

Bangor University

DOCTOR OF PHILOSOPHY

The soul of St Davids: Mapping the spiritual quest of visitors to St Davids cathedral

Annis, Jennifer

Award date:
2009

Awarding institution:
Bangor University

[Link to publication](#)

General rights

Copyright and moral rights for the publications made accessible in the public portal are retained by the authors and/or other copyright owners and it is a condition of accessing publications that users recognise and abide by the legal requirements associated with these rights.

- Users may download and print one copy of any publication from the public portal for the purpose of private study or research.
- You may not further distribute the material or use it for any profit-making activity or commercial gain
- You may freely distribute the URL identifying the publication in the public portal ?

Take down policy

If you believe that this document breaches copyright please contact us providing details, and we will remove access to the work immediately and investigate your claim.

**THE SOUL OF ST DAVIDS: MAPPING THE
SPIRITUAL QUEST OF VISITORS TO ST DAVIDS
CATHEDRAL**

Revd Jennie Brice-Annis

2009



ACKNOWLEDGEMENTS

The author would like to acknowledge her debt of gratitude and thanks to the following people, without their help the completion of this thesis would not have been possible.

The Revd Canon Professor Leslie J Francis, for his patient encouragement, supervision and guidance.

The Bishop of St Davids, The Right Reverend Wyn Evans for his prayerful support, encouragement and guidance.

Dr Mandy Robbins for her gentle guidance and encouragement.

Canon Jeremy Martineau for proposing me for this work, and his continuing encouragement.

Dr Emyr Williams for allowing me to be his 'pain in the neck'.

Anne and Mike Eastham for gentle, humour-filled encouragement and not doubting it would be finished!

For the continual prayers and encouragement of Professor Tony and Mrs Grizel Care and Michael and Doreen Jones.

My sons and daughters and their spouses for believing in me.

My father, who instilled in me a love of learning and the belief that in life 'you can do it'.

Lastly, to my husband David, who endured my continual moaning and for his continual encouragement.

THE SOUL OF ST DAVIDS: MAPPING THE SPIRITUAL QUEST OF VISITORS TO ST DAVIDS CATHEDRAL

ABSTRACT

It is well documented that church attendance figures in Great Britain fell consistently throughout the twentieth century and there is little sign of the trend abating at the beginning of the twenty-first century. There are scholars who argue that this decline in traditional religiosity has been accompanied by diverse expressions of alternative spiritualities. This study explores and maps the contemporary quest for spirituality through an examination of the visitors to St Davids Cathedral in West Wales, the birthplace and home of the patron saint of Wales, St David. Within this context, four aspects of spirituality were investigated, characterised as: Spiritual Awareness, Spiritual Experience, participation in the Spiritual Revolution, and Spiritual Health. The study used both quantitative and qualitative methods of data collection, employing a questionnaire survey (which yielded around 2700 responses), interviews, and case studies. The analysis of the questionnaire survey explored whether individual differences of sex, age, church attendance and psychological type preferences affect individual spirituality. Analysis of the data suggests that visitors to St Davids Cathedral are very much spiritually aware and undergo various spiritual experiences. The evidence presented in this study also concurs with Heelas and Woodhead (2005) that, while there is an undoubted increase in the participation of the holistic milieu, it is premature to suggest Britain is undergoing a spiritual revolution. It also shows that the visitors to St Davids Cathedral are in good spiritual health.

TABLE OF CONTENTS

	Page
Abstract	3
Introduction	5
Chapter One St Davids, Cathedral and City	14
Chapter Two Religion and Spirituality	39
Chapter Three Individual Differences	60
Chapter Four Methodology	91
Chapter Five Spiritual Awareness	111
Chapter Six Spiritual Experience	141
Chapter Seven The Spiritual Revolution	175
Chapter Eight Spiritual Health	215
Chapter Nine Visitor Interviews	248
Chapter Ten Case-studies	282
Chapter Eleven Conclusion	304
References	311
Appendix	326

THE SOUL OF ST DAVIDS: MAPPING THE SPIRITUAL QUEST OF VISITORS TO ST DAVIDS CATHEDRAL

INTRODUCTION

Situated on an ancient major land and sea route established prior to the birth of St David, St Davids Cathedral has been a major pilgrim destination and part of an ever-changing spiritual landscape since before St David founded his monastery on the site. Although damaged, the Cathedral survived the ravages of the Vikings, the Norman conquest, and King Henry VIII's dissolution of the monasteries. Successive bishops added to its grandeur. However, the Cathedral began to deteriorate after the civil war and the reformation as the City and surrounding area became a strong non-conformist stronghold, although none of the chapels within the City has a capacity that has ever exceeded the local population. By the mid-seventeenth century, the Cathedral was in a hazardous state. As theologians and scientists locked horns in debate, the growing interest in natural sciences brought many to discover the peninsula's prehistoric treasures. This led to renewed interest in the Cathedral, which by now had lost much of its roof and was suffering severe neglect. In the eighteenth century, the bishop commissioned John Nash to restore the west front and during the Victorian era, Sir George Gilbert Scott undertook further serious restoration work. The restoration continued throughout the nineteenth and twentieth centuries culminating in the restoration of the medieval cloisters by the current bishop of St Davids when he was Dean of the Cathedral.

Modern St Davids Cathedral

In a generation when church attendance remains at a low ebb throughout Great Britain, St Davids Cathedral continues to attract a large number of visitors. The

desire of the Cathedral administration to understand the motivation of their visitors and to support their diverse spiritual quests has inspired this dissertation. Their aim is to improve the quality of the visitors' experience by investigating their spirituality.

This study will investigate the contemporary quest for spirituality of the visitors to St Davids Cathedral and has been written in two parts. The first part consists of the theoretical framework; the second part is analytical in nature. The investigation will be undertaken in four areas, Spiritual Awareness, Spiritual Experience, participation in the Spiritual Revolution and Spiritual Health.

Chapter One

The aim of Chapter One is to introduce the City and Cathedral of St Davids in order to provide a proper context for appreciating the contemporary spiritual quest of visitors to the Cathedral. It begins by setting the location of the City and Cathedral in Wales and describes some of the significant attractions of the peninsula. This is followed a short description of the City and its geographical layout, its population and accommodation status. The chapter then goes on to describe past and present education facilities and businesses. An important charity establishment is then described followed by short descriptions of the maritime agencies and socialisation opportunities. The Cathedral building is then introduced followed by an introduction to the Cathedral staffing arrangements. Although the Cathedral is central to the heritage of Wales it is also a parish church. A significant aspect of the life of the Cathedral is that against the common trend of non-church attendance throughout Great Britain, attendance figures at the Cathedral continue to rise. These attendance and service figures are then outlined. Apart from being a national heritage site and a

parish church, the Cathedral as a community resource is described along with its role as a tourist attraction. The chapter proceeds to outline other spiritual provisions in the City, such as the Roman Catholic Church and the various Chapels, before closing with a description of the range of alternative spiritualities practised in the City.

