The Creation of a Psychometric Instrument to Measure the Religious Jewish Construct
Trust in God: A first step towards researching the relationship between
religious Jewish beliefs and psychological variables

by

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Abstract

While the past several years have seen a great increase in the number of psychological studies concerned with religion, there is still a great lack of psychological knowledge about Orthodox Jews. Of the available published research, there has yet to be an empirical analysis of the relationship between religious Jewish beliefs and psychological variables. Furthermore, the potential for research on Orthodox Jews is limited as there are few psychometric instruments that are suitable to use with this population. This thesis created the “Trust in G-d Index”, a statistically valid and reliable instrument to measure the religious Jewish construct Trust in God. It is hoped that the Trust in G-d Index will be used to increase the epistemic place of Orthodox Judaism within the rubric of psychological empirical inquiry, by expanding the potential for research to be conducted on Orthodox Jews.
Acknowledgements

Approximately three years ago, my mentor and teacher Rabbi Nissan Applebaum introduced me to Rabbi Bachya Ibn Pekuda’s 11th Century Jewish religious-philosophical treatise “Duties of the Heart”. I had mentioned to him that I was experiencing anxiety and he promptly suggested that I read the section entitled “Trust in God” in the text. To my surprise, my anxiety markedly decreased after only two weeks of daily study and continued to decrease over the next few months as I proceeded through the text.

In September 2001, when faced with the challenge of completing an MA thesis in counselling psychology, an opportunity arose to examine the relationship between Trust in God and psychological variables. I wanted to know if my experience was anecdotal, or if perhaps it could be empirically verified that Trust in God relates to anxiety. Under the guidance of Dr. Lana Sterenac, I realized that I would have to limit my research to the development of a scale to measure the construct Trust in God. It is my hope that the scale created by this research, the Trust in G-d Index, will be used in the future to empirically examine the relevance of Trust in God to modern psychology.

In the past 12 months, a number of individuals have played key roles in this thesis. Rabbi Leib Kelemen, an educator and author par-excellence who resides in Jerusalem, Israel was nothing less than instrumental in bringing this project to fruition. I am deeply grateful to Rabbi Kelemen for volunteering his time and expertise in reviewing my original research proposal, and providing invaluable feedback about the scale items used in creating the Trust in G-d Index. Rabbi Hirschman of the Institute for Advanced Judaic Studies (IAJS) in Toronto was also very helpful in reviewing the Trust in God item pool to enable this research
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Introduction

The Trust in G-d Index

The purpose of this thesis was to create a psychological scale to measure the religious Jewish construct Trust in God and to establish its psychometric properties. The measure created, the Trust in G-d Index\(^1\), is a 23-item self-report scale. Items on the Trust in G-d Index are related to individuals’ beliefs about God and the functions that God plays in the world, and to individuals’ personal tendencies in various areas of religious and secular life. This research demonstrated that the scale possesses excellent discriminant and construct validity, as well as item-total, split-half, and test-retest reliability. This is taken to indicate that the Trust in G-d Index is suitable for use in future research and clinical applications.

It is hoped that the Trust in G-d Index will be used to increase the epistemic place of Orthodox Judaism within the rubric of psychological empirical inquiry, by increasing the potential for research to be conducted on Orthodox Jews. Specifically, it is hoped that the Trust in G-d Index will enable researchers to examine the relationship between religious Jewish beliefs and psychological variables. While the past several years have seen a great increase in the number of psychological studies concerned with religion (Hall, Tisdale, and Brokaw, 1994), there is still a great lack of psychological knowledge about Orthodox Jews. Of the available literature, an empirical analysis of the experience of Orthodox Jews in psychotherapy or of the relationship between religious Jewish beliefs and psychological variables have yet to be published (Margolese, 1998).

\(^1\) The title of the Trust in G-d Index utilizes an alternate spelling of God’s name (G-d) for reasons discussed in Chapter 4 of this thesis (page 53).
It appears that the dearth of psychological literature relating to this population has had a detrimental impact on the availability of appropriate mental health services for Orthodox Jewish individuals. As will be discussed in Chapter One of this thesis, Orthodox Jews tend to have negative attitudes towards the field of mental health. This is echoed in the words of Margolese (1998) who states, “prior to engaging in psychotherapy, an Orthodox Jew may view psychotherapy with ambivalence at best and as heretical at worst” (p. 40). It is hypothesized that the absence of empirical material about Orthodox Jews had made it difficult to train mental health professionals to deal with this population. This has undoubtedly made it very difficult for psychologists to provide appropriate services for Orthodox Jewish clients, which has rendered mental health services generally unappealing to Orthodox Jews.

Providing psychological treatment to any religious/cultural group requires understanding and incorporating that group’s beliefs, values and norms into the therapeutic process (Paradais, Friedman, Hatch and Ackerman, 1997). Therefore, in order to develop appropriate interventions to use with Orthodox Jews, it is imperative to conduct more psychological research on this population, in order to provide mental health professionals with crucial information about it. The Trust in G-d Index is an instrument that can be used to conduct such research. It is hoped that the results of inquiries utilizing the scale will be helpful in training mental health professionals for counselling Orthodox Jews, and to make psychological thought and services more available and appealing for members of this population.
The Religious Jewish Construct Trust in God

This study is unique in that it is based on an ancient Jewish religious-philosophical text. The definition and composition of the Religious Jewish construct Trust in God that was used in the creation of the Trust in G-d Index was taken solely from “Duties of the Heart”\textsuperscript{2} by Rabbi Bachya Ben Joseph Ibn Pekudah\textsuperscript{3}, written in the 11\textsuperscript{th} Century in Spain. While there are many Religious Jewish constructs that could have been chosen for psychological study, Trust in God is particularly salient. Through Rabbi Bachya’s discussion of Trust in God, he puts forth a theory of the etiology of anxiety and depression, stating that the multi-faceted construct Trust in God is directly related to these two variables. It is hoped that the Trust in G-d Index will be used in future research to evaluate the relevance of Rabbi Bachya’s theory to modern psychology.

Rabbi Bachya and “Duties of the Heart”.

Rabbi Bachya lived in Spain during the late 11\textsuperscript{th} Century and practiced as a Jewish court judge, but he is most famous for his text “Duties of the Heart” (Haberman, 1996). “Duties of the Heart” was originally written in Arabic in circa 1080 CE and has been subsequently translated into Hebrew, Spanish, Portuguese, Yiddish, German, French, and English (Mansoor, 1973). The text has been described as one of the most popular works in all of medieval Jewish philosophy (Katz, 1976). Nahmad (1975) states that “Duties of the Heart” was profoundly influential on subsequent Jewish religious writings. In short, “Duties of the Heart” is one of the most significant religious texts in all of Jewish history.

\textsuperscript{2} The English translation of “Duties of the Heart” utilized throughout this thesis was Bachya, trans. (1996).
When it was written, “Duties of the Heart” was a unique Jewish religious work. Most early medieval Jewish philosophers stressed the role and purpose of Jewish law/doctrine and the obligations and restrictions set upon the behaviour (Katz, 1976). However, “Duties of the Heart” details the principles of Judaism as they apply to the inner self. The chapters of the text involve a series of discussions about the virtuous attitudinal and intellectual qualities prescribed by Jewish philosophy (Feldman, 1996). “Duties of the Heart” is divided into 10 chapters (called “gates”) each of which is devoted to one of these inner qualities. These are named as follows: (1) the intellectual recognition of the Oneness of God; (2) reflection; (3) the attitude towards serving God; (4) the attitude of trust in God; (5) wholehearted devotion of all acts; (6) humility; (7) repentance; (8) self-accounting and self-reckoning; (9) abstinence; and (10) love for God. Each of these qualities is presented as being instrumental in Jewish spiritual well-being and development.

An Ancient Theory of the Etiology of Anxiety and Depression.

It may be said that most of, if not the entire text of “Duties of the Heart” is relevant to modern psychological study. By detailing the principles of Judaism as they apply to the inner self, Rabbi Bachya’s “Duties of the Heart” can be described as a religious psychological treatise. However, the fourth section of “Duties of the Heart”, which deals with Trust in God, is particularly salient for the study of contemporary psychology. This section is specifically applicable to general psychological health and wellbeing.

In the introduction to this section, Rabbi Bachya states explicitly that human anxiety and depression are both related to the multi-faceted construct Trust in God. He writes,

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3 Throughout the remainder of this thesis, Rabbi Bachya Ben Joseph Ibn Pekudah is referred to as Rabbi Bachya.
“Among the benefits of Trust in God in this world are the following: a heart at ease, free of worldly cares; a tranquil spirit, undisturbed and untroubled … a sense of calm, security and peace” (Bachya, trans. 1996, p. 361). This is a clear statement by the author that Trust in God is directly related to human anxiety; that is, that those who have Trust in God will not have anxiety. In fact, Rabbi Bachya defines the term Trust in God as the absence of anxiety. He writes, “What is trust? It is the tranquility of the soul of the one who trusts” (Bachya, trans. 1996, p. 365). Further into this section the author relates Trust in God to both anxiety and depression.

One who trusts in God – his soul is at rest and his heart is at ease in the face of decrees, because he knows that the Creator will direct them for his good … But one who does not trust in God is in a state of distress, protracted anxiety, and sorrow and sadness. (Bachya, trans. 1996, p. 449)

So it may be said that, according to Rabbi Bachya, the presence of anxiety and depression is, in essence, a direct function of one’s Trust in God.

The Creation of the Trust in G-d Index

In order to create the Trust in G-d Index, an initial pool of 77 items to reflect Rabbi Bachya’ conceptualization of Trust in God was constructed. All 77 items were reviewed and revised by two Rabbis, both exceptionally well-versed in Jewish philosophy and thought and highly familiar with the construct Trust in God to ensure that these items accurately reflected the words of Rabbi Bachya. Following the finalization of the item pool, an electronic research questionnaire was created and posted at an Internet website. Over 350 Jewish individuals, who were recruited for participation by an invitation sent over email, completed the questionnaire. Over 100 of these individuals also participated in a follow up study. It should be noted that while the Trust in G-d Index was designed for use with Orthodox Jewish
After the collection of data, the responses of the participants were analyzed in order to form the Trust in G-d Index. This involved employing a variety of statistical procedures including an analysis of skewness, elimination of redundant items, and factor analysis. The result of these procedures produced the 23-item Trust in G-d Index. The scale breaks down into two subscales, the 17-item Beliefs Subscale and the 6-item Personal Tendencies Subscale. The Beliefs Subscale contains items relating to individuals’ beliefs about God and the functions that God plays in the world, while the Personal Tendencies Subscale contains items that relate to individuals’ attitudinal and behavioural tendencies in a variety of religious and secular matters. This brief measure of the Religious Jewish construct Trust in God was also subject to a variety of psychometric tests for reliability and validity. The Trust in G-d Index demonstrated excellent item-total, split-half, and test-retest reliability, as well as discriminant and construct validity.

The results of the analysis of construct validity of the Trust in G-d Index demonstrate the timelessness of Rabbi Bachya’s thought and the potential relevance of the construct Trust in God to modern psychology. As described above, the Trust in G-d Index breaks down into the Beliefs and the Personal Tendencies Subscales. These subscales were deciphered using standard factor analytic procedures described in Chapter Four of this thesis. Strangely, it was found that these two subscales, comprising different statistically derived factors involved in the construct Trust in God, matched the factor structure of Trust in God described by Rabbi Bachya over 900 years ago precisely. Rabbi Bachya discusses the elements of Trust in God which relate to beliefs about God in Chapters Three and Four of the section entitled “Trust in
God”, while Chapter Five is devoted to a discussion of human tendencies associated with this construct. In addition to demonstrating the salience of Rabbi Bachya’s wisdom, this analysis demonstrated excellent construct validity for the Trust in G-d Index.

Organization of this Thesis

The above introduction has intended to provide an overview of this work. The many details involved in this project, however, are detailed in the following five chapters:

Chapter One - Psychological Research on Orthodox Jews: Current Limitations and Future Possibilities.

This first chapter begins with an overview of the disparity that existed between religion and psychological thought during much of the 20th Century and the dramatic increase in psychological interest in religion over the past decade. This is followed by a review of psychological literature available concerning Orthodox Jews. Through the discussion, it is demonstrated that there is a significant lack of psychological knowledge about this population and that this has created many difficulties for the mental health treatment of Orthodox Jewish individuals. It is suggested that research may be a key element in attempting to reduce the incongruity between psychology and Orthodox Judaism. It is finally stated that there exists much potential for future psychological research concerned with Orthodox Jews, and that an increase in research of this population may be a distinct possibility in the near future.
Chapter Two - The Need for Specialized Empirical Inquiry into Religious Jewish Beliefs and Practices.

After illustrating the need for increased psychological research on Orthodox Jews in Chapter One of this thesis, Chapter Two attempts to discuss the way in which such research can and should be conducted. It is demonstrated that, from the perspective of research methods, it is often problematic to use modern psychological measures of religiosity/spirituality with Orthodox Jewish subjects. Many such scales employ non-Jewish language throughout scale items, base operational definitions of religious constructs on non-Jewish religious doctrine, and/or inherently promulgate non-Jewish philosophical beliefs. It is argued that these difficulties render many psychological measures of religiosity/spirituality to be inappropriate for use with this population. This chapter concludes that there is a need for the development of specific scales to measure religious variables when dealing with Orthodox Jews. The necessary steps to accomplishing this formidable task are evaluated.

Chapter Three - The Religious Jewish Construct Trust in God.

As discussed earlier, the psychological scale created by this research, the Trust in G-d Index, is based on Rabbi Bachya’s conceptualization of Trust in God described in his 11th Century Jewish religious text “Duties of the Heart”. Chapter Three of this thesis intends to acquaint the reader with the religious construct Trust in God and to demonstrate the link between the Trust in G-d Index and the content of the text “Duties of the Heart”. The chapter summarily presents the 24 facets of Trust in God described by Rabbi Bachya in the text “Duties of the Heart”. Of these facets, 17 relate to individuals’ beliefs about God and the remaining 7 facets are concerned with individuals’ behavioural and attitudinal tendencies in a variety of religious and secular matters. Each of these 24 facets is described and their
relation to the overall construct Trust in God is explained. Additionally, as discussed earlier, in the development of the Trust in G-d Index, the researcher constructed 77 items to measure Trust in God. These 77 items are explained in relation to the facets of Trust in G-d that they represent.

Chapter Four - Scientific Method: the Creation of the Trust in God Index.

Chapter Four details the two distinct procedures involved in the scientific method used to create the Trust in G-d Index and establish its psychometric properties. The first of these procedures involved reducing the pool of 77 Trust in G-d items to form the 23-item Trust in G-d Index and an examination of the discriminant and construct validity of the scale. The results of this procedure and demographic information about the participants are discussed. The second procedure examined the item-total, split-half, and test-retest reliability of the scale. This chapter demonstrates that the Trust in G-d Index has excellent psychometric properties and that this measure is suitable to use with Jewish individuals from diverse religious orientations and affiliations.

Chapter Five - Discussion.

The fifth and final chapter of this thesis discusses the relevance of the Trust in G-d Index to psychological theory and future research. The potential for conducting additional reliability and validity analysis on the Trust in G-d Index is evaluated and possibilities for future research uses of the Trust in G-d Index are discussed. This chapter concludes with a discussion of the limitations of use of the Trust in G-d Index.
As discussed in the introduction to this thesis, the purpose of this research project was to construct a psychometrically valid and reliable scale to measure the religious Jewish construct Trust in God, in order to increase the potential for psychological research on Orthodox Jews to be conducted. This chapter attempts to present the current milieu of psychological thought that is relevant to this research. The available literature indicates that psychological research on religion has recently grown to be a burgeoning field. This has had a tremendously positive effect on the attitudes of mental health professionals towards religion and on the ability of mental health professionals to provide services to clients from religious backgrounds (Richards and Bergin, 2000). Despite this, psychological knowledge about Orthodox Jews is lacking considerably and this has been detrimental to making mental health services available to Orthodox Jewish individuals. Notwithstanding this current deficiency, the prospect for convergence between Orthodox Judaism and psychology seems to be a distinct possibility as there are many potentially interesting areas of research related to this population.

Psychology and Religion During the 20th Century

Throughout most of the past century, the subject of religion was a relatively unresearched topic in the field of psychology. While in the late 19th Century, the earliest American psychologists devoted much of their pioneering efforts to study the psychology of
religion, from the early 20th Century to the 1960’s this topic became largely dormant (Donelson, 1999). This scarcity may be, at least, partially attributed to the alienation which existed between the field of mental health and religion during this period (Richards and Bergin, 2000). Explicitly hostile spirits towards religion in Freudian thought, and the mechanistic and atheistic assumptions imbedded in Watson’s Behaviorism certainly contributed to the development of this rift (Donelson, 1999).

A prime example of this alienation can be found in the following words spoken by Albert Ellis, the creator of rational emotive behavior therapy, in an interview conducted in 1960:

> If we define both religion and neurosis in their broadest sense, I think that they are actually the same thing … both stem from the same fundamental source. That source may be called faith unfounded on fact; human gullibility; lack of scientific thinking; an unquestioning and unchallenging attitude toward life; or a refusal to accept and live with reality when it happens to be inevitably grim (“An Impolite Interview with Albert Ellis”, 1960, The Realist).

This statement clearly illustrates Ellis’ belief that religion has a negative impact on mental health. He explicitly defines religion as ‘neurosis’. This belief about religious thought leaves no room for the possibility that from a psychological perspective, religion can be a positive influence on an individual’s life. More important, however, is Ellis’ statement that religious beliefs are not based on firm scientific grounds and that believing in them necessitates being ‘gullible’. This conclusive statement about the truth-value of religious thought renders religion to be a subject unworthy of scientific study. Ellis’ criticism of religion denies an epistemic place for religiosity in the realm of intellectual inquiry, and consequently disposes the scientific study of religion as futile.

Openly anti-religious attitudes such as those expressed by Ellis, and the resulting lack of psychological research concerned with religion had tremendous implications for the
psychological treatment of religious individuals during most of the 20th Century. Graduate psychology students were unable to receive adequate training for dealing with religious issues in therapy (Richards and Bergin, 2000). Furthermore, there was a lack of resource literature available to practicing clinicians regarding the treatment of diversely religious clients. This made it difficult, if not impossible, for psychologists to deal with religious individuals (Richards and Bergin, 2000). It further made psychological services unappealing for this population (Margolese, 1998).

The impact of negative attitudes towards religion on the clinical treatment of religious individuals can be illustrated by the following. In the same interview quoted earlier, Ellis discusses the course of action he takes, as a psychologist, when faced with religious clients who are experiencing psychological difficulties. He states,

I choose, rather, to show them, in most instances, that what they call their religious beliefs are totally incompatible with a good state of mental health and emotional well-being and that, whether they like it or not, they are going to have to become less religious if they are to become healthier. In other words, I give my patients who have orthodox religious beliefs, and who are palpably disturbed as a result of these beliefs, the choice of giving up the religious nonsense they believe, or else remaining mentally ill (“An Impolite Interview with Albert Ellis”, 1960, The Realist).

