

**Measuring Religious Identity:  
Developing a Scale of Religious Identity Salience**

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## **Measuring Religious Identity: Developing a Scale of Religious Identity Salience**

While public discussion of religion and religious values may be controversial, individuals make decisions entrenched in religious beliefs on a regular basis. The centrality of an individual's religious values often influences the decisions they make at home and in the workplace. Scholars have studied religion in the workplace empirically using religious affiliation and religiosity, a Christian construct measuring observable behaviors like church attendance that are not normative across all religions (Smith, 1998). Moreover, affiliations with organized religious institutions have been declining (Cooperman, Smith, & Cornibert, 2015). Prior work using religious affiliation and religiosity has shown those higher on religiosity metrics hold companies responsible for a broader range of issues (Brammer, Williams, & Zinkin, 2006), are less accepting of unethical decision-making (Conroy & Emerson, 2004; Longenecker, McKinney, & Moore, 2004; Weaver & Agle, 2002), and have stronger convictions regarding the "right" conduct of businesses (Graafland, Kaptein, & Mazzereeuw-van der Duijn Schouten, 2007). While these methods are conventional, are they sufficient?

Little research has been conducted concerning Religious Identity Salience (RIS). Longenecker et al. (2004) define RIS as "the extent to which religious beliefs and practices are central or peripheral elements of one's self-identity" (p. 376). Measures of RIS should assess aspects of an individual's identity derived from religious beliefs, practices, and values, and place the individual on a spectrum of how salient their religious identity is to them. Voices are lost when measures of affiliation or religiosity are applied. Individuals' separated or unaffiliated with formal religious organizations have salient religious or spiritual identities that include values for ethical guidance and behavior derived from their religion.

Case (2017a) developed a measure of Religious or Spiritual Identity Saliency (RSIS) for use in research on character development in an ethics class to assess aspects of an individual's identity derived from religious beliefs, behavior, and values indicating whether the individual had a more or less salient religious identity. The instrument is being validated. Since research on religiosity suggests those strong on religiosity act more ethically in organizations, the authors similarly believe individuals who draw many of their values from their faith or spiritual traditions, especially those that are not church centered, will be high on religious identity saliency and similarly perceive unethical behavior as unacceptable in organizations at a higher degree than those with low saliency.

This study describes the development and initial steps towards validation of a new multi-dimensional theory-based scale measuring the saliency of religious identity based on Case's (2017a) RSIS model. First, management literature on religiosity and Religious Identity Saliency are explored, followed by a survey of spirituality scales. Second, Case's (2017a) existing measure of Religious or Spiritual Identity Saliency is examined, noting how participants responded to items and the limitations of the survey. Finally, based on the findings, the authors move towards augmenting the scale and next steps. Authors found 70% of respondents identify with a religious or spiritual identity and 93% of all respondents come from a religiously or spiritually affiliated home. What is gained from religion and spiritual beliefs varied across religions and majority of religious or spiritual students measured having moderate to high Religious Identity Saliency.

## **Measuring Religious Identity: Religiosity, RIS, and Spirituality**

### **Religiosity**

As mentioned, scholars often examine Religious Identity Salience within the context of religiosity. Specifically, Wimberley (1989) indicate RIS is a subset of religiosity. Weaver and Agle (2002) define religiosity as a measure of an individual's religiousness as outlined by a religion's philosophies, such as Catholics attending Mass every Sunday or Muslims praying five times a day. Conroy and Emerson (2004) add religiosity is a behaviorally based concept measured by the frequency of visible religious acts. They operationalized this by recording church attendance, frequency of prayer and meditation, and used a self-reported degree of religiosity. Using church attendance as a measure is problematic, since religious laws surrounding attendance vary across religion and denomination and do not adequately address religious or spiritual values and beliefs internalized by individuals.

Graafland et al. (2007) studied religiosity in relation to socially responsible business conduct. In addition to religious affiliation, service attendance, and frequency and duration of devotion, they noted whether or not the individual had a conception of God. Specifically, they questioned whether belief in a supreme power affected ethical conduct. Others, like Brammer et al. (2007), study religiosity through affiliation, examining the relationship between religiously affiliated individuals and Corporate Social Responsibility (CSR). They hypothesized religious individuals will have different ethical attitudes towards CSR than individuals without religious involvement. Second, they hypothesized whether the importance religious individuals place on the economic responsibilities of business vary across faiths.

Affiliation and religiosity have been criticized in the field. While an estimated 80% of the U.S. population still identifies with some religion, using these methods as variables is

becoming less reliable due to decreasing affiliation (*America's Becoming Less Religious*, 2015). Weaver and Agle (2002) wrote that by conceptualizing and measuring religiousness in terms of observable behaviors, researchers risk missing potentially important motivating factors. Moreover, not all religions have houses of worship or require regular attendance. To problematize further, Judaism, for example, is considered both a religion and a culture, where individuals may identify as culturally Jewish, have a religious identity, but lack religiosity.

### **Religiosity, Affiliation, and Ethical Behavior**

In this section, the methodologies of the studies are examined. Conroy and Emerson (2004) focus on whether individuals with higher levels of religiosity and individuals who have taken religion and ethics courses find ethically questionable situations less acceptable than their counterparts. They found church attendance a statistically significant predictor in seven of 25 business vignettes they used. Individuals who went to church more frequently had more ethical attitudes about what is right or wrong in the workplace. In contrast, taking religion or business ethics courses were only statistically significant for two of the 25 vignettes. Additionally, males, younger respondents, Caucasians, and those with college-educated fathers were more tolerant of ethically questionable scenarios. They concluded factors outside the classroom were more persuasive in influencing ethical behaviors than specific courses related to ethics. No information was provided on how ethics courses were taught or what factors were persuading students.