Chapter Two

The aim of Chapter Two is to introduce the contemporary discussion of religion and spirituality. It begins with a short historical description of the spiritual landscape of Great Britain and St Davids and follows the example of Davie (1994, p.14) who believes 'a historical approach provides a necessary balance'. The chapter then proceeds to introduce the four themes of this dissertation, Spiritual Awareness, Spiritual Experience, the Spiritual Revolution and Spiritual Health. Each of these sections is necessarily brief, as the topics will be explored in greater depth in subsequent chapters. The ability to be Spiritually Aware is believed to be an integral part of the human constitution and it is Hay's (Hay and Hunt 2000, p.3) 'belief that spiritual awareness is a necessary part of our human make-up, biologically built into us, whatever our religious beliefs or lack of them'. The Spiritual Awareness section will introduce scholars such as James, Allport and Hay, who are leaders in this field of research. Their work will be investigated in greater depth in Chapter Five. The chapter then moves on to the subject of Spiritual Experience, a nebulous concept which can mean many things to many people. This section briefly outlines the concept of Spiritual Experience and introduces the work of Starbuck, Hardy and Hay, however, whose work will be investigated further in Chapter Six. The spiritual and religious landscape of Britain has long been in a state of flux, changing from generation to generation and these changes could be seen as spiritual revolutions. In

academic circles there is a continuing debate as to whether Great Britain is currently undergoing a major Spiritual Revolution. This section investigates the work of Heelas and Woodhead who instigated the Kendal Project and emphasised the notion of the 'subjective turn'. The effects of a Spiritual Revolution are further investigated in Chapter Seven. The final section of Chapter Two centres on the concept of Spiritual Health, examining what constitutes good Spiritual Health, and the means of measuring it. The innovative work of John Fisher who formulated the 'Spiritual Health in Four Domains Index' is then introduced before extending this investigation in Chapter Eight.

Chapter Three

The aim of Chapter Three is to introduce the key methodological perspective of this dissertation, namely the subject of individual differences. Factors such as sex, age and church attendance are all thought by many scholars to have an effect on shaping individual differences in spirituality. This chapter begins by exploring how the individual difference of sex impacts on an individual's spirituality. The chapter places its stance on sex as the biological division between male and female as opposed to the gender differentiation between masculine and feminine. It then goes on to outline the scholarly findings regarding how sex differences affect a person's spirituality. The chapter continues in the same vein of referring to scholarly debate regarding how the individual differences of age and church attendance affect a person's spirituality. The relatively new concept of personality psychology is then explained and its impacts on spirituality explored. It is generally accepted that Jung is a pioneer in this field and his work is examined. This is followed by a description of the work of Katherine Cook Briggs and her daughter Isabelle Briggs Myers who built

on the work of Jung and constructed the Myers-Briggs Type Indicator (MBTI). The application of the theory is examined in many spheres of society. A modern formulation and application of the Jungian theory is explained in the Francis Psychological Type Scale (FPTS) and is followed by a scholarly critique of Psychological Type Theory. The chapter closes with a reflection of the role of Psychological Type Theory in Cathedral administration.

Chapter Four

Chapter Four concentrates on the methodology used in this study and begins by describing the theoretical framework used in this study to investigate the levels of spiritual awareness, spiritual experience, participation in the holistic milieu and spiritual health among the visitors to St Davids Cathedral. The nature of the quantitative data in the form of questionnaires and qualitative data in the form of personal interviews and case-studies is described along with the methods of data collection. The questionnaire is described before moving on to the ethical considerations undertaken prior to the study. There follows a short description of the administration of the questionnaire and of the way in which visitors were approached. Theoretical considerations of the use of personal interviews are followed by how the prospective interviewees were identified and approached. This is followed by a description of the interview apparatus. Academic support of the use of case-studies is outlined and followed by a brief description of the participants in the case-studies. Before concluding the Chapter, an overview of those surveyed through the questionnaires is given.

Chapter Five

Chapter Five is in two part. The first part of the chapter begins by discussing the meaning of Spiritual Awareness and includes the views of various scholars such as Hardy, Smith and Hay. This is followed by an investigation into Spiritual Tourism, especially in rural areas, and the role of churches and cathedrals in raising the Spiritual Awareness of their visitors. The chapter then proceeds to discuss what raises or dampens Spiritual Awareness, and the measures churches are taking in addressing this issue. This is followed by a review of other studies regarding what the visitor has to say on the subject. The second part of the chapter is an analysis of the questionnaire survey conducted at the Cathedral and investigates the visitors' level of Spiritual Awareness. First an overview is provided of the spiritual awareness of those surveyed. This is followed by an examination of the effect of differences of sex, age, church attendance and psychological type preferences.

Chapter Six

Spiritual Experience is the subject of Chapter Six which begins by looking at the science of the Psychology of Religion. The next subject of investigation is the work of prominent scholars in this field beginning with William James, followed by Edwin Starbuck and James Leuba. The new science in Europe is investigated, followed by its beginnings in Great Britain, particularly the work of Estlin Carpenter. Alister Hardy built on the work of Carpenter and after his work has been outlined, the chapter looks at the work of David Hay. The second part of the chapter is an analysis of the section of the questionnaire survey of the visitors to St Davids that focuses on spiritual experience. After beginning with an overview of the visitors' experiences,

the analysis endeavours to discover if the individual differences of sex, age, church attendance and psychological type preferences affect spiritual experience.

Chapter Seven

The Spiritual Revolution is the subject of Chapter Seven. The investigation begins by testing whether the Spiritual Revolution is a Western phenomenon, followed by outlining possible reasons for the Spiritual Revolution. The chapter continues by introducing and discussing the findings of Heelas and Woodhead from the Kendal Project, operationalised to test the Spiritual Revolution theory. The second part of Chapter Seven investigates the participation of visitors to St Davids Cathedral in the holistic milieu. The questionnaire survey included thirty-five of the fifty-three themes identified by Heelas and Woodhead in Kendal. The analysis centres on the individual differences of sex, age, church attendance and psychological type preferences.

