, but there are enduring spiritual causes and effects which operate through the material world and are not separate from it.

(There is a unity which transcends all opposites Q9 X=2.42 sd=2.75)

5. The material world is just one manifestation of the spiritual which is a oneness underlying the whole universe.

(Q3 There is a oneness underlying the whole universe. X=2.25 sd=2.38)

COMMUNICATION WITH THE DEAD

1. The spirits of the dead are in constant communication with the living.

2. The spirits of the dead can and do communicate with the living, but largely only in special circumstances like seances.

(The spirits of persons who have died can sometimes communicate with the living. Q114 X=6.4 sd=3.31)

3. The spirits of the dead can and do communicate with the living, but most stories about spirit contact are misinterpretations.

4. The spirits of the dead are unlikely to be able to communicate with the living, most stories about spirit contact are exaggerations.

5. There is just no way the spirits of the dead can communicate with the living, all stories of spirit contact are gross exaggerations.

(All dramatic phenomena at seances are produced by fraud. Q115 X=6.8 sd=3.12)

AURAS

1. A clairvoyant can tell a person's emotional and mental state by the condition of his/her aura.

(Q108 X=4.82 sd=2.86)

2. It is highly possible that a clairvoyant can tell a person's mental and emotional state by the condition of his/her aura.

3. It's as likely as not that a clairvoyant can discover from the condition of a person's aura what his/her mental and emotional state is like.

4. It's really unlikely that people possess clairvoyant powers or that people possess auras.

(Q109 Clairvoyance does exist as a human ability X=3.55 sd=2.42)

5. The whole notion of clairvoyant powers and auras is just not true; it's pure science fiction.

ASTRAL TRAVEL

1. People can experience astral travel unencumbered by the physical body.
2. It's possible that people can experience astral travel unencumbered by the physical body.

3. It's as likely as not that people can experience astral travel unencumbered by the physical body.

4. It's really unlikely that people can astral travel unencumbered by the physical body; anyone who claims they have is likely to be misinterpreting their experience.

5. Astral travel just doesn't exist.

PSYCHIC POWERS

1. Psychic powers just do not exist.

2. The notion of psychic powers springs from the misinterpretation of ordinary experience.

3. Some people have unusual sensitivity; it's as likely as not that these can be termed psychic powers.

4. It's extremely probable that some people are gifted with psychic powers.

5. Psychic powers are a fact.

LEI LINES

1. Lei lines are centres of spiritual energy which exist on earth.

2. It's quite possible that there are Lei lines on earth.

3. There's no harm in believing that there are Lei lines; there are equal chances of its being true or untrue.

4. Lei lines are just geological fractures which people have overlaid with spiritual significance.

5. Lei lines are part of the occult mumbo jumbo; there are no such things.

EXPLANATORY SYSTEM'S COMPLETENESS

1. I can find a satisfying explanation for all of the things which happen in life.

2. I can find a satisfying explanation for most of the things which happen in life.

3. It's about 50:50; the things in life I can explain, and the things I can't.

4. More often than not I can't explain things that happen.

5. The things that happen in life seem to have no explanation.
IMPORTANT OF EXPLANATION

1. It really bothers me if I can’t understand why things went wrong for me in the past.

2. I’m really interested in understanding why things went wrong for me but it doesn’t bother me if I can’t.

3. I’m only vaguely interested in understanding why things went wrong for me in the past.

4. I’m not interested in why things went wrong for me in the past.

5. The past is the past, it’s a total waste of time to try and understand why things went wrong for me.

TOLERANCE OF AMBIGUITY

1. Paradoxes are a part of life; only a fool would quibble about explanations.

2. Puzzling events are interesting to try to explain, but it doesn’t bother me if I can’t do it.

3. It troubles me slightly if I can’t explain puzzling events.

4. It annoys me if I can’t explain puzzling events.

5. I never give myself a moment’s rest if I can’t explain puzzling events.

RENUNCIATION

1. The present matters most; things are always to be enjoyed now rather than postponed for later.

2. Occasionally it is necessary to postpone pleasureable things.

3. It’s quite often necessary to postpone pleasureable things.

(Q75 I would give up something in the immediate present to get something better in the long run.X=3.2 sd=3.01)

4. Pleasures usually always have to be postponed until later.

5. Pleasures sometimes have to be given up completely.

KNOWING VS EXPERIENCING

1. To be truly open to experience you have to drop logical and critical thinking.

2. Logical and critical thinking frequently tends to isolate us from true experience.

3. Logical and critical thinking is important but occasionally it gets in the way of true experience.

4. Logical and critical thinking is not just important, it enhances our experience of most things.

(Q135 Above all a person should be logical and consistent in his/her thinking.X=2.6 sd=2.88)
5. The only way to truly experience anything is to be constantly logical and critical in one’s thinking.

THE LIMITATION OF SCIENCE.

1. Science and reason just don’t express at all the things that are ultimately important to humankind.

2. Science and reason are really limited in how far they can express what’s ultimately important to humankind.

3. Science and reason have their limitations but they don’t do too badly in expressing what’s ultimately important to humankind.

(Q41 Reason is not sufficient to express what is ultimately important to humankind. X=1.31 sd=0.63)

4. Science and reason have a few limitations, and though they may not express everything of importance to humankind, they are all we have.

5. Science are not limited; it’s only a matter of time before they can address everything that’s of ultimate importance to humankind.

SOCIETAL CHANGE

1. We should be tolerant of people who speak out in favour of radical changes in the way our society is run.

(Q116 X=3.7 sd=1.77)

2. Tolerance of people who speak out in favour of radical change in society is alright, but personal transformation is as important as political.

3. Some changes may enhance the way society is run, but it’s more important to look inside and consider personal change than to speak out.

4. Society has evolved to its present state in response to our needs; few personal or political changes are necessary.

5. Society runs perfectly well the way it is; we should be sceptical of radicals who make a lot of noise about change.

AWARENESS

1. Awareness will lead to release and transcendence.

(Q58 X=2 sd=1.61)

2. Awareness may lead to at least a sense of release and transcendence.

3. Awareness frees you from habits of thought and action, but to talk of release and transcendence is perhaps to take it too far.

4. Awareness is just being more alert; release and transcendence are unnecessary notions.
The specious excuses to suggest that awareness will lead to "release" and "transcendence" are insults to a person's intelligence.
APPENDIX TWO:
THE SOS PILOT STUDIES
APPENDIX

TABLE 1. THE SOS: Lateral Inversions Required in Pilot Study 2

<table>
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<tr>
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The frequencies in the four right columns indicate items requiring inversion.

A frequency tally of the items involved in the lateral inversions was kept for pilot studies 1 and 2 to reveal those items where difficulties occurred. [see table above]
TABLE 2. THE SOS: Total Lateral Inversions in Pilot Study 2

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<tr>
<th>Item Name</th>
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<th>Dominant Path [lateral inversions]</th>
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</table>

Column 1= Lateral inversions to achieve transitivity of ordering.

Column 2= Lateral inversions to fit the dominant path.
APPENDIX THREE:
THE SPIRITUAL BACKGROUND QUESTIONNAIRE
Complete confidentiality is assured.

The following questions relate to the history of your religious/spiritual involvement.

1. What was your family religion? (If each parent had a different affiliation please note the details of that.)
   a. Until what age were you involved in your family’s religion?
   b. How deeply involved in your family’s religion would you say you were in Childhood (0-12yrs)?
      Not at all? Slightly? Moderately? Quite seriously? Intensely?
   d. How deeply involved in your family’s religion would you say you were in Adolescence?
      Not at all? Slightly? Moderately? Quite seriously? Intensely?

2. Have you been involved with any other religious/spiritual groups apart from that/those of your family?
   a. How deeply involved would you say you were?
      Not at all? Slightly? Moderately? Quite seriously? Intensely?
   b. For how long were you involved?

3. Did you have any involvement with groups such as T’ai Chi, Oki Yoga etc?

4. Could you outline briefly any literature which you feel influenced your spiritual development?

5. Could you outline any personal encounters which you feel influenced your spiritual development?
7. In your adolescence did you find it very difficult to get over the sadness of relationships breaking up?

8. Do you now find it very difficult to get over the sadness of relationships breaking up?

9. Do you find it an unpleasant task to decide who to believe when different authorities take different viewpoints on a single issue?

10. Would you find it desirable to have one person to whom you could look for guidance and acceptance?

11. Do you think you have found such a person?

12. Have you been interested in taking drugs for their altering effect on your experience?
   Yes/No

   For how long were you involved?