Graafland et al. (2007) sent questionnaires and then interviewed 20 Dutch executives of varying religious backgrounds. Included were Catholics (3), Protestants (8), practitioners of Zen meditation (5), Muslims (2), one Jew and an Atheist, the only female in the sample. They found individuals who held a conception of God had higher levels of engagement with corporate social performance and socially responsible business conduct. However, sample's gender and religious

diversity, and size are questionable. Of the 20 executives, over 50% are Christian, excluding the five practitioners of Zen meditation who ascribe to a mixed belief system of Christianity and Buddhism. Overall, 95% are of an Abrahamic lineage.

Brammer et al. (2007) surveyed 17,243 individuals from 20 countries. They asked respondents about their views of the role and social responsibilities of companies in society. Researchers found evidence contrary to their first hypothesis, religious and non-religious individuals did not have different ethical attitudes towards CSR. Evidence supported their second, the importance religious individuals place on the economic responsibilities of business vary across faiths. They found Hindus, Muslims, Roman Catholics, and Russian Orthodox adherents preferred economic, as opposed to ethical, responsibility. In contrast, Jewish and other Christian participants noted they preferred responsibilities somewhere between economic and ethical, implying economic business practices cannot be ethical. Like Conroy and Emerson (2004), Brammer et al. (2007) did not discover or note motivating factors as to why religiously affiliated individuals had, or lacked, different attitudes towards CSR. Use of affiliation as a measure may have led to their contradictory results. Affiliation does not equate to a centrality of religious or spiritual values.

### **Spirituality**

Case's (2017a) model seeks to integrate religious and spiritual identities. The Daily Spiritual Experience Scale (DSES) similarly addresses this (Underwood, 2011) as does the work by Vitell et al. (2013). The DSES is a validated, 16 item, self-reported survey. Items, available in Table 1, are rated on a six-point scale. Scaling provided for for the first 15 items are 'Many times a day', 'Every day', 'Most days', 'Some days', 'Once in a while', and 'Never or almost never'. For the last item, 'In general, how close do you feel to God?', respondents indicate 'Not close',

‘Somewhat close’, ‘Very close’, or ‘As close as possible’. While Underwood (2011) notes ‘God’ may be uncomfortable to some and substitutable with an equivalent alternative, the survey measures frequency and assumes a religiously theistic component and the respondent to have a personal relationship with the divine. This thinking exists in many Christian traditions but is not often found elsewhere.

Table 1: Daily Spiritual Experience Scale Items

I feel God's presence.
I experience a connection to all of life.
During worship, or at other times when connecting with God, I feel joy which lifts me out of my daily concerns.
I find strength in my religion or spirituality.
I find comfort in my religion or spirituality.
I feel deep inner peace or harmony.
I ask for God's help in the midst of daily activities.
I feel guided by God in the midst of daily activities.
I feel God's love for me directly.
I feel God's love for me through others.
I am spiritually touched by the beauty of creation.
I feel thankful for my blessings.
I feel a selfless caring for others.
I accept others even when they do things I think are wrong.
I desire to be closer to God or in union with the divine
In general, how close do you feel to God?

### **Spirituality and Ethical Behavior**

Vitell et al. (2014) examine spirituality and internalized moral identity and how they affect consumer ethics. In the study, the authors see overlap between religion and spirituality and remark spirituality is the intrinsic aspect of religion, whereas religion is measured extrinsically. They separate further that religion exists as a belief system while spirituality focusses on values and virtues. Vitell et al. (2013) surveyed 1052 young, well-educated individuals in five different countries. In addition to using a religiosity instrument, they looked at intrinsic religiosity for their measure of spirituality. They include “I feel joy when I am in touch with my spiritual side of

life” (p. 153) as an example item. They hypothesized and found individuals with higher spirituality and individuals with more internalized moral identity were more likely to have an ethical consumer predisposition (i.e. not engage in tactics that harm the seller).

### **Religious Identity Salience**

Similar to Vitell et al. (2014), Koenig and Büssing (2010) examine intrinsic religiosity, along with organizational and non-organizational religious activity through the Duke University Religion Index (DUREL). The five-item measure contains one item that measures organizational religious activity, ‘How often do you attend church or other religious meetings?’ (Never; Once a year or less; A few times a year; A few times a month; Once a week; More than once/week), and one item that measures non-organizational religious activity, ‘How often do you spend time in private religious activities, such as prayer, meditation or Biblestudy?’ (Rarely or never; A few times a month; Once a week; Two or more times/week; Daily; More than once a day) (Koenig & Büssing, 2010). Three items measured intrinsic religiosity; ‘In my life, I experience the presence of the Divine (i.e., God)’, ‘My religious beliefs are what really lie behind my whole approach to life’, and ‘I try hard to carry my religion over into all other dealings in life’ (Definitely not true; Tends not to be true; Unsure; Tends to be true; Definitely true of me) (Koenig & Büssing, 2010). While intrinsic religiosity focusses on the respondents identity and belief, the instrument is still heavily based on frequencies, especially of Christian acts.