Chapter Eight

Chapter Eight introduces the concept of Spiritual Health, which is seen by many as a component of good general health. As with the holistic milieu, there is a growing commercial industry promoting Spiritual Health, but what is it and can it be measured? These questions are investigated before introducing the work of Ellison, a pioneer in the field of Spiritual Health. This is followed by a description of the work of John Fisher who has built on the work of Ellison. Then follows a review of the recognition of Spiritual Health in the educational field. The chapter then outlines the basic principles of Fisher's Spiritual Health in Four Domains Index (SH4DI) and goes on to explain his four domains: personalists, communalists, environmentalists and religionists. The second part of chapter eight concentrates on the use of the SH4DI in

assessing the Spiritual Health of the visitors to St Davids Cathedral, which is analysed through the individual differences of sex, age, church attendance and psychological type preferences.

Chapter Nine

Chapter Nine concentrates on personal interviews with ten visitors to St Davids Cathedral and begins by asking the question ‘What is Spirituality?’ The chapter then goes on to identify how individuals identify a personal spirituality and how a visit to a cathedral impacts on personal spirituality. The method by which the interviews were conducted is outlined and the five men and five women who were approached at random in the Cathedral are introduced. The second part of this chapter discusses the results of the interviews and is analysed through the answers given to three questions: first, ‘Would you say you are a Spiritual Person?’, second, ‘What does the word ‘Spirituality’ mean to you?’, and third, ‘Has your visit to the Cathedral influenced your Spirituality?’

Chapter Ten

Chapter Ten introduces the family histories of Hilda, born in London, and Rhian, born in St Davids, as recounted by their daughters, Mary and Sarah. Although it has to be acknowledged a sample of just two case studies is too small to be taken as representative of the visitors to St Davids Cathedral, it does add to the evidence available about the beliefs of ordinary people in Britain. After the two individuals, Mary and Sarah, who chose their own pseudonyms, are introduced, the method of data collection is explained. This is followed by the results of the three questions set to the women which were the same questions used in the interviews recorded in

Chapter Nine. The two case studies begin with the story of Hilda, who was Mary's mother, followed by Sarah's story. A breakdown of the number of descendants in each family is recorded followed by a description of each generation. The two families are discussed following an analysis of religiosity and marital status within each family before a conclusion is reached.

Chapter Eleven

The final chapter in this study begins by assessing the growing trend of increased attendance at the Cathedral services that displays some appreciation by the public for spiritual expression. The chapter continues by assessing the findings of the research that was conducted at St Davids Cathedral and is followed by assessment of the visitors' experiences that was facilitated by personal interviews. This is followed by a reflection of the case studies before looking towards the future of spiritual provision at St Davids Cathedral.

CHAPTER ONE

ST DAVIDS, CATHEDRAL and CITY

Introduction

Chapter One introduces the Cathedral and City of St Davids which is said by many, including the current Bishop of St Davids, to have a spiritual landscape of land, sea and sky. After setting its location within Wales, the reader is introduced to the City, its occupants, accommodation status, business sector, educational and socialisation facilities. This is followed by a description of the Cathedral today beginning with its staffing status. The status of the Cathedral as a parish church is then outlined, followed by the Cathedral as a community resource and the section is completed with a resume of the Cathedral as a tourist attraction. The other spiritual provisions of the city are outlined, giving a short profile of the Roman Catholic Church, the Quakers, the Methodists, the Wesleyan Methodists, the Congregationalists, the Baptists and the churches that have closed in the locality. The social impact of non-conformity in St Davids is followed by a description of what is known as 'alternative spiritualities'. The concluding remarks include comments of local people regarding the impact of non-conformity.

Location

The City and Cathedral dedicated to St David is situated within the Pembrokeshire Coast National Park, on a promontory known as St Davids Head, at the most southerly point of Cardigan Bay in West Wales. Without railway links to the city it is approached by road on the A487 linking it with the nearest towns of Fishguard to the north and Haverfordwest to the east which are, seventeen and fifteen miles away

respectively. Throughout the year, there is an hourly bus service to each of these towns, but unfortunately, this service does not operate on Sundays. In addition, there is a small sixteen-seat bus called the 'Puffin Shuttle', which operates seven days a week and accesses the smaller hamlets and the coastal path.

The peninsula has a magnetic effect drawing people back, year after year, and is designated an area of outstanding beauty, which is cared for, preserved and conserved by the Pembrokeshire Coast National Park. Somerville (2005) describes it as the 'Coast with the Most'. The ruralality of the area draws people for many reasons, among which are the coastal walks, which pass the numerous Cromlechs, and Neolithic burial chambers such as Coatan Arthur, which continues to draw archaeologists and is approximately a mile from the Cathedral. Geology students also come to study the steep, dangerous cliff faces which are described by Owen (1973, p.21.) as a 'geologists paradise' as they cover virtually half the geological column, from Precambrian to Carboniferous and are said to be over five million years old. Visitors also flock to the reputed site of St Davids birth at St Non's Well, a mile from the Cathedral.

The City

The status of St Davids had always been a matter of dispute, Kelly's Directory (1891, p.456) suggests 'The city of St Davids, probably never anything more than a straggling village', while Breverton (2000, p.173) says 'Saint Moedhog sailed to Britain, to Blessed David, Bishop of the city which is called Cell Muni.' The confusion ended when Queen Elizabeth II conferred city status in 1995. The Charter can be seen in the Cathedral Library.

The geographical layout of the city has remained centred on five principle streets as shown on map D/RTP/JH in Haverfordwest County Records Office, dated 1778 and many of the buildings bear witness to architecture of that era. The five principal streets converge on a triangular junction known as 'Cross Square', named after the twenty-eight foot, fourteenth century High Cross. Cross Square was the site of an ancient market place and although weekly markets ceased in the 1930s, the St Davids Day market has been revived, when the Bishop of St Davids preaches from the steps of the cross. The high volume of summer visitors places extreme pressure on the three car parks, causing acute traffic congestion during the summer months. Large coaches are now prohibited from parking in the city centre apart for disembarkation.

Population

Despite St Davids being at the junction of early significant sea and land routes to Ireland and Europe, and entertaining the enormous numbers of pilgrims until the Reformation, the population has never been large. Yardley's 1739 census lists three hundred and thirty-three people, National Census records show the population reached its peak in 1801 with two thousand, six hundred and fourteen residents. In 2005, the Clerk to the Community Council confirmed the population as one thousand, four hundred and seventy.

The 2001 census shows the gender of the population to be forty-seven percent male and fifty-three percent female, with the ethnicity being ninety-nine point seventeen percent white and British, which remains comparable with the remainder of Pembrokeshire. The general health of the population, according to the National Census, records 64.2% enjoying good health, although forty percent have a limiting

long-term illness. Although these figures are comparable with the remainder of Pembrokeshire, it could have serious implications for the only doctors' surgery in the city.