   How involved were you? Slightly, Moderately, Quite Seriously, Intensely?

I realize this has been quite a personal section, thankyou very much for taking part. It will really help my research.

Thanks.
APPENDIX FOUR:
INVOLVEMENT IN SELF-IMPROVEMENT COURSES
Which of the following have you attended in the last TWELVE MONTHS? (tick those relevant)

1. A Doctor
2. A Medical specialist
3. A Counsellor
4. Weight Watchers group Specify which one:
5. A Psychotherapist
6. Aerobics Classes
7. A Gymnasium (weights)
8. An exercise programme Specify which type:
9. A meditation course Who ran it?
10. Yoga Class Who ran it?
11. A religious group Specify which one:
12. Any other self-help or relaxation group?

Specify which:
APPENDIX FIVE: RECENT LIFE EVENTS SCALE: HENDERSON, BYRNE and DUNCAN-JONES (1981)
TWO: RECENT LIFE EVENTS

Now, for part two of this questionnaire, I am interested in the frequency of certain occurrences in your life OVER THE PAST TWELVE MONTHS.

I would like you now to turn to sheet A and to tick off any of the experiences you have experienced in the last 12 months. I can't stress the fact strongly enough that everything you write down will be ABSOLUTELY confidential. The details of your life are your own private business and I respect that. In the interests of accuracy however, it is important that you are completely honest.

There is no right answer, and no judgement to be made on anything you have experienced, so please place a mark in the square beside any items relevant to you.

Any items which refer to a spouse, (wife/husband) are also intended to refer to a de facto partner.
A. Recent Experiences

1. You had a serious accident.  □
2. You had a serious illness or injury.  □
3. You have had a spouse with a long and serious illness.  □
4. You have had a child with a long and serious illness.  □
5. You have had a parent with a long and serious illness.  □
6. You had a minor illness or injury.  □
7. You underwent change of life (menopause).  □
8. You were personally involved in a natural disaster.  □

B. Movement

10. Your husband (or wife) died.  □
11. Death of close family member/friend.  □

C. Illness or childbirth

12. You became pregnant (wanted/unwanted).  □
13. Self (or wife) had baby.  □
14. You (or wife) had an abortion or miscarriage.  □
15. You (or wife) had a still-birth.  □
16. You adopted a child.  □

D. Change in relationships

17. You became engaged or started a new relationship.  □
18. You got together again after separation due to marital difficulties.  □
19. There was marked improvement in your relationship with your husband (or wife).  □
20. There was improvement in the way you get on with someone else.  □
21. There were increasing serious arguments with your husband (or wife).  □
22. There were increasing serious arguments with someone else who lives at home.  □
23. There were serious problems with a close friend, relative or neighbour not living at home.  □
24. You started an extra-marital affair.  □
25. Your husband (or wife) started an affair.  □
26. The behaviour of one of your parents has been a problem to you.  □
27. The behaviour of your spouse has been a problem to you.  □
28. The behaviour of one of your children has been a problem to you.  □
29. You ended an engagement.  □
30. You had sexual difficulties.  □

E. Separation

31. You broke off a steady relationship.  □
32. You were separated from husband (or wife).  □
33. You were divorced.  □
34. Your child was engaged or married (with or without approval).  □
35. Your child left home for reason other than marriage.  □
36. You were separated from someone else close

F. Changes in living conditions

37. You had holidays for a week or more.  □
38. You moved to (this town) from overseas.  □
39. You moved to (this town) from interstate.  □
40. You moved house within (this town).  □
41. New person came to live in your household.  □

G. Studying or school

42. You started a new course or school.  □
43. You changed to different course or school.  □
44. You dropped out of course or school.  □
45. You completed a course or school.  □
46. You were studying for examinations.  □
47. You failed an important examination.  □

H. Work situation

48. You were unemployed or seeking work.  □
49. There was a continuing threat of you being laid off or made redundant.  □
50. You were downgraded or demoted at work.  □
51. You started a completely different type of job.  □
52. You were sacked or laid off.  □
53. Your own business failed.  □
54. There was a big change in the people, duties, hours or responsibilities at your work.  □
55. You were required to work very long hours.  □
56. You were required to do very tedious or boring work over a long period.  □
57. You were required to do work over a long period which you found very difficult.  □
58. You were promoted.  □
59. There was trouble or arguments with people at work or other difficulties.  □
60. You retired or resigned.  □

I. Financial situation

61. You have had continuous financial worry.  □
62. You had a major financial crisis.  □
63. You had minor financial problems.  □
64. Something you valued had been stolen or lost.  □
65. You became much better off financially.  □

J. Legal difficulties

66. You had minor difficulties with police.  □
67. You had problems with police leading to court appearance.  □
68. You had problems with police leading to court appearance.  □
69. You had a gaol or prison sentence.  □
70. You had a civilian suit (e.g. divorce, custody, debt).  □

K. General Personal

71. You felt there were major changes you'd like to make in your personality.  □
72. You felt you spent too much time worrying.  □
73. You felt that something you couldn't name was lacking in your life.  □
74. You felt seriously anxious about how you handled a situation.  □
75. You felt that something you couldn't name was lacking in your life.  □
76. You felt that something you couldn't name was lacking in your life.  □
Thankyou. Now turn to sheet B where you will see a fuller version of the questionnaire you just completed. As well as being interested in WHETHER a certain experience happened to you, I am interested in
i) how long ago it happened to you
ii) for how long it lasted
iii) your own description of the event.
So, beside each experience you had, write the month and year in which it occurred, its duration, and a description of it.
**SHEET B:**

**List of Recent Experiences:**

**Text of the Check-List**

Circle experiences that have occurred during the past year.