This statement indicates Ellis’ belief that mental health professionals should, when dealing with a disturbed religious client, act to dismantle the religious beliefs of the client in order to facilitate positive psychological change. As a direct result of this belief, a religious individual seeking psychological assistance would be likely to face an affront to his/her religious beliefs in the course of therapy. For many religious individuals, this makes the simple experience of entering a therapy room to be fraught with risk and peril (Heilman and Witztum, 1997). Although tangential, it is compelling to make the following point. It is ironic that Ellis, a scientist and a rationalist, who chastises religious-mindedness as being ‘unquestioning’ and ‘unchallenging’, could make such conclusive and disparaging statements
about the negative impact of religion on psychological wellbeing, without a firm empirical basis.

**Psychology and Religion Converging: The Power of Research**

The generally negative attitude of psychologically minded individuals towards religion has been broken down considerably in recent years (Richards and Bergin, 2000). It appears that this may be related to the recent increase in psychological research concerned with religion in the past decade (Hall, Tisdale, and Brokaw, 1994). While a few researchers have proposed that religion can create psychological strain, distress, discomfort, and guilt (Exline, Yali and Sanderson, 1999), the overwhelming majority of researchers have found that religion is generally associated with positive psychological variables (Koenig, 2001). A recent meta-analysis of data based on information provided by a nationally selected sample of N=34,129 adolescent respondents concluded that religion was a significant predictor of higher altruistic values, altruistic behaviour, and self esteem, and lower suicidal ideation, alcohol use, marijuana use, tobacco use, and violence ($\alpha = p<.0001$, for all variables) (Donahue and Benson, 1995).

Other authors have found that religion is generally associated positively with family stability. Weaver, Samford, Morgan, Larson, Koenig and Flannelly (2002) state “there is increasing evidence that for a significant number of people commitment to a faith community can enhance family life and marital stability” (p. 294). Moreover, it had been found that religion is helpful to those experiencing psychological difficulties. In the words of Weaver et al., “religious belief and practice provide a means of coping with illness and loss, and faith communities offer social as well as spiritual support” (p. 294). The results of these recent
empirical studies invalidate the position of Ellis described earlier, that religion is associated with negative psychological functioning.

In addition to decreasing the negativity held by many psychologists towards religion, these recent positive findings have indirectly lead to great improvements in the psychological treatment of religious individuals. The increase in psychological interest and study of religion has led to the development of literature that may be used in training clinicians to deal with religious clients. For example, in an effort to provide mental health professionals with a guide to working with religious clients the American Psychological Association, published “The Handbook of Psychotherapy and Religious Diversity” (Richards and Bergin, 2000). This text is a comprehensive reference source for basic information about the history and practices of over 24 different ethnic groups, containing whole chapters devoted to different cultures and faiths. It is also detailed practical guide to various psychotherapeutic issues that may arise when dealing with clients from different ethnic backgrounds.

This text and similar sources have undoubtedly been invaluable to clinicians dealing with religious clients. The availability of such materials to equip mental health is the direct product of increased psychological study of religion. In the words of Richards and Bergin (2000), “with the rise of this more spiritually open zeitgeist … increasing numbers of mental health professionals are seeking to understand the spiritual orientations of their clients” (p. 4). It is the hope of this author that the current trend will continue, increasing psychological knowledge about religion and consequently enabling therapists to practice religiously sensitive therapy with religious clients.
Psychology and Orthodox Judaism: A Lack of Research and a Detrimental Result

Despite the recent increase in psychological research on religion, there is a tremendous dearth of literature concerned with the Jewish religion, and even more so for Orthodox Judaism. The overwhelming majority of recent psychological investigations into religion have been concerned exclusively with Christian subjects. This may be attributed to the fact that in North America, Christianity is the dominant religion (Fiala, Bjorck and Gorsuch, 2002). As such, current psychological knowledge about Orthodox Jewish populations is lacking. There appear to be less than 130 published journal articles or texts with empirical and/or theoretical contributions related to Orthodox Jews. Moreover, less than 65 of these sources were published in the past 10 years, and very few of these sources involved empirical investigations.

The most prevalent topic in the psychological study of Orthodox Jews has been the experience of members of this religious group in psychotherapy. For example, Heilman and Witztum (1997) discuss the cultural and religious differences between “Ultra” and “Modern” Orthodox Jews as well as members of “Hassidic” communities. This source provides basic information about Orthodox Jews for psychologists interested in working with this community. Additionally, the need for same-sex therapists in accordance with the beliefs of some Orthodox Jews (Margolese, 1998), the stigmas associated with seeking mental health services for members of this community (Paradais, Friedman, Hatch and Ackerman, 1997), and the potential need to include Rabbis and/or family members in the therapy process (Greenberg, 1991) have been discussed. Such sources detail the potential difficulties associated with engaging in therapy with Orthodox Jews. Other authors, such as Margolese (1998), have discussed the possible need to adopt alternate definitions for diagnostic terms.
such as Obsessive Compulsive Disorder, when dealing with Orthodox Jewish clients. However, despite these recent contributions discussing the practice of psychotherapy with Orthodox Jews, there has yet to be an empirical study on this topic (Margolese, 1998).

Additional psychological works concerned with Orthodox Jews have included a number of investigations into alcohol use in this community (Haines, 1992; Flasher and Maisto, 1984; Glassner and Berg, 1984). Specific cultural and ritual practices of Orthodox Jews, such as sexual behaviour (Rockman, 1993), arranged marriages (Rockman, 1994), single-gender schooling (Sloan, 2001) and religious intensification, the process by which Jewish individuals become more religious (Roer-Streir and Sands, 2001) have also been examined. Additionally, a few articles have been published concerned with Orthodox Jewish beliefs and/or philosophy (Zedek, 1998; Hes and Wollstein, 1963). However, no empirical sources concerned with the relationship of religious Jewish beliefs to psychological thought have been made available.

There seems to be a consensus in the literature that, in general, it is difficult for Orthodox Jews to engage in psychotherapy. Heilman and Witztum (1997) stress the importance of being aware of the fear experienced by many Orthodox Jews in entering therapy as well as the need to remain culturally and religiously sensitive throughout the therapeutic process when dealing with this population. The generally negative attitude of members of this community towards the field of mental health is described by several authors, including Margolese (1998) who states, “prior to engaging in psychotherapy, an Orthodox Jew may view psychotherapy with ambivalence at best and as heretical at worst” (p. 40). Greenberg (1991) accounts for a potential reason for this. In an interview of two
Ultra-Orthodox Rabbis on the subject of mental health care, Greenberg reports recording the following statement:

We don’t know what outlook on life the patient will hear from a psychologist. It can harm a boy. It is a different outlook on life … He’ll have no belief in God, and will say that everything is due to nature; tell the boy to be more free, encourage him to eat more, go to the seaside, meet girls, in short, enjoy life. But our outlook on life is based on faith (Greenberg, 1991, p. 26)

This statement indicates the presence of a general fear that by engaging in psychotherapeutic intervention, an Orthodox Jewish individual may be placed in a spiritually precarious situation.

Possibilities for Future Psychological Research on Orthodox Jews

It is the hypothesis of this chapter that the rift between Orthodox Jews and psychotherapy is, at least partially, attributable to the lack of psychological literature available concerning this community. The absence of empirical material to train mental health professionals to deal with Orthodox Jews has undoubtedly made it very difficult to provide appropriate mental health services for Orthodox Jewish clients. Paradais et al. (1997) state that “providing psychological treatment to Orthodox Jews requires that any therapeutic approach incorporate this group’s specific beliefs, societal values, and norms” (p. 131). This may be impossible to accomplish without conducting more psychological research on the belief systems of Orthodox Jews.

Additionally, given the general opposition of Orthodox Jewish individuals towards mental health treatment, it may be necessary to create specific religious based therapeutic procedures to be used with this population. In recent years, it has been asserted that cognitive-behavioral therapy can be adapted to include religious content. In the words of
Propst, Ostrom, Watkins, Dean and Mashburn (1992), “CBT, with its focus on value frameworks and attitudes, however, could be enhanced for highly religious individuals if therapeutic values such as self-efficacy could be placed in a religious framework more consonant with their value system” (p. 94). It was further demonstrated by Propst et al. that in a sample of 59 religious individuals, the short and long-term efficacy of religious-based cognitive-behavioural therapy was just as high as ordinary cognitive-behavioural therapy in the treatment of depression. McCullogh (1999) reported similar findings. Based on a meta-analysis of 5 studies, (N=111), McCullough concludes, “there was no evidence that the religion-accommodative approaches were more or less efficacious than the standard approaches” (p. 92) in the treatment of depression or anxiety. However, without a considerable amount of research and general interest, the prospect of the development of a religious-based therapy suitable for use with Orthodox Jews seems dismal.

Spero (1986) has illustrated that certain areas of psychotherapeutic philosophy and practice including determinism (the unconditional belief that humans do not have freewill), Freudian libido theory, free association and psychosurgery, are irreconcilable with Jewish thought. However, much overlap exists between religious Judaism and modern psychological thought. In fact, taking into account the historical connection between Jewish thinking and psychology, it is almost ironic that such disparity exists between Orthodox Judaism and psychological thought today. Religious Jewish sources have been concerned with mental health and illness for, literally, thousands of years. Many excerpts from the Old Testament, the Jerusalem Talmud and the Babylonian Talmud strive to define, determine the causes of, and suggest cures for mental illness (Hes and Wollstein, 1963).
While these early sources were concerned primarily with hallucinations, delusions, psychotic episodes, and the legal ramifications of mental illness, many medieval Jewish sources made significant contributions to Jewish thought on contemporary psychological issues such as anxiety and depression. Included in this list are Maimonides’ “Laws of Temperament” (1993), Rabbi Bachya Ibn Pekuda’s “Duties of the Heart” (Bachya, trans. 1996), and Rabbi Moshe Chaim Luzzato’s “The Path of the Just” (Luzzato, trans. 1966). A more recent work by Rabbi Menachem Mendel Levin in the early 19th Century, entitled “An Accounting of the Soul” (1995) details Jewish philosophical beliefs about human cognition and the process of human cognitive development, which is a major area of modern psychological study (Reed, 2000). More importantly, this text describes a process of improving one’s character traits that bears a striking resemblance to modern psychotherapeutic techniques. Rabbi Levin encourages the use of charts in daily monitoring of problematic character traits. This is in accordance with techniques employed by Beck’s Cognitive Therapy (1995) and Linehan’s Dialectical Behavior Therapy (1993).

The Jewish religious texts discussed above provide a plethora of opportunities for modern psychological researchers. It would be of great interest to empirically evaluate the ‘psychological’ notions of past Rabbinic thinkers to psychological well-being today. Such research would be invaluable for determining which areas of religious Jewish belief and psychological thought/practice are compatible and related. This is a vital step to building resources to guide mental health professionals in providing appropriate services for Orthodox Jewish individuals. It is additionally a necessary step towards the long-term goal of developing a religious-based cognitive therapy that is appropriate to use with this population.
As such, while there is a lack of psychological research on Orthodox Jews today, it is indeed possible that this will shortly change.

Conclusion

Despite the tremendous increase in psychological interest in religion in recent years and the corresponding improvement in psychological attitudes towards religion and psychological services available to religious individuals, Orthodox Judaism and the mental health industry seem to remain in conflict. Orthodox Jews tend to be ambivalent about engaging in mental health services, and there remains a tremendous lack of psychological literature available pertaining to this population. This chapter hypothesizes that an increase in psychological research concerned with Orthodox Jews will have a positive effect on this problematic situation. The purpose of this research is to create a psychometrically viable scale to measure the religious Jewish construct Trust in God, as described by R’ Bachya Ibn Pekuda in the text “Duties of the Heart”. It is anticipated that this scale will enable empirical research to be conducted on the relationship between religious Jewish beliefs and psychological variables. It is hoped that this will have a positive impact on the currently strained relationship between Orthodox Judaism and the field of psychology.
Chapter Two

The Need for Specialized Empirical Enquiry into Religious Jewish Beliefs and Practices

It has been demonstrated in Chapter One of this thesis that there is a vital need for an increase in psychological research concerned with Orthodox Jews. The present chapter is concerned with the practical measures that are necessary to attain this goal. In recent years, many psychometric scales concerned with religion have been developed. These scales enable the empirical measurement of religious constructs and hence play a key role in psychological research relating to religiosity. However, when examined closely it is apparent that many currently established psychological measures of religiosity are not suitable for use with religious Jewish populations. Many scales employ non-Jewish language in the phrasing of scale items, base operational definitions on non-Jewish doctrine and/or are imbued with non-Jewish religious and philosophical concepts. Since psychometrically viable tools are so essential to the scientific study of religion, it is imperative to either adapt currently available religiosity scales for use with Jewish individuals or create new scales to measure religious Jewish beliefs. This chapter examines the specific difficulties inherent in using many psychological measures of religiosity/spirituality with Orthodox Jewish individuals and outlines the steps needed to create culturally appropriate measures for use with this population.

Using Modern Religiosity/Spirituality Scales with Orthodox Jews

In a recent systematic review of 20th Century literature on religion and mental health, Koenig (2001) found 630 empirical sources devoted to the study of religion from a
psychological framework. Much of this literature has been made possible by the creation and popularization of psychological scales and measures designed to measure religious constructs, as such scales make it possible to test the relationship of countless psychological variables to religiosity and spirituality (Hall, Tisdale, and Brokaw, 1994). One of the first of these psychometric measures to become available was the Religious Orientation Scale (Allport and Ross, 1967). This scale was created to measure the motivation behind individuals’ religious behaviour. More currently, the Religious Support Scale (Fiala, Bjorck and Gorsuch, 2002) was created as a measure of the psychological support available in individuals’ lives as a result of their religiosity. Countless other measures have been created in recent years including the Religious Maturity Scale-2 (Leak and Fish, 1999), and the Spiritual Assessment Inventory (Hall and Edwards, 2002).

Many of the religiosity and spirituality measures that exist today were designed for use with members of specific religions. The bulk of these religion-specific measures have been developed for Christian populations (Moberg, 2002). Allport and Ross’ Religious Orientation Scale falls into this category as does the Age Universal I-E Scale (Gorsuch and Venable, 1983), a revised version of the Religious Orientation Scale suitable for use with children. Other religiosity/spirituality measures were designed for research and clinical applications involving individuals of varied religious and cultural backgrounds. The widely used Spiritual Well-Being Scale, a measure of the quality of individuals’ religious and existential lives, falls into this category (Paloutzian and Ellison, 1982). Ellison (1983), one of the authors of the scale states, “the scale, while partly arising out of the Judeo-Christian conception of religious well-being is non-sectarian and can be utilized across Catholic, Protestant, Jewish and other religions which conceive of God in personal terms” (p.338).
As discussed in Chapter One of this thesis, there is a tremendous need for more psychological literature concerned with Orthodox Jewish populations. To respond to this need, one may be inclined to use established religiosity/spirituality scales in empirical investigations of Orthodox Jewish populations. However, many of these psychometric instruments are imbedded with explicitly or implicitly non-Jewish language, doctrine and beliefs. This renders many instruments to be unfit for use with Orthodox Jews. Furthermore, revising currently utilized measures of religiosity/spirituality for use with this population may necessitate making considerable changes to these scales and a rigorous statistical analysis in some cases. From a research methods perspective, there are three major reasons why many psychological measures of religion/spirituality would be problematic to use with Orthodox Jewish populations. These are related to considerations for religious language, religious doctrine/practice, and religious values.

**Religious Language.**

The simplest reason why many religiosity/spirituality measures are inappropriate to use with Orthodox Jewish subjects relates to the use of non-Jewish language. For example, the words ‘church’, ‘priest’ and ‘Sunday’ are used throughout many scales in the phrasing of scale items and questions. Scales that utilize such terminology are only suitable for use with Christian subjects. Several versions of the Intrinsic Religious Motivation Scale employ exclusively Christian language (Allport and Ross, 1967; Hoge, 1972; Maltby, 1999), and the word ‘church’ is used throughout the Religious Support Scale (Fiala, Bjorck, and Gorsuch, 2002) to denote an individual’s religious institution. Some authors such as Fiala et al. (2002) have noted that scales which use Christian language will inherently bias results obtained with non-Christian samples. However, it is compelling to give a detailed account of the
difficulties involved, from a research methods perspective, in administering these measures to religious Jewish individuals. The following example may help to illustrate this point.

Due to the fact that Orthodox Jews go to synagogues for religious services (not churches), it is probable that an Orthodox Jew would give a negative response to item #20 of the Religious Support Scale which states, “I feel appreciated by my church leaders” (Fiala et al., p. 772). Consequently, in the calculation of the total score of the Religious Support Scale, this response would be taken to indicate that this subject is lacking in this area of religious support; a negative response for this item lowers the total score on the Religious Support Scale. However, it is indeed possible that an Orthodox Jew who gives a negative response to this item feels appreciated by a community Rabbi, and is not truly lacking support from his or her religious leadership. Consequently, this item would be a poor reflection of the religious support experienced by Orthodox Jews; it would lack psychometric validity.

It should be noted that a similar difficulty applies to an additional six items on the 20-item Religious Support Scale that contain the word ‘church’. As a result of the Christian language used in the phrasing of these items, this measure of religiosity is completely inappropriate for use with Orthodox Jewish communities. Were this scale to be administered to a sample of Orthodox Jews, the results obtained would be susceptible to poorly reflect the actual religious support experienced by the sample.

It may be suggested that the difficulties involved in using religiosity/spirituality scales which employ non-Jewish language with Orthodox Jewish populations can be resolved easily. It may appear that simply rewording the Christian terminology used by these scales into the Jewish vernacular (e.g., church – synagogue; priest – rabbi; Sunday –
Sabbath/Shabbat) would render these scales suitable for use with Orthodox Jews. However, there are a number of additional caveats that must be attended to before this solution can be implemented. These will be discussed in the final section of this chapter, entitled “A First Step Towards Psychological Inquiry into Religious Jewish Beliefs and Practices”.

**Religious Doctrine and Practice.**

The second major reason why many modern religiosity/spirituality scales are problematic to use with Orthodox Jewish populations is that many such scales measure religious constructs in accordance with non-Jewish religious practices. Some operational definitions of ‘religiosity’ used in existing studies would likely yield ceiling effects or floor effects and demonstrate little variability if they were to be used with Orthodox Jewish participants. In order to make such scales appropriate for use with Orthodox Jews, scale items that quantify specific religious behaviours must be adapted to be consistent with Jewish religious doctrine.

For example, in 2001 Merrill, Salazar, and Gardner conducted a study on Mormon students at Brigham Young University concerning the relationship between religiosity and drug use. As a part of the measure of religiosity used in this study, students were asked the question, “How often did your family attend church services?” (Merrill et al., 2001, p. 349). In addition to the use of Christian language (the word ‘church’ is used to denote a religious place of worship), a further difficulty would remain if this item were posed to an Orthodox Jewish participant. To reflect the typical church attendance of Christian individuals, the response possibilities created by the researchers for this question ranged from ‘weekly’ to ‘not at all’. While this set of possible responses is appropriate to use with Christian subjects, it would be completely unsuitable from a research methods perspective, to use with Orthodox
Jewish participants. The reason for this requires an understanding of the religious Jewish laws pertaining to prayer and communal religious services.