Accommodation

Accommodation is an eclectic mix of various time scales, many dating back three hundred years or more while others are under construction. Due to St Davids popularity as a tourist venue, and according to local estate agents, it is 'a much sought after area', property prices are approximately twenty percent higher than a similar house in neighbouring towns and villages. Rented accommodation accounts for only sixteen percent of homes in St Davids, while eighty-three percent are owner occupied. However, what percentage of these are holiday homes, or the number of rented homes owned by people outside Pembrokeshire is not known, but the huge drop in the winter population suggests a high percentage are holiday homes.

Education

St Davids has been a centre for academic excellence since St David founded his community in the sixth century. Rhygyfarch refers to the Gospels and Psalms being copied at St Davids and the Ecclesiologist (1871) says 'Previous to the spoilation which took place in the sixteenth century, it is said that there were seven hundred ecclesiastics residing in St Davids.' Co-jointly built by Bishop Houghton and John of Gaunt in 1377, the College of the Blessed Virgin Mary now houses the refectory. The College education was not only for young boys but also 'priests, vicars, those with a prefix of 'Sir', were obliged to attend, as well as lay vicars and choristers and were subject to the same penalties for non-attendance' (Jones and Freeman, 1856,

pp.342+3). The Grammar School stayed in the Cathedral until 1791, and remained in existence in the city until 1869. Non-conformity and various government education acts produced a number of schools that had been reduced to three by 1923, the Intermediate School, which is now St Davids Comprehensive School, The Board School and the National School. Due to a falling birth rate and a fire destroying the Board School in 1999, the Board and National schools were amalgamated as a Church Aided Junior Mixed Infants school in 2000. The two schools have a combined roll of seven hundred children and also cater for children from surrounding villages.

Businesses

Kelly's Directory 1891 showed the majority of business in St Davids centred on services and consumer provisions, including clothes, food, general merchandise and agricultural supplies. Light industry was connected to local trades such as blacksmiths, builders, weavers, carpenters and fishermen. Ninety-eight percent of these businesses were owned by people born or living in, or within a five-mile radius of the city. By 2005, the business sector was centred on tourism and consumables with only twenty-four percent of the businesses owned by local people. In 1891, only ten businesses catered for tourism, by 2005 that number had risen to seventy. In 1891, there were eight food suppliers, today there are two. However, the overall number of businesses has risen dramatically, in 1891, there were sixty-seven and in 2005, there were one hundred and thirty-three but the majority are owned by people who have recently moved into the city. The major employer has a purpose built site on the outskirts of the city, employing one hundred and seventy-four people. It is estimated the company's presence in the city contributes approximately £2,569,000 annually to the local economy. The majority of the visible businesses, those which can

be seen by walking through the city, are tourist centred, such as art and craft galleries, hotels, Bed and Breakfast establishments, cafes, restaurants and souvenir shops. There are five major hotels, ranging from four to two stars. The City Hotel was purpose built in the nineteenth century for the railway that never came, the others evolved from large family homes. On the periphery of the city, there is an abundance of camping establishments that are mostly situated on farms that have diversified.

Treginnis Farm for City Children

An important business on the outskirts of St Davids, which has had an impact upon the lives of many St Davids residents, is Treginnis Farm, which dates back to the thirteenth century when it was known as Trfgynniss Ycha. The Farms for City Children was founded in 1976 'to enrich the lives and develop the potential of children from urban areas by giving them the opportunity to spend a week in the countryside on a working farm' (www.farmsforcitychildren.org accessed 25.06.07) and the semi-derelict Treginnis was purchased by the charity in 1989. Under the management of a non-stipendiary Cathedral priest, over a thousand city children stay at the farm during the school year. Even though the manager is an Anglican priest, he maintains the charity has no hidden agenda on the issues of faith, religious instruction being the province of the visiting teacher accompanying the children, but a tour of the Cathedral is one part of the education programme of the farm.

Maritime Agencies

Maritime activities have always played an important role in the economy of St Davids and walking through the city it is impossible to ignore the presence of the nine maritime tourist agencies. Whereas the hotels, shops and galleries are in keeping with

the age of the buildings they are housed in, by comparison the maritime industry is loud and garish. There is fierce competition between the sea tour companies vying for the attention of the visitors. During the summer of 2005, a school of over two thousand dolphins were sighted off the St Davids Head and although they were clearly visible from land, there was an influx of visitors to the city and using the sea tour companies in an effort to see the dolphins. Maritime activities include all the usual water sports of diving and surfing.

Socialisation

Visitors can be forgiven for thinking St Davids is a sleepy coastal village, which only comes alive during the tourist season, but they would be wrong. Today's resident population of just under two thousand people enjoy the benefits of over eighty different social organisations ranging from the Mothers Union to the usual rugby and football clubs. The variety of interests catered for include flower arranging to slate and glass engraving either in a group setting or under individual private tuition. St Davids residents are a generous people as many of these organisations raise thousands of pounds each year for charitable causes. Children have a choice of two well-maintained playgrounds, playgroups and youth clubs. The secondary school sports facilities, including the swimming pool, are utilised as a public sports centre out of school hours. During the summer season, a repertory theatre company stage two productions, a children's classic in the secondary school and a Shakespearian production in the ruins of the Bishops Palace.

The Cathedral

The Cathedral is built on the site of St Davids monastery in the *Vallis Rosina*, otherwise known as *Menevia*, which translated from the Latin is ‘the valley of the little swamp’ and ‘a thicket or brushwood’ respectively. *Menevia* is derived from the Irish *Muine*, which suggests an early ecclesiastical connection with Ireland as St Davids, although its extreme rural locality suggests otherwise, is situated on an early major trade and sea route. Nothing remains of St Davids original wooden structure. Although there is evidence of a pre-Norman structure the first permanent structure was built by Bishop Bernard 1115-47, subsequent additions can be seen in Appendix I. Built of distinctive purple Cambrian stone hewn from nearby Caerbwdi, only the top of the tower of the Cathedral can be seen from the main streets of the city and is accessed down thirty-nine steps of local slate via the remaining medieval gateway and bell tower. Baring-Gould (1913, p.209.) wrote ‘St Davids is a church to be seen once at least in a lifetime, and once seen can never be forgotten. It has a charm altogether its own’.

The Cathedral’s long and impressive history can be seen in summarised form around the ceiling of the newly built treasury. The Cathedral librarian, a local historian, is happy to help visitors discover the Cathedral history through the many manuscripts and photographs held in the library. The library is located above the St Andrew’s Chapel, if one is fit enough to climb the very narrow spiral staircase. The Porth y Twr, the Gate House, also contains an exhibition of the history of the Cathedral that includes a continuous cinematic display and archaeological artefacts found in the Cathedral precincts. Both St Davids City and Haverfordwest public libraries have

sections devoted to St Davids and the Cathedral. Haverfordwest County Records Office also has further information.