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<th>Month and Year</th>
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<th>Description</th>
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<tr>
<td>you had a serious illness or injury</td>
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<tr>
<td>sudden serious illness or injury of</td>
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<tr>
<td>someone close to you</td>
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<td>you have had a spouse with a long and</td>
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<td></td>
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<td>serious illness</td>
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<tr>
<td>you have had a child with a long and</td>
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<td></td>
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<td>serious illness</td>
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<tr>
<td>you have had a parent with a long and</td>
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<td>serious illness</td>
<td>6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>you had a minor illness or injury</td>
<td></td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>you underwent change of life (menopause)</td>
<td></td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>you were personally involved in a natural disaster</td>
<td></td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>B. <em>Bereavement</em></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>your child died</td>
<td></td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>your husband (or wife) died</td>
<td></td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>death of close family member/friend</td>
<td></td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>C. <em>Pregnancy or childbirth</em></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>you became pregnant</td>
<td></td>
<td>13</td>
<td>(wanted/unwanted)</td>
</tr>
<tr>
<td>self (or wife) had baby</td>
<td></td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>you (or wife) had an abortion or miscarriage</td>
<td></td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>you (or wife) had a still-birth</td>
<td></td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>you adopted a child</td>
<td></td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>D. <em>Changes in relationships</em></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>you became engaged or started a new relationship</td>
<td></td>
<td>18</td>
<td></td>
</tr>
<tr>
<td>you were married</td>
<td></td>
<td>19</td>
<td></td>
</tr>
<tr>
<td>you got together again after separation</td>
<td></td>
<td></td>
<td>due to marital difficulties</td>
</tr>
<tr>
<td>there was marked improvement in your relationship with husband (or wife)</td>
<td>20</td>
<td></td>
<td></td>
</tr>
<tr>
<td>there was improvement in the way</td>
<td></td>
<td></td>
<td>you get on with someone else</td>
</tr>
<tr>
<td>there were increasing serious arguments</td>
<td></td>
<td></td>
<td>with your husband (or wife)</td>
</tr>
<tr>
<td>there were increasing serious arguments</td>
<td></td>
<td></td>
<td>with someone else who lives at home</td>
</tr>
<tr>
<td></td>
<td>21</td>
<td>22</td>
<td></td>
</tr>
<tr>
<td></td>
<td>23</td>
<td>24</td>
<td></td>
</tr>
<tr>
<td>Experience</td>
<td>Month and Year</td>
<td>Duration</td>
<td>Description</td>
</tr>
<tr>
<td>--------------------------------------------------------------------------</td>
<td>----------------</td>
<td>----------</td>
<td>-----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>there were serious problems with a close friend, relative or neighbour not</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>living at home</td>
<td></td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>you started an extra-marital affair</td>
<td></td>
<td>26</td>
<td></td>
</tr>
<tr>
<td>your husband (or wife) started an affair</td>
<td></td>
<td>27</td>
<td></td>
</tr>
<tr>
<td>the behaviour of one of your parents has been a problem to you</td>
<td></td>
<td>28</td>
<td></td>
</tr>
<tr>
<td>the behaviour of your spouse has been a problem to you</td>
<td></td>
<td>29</td>
<td></td>
</tr>
<tr>
<td>the behaviour of one of your children has been a problem to you</td>
<td></td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>you ended an engagement</td>
<td></td>
<td>31</td>
<td></td>
</tr>
<tr>
<td>you had sexual difficulties</td>
<td></td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>E.  Separation</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>you broke off a steady relationship</td>
<td></td>
<td>33</td>
<td></td>
</tr>
<tr>
<td>you were separated from husband</td>
<td></td>
<td>34</td>
<td></td>
</tr>
<tr>
<td>(or wife)—how long?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>you were divorced</td>
<td></td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>your child was engaged or married (with or without your approval)</td>
<td></td>
<td>36</td>
<td></td>
</tr>
<tr>
<td>your child left home for reason other than marriage</td>
<td></td>
<td>37</td>
<td></td>
</tr>
<tr>
<td>you were separated from someone else close to you</td>
<td></td>
<td>38</td>
<td></td>
</tr>
<tr>
<td>F.  Changes in living conditions</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>you had holidays for a week or more</td>
<td></td>
<td>38</td>
<td></td>
</tr>
<tr>
<td>you moved to (this town)</td>
<td></td>
<td>39</td>
<td></td>
</tr>
<tr>
<td>from overseas</td>
<td></td>
<td>40</td>
<td></td>
</tr>
<tr>
<td>you moved to (this town)</td>
<td></td>
<td>41</td>
<td></td>
</tr>
<tr>
<td>from interstate</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>you moved house within (this town)</td>
<td></td>
<td>42</td>
<td></td>
</tr>
<tr>
<td>new person came to live in your household</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>G.  Studying or school</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>you started a new course or school</td>
<td></td>
<td>44</td>
<td></td>
</tr>
<tr>
<td>you changed to different course</td>
<td></td>
<td>45</td>
<td></td>
</tr>
<tr>
<td>or school</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>you dropped out of course or school</td>
<td></td>
<td>46</td>
<td></td>
</tr>
<tr>
<td>you completed a course or school</td>
<td></td>
<td>47</td>
<td></td>
</tr>
<tr>
<td>you were studying for examinations</td>
<td></td>
<td>48</td>
<td></td>
</tr>
<tr>
<td>you failed an important examination</td>
<td></td>
<td>49</td>
<td></td>
</tr>
<tr>
<td>H.  Work situation</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>you were unemployed or seeking work</td>
<td></td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>—how long?</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Experience

<table>
<thead>
<tr>
<th>Experience</th>
<th>Month and year</th>
<th>Duration</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>there was a continuing threat of your being laid off or made redundant</td>
<td>51</td>
<td></td>
<td></td>
</tr>
<tr>
<td>you were downgraded or demoted at work</td>
<td>52</td>
<td></td>
<td></td>
</tr>
<tr>
<td>you started a completely different type of job</td>
<td>53</td>
<td></td>
<td></td>
</tr>
<tr>
<td>you were sacked or laid off</td>
<td>54</td>
<td></td>
<td></td>
</tr>
<tr>
<td>your own business failed</td>
<td>55</td>
<td></td>
<td></td>
</tr>
<tr>
<td>there was a big change in the people, duties, hours or responsibilities at your work</td>
<td>56</td>
<td></td>
<td></td>
</tr>
<tr>
<td>you were required to work very long hours</td>
<td>57</td>
<td></td>
<td></td>
</tr>
<tr>
<td>you were required to do very tedious, boring work over a long period</td>
<td>58</td>
<td></td>
<td></td>
</tr>
<tr>
<td>you were required to do work over a long period which you found very difficult</td>
<td>59</td>
<td></td>
<td></td>
</tr>
<tr>
<td>you were promoted</td>
<td>60</td>
<td></td>
<td></td>
</tr>
<tr>
<td>there was trouble or arguments with people at work or other difficulties</td>
<td>61</td>
<td></td>
<td></td>
</tr>
<tr>
<td>you retired or resigned</td>
<td>62</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Financial Situation

1. **Financial Situation**

<table>
<thead>
<tr>
<th>Experience</th>
<th>Month and year</th>
<th>Duration</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>you have had continuous financial worry</td>
<td>63</td>
<td></td>
<td></td>
</tr>
<tr>
<td>you had a major financial crisis</td>
<td>64</td>
<td></td>
<td></td>
</tr>
<tr>
<td>you had minor financial problems</td>
<td>65</td>
<td></td>
<td></td>
</tr>
<tr>
<td>something you valued had been stolen or lost</td>
<td>66</td>
<td></td>
<td></td>
</tr>
<tr>
<td>you became much better off financially</td>
<td>67</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Legal difficulties

1. **Legal difficulties**

<table>
<thead>
<tr>
<th>Experience</th>
<th>Month and year</th>
<th>Duration</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>you had minor difficulties with police</td>
<td>68</td>
<td></td>
<td></td>
</tr>
<tr>
<td>you had problems with the police leading to court appearance</td>
<td>69</td>
<td></td>
<td></td>
</tr>
<tr>
<td>you had gaol or prison sentence</td>
<td>70</td>
<td></td>
<td></td>
</tr>
<tr>
<td>you had a civilian suit (e.g. divorce, custody, debt)</td>
<td>71</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### General Personal

K. **General Personal**

- you felt there were major changes you'd like to make in your personality | 72 | |
- you felt you spent too much time worrying | 73 | |
- you felt that something you couldn't name was lacking in your life | 74 | |
Have you had any other major trouble or worry which you have had to bear for some months or more?

K. General Personal

- you felt seriously anxious about how you handled a situation. . . . . . . 75
- you had a problem and no-one appropriate to turn to . . . . . . . 76
- you felt utterly the 'odd person out' in a group in which you are normally quite comfortable 77

L. Disappointments

Have there been any serious disappointments for you in the last 12 months?

M. Continuous worry or stress

Have you had any other major trouble or worry which you have had to bear for some months or more?
One last thing. It's all very well to know the facts of what happened, but it's also important to know what effects it had on you emotionally, and how much it disrupted your life and required adjustment from you. So, at the top of each of the following pages WRITE THE NUMBER that is written beside each of the events (on SHEET B) that happened to you. There are a number of questions on each page which you should answer FOR EACH EVENT. As before, place a vertical line at a point between the two endpoints which best represents how you felt about that experience.

Thankyou so much for devoting your time and energy to this study. Your efforts are warmly appreciated.
Rating Scales for Recent Experiences

(AS BEFORE, PLACE A MARK WHICH BEST REPRESENTS YOUR POSITION ON EACH RATING SCALE).

<table>
<thead>
<tr>
<th>Experience No.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Not at all</td>
<td>Very</td>
</tr>
<tr>
<td>1. Upset</td>
<td>upset</td>
<td>upset</td>
</tr>
<tr>
<td></td>
<td>0 1 2 3 4 5 6 7 8 9 10</td>
<td>0 1 2 3 4 5 6 7 8 9 10</td>
</tr>
<tr>
<td>2. Disrupted</td>
<td>Not at all</td>
<td>A great deal</td>
</tr>
<tr>
<td></td>
<td>0 1 2 3 4 5 6 7 8 9 10</td>
<td>0 1 2 3 4 5 6 7 8 9 10</td>
</tr>
<tr>
<td>3. Adjust</td>
<td>None at all</td>
<td>A great deal</td>
</tr>
<tr>
<td></td>
<td>0 1 2 3 4 5 6 7 8 9 10</td>
<td>0 1 2 3 4 5 6 7 8 9 10</td>
</tr>
<tr>
<td>4. Depressed</td>
<td>Not at all depressed</td>
<td>Very depressed</td>
</tr>
<tr>
<td></td>
<td>0 1 2 3 4 5 6 7 8 9 10</td>
<td>0 1 2 3 4 5 6 7 8 9 10</td>
</tr>
<tr>
<td>5. Anxious</td>
<td>Not at all anxious</td>
<td>Very anxious</td>
</tr>
<tr>
<td></td>
<td>0 1 2 3 4 5 6 7 8 9 10</td>
<td>0 1 2 3 4 5 6 7 8 9 10</td>
</tr>
</tbody>
</table>