Using a Jewish sample, Alper and Olson (2013) report measuring RIS, but describe religiosity. Surveying Jewish individuals living in Jewish neighborhoods, they correlated frequency of service attendance and other measures of religiousness, such as branch affiliation and proportion of Jewish friends, with population density. The model fits a select portion of the Jewish community, especially those identifying as orthodox. Others may only attend high



holiday services during the year, and/or conduct or attend a Passover seder. This does not mean their religious values are not a fundamental part of who they are.

Phalet, Baysu, and Verkuyten (2010) study Religious Identity Saliency by examining the political mobilizations of two Muslim communities in the Netherlands. They used a five-item measure rated on a five-point scale to quantify the participants' religious identity as Muslims. Verkuyten had used the measure previously, as well as a six-item measure using a seven-point scale, with Dutch ethnic minorities (Verkuyten, 2005; Verkuyten, 2007). This measure is explicitly for use in identifying Muslim Religious Identity Saliency. Verkuyten (2007) lists the six-items, “‘My Muslim identity is an important part of my self’; ‘I identify strongly with Muslims’; ‘I feel a strong attachment to Muslims’; ‘Being a Muslim is a very important part of how I see myself’; ‘I am proud of my Islamic background’; and ‘I feel a strong sense of belonging to Islam’” (p. 347). Case (2017a) uses similar concepts of identity and belonging in her RSIS measure, but adds behavior and belief as additional dimensions.

### **Religious Identity Saliency and Ethicality**

Phalet, Baysu, and Verkuyten (2010) note Moroccan-Dutch Muslims experience greater levels of discrimination than Turkish-Dutch Muslims. As a result, they hypothesize Moroccan-Dutch Muslims will act together as Muslim citizens, as opposed to ethnic citizens, to promote religious goals when their religious identity is made salient. Alternatively, the researchers hypothesized Turkish-Dutch Muslims would be less motivated to take action to promote religious goals but more motivated to protect human rights as Turkish-Dutch Muslims experience lower levels of religious identity threat and are more widely accepted as Dutch citizens than Moroccan-Dutch Muslims.

The researchers questioned 1,544 Moroccan-Dutch and 2,640 Turkish-Dutch who identified as adherents of Islam. As part of the interviews, participants were asked to rate political actions they would take on a three-point scale, assessing behavioral intentions. After the questioning, the participants were asked a series of identity priming questions where they reported their salience with either their ethnic or religious identity.

Phalet et al. (2010) found the mobilizing effect of Religious Identity Salience in Moroccan-Dutch Muslims was restricted to the promotion of religious group goals. When threatened, the group took to public expression and was more ready to engage in illegal actions. As hypothesized, Turkish-Dutch Muslims mobilized as Muslim citizens for the promotion of human rights. When threatened though, the group withdrew from the political scene unless there was an issue with human rights, in which case they found legal ways to rally in support.

### **Developing a Measure of Religious Identity Salience**

Smith and Case (2014), in “Applying a Religious Lens to Ethical Decision-Making: My Ten Commandments of Character for the Workplace Exercise”, develop an activity for individuals to engage in integrating their religious identity with their professional life to aid in fighting global corruption at any level. Dr. Susan Case transformed ideas from the chapter into a semester long course for undergraduate students revolving around the creation of their “Ten Commandments of Character” (Case & Chavez, 2017b, to appear). During course creation, a Religious Identity Salience Questionnaire was created to gauge the amount of religious diversity in the class, looking at the variety of religions in the room at any one time and the degree to which students’ identities were linked to values drawn from religion for ethical code creation.

While Phalet et al. (2010) and Verkuyten (2005; 2007) utilize dimensions of identity and belonging in their measure, Case (2017a) includes belief and behavior as additional dimensions

to impact one's Religious Identity Salience. Influenced by Brauner (1995; 2001), Case sought to develop a measure that was neither Christian-centric nor centered on the visible behaviors a person exhibited. Rather, her scale was built to capture individuals who may not identify with a congregation or community, such as those culturally Jewish or spiritual.

Brauner (2001) writes defines the three "B's", belief, belonging and behavior, which are essential to Jewish identity.

When we speak of the unity of the Jewish people, we do not mean to speak of an ideological or ritual or political unity, but rather a historical unity, a sense that we all have gone through history together, and we have! It is this sense of shared experience which is the essence of our identity and it is the shared experience which constitutes our belonging. (p. 61)

Following closely is behaving.

It has always been the case that, since Judaism is a peoplehood, and hence, a sociological phenomenon, that behavior will play a much more pivotal and determinative role than personal belief... Only after all this can one speak meaningfully of the third 'B' – BELEIVING. In the final analysis, believing is highly personal and highly subjective. Accordingly, a peoplehood, while expressing its high regard for the value of favored beliefs places the most vital emphasis on BELONGING and BEHAVING. (p. 61-62)

Following this conceptualization of identity, Case's three-part measurement records Identity (Belief), Belonging, and Behavior, in addition to religious or spiritual demographic information, and a self-reported measure of the importance this identity has in the respondent's life. The demographic section contains four questions. The first, 'My religious or spiritual identity is?', asks respondents to choose from 'Christian', 'Catholic', 'Jewish', 'Buddhist', 'Muslim', 'Hindu', 'Spiritual but not religious', or 'No religious or spiritual identity' or to write in an identity not listed and to specify denomination. Second, participants rate the following items: 'My religious or spiritual identity is important in my life' and 'I grew up in a home where religion or spiritual beliefs were a part of family life'. Finally, respondents mark religious or

spiritual affiliation at home using the categories listed in question 1. If the respondent answers they have ‘No religious or spiritual identity’, the questionnaire prompts the individual to stop.