Cathedral Staff

Visitors often express an appreciation of how well maintained the Cathedral and grounds are kept and they often surmise an army of staff to maintain its high standards, this is not the case. There are approximately fifty volunteers, who undertake duties such as cleaning, flower arranging, stewarding visitors and services, staffing the two shops, tour guides, sacristan and fundraisers. Currently there are fourteen bell ringers and two choirs, the male choir has nine men and nine boys and the other consist of a total of nineteen women and girls. The combined choir is unique in Britain as its top line consists of girls aged eight to eighteen years. The choirs are recruited from around the peninsula and the city in particular and have made a series of compact discs, and toured extensively around the world. The remunerated staff includes the part-time Cathedral Administrator and her part-time assistant, one full-time and one part-time grounds men, one full-time Verger, who also acts as Dean's Verger and Honorary Clerk of Works and one part-time Assistant Verger. The Cathedral employs a full-time organist who is also Master of Choirs and an Assistant Organist. All staff undertake cleaning duties.

The Clerical duties of the Cathedral are shared with the incumbents of the other churches in the Benefice, which are Solva with Whitchurch, and Brawdy cared for by one full-time priest and another full-time priest at Llanrhian and Llanhywel. Clergy based at the Cathedral include the Dean, one full-time Residentary Canon who is also the parish priest for St Davids, a part-time non-stipendiary priest and one Canon in

Residence who attend on a two-week rota. All ministers who take services in the Cathedral are bi-lingually Welsh/English.

The Cathedral as a Parish Church

The Cathedral is the parish church of the largest parish in South Wales, covering an area of eleven thousand, four hundred and ninety-seven acres and its magnetic force cannot be dismissed lightly. Although there is a general decline in church attendance throughout Britain, the Cathedral Service Register shows the number of services held in the Cathedral and attendances have increased. In November 1996, six thousand, three hundred and ninety-five people attended services, which had increased to ten thousand, four hundred and forty-eight in November 2006. Services during Advent have also shown a marked increase, with eight thousand, eight hundred and thirty-two people attending in 1996, increasing to eleven thousand, seven hundred and fifty-eight in 2006. The following tables indicate this trend has not been confined to the past decade but increasing steadily over the past fifty years.

Table 1:1

Date	No Services	Attendance	Communicants	Under 16s
November 1919	20		80	
November 1969	78		673	
November 1996	89	1274	459	159
November 2006	87	2499	733	447

Table 1:2

Date	No Services	Attendance	Communicants	Under 16s
December 1919	19		119	
December 1969	40		775	
December 1996	112	1726	969	190
December 2006	98	3598	971	702

It is acknowledged that the early figures may not be accurate as prior to 1970 only communicants were registered; also, children were not included in these registrations. However, it is interesting to note the dramatic rise in the number of service until 1996, but then a decrease in December 2006. While there were four less services in 2006, attendance rose from one thousand, seven hundred and twenty-six to three thousand, five hundred and ninety-eight. It is also interesting to note there has been a steady rise in the number of communicants and under sixteen year olds. This may be due in part to changing attitudes of clergy in the Archdeaconry, as many now cancel some of their services which coincide with special services at the Cathedral, such as 'Nine Lessons and Carols', to allow their own congregations to attend. There are five services each Sunday beginning with Holy Communion at 8am, at 9.30am there are two Parish Eucharist services, one in Welsh and the other in English. Choral Matins follow these at 11.15am and Choral Evensong at 6pm. On weekdays, Morning Prayer and Holy Communion are both celebrated at 8am and Evening Prayer or Choral Evensong is celebrated at 6pm. Holy Communion is also celebrated at 10am each Wednesday. A new initiative called 'Breathing Space' now takes place each Wednesday from 2 – 3pm. This is a time quiet and reflection, using different approaches to prayer and stillness and is held in the Lady Chapel of the Cathedral. Each Maundy Thursday there is a special service of 'sanctifying the oils' for clergy of the Diocese at which the bishop presides. It is not unknown for people to wait up to two hours, queuing up the thirty-nine steps and into the city, for the two major services of Christmas Midnight Mass and Easter Sunday.

The Cathedral as a Community Resource

Schools throughout Pembrokeshire use the Cathedral for special services and events such as the Deanery of Roose who hold its annual Pentecost Worship Day, educating and entertaining all the primary and junior schools in the Roose Deanery. Schools throughout Britain also visit the Cathedral as part of their educational curriculum, some returning annually. These visits are pre-booked with the Cathedral Administrator and a programme formulated between the Dean, resident clergy, volunteers and school staff. For the past twenty-seven years, the Cathedral has hosted the annual St Davids Music Festival with approximately twenty concerts held over seven days. Throughout the year, the Cathedral hosts many concerts and artistic promotions, it also plays host to the Pembrokeshire College graduation ceremony, special services for the 14th Royal Signals Regiment stationed at Brawdy, the cadet branches of the military services, Fire and Police Services and many other local organisations. It is also the final destination for the five Saints and Stones pilgrimage routes around Pembrokeshire.

The Cathedral as a Tourist Attraction

The Cathedral draws people for a variety of reasons, architectural, historical, pilgrimage or just plain curiosity, but its primary purpose remains a place of worship. It attracts over two hundred and fifty thousand visitors annually and is the major contributor to tourism in the north of Pembrokeshire. In 2006 toilet facilities and the new treasury were built beneath the flying buttresses on the east side of the building, and to enhance the visitors experience of the Cathedral, a new refectory was incorporated into the St Mary's Hall, which in the medieval age was built to house the Grammar School. The manager of the refectory endeavours to use local produce

when available. The latest major development at the Cathedral is the rebuilding of the medieval cloisters using local materials and building contractors expert in ancient building techniques. The Prince Charles, the Prince of Wales, officially opened the rebuilt cloisters in August 2008. The cloisters incorporate an exhibition area, education centre and choir rooms. The Cathedral has two shops, one inside the Cathedral and the other in the Domus building opposite the Cathedral by the River Alun. Throughout the summer months, guided tours of the Cathedral are available, but large parties are invited to pre-book with the Cathedral Administrator. Sung Evensong proves to be a popular service, especially in the summer months when visiting choirs sing on a regular basis.

