

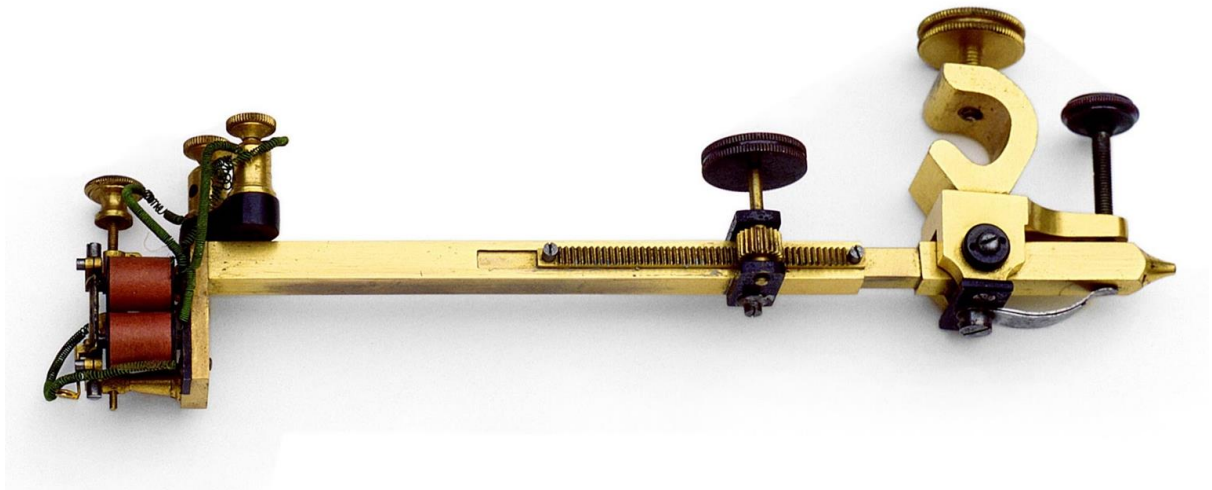
XXIX SCIENTIFIC CONFERENCE

# EMPIRICAL STUDIES IN PSYCHOLOGY

MARCH 31 – APRIL 2, 2023

FACULTY OF PHILOSOPHY, UNIVERSITY OF BELGRADE

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INSTITUTE OF PSYCHOLOGY  
LABORATORY FOR EXPERIMENTAL PSYCHOLOGY  
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XXIX SCIENTIFIC CONFERENCE

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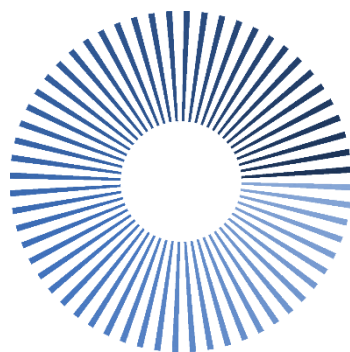
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**Cover photo:**

Deprez time-marker (G. Boulitte, Paris)

Device for setting a fine time base for kymographic recording. It provides oscillations for intervals down to 0.005 sec. A pen is attached to the plunger of an electromagnet. The movements of the plunger may be varied with a conical regulator. The device now lacks the pen. The author of this device is French electrical engineer Marcel Deprez who conducted the first experiments to transmit electrical power (DC) over long distances. Dimensions: 18.5 x 4 x 4.5 cm; Net weight; 145 g; Voltage: V DC = 2 – 4 V

From the collection of old scientific instruments of the Laboratory of experimental psychology, Faculty of philosophy, University of Belgrade

DISTINCTION OF SPIRITUALITY AND RELIGIOSITY AT THE LEVEL OF SACRAL PRACTICES

Nevena Mijatović

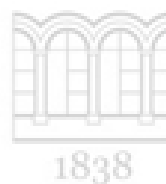
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For more than 100 years, psychologists have differentiated religiosity and spirituality at a conceptual level. Religiousness is acceptance of traditional communal religious beliefs and practices, while spiritualism is a quest for meaning and truth, a sense of connectedness with the social and natural world, and contemplations of oneself. Recent psychometric empirical evidence confirmed they are independent psychological dispositions. In this study we build up on the empirical evidence on religiosity and spirituality as different constructs by operationalizing them not just as beliefs but also as practices. We hypothesis religious beliefs should predict only religious practices, and spiritual beliefs spiritual practices. To measure beliefs, we have used 16-item subscales of questionnaire Lexical social attitudes - Serbia. Summary scores for both subscales are highly reliable ( $\alpha_{REL} = .93$ ,  $\alpha_{SPIR} = .88$ ). To measure practices we constructed a questionnaire for this study. On a binary scale (yes or no), participants assessed if they had done at least once in the previous year each of the ten traditional religious practices (e.g., prayed, confessed, read a holy book) and ten spiritual practices (e.g., spent time in nature, made art, wrote a diary). Reliability of summary scores is not satisfactory neither for the scale of religious practices ( $\alpha = .63$ ) nor spiritual ( $\alpha = .58$ ), so one should take caution with interpreting the results. In an online survey, 197 participants (70.0% women,  $M_{age} = 19.47$ ,  $SD_{age} = 5.43$ ), filled questionnaires. Orthodox Christians comprised 70.1%, followed by atheists 14.2%, and 11.2% agnostics. To test the hypothesis, we derived a canonical correlation between beliefs on one side and practices on the other. The first canonical correlation ( $R = .66$ ,  $F_{(4,386)} = 43.00$ ,  $p < .001$ ) describes religious people ( $b = .98$ ) who follow religious practices ( $r = .92$ ) but decline spiritual ( $r = -.41$ ). The second one ( $R = .38$ ,  $F_{(1,194)} = 33.95$ ,  $p < .001$ ) describes spiritual people ( $r = .98$ ) who in order to find meaning and truth engage in spiritual practices ( $r = .91$ ) and religious too some extent ( $r = .39$ ). Results are in line with conceptualizing religiosity and spirituality as different constructs, but results eject orthogonality. Spiritualism manifests through spiritual beliefs and diverse practices that provide sense of connectedness with the social and natural world and contemplations of oneself, unlike rigid religiosity.

**Keywords:** traditionalism, religiousness, spiritualism, transcendentalism, individual differences

Syntax, data and materials are at <https://osf.io/4vspz/>.

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