According to Jewish religious law, Jewish males aged 13 and older are mandated to participate in three prayer services each day, at set times (Donin, 1972). It is preferable that this be done in a communal setting; “according to all authorities, communal prayer is important and is more readily acceptable than individual prayer” (Meiselman, 1978, p. 135). Regarding females, however, religious Jewish practice differs. Biale (1984) states, “Women pray mostly at their own times and in private” (p. 21). Consequently, were a sample of Orthodox Jews to be asked the question “How often did your family attend religious services?” with response options ranging from ‘weekly’ to ‘not at all’, this item would be likely to produce tremendously biased results depending on the gender of the participants.

It would be probable that the responses of female Orthodox Jewish individuals to this item would yield a floor effect. This is due to the fact that Jewish religious law does not prescribe that females pray in public. A similar difficulty would be likely to occur in the responses of male Orthodox Jewish participants. Since many male Orthodox Jews attend synagogue services multiple times each day in accordance with Jewish religious doctrine, a ceiling effect would likely be found in the responses to this item, as it only provides the opportunity to indicate ‘weekly’ participation in religious services. In order to adapt this question for use with male Orthodox Jews, it would be necessary to change the range of possible responses to this question to include the prospect that subjects attend religious service on a daily basis.

Additionally, without factoring in the gender of the participants in the interpretation of responses, this item would likely be a very poor measure of religiosity for Orthodox
Jewish individuals. It has been established that the synagogue attendance of female Orthodox Jews may be low or even non-existent, yet be perfectly in line with Jewish doctrine. Consequently, it is possible for female Orthodox Jews to be devoutly religious and adhere tenaciously to Jewish religious law, yet achieve a score on this item indicating the exact opposite. This item would also poorly reflect the religiosity of Orthodox Jewish males, who according to religious Jewish law must participate in multiple services each day. The operational definition of ‘religiosity’ measured by this item considers ‘weekly’ attendance to be indicative of a high level of religiosity. Consequently, responses of male Orthodox Jews may indicate a greater level of religiosity than an evaluation informed by religious Jewish doctrine and practice.

Many other psychological measures of religiosity employ non-Jewish doctrine in the formation of scale items. Consequently, without revision, these measures are unsuitable for use with Orthodox Jewish individuals. Another example of a scale item which would create difficulties if used with this population is the first item of the Brief Version of the Santa Clara Strength of Religious Faith Questionnaire (Plante, Vallaeyts, Sherman, and Wallston, 2002). This item asks participants to indicate how much they agree or disagree with the statement, “I pray daily” (Plante et al., 2002, p. 368), assuming that ‘daily’ prayer is an indicator of high religious faith. However, as discussed earlier, Orthodox Jewish doctrine appears to mandate that for Jewish males whom are of age, this may not be sufficient to indicate a high degree of faith. As such, using the Brief Version of the Santa Clara Strength of Religious Faith Questionnaire with Orthodox Jewish subjects will create a limitation from a research methods perspective, as this scale was not designed with religious Jewish doctrine and practice in mind.
Religious Values.

The third difficulty caused by using many general measures of religiosity/spirituality with Orthodox Jewish samples is more problematic than the issues created by the use of non-Jewish language in the phrasing of scale items or the reliance on non-Jewish doctrine in forming operational definitions for religious constructs. This limitation is described by Moberg (2002) who states that many psychological measures of spirituality “presume their interpretations of spirituality apply universally to all humanity when in fact they are based upon the evaluative criteria of only particular groups” (p. 47). Moberg goes on to criticize the assumption held by many religiosity/spirituality scale creators that their measures are suitable for use across diverse religious and cultural populations. He states,

All evaluations and measurements depend upon values and norms. The components of and procedures for using any index that distinguishes positive from negative spirituality or spiritual wellness from illness comprise its operational definition, but behind it and its scoring lie conceptions of what is and is not spiritual or spiritual well-being (p. 49).

This claim highlights the notion that all psychological religiosity/spirituality scales inherently correspond to a set of beliefs about religion/spirituality, and that the outcome of these measures will be determined largely by these assumptions.

In line with this idea, in order to use a psychological measure of religiosity/spirituality with Orthodox Jewish subjects, the values inherent in the measure must be consistent with the principles of religious Jewish philosophy and belief. This can be illustrated with the following example involving the Spiritual Well-Being Scale (SWBS), a measure of the quality of individuals’ spiritual lives, discussed earlier. This scale is divided into two subscales, dubbed Religious Well-Being (RWB) and Existential Well-Being (EWB), each containing 10 items. The 20 scores produced by both subscales combined, sum to produce a total Spiritual Well-Being (SWB) score. It should be noted that the SWBS is the
most widely used psychological instrument in the realm of religion and spirituality (Moberg, 2002). According to the authors of the SWBS, the scale is suitable for use with varied religious populations as its items are not bound to “specific theological issues or a priori standards of well-being which may vary from one religious belief system or another” (Ellison, 1983, p. 332). Additionally, reliability analysis has demonstrated that the psychometric properties of the SWBS are exemplary and several studies have shown that the scale demonstrates good predictive and discriminative validity (Bufford, Paloutzian, and Ellison, 1991). However, this scale remains completely inappropriate for use with Orthodox Jewish individuals, as will be illustrated below.

Several items in the EWB subscale of the SWBS may either conflict with or fail to be related to the religious Jewish conceptualization of spiritual wellbeing. For example, item #16 of the SWB Scale (an EWB subscale item) reads as follows: “I feel that life is full of conflict and unhappiness” (Ellison, 1983, p. 340); this is a reverse score item. It may seem that this phrase is innocuous as it simply implies that individuals who are experiencing conflict and unhappiness are, in some way, lacking in spiritual wellbeing. However, it is highly questionable whether this idea is consistent with the principles of religious Judaism.

In his text “Halakhic Man”, one of the greatest Jewish thinkers of the 20th Century, Rabbi Joseph B. Soloveitchik, states clearly that according to Jewish thought, spiritual life is filled with sorrow and anguish. He states that in the quest for religiosity, the religious individual endures “terrible pains in the search for the enigma that will only darken reality even more” (Soloveitchik, 1983, p. 67). He adds, “at times, homo religiosus [the religious individual] is a masochist picking away at his own wounds” (Soloveitchik, 1983, p. 67). Not only does Rabbi Soloveitchik state that according to Jewish philosophy, religious individuals
tend to experience difficulty in the difficult quest for a religious existence, but he seems to imply that suffering plays a key role in religious life. This is a direct contrast to the assumption inherent in the SWBS that a life full of conflict and unhappiness is a life lacking in spiritual wellbeing.

From the perspective of research methods, Rabbi Soloveitchik’s words raise the following problem with using the SWBS on Orthodox Jewish populations. According to Rabbi Soloveitchik, at the very least, it is plausible that a perfectly spiritually healthy religious Jewish individual experience suffering and sadness in life. Therefore, it is a possibility that such an individual would respond to the above-mentioned item #16 of the SWBS in the positive. Such a response would decrease the individual’s overall SWBS score. As a result, the empirical quantification of this individual’s spiritual wellbeing as calculated by the SWBS, would demonstrate a lack of spiritual health. However according to Rabbi Soloveitchik, religious Jewish philosophy holds that the presence of suffering does not preclude a positive spiritual existence. In fact, the experience of suffering may be an indication that an individual has a particularly high level of spiritual wellbeing. According to Jewish thought, an individual may be in anguish from healthy spiritual pains, and this may directly result in conflict and unhappiness. The SWBS inherently ignores this possibility, and therefore, SWBS scores may not accurately reflect spiritual wellbeing as defined by religious Jewish belief.

This difficulty appears to apply to several other items on the SWBS. Item #8 on the scale states, “I feel very fulfilled and satisfied with life” and item #12, a reverse score item reads, “I don’t enjoy much about life” (Ellison, 1983, p. 340). By including these items in the SWBS, the scale inherently subscribes to the belief that individuals lacking enjoyment
and satisfaction are not spiritually well. However, religious Jewish thought appears to be diametrically opposed to this definition of spiritual wellbeing. In his classic religious Jewish text “The Path of the Just” (Luzzato, trans., 1966), Rabbi Moshe Chaim Luzzato states that refraining from worldly pleasures is “the beginning of Santliness” (p. 179). Rabbi Luzzato goes on to explain this concept.

Food and drink, when free of all dietary prohibitions, are permitted, but filling oneself brings in its wake the putting off of the yoke of Heaven, and drinking of wine brings in its wake licentiousness and other varieties of evil (p. 183).

This statement seems to indicate that, according to Jewish religious thought, a lack of satisfaction and enjoyment in life may be positively associated with spiritual wellbeing. Accordingly, a spiritually healthy religious Jewish individual may register a response to items #8 and #12 of the SWBS that decreases their overall SWBS score, while from the perspective of religious Jewish belief, they may have a highly spiritual existence.

An additional number of items on SWBS appear to either contradict or bare no relation to the religious Jewish conceptualization of spiritual wellbeing. Therefore, it would appear that despite its authors’ claim that the SWBS is suitable for use across religious populations, this scale is not appropriate for use with Orthodox Jewish individuals. Were the SWBS to be used in an Orthodox Jewish sample, the results obtained would be biased considerably by the beliefs and assumptions about spiritual wellbeing inherent in the scale. Consequently, the SWBS may lack psychometric validity were it to be used with Orthodox Jewish individuals as it is questionable whether SWBS scores could be considered to accurately reflect the spiritual wellbeing of members of this population.

It is imperative for religiosity/spirituality measures to be consistent with religious Jewish philosophical beliefs in order to use them with Orthodox Jews. As explained by
Moberg (2002) who states, “An inescapable reductionism complicates all spirituality measurements. Scales intended to be universally valid have many deficiencies. They override distinctive norms of minority groups” (p.47). This statement highlights the danger of utilizing a psychometric scale with a group if the values inherent in the scale conflict with the beliefs of the group. Measuring an individual’s religiosity without consideration for personal religious beliefs is tantamount to making the values of that individual subordinate to the values inherent in the scale. It is interesting to note that the cause of this difficulty, a difference in conceptualization of religious constructs, is raised by one of the creators of the SWBS. Ellison (1983) states, “in order for scientific study to occur there has to be a consensus of meaning with regard to the phenomenon being observed” (p. 331). It would appear from the earlier discussion of the SWBS, that no such consensus exists between the SWBS and religious Jewish principles.

**A First Step Towards Psychological Inquiry into Religious Jewish Beliefs and Practices**

Currently, the potential for research with Orthodox Jews is very restricted, due to the lack of appropriate religiosity/spirituality measures to use with Orthodox Jewish subjects. As illustrated above, conducting any investigation into Jewish religious beliefs using many currently available measures would create many unavoidable methodological limitations. Consequently, it is imperative that culturally appropriate scales to deal with this population become available in order to enable research of this topic to become possible. The current section of this chapter discusses the steps involved in creating culturally appropriate religiosity/spirituality scales to use with Orthodox Jewish populations.
There are two possible methods that will result in the creation of psychometric measures that are suitable for use with Orthodox Jews. It should be mentioned that regardless of which of these methods is employed, in order to maintain cultural and religious sensitivity to Orthodox Jewish subjects it may be necessary to obtain endorsement from Rabbis and/or community leaders before engaging in research activity. The first method of creating culturally appropriate scales for use with Orthodox Jewish individuals involves adapting existing psychological scales for use with this community. The second method involves the construction of new scales designed specifically for use with Orthodox Jews. The essential processes involved in these two procedures, as well as the advantages of the second method over the first method, are discussed below.

**Revising Established Scales.**

As discussed earlier, it is possible that many psychometric religiosity/spirituality scales that employ non-Jewish language or non-Jewish doctrine could be adapted for use with Orthodox Jews. Without such revision, these scales should not be used in research on individuals of varied religious backgrounds (Fiala et al., 2002). To render these measures fit for use with Orthodox Jewish subjects, it would be necessary to change the non-Jewish language in these scales into Jewish terminology (e.g. church – synagogue). Additionally, operational definitions of religious constructs would need to be revised to take into account the specific religious practices of Orthodox Jews.

In order to accomplish this, researchers would need to be familiar with Jewish language and be informed about religious Jewish law and Orthodox Jewish religious practices. This may necessitate becoming familiar with primary and secondary religious Jewish texts relevant to the religious behaviours being researched. Furthermore, it may be
necessary to collaborate with Rabbis and leaders of Orthodox/religious Jewish communities to ensure that revisions conform to common Orthodox Jewish practices. These steps would help to ensure that revised psychometric measures of religiosity/spirituality are culturally appropriate to use with Orthodox Jewish individuals.

For psychometric reasons, subsequent to adapting the language and operational definitions employed by religiosity/spirituality scales for use with Orthodox Jews, norms for a revised scale as well as statistical reliability and validity would have to be re-established using a standardization sample of Jewish subjects. The simplest changes to the administration of any psychometric instrument including extending or contracting time limits, altering oral instructions, or changing one’s inflection or facial expressions may be violations of the principle of standardization, which requires uniformity in the procedure of psychological test administration (Anastasi and Urbina, 1997). Changes to the actual wording of scale items must therefore be considered serious disturbances the standardization of any psychometric measure. Therefore, it would not be sufficient to simply translate non-Jewish terminology used by a religiosity/spirituality scale into Jewish diction to render such a scale to be fit for use with Orthodox Jewish subjects. This procedure offers no guarantee that the norms or reliability and validity of the scale would be unchanged in a new Jewish format.

It would further be necessary to confirm that the factor structure of a scale containing reworded items is not dissimilar to the factor structure present in the original scale. It should be noted that cultural differences have been found to have a significant impact on the factor-structure of religious scales. In a study of the impact of ethnicity on responses to the Spiritual Well-Being Scale, significant differences in both mean scores and factor loadings were found between Caucasian and African-American samples (Miller, Fleming, and Brown,
Miller et al. reported that the responses of Caucasians demonstrated the presence of three factors resembling those described by Ellison, the author of the scale. However, the responses of African-Americans on the Spiritual Well-Being Scale indicated the presence of five factors that differed considerably from those identified by Ellison. These results indicate that the Spiritual Well-Being Scale may be inappropriate to use with African-American individuals (Miller et al.).

The potentially radical impact of culture on the factor structure of an established psychometric instrument underscores the importance of performing a confirmatory factor analysis once any changes to a psychometric measure have been made, including rewording non-Jewish language into Jewish idioms. As such, it would be advisable to perform a factor analysis on a revised culturally appropriate scale to confirm that the factors evident in the previously non-Jewish scale are unchanged when using these scales with Jewish subjects. If different factor structures were revealed for Orthodox Jewish samples when compared to the normative information for the original scale, an explanation for these differences would be required, as well as a discussion as to whether the scale is valid for use with Orthodox Jewish subjects.

**Creating Specialized Scales.**

The second method of creating suitable psychometric instruments to use with Orthodox Jewish communities involves the construction of new scales. This would involve utilizing standard procedures of psychometric scale construction to create scales designed explicitly for use with this population. There are several advantages to this method over revising already-existing scales. Firstly, this option will ensure that the pitfalls of using many common religiosity/spirituality measures with Orthodox Jews are avoided. The
creation of language, doctrine, and belief-specific scales, designed for exclusive use with Jewish individuals, will naturally avoid all of the difficulties mentioned earlier.

Secondly, the creation of new scales could enable empirical investigation to be conducted on the practice of Jewish religious doctrine. Scales could be created to measure any of the following: (1) observance of the laws of Kashrut (dietary laws); (2) Shabbat (Sabbath) observance; (3) observance of the laws of family purity; or (4) study of Torah. In fact, the possibilities for scale construction are almost endless. In the words of Rabbi Lawrence Kelemen (1996), “In the Torah there are 613 general categories of Jewish law (“mitzvot”) which find expression in the Code of Jewish Law’s 1696 chapters and more than 15,000 sections…” (p. 39). Psychometric measures could enable the quantification of adherence to countless areas of Jewish religious law. This may be necessary to investigate the psychological impact of adherence to various areas of Jewish law.

A third reason why it would be advantageous to create new psychometric instruments for use with this community can be described as follows. New scales could be created to measure specifically Jewish religious beliefs and philosophical notions. Such scales may attempt to quantify any set of Jewish religious beliefs, including the following: (1) Rabbi Bachya's construct Trust in God (Bachya, trans. 1996); (2) Maimonides’ 13 Principles of Faith (Maimonides, trans. 1984); or (3) the 13 character traits described in Rabbi Mendel Levin’s 19th Century text “An Accounting of the Soul” (Levin, trans. 1995). While revising currently available scales may render them fit for use with Orthodox Jewish subjects by ensuring that the definitions of religious constructs are consistent with religious Jewish values, such scales cannot be considered to be measures of Jewish belief/philosophy. In
order to enable psychological research on religious Jewish beliefs and values, it would be necessary to construct new scales from a religious Jewish epistemological framework.

**Conclusion**

This chapter has attempted to demonstrate that while recent years have seen the development of many psychometric scales to measure religious constructs, many of these instruments are inappropriate to use with Orthodox Jews. In order to create scales that are fit for use with this population, it may be necessary to revise existing scales to be culturally appropriate or create new measures specifically designed for use with Orthodox Jews. As discussed in the introduction and Chapter One of this thesis, the purpose of this research is to establish a statistically reliable and valid psychometric instrument to empirically measure the religious Jewish construct Trust in God. This involves the creation of a new psychological measure. It is hoped that this measure will enable future psychological study of the relationship between Trust in God and psychological variables. The following chapter discusses basic elements of the construct Trust in God, as described by Rabbi Bachya in his text “Duties of the Heart”.
Chapter Three

The Religious Jewish Construct Trust in God

As discussed in the Introduction to this thesis, the psychological scale created by this research, the Trust in G-d Index, is based solely on the conceptualization of Trust in God described in Rabbi Bachya’s 11th Century Jewish religious text “Duties of the Heart”. In this text, Rabbi Bachya details 24 separate facets involved in the religious construct Trust in God. These 24 facets are described in chapters 3, 4 and 5 of the section entitled “Trust in God” of “Duties of the Heart”. Seventeen of these facets relate to individuals’ beliefs about God and the remaining seven facets are concerned with individuals’ behavioural and attitudinal tendencies in a variety of religious and secular matters. The purpose of the present chapter is to familiarize the reader with the Jewish religious-philosophical construct Trust in God as described by Rabbi Bachya.