Part I asks participants what they gain from and what degree of importance they place on their religious and spiritual beliefs. Respondents choose a maximum of 5 items from a list of 22, and then rank them. Examples of items included are ‘Ethical Guidance’, ‘Connection with God/Higher Being’, and ‘Support in Difficult Times’. Space has been provided for respondents to write-in beliefs or values not listed. See Table 1 for a list of items. Following, individuals rate questions on a four-point Likert Scale. In Identity, examples of questions include, ‘The values I live by are derived from my religious or spiritual beliefs’, ‘My sense of right and wrong are influenced by my religious or spiritual beliefs’, and ‘My behavior is influenced by my religious or spiritual beliefs’. In Belonging, ‘I feel good about belonging to my religion or to my spiritual community’, ‘I feel enriched by my religion or my spiritual beliefs’, and ‘My sense of self is tied to my religion or my spiritual beliefs’. In Behavior, examples include, ‘My religious identity or spiritual beliefs influence my decisions in life’, ‘My religious identity or spiritual beliefs influence how I treat other people’, and ‘My religious or spiritual beliefs help me make decisions about what is right and wrong’. The full measure can be found in the Appendix.

Table 2: What do you gain from your religion or spiritual beliefs?

Becoming a More loving Person	Sense of the Sacred or Transcendent
Belief in Afterlife	Hope
Belonging	Meaning and Purpose
Community	Joy
Feeling of Gratitude	Connection with God/ Higher Power
Forgiveness	Ethical Guidance
Helping Others	Wisdom/ Understanding
Making a Difference	Sense of Moral Responsibility
Peace of Mind	Protection
Strength	Feeling of inter-Connectedness
Support in Difficult Times	Deeper Experience/ Appreciation of Life

## **Methods**

### **Data Collection**

Data, through an ongoing IRB, have been collected over six semesters from undergraduate students at a private, secular, Midwestern, research university. Through the course, students complete the survey in week 7 of the semester. The course, “Ethics for the Real World: Developing a Code of Ethics to Guide Decisions in Work and Life”, appears as a general education requirement hosting an average of 15 students, with range of 14-17, per semester.

Of the 90 students who completed the course, 82 students submitting the questionnaire agreed to take part in the study. They ranged in age from 18-21. Fifty-two percent were female, 48% male. Fifty-five percent of respondents took the course during their freshman year, 43% were sophomores, and the remaining 2% juniors. Many students were double majors, sample consisted heavily of engineering majors (33), and those majoring in the health sciences (19), like nursing, biology, etc. Ten students were studying social sciences, five hard sciences, six business, and one Music. Eight students stated they were undecided. Roughly one fourth of the participants were International students from Mexico, China, India, Philippines, Singapore, Vietnam, Lebanon, and Japan (2017b).

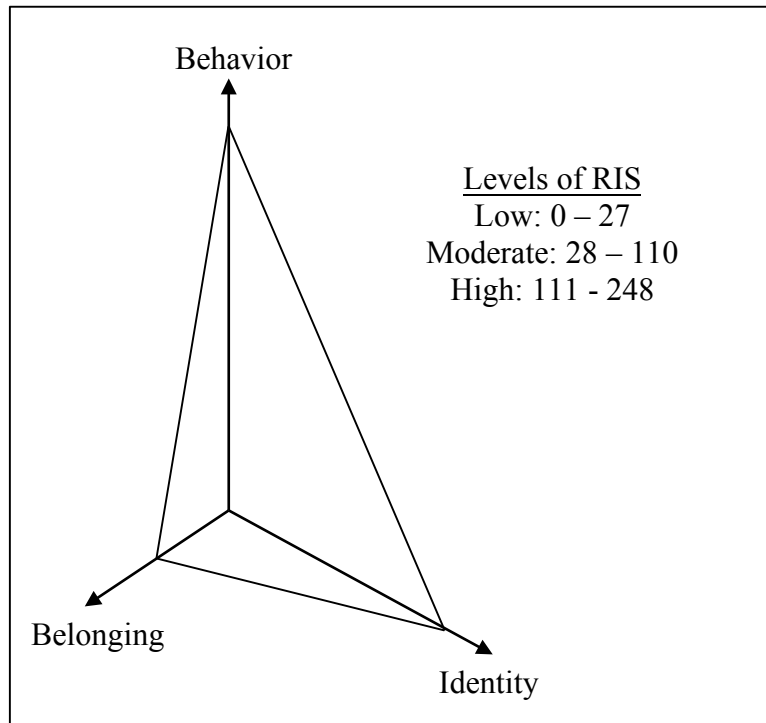
### **Interpreting Data**

Methods for analyzing the data presented in the survey were created for the purpose of this study. Case’s questionnaire was split into three components, the respondent’s background including the self-reported measure of importance of religious or spiritual identity, the mapping of values and beliefs respondents ascribe to and their importance, and the Likert Scale-based items. The former components, background and values/beliefs, are analyzed via frequency whereas a method was created for the latter. To measure the saliency of one’s religious or

spiritual identity, responses were mapped onto a 3-axis graph where answers to the items were assigned point values. If a student strongly agreed with an item, three points were given; for agreement, two points; disagreement, one point; strong disagreement, zero points. The area generated onto the 3-axis plane was calculated and split into three categories, Low, Moderate, and High Religious Identity Salience.