6. Angry

<table>
<thead>
<tr>
<th>Not at all</th>
<th>Very angry</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 1 2 3 4 5 6 7 8 9 10</td>
<td>0 1 2 3 4 5 6 7 8 9 10</td>
</tr>
</tbody>
</table>

7. Helpless

<table>
<thead>
<tr>
<th>Not at all</th>
<th>Very helpless</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 1 2 3 4 5 6 7 8 9 10</td>
<td>0 1 2 3 4 5 6 7 8 9 10</td>
</tr>
</tbody>
</table>

8. Were you mostly responsible?

<table>
<thead>
<tr>
<th>Not at all</th>
<th>Mostly</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 1 2 3 4 5 6 7 8 9 10</td>
<td>0 1 2 3 4 5 6 7 8 9 10</td>
</tr>
</tbody>
</table>

9. Was someone mostly responsible?

<table>
<thead>
<tr>
<th>Not at all</th>
<th>Mostly</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 1 2 3 4 5 6 7 8 9 10</td>
<td>0 1 2 3 4 5 6 7 8 9 10</td>
</tr>
</tbody>
</table>

10. Was it a matter of chance?

<table>
<thead>
<tr>
<th>Not at all</th>
<th>Mostly</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 1 2 3 4 5 6 7 8 9 10</td>
<td>0 1 2 3 4 5 6 7 8 9 10</td>
</tr>
</tbody>
</table>

11. Does the memory still affect you emotionally?

<table>
<thead>
<tr>
<th>Not at all</th>
<th>A great deal</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 1 2 3 4 5 6 7 8 9 10</td>
<td>0 1 2 3 4 5 6 7 8 9 10</td>
</tr>
</tbody>
</table>
APPENDIX SIX:

Tellegen's Multi-dimensional Personality Questionnaire

Questionnaire removed from the digital version of this thesis, due to copyright restrictions (2/07/08)
APPENDIX SEVEN:
THE INTERVIEW SCHEDULE FOR SOCIAL INTERACTION
I WOULD LIKE TO GET AN IDEA OF THE PEOPLE AROUND YOU IN YOUR LIFE. THIS INCLUDES THOSE YOU ARE CLOSEST TO—YOUR FAMILY, FRIENDS, AND NEIGHBOURS—ALL THE PEOPLE YOU MAY MEET FROM DAY TO DAY, (over the last 12 months).

1. These days, how many people with similar interests to you do you have contact with?

None__
1-2__
3-5__
6-10__
11-15__
more than 15__

2. Would you like more or less of this or is it about right?

Less__
About right__
More__

THIS IS THE FORMAT OF THE QUESTIONS THROUGHOUT.

3. On your job do you usually work with others or alone?

Not employed__
With others__
Depends on the situation__
Alone__

4. In an ordinary week, how many people whom you know would you say you have contact with?

None__
1-2__
3-5__
6-10__
11-15__
more than 15__

5. Would you like more or less of this or is it about right for you?

Less__
About right__
Depends on the situation__
More__

6. At present do you wish there were more, or less or are there about the right number of people in your day to day life?

Less__
About right__
Depends on the situation__
More__

7. I have been talking about people you may know a little but not call them all close friends. At this time last year, would you have said there were more such people in your life than now, fewer than now, or about the same number as now?

Fewer last year, MORE NOW__
Same__
Depends on the situation__
More last year, FEWER NOW__
NOW I WOULD LIKE YOU TO THINK ABOUT PEOPLE YOU ARE CLOSE TO WHO LIVE IN OR NEAR SYDNEY; CLOSE FRIENDS WHO ARE NEAR ENOUGH PHYSICALLY SO YOU CAN SEE THEM WHENEVER YOU WISH.

8. How many friends do you have who could come to your home at any time and take things as they find them—they wouldn’t be embarrassed if the house were untidy or you were in the middle of a meal?

None__
1-2__
3-5__
6-10__
11-15__
more than 15__

9. Would you prefer more or less of this or is it about right for you?

Less__
About right__
Depends on the situation__
More__

10. How many friends do you have whom you could visit at any time, without waiting for an invitation. You could arrive without being expected and still be sure you would be welcome.

None__
1-2__
3-5__
6-10__
11-15__
more than 15__

11. Would you like fewer friends like this, or is it about right for you?

Less__
About right__
Depends on the situation__
More__

12. People differ in how much they need friendship. Would you say you are the sort of person who can manage without friends or not?

Cannot manage without friends__ (go to Q. 13)*
Depends on the situation__
Can manage without friends__

A. Do you prefer to do without friends or would you prefer to have them?

Prefer to do without__
Prefer to have them__

Now please think about all the people in your life who live in or near Sydney. This includes the people you live with, your family and your friends.

13. Among your family and friends, how many people are there who are immediately available to you whom you can talk with frankly, without having to watch what you say?

None__ (go to Q. 13 D)*
1-2__
3-5__
6-10__
11-15__
more than 15__
A. Would you like more or less people like this or is it about right for you?

Less_
About right_
Depends on the situation_
More_

B. With the one (or those) you have, would you like to feel more free to be frank or is it about right?

About right_
Depends on the situation_
Like to feel more free_

C. Who would be the main person with whom you can talk frankly?

(Go to Q.14) *
* * * * * * * * *

D. Do you wish there were someone or not?

Yes_
Don’t know_
No_

14. These last questions were about close friends and people you know really well. At this time last year, did you have more or fewer people or about the same number?

Fewer last year MORE NOW_
Same_ (go to Q.15)*
Depends on the situation_
More last year, FEWER NOW_

15. And would you say that the quality of friendships you had a year ago was as good, less good or better?

Less good a year ago_
Same last year_ (go to Q.16)*
Depends on the situation_
Better a year ago_

A. What would you say was the main reason for this?


16. Now I want you to think about everybody in Sydney to whom you are close. Considering those you live with, your family and friends, who above all would you say you are closest to, fondest of and most attached to?

a. 

Who would be next?

b. 

Anyone else?

c. 

17. Would you say you have a single lasting relationship, someone you intend to go on sharing your life with or not?

There's no-one__ (Go to Q.17C)*
Yes__

A. Who is this?

______________________________

B. Do you wish you felt more certain of this or not?

No__ (go to Q.18)*
Yes__

C. Do you wish there were someone or do you prefer to be unattached right now?

I wish there were someone__
Don't know__
I prefer to be unattached__

18. Is there anyone very important to you whom you are no longer in close touch with?

No__(go to Q.19)*
Yes__

A. Who is this?

______________________________

B. Why don't you see him/her any more?

S/he moved away__
We had some conflict__
S/he died__ (go to Q.18D)*
Other__
(Give details)____________________________

______________________________

C. When did this occur?

Months ago__
Years ago__

*D. Would you say you still think about this person?

Not at all__
A little__
Most days__
All the time__

19. Now I would like to ask if there is anyone who lives in or near Sydney who knows you very well as a person. (This includes friends as well as family members.)

No-one__ (go to 19E)*
Yes__
Other comments______________________________
A. Who is this?

B. Would you say s/he knows you very well indeed?

Yes__
No__

C. Do you wish s/he did not know you quite so well, knew you better, or is it about right?

Wish it was not quite so well__
About right__
Depends on the situation__
Wish s/he knew me better__

(Go to Q.20)*

* * * * * * * *

E. Do you wish there were someone or not?

Yes__
Don't know__
No__

20. Do you feel there is one particular person who feels very close to you?

No__ (go to Q.20D)*
Not sure__
Yes__

A. Who is this mainly?

B. Would you like him/her to feel closer, or not so close to you, or is it about right the way it is?

Would like closer__
About right__
Depends on the situation__
Not so close__

C. Would you like to have more or fewer people like this or is this about right?

Fewer__
About right__
More__

(Go to Q.21)*

* * * * * * * *

(If no-one)

D. Do you wish there were someone or not?

Yes__
Don't know__
No__

21. When you are happy, is there any particular person you can share it with- someone whom you feel sure will feel happy simply because you are?

No one__ (Go to Q.21D)*
Yes__
A. Who is this mainly?