In order to create the Trust in G-d Index, an initial pool of 77 items was created to represent this construct. These items were made in accordance with the 24 facets of Trust in God described by Rabbi Bachya. Three items were created for each of these 24 facets, yielding 72 items. However as will be detailed below, five of the 24 facets contain 2 sub-facets (facets j, k, l, m, and n). One additional item was created for each of these five facets, bringing the total number of items in the initial Trust in God item pool to 77. In the course of this chapter, each of the 24 facets of Trust in God is described, and all 77 items are presented following an explanation of the facets they correspond to.

The details of the scientific method employed in creating the Trust in G-d Index are described in Chapter Four of this thesis. The present chapter is only a content analysis of the
initial item bank used in this research. However, it should be noted that prior to engaging in
data collection, the 77 items created by the researcher to measure Trust in God were
reviewed by two Orthodox Rabbis, both highly familiar with the construct Trust in God as
well as the text “Duties of the Heart”. The items were revised in accordance with the
suggestions of these Rabbis to ensure that the ultimate scale created would be a suitable
measure of the Jewish religious construct Trust in God. Only revised items are presented
throughout this chapter.

It should further be noted that the construct Trust in God applies exclusively to
Jewish individuals, as some of the facets that make up this construct pertain to observance of
and attitudes towards Jewish religious law. Furthermore, Trust in God only applies to
individuals who believe that God exists, as the text “Duties of the Heart” was written for an
audience of individuals whom believed God (Brovender, C., personal communication, October, 2002). However, this construct may be pertinent to Jews of diverse religious
affiliations (Orthodox, Conservative or Reform) and orientations (Religious, Traditional, or
Secular).

Seventeen Facets of Trust in God related to Beliefs about God

In chapters 3 and 4 of the section “Trust in God” of “Duties of the Heart”, Rabbi
Bachya details 17 of the 24 facets involved in Trust in God. All of these facets are concerned
with individuals’ beliefs about the nature of God and the function that God plays in the
world. For the sake of simplification, the following discussion of these facets will be broken
up into three separate sections.
Nine Facets of Trust in God Related to Beliefs.

As described above, the first 17 facets involved in Trust in God all pertain to individuals’ beliefs about the nature of God and the functions that God performs in daily life. The first nine of these facets may be described as follows:

a) the belief that God is compassionate, empathetic, and loving
b) the belief that God is absolutely wise and all knowing of what is beneficial and harmful for human beings
c) the belief that God is absolutely strong and that nothing can overcome God or prevent God from acting
d) the belief that God never neglects or ignores any human being or any human affair, and that God’s concern for one matter does not cause God to neglect another
e) the belief that no one can either be helped or harmed without God’s consent
f) the belief that God is abundantly generous
g) the belief that everything in the world has definite limitations and cannot increase nor decrease its amount or change its nature, time or place allotted to it by God
h) the belief that God is always aware of human actions and thoughts
i) the belief that no action can be accomplished without God’s preparation of the means by which it can be completed

In a literary style uncharacteristic of most psychological works, Rabbi Bachya uses an analogy to illustrate why these beliefs are an integral part of the overall construct Trust in God1. Concerning facet (a), the belief that God is compassionate, empathetic and loving, Rabbi Bachya states the following, “When a person recognizes that his friend has compassion and empathy for him, he trusts in him, and his soul is at ease in regard to any matter with which he troubles his friend” (Bachya, trans. 1996, p. 367). This explanation illustrates that just as an individual’s trust of another human being is affected by his/her beliefs about the compassion and empathy evident in the relationship, so too an individual’s Trust in God will be impacted by this belief. In other words, the more one believes that God is compassionate and loving, the more one will be likely to have Trust in God.

To explain the relationship between Trust in God and facet (c), the belief that God is absolutely strong, Rabbi Bachya states, “if he [one’s friend] is weak, however, one cannot

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1 It should be noted that such detail is only given for the first 7 of these 9 facets.
have full trust in him, even if it is established that he is compassionate and involved; for he will be prevented most times from carrying out his purpose” (Bachya, trans. 1996, p. 367). This idea illustrates that trusting that another individual will be able to help requires having faith in that individual’s capabilities and strength. This analogy is continued for facets (b), (d), (e), (f), and (g) to explain the necessity of these basic beliefs about God to the construct Trust in God.

As stated earlier, in order to create the Trust in G-d Index, items to measure the facets of Trust in God described by Rabbi Bachya were created. The following 27 items were created based on the above nine facets of Trust in God:

a) God’s Compassion, Love, and Empathy:
   1) G-d does not care about human beings. [REVERSE SCORE ITEM]
   2) G-d loves you.
   3) G-d is empathetic towards human suffering.

b) God’s Knowledge of Human Wellbeing
   4) G-d knows what is beneficial.
   5) G-d does not know what is in people’s best interests. [REVERSE SCORE ITEM]
   6) G-d is all knowing of the ways in which human welfare is furthered.

c) God’s Strength
   7) G-d is not absolutely strong. [REVERSE SCORE ITEM]
   8) Nothing can overcome G-d.
   9) Nothing can prevent G-d from acting.

d) God’s Regard for Human Affairs
   10) G-d’s concern for one matter does not cause G-d to neglect another.
   11) G-d disregards human concerns. [REVERSE SCORE ITEM]
   12) G-d is never unaware of any human affair.

e) Humans need for God’s consent
   13) No one can help anyone else without G-d’s consent.
   14) No one can harm you without G-d’s consent.
   15) People don’t need G-d’s consent to cause harm to others. [REVERSE SCORE ITEM]

f) God’s Grace to Humans
   16) G-d is unkind. [REVERSE SCORE ITEM]
   17) G-d gives to human beings without their deserving it.
   18) G-d is abundantly generous.
g) Human Boundaries
19) No one can increase that which G-d decrees to be small.
20) It is possible for an individual to live longer than G-d has planned for him/her. [REVERSE SCORE ITEM]
21) Only G-d can determine when things will happen.

h) God’s Knowledge (General)
22) None of your actions are hidden from G-d.
23) None of your thoughts are hidden from G-d.
24) G-d is not aware of your actions. [REVERSE SCORE ITEM]

i) God’s Involvement in All
25) Nothing can occur without G-d’s involvement in the process.
26) Humans can’t achieve anything without G-d’s help.
27) Humans can accomplish things without G-d’s help. [REVERSE SCORE ITEM]

**Five Two-Component Facets Related to Beliefs.**

The next five facets described by Rabbi Bachya in chapters 3 and 4 of the section “Trust in God” may be described as follows:

j) the belief that God alone determines matters pertaining to human physical needs such as life, death, health, illness, sustenance and shelter but that humans are obligated to pursue that which appears to be beneficial to their physical needs

k) the belief that God alone determines matters pertaining to human material possessions and income but that humans must engage in an occupation

l) the belief that God alone determines the welfare of one’s friends and family but that humans are obligated to promote the interests of others

m) the belief that God does not control individuals’ choices, intentions and efforts to carry out the Jewish laws pertaining to personal religious conduct (i.e. prayer, fasting, observance of Shabbat) but that God does control the fulfillment of these choices, intentions and efforts

n) the belief that God does not control individuals’ choices, intentions, and efforts to follow the Jewish religious laws pertaining to inter-personal conduct (i.e. giving charity, teaching Torah, honouring parents) but that God does control the fulfillment of these choices, intentions and efforts

An examination of these facets will reveal that they are considerably more complicated than the first nine facets of Trust in God. The reason for this is that each of these facets contains two sub-facets, and that these sub-facets appear to contradict each other. For example, facet (j) describes (1) the belief that God alone determines physical health and (2) the belief that humans are obligated to make efforts to maintain physical health. The question that may be raised by the pairing of these beliefs is as follows. If God alone controls these matters (i.e., they cannot be affected positively or negatively by any human
conduct), then why is it imperative for humans to exert efforts to uphold them? This same question is apparent when examining facet (k). If one believes that God alone determines one’s financial income and that no human can increase or decrease the amount of money he/she will obtain, why would it be necessary for humans to engage in an occupation? A contradiction between sub-facets also seems apparent when examining facets (m) and (n) which deal with one’s efforts to adhere to Jewish religious doctrine. While the first sub-facet of each of these facets promulgates the belief that God does not determine human choice and intention to follow Jewish law, the latter sub-facets state that God does determine the outcome of individuals’ choices regarding religious Jewish practice.

When simplified, the paradoxes within these facets all relate to the age-old question of how divine providence and human freewill can be reconciled with one another. This question may be stated as follows. If one subscribes to the belief that God exerts an influence over all of the dealings of the world, then how is it possible to believe that human beings have freewill to act? It would appear that one’s belief that God controls the world would necessitate believing that human behaviour is pre-ordained by God. This leaves no room for human choice. Conversely, one who believes that humans have freewill seems to be committed to the position that God does not pre-ordain human behaviour.

Rabbi Bachya refrains from attempting to make philosophical sense of this apparent conflict, justifying that it is simply beyond human intelligence to do so (Goodman, 1983). Instead of cognitively dissecting the question at hand, Rabbi Bachya asserts that God controls the workings of the world, but that humans must live under the assumption that they are held responsible for their actions (Goodman, 1983). It must be noted that believing that God determines the outcome of worldly events is an essential component for having Trust in God.
As described earlier, facet (g) of Trust in God described by Rabbi Bachya involves the belief that everything in the world has defined limitations allotted by God, which cannot be changed. However, this belief could be used to absolve humans of responsibility for their actions. This could be very dangerous; individuals could misuse this belief to justify the most heinous offenses by arguing that their actions were preordained to occur by God. Hence, Rabbi Bachya charges humans with responsibility for their actions, ensuring that the belief that God controls the outcomes of events has no bearing on individuals’ beliefs about their freewill and responsibility. This position allows for the benefits of a strong theological belief to be upheld without the potential downfall of absolving humans of responsibility for their actions.

In summary, all five of these two-component facets preserve a belief in God’s providence as well as a belief in human freewill and responsibility. According to the convictions expounded by these facets, God predetermines the outcome of both religious and non-religious matters, yet individuals are required to make efforts to ensure that their actions result in positive outcomes. As discussed earlier, four items were created to represent each of the five facets of Trust in God described by Rabbi Bachya containing 2 sub-facets. Accordingly, the 20 items which correspond to facets (j), (k), (l), (m), and (n) are as follows:

- **j) Trusting in God for Matters of the Body**
  - 28) G-d alone determines matters pertaining to health and illness.
  - 29) It is prohibited by G-d for humans to deliberately endanger their lives.
  - 30) Only G-d determines the length of one’s life.
  - 31) Humans are commanded by G-d to take efforts to ensure that they have good health.

- **k) Trusting in God for Matters of Possessions**
  - 32) G-d alone determines one’s income.
  - 33) G-d obligates humans to strive to earn money.
  - 34) Only G-d determines one’s occupational success.
  - 35) G-d commanded humans to engage in an occupation.
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l) Trusting in God for Matters of Social/Family Wellbeing
36) When one seeks to harm another, G-d alone determines the outcome.
37) G-d commanded humans to look out for others’ best interests.
38) When one asks something of someone else, G-d alone determines the fulfillment of the request.
39) G-d alone determines the welfare of one’s family.

m) Trusting in God in Matters of Personal Religious Commandments
40) G-d does not control individuals’ choices to practice Jewish religious law.
41) After one has chosen to perform a personal religious obligation (e.g. hearing the Shofar on Rosh HaShannah), G-d controls the fulfillment of the choice.
42) G-d does not control individuals’ intentions to fulfill personal religious obligations (e.g. fasting on Yom Kippur).
43) The fulfillment of an individual’s sincere efforts to carry out a Jewish commandment is controlled by G-d.

n) Trusting in God in Matters of Communal Religious Commandments
44) G-d does not control individuals’ intentions to follow the Jewish religious laws pertaining to other humans (e.g. not speaking about others).
45) After one has chosen to perform an inter-personal religious obligation (e.g. giving charity), G-d controls the fulfillment of the choice.
46) G-d does not control individuals’ choices to observe Jewish laws pertaining to inter-personal conduct (e.g. giving charity).
47) G-d controls the fulfillment of individuals’ choices to refrain from religiously prohibited actions concerning inter-personal conduct (e.g. theft, murder).

Three Final Facets Related to Beliefs.

The last three facets of Trust in God described by Rabbi Bachya in chapters 3 and 4 of the section “Trust in God” of the text “Duties of the Heart” can be described as follows:

o) the belief that God grants reward to those who deserve it and punishment to those who deserve it during their lifetimes and/or in the ‘World to Come’ and one’s personal beliefs about their merits
p) the belief that the reward of the ‘World to Come’ is greater than any reward one may receive during one’s lifetime
q) one’s efforts in following Jewish religious law

The first two of these facets relate to the ‘World to Come’, commonly referred to in the vernacular as ‘life after death’. Facet (o) presents the belief that God rewards human beings during their lifetimes and/or in the ‘World to Come’, in accordance with their choices. It adds the notion that individuals must not be confident that they have merited reward for their deeds. Rabbi Bachya states “a person should not rely on his good conduct and confidently assure himself that he will be rewarded for it, here and hereafter” (Bachya, trans. 1996, p. 445). Facet (p) is concerned with one’s beliefs about the nature of Divine rewards
given in the ‘World to Come’. It asserts that reward in the ‘World to Come’ is greater than any reward given during one’s lifetime.

The third and final facet of Trust in God relating to human beliefs about God is concerned with individuals’ efforts to adhere to Jewish religious law. Regarding the importance of this facet to Trust in God, Rabbi Bachya states the following:

[If] one relies on the Creator while at the same time he rebels against Him, how ignorant is such a person … for he can see that in human relationships, when an individual is charged with a certain responsibility by another person and he violates this person’s command, if word of his violation then reaches the one who commanded him, it will be the strongest reason for nonfulfillment of that for which he had relied on the other (Bachya, trans. 1996, p. 381).

This statement illustrates the importance of compliance in human relationships where there is trust. It indicates that making efforts to follow Jewish law is a prerequisite to having Trust in God.

The following nine items were created based on the above three facets:

- **o) Trusting in God in Matters of Reward**
  48) G-d grants reward to those who deserve it during their lives and/or in the ‘World to Come’.
  49) You believe that you deserve a reward in the ‘World to Come’ for your good deeds. [REVERSE SCORE ITEM]
  50) You are unsure that your actions and thoughts, on the whole, will merit divine reward.

- **p) Trusting in God in Matters of the ‘World to Come’**
  51) G-d will grant reward in the ‘World to Come’ to individuals, regardless of their behaviour. [REVERSE SCORE ITEM]
  52) Those who are devoted to G-d will be given grace in the ‘World to Come’.
  53) Those who have died in the service of G-d are worthy of Divine reward in the ‘World to Come’.

- **q) Religious Actions/Commitment**
  54) You make great efforts to follow Jewish religious law.
  55) You strive to perform the positive Jewish religious commandments.
  56) You do not try to adhere to Jewish religious law. [REVERSE SCORE ITEM]

Seven Facets Related to Behavioural/Attitudinal Tendencies in Religious and Secular Matters

In chapter 5 of the section “Trust in God” Rabbi Bachya discusses a separate set of facets involved in the construct Trust in God. These relate to human behavioural and
attitudinal tendencies in seven specific areas of religious and secular life. These facets may be described as follows:

- **r)** praising God for both good and bad
- **s)** being at peace with both fortune and misfortune
- **t)** one’s attitude towards one’s profession
- **u)** one’s attitude towards spending money
- **v)** one’s choice of work environment
- **w)** interpersonal conduct
- **x)** one’s concern about the future

These seven facets are described by Rabbi Bachya as qualities which distinguish those who have Trust in God from those who do not (Bachya, trans., 1996). It may be said that these facets are the practical outcomes of having Trust in God in terms of one’s behaviour and emotion. They are some of the effects that having Trust in God has on an individual’s religious and secular life. Concerning facet (r), the ability to praise God for both good and bad fortune, Rabbi Bachya writes, “one who trusts in God accepts His judgement under all conditions, and thanks him for good as well as for bad” (Bachya, trans., 1996, p. 447). This statement indicates that having Trust in God will result in reacting to all situations with gratitude. Commenting on facet (s), being at peace with fortune and misfortune, Rabbi Bachya states that one who has Trust in God will feel at ease even in the face of hardship.

It may seem strange that these facets involve reacting calmly and even blessing God when experiencing bad fortune. This may be explained as follows. If an individual is devoted to the beliefs described by facets (o) and (p) above, that God grants reward and punishment according to deed during one’s life and in the ‘World to Come’, and that the reward of the ‘World to Come’ is greater than any reward one may receive during one’s lifetime, then even that which appears to be misfortune may be perceived as a blessing. Such misfortune may be understood as God’s way of enabling an individual to endure the consequences of a misdeed during his/her lifetime instead of in the ‘World to Come’
(Bachya, trans., 1996). It may further be seen that such suffering will allow for one to receive the ultimate reward for their good deeds in the ‘World to Come’ (Bachya, trans., 1996).

Facets (t), (u), and (v) are all concerned with one’s attitude towards professional and financial matters. Facet (t) is described by Rabbi Bachya as follows, “[when] one who trusts in God employs the means to a livelihood, he does not, in his heart, rely on those means, nor does he expect that profit or loss will accrue to him unless that is God’s Will” (Bachya, trans., 1996, p. 449). This indicates that having Trust in God entails relying on God, and not on one’s professional accomplishments, status, or assets. Rabbi Bachya adds that as a result of relying on God, if one is unsuccessful in their profession they will not develop contempt for or lose interest in their job and they will maintain enthusiasm in performing it. Rabbi Bachya also adds that engaging in work is a religious commandment. He states, “[God] commanded us to be involved in the world, so as to upbuild it and adorn it” (Bachya, trans., 1996, p. 449).

Facet (u), which is concerned with spending money, is described by Rabbi Bachya as follows:

One who trusts in God, if he has anything beyond what he needs for his maintenance, spends it on what pleases the Creator, with a generous soul and a cheerful heart … but to one who does not trust in God, the world and all that is in it does not seem sufficient to provide for him and satisfy his needs (Bachya, trans., 1996, p. 451)

This indicates that having Trust in God affects one’s attitude towards money. Specifically, Trust in God will enable an individual to feel happy and act responsibly both in times of plenty or in the face of financial hardship. Facet (v) relates to an individual’s choices regarding an occupation. Rabbi Bachya states that the one who has Trust in God will not engage in means which are potentially religiously threatening. He states, “One who trusts in
God … will not take up a profession that might in any way damage his religious life or lead to disobedience of the Creator” (Bachya, trans., 1996, p. 451).

The second last facet of Trust in God described in “Duties of the Heart” is concerned with individuals’ inter-personal conduct. Rabbi Bachya states that one who trusts in God will not be jealous of or fear others, and will not hold others in contempt or slander them. The following reason is given for this: “he [the one who trusts in God] knows that help and harm are not in the hands of any created thing or within its power” (Bachya, trans., 1996, p.453). This rationale seems to state that by having Trust in God, one inherently believes that their entire phenomenological experience, both good and bad, is controlled by God and not by other humans. This makes it futile and nonsensical to be angry or upset with others.