This method was chosen in place of aggregating point totals per dimension as calculating area favors individuals who identify with each dimensions rather than strongly with just one. The more equilateral a triangle becomes; the greater area it encompasses. Therefore, individuals scoring lower in one dimension, Belonging for example, will be seen as having a less salient religious identity than one who is more well rounded. With the Identity dimension of the questionnaire containing five scale-based questions, Belonging containing three, and Behavior containing 10, the maximum area produced by the triangle is 248, possible if respondents identified with strong agreement to all items. If a respondent identified with agreement or disagreement to all items, scores of 110 and 28 are produced. Since strong disagreement earn 0 points, an area of 0 is possible. See Figure 1 for mapping RIS.

Figure 1: Mapping Religious Identity Salience



### Data Analysis and Discussion

Eighty-one of the 82 questionnaires were able to be used. Twenty-four students (30%) indicated no religious or spiritual identity. Most were 18-19 years of age, sophomores, and majoring in engineering. Of this group, two of the 24 students reported identifying with a religious tradition, Jewish or Catholic, though they did not see themselves as religious or spiritual. Another student identified as atheist.

Of this group, 10 participants grew up in a home where religion or spiritual beliefs were an important part of family life (Jewish, Christian, Catholic, and Buddhist-Catholic) but 6 of them reported no religious or spiritual affiliation by their families. Another 13 came from families who affiliated with religion (Catholic, Christian, Jewish-Spiritual, Catholic-Spiritual, Christian-Jewish, Buddhist) but did not emphasize it as important.

Fifty-seven respondents reported a religious or spiritual identity. With most 18-19 years of age, freshmen, and majoring in engineering and hard science majors. With these religious/spiritual respondents being younger than their non-religious peers, data supports existing research noting decline of religious identification after their first year. (Bryant, Choi, & Yasuno, 2013) Religious traditions represented were Catholicism (15), Christianity (19), Hinduism (7), Islam (2), and Deism. Additionally, four students identified as both religious and spiritual, including a Catholic, Muslim, and three Christians. Eight identified as only Spiritual, with one indicating they leaned towards agnostic Christianity, and another as only agnostic. Eighty-four percent stated their religious/spiritual identity was important to them. All respondents indicated their families affiliated with a religion or spiritual tradition with 89% noting these beliefs were an important part of their family life.

Following, items gained from religious and spiritual beliefs are examined. Fifty-five sets of their responses were usable and collated into Table 1. Two marked more than five items without ranking them. All items had at least one response with 'Connection with God/Higher Being' and 'Sense of moral responsibility' as the item most gained (21) and 'Belonging' as the least gained (1) by their religion and spiritual beliefs.

Of items ranked, 50% of Catholics and 55% of Christians rated 'Connection with God/Higher being' as gained from their religious beliefs. For Spiritual students, 50% gained a 'Sense of moral responsibility' and 63% a 'Deeper experience/appreciation of life', along with 50% of Catholics. Only 'Support in difficult times' was shared across all religious affiliations. Fifty percent of Catholics gained 'Becoming a more loving person' and 71 %of Hindu students received 'Peace of mind' from their religion and spiritual beliefs. Seventy-two percent of



Christians expressed ‘Belief in afterlife’ was important to them. Both Muslim students shared ‘Support in difficult times’, ‘Hope’, and ‘Protection’ as three of their top five items.

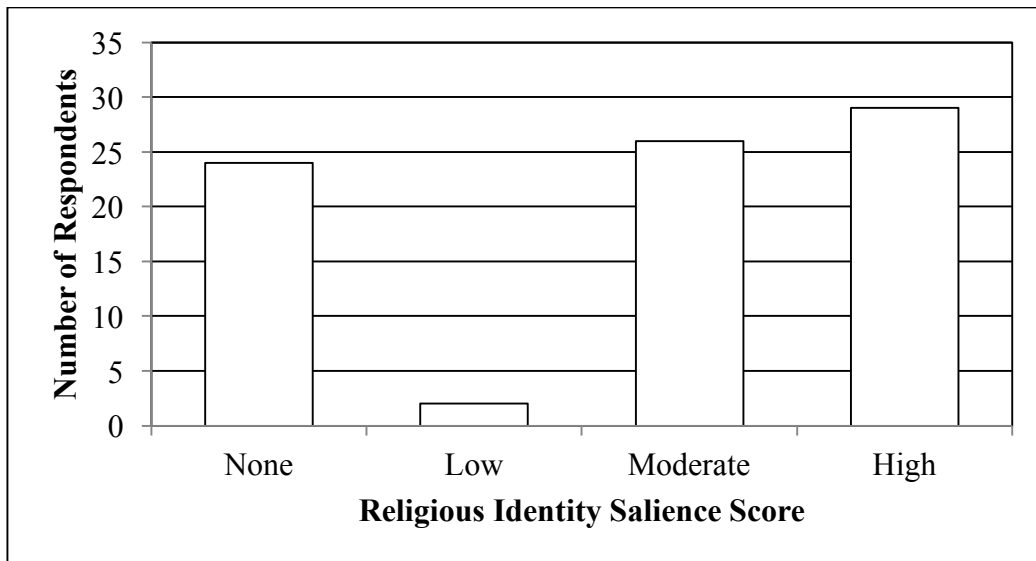
Table 3: What Respondents Gain from Religious Identity or Spiritual Affiliation