B. Would you like to feel this more with him/her or is it about right?
   About right__
   More__
C. Would you like to have someone else like this or is this enough?
   Yes__
   Don't know__
   Enough__

   (Go to Q.22)*
   *(If no one)*

D. Do you wish there were someone or not?
   Yes__
   Don't know__
   No__

22. At present so you have someone you can share your most private feelings, (confide in) or not?
   No one__(go to Q.22D)*
   Yes__

A. Who is this mainly?

B. Do you wish you could share more with him/her or is it about right?
   About right__
   Depends on the situation__
   More__

C. Would you like to have someone else like this as well, would you prefer not to use a confidant, or is it about right for you the way it is?
   I prefer no confidant__
   About right__
   Depends on the situation__
   I'd like someone else as well__

   (Go to Q.23)*
   *(If no one)*

*D. Would you like to have someone like this or would you prefer to keep your feelings to yourself?
   I prefer to keep things to myself__
   I would like to have someone like this__

23. Are there ever times when you are comforted by being held in someone's arms or not?
   No__(Go to Q.23C)*
   Yes__

A. By whom mainly?
B. Is there anyone you’d like to comfort you more in this way or is it all right the way it is?

All right as it is__
Yes__

(Go to Q.24)

*  *  *  *  *  *  *  *

(If no-one)

*C. Is this because there is no one to hold you or because you prefer not to be comforted in that way?

There is no one__
I prefer not being comforted in that way__

24. Now I have been talking about those persons who are closest to you. I want you to look back at the first four people you mentioned in response to questions 13, 16a, 16b, 16c, 17 & 19.

i) Taking the person you mentioned for question 13, would you say that at this time last year you and s/he were closer, less close or about the same?

Closer last year__
Less close last year__
About the same__

A. What would you say are the main reasons for the change, if any change has occurred?

_________________________________________________________________________
_________________________________________________________________________
_________________________________________________________________________

ii) Taking the person you mentioned for question 16a, would you say that at this time last year you and s/he were

Closer last year__
Less close last year__
About the same__

A. What would you say are the main reasons for the change, if any change has occurred?

_________________________________________________________________________
_________________________________________________________________________
_________________________________________________________________________

iii) Taking the person you mentioned for question 16b, would you say that at this time last year you and s/he were

Closer last year__
Less close last year__
About the same__

A. What would you say are the main reasons for the change, if any change has occurred?

_________________________________________________________________________
_________________________________________________________________________
_________________________________________________________________________
iv) Taking the person you mentioned for question 16c, would you say that at this time last year you and s/he were

Closer last year__
Less close last year__
About the same__

A. What would you say are the main reasons for the change, if any change has occurred?

________________________________________________________________________
________________________________________________________________________

v) Taking the person you mentioned for question 17, would you say that at this time last year you and s/he were

Closer last year__
Less close last year__
About the same__

A. What would you say are the main reasons for the change, if any change has occurred?

________________________________________________________________________
________________________________________________________________________

vi) Taking the person you mentioned for question 19, would you say that at this time last year you and s/he were

Closer last year__
Less close last year__
About the same__

A. What would you say are the main reasons for the change, if any change has occurred?

________________________________________________________________________
________________________________________________________________________

25. Recently have you been having any unpleasantness or rows with anyone close to you?

No__ (Go to Q.26)*

Yes__

A. Who is this? Mild Moderate Severe

i)________________________________________________________________________

ii)_______________________________________________________________________

iii)_____________________________________________________________________

NOW GO BACK AND TICK IF YOU FELT THIS ROW OR UNPLEASANTNESS WAS MILD, MODERATE OR SEVERE FOR EACH PERSON YOU MENTIONED.

* * * * * * * * * * * * * * * * * * * * * (If you live alone go to Q.27)*
26. Do you think those at home really appreciate what you do for them, or not?
   Yes__
   Not really__
   Depends on the situation__
   Not at all__

A) Would you like any of them to show appreciation more, or less, or is it about right?
   Less__
   About right__
   Depends on the situation__
   More__

27. Are there any people outside your home who really appreciate what you are doing for them?
   No__ (go to Q.28)*
   Yes__

   A. How many?
   Number__

28. Would you like more of this, or less or is it about right?
   Less__
   About right__
   Depends on the situation__
   More__

29. Apart from those at home, are there people in Sydney to whom you can turn in time of difficulties? Someone you can see fairly easily whom you could trust and whom you could expect real help from in times of trouble?
   No__ (Go to Q.30)*
   Yes__

   A. How many?
   Number__

30. Do you wish you had more of such help available or is it about right?
   About right__
   Depends on the situation__
   More__

31. When things are difficult do you find it more helpful to be with someone or to be by yourself?
   Helpful to be with someone__
   Depends on the situation__
   Helpful to be by myself__
Remember, please give ONE answer for EVERY question that follows. That means that you should put a NUMBER in EVERY set of parentheses on the right-hand side of each page.

For the next five questions, pick one of the following choices to describe how you've been DURING THIS PAST MONTH:

ANSWER CHOICES:
1. All the time
2. Most of the time
3. A good bit of the time
4. Some of the time
5. A little of the time
6. None of the time

Please note that some of these choices are DIFFERENT from some on previous pages.

1. Have you been bothered by any illness, bodily disorder, pains or fears about your health? ( )
2. Has your daily life been full of things that were interesting to you? ( )
3. Have you felt downhearted and blue? ( )
4. Have you been feeling emotionally stable and sure of yourself? ( )
5. Have you felt tired, worn out, used up or exhausted? ( )

For each of the four scales below, note that the words at each end of the 0 to 10 scale describe opposite feelings. Circle any number along the bar which seems closest to how you have felt DURING THE PAST MONTH.

6. How concerned or worried about your health have you been?

7. How relaxed or tense have you been?

8. How much energy, pep, vitality have you felt?

9. How depressed or cheerful have you been?
Remember, please give ONE answer for EVERY question that follows. That means that you should put a number in every set of parentheses at the right hand side of each page.

This section contains questions about how you feel and how things have been going for you this past month. For each question, choose the number which best applies to you DURING THE LAST MONTH. This is about how you feel in general.

1. How have you been feeling in general? (1) In excellent spirits (2) In very good spirits (3) In good spirits mostly (4) I have been up and down in spirits a lot (5) In low spirits mostly (6) In very low spirits.

2. Have you been bothered by nervousness or your "nerves"? (1) Extremely so - to the point where I could not work or take care of things (2) Very much so (3) Quite a bit (4) Some - enough to bother me (5) A little (6) Not at all.

3. Have you been in firm control of your behavior, thoughts, emotions or feelings? (1) Yes, definitely so (2) Yes, for the most part (3) Generally so (4) Not too well (5) No, and I am somewhat disturbed (6) No, and I am very disturbed.

4. Have you felt so sad, discouraged, hopeless, or had so many problems that you wonder if anything was worthwhile? (1) Extremely so - to the point that I have just about given up (2) Very much so (3) Quite a bit (4) Some - enough to bother me (5) A little bit (6) Not at all.

5. Have you been under or felt you were under any strain, stress or pressure? (1) Yes - almost more than I could bear or stand. (2) Yes - quite a bit of pressure (3) Yes, some - more than usual (4) Yes, some - but about usual (5) Yes a little (6) Not at all.

6. How happy, satisfied, or pleased have you been with your personal life? (1) Extremely happy - could not have been more satisfied or pleased (2) Very happy (3) Fairly happy (4) Satisfied - pleased (5) Somewhat dissatisfied (6) Very dissatisfied.

7. Have you any reason to wonder if you were losing your mind, or losing control over the way you act, talk, think feel, or of your memory? (1) Not at all (2) Only a little (3) Some - but not enough to be concerned (4) Some, and I have been a little concerned (5) Some and I am quite concerned (6) Yes, very much so and I am very concerned.

8. Have you been anxious, worried or upset? (1) Extremely so - to the point of being sick or almost sick. (2) Very much so (3) Quite a bit (4) Some - enough to bother me (5) A little bit (6) Not at all.

9. Have you been waking up fresh and rested? (1) Every day (2) Almost every day (3) Fairly often (4) Less than half the time (5) Rarely (6) None of the time.
FAMILY HISTORY DETAILS

The following questions concern your relationship with your father.