The final facet of Trust in God relates to one’s concerns about the future. Rabbi Bachya states, “One who trusts in God … does not concern himself with what will be tomorrow, as he does not know when his end will come” (Bachya, trans., 1996, p. 453). As a result of this, the one who has Trust in God does not get excited about nor grieve over future events. Additionally, Rabbi Bachya states that one who trusts in God will not be prone to hoarding assets for future use.

The final 21 items of the 77-item pool of Trust in God used to create the Trust in G-d Index were created to represent the above seven facets of Trust in God, related to behavioural and attitudinal tendencies:

r) Praising God for both Good and Bad
57) You thank G-d when you hear bad news.
58) You tend to become angry at G-d when you experience bad fortune. [REVERSE SCORE ITEM]
59) You thank G-d when you hear good news.

s) At Peace with Fortune/Misfortune
60) You tend to always want more, even when you are experiencing good fortune. [REVERSE SCORE ITEM]
61) You tend to become anxious when things don’t go your way. [REVERSE SCORE ITEM]
62) You are able to be at peace when experiencing difficulties.
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Motivations for Working
63) You believe that your work (professional or schoolwork) will be directly responsible for your success in life. [REVERSE SCORE ITEM]
64) When you experience failure in a certain activity, you tend to become less enthusiastic in performing it. [REVERSE SCORE ITEM]
65) You work (or you are in school) because you consider it to be a religious obligation to do so.

Attitude to Spending Money
66) When you receive money which is over and above that which is necessary for your sustenance, you spend it on that which is in your best spiritual interests.
67) You spend money with a good heart.
68) You tend to feel that there is not enough money for your needs. [REVERSE SCORE ITEM]

Work Environment/Opportunities
69) You pursue all opportunities to further your monetary/physical wellbeing, regardless of the spiritual consequences. [REVERSE SCORE ITEM]
70) You would refrain from an opportunity if you felt doing so would make it difficult for you to follow Jewish religious law.
71) You do not work (or go to school) in an environment which you believe is spiritually bad for you.

Interpersonal Conduct
72) You tend not to speak badly about other people.
73) You do not tend to be jealous of others’ monetary successes.
74) You tend to be scared that other people will harm you, despite G-d’s wishes. [REVERSE SCORE ITEM]

Concerns About Future
75) You tend to hoard more than you are able to spend/use at one point in time. [REVERSE SCORE ITEM]
76) You do not tend to worry about the future.
77) You do not tend to get excited about future events.

Conclusion

It is hoped that the above discussion of Rabbi Bachya’s multi-faceted construct Trust in God has been a helpful description of the 77 Trust in God Items used in this thesis. The 77 Trust in God items detailed above were used to develop the psychometrically reliable and valid Trust in G-d Index. The next chapter of this thesis describes the scientific method used in creating the Trust in God Index. In this next chapter, the processes involved in reducing the 77 items discussed in this chapter to the final 23 items included in the Trust in G-d Index is discussed in detail. Additionally, the psychometric properties of the scale are discussed and evaluated.
Chapter Four

Scientific Method: the Creation of the Trust in God Index

Introduction

The purpose of the present chapter is to outline the scientific methods used to create Trust in God Index and establishing the psychometric properties of this measure. The methods utilized by the researcher involved two distinct procedures. Both of these procedures were carried out with the approval of the OISE/UT Education Ethics Review Committee (EERC) for research conducted with human subjects (see Appendix A). The first procedure formed the Trust in God Index and established its construct validity and discriminant validity. As discussed in Chapter Three of this thesis, 77 items were created to measure Trust in God corresponding to Rabbi Bachya’s definition of this religious Jewish Construct. This first process subjected this item pool to standard methods of psychological test construction, including a factor analysis with Varimax rotation. This resulted in the reduction of the 77 items to 23-items included in the final Trust in God Index, and the establishment of the scale’s statistical validity. The second procedure involved in this research investigated the statistical reliability of the Trust in God Index. Item-total, split-half, and test-retest reliability were examined to better determine the scale’s psychometric qualities. The results of this procedure revealed that the Trust in God Index is a statistically reliable instrument to use for research and clinical purposes.
Procedure #1 - Creating the Trust in G-d Index and Establishing its Validity

The 77-Item Research Questionnaire.

As stated above, in order to create the Trust in G-d Index, an initial pool of 77 items to measure Trust in God was created. These items were constructed using only Rabbi Bachya’s description of this religious Jewish construct as a guide. As described in Chapter Three of this thesis, Rabbi Bachya details 24 facets related to Trust in God. Three items were constructed to represent 19 of these facets, yielding 57 items. For each of the remaining five facets, however, four items were constructed. Rabbi Bachya details that each of these five facets contains two separate sub-facets, and two items were created to represent each of these sub-facets. This produced an additional 20 items bringing the total number of items in the initial item pool to 77.

In order to ensure that the Trust in G-d Index would be a suitable measure of the religious Jewish construct Trust in God, two Orthodox Rabbis, both exceptionally familiar with the text “Duties of the Heart”, reviewed the pool of 77 items. These Rabbis examined each of the 77 items and gave suggestions for how to revise the phrasing of a number of items. These recommendations were incorporated into the items. The 77 items were randomized for inclusion in the research questionnaire (see Appendix B).

A four-point Likert-type scale was chosen for the 77 Trust in God items. It was thought that a dichotomous scale would be unlikely to produce enough variability to be useful as a clinical or research instrument. It was further thought that utilizing an odd number of response possibilities (such as 3, 5, or 7) would be inappropriate for the following reason. More than half of the 77 Trust in God items relate to specific beliefs about God. Consequently, responses to these items indicate positive or negative beliefs about each item.
Using an odd number of response possibilities would create the possibility of obtaining neutral answers that could not be classified in either of these categories. The following standard response anchors were chosen for use: Very True, True, False, Very False.

To collect information about the sample, seven demographic items were included at the beginning of the research questionnaire. These items pertained to the following variables: (a) participants’ age; (b) participants’ Jewish religious affiliation; (c) participants’ religious orientation; (d) participants’ gender; (e) participants’ marital status; (f) participants’ parental status; and (g) participants home country. In addition, participants were asked the question, “Do you think that you have Trust in G-d?”

It should be noted that the word to denote “God” was represented as “G-d” throughout the research questionnaire in order to render the Trust in G-d Index suitable for use with very religious participants. Jewish religious law has many different protocols that relate to written words denoting God’s name. It is possible that some participants could be offended or upset by the use of the term “God” in the questionnaire, so a suitable alternative was chosen.

**Procedure and Participants.**

To create the Trust in G-d Index, the pool of 77 Trust in God items and demographic questions were administered to N = 354 Jewish individuals, 18 years of age and older. Participants were recruited by an email (see Appendix C) inviting them to visit an Internet based web-site and participate in the research. This email invitation was sent to 966 individuals, whose email addresses were obtained from local Jewish organizations. Most of the email addresses on this list belonged to Jewish individuals living in the Toronto and Montreal areas, and an unknown number belonged to American and Israeli individuals.
However, the exact number of individuals who received the email invitation is unknown, as it is probable that select participants forwarded this invitation on to other Jewish individuals. As an incentive to complete the research questionnaire, the email invitation informed potential participants that a $5.00 donation would be given to a local Jewish organization for the first 50 questionnaires received.

Participants who visited the Internet based research web-site were first presented with a screen containing information about the research and a consent form (see Appendix D). This and all other screens were presented with the logo of the Ontario Institute for Studies in Education of the University of Toronto logo in the upper left-hand corner. The electronic consent form informed participants that their responses would be kept confidential. Participants were not given the option to give their names at any point during the completion of the questionnaire. At the bottom of this first screen, participants were given the option to consent to participate in the research by clicking a button.

Individuals who consented to participate in the study were directed to a second screen containing the research questionnaire. This questionnaire contained the demographic items and the pool of 77 Trust in G-d items. At the bottom of the questionnaire, participants were given the option to leave an email address in order to receive the results of the study. At this point, participants were also given the option to indicate if they were not interested in participating in future research on Trust in G-d. After participating in the research, subjects were directed to a third and final screen where they were thanked for their time and participation (see Appendix E).

Subjects participated in this research for a period of 2 and 1/2 weeks, from February 4th through February 21st, 2003. The final sample of participants ranged considerably in age,
from 18 to 77 years. The mean age of the participants was 29.9 years (SD=12.83) and the mode was found to be 23 years. 54.2% of the participants were male (N=192). There was also considerable variation in the home country of the participants. The sample collected was 64.1% Canadian (N=227), 25.7% American (N=91), 6.2% Israeli (N=22), and 2.5% European (N=9). To the surprise of the researcher, there was a considerable range in the religious affiliation and orientation of the participants. Although historically, the construct Trust in God has applied primarily to religious Jewish individuals, 39.2% of the sample was non-Orthodox and 45.8% of the sample was non-religious. A summary of participants’ religious affiliation and orientation is presented in Tables 3.1 and 3.2.

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**Item Analysis.**

In order to create a psychometrically viable instrument, the 77 Trust in God items were subjected to series of item-elimination procedures. The first of these steps involved an analysis of skewness. It was found that 37 of the 77 items had skewness values of +1.00 and greater. These items were dropped from the pool. The remaining 40 non-skewed items were retained for further analysis and possible inclusion in the Trust in G-d Index. These non-skewed items are presented in Table 3.3.
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<tbody>
<tr>
<td>1</td>
<td>Item #01: You tend to feel that there is not enough money for your needs. <strong>[REVERSE SCORE ITEM]</strong></td>
</tr>
<tr>
<td>2</td>
<td>Item #02: G-d is never unaware of any human affair.</td>
</tr>
<tr>
<td>3</td>
<td>Item #05: You would refrain from an opportunity if you felt doing so would make it difficult for you to follow Jewish religious law.</td>
</tr>
<tr>
<td>4</td>
<td>Item #06: You make great efforts to follow Jewish religious law.</td>
</tr>
<tr>
<td>5</td>
<td>Item #07: Only G-d can determine when things will happen.</td>
</tr>
<tr>
<td>6</td>
<td>Item #10: Only G-d determines the length of one’s life.</td>
</tr>
<tr>
<td>7</td>
<td>Item #12: No one can harm you without G-d’s consent.</td>
</tr>
<tr>
<td>8</td>
<td>Item #13: You tend to become angry at G-d when you experience bad fortune. <strong>[REVERSE SCORE ITEM]</strong></td>
</tr>
<tr>
<td>9</td>
<td>Item #14: You tend to hoard more than you are able to spend/use at one point in time. <strong>[REVERSE SCORE ITEM]</strong></td>
</tr>
<tr>
<td>10</td>
<td>Item #16: After one has chosen to perform a personal religious obligation (e.g. hearing the Shofar on Rosh HaShannah), G-d controls the fulfillment of the choice.</td>
</tr>
<tr>
<td>11</td>
<td>Item #17: Humans can’t achieve anything without G-d’s help.</td>
</tr>
<tr>
<td>12</td>
<td>Item #21: G-d controls the fulfillment of individuals’ choices to refrain from religiously prohibited actions concerning inter-personal conduct (e.g. theft, murder).</td>
</tr>
<tr>
<td>13</td>
<td>Item #23: Humans can accomplish things without G-d’s help. <strong>[REVERSE SCORE ITEM]</strong></td>
</tr>
<tr>
<td>14</td>
<td>Item #26: You believe that your work (professional or schoolwork) will be directly responsible for your success in life. <strong>[REVERSE SCORE ITEM]</strong></td>
</tr>
<tr>
<td>15</td>
<td>Item #27: G-d alone determines one’s income.</td>
</tr>
<tr>
<td>16</td>
<td>Item #28: G-d obligates humans to strive to earn money.</td>
</tr>
<tr>
<td>17</td>
<td>Item #29: You do not tend to be jealous of others’ monetary successes.</td>
</tr>
<tr>
<td>18</td>
<td>Item #30: You are able to be at peace when experiencing difficulties.</td>
</tr>
<tr>
<td>19</td>
<td>Item #31: Only G-d determines one’s occupational success.</td>
</tr>
<tr>
<td>20</td>
<td>Item #32: G-d commanded humans to engage in an occupation.</td>
</tr>
<tr>
<td>21</td>
<td>Item #34: No one can help anyone else without G-d’s consent.</td>
</tr>
<tr>
<td>22</td>
<td>Item #35: G-d alone determines matters pertaining to health and illness.</td>
</tr>
<tr>
<td>23</td>
<td>Item #40: You do not work (or go to school) in an environment which you believe is spiritually bad for you.</td>
</tr>
<tr>
<td>24</td>
<td>Item #41: No one can increase that which G-d decrees to be small.</td>
</tr>
<tr>
<td>25</td>
<td>Item #46: People don’t need G-d’s consent to cause harm to others. <strong>[REVERSE SCORE ITEM]</strong></td>
</tr>
<tr>
<td>26</td>
<td>Item #47: Nothing can occur without G-d’s involvement in the process.</td>
</tr>
<tr>
<td>27</td>
<td>Item #49: You thank G-d when you hear bad news.</td>
</tr>
<tr>
<td>28</td>
<td>Item #50: You tend to be scared that other people will harm you, despite G-d’s wishes. <strong>[REVERSE SCORE ITEM]</strong></td>
</tr>
<tr>
<td>29</td>
<td>Item #51: When one seeks to harm another, G-d alone determines the outcome.</td>
</tr>
<tr>
<td>30</td>
<td>Item #54: You believe that you deserve a reward in the ‘World to Come’ for your good deeds. <strong>[REVERSE SCORE ITEM]</strong></td>
</tr>
<tr>
<td>31</td>
<td>Item #56: You are unsure that your actions and thoughts, on the whole, will merit divine reward.</td>
</tr>
<tr>
<td>32</td>
<td>Item #57: You tend to always want more, even when you are experiencing good fortune. <strong>[REVERSE SCORE ITEM]</strong></td>
</tr>
<tr>
<td>33</td>
<td>Item #59: It is possible for an individual to live longer than G-d has planned for him/her. <strong>[REVERSE SCORE ITEM]</strong></td>
</tr>
<tr>
<td>34</td>
<td>Item #63: G-d gives to human beings without their deserving it.</td>
</tr>
<tr>
<td>35</td>
<td>Item #66: When you receive money which is over and above that which is necessary for your sustenance, you spend it on that which is in your best spiritual interests.</td>
</tr>
<tr>
<td>36</td>
<td>Item #69: After one has chosen to perform an inter-personal religious obligation (e.g. giving charity), G-d controls the fulfillment of the choice.</td>
</tr>
<tr>
<td>37</td>
<td>Item #71: The fulfillment of an individual’s sincere efforts to carry out a Jewish commandment is controlled by G-d.</td>
</tr>
<tr>
<td>38</td>
<td>Item #72: You tend to become anxious when things don’t go your way. <strong>[REVERSE SCORE ITEM]</strong></td>
</tr>
<tr>
<td>39</td>
<td>Item #74: You tend not to speak badly about other people.</td>
</tr>
<tr>
<td>40</td>
<td>Item #77: You do not tend to worry about the future.</td>
</tr>
</tbody>
</table>
The second step in the item-elimination process involved an attempt to prevent redundant items from being included in the scale. In the process of creating the pool of 77 Trust in G-d items, many items appeared to be concerned with the same concept and were worded similarly (e.g. item #28 “G-d obligates humans to strive to earn money” and item #32 “G-d commanded humans to engage in an occupation”). The remaining 40 Trust in G-d items were reviewed to determine the presence of such items. The researcher found six pairs of redundant items. These items are presented in Table 3.4. An analysis of the inter-item correlations between these items revealed that all pairs were significantly correlated (p<.001), confirming the suitability of removing these items from the item pool. For each pair, the item with the lower item-total correlation was dropped. This procedure eliminated 6 items leaving 34 items for potential inclusion in the Trust in G-d Index.

The third and final component of the item-reduction process involved a conducting an unrestricted factor analysis on the remaining 34 Trust in G-d items. Varimax rotation with Kaiser Normalization was chosen (maximum likelihood extraction method), as it was hypothesized that the factors emerging would be orthogonal. An examination of a scree plot produced by the analysis indicated that the measure could best be described by two factors. These factors had eigenvalues of 7.56 and 2.28, and accounted for 22.2% and 6.7% of the variance respectively. Items with loading values of less than .30 were not considered for inclusion in the Trust in G-d Index. Additionally, in accordance with the procedure used by Abramowitz, Huppert, Cohen, Tolin, and Cahill (2002), items loading too evenly on both factors (i.e. with a difference of less than .10) were also eliminated. This resulted in the removal of an additional 11 items, reducing the final number of items in the Trust in G-d Index to 23.
Table 4.4 - Elimination of Redundant Items

1) Item #46: People don’t need G-d’s consent to cause harm to others. [REVERSE SCORE ITEM]
   Item #51: When one seeks to harm another, G-d alone determines the outcome.
   Inter-item correlation: r = .45, p<.001
   Item #46 item-total correlation: r = .49 - dropped
   Item #51 item total correlation: r = .64 - retained

2) Item #17: Humans can’t achieve anything without G-d’s help.
   Item #23: Humans can accomplish things without G-d’s help. [REVERSE SCORE ITEM]
   Inter-item correlation: r = .81, p<.001
   Item #17 item-total correlation: r = .75 - retained
   Item #23 item-total correlation: r = .73 - dropped

3) Item #10: Only G-d determines the length of one’s life.
   Item #59: It is possible for an individual to live longer than G-d has planned for him/her. [REVERSE SCORE ITEM]
   Inter-item correlation: r = .41, p<.001
   Item #10 item-total correlation: r = .62 - retained
   Item #59 item-total correlation r = .47 - dropped

4) Item #16: After one has chosen to perform a personal religious obligation (e.g. hearing the Shofar on Rosh HaShannah), G-d controls the fulfillment of the choice.
   Item #71: The fulfillment of an individual’s sincere efforts to carry out a Jewish commandment is controlled by G-d.
   Inter-item correlation: r = .48, p<.001
   Item #16 item-total correlation: r = .58 - retained
   Item #71 item-total correlation: r = .52 - dropped

5) Item #21: G-d controls the fulfillment of individuals’ choices to refrain from religiously prohibited actions concerning inter-personal conduct (e.g. theft, murder).
   Item #69: After one has chosen to perform an inter-personal religious obligation (e.g. giving charity), G-d controls the fulfillment of the choice.
   Inter-item correlation: r = .53, p<.001
   Item #21 item-total correlation: r = .44 - dropped
   Item #69 item-total correlation: r = .59 - retained

6) Item #28: G-d obligates humans to strive to earn money.
   Item #32: G-d commanded humans to engage in an occupation.
   Inter-item correlation: r = .48, p<.001
   Item #28 item-total correlation: r = .41 - dropped
   Item #32 item-total correlation: r = .44 - retained

Of the remaining 23 items, 17 loaded significantly on the first factor, and the remaining 6 loaded significantly on the second factor, forming two subscales. In accordance with an examination of the content of the items, these subscales were dubbed the Beliefs Subscale and the Personal Tendencies Subscale. A detailed analysis of these subscales is found below in the discussion of the construct validity of the Trust in G-d Index. The 23
items remaining from the item reduction procedures described above were randomized to form the final Trust in G-d Index. A copy of the Trust in G-d Index as well as scoring procedures for the scale can be found in table 3.5 below. Possible responses to each item are as follows: “Very True”, “True”, “False”, “Very False”.