Other spiritual provision

The religion of St Davids remained that of the state until the rise of non-conformity. How regular the St Davids residents were in their worship attendance or how diligent they were in their prayer life is subjective. Although it was a matter of law that people attend worship, this is no indicator as to the true state of a person's spirituality or depth of faith. By the time non-conformity was strong throughout Pembrokeshire, Ceredigion, the parish of St Davids was the last to fall under the influence of the new spirituality, and it would seem education and entertainment were determining factors of its success. Excluding the Cathedral, there are four active worship centres in St Davids, the Roman Catholic Church, The Calvinist Methodist 'Tabernacle', often referred to as 'the other Cathedral', Zion Baptist chapel and the Ebenezer Congregational Chapel.

The Roman Catholic Church

The last Roman Catholic bishop of St Davids was Richard Rawlings (1523-36). Few visitors to St Davids Cathedral realise the pivotal role Roman Catholicism played in the life of Henry VIII. After Henry's marriage to Anne Boleyn, he ordered all clerics to take the Oath of Supremacy, which was first administered at St Davids. All assented apart from Archdeacon Featherstone who continued to support Queen Catherine. Featherstone became the first Welsh priest to be martyred and was executed at the tower of London in July 1540 alongside Queen Catherine (Griffiths, 1964, p.39). After Henry's split with Rome, Catholics went into spiritual hiding until the Catholic Emancipation Act of 1829. This allowed them to worship openly again and the Diocese of Menevia was formed, stretching from Holywell to St Davids.

The Mass returned to St Davids in 1929, when a small chapel dedicated to St Non was built, using stones from the ruins of an earlier chapel on the reputed site of St David's birth, in the garden of Morgan Griffiths for his Catholic wife. In 1939, the house and chapel became a Passionist retreat house and seminary and since 2001, two Sisters of Charity have cared for it. Other Roman Catholic chapels were built in the surrounding villages but they have all since closed. Today the Roman Catholic Church in St Davids is a small insignificant building sandwiched between St Davids only supermarket and its car park. There is little on the outside of the building to indicate its religious significance other than a small notice board and a cross on its apex. It was originally built as the Town Hall and was later converted into a cinema. It is a sad reflection on the spirituality of St Davids that, Roman Catholicism began in the Cathedral but four hundred years later, it is to be found in a small wooden

building. Today the Cure of Souls is in the hands of Monsignor Johnson of Fishguard.

The Quakers

The earliest documented spiritual rebels in the St Davids area are thought to be the Quakers. A number of St Davids Quakers joined other Pembrokeshire Quakers who emigrated to Pennsylvania in 1618. They were often unjustly jailed for their faith, but were often verbally and physically volatile in their dislike and distrust of the established church, Howells (2002, pp.226-249) speaks of other Quakers refusing to pay church tithes in 1684. During earlier research by the author, a ninety-three year old Quaker living less than five miles from St Davids was happy to show the author, documents, photographs and paintings illustrating her family's history in St Davids dating back to the late 1700s. The documents illustrated the family's persecution and departure to Ireland where she was born. The nineteenth century Court House is currently an ecumenical retreat house and meeting rooms and is used by today's Quakers for their monthly meeting.

Methodism

Whether or not the embryonic Methodist movement was born out of the charismatic Howel Harris preaching to over three thousand people gathered at Cross Square in 1739 we shall never know. James (1981, p.105) records Harris visiting the Cathedral in 1748, when he was worried to see 'ruinous state of the old Cathedral and the ruins of colleges and palaces' which, shows he was not totally against the established church. The first Methodist chapel was built outside the parish boundary at Caerfarchell in 1763. Members founded its first Sunday School in 1800. Methodism

finally broke the bastion of the parish boundary in 1785 when the first 'Tabernacle' was built in New Street, today there is no trace of this building. The congregation soon outgrew this building and 'the other Cathedral' as it is affectionately known, was built in Goat Street in 1817. Constructed to hold over six hundred worshippers, this establishment was built like the other chapels, with its back to the Cathedral. Today its membership has dwindled to twenty-five, all over the age of sixty. However, they continue to hold two community 'Songs of Praise' services during the summer months. These are attended by between one hundred and fifty to two hundred people, mainly tourists returning each year for these events. The 'Songs of Praise' services are held more for the benefit of tradition and tourism than as an evangelistic tool. Unfortunately, the Grade II listed Tabernacle has been closed for the past six months for essential refurbishment under the Health and Safety acts, the total cost of these refurbishments is in the region of £250,000. As a mark of how far religious tolerance has come in St Davids, the members of Tabernacle now welcome ministers from the Anglican Church to take services for them.

Wesleyan Methodists

Haverfordwest County Records Office holds the service records for the smallest chapel in St Davids and date from 1843. 'Bethel' was built in 1818 as a bilingual, English-Welsh language chapel but has been sold due to dwindling congregations and is currently being converted into a house.

Congregationalism

Now converted into a private dwelling, the first Congregational Chapel was also built outside the parish boundary, at Rhodiad, near the old settlement of Gwrhyd Bach in the Alun Valley. A plaque over the door, erected when the chapel opened reads,

‘This building was erected 11 June 1781, and opened as a place of worship 19 January 1785 and called ‘The Kings Way’. Renovated and reopened 17 June 1884.’

Congregationalism moved into the City when the Ebenezer chapel was built, again with its back to the Cathedral, to hold four hundred worshippers in Nun Street in 1817. Today the chapel’s membership has dwindled to thirty elderly members, who, to their credit, have opened their doors to the Tabernacle congregation while repairs are carried out to the Methodist chapel. The ground floor meeting rooms of Ebenezer are let to outside organisations for meetings and exhibitions to raise finances. The members of Ebenezer also welcome Anglican ministers to take services for them.

Baptists

Once again, like both the Methodists and the Congregationalist, the first Baptist chapel was built outside St Davids parish boundary at Felingangol in 1794. In 1816, according to the Tithe Schedule of 1838 in Haverfordwest County Records Office, HDX/1368, the trustees of Felingangol bought a thatched cottage in the High Street of St Davids for £25 for use as a place of worship. Soon outgrowing the building, the congregation built Zion chapel in New Street with its back to the Cathedral in 1842. Originally built to hold five hundred people with service only in Welsh, today the congregation of between fifteen and twenty members can no longer afford the services of a permanent minister and are happy to welcome ministers of any denomination or language to take their services.

