

SPIRITUAL EXPERIENCE INDEX – REVISED (SEI-R)

Reference:

Genia, V. (1997). The Spiritual Experience Index: Revision and reformulation. *Review of Religious Research, 38*, 344-361

Description of Measure:

A 23-item scale that measures faith and spiritual journey, aiming to not impose any particular faith as part of the questions. This questionnaire is a revised version of the Spiritual Experience Index. Mainly, the original has been shortened, and, through factor analysis, been revised into two subscales: Spiritual Support (13 questions) and Spiritual Openness (10 questions).

Abstracts of Selected Related Articles:

Genia, V. (1991). The spiritual experience index: A measure of spiritual maturity. *Journal of Religion and Health, 30*, 337-347.

The Spiritual Experience Index was developed to measure spiritual maturity in persons of diverse religious and spiritual beliefs. The scale was constructed from a developmental rather than a multidimensional conceptualization of faith. Initial findings from a religiously heterogeneous college sample indicated good reliability for the SEI and supported its use as a unidimensional measure. Higher scores on the SEI were significantly related to lower dogmatism and intolerance of ambiguity. The SEI was also moderately related to higher religious participation and positively correlated with intrinsicness and quest. However, compared with the intrinsic and quest scales, the SEI emerged as the strongest indicator of adaptive spiritual functioning. Directions for future research are suggested.

Kroll, J. & Erikson, P. (2002). Religion and psychiatry. *Current Opinion in Psychiatry, 15*, 549-554.

There has been not quite a sea change, but a slow steady increase in the number of articles touching upon religious issues in the psychiatric literature. The breadth of topics is much the same as before, ranging from studies of the association (and presumed causal relationship) between religious (and spiritual) beliefs and practices and recovery rates from various illnesses, to the characteristics of individuals who do and do not place religion centrally in their lives, to discussions of the value of collaborations between clerical and psychological practitioners. Many studies still tack on a few religious variables as their measure of religiosity (church attendance and denomination) within a broader medical study, thus limiting confidence in the significance of findings. Nevertheless, even these studies provide interest and direction for future research.

Dein, S. (2005). Spirituality, psychiatry, and participation: A cultural analysis. *Transcultural Psychiatry, 42*, 526-544.

This article begins by asking whether religion and spirituality are useful terms for cross-cultural comparisons. After discussing the increasing distinction between religion and spirituality in Western cultures, it points out how the terms religion and spirituality are used in divergent ways in the literature and the need for conceptual clarification in this area. Broadly, spirituality relates to interconnectedness, ultimate meaning or life force itself. The current use of the term spirituality in Western cultures derives both from Christian spirituality and 'New Age' thinking, which often appropriates ideas from Eastern religious traditions. The sociocultural roots of this division are complex, involving both growth of individualism, the pursuit of meaning and discontent with materialism and scientific rationalism. This situation is contrasted with other



monotheistic religions where there is no distinction between religion and spirituality. This turn to spirituality has influenced health care professionals' conceptualizations of health and healing. The implications for psychiatry are discussed. I conclude that spirituality is a way of 'being in the world' and shares affinities with Tambiah's notion of a participatory mode of thinking.

Scale:

Please indicate to what extent you agree or disagree with the following statements.

1= Strongly Disagree, 2= Disagree, 3= Somewhat Disagree, 4= Somewhat Agree, 5= Agree, 6= Strongly Agree

<i>Spiritual Support Subscale</i>						
1. I often feel strongly related to a power greater than myself.	1	2	3	4	5	6
2. My faith gives my life meaning and purpose.	1	2	3	4	5	6
3. My faith is a way of life.	1	2	3	4	5	6
4. I often think about issues concerning my faith.	1	2	3	4	5	6
5. My faith is an important part of my individual identity.	1	2	3	4	5	6
6. My relationship to God is experienced as unconditional love.	1	2	3	4	5	6
7. My faith helps me to confront tragedy and suffering.	1	2	3	4	5	6
8. I gain spiritual strength by trusting in a higher power.	1	2	3	4	5	6
9. My faith is often a deeply emotional experience.	1	2	3	4	5	6
10. I make a conscious effort to live in accordance with my spiritual values.	1	2	3	4	5	6
11. My faith enables me to experience forgiveness when I act against my moral conscience.	1	2	3	4	5	6
12. Sharing my faith with others is important for my spiritual growth.	1	2	3	4	5	6
13. My faith guides my whole approach to life.	1	2	3	4	5	6
<i>Spiritual Openness Subscale</i>						
1. I believe that there is only one true faith.	1	2	3	4	5	6
2. Ideas from faiths different from my own may increase my understanding of spiritual truth.	1	2	3	4	5	6
3. One should not marry someone of a different faith.	1	2	3	4	5	6
4. I believe that the world is basically good.	1	2	3	4	5	6
5. Learning about different faiths is an important part of my spiritual development.	1	2	3	4	5	6
6. I feel a strong spiritual bond with all of humankind.	1	2	3	4	5	6
7. I never challenge the teachings of my faith.	1	2	3	4	5	6
8. My spiritual beliefs change as I encounter new ideas and experiences.	1	2	3	4	5	6
9. Persons of different faiths share a common spiritual bond.	1	2	3	4	5	6
10. I believe that the world is basically evil.	1	2	3	4	5	6

Scoring:

Items 1, 3, 7, 10 in the Spiritual Openness Subscale are reverse-scored. Each subscale is scored separately. Scoring is kept continuous.