Table 4.5 - 23-item Trust in G-d Index

The following items are concerned with your beliefs about G-d, your personal attitudes towards religious and secular matters, and your adherence to religious Jewish law. Please be as honest as possible in your responses. Please select the phrase that best indicates how true or false you believe each item is.

1) G-d alone determines matters pertaining to health and illness.
2) G-d alone determines one’s income.
3) G-d commanded humans to engage in an occupation.
4) When one seeks to harm another, G-d alone determines the outcome.
5) Nothing can occur without G-d’s involvement in the process.
6) You do not tend to worry about the future.
7) You would refrain from an opportunity if you felt doing so would make it difficult for you to follow Jewish religious law.
8) You are able to be at peace when experiencing difficulties.
9) You tend to become anxious when things don’t go your way.
10) You tend to be scared that other people will harm you, despite G-d’s wishes.
11) Only G-d can determine when things will happen.
12) You make great efforts to follow Jewish religious law.
13) After one has chosen to perform an inter-personal religious obligation (e.g. giving charity) G-d controls the fulfillment of the choice.
14) Only G-d determines the length of one’s life.
15) After one has chosen to perform a personal religious obligation (e.g. hearing the Shofar on Rosh HaShannah), G-d controls the fulfillment of the choice.
16) You do not tend to be jealous of others’ monetary successes.
17) Humans can’t achieve anything without G-d’s help.
18) No one can harm you without G-d’s consent.
19) You tend to become angry at G-d when you experience bad fortune.
20) Only G-d determines one’s occupational success.
21) No one can help anyone else without G-d’s consent.
22) No one can increase that which G-d decrees to be small.
23) You believe that your work (professional or schoolwork) will be directly responsible for your success in life.

Answer Options and Scoring Key:
Very True    +2
True        +1
False       -1
Very False  -2

Reverse Score Items:
9, 10, 19, 23
Discriminant Validity.

The ability of the Trust in G-d Index to discriminate between participants’ levels of religiosity was examined. This involved a correlational analysis of the relationship between index total scores and the items religious affiliation and religious orientation. Participants identifying themselves as not having a specific Jewish religious affiliation (“Other”) or orientation (“don’t know”) were excluded from this analysis. It was found that that higher Trust in G-d Index total scores were associated with more religious levels of affiliation and orientation. Index total scores were found to be highly significant predictors of both religious affiliation \( (r = .57, p < .001) \) and religious orientation \( (r = .61, p < .001) \). This result is taken to indicate that the Trust in G-d Index has excellent discriminant validity.

Construct Validity.

As described earlier, the Trust in G-d Index can best be described by two subscales, which have been named the Beliefs Subscale and the Personal Tendencies Subscale. These subscales consist of 17 and 6 items respectively. The items included in the Trust in G-d Index are presented with their rotated factor loadings in table 3.6. The items with loading values above .30 on Factor 1 comprise the Beliefs Subscale, and the items with significant loading values on Factor 2 comprise the Personal Tendencies Subscale.

An examination of the Beliefs Subscale items revealed that their content relates to individuals’ beliefs about the nature of God and the function that God plays in the world. Specifically, 15 of these items are concerned with individual’s beliefs about God’s knowledge of human affairs, God’s providence over human well-being, and God’s control of human choices and actions. The remaining two items relate to individuals’ efforts to adhere to Jewish religious law (“You would refrain from an opportunity if you felt doing so would
make it difficult for you to follow Jewish religious law” and “You make great efforts to follow Jewish religious law”). It is hypothesized that these two items loaded highly on the Beliefs Subscale because an individual’s personal efforts to adhere to Jewish law is an expression of their belief in God.

Table 4.6 - Factor Loadings of 23-items in the Trust in G-d Index

<table>
<thead>
<tr>
<th>Beliefs Subscale Items</th>
<th>Factor 1</th>
<th>Factor 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) No one can help anyone else without G-d’s consent.</td>
<td>.705</td>
<td></td>
</tr>
<tr>
<td>2) No one can increase that which G-d decrees to be small.</td>
<td>.571</td>
<td></td>
</tr>
<tr>
<td>3) Nothing can occur without G-d’s involvement in the process.</td>
<td>.687</td>
<td></td>
</tr>
<tr>
<td>4) G-d alone determines matters pertaining to health and illness.</td>
<td>.765</td>
<td></td>
</tr>
<tr>
<td>5) G-d alone determines one’s income.</td>
<td>.818</td>
<td></td>
</tr>
<tr>
<td>6) When one seeks to harm another, G-d alone determines the outcome.</td>
<td>.703</td>
<td></td>
</tr>
<tr>
<td>7) After one has chosen to perform a personal religious obligation (e.g. hearing the Shofar on Rosh HaShannah), G-d controls the fulfillment of the choice.</td>
<td>.501</td>
<td></td>
</tr>
<tr>
<td>8) After one has chosen to perform an inter-personal religious obligation (e.g. giving charity), G-d controls the fulfillment of the choice.</td>
<td>.518</td>
<td></td>
</tr>
<tr>
<td>9) You make great efforts to follow Jewish religious law.</td>
<td>.409</td>
<td></td>
</tr>
<tr>
<td>10) You believe that your work (professional or schoolwork) will be directly responsible for your success in life. [REVERSE SCORE ITEM]</td>
<td>.418</td>
<td></td>
</tr>
<tr>
<td>11) No one can harm you without G-d’s consent.</td>
<td>.746</td>
<td></td>
</tr>
<tr>
<td>12) Humans can’t achieve anything without G-d’s help.</td>
<td>.750</td>
<td></td>
</tr>
<tr>
<td>13) Only G-d determines the length of one’s life.</td>
<td>.785</td>
<td></td>
</tr>
<tr>
<td>14) Only G-d determines one’s occupational success.</td>
<td>.818</td>
<td></td>
</tr>
<tr>
<td>15) G-d commanded humans to engage in an occupation.</td>
<td>.375</td>
<td></td>
</tr>
<tr>
<td>16) You would refrain from an opportunity if you felt doing so would make it difficult for you to follow Jewish religious law.</td>
<td>.386</td>
<td></td>
</tr>
<tr>
<td>17) Only G-d can determine when things will happen.</td>
<td>.798</td>
<td></td>
</tr>
</tbody>
</table>

Personal Tendencies Subscale Items

<table>
<thead>
<tr>
<th>Personal Tendencies Subscale Items</th>
<th>Factor 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>18) You tend to become angry at G-d when you experience bad fortune. [REVERSE SCORE ITEM]</td>
<td>.401</td>
</tr>
<tr>
<td>19) You tend to become anxious when things don’t go your way. [REVERSE SCORE ITEM]</td>
<td>.667</td>
</tr>
<tr>
<td>20) You do not tend to be jealous of others’ monetary successes.</td>
<td>.370</td>
</tr>
<tr>
<td>21) You do not tend to worry about the future.</td>
<td>.638</td>
</tr>
<tr>
<td>22) You are able to be at peace when experiencing difficulties.</td>
<td>.678</td>
</tr>
<tr>
<td>23) You tend to be scared that other people will harm you, despite G-d’s wishes. [REVERSE SCORE ITEM]</td>
<td>.381</td>
</tr>
</tbody>
</table>
The six items in the Personal Tendencies Subscale are related to human behavioural and attitudinal tendencies in various areas of secular and religious life. Unlike the Beliefs Subscale items, these items do not explicitly relate to one’s beliefs about God but rather to individuals’ propensities (e.g., “You do not tend to be jealous of others’ monetary successes). Four of the items in this subscale relate strictly to inter-personal and intra-personal conduct and make no mention of God. As stated earlier, the Trust in G-d Index is based on a conceptualization of the religious-philosophical construct Trust in God as described in the 11th Century religious Jewish text “Duties of the Heart”. In this text, the author divides Trust in God into two separate sets of facets. The researcher was surprised to find that the factor structure of the Trust in God Index matched precisely the separate sets of Trust in God facets described over 900 years ago.

As discussed in Chapter Three of this thesis, in the text “Duties of the Heart”, chapters 3 and 4 of the section entitled “Trust in God” detail the facets of this construct which relate to one’s beliefs about God. In chapter 5 however, the author details differences in behavioural and attitudinal tendencies between one who has Trust in God and one who does not. The items with significant factor loadings on the Beliefs Subscale correspond exclusively to the facets of Trust in God described by Rabbi Bachya in chapters 3 and 4, and the items with significant factor loading on the Personal Tendencies Subscale correspond exclusively to the facets described in Chapter 5. This result is taken to indicate that the Trust in G-d Index has excellent construct validity.
Procedure #2 - Establishing the Reliability of the Trust in G-d Index

Procedure and Participants.

The second procedure involved in this research attempted to establish the statistical reliability of the 23-item Trust in G-d Index. As described above, during the administration of the research questionnaire in the first part of this method, participants were given the option to disclose their email address as well as to indicate their interest in participating in future research pertaining to Trust in God. At this time, 230 of the N = 354 participants indicated that they would consider engaging in future studies. These participants were contacted by a second email invitation requesting their participation in a follow up study (see Appendix F). This email was sent on March 16, 2003, and data was collected through March 26th, 2003. Consequently, subjects participated in the follow up study between 3.5 and 7 weeks from the time that they participated in the first part of this research, which was conducted from February 4th through February 21st, 2003.

Participants who accepted the email invitation to consider participating in the follow up study and visited the research web-site, were presented with a consent form containing information about this component of the research (See Appendix G). As during the first procedure involved in this study, this and all other screens were presented with the logo of the Ontario Institute for Studies in Education of the University of Toronto. The consent form informed potential participants that all responses would be kept confidential and that participants would not have the option to leave their name. A button was presented at the bottom of this screen allowing individuals to consent to participate in the follow up study.

Of the 230 individuals contacted, 109 consented to participate in this element of the research. After consenting, participants were directed to a second screen containing the
research questionnaire. This questionnaire contained the 23-item Trust in G-d Index. At the bottom of the questionnaire, participants were asked to leave their email addresses to allow for the correlation of the results of the study. After completing of the Trust in G-d Index, subjects were directed to a final screen thanking them for their time and participation (see Appendix D). The results of this procedure were subjected to the following three test of statistical reliability.

**Item-Total Reliability.**

The value of Cronbach’s alpha was calculated for the Trust in G-d Index as well as for the two subscales. Internal consistency for the whole index as well as for the 17-item Beliefs Subscale were high, with Alpha values of $\alpha = .92$ and $\alpha = .94$ respectively. The Alpha value for the 6-item Personal Tendencies Subscale was found to be lower, $\alpha = .73$, however this may be seen as a result of the low number of items in this subscale. Overall, this analysis indicates that the Trust in G-d Index has excellent item-total reliability.

**Split-Half Reliability.**

To measure the split-half reliability of the Trust in G-d Index, the 23 items of the scale were divided into two parts containing 12 and 11 items, respectively. Three measures of split-half reliability were calculated and all were found to be high. The Spearman-Brown correlation between the two parts was $r = .92$, indicating a strong relationship between total scores on these two parts. The Guttman Split-Half coefficient of reliability was calculated to be $r = .92$, and the uncorrected correlation between the total scores of the two halves was found to be $r = .85$. Additionally, this analysis revealed that the item-total reliability of the two halves of the Trust in G-d Index were both high when examined independently. The first
12 items of the scale demonstrated an Alpha value of $\alpha = .84$ and the second 11 items indicated a value of $\alpha = .86$.

**Test-Retest Reliability.**

To examine the test-retest reliability of the Trust in G-d Index, the relationship between participants’ total scores of scale items completed during the first procedure and total scores of the index during the follow up study was examined. As stated earlier, the time interval between these two administrations of the scale ranged from 3.5 to 7 weeks. A paired-samples t-test did failed to indicate the presence of a significant difference between mean total scores of these testings ($t = 3.98$, $p<.001$) and a correlational analysis indicated a strong relationship between total scores ($r = .89$, $p<.001$). Additional analyses indicated no significant differences between administrations of the Beliefs Subscale ($t = 3.47$, $p = .001$) or the Personal Tendencies Subscales ($t = 3.07$, $p = .003$). These results are taken to demonstrate very high test-retest reliability for the Trust in G-d Index and for both of its subscales.

**Conclusion**

The first of the two procedures involved in this research created the 23-item Trust in G-d Index and recognized the presence of two subscales, named the Beliefs and Personal Tendencies Subscales. It further established the discriminant validity of this measure as well as its construct validity. The results of the second procedure indicated that the Trust in G-d Index has high item-total, split-half, and test-retest reliability. Overall, these findings demonstrate that the Trust in G-d Index has good psychometric properties. While it would be
beneficial to conduct more reliability and validity analysis on the scale to determine the psychometric specifications of the index more precisely, the current analyses seems to demonstrate that the Trust in G-d Index is fit for use with diversely religious Jewish populations as an empirical measure of Trust in God. Possibilities for future psychometric validity and reliability testing as well as for future use of the Trust in G-d Index are discussed in Chapter Five of this thesis.
Chapter Five

Discussion

Recognizing the need for greater psychological research concerned with Orthodox Jewish populations and the importance of psychological scales in conducting such research, this thesis study set out to create a psychological scale to measure a specific set of religious Jewish beliefs. The product of this thesis, the Trust in G-d Index, was created using modern methods of psychometric scale construction. This statistically valid and reliable scale is suitable for use in future studies to empirically investigate the relationship between Trust in God and psychological variables. It is hypothesized that such research could help reduce the disparity that currently exists between the field of psychology and Orthodox Judaism. The present chapter will discuss possibilities for better establishing the psychometric properties of the Trust in G-d Index and for future uses of the scale. As well, the scale’s limitations will be discussed.

Additional Reliability and Validity Analysis

As discussed in Chapter Four of this thesis, the Trust in G-d Index demonstrates excellent construct validity, discriminant validity, and item-total, split-half, and test-retest reliability. As such, the scale appears to be suitable for use in research and clinical applications as a measure of Trust in God, with Jewish individuals. However, it would be useful to conduct further psychometric testing on the Trust in G-d Index. Possibilities for better establishing the reliability and validity of this scale may include any or all of the following.
Firstly, the concurrent or predictive validity of the Trust in G-d Index could be examined. Concurrent/predictive validity indicates the ability of a test to predict performance or behaviour in specified activities (Anastasi and Urbina, 1997). As discussed in Chapter Two of this thesis, there are many areas of Jewish religious observance worth examination under a psychological lens. These include adherence to dietary laws, Sabbath observance, and study of religious texts. It would be useful to determine the relationship between observance of these areas of Jewish religious doctrine and scores on the Trust in G-d Index. The finding of a significant positive correlation between observance of Jewish religious law and high Trust in G-d Index scores would likely indicate that the Trust in G-d Index has good concurrent/predictive validity.

It may also be beneficial to perform a confirmatory factor analysis on the Trust in G-d Index. As discussed in Chapter Four of this thesis, the factor analysis conducted on the Trust in G-d Index in the course of this research revealed the presence of two subscales, the Beliefs Subscale and the Personal Tendencies Subscale. It was further discussed that these distinct factors precisely matched Rabbi Bachya’s millennium-old description of the construct Trust in God. While these factors were devised using standard procedures of factor analysis, involving an unrestricted Varimax rotation (maximum likelihood method), it would be interesting to confirm these results in another sample of Jewish participants.

Additionally, although the primary purpose of this research was to create the Trust in G-d Index for use with Orthodox Jewish individuals, the sample collected was diversely religious enough to render the scale suitable for use with Jewish individuals of varied religious convictions. It may be advantageous to confirm that the factor structure of the Trust
in G-d Index is consistent across samples of Jewish religious affiliation and orientation. The sample size collected in the present study did not allow for such an analysis to be conducted.

Possible Future Use of the Trust in G-d Index

As discussed throughout this thesis, this research is based on the definition of Trust in God explicated by Rabbi Bachya in his ancient religious Jewish text, “Duties of the Heart”. Hence, the Trust in G-d Index is unique as it is founded on a construct that dates back to the 11th Century. In the text “Duties of the Heart”, Rabbi Bachya explains that Trust in God is relevant to human anxiety and depression, stating that one who has Trust in God will suffer from neither of these maladies. It is hoped that the Trust in G-d Index will allow for research to be conducted to evaluate Rabbi Bachya’s claim, by enabling the empirical measurement of the religious Jewish construct Trust in God.

It should be noted that the findings of this research offer initial evidence to state that the construct Trust in God is related to anxiety. A correlational analysis was performed between Trust in G-d Index total scores and responses to four of the 77 items in the item-pool utilized in this research, which appear to relate to human anxiety. This analysis was conducted on the data obtained from the first procedure of the scientific method, discussed in Chapter Four of this thesis. It was found that the Trust in G-d Index was a significant predictor of responses to all of these items (p < .001 for all items). A summary of these findings can be found in table 5.1 below.
Table 5.1 - Correlation Between ‘Anxiety’ Items and Trust in G-d Index Total Scores

<table>
<thead>
<tr>
<th>Item Number</th>
<th>Phrasing</th>
<th>Correlation</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Item #30</td>
<td>You are able to be at peace when experiencing difficulties.</td>
<td>r = +2.9</td>
<td>p &lt; .001</td>
</tr>
<tr>
<td>Item #77</td>
<td>You do not tend to worry about the future.</td>
<td>r = +2.7</td>
<td>p &lt; .001</td>
</tr>
<tr>
<td>Item #50</td>
<td>You tend to be scared that other people will harm you, despite G-d’s wishes. [REVERSE SCORE ITEM]</td>
<td>r = -2.2</td>
<td>p &lt; .001</td>
</tr>
<tr>
<td>Item #72</td>
<td>You tend to become anxious when things don’t go your way.</td>
<td>r = -1.5</td>
<td>p &lt; .001</td>
</tr>
</tbody>
</table>

When examined independently, all of these items appear to relate to anxiety on a face validity level. The first item (item #30) contains the phrase “be at peace”, which is arguably the opposite of fear, and the latter three items (items #50, #72, and #77) contain the words “scared”, “anxious”, and “worry” respectively. As indicated in Table 5.1, responses to items #30 and #77 were positively correlated with Trust in G-d Index total scores. Since the content of these items relates to the absence of anxiety, the above results may be taken to indicate that Trust in God was significantly correlated with the absence of anxiety in the sample. Conversely, items #50 and #72 were negatively correlated with Trust in G-d Index total scores. Since these items measure the presence of anxiety, this finding also indicates that Trust in God was associated with lower levels of anxiety in the sample. While these four items do not constitute a psychometrically valid/reliable measurement, the high correlation between responses to these items and scores on the Trust in G-d Index does appear to be a good initial indicator that Trust in God is related to human anxiety.