Closed churches

Surprisingly, whereas the large number of chapels which have now closed within a ten mile radius of the Cathedral is too numerous to mention and those which remain open have congregations reduced to single figures, the number of closed churches in the City of St Davids is very small . A good example within the ten-mile radius is Trefin, situated approximately seven miles from the Cathedral, which boasted both Methodist and Congregational chapels. Today the Congregational chapel is closed and the Methodist congregation is reduced to single figures. The latest casualty outside the ten-mile radius was the closure of the Reformed Calvinist Methodist Church in Trecwn, fifteen miles from the Cathedral (www.westerntelegraph.co.uk accessed 05.06.07) when the members held their last service at Easter 2007. The building was sold in the spring of 2008 and is in the process of being converted into a private house. The number of members had fallen to six, two are in their thirties, and the remainder are in the 60 to 80 age group. In personal communication, the secretary said the closure was due to lack of funds not a lack of faith. When asked why this denomination was her chosen faith, she replied it was her family church as her great-great-grandfather helped to build it in 1847. Social activities in the chapels are almost non-existent, some still hold monthly women's meetings, but they are now open to anyone, not just members of that particular denomination.

The number of Anglican churches, which have closed in a ten-mile radius of the Cathedral, is surprisingly low. Carnhedryn, approximately three miles from the Cathedral is now a private dwelling and was closed in the 1950s. Llanreithan approximately eight miles from the Cathedral is listed as for sale but has been closed for many years. The 'Friends of Friendless Churches' cares for Llandyloy also

approximately eight miles from the Cathedral. There are a number of derelict; medieval churches such as St Justinians at Porthstinian, approximately one and a half miles from the Cathedral. Brown Willis (1716, p.54) records it already derelict but 'had been a very fine strong building, with battlements and a tower at one end'. He also mentions all as derelict, Whitewell just outside the Cathedral Close, Capel-y-Pistyll, a mile to the south, St Patrick's Chapel one and a half miles north and the chapel of Dyfanog and St David on Ramsey Island. James (1993, p.107) records the latter as lying close to the farmhouse and built on the site of an earlier cemetery. After naming the same chapels as Brown Willis, James implies the number and close proximity to the Cathedral suggests these chapels may have been hermitages, retreats or pilgrim chapels. Yardley (ed. Green 1927, p.393) in his audit of churches in the Deanery of Dewisland in the mid-1700s records nineteen churches, today there are twenty.

Social impact of non-conformity

It would appear education and entertainment were determining factors of the success of non-conformity. Until the mid-1700s, the right to 'keep school belonged to the local Anglican clergy and as long as he retained this privilege no other person could legally set up any sort of educational establishment' (Clement, 1954, p.7). To the betterment of the non-conformist cause, unfortunately, few Anglican clergy took up this right and as the popularity of the chapels flourished, the tithes, which once went to the church, were diverted to the non-conformist cause. The general populace of St Davids, were living in acute poverty, and the offer of free education for adults and children, free school meals plus clothing grants given to students by the non-conformist circulating schools, spreading out from Haverfordwest, was irresistible.

The growing chapels also encouraged their members to read bibles at home, people could now interpret the bible for themselves and this was a contributory factor in the rise of the new spirituality.

Although the total population of a village or hamlet on the St Davids peninsula has never exceeded two hundred people, the chapels hold in excess of four hundred people. Given the population figures, it is unlikely the local residents would have been able to fill the chapels to capacity, except perhaps for funerals when it is still common to fill the buildings. Entertainment was the province of the home until the lure of outstanding, powerful and charismatic non-conformist preacher's drew people from village to village in their hundreds each Sunday to hear them preach. Methodist records in St Davids show the preacher's Sunday itinerary as 8am St Davids, 11am Caerfachell, 2pm Trefin and 6pm Carnachenwen when the service would last three hours or more.

Members of non-conformist chapels did not expect the ministers to undertake pastoral work as chapel members undertook this kind of work. Community work therefore became the community's life, so it would appear that chapel attendance had become social entertainment as a person could find something happening connected to a chapel everyday of the week. The Vestry of a chapel became a hub of social activity for men, women and children. Sunday School became the most important aspect of a child's life, especially the Sunday School outing and teas. Preparation for the *holi*, similar to the churches catechism, included learning verses of scripture for which the chapel elders for perfect recitation, a practice still in use, awarded annual prizes. The highlight of a child's year was the annual *holi pwnc* held on Whit-Monday and

attended by hundreds of people where the chapel elders in their knowledge of scripture publicly examined the children. The chapel elders also took the role upon themselves as moral censors. Eighty-year-old Mrs B a life long chapel member recalled in personal communication that as a child she was often summoned to the dais of the chapel by the minister to be publicly disciplined for misbehaving in the street. Mrs B also remembers the shame of a whole family, after public censure, being physically cast out of the chapel by the minister and elders when an unmarried daughter became pregnant. Non-conformity's strength lay in the fact it taught its followers to be self-reliant in all things pastoral and only look to the minister for theological teaching and spiritual guidance, whereas the Church taught its communicants to depend upon the priest for all things spiritual and pastoral but providing very little of either. The non-conformist movement encouraged the spirit of community living and took care of every aspect of its members' lives, from the cradle to the grave – The Anglican priest was often absent!

J M Thomas, a former Cathedral choirboy, in his memoir (1977, p.75) records a religious revival 'hitting' St Davids around 1900, 'It was a remarkable phenomenon and had a powerful impact on the thought and lives of great numbers of people'. He recounts meetings in the chapels every night of the week lasting long into the night where people would declare themselves saved and watched incredulously as townspeople promised to lead blameless lives. He goes on to suppose some did have a genuine mystical and religious experience, but believes most were transports of mass hysteria. According to his experience, the Church took no part in the revival and clergy looked askance at the enthusiasm with which the chapels welcomed the revivalists.

Alternative spiritualities

Many of what are called 'New Age' spiritualities are in fact, centuries or even millennia old spiritualities and practices. The author was able to trace thirty-nine practitioners of alternative therapies and practices who operate within the city of St Davids, although the majority do not advertise their services, but are contacted through word of mouth referrals. A Reiki practitioner, Ms C, when interviewed said she has never given up the Christian faith in which she was baptised and brought up in, but found some of the doctrines of the Church and the attitude of some clergy were at odds with her philosophy of life.

In 1907, the Twr y Felin flourmill was converted into a hotel and retains the tower from where the visitors have a 360-degree vista of St Davids Head. According to Evans (1923, p.19) it was 'the most modern hotel in the city in 1920, its unequalled situation standing upon the summit of the rising ground, 250 feet above sea level and commanding uninterrupted views from all quarters, renders its position of which cannot be equalled in the whole district'. The hotel remained in the same family until its sale in the early 1980s. Today the hotel incorporates a windsurfing, water sports and outdoor pursuits centre, along with 'holistic and alternative therapy services'.