What do you gain from your religion or your spiritual beliefs?	Total Respondents	Agnostic	Catholic	Christian	Deist	Hindu	Muslim	Spiritual
Connection with God/Higher Being	21	1	8	10		1	1	
Sense of moral responsibility	21	1	5	7		3	1	4
Deeper experience/ appreciation of life	19		8	5		1		5
Support in difficult times	18	1	4	6	1	3	2	1
Becoming a more loving person	17		7	7		1		2
Peace of mind	17		2	7	1	5	1	1
Belief in afterlife	16		2	13	1			
Meaning and purpose	16		5	7		2	1	1
Hope	15		4	6		1	2	2
Ethical guidance	14		5	5		2		2
Protection	12		3	5	1	1	2	
Forgiveness	11	1	3	7				
Wisdom/Understanding	11		5	2		2		2
Community	8		3	4		1		
Strength	7	1	1	1	1	1		2
Helping others	6		4	2				
Feeling of gratitude	5			4				1
Sense of the sacred or transcendent	5		1	1		1		2
Feeling of inter-connectedness	4			1		2		1
Joy	4		2	2				
Making a difference	3		2	1				
Belonging	1		1					

In scoring the scaled items, 29 had high RSIS, 26 moderate, and two low. Students placing in the High RIS range (111-248) were predominantly freshmen. Those with high RIS identified as Agnostic (1), Christian (13), Catholic (9), Hindu (2), Muslim (1), and Spiritual (2). One student identified as both Christian and Spiritual Those with Moderate RIS range (28-110) were also mostly majority freshmen and identified as Catholic (6), Christian (6), Deist (1), Hindu (5), and Spiritual (5). Three students identified as religious and spiritual (Catholic-Spiritual;

Christian-Spiritual; Muslim-Spiritual). Four percent of respondents measured in the Low RIS range (0-27), one freshman and one sophomore. Both identified as spiritual with one noting religious affiliation as well (Christian-Spiritual). Students in the bottom third were Hindu (5 of 7), followed by Spiritual students in the bottom quartile (9 of 13). A figures representing distributions has been provided in Figure 2.

Figure 2: RIS Scores by Number of Respondents



Analyzing by dimensions of Identity, Belonging, and Behavior, 10 of the 13 students who called themselves spiritual or religious/spiritual fell in the lowest quartile in Identity. Catholics and Christians represented 86% of the highest quartile. Under Belonging, almost 70% of spiritual and religious/spiritual students were in the lowest quartile; seventy-one percent of Hindus were in the bottom half. Spiritual, religious/spiritual, and Hindu students scores were more distributed in the Behavior dimension. Fifty-four percent of spiritual and religious/spiritual students were in the lowest quartile while 57% of Hindus were in the bottom half. Catholics and Christians represented, on average, 74% of the top 50% of scores across all 3 dimensions.

**Limitations**

Conroy and Emerson (2004) note that there is value in addressing business ethics in terms of religion. However, a measure has not been fully developed or validated that appropriately and effectively addresses it linking to ethical business behavior. Case's measure begins a conversation and proposes a method for measuring salient religious identities. For Case's model to be validated, a few issues need to be rectified concerning item scaling, number of items, and the way some items are written. Hinkin (1998) suggests the use of a point-point Likert scale with a neutral midpoint. Case's current model uses a four-point scale with no midpoint. Discussing item generation, Hinkin (1998) writes items need to be simple, short, use familiar language, have consistent perspective, address single issues, and not lead participants. All of Case's 18 scaled items are double-barreled as they include 'religious and/or spiritual beliefs'. Beyond this, 3 scaled items are double-barreled; 'My religion or spiritual beliefs help me make decisions about what is right and wrong', 'My religion or spiritual beliefs influence my contributions toward the common good or community', and 'My religion or spiritual beliefs influence my sense of duty and responsibility', and 'My religion or spiritual beliefs influence the degree to which I try to bring honesty and transparency to my interactions with others.'

Similar to Underwood (2011) and Vitell et al. (2014), Case sees religion and spirituality as linked, though there is disagreement in the field. Fry (2013) notes the conversation needs to be "Spirituality and Religion not Spirituality versus Religion" (p. 701). Fry (2013) writes, "Emerging research is demonstrating that spirituality as manifested through the qualities of the human spirit... brings happiness and fosters psychological and physical well-being. These qualities also are the foundation for the world's spiritual and religious traditions." (p. 701-702). Case draws on Fry's (2013) work and sees religion and spirituality as linked, some individuals

may be religious and non-spiritual, others spiritual yet non-religious, but the values both individuals hold are drawn from similar, and at times, the same well.

When testing for homogeneity, at least four items are needed (Harvey, Billings, and Nilan, 1985), as a result, it is suggested that twice as many items, eight to twelve, are to be generated with the expectations that half will be retained after validation. Two-thirds of Case's dimensions, Identity and Belonging, there are fewer than the desired number of items with Belonging only containing three.

Given the present sample, more respondents are needed from minority groups, including Jewish and Buddhist individuals; it is currently Christian heavy. Additionally, 21 of the 24 students identifying as not religious or spiritual indicated their 'religious or spiritual identity' was important for them. This may have been that their lack of religious/spiritual informed how they identify and behave and impact their feeling of belonging in the world. Future use of Case's RSIS measure might seek to include these voices not currently included.