1. Did your father ever leave your family (apart from on business)?
   yes___ no___ (go to question 2)
   a) How many times? ______________________
   b) For how long? ______________________
   c) How old were you at those times? ________________
   d) Would you say you still think about these events?
      (tick which option applies)
      Not at all_ A little_ A moderate amount_ Most days_ All the time_
   e) Would you say that the impact of these events still affects you emotionally?
      Not at all_ A little_ A moderate amount_ A great deal_

2. For the following items place a mark on each line at a point which best describes your father during your childhood (0-12 years).
   a) does not apply because he left home__ (go to question 3)
   b) passive ____________ assertive
   c) withdrawn ____________ involved
   d) verbally gentle ____________ verbally hostile
   e) physically aggressive ____________ physically gentle
   f) unstable ____________ stable
   g) overprotective ____________ appropriately protective
   h) warm ____________ cold
   i) worthy of my respect ____________ unworthy of my respect
   j) without humour ____________ humorous
   k) impulsive ____________ controlled
   l) energetic ____________ lethargic
   m) unenthusiastic ____________ enthusiastic
   n) had unrealistic expectations of me ____________ had realistic expectations of me

If I could rewrite my childhood and choose any type of father I liked I would choose one who was exactly the same as my own father.

completely true ____________ completely untrue
The aspects of my father's behaviour and attitudes towards me as a child which were less than ideal are:

How I would have liked him to have been includes:

3. For the following place a mark on each line at a point which best describes your father during your adolescence?

a) does not apply because he left home

b) passive 

c) withdrawn

d) verbally gentle

e) physically aggressive

f) unstable

g) overprotective

h) warm

i) worthy of my respect

j) without humour

k) impulsive

l) energetic

m) unenthusiastic

n) had unrealistic expectations of me

If I could rewrite my adolescence and choose any type of father I liked I would choose one who was exactly the same as my own father.

completely true

completely untrue

The aspects of my father's behaviour and attitudes towards me as an adolescent which were less than ideal are:

How I would have liked him to have been includes:
FAMILY HISTORY DETAILS

The following questions concern your relationship with your mother.

1. Did your mother ever leave your family (apart from on business)?
   yes     no (go to question 2)
   a) How many times?
   __________________________
   b) For how long?
   __________________________
   c) How old were you at those times?
   __________________________
   d) Would you say you still think about these events?
   (tick which option applies)
   Not at all  A little  A moderate amount  Most days  All the time
   e) Would you say that the impact of these events still affects you emotionally?
   Not at all  A little  A moderate amount  A great deal

2. For the following items place a mark on each line at a point which best describes your mother during your childhood (0-12 years).
   a) does not apply because she left home (go to question 3)
   b) passive                              assertive
   c) withdrawn                           involved
   d) verbally gentle                     verbally hostile
   e) physically aggressive               physically gentle
   f) unstable                            stable
   g) overprotective                     appropriately protective
   h) warm                               cold
   i) worthy of my respect                unworthy of my respect
   j) without humour                      humorous
   k) impulsive                           controlled
   l) energetic                           lethargic
   m) unenthusiastic                     enthusiastic
   n) had unrealistic expectations of me  had realistic expectations of me
   If I could rewrite my childhood and choose any type of mother I liked I would choose one who was exactly the same as my own mother.
   completely true.                     completely untrue
The aspects of my mother’s behaviour and attitudes towards me as a child which were less than ideal are:

How I would have liked her to have been includes:

3. For the following items place a mark on each line at a point which best describes your mother during your adolescence.

a) does not apply because she left home

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b) passive

c) withdrawn

d) verbally gentle

e) physically aggressive

f) unstable

g) overprotective

h) warm

i) worthy of my respect

j) without humour

k) impulsive

l) energetic

m) unenthusiastic

n) had unrealistic expectations of me

If I could rewrite my adolescence and choose any type of mother I liked I would choose one who was exactly the same as my own mother.

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completely true

The aspects of my mother’s behaviour and attitudes towards me as an adolescent which were less than ideal are:

How I would have liked her to have been includes:
1. Tick which of the following briefly summarizes your childhood, (0-12 years).

- Extremely Happy
- Very happy
- Moderately happy
- Slightly Happy
- Slightly Unhappy
- Very Unhappy
- Extremely Unhappy

2. Was there violence in your family between your mother and father during your childhood?

- Yes
- No

(a) How frequently did this occur usually? (Tick which of the following applies)

- Very infrequently (once or twice all told)
- Somewhat infrequently (once or twice a year)
- Reasonably frequently (once a month)
- Frequently (once a week)
- Almost all the time (most days)

(b) How would you describe most of them?

- Slightly serious
- Moderately serious
- Extremely serious
- Other

(c) How would you assess the continuing psychological impact of these events on your life right now?

- Not at all serious
- Slightly serious
- Moderately serious
- Extremely serious
- Other

3. Were there any serious illnesses in your family during childhood?

- Yes
- No

(a) How many?

(b) To whom did they occur?

(c) How would you assess the continuing psychological impact of these events on your life right now?

- Not at all serious
- Slightly serious
- Moderately serious
- Extremely serious
- Other

4. Were you separated from people important to you in your childhood?
Yes__  No__
(go to next questionnaire)

a) From whom?  
b) For how long?

1. __________________________  __________________________
2. __________________________  __________________________
3. __________________________  __________________________
4. __________________________  __________________________

c) How would you assess the continuing psychological impact of these separations on your life right now?

Person one:  Person two:

not at all serious__  not at all serious__
slightly serious__  slightly serious__
moderately serious__  moderately serious__
extremely serious__  extremely serious__
other________________  other________________

Person three:  Person four:

not at all serious__  not at all serious__
slightly serious__  slightly serious__
moderately serious__  moderately serious__
extremely serious__  extremely serious__
other_______________  other_______________
1. Tick which of the following briefly summarizes your adolescence.

Extremely Happy__
Very happy__
Moderately happy__
Slightly Happy__
Slightly Unhappy__
Very Unhappy__
Extremely Unhappy__

2. Was there violence in your family between your mother and father during your adolescence?

Yes ___
No ___
(go to Q3)

a) How frequently did this occur usually?
(Tick which of the following applies)

Very infrequently (once or twice all told)__
Somewhat infrequently (once or twice a year)__
Reasonably frequently (once a month)__
Frequently (once a week)__
Almost all the time (most days)__

b) How would you describe most of them?

slightly serious__
moderately serious__
extremely serious__
other ___________________

c) How would you assess the continuing psychological impact of these events on your life right now?

not at all serious__
slightly serious__
moderately serious__
extremely serious__
other ___________________

3. Were there any serious illnesses in your family during adolescence?

Yes ___
No ___
(go to Q4)

a) How many?

b) To whom did they occur?

__________________________
__________________________
__________________________
__________________________

c) How would you assess the continuing psychological impact of these events on your life right now?

not at all serious__
slightly serious__
moderately serious__
extremely serious__
other ___________________

4. Were you separated from people important to you in your adolescence?
Yes___  No___  
(choose only one and go to next questionnaire)

a) From whom?

b) For how long?

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c) How would you assess the continuing psychological impact of these separations on your life right now?

Person one:  
not at all serious___  moderately serious___
slightly serious____  extremely serious____
moderately serious___  other____

Person two:  
not at all serious___  moderately serious___
slightly serious____  extremely serious____
moderately serious___  other____

Person three:  
not at all serious___  moderately serious___
slightly serious____  extremely serious____
moderately serious___  other____

Person four:  
not at all serious___  moderately serious___
slightly serious____  extremely serious____
moderately serious___  other____
APPENDIX TEN:
RAY's (1971) F SCALE
1. The rebellious ideas of young people are often a constructive source of change for the better.

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2. There is hardly anything lower than a person who does not feel great love, gratitude and respect for his parents.

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3. Many of the radical ideas of today will become the accepted beliefs and practices of tomorrow.

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4. Most honest people admit to themselves that they have sometimes hated their parents.

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5. Every person should have complete faith in some supernatural power whose decisions s/he obeys without question.

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6. Young people sometimes get rebellious ideas but as they grow up they ought to get over them and settle down.

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7. Many good people could never bring themselves round to feeling much love, gratitude or respect for their parents.

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8. No sane, normal, decent person would ever think of hurting a close friend or relative.

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9. Obedience and respect for authority are the most important virtues children should learn.

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APPENDIX ELEVEN:
THE SPIRITUAL ORIENTATION SCALE
I would like to put the items in order, from the one which most characterises your opinion to the one which least characterises your opinion. You may well not agree with any of them. In this case choose the one you disagree with least. Put them in order by writing number 1 beside the one most appropriate for your opinion, 2 beside the second most appropriate for you, and so on to the least appropriate which gets a 5.

Do this with each issue. There are no "right" answers, how you order them depends totally on your own point of view.