There has been a long, undocumented history of witchcraft being practised in St Davids, possibly pre-dating Christianity. According to Mrs D, a practicing Wicca witch and Reiki Master who was interviewed by the author for this study, there are at least four witches practicing their craft in the parish of St Davids, although she was unable to say how many covens there were. Mrs D offers a wide range of services including spells, tarot card reading, rune stones, regression therapy and house

cleansing along with baby naming, marriages and pagan funerals. She decries the use of Ouija boards as dangerous, reminding people its use is not a game and no true witch would ever use one. Another aspect of the modern interpretation of age-old witchcraft traditions which upset her are the over commercialisation of festivals such as Samhain (summer's end) or Halloween.

Conclusion

Although the parish of St Davids is situated at the crossroads of an ancient sea and land route, Pembrokeshire as a whole has never been a highly prosperous area and many people emigrated in the late 1800s to escape the poverty (John, 1995, p.94). As late as the 1930s Harries (2003, p.41.) wrote 'There was something about St David's, it was not the sort of place where people came to flaunt wealth. The people there had to work hard for what they got.' Decline accelerated at the turn of the twentieth century with the closure of the coalmines and limekilns. The Ministry of Defence establishments built during World War II brought short-term prosperity; but today only one remains open. After the war, Brawdy Air Base on the outskirts of St Davids continued to be used by the American Air force until the late 1980s. Today this establishment is now a British Army base, resulting in a loss of American tourists. The area once boasted numerous brick works, quarries and light industry, all of which have closed. The remnants of the fishing industry have now diversified into tourism and farming continues to decline.

When Scott began his restoration of the Cathedral, in the nineteenth century, it roused great interest nationally and visitors began to return to St Davids, not so much as in the pilgrimages of the Middle Ages, but as tourists. This in turn brought a greater

interest in the natural history of the area, an awareness of the significant archaeological sites and the sea as a playground not as an industry. The inhabitants of St Davids adept at diversification responded to the renewed industry of tourism and today the Cathedral is an important component of that industry as it attracts over two hundred and fifty thousand visitors through its doors each year. The St Davids Tourist Information centre estimate five hundred thousand people visit the peninsula annually. When interviewed, many people, even those who proclaim to have no faith, say there is a 'presence' here, not only in the Cathedral but also throughout the peninsula, which they say has a spiritual quality drawing them back year after year.

As a spiritual landscape, the St Davids peninsula has drawn people to it for millennia, proved by the archaeological sites and artefacts found on the peninsula, and there was a time the Church had complete control over the general populace, to the point of feeding them superstitions to keep them submissive. It could be said that an uneducated people are happier than their educated counterparts are, as they tended to accept what their educated superiors told them, especially in small, rural communities such as St Davids. However, with the coming of non-conformity, education quickly spread to the masses and as people became more educated and were able to read and understand for themselves, they began to question things, which for centuries had been taken for, granted. Due to the presence of the Cathedral, St Davids was slow to accept non-conformity inside the City, but once the first chapel was built within the City, non-conformity soon became the prominent spirituality. According to Harries (2003, p.54) 'In St David's the importance of the Nonconformist chapels and their strong attachment to Welsh culture was clear. Within the city largely, or so it seemed,

people were defined by their loyalties to chapel or church and there was an awareness of where other people's loyalties lay'.

The chapels not only educated the people but entertained them too. It would seem the people had broken the chains of suppression of organised religion, but in fact, they had exchanged one set of chains for another, as the second generation of chapel elders began to impose strict morals on the worshippers. These restrictions were every bit as harsh as those imposed by the church were. Mostly the church let people lead their lives as they saw fit, so long as they paid the taxes, which enabled the church to function. However, the chapel deacons were far more draconian. As eighty-three year old Mrs A, a life long chapel member reported, they had the unwritten, unspoken power to sanction every aspect of your life. Congregations gave the Elders or Deacons the authority to call a child to the front of the congregation and reprimand it publicly for any small misdemeanour conducted in public or in the home. They had the power to ruin lives and families; they were the thought police of their time. A person's whole life revolved around the chapel from the cradle to the grave, attendance three times on Sunday, educated by their schools on Sunday and Monday to Friday, they entertained a person in the evenings and regulated their personal life. There have been many social changes which could be attributed to the change of religiosity in St Davids, such as popular entertainment in the form of the cinema and television. People grew more prosperous through education and tourism, the evacuees from war torn cities bringing different attitudes and ideas. Thus, modernisation and secularisation slowly broke the chains of the chapels and it could be said for the first time in history the people of St Davids were free to govern their own lives. Those who attend church or chapel now, do so because they want to and for no other reason.

CHAPTER TWO

Religion and spirituality

Introduction

Chapter one described the geographical setting of St Davids along with a short description of the Cathedral, the city and today's spiritual provisions. Chapter Two begins with a brief overview of the spiritual and religious background of Great Britain since the two World Wars and its impact upon the spiritual landscape of St Davids and follows the example of Davie (1994, p.14) who believes 'a historical approach provides a necessary balance'. When summarising any aspect of history, events will be omitted which the reader may feel are of greater importance than those included, therefore, my synopsis will follow the pattern set by Gellner (Bruce, 1996, p.1) 'reality is so rich and diverse that no unselective description could even be begun, let alone completed. Instead one chooses the crucial and elementary factors operative in human history, selected to the best of one's judgement'. The 'Spiritual and Religious Background' will include church attendance statistics for England and Wales and introduces a rural church on the St Davids peninsula, which appears to be evading the decline. This section is followed by an introduction to the four areas of spirituality investigated in this study, Spiritual Awareness, Spiritual Experience, the Spiritual Revolution and Spiritual Health. These topics are subsequently explored further in chapters five, six, seven and eight. Each topic reflects academic attitudes towards the subjects.

Spiritual and religious background

It is thought that World Wars I and II had an affect on the spirituality of Great Britain as modern trench warfare brought men from every strata of society together. War situations cause people to reassess every aspect of their lives, including the spiritual. Allport (1950, p.53) quotes a war veteran as saying, 'If I had not had a personal religious philosophy when I entered combat I do not believe that I would have lasted at all'. While another reaction to the suffering is reflected in the judgement that 'War is the final proof that there is no God: that religion is a failure'. Moorman (1967, p.415) theorises the anxieties and sufferings of World War I led some people to a deeper faith as their experiences made them more spiritually aware, but for others their experiences engendered bitterness and hostility towards God and the Church. Although there is an assumption that church attendance fell consistently throughout the twentieth century and dramatically after each world war, church membership figures indicate differently showing the real fall came in the 1970s. Brierley (2000, p.2) believes the timeframe can be divided into three separate sections. First, 1900-1930 church membership rose in the United Kingdom from 8,663,826 to 10,357,153. Second, 1930-1960 when the figures remained fairly static, 10,017,230 in 1940 falling slightly to 9,917,845 in 1960 and third, when figures dropped by 40% from 9,079