### **Steps for Instrument Validation**

Items from this measure and new items have been generated based on Hinkin's (1998) recommendations. Content validity has been assessed. The questionnaire is ready to be administered to a representative population, including those not represented in the study, along with established measures with the intent of examining the nomological network (Hinkin, 1998). Preliminary data will be collected using human intelligence task (HIT) surveys on Amazon's Mechanical Turk (M-Turk). The instrument's reliability and construct validity will undergo exploratory factor analysis (EFA) and confirmatory factor analysis (CFA) testing. Replicative data will be collected from University and community affiliated religious and spiritual groups. Dimensions of the scale include Belief, the connection a person has with the

ideas, teachings, or doctrines held by the person's religion; Belonging, the feelings a person has of shared experiences with others and being part of something greater than themselves; and Behavior, a person's demonstrated ways of acting as an individual based on values, alone or with others. Items for each dimension are rated on a five point Likert scale with a neutral midpoint (Hinkin, 1998). Individuals who completed the finalized scale are placed on a spectrum of Low RIS to High RIS based on their triangulated responses to scale items.

## **Conclusion**

This instrument allows researchers to isolate determinants of ethical proclivities in an individual's life and will foster a deeper understanding of what it means to be 'religious', since some religion's like Judaism, Buddhism and Hinduism involve a focus on 'right' behavior for living in the world, not necessarily a required belief in a higher power. The instrument can be used for personal introspection and reflective practices to develop mindfulness in the workplace. Ultimately, this measure will open doors for more thorough methods for studying religion, identity, and ethical behavior in organizations.

If research on religion in the workplace is to continue, scholars must transition away from using methods focused on Religiosity and affiliation. Individuals, religions, and identities are lost when looking at religiosity and affiliation alone. In this sample alone, 16% of the voices would be lost if looking at affiliation alone, more when looking at religiosity. By creating a measure that adequately measures Religious Identity Salience, past findings may become stronger, other more correlated attributes may emerge, and different group orientations may be identified.

Religion must be researched in terms of identity and the salience of religious beliefs together with values, belonging, and behavior consistent with the precepts of an individual's religion. Any person may claim religious affiliation, but this does not mean that religion is part

of their core identity. For research to continue scholars will need to evaluate the degree to which religious beliefs and values influence an individual's decisions, identity, and behaviors, and the extent to which an individual lives out their religiously espoused values.

Scholars must move beyond these antiquated methods of inquiry, if for no other reason than to include individuals that research would otherwise overlook. Those overlooked individuals whose religious beliefs are central to their identity, who do not adhere to church attendance, as a result would have low Religiosity by existing measures. Others include the Zen spiritualists from Graafland et al.'s (2007) study whose beliefs may be integral to who they are and how they behave, but because of their hybrid religious view, would be considered non-religious affiliates. To address the inequities of past research, scholars must push towards a deeper understanding of what it means to be a religious individual with deeply rooted values derived from religion which form one's religious identity. Moreover, they must develop an appropriate and effective measure of Religious Identity Salience.

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APPENDIX  
A MEASUREMENT OF RELIGIOUS OR SPIRITUAL IDENTITY SALIENCE

Demographics

Name: \_\_\_\_\_

1. Sex: Male \_\_\_\_\_ Female \_\_\_\_\_

2. Age: Under 19 \_\_\_\_\_ 20–21 \_\_\_\_\_ 22–23 \_\_\_\_\_ 24–29 \_\_\_\_\_ 30–35 \_\_\_\_\_ 36 Plus \_\_\_\_\_

3. Year in school: Freshman \_\_\_\_\_ Sophomore \_\_\_\_\_ Junior \_\_\_\_\_ Senior \_\_\_\_\_ Masters \_\_\_\_\_

4. Major(s) \_\_\_\_\_

All information provided on this questionnaire will remain CONFIDENTIAL.

I. Background

1a. My religious or spiritual identity is? (Check as applies.)

Christian \_\_\_\_\_ Catholic \_\_\_\_\_ Jewish \_\_\_\_\_ Buddhist \_\_\_\_\_ Muslim \_\_\_\_\_ Hindu \_\_\_\_\_

Other (Please Indicate) \_\_\_\_\_

Spiritual but not religious \_\_\_\_\_ No religious or spiritual identity \_\_\_\_\_

1b. Specify a denomination for your choice above, if appropriate \_\_\_\_\_

2. My religious or spiritual identity is important in my life.

Strongly Agree \_\_\_\_\_ Agree \_\_\_\_\_ Disagree \_\_\_\_\_ Strongly Disagree \_\_\_\_\_

3. I grew up in a home where religion or spiritual beliefs were a part of family life.

Strongly Agree \_\_\_\_\_ Agree \_\_\_\_\_ Disagree \_\_\_\_\_ Strongly Disagree \_\_\_\_\_

4a. The religious or spiritual affiliation in my home was:

Christian \_\_\_\_\_ Catholic \_\_\_\_\_ Jewish \_\_\_\_\_ Buddhist \_\_\_\_\_ Muslim \_\_\_\_\_ Hindu \_\_\_\_\_

Other (Please Indicate) \_\_\_\_\_

Spiritual but not religious \_\_\_\_\_ No religious or spiritual identity \_\_\_\_\_

4b. Specify a denomination for your choice above (4a), if appropriate \_\_\_\_\_

IF YOU ANSWERED “NO RELIGIOUS OR SPIRITUAL IDENTITY” IN QUESTION 1a  
ABOVE, STOP HERE. THANK YOU FOR YOUR TIME.

IF YOU ANSWERED WITH ANY OTHER RESPONSE, CONTINUE.

## II. Religious Identity or Spiritual Affiliation

### IIa. Identity

1. What do you gain from your religion or your spiritual beliefs?

(Choose a maximum of 5 from the following, and rank them from 1 up to 5 where 1 is most important.)