It would be useful to conduct a correlational analysis between Trust in G-d Index total scores and anxiety/depression using standardized psychometric instruments designed to measure these psychological variables. Such research could examine the correlation between individuals’ scores on the Trust in G-d Index and scores on established self-report measures of psychological wellbeing. Anxiety measures may include the Beck Anxiety Inventory
Chapter 5 - Discussion

(Beck, Epstein, Brown and Steer, 1988), the Perceived Stress Scale (Cohen, Kamarck, and Mermelstein, 1983), or the Penn State Worry Questionnaire (Meyer, Miller, Metzger and Borkovec, 1990). Possible scales of depression to use may include the Beck Depression Inventory (Beck, Steer, and Garbin, 1988) or the Center for Epidemiologic Studies Depression Scale (Radloff and Locke, 1977). These self-report measures could easily be administered in conjunction with the Trust in G-d Index. Alternatively, scores on the Trust in G-d Index could be correlated with observer-rated measures such as the Hamilton Rating Scale for Depression (Hamilton, 1960).

As discussed in Chapter One of this thesis, given the general opposition of Orthodox Jews towards mental health, it may be helpful to create religious-based therapeutic procedures that are appropriate for use with this population. In recent years it has been recognized that Cognitive-Behavioural therapy may be adaptable for use with devoutly religious individuals if enhanced to include religious content (Propst, Ostrom, Watkins, Dean and Mashburn, 1992). Should there be a strong empirical basis to state that Trust in God is related to anxiety and/or depression, it is hoped that a mode of Cognitive Therapy with religious content, designed specifically for Orthodox/Religious Jews, could be developed based on Rabbi Bachya’s text “Duties of the Heart”. It is believed that such a mode of therapy would be extremely valuable in providing the Orthodox/Religious Jewish community with mental health care.

Limitations of Use of the Trust in G-d Index

The Trust in G-d Index is limited in future research applications for the following reasons. Firstly, the Trust in G-d Index was designed to be a psychometric measure of the
specific religious Jewish construct Trust in God. The scale is by no means a general measure of Jewish religiosity, spirituality, or belief. It is also not a measure of observance to religious Jewish doctrine, nor Jewish religious well-being or health. Consequently, the Trust in G-d Index is only suitable for research applications evaluating the relationship of Trust in God to other variables.

Secondly, as stated in Chapter Three of this thesis, the religious Jewish construct Trust in God only applies to Jewish individuals, as several of the facets of this construct relate to observance of religious Jewish law. The Trust in G-d Index contains two items related to personal adherence to Jewish doctrine. Item #7 of the scale reads as follows, “You would refrain from an opportunity if you felt doing so would make it difficult for you to follow Jewish religious law”, and item #12 states, “You make great efforts to follow Jewish religious law”. Additionally, two other items on the Trust in G-d Index (items #13 and #15) contain the words “religious obligation”, referring to Jewish doctrine. One of these items provides an example of such an obligation; item #15 reads as follows, “After one has chosen to perform a personal religious obligation (e.g. hearing the Shofar on Rosh HaShannah) G-d controls the fulfillment of the choice”. Any of these items are completely inappropriate to present to non-Jewish individuals, as personal observance of Jewish religious law only applies to Jews. Consequently, the Trust in G-d Index is not culturally appropriate for use with non-Jewish individuals, and is only suitable for use with Jewish subjects.

Thirdly, while the Trust in G-d Index was created using a diversely religious sample and is hence appropriate to use with Jews of diverse religious affiliations and orientations (e.g., Orthodox, Conservative, Reform, Very-Religious, Religious, Traditional, Secular), the scale is not suitable for use with individuals who do not believe in the existence of God. The
majority of items on the Belief Subscale of the Trust in G-d Index appear to assume that God exists. For example, item #1 states, “G-d alone determines matters pertaining to health and illness”, item #2 states “G-d alone determines one’s income”, and item #3 states, “G-d commanded humans to engage in an occupation”. These three items are all related to the functions that G-d plays in the world. Consequently, they all directly imply that G-d exists. As such, these items are not suitable to use with agnostic or atheistic individuals. So, while the Trust in G-d Index may be appropriate to use with Jews of varying religiosity levels, it is not suitable for use with individuals who do not believe in the existence of God.

Conclusion

As discussed in this chapter, the Trust in G-d Index would benefit from additional reliability and validity analysis, and is limited in its potential for future research applications in several ways. Despite this, it is hoped that the Trust in G-d Index will be used to make quantitative empirical contributions to psychological knowledge about Orthodox Jewish populations and about religious Jewish beliefs. As stated in Chapter One of this thesis, the general attitude towards mental health amongst Orthodox Jewish communities tends to range from ambivalence to abhorrence. By enabling the study of the relationship between Trust in God and psychological variables, it is hoped that the Trust in G-d Index will help to increase the epistemic place of Orthodox Jews in the framework of modern psychological thought. It is hypothesized that this is a necessary step to making mental health services more appealing and available to this population.
Bibliography


An Impolite Interview with Albert Ellis. (1960). The Realist.


Appendix A

Proposal to OISE/UT Education Ethics Review Committee (EERC) for Research with Human Subjects and Approval

University of Toronto
RESEARCH SERVICES – ETHICS REVIEW OFFICE

ETHICS PROTOCOL SUBMISSION INSTRUCTIONS

For information concerning submission deadlines, meeting dates, number of copies etc, refer to the UT Ethics Website: http://www.library.utoronto.ca/rir/ethics_human.html

Provide the following information under the given headings. If a given question does not apply to your project, write N/A. Avoid technical terms that may not be understood outside your discipline.

1. Background, Purpose, Objectives

While the past several years has seen a great increase in the number of psychological studies concerned with religion, there is still a great lack of psychological knowledge about the Orthodox/Religious Jewish religion. Of the available published research on Orthodox/Religious Jews, there has yet to be a published empirical analysis of the relationship of Orthodox/Religious Jewish belief and philosophy to psychological variables. Furthermore, no empirically reliable and valid psychological measures/scales exist which measure Orthodox/Religious Jewish beliefs, and therefore the potential for research in this area is limited. The proposed study intends to create a psychological measure to empirically evaluate a specific set of Jewish beliefs entitled “Trust in G-d”. It is hoped that once developed, this scale will be used in future studies to empirically investigate the relationship between Orthodox/Religious Jewish beliefs and psychological variables (specifically, non-clinical anxiety and depression).

The proposed study is unique in that it is based on a medieval Jewish religious-philosophical text, “Duties of the Heart” by Rabbi Bachya Ben Joseph Ibn Pekudah, (henceforth Rabbi Bachya), written in the 11th Century in Spain. In this text, Rabbi Bachya puts forth a theory of the etiology of anxiety and depression, stating that the multi-faceted construct “Trust in G-d” is directly related to these two variables. The proposed study will attempt to construct and validate a measure of “Trust in G-d”, as described in this text. It is hoped that the creation of this measure of “Trust in G-d” will be used in the future to evaluate the relevance of Rabbi Bachya’s theory to modern psychology.
The proposed study has two main goals. The first of these goals is to increase the epistemic place of Orthodox/Religious Judaism within the rubric of psychological empirical inquiry. This will hopefully be accomplished by providing empirical material, which will lead to more research of Orthodox/Religious Jews; specifically, this research would focus on the relationship between Orthodox/Religious Jewish beliefs and psychological variables. It is believed that such research is necessary to train psychologists for counselling Orthodox/Religious Jews, and to make psychological thought and services more available and appealing for Orthodox/Religious Jewish individuals. The second goal is to create a reliable and valid psychological measure of the Orthodox/Religious Jewish construct “Trust in G-d”. This will make it possible to empirically evaluate the relevance of a theory of the etiology of human anxiety and depression as stated in the 11th Century Religious Jewish text “Duties of the Heart”, authored by Rabbi Bachya Ben Joseph Ibn Pekudah.

2. Research Methodology

The following procedure will be carried out between January and May, 2003. Participants will be asked to complete an on-line questionnaire, which will be posted at a designated internet website. This questionnaire will consist of (a) 77 items to measure participants’ “Trust in G-d”, and (b) the Hoge Intrinsic Religiosity Scale, a 10-item questionnaire designed to measure the general strength of participants’ religiousness, in non-clinical samples. It is anticipated that it will take 10-12 minutes for participants to complete the questionnaire.

The 77 “Trust in G-d” items (see Appendix C) have been developed by the researcher based on the 11th Century Religious Jewish text “Duties of the Heart” by Rabbi Bachya Ibn Pekudah. These items are concerned with individual’s beliefs about the nature of G-d, and the role that G-d plays in the world. All of the items ask participants to respond on the following 4-point Likert type scale: “Very True”, “True”, “False”, “Very False”.

Six demographic questions will be included at the beginning of the 77 “Trust in G-d” items. These questions will ask the following: (1) participants’ age; (2) participants’ Jewish religious affiliation (Yeshiva Orthodox, Modern Orthodox, Conservative, Reform, Reconstructionist, Other, Not Jewish); (3) participants’ gender; (4) participants’ marital status; (5) participants’ parental status; and (6) participants home country and city. In addition to these six items, participants will be asked to state whether they believe that they have “Trust in G-d” or not.

The Hoge Intrinsic Religiosity Scale will be used to determine the strength of participants’ general religiosity. This scale contains 10 items, each of which asks participants to state how “true” a religious belief or experience is for them. The Hoge scale contains items that are simple to read, understand and respond to; participants respond to all items on a 5-point scale. The Hoge scale is non-denominational; it is appropriate for participants from various religious backgrounds (or from non-religious backgrounds).
The following statistical analyses will be performed on the data set collected:

1) Factor analyses will be performed on the 77 “Trust in G-d” items to establish the statistical reliability of the items. A correlation matrix will be produced and analyzed for this investigation. Where applicable, an analysis of test-retest reliability will be performed on both sets of 77 “Trust in G-d” questions. Items which are found to be unreliable will be discarded, and the researcher will (hopefully) assemble a “Trust in G-d” scale from the remaining items. These remaining items will be used in all subsequent statistical analyses.

2) The correlation between participants’ scores on the “Trust in G-d” scale and their scores on the Hoge Intrinsic Religiosity Scale will be analyzed to determine how similar/different the construct “Trust in G-d” is from the construct “Intrinsic Religiosity”.

A second part of the data collection process involves inviting some of the participants who complete all 77 “Trust in G-d” items to complete these items a second time. The process of recruitment of these individuals is discussed below in the section entitled “recruitment”.

3. Participants

Participants will be Jewish individuals, 18 years of age and older. Participants will be recruited by email. The researcher is able to access a list of approximately 700 email addresses from a local Jewish Student organization. Most of the email addresses on this list belong to Jewish students living in the Toronto area. Additionally, the researcher has made contact with a second local Orthodox Jewish organization and is currently investigating the possibility of accessing their email list of over 1000 names for this project. In total, the researcher intends to send the above-mentioned email to 450-1500 individuals. It is hoped that at least 250 subjects will participate in the research.

Given the unique nature of the proposed study it is impossible to calculate the statistical power of the investigation, as the researcher has no present indication of what the mean and/or standard deviation of scores on questions measuring “Trust in G-d” will be. However, similar studies reviewed (involving the creation and testing of reliability/validity of a psychological instrument with a similar number of items, using factor analyses, correlation/regression analysis and/or ANOVA) have had sample sizes in the range of 100-150 subjects.

4. Recruitment

Participants will initially be contacted by an email, inviting them to visit a web-site, which will enable them to participate in the research (see Appendix A). Participants who accept the researcher’s email invitation to visit the research web-site will first be presented with a screen containing information about the research being conducted and a consent form (see Appendix B). This consent form will be presented on University of Toronto letterhead. Participants will have the option to accept or decline the consent form by pressing one of two buttons at the bottom of the screen. Participants who choose to accept the consent form will
be presented with the research questionnaire (see Appendix C). After participating in the study, participants will be directed to a final screen where they will have the option to leave contact information in order to receive the results of the study (see Appendix D), and where they will be thanked for their participation.

As stated above, some participants will be contacted between one and two months after initially completing the questionnaire, with an invitation to complete the 77 “Trust in G-d” questions a second time. Like the first set of participants, these individuals will also receive an email inviting them to participate in this component of the study (see Appendix E). Participants who accept this invitation will first be presented with a screen containing information about this component of the research, and a consent form (see Appendix F). Participants will have the option to accept or decline the consent form by pressing one of two buttons at the bottom of the screen. Participants who choose to accept the consent form will be presented with the 77 “Trust in G-d” items (included in Appendix C). After participating in the study, participants will be directed to a final screen where they will be thanked for their participation (see Appendix G).

5. Risks and benefits

Since the data collection process is being conducted over the internet, the risks to participants in this research are minimized considerably. By using email to recruit participants, individuals are less likely to feel coerced to participate in the research. Furthermore, individuals are not likely to feel pressured to complete their questionnaires or answer every item, as they can terminate their participation with the touch of a button within the privacy of their home or office. Most importantly, the confidentiality of participants’ responses is enhanced considerably by this method of data collection; participants will not be asked to give their names at any point during the recruitment or participation processes.

It is thought that none of the 77 “Trust in G-d” items pose a threat to the wellbeing of the participants. All of the items are non-clinical and non-technical, and are easy to respond to. Despite this, the researcher will inform participants that if they are upset by their participation in the study, they will be able to access a referral for a debriefing session (see Appendixes D and G).

6. Privacy and confidentiality

In order to ensure complete confidentiality in the study, participants will not be able to provide their names. A caption reminding participants that their participation is confidential will be included on every page of the research questionnaire (see Appendix C). All data collected will be stored electronically both on-line and on a computer/disk. All electronic data will be password protected. Only the primary researcher and faculty supervisors will have access to data collected in the study. Participants will have the option to be contacted via electronic email should they wish to be party to the results of the study.
7. Compensation

Participants will be informed that as recognition for their time and efforts, a donation of $5.00 will be given for the first 50 questionnaires received, to a local Orthodox/Religious Jewish community organization (see Appendixes A and B).

8. Conflicts of interest

There are no foreseeable conflicts of interest relevant to this research.

9. Informed Consent Process

The researcher will ensure that participants will be informed and will consent to the research in two main ways. Firstly, as stated above, all individuals will receive an email inviting them to participate in the study (see Appendix A). This email will inform potential participants about the purpose of the research, the basic process involved in participating, and compensation for their participation. Secondly, as stated above, individuals who accept the researcher’s email invitation to visit the research website will be presented with a consent form (see Appendix B). This consent form will elaborate on the information provided in the initial email invitation. It will also ask individuals to give their consent to participate in the study.

This informed consent process is no different for test-retest participants, as they will also view an informative email invitation (see Appendix E) and a consent form (see Appendix F) before they are able to participate in this component of the study.

10. Scholarly review

N/A

11. Additional ethics reviews

N/A

12. Contracts

N/A

13. Clinical Trials

N/A
Appendix A - Ethical Review Documents

University of Toronto

OFFICE OF RESEARCH SERVICES

PROTOCOL REFERENCE #9250

January 13, 2003

Prof. Roy Moodley
Dept. of Adult Education and Counselling Psychology
Ontario Institute for Studies in Education
252 Bloor Street West
University of Toronto

Mr. David Rosmarin
302-345 St. Clair Ave. W.
Toronto, ON

Dear Prof. Moodley and Mr. Rosmarin:

Re: Your research protocol entitled “The creation of a psychological scale to measure the Orthodox/Religious Jewish construct "Trust in G-d": A first step in investigating the relationship between Religious Jewish philosophical belief and psychological variables”

We are writing to advise you that a member of the Education Ethics Review Committee (EERC) has granted approval to the above-named research study under the Committee’s expedited review process.

The approved information letters and consent forms (revised January 13, 2003) are attached. Participants should receive a copy of their consent form.

During the course of the research, any significant deviations from the approved protocol (that is, any deviation which would lead to an increase in risk or a decrease in benefit to participants) and/or any anticipated developments within the research should be brought to the attention of the Office of Research Services.

Best wishes for the successful completion of your project.

Yours sincerely,

Bridgette Murphy
Assistant Ethics Review Officer

Enclosure

xc: Prof. D. Pringle (Chair, EERC); Mr. D. Cavanagh (Student Liason)
Appendix B

Research Questionnaire

David Hillel Rosmarin
Toronto, Canada
drosmarin@oise.utoronto.ca

YOU ARE ASSURED OF COMPLETE ANONYMITY IN ALL OF YOUR RESPONSES!