ANSWER THE QUESTIONS FROM THE POINT OF VIEW OF YOUR OPINIONS AND FEELINGS RIGHT NOW.

Thanks very much for taking part.

NAME
AGE
SEX
SPIRITUALITY/RELIGION

Doris McIlwain.
ALTERED STATES

There are altered states of consciousness which give deeper insight into reality and may be part of a spiritual awakening.

There are altered states of consciousness which make one feel one has deeper insights into the nature of reality.

There are altered states of consciousness which give one the illusory sense of having deeper insight into the nature of reality.

Altered states are undesirable products of impaired brain functioning.

Altered states are dangerous and undesirable products of impaired brain functioning, nothing more.

PRAYER

Anything you want to change about life can be changed by prayer.

Prayer is a way to communicate with God but it may not result in the changes you seek.

Prayer may not change anything, or even make contact with God, but you have nothing to lose by trying.

At best prayer may make you feel better at the time.

Prayer is a total waste of time.

MATERIAL WORLD

A life committed to the activity, pleasures and possessions of the material world is meaningless.

A life committed to the activity, pleasures and possessions of the material world is not meaningless, but it is incapable of sustaining true happiness.

A life committed to the activity, pleasures and possessions of the material world is as likely to be happy as any other kind of life.

A life committed to activity, pleasures and possessions of the material world is one that is in touch with the major source of true happiness.

There is nothing beyond the material world anyway; its activity, pleasures and possessions are all there is.

MEDITATION and CHANTING

By meditating or chanting one can always always influence the way things happen.

By meditating or chanting it is highly likely that one can influence the way things happen.

It is possible that by meditating or chanting one may influence the way things happen.

There's no harm in giving meditating or chanting a try, but it is really unlikely to influence the way things happen.

It is an example of deranged, magical thinking for a person to believe s/he can influence the way things happen by meditating or chanting.

SPIRITUALITY

Only by accepting the doctrine of an established religion, like Christianity, can one achieve spirituality.

Established religious doctrine is only one way of achieving spirituality, but it is among the best.

How one achieves spirituality is a matter of individual experience.

Experiencing the truth of life itself is a spiritual goal.

Life is just day to day existence; spirituality is a false notion to comfort those who can't face up to the fact.
COMMUNICATION

A guru can communicate with his/her devotee by thought or through dreams.

A devotee can feel as if a guru is communicating to her/him through thoughts or dreams, and it is possibly true.

A devotee can feel as if a guru is communicating to her/him through thoughts or dreams, but it's unlikely to be true.

A devotee might feel as though a guru is communicating to her/him through thoughts and dreams, but it’s highly unlikely to be true.

A devotee may feel as though a guru is communicating to her/him through thoughts and dreams, but it just isn’t true.

MEDITATION

Even with proper guidance, meditation is a dangerous escape from our responsibilities and from reality.

Meditation is at best merely a form of relaxation.

Meditation is a valuable aid to living; it helps us to detach from stressful events and become aware of how we react.

Meditation is a valuable aid to living; its benefits derive from something "more" than the techniques, something almost spiritual.

Meditation is not merely a valuable aid to living, it is one spiritual way of becoming aware of the unity of the universe and our true selves.

YOGA

Without exception, the various yogas are dangerous activities.

The yogas are not dangerous, but useless.

The yogas are, at best, forms of relaxation.

The yogas help to relax you, but also help to increase your self-awareness.

The yogas are not merely paths to self-awareness but to a spiritual awakening and the possibility of enlightenment.

GOD

God exists as a personal deity, who will judge us after death.

God exists, probably as a personal deity.

God exists but it is unlikely that it is in the form of a personal deity.

God is not a personal deity.

God does not exist in any form at all.

PSYCHIC POWERS

Psychic powers just do not exist.

The notion of psychic powers springs from the misinterpretation of ordinary experience.

Some people have unusual sensitivity; it's as likely as not that these can be termed psychic powers.

It's extremely probable that some people are gifted with psychic powers.
Psychic powers are a fact.

KNOWING

Logical and critical thinking always isolates us from true experience.

Logical and critical thinking almost always tends to isolate us from true experience.

Logical and critical thinking is important but occasionally tends to isolate us from true experience.

Logical and critical thinking very rarely isolates us from true experience, it enhances our experience.

Logical and critical in our thinking never isolates us from true experience, it enhances our experience.

SCIENCE

Science and reason just don't express at all the things that are ultimately important to humankind, and never will.

Science and reason are really limited in how far they can express what's ultimately important to humankind.

Science and reason have obvious limitations but they don't do too badly in expressing what's ultimately important to humankind.

Science and reason have almost no limitations at all, and though they may not express everything of importance to humankind, they are all we have.

Science and reason are not limited at all; it's only a matter of time before they can address everything that's of ultimate importance to humankind.

REUGIOUS BELIEF

Religious belief is a completely invalid way of knowing because it is contrary to reason.

Religious belief is slightly inferior way of knowing because it is contrary to reason.

Religious belief is neither better nor worse than reason as a way of knowing.

Religious belief in many ways surpasses reason as a way of knowing.

Religious belief in every way surpasses reason as a way of knowing.

SIN

Sin is an extremely important issue as it means you have wronged God.

While sin is a very important issue it does not necessarily mean you have "wronged God", but that you will harm your spiritual development.

Sin is a reasonably important issue.

Sin is not a very important issue.

Sin is not at all an important issue.

DEATH

There is definitely some kind of spiritual life beyond death.

It is highly probable that there is some kind of spiritual life beyond death.

It is possible that there is some kind of spiritual life beyond death.

It is highly unlikely that there is some kind of spiritual life beyond death.

Death is final, there is no spiritual life beyond it.
KARMA

There is a law of karma whereby our joy or suffering is determined by our past actions.

It is highly probable that there is a law of karma whereby our joy or suffering is determined by our past actions.

It is possible that there is a law of karma whereby our joy or suffering is determined by our past actions.

It is unlikely that there is a law of karma whereby our joy or suffering is determined by our past actions.

Karma just does not exist.

THE CHURCH

The Christian church is extremely relevant in helping me to solve my day to day problems.

The Christian church is considerably relevant in helping me to solve my day to day problems.

The Christian church is slightly relevant in helping me solve my day to day problems.

The Christian church is not very relevant in helping me solve my day to day problems.

The Christian Church is not at all relevant in helping me solve my day to day problems.

REINCARNATION

Birth is not the beginning, we have had past lives.

It is highly probable that birth is not the beginning, that we have had past lives.

It is possible that birth is not the beginning, that we have had past lives.

It is unlikely that we have had past lives.

We have had no past lives.

MIRACLES

Miracles actually happen, they are acts of God.

Miracles actually happen, but it is something of a mystery what causes them.

Miracles may actually happen, but there is a slight possibility that they may just be misinterpretations.

"Miracles" are quite probably just unusual happenings which can be explained by natural causes.

There's no mystery about "miracles", they can definitely be explained by natural causes.

ENLIGHTENMENT

It is extremely worthwhile to attempt to achieve enlightenment; it is a spiritual quest.

It is very worthwhile to attempt to achieve enlightenment; the resulting awareness may be quite spiritual.

To attempt to achieve enlightenment is reasonably worthwhile; it may at least seem spiritual.

To attempt to achieve enlightenment is not very worthwhile; it has a rather illusory spirituality.

To attempt to achieve enlightenment is not at all worthwhile; the spirituality is completely illusory.

SALVATION

The notion of salvation is not at all helpful as a guideline for living.

The notion of salvation is of limited help as a guideline for living.
The notion of salvation, as a guideline for living is *moderately helpful*, as is any religion's outline of an ideal way of life.

The notion of salvation is *very helpful* as a guideline for living, as it is an important feature of religious faith.

The notion of salvation is *extremely helpful* as a guideline for living, as it is a crucial feature of religious faith.

**AWARENESS**

Awareness *will* lead to release and transcendence.

Awareness will *probably* lead to release and transcendence.

It is *possible* that awareness will lead to release and transcendence.

Awareness is *unlikely* to lead to release and transcendence.

Awareness will *not* lead to release and transcendence.

**THE EGO**

There is nothing to be lost in thinking of ourselves as individual egos in everything we do, so there's *no advantage* in trying to "drop the ego".

The drawback of thinking of ourselves as individual egos in everything we do is that it can make us act in rather selfish ways at times, so there is a *slight advantage* in trying to "drop the ego".

Thinking of ourselves as individual egos not only may make us act in selfish ways, it is the source of much of our suffering, so there is a *reasonable advantage* in trying to "drop the ego".