Peace of mind \_\_\_\_\_ Protection \_\_\_\_\_ Belief in afterlife \_\_\_\_\_ Hope \_\_\_\_\_ Joy \_\_\_\_\_

Belonging \_\_\_\_\_ Meaning and purpose \_\_\_\_\_ Support in difficult times \_\_\_\_\_

Deeper experience/appreciation of life \_\_\_\_\_ Community \_\_\_\_\_ Making a difference \_\_\_\_\_

Sense of moral responsibility \_\_\_\_\_ Forgiveness \_\_\_\_\_ Ethical guidance \_\_\_\_\_

Helping others \_\_\_\_\_ Strength \_\_\_\_\_ Feeling of inter-connectedness \_\_\_\_\_

Becoming a more loving person \_\_\_\_\_ Sense of the sacred or transcendent \_\_\_\_\_

Wisdom/Understanding \_\_\_\_\_ Feeling of gratitude \_\_\_\_\_ Connection with God/Higher Being \_\_\_\_\_

Other (please specify) \_\_\_\_\_

2. The deepening of your religious identity or spiritual development is important to you.

Strongly Agree \_\_\_\_\_ Agree \_\_\_\_\_ Disagree \_\_\_\_\_ Strongly Disagree \_\_\_\_\_

3. The values I live by are derived from my religious or spiritual beliefs.

Completely derived \_\_\_\_\_ Partially derived \_\_\_\_\_ Rarely derived \_\_\_\_\_ Not derived \_\_\_\_\_

4. My sense of right and wrong are influenced by my religious or spiritual beliefs.

Strongly Agree \_\_\_\_\_ Agree \_\_\_\_\_ Disagree \_\_\_\_\_ Strongly Disagree \_\_\_\_\_

5. My behaviour is influenced by my religious or spiritual beliefs.

Strongly Agree \_\_\_\_\_ Agree \_\_\_\_\_ Disagree \_\_\_\_\_ Strongly Disagree \_\_\_\_\_

6. I interact with people who share my religious or spiritual beliefs.

Often \_\_\_\_\_ Sometimes \_\_\_\_\_ Rarely \_\_\_\_\_ Not at all \_\_\_\_\_

### IIb. Belonging

1. I feel good about belonging to my religion or to my spiritual community.

Strongly Agree \_\_\_\_\_ Agree \_\_\_\_\_ Disagree \_\_\_\_\_ Strongly Disagree \_\_\_\_\_ Not applicable \_\_\_\_\_

2. I feel enriched by my religion or my spiritual beliefs.

Strongly Agree \_\_\_\_\_ Agree \_\_\_\_\_ Disagree \_\_\_\_\_ Strongly Disagree \_\_\_\_\_

3. My sense of self is tied to my religion or my spiritual beliefs.

Strongly Agree \_\_\_\_\_ Agree \_\_\_\_\_ Disagree \_\_\_\_\_ Strongly Disagree \_\_\_\_\_

IIC. Behavior

1. My religious identity or spiritual beliefs influence my decisions in life.  
Strongly Agree \_\_\_\_\_ Agree \_\_\_\_\_ Disagree \_\_\_\_\_ Strongly Disagree \_\_\_\_\_
2. My religious identity or spiritual beliefs influence how I treat other people  
Strongly Agree \_\_\_\_\_ Agree \_\_\_\_\_ Disagree \_\_\_\_\_ Strongly Disagree \_\_\_\_\_
3. My religion or spiritual beliefs help me make decisions about what is right and wrong.  
Strongly Agree \_\_\_\_\_ Agree \_\_\_\_\_ Disagree \_\_\_\_\_ Strongly Disagree \_\_\_\_\_
4. My religion or spiritual beliefs influence me to stand up against injustice.  
Strongly Agree \_\_\_\_\_ Agree \_\_\_\_\_ Disagree \_\_\_\_\_ Strongly Disagree \_\_\_\_\_
5. My religion or spiritual beliefs influence me to respect all people no matter their background.  
Strongly Agree \_\_\_\_\_ Agree \_\_\_\_\_ Disagree \_\_\_\_\_ Strongly Disagree \_\_\_\_\_
6. My religion or spiritual beliefs influence my contributions toward the common good or community.  
Strongly Agree \_\_\_\_\_ Agree \_\_\_\_\_ Disagree \_\_\_\_\_ Strongly Disagree \_\_\_\_\_
7. My religion or spiritual beliefs influence the responsibility I take to sustain our environment.  
Strongly Agree \_\_\_\_\_ Agree \_\_\_\_\_ Disagree \_\_\_\_\_ Strongly Disagree \_\_\_\_\_
8. My religion or spiritual beliefs influence my sense of duty and responsibility.  
Strongly Agree \_\_\_\_\_ Agree \_\_\_\_\_ Disagree \_\_\_\_\_ Strongly Disagree \_\_\_\_\_
9. My religion or spiritual beliefs influence the degree to which I try to bring honesty and transparency to my interactions with others.  
Strongly Agree \_\_\_\_\_ Agree \_\_\_\_\_ Disagree \_\_\_\_\_ Strongly Disagree \_\_\_\_\_
10. My religious and spiritual beliefs help define the goals I set for myself.  
Strongly Agree \_\_\_\_\_ Agree \_\_\_\_\_ Disagree \_\_\_\_\_ Strongly Disagree \_\_\_\_\_

Thank you for your time. You're done!