These eight demographic items will assist me in my study:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>1)</td>
<td>What is your age?</td>
<td></td>
</tr>
<tr>
<td>2)</td>
<td>What is your gender?</td>
<td>Male</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Female</td>
</tr>
<tr>
<td>3)</td>
<td>What is your marital status?</td>
<td>Single</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Married</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Divorced</td>
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<tr>
<td></td>
<td></td>
<td>Widowed</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Common-law</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Other</td>
</tr>
<tr>
<td>4)</td>
<td>Are you a parent?</td>
<td>Yes</td>
</tr>
<tr>
<td></td>
<td></td>
<td>No</td>
</tr>
<tr>
<td>5)</td>
<td>Which of the following best describes your Jewish religious affiliation?</td>
<td>Yeshiva Orthodox</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Modern Orthodox</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Conservative</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Reform</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Reconstructionist</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Other</td>
</tr>
<tr>
<td>6)</td>
<td>Which of the following best describes your religious orientation?</td>
<td>Very Religious</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Religious</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Traditional</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Secular</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Very Secular</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Anti-Religious</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Don’t Know</td>
</tr>
<tr>
<td>7)</td>
<td>Where do you currently live?</td>
<td>Canada</td>
</tr>
<tr>
<td></td>
<td></td>
<td>United States</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Europe</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Israel</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Other</td>
</tr>
<tr>
<td>8)</td>
<td>Do you think that you have “Trust in G-d”?</td>
<td>Yes</td>
</tr>
<tr>
<td></td>
<td></td>
<td>No</td>
</tr>
</tbody>
</table>
The following items are concerned with your beliefs about G-d, your personal attitudes towards religious and secular matters, and your adherence to religious Jewish law. Please be as honest as possible in your responses. Please select the phrase that best indicates how true or false you believe each item is.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
</table>
| 1) | You tend to feel that there is not enough money for your needs. | Very True  
True  
False  
Very False |
| 2) | G-d is never unaware of any human affair. | Very True  
True  
False  
Very False |
| 3) | G-d is unkind. | Very True  
True  
False  
Very False |
| 4) | G-d disregards human concerns. | Very True  
True  
False  
Very False |
| 5) | You would refrain from an opportunity if you felt doing so would make it difficult for you to follow Jewish religious law. | Very True  
True  
False  
Very False |
| 6) | You make great efforts to follow Jewish religious law. | Very True  
True  
False  
Very False |
| 7) | Only G-d can determine when things will happen. | Very True  
True  
False  
Very False |
| 8) | You spend money with a good heart. | Very True  
True  
False  
Very False |
| 9) | G-d is all knowing of the ways in which human welfare is furthered. | Very True  
True  
False  
Very False |
| 10) | Only G-d determines the length of one’s life. | Very True  
True  
False  
Very False |
| 11) | Humans are commanded by G-d to take efforts to ensure that they have good health. | Very True  
True  
False  
Very False |
| 12) | No one can harm you without G-d’s consent. | Very True  
True  
False  
Very False |
| 13) | You tend to become angry at G-d when you experience bad fortune. | Very True  
True  
False  
Very False |
<table>
<thead>
<tr>
<th></th>
<th>Question</th>
<th>Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>You tend to hoard more than you are able to spend/use at one point in time</td>
<td>Very True</td>
</tr>
<tr>
<td></td>
<td></td>
<td>True</td>
</tr>
<tr>
<td></td>
<td></td>
<td>False</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Very False</td>
</tr>
<tr>
<td>15</td>
<td>G-d does not control individuals’ choices to practice Jewish religious law.</td>
<td>Very True</td>
</tr>
<tr>
<td></td>
<td></td>
<td>True</td>
</tr>
<tr>
<td></td>
<td></td>
<td>False</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Very False</td>
</tr>
<tr>
<td>16</td>
<td>After one has chosen to perform a personal religious obligation (e.g. hearing the Shofar on Rosh HaShannah), G-d controls the fulfillment of the choice.</td>
<td>Very True</td>
</tr>
<tr>
<td></td>
<td></td>
<td>True</td>
</tr>
<tr>
<td></td>
<td></td>
<td>False</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Very False</td>
</tr>
<tr>
<td>17</td>
<td>Humans can’t achieve anything without G-d’s help.</td>
<td>Very True</td>
</tr>
<tr>
<td></td>
<td></td>
<td>True</td>
</tr>
<tr>
<td></td>
<td></td>
<td>False</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Very False</td>
</tr>
<tr>
<td>18</td>
<td>G-d does not know what is in people’s best interests.</td>
<td>Very True</td>
</tr>
<tr>
<td></td>
<td></td>
<td>True</td>
</tr>
<tr>
<td></td>
<td></td>
<td>False</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Very False</td>
</tr>
<tr>
<td>19</td>
<td>Nothing can prevent G-d from acting.</td>
<td>Very True</td>
</tr>
<tr>
<td></td>
<td></td>
<td>True</td>
</tr>
<tr>
<td></td>
<td></td>
<td>False</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Very False</td>
</tr>
<tr>
<td>20</td>
<td>G-d does not control individuals’ choices to observe Jewish laws pertaining to inter-personal conduct (e.g. giving charity).</td>
<td>Very True</td>
</tr>
<tr>
<td></td>
<td></td>
<td>True</td>
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<td></td>
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<td>False</td>
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<td></td>
<td></td>
<td>Very False</td>
</tr>
<tr>
<td>21</td>
<td>G-d controls the fulfillment of individuals’ choices to refrain from religiously prohibited actions concerning inter-personal conduct (e.g. theft, murder).</td>
<td>Very True</td>
</tr>
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<td></td>
<td></td>
<td>True</td>
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<td></td>
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<td>False</td>
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<td></td>
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<td>Very False</td>
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<tr>
<td>22</td>
<td>Those who have died in the service of G-d are worthy of Divine reward in the ‘World to Come’.</td>
<td>Very True</td>
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<td></td>
<td></td>
<td>True</td>
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<td></td>
<td></td>
<td>False</td>
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<tr>
<td></td>
<td></td>
<td>Very False</td>
</tr>
<tr>
<td>23</td>
<td>Humans can accomplish things without G-d’s help.</td>
<td>Very True</td>
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<tr>
<td></td>
<td></td>
<td>True</td>
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<td></td>
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<td>Very False</td>
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<tr>
<td>24</td>
<td>G-d’s concern for one matter does not cause G-d to neglect another.</td>
<td>Very True</td>
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<td></td>
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<td></td>
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<td>Very False</td>
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<tr>
<td>25</td>
<td>G-d does not care about human beings.</td>
<td>Very True</td>
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<td></td>
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<td>True</td>
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<td></td>
<td></td>
<td>False</td>
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<tr>
<td></td>
<td></td>
<td>Very False</td>
</tr>
<tr>
<td>26</td>
<td>You believe that your work (professional or school work) will be directly responsible for your success in life.</td>
<td>Very True</td>
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<td></td>
<td></td>
<td>True</td>
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<td>False</td>
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<td></td>
<td></td>
<td>Very False</td>
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<tr>
<td>27</td>
<td>G-d alone determines one’s income.</td>
<td>Very True</td>
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<tr>
<td></td>
<td></td>
<td>True</td>
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<td></td>
<td></td>
<td>False</td>
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<td></td>
<td></td>
<td>Very False</td>
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<td></td>
<td>Question</td>
<td>Very True</td>
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<td>--------------------------------------------------------------------------</td>
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<tr>
<td>28)</td>
<td>G-d obligates humans to strive to earn money.</td>
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<tr>
<td>29)</td>
<td>You do not tend to be jealous of others’ monetary successes.</td>
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<tr>
<td>30)</td>
<td>You are able to be at peace when experiencing difficulties.</td>
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<tr>
<td>31)</td>
<td>Only G-d determines one’s occupational success.</td>
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<tr>
<td>32)</td>
<td>G-d commanded humans to engage in an occupation.</td>
<td></td>
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<tr>
<td>33)</td>
<td>G-d grants reward to those who deserve it during their lives and/or in the ‘World to Come’.</td>
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<tr>
<td>34)</td>
<td>No one can help anyone else without G-d’s consent.</td>
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<tr>
<td>35)</td>
<td>G-d alone determines matters pertaining to health and illness.</td>
<td></td>
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<tr>
<td>36)</td>
<td>It is prohibited by G-d for humans to deliberately endanger their lives.</td>
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<tr>
<td>37)</td>
<td>G-d is not absolutely strong.</td>
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<tr>
<td>38)</td>
<td>When one asks something of someone else, G-d alone determines the fulfillment of the request.</td>
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<tr>
<td>39)</td>
<td>G-d obligates humans to be concerned with the welfare of others.</td>
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<tr>
<td>40)</td>
<td>You do not work (or go to school) in an environment which you consider to be spiritually bad for you.</td>
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<tr>
<td>41)</td>
<td>No one can increase that which G-d decrees to be small.</td>
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<tr>
<td>42)</td>
<td>You work (or you are in school) because you consider it to be a religious obligation to do so.</td>
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</tr>
<tr>
<td>Question</td>
<td>Response Options</td>
<td></td>
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<tr>
<td>-------------------------------------------------------------------------</td>
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<td></td>
</tr>
</tbody>
</table>
| 43) Nothing can overcome G-d.                                            | Very True
|                                                                         | True
|                                                                         | False
|                                                                         | Very False               |
| 44) You thank G-d when you hear good news.                               | Very True
|                                                                         | True
|                                                                         | False
|                                                                         | Very False               |
| 45) None of your actions are hidden from G-d.                             | Very True
|                                                                         | True
|                                                                         | False
|                                                                         | Very False               |
| 46) People don’t need G-d’s consent to cause harm to others.              | Very True
|                                                                         | True
|                                                                         | False
|                                                                         | Very False               |
| 47) Nothing can occur without G-d’s involvement in the process.          | Very True
|                                                                         | True
|                                                                         | False
|                                                                         | Very False               |
| 48) G-d loves you.                                                       | Very True
|                                                                         | True
|                                                                         | False
|                                                                         | Very False               |
| 49) You thank G-d when you hear bad news.                                | Very True
|                                                                         | True
|                                                                         | False
|                                                                         | Very False               |
| 50) You tend to be scared that other people will harm you, despite G-d’s wishes. | Very True
|                                                                         | True
|                                                                         | False
|                                                                         | Very False               |
| 51) When one seeks to harm another, G-d alone determines the outcome.    | Very True
|                                                                         | True
|                                                                         | False
|                                                                         | Very False               |
| 52) G-d commanded humans to look out for others’ best interests.         | Very True
|                                                                         | True
|                                                                         | False
|                                                                         | Very False               |
| 53) Those who are devoted to G-d will be given grace in the ‘World to Come’. | Very True
|                                                                         | True
|                                                                         | False
|                                                                         | Very False               |
| 54) You believe that you deserve a reward in the ‘World to Come’ for your good deeds. | Very True
|                                                                         | True
|                                                                         | False
|                                                                         | Very False               |
| 55) You pursue all opportunities to further your monetary/physical wellbeing, regardless of the spiritual consequences. | Very True
|                                                                         | True
|                                                                         | False
|                                                                         | Very False               |
| 56) You are unsure that your actions and thoughts, on the whole, will merit divine reward. | Very True
|                                                                         | True
|                                                                         | False
|                                                                         | Very False               |
| 57) You tend to always want more, even when you are experiencing good fortune. | Very True
|                                                                         | True
|                                                                         | False
<p>|                                                                         | Very False               |</p>
<table>
<thead>
<tr>
<th>Question</th>
<th>True</th>
<th>False</th>
<th>Very True</th>
<th>Very False</th>
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</thead>
<tbody>
<tr>
<td>58) G-d knows what is beneficial.</td>
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<td>59) It is possible for an individual to live longer than G-d has planned</td>
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<td>60) You do not tend to get excited about future events.</td>
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<td>61) None of your thoughts are hidden from G-d.</td>
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<td>62) G-d will grant reward in the ‘World to Come’ to individuals,</td>
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<td>63) G-d gives to human beings without their deserving it.</td>
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<td>64) When you experience failure in a certain activity, you tend to</td>
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<td>65) You strive to perform the positive Jewish religious commandments.</td>
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<td>66) When you receive money which is over and above that which is</td>
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<td>67) G-d is empathetic towards human suffering.</td>
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<td>68) G-d does not control individuals' intentions to follow the Jewish</td>
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<td>69) After one has chosen to perform an inter-personal religious</td>
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<td>70) G-d does not control individuals’ intentions to fulfil personal</td>
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<td>71) The fulfillment of an individual’s sincere efforts to carry out a</td>
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<td>72</td>
<td>You tend to become anxious when things don’t go your way.</td>
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<td></td>
<td>Very True</td>
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<td></td>
<td>Very False</td>
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<td>73</td>
<td>G-d is abundantly generous.</td>
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<td></td>
<td>Very True</td>
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<td></td>
<td>Very False</td>
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<tr>
<td>74</td>
<td>You tend not to speak badly about other people.</td>
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<tr>
<td></td>
<td>Very True</td>
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<td></td>
<td>Very False</td>
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<td>75</td>
<td>You do not try to adhere to Jewish religious law.</td>
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<td></td>
<td>Very True</td>
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<td></td>
<td>Very False</td>
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<tr>
<td>76</td>
<td>G-d is not aware of your actions.</td>
<td></td>
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<td></td>
<td>Very True</td>
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<td></td>
<td>Very False</td>
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<tr>
<td>77</td>
<td>You do not tend to worry about the future</td>
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<tr>
<td></td>
<td>Very True</td>
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<td></td>
<td>Very False</td>
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</tbody>
</table>

If you would like to receive the results of this study, please enter your email address:

Email Address: ______________________

As a part of this research, I will be contacting a select number of participants to complete part of the above questionnaire in the near future. Please check this box if you would not like to participate in future research on "Trust in G-d": ✅
Shalom!

My name is David Rosmarin. I am a graduate student at the University of Toronto. I am presently conducting research to create a scale to measure the Jewish religious construct “Trust in G-d” as described in the text “Duties of the Heart” by Rabbi Bachya Ben Joseph Ibn Pekudah (11th Century, Spain). It is hoped that ultimately this scale will be used to investigate the relationship between “Trust in G-d” and psychological variables (e.g. anxiety and depression).

I am looking for Jewish individuals 18 years of age and older to participate in my study by completing 77 multiple-choice questions. The questions are concerned with individuals’ beliefs about the nature of G-d, the power of G-d, religious responsibility, and Divine reward. The questions are designed for Jewish individuals of all beliefs and denominations (Orthodox, Conservative, Reform, Reconstructionist, or other) to be able to complete. It is estimated that it will take less than 10 minutes to complete all of the questions.

Should you wish to participate in this research, you will not be required to give your name and you are assured of complete anonymity in your responses. Additionally, your participation will be completely voluntary, and you may refuse to participate or withdraw from the study at any time without negative consequences.

In recognition of your time and efforts, a $5.00 donation will be given to the Temmy Latner Forest Hill Jewish Centre (a project of Ohr Somayach International) in Toronto, Canada, for the first 50 questionnaires received.

Please click on the URL Link below and consider completing my questionnaire.

http://leo.oise.utoronto.ca/surveys/rosmarin_d/

Please feel free to forward this email to anyone you may think would be interested in my study. If you have any questions or comments about my project, please feel free to contact me by email at drosmarin@oise.utoronto.ca.

Thank you very much,

David Hillel Rosmarin
Toronto, Canada
The Creation of a Psychological Scale to Measure “Trust in G-d”

Thank you for visiting this website and for your interest in this research! As stated in the email you received, the purpose of this research project is to design a psychological scale to measure “Trust in G-d” as described in the text Duties of the Heart by Rabbi Bachya Ben Joseph Ibn Pekudah (11th Century, Spain). It is hoped that this will enable more research to be done on the relationship between this Jewish religious construct and psychological variables (e.g. anxiety and depression) in the future.

This research is being conducted under the supervision of faculty member Dr. Roy Moodley, in the department of Counselling Psychology, at the Ontario Institute for Studies in Education (OISE) of the University of Toronto.

As a Jewish individual 18 years of age or older, your participation in this research is requested. Participation involves completing a questionnaire consisting of 77 multiple choice items. Questionnaire items are concerned with individuals’ beliefs about the nature of G-d, the power of G-d, religious responsibility, and Divine reward. The items are designed for Jewish individuals of all beliefs and denominations (Orthodox, Conservative, Reform, Reconstructionist, or other) to be able to respond to. It is estimated that it will take less than 10 minutes to complete the questionnaire.

Your participation will be anonymous. You will not be asked for your name at all. Please be aware that the data collected in the course of this research may be used for publication in journals or books, and/or for public presentations. Please also be aware that the data collected may be used for future research on “Trust in G-d”. The data will be retained throughout the course of the research and will be kept securely in electronic and/or printed forms; it will be accessible only to individuals directly involved in research based on the data. There are no foreseeable risks involved in your participation, and there are no benefits/rewards for your involvement. If you become at all upset or offended by the contents of the questionnaire, please do not hesitate to contact me personally. I will be happy to make arrangements for debriefing if desired.

Your participation in this research is completely voluntary, and you may refuse to participate or withdraw from the study at any time without negative consequences. You may also decline to answer any single question or group of questions asked in the questionnaire. In recognition of your time and efforts, a $5.00 donation will be given to the Temmy Latner Forest Hill...
Jewish Centre (a project of Ohr Somayach International) in Toronto, Canada, for the first 50 questionnaires received.

If you would like to be informed of the results of this research when they are available, please fill in your email address on the questionnaire. If you have any questions about the study please contact myself or Dr. Moodley at the following email addresses or telephone numbers:

   David H. Rosmarin - drosmarin@oise.utoronto.ca - (416) 819 4114
   Dr. Roy Moodley - roymoodley@oise.utoronto.ca - (416) 923 6641 x2419

Thank you very much for considering to participate in this research!

David Hillel Rosmarin
Toronto, Canada
Appendix E

Thank You Screen for Participants

Thank You!

Thank you very much for participating in my study - I sincerely appreciate your time and efforts!

In order to preserve your anonymity as a participant, you do not have the option to leave your name. If you were at all upset or offended by the contents of the questionnaire, please do not hesitate to contact me personally. I will be happy to discuss your concerns with you and make arrangements for other debriefing if desired.

Again, if you have any questions or comments, please feel free to contact me at drosmarin@oise.utoronto.ca

Thank you
David Hillel Rosmarin
Toronto, Canada
Shalom again! A short while ago, you participated in a research study that I am conducting to create a psychological scale to measure the Jewish religious construct “Trust in G-d”. At that time you indicated that you were interested in receiving the results of my research when they are available.

I am happy to inform you that I received an overwhelming response to my research – over 350 Jewish individuals from around the world participated in the questionnaire and I received over 70 emails with comments and questions about my study. I am tremendously grateful for everyone’s assistance and interest in my work. Because of the mass interest and participation, the results of my study are almost completed and I will contact you shortly so that you may review them.

In order to finish my research I am writing you now to invite you to participate in a follow-up study. Participation in this part of the research entails completing 23 of the “Trust in G-d” items that you completed before, as well as 10 general questions about religiosity. It is estimated that it will take only 5 minutes of your time to complete these questions. As before, your participation will be anonymous as your name will not appear together with your responses.

If you are interested in helping me once more, please click on the URL Link below and consider completing my questionnaire.

http://leo.oise.utoronto.ca/surveys/rosmarin_d/

If you have any questions or comments about my project, please feel free to contact me by email at drosmarin@oise.utoronto.ca.

Thank you very much for your time and efforts,

David Hillel Rosmarin
Toronto, Canada
The Creation of a Psychological Scale to Measure “Trust in G-d”

Thank you for visiting this website and for your interest in my research again! As stated in the email you received the purpose of this research is to design a psychological scale to measure “Trust in G-d” as described in the text Duties of the Heart by Rabbi Bachya Ben Joseph Ibn Pekudah (11th Century, Spain). It is hoped that this will enable more research to be done on the relationship between Jewish Belief variables and psychological variables (i.e. anxiety and depression) in the future.

This project is being conducted under the supervision of faculty member Dr. Roy Moodley, in the department of Counselling Psychology, at the Ontario Institute for Studies in Education (OISE) of the University of Toronto.

As a Jewish individual 18 years of age or older, your participation in this research is requested. Participation involves completing a questionnaire consisting of only 33 multiple choice items. Questionnaire items are concerned with individuals’ beliefs about the nature of G-d, the power of G-d, religious responsibility, and Divine reward. The items are designed for Jewish individuals of all beliefs and denominations (Orthodox, Conservative, Reform, Reconstructionist, or other) to be able to respond to. It is estimated that it will take approximately 5 minutes to complete the questionnaire.

Your participation will be anonymous. You will not be asked for your name at all. Please be aware that the data collected in the course of this research may be used for publication in journals or books, and/or for public presentations. Please also be aware that the data collected may be used for future research on “Trust in G-d”. The data will be retained throughout the course of the research and will be kept securely in electronic and/or printed forms; it will be accessible only to individuals directly involved in research based on the data. There are no foreseeable risks involved in your participation, and there are no benefits/rewards for your involvement. If you become at all upset or offended by the contents of the questionnaire, please do not hesitate to contact me personally. I will be happy to make arrangements for debriefing if desired.

Your participation in this research is completely voluntary, and you may refuse to participate or withdraw from the study at any time without negative consequences. You may also decline to answer any single question or group of questions asked in the questionnaire.

If you have any questions about the study please contact Dr. Moodley or myself at the following email addresses or telephone numbers:
Thank you very much for considering to participate in this research!

David Hillel Rosmarin  
Toronto, Canada