Thinking of ourselves as individual egos not only is the source of much of our selfishness and suffering, but the individual ego is an illusion; so there is a *great advantage* in trying to "drop the ego".

Thinking of ourselves as individual egos is not only the source of much of our suffering, it will prevent us from ever approaching enlightenment, so there is a *huge advantage* in trying to "drop the ego".

**SUFFERING**

Adverse events and suffering *definitely are* spiritual tasks; a chance to lessen bad karma.

Adverse events and suffering *can be seen as* spiritual tasks, and it is *probably true*.

Adverse events and suffering *can be seen as* spiritual tasks and it is *possibly true*.

Adverse events and suffering are *highly unlikely* to be spiritual tasks.

Adverse events and suffering are *definitely not* spiritual tasks.

**THE IMPORTANCE OF BEING SPIRITUAL**

A person may lead a full life with no spiritual beliefs whatsoever.

A person may lead a full life with no spiritual beliefs, but s/he is missing out *a little*.

A person may lead a relatively full life with no spiritual beliefs but s/he is missing out *considerably*.

A person with no spiritual beliefs will lead an extremely partial life.

A person with no spiritual beliefs is not truly living at all.

**MEANING**

*Whenever* life lacks meaning, it is because it lacks a spiritual meaning.

*Usually* when life lacks meaning it is because it lacks spiritual meaning.
When life lacks meaning, it is as likely to be a spiritual lack as anything else.

When life lacks meaning it is rarely if ever a spiritual lack.

When life lacks meaning it is never a spiritual lack.

SPIRITUAL GUIDANCE

One cannot become enlightened with or without guidance.

It is possible that one can become enlightened without any guidance.

While it is possible that one can become enlightened without any guidance someone who has attained that state may be a help.

It is unlikely that one can become enlightened without the guidance of someone who has already attained that state.

One simply cannot become enlightened without the help of someone who has already attained that state.

PURPOSE OF LIFE

Life has no purpose.

Life doesn't have a purpose other than whatever purpose each person manages to give it.

Life may have a purpose beyond that which is purely personally invested.

Life has a purpose which the world is moving towards even now.

Life has a purpose, it is part of God’s great plan.

THE UNIVERSE

There definitely are spiritual forces, which are not separate from the physical world, but which operate through it.

It is probable that there are spiritual forces, which are not separate from the physical world, but which operate through it.

It is possible that there are spiritual forces but it is hard to say what relation they would have to the physical world.

It is unlikely that there are spiritual forces.

There are definitely no spiritual forces.

SPIRITUAL REALM

There definitely is a spiritual realm which is separate from the physical world.

It is probable that there is a spiritual realm which is separate from the physical world.

It is possible that there is a spiritual realm which is separate from the physical world.

It is unlikely that there is a spiritual realm which is separate from the physical world.

There is definitely no spiritual realm which is separate from the physical world.

COMMUNICATION WITH THE DEAD

The spirits of the dead are definitely able to communicate with the living.

The spirits of the dead are quite probably able to communicate with the living.

It's possible that the spirits of the dead are able to communicate with the living.
The "spirits of the dead" are unlikely to be able to communicate with the living.

There is just no way the "spirits of the dead" are able to communicate with the living.

AURAS

A clairvoyant can definitely discover from the condition of a person's aura his/her mental and emotional state.

It is highly probable that a clairvoyant can discover from the condition of a person's aura his/her mental and emotional state.

It is possible that a clairvoyant can discover from the condition of a person's aura his/her mental and emotional state.

It is really unlikely that people possess clairvoyant powers or that people possess auras.

The whole notion of clairvoyant powers and auras is just not true; it's pure science fiction.

ASTRAL TRAVEL

People can experience astral travel unencumbered by the physical body.

It is probable that people can experience astral travel unencumbered by the physical body.

It is possible that people can experience astral travel unencumbered by the physical body.

It is really unlikely that people can experience astral travel unencumbered by the physical body.

Astral travel just doesn't exist.

EXPLANATION

I can find a satisfying explanation for all of the things which happen in life.

I can find a satisfying explanation for most of the things which happen in life.

It's about 50:50; the things in life I can explain, and the things I can't.

More often than not I can't explain the things that happen in life.

I can never find an explanation for the things which happen in life.

IMPORTANCE OF EXPLANATION

It is of extreme importance for me to understand why things went wrong for me in the past.

It is of great importance for me to understand why things went wrong for me in the past.

It is of only moderate importance for me to understand why things went wrong for me in the past.

It is of very little importance for me to understand why things went wrong for me in the past.

It is of no importance for me to understand why things went wrong for me in the past.

AMBIGUITY

Puzzling events are interesting to try to explain, but it doesn't trouble me if I can't do it.

Puzzling events are interesting to try to explain, but it troubles me slightly if I can't do it.

It troubles me moderately if I can't explain puzzling events.

It troubles me quite a lot if I can't explain puzzling events.

It troubles me tremendously if I can't explain puzzling events.
RENUNCIATION

I never exercise restraint in my pursuit of pleasure.

Occasionally I exercise restraint in my pursuit of pleasure.

Often I exercise restraint in my pursuit of pleasure.

I almost always exercise restraint in my pursuit of pleasure.

I always exercise restraint in my pursuit of pleasure.

SOCIETAL CHANGE

Political change is much more important than personal change.

Political change is slightly more important than personal change.

Personal and political change are equally important.

Personal change is slightly more important than political change.

Personal change is much more important than political change.
APPENDIX TWELVE:
QUALITATIVE SCALES OF
THE RECENT LIFE EVENTS INVENTORY

The Qualitative Lists of Recent Life Events Items:

1. Negative Life Experiences: items 1-9, 13 (unwanted only), 28, 29, 30, 32, 46, 48, 49, 50-59, 61, 63-66, 68-71.
4. Positive Social Experiences: 13 (wanted only), 14, 17-22.
6. Disappointments and Continuous Worry or Stress: 78-79.
APPENDIX THIRTEEN:
MIDPOINTS OF THE SOS:
NUMERICAL VALUES OF PREFERENCE ORDERINGS
**SPIRITUAL ORIENTATION SCALE**

The following tables detail the ordering of the midpoints empirically discovered using 165 subjects, and calculated using Goode’s (1957) algorithm. Out of 10 possible dominant pathways through the tree only six occurred. Different pathways characterise different sets of the belief scale items. Although only a subset of these items were used for the final analysis, subsequent to factor analysis, results of all of the content items will be reported here.

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**NUMERICAL VALUES OF RANK ORDERINGS:**

- 12345 = 0.25
- 21345 = 1.50
- 23145 = 2.75
- 32145 = 3.50
- 32415 = 4.25
- 34215 = 4.75
- 34251 = 5.25
- 34521 = 6.00
- 43521 = 7.00
- 45321 = 8.25
- 54321 = 9.50

**ITEMS FOR WHICH THIS ORDERING APPLIES:**

Yoga, Importance of Explanation, Meaning, Miracles, Reincarnation, Karma, Knowing, Psychic Powers.

**SET TWO:**

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- 23451 = 5.25
- 32451 = 6.00
- 34251 = 6.75
34521=7.25  
43521=7.75  
45321=8.50  
54321=9.50

ITEMS FOR WHICH THIS ORDERING APPLIES:
Renunciation, Spiritual Guidance, The Ego, Salvation, Sin, Meditation,  
Guru Communication, Material World.

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ITEMS FOR WHICH THIS ORDERING APPLIES:
Orthodox Spirituality, Prayer.

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ITEMS FOR WHICH THIS ORDERING APPLIES:


SET FIVE:

MIDPOINTS

SCALE
VALUES

ITEMS

NUMERICAL VALUES OF RANK ORDERINGS:

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23145 = 2.75
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32415 = 4.50
32451 = 5.25
34251 = 6.25
43251 = 6.75
45321 = 8.00
54321 = 9.50

ITEMS FOR WHICH THIS ORDERING APPLIES:

Ambiguity, Suffering, Awareness, Enlightenment.

SET SIX:

MIDPOINTS

SCALE
VALUES

ITEMS

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<td>7.25</td>
</tr>
<tr>
<td>54321</td>
<td>9.00</td>
</tr>
</tbody>
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**ITEMS FOR WHICH THIS ORDERING APPLIES:**

Astral Travel, Communication with the Dead, Spiritual Realm(dualism), Science, God, Meditation and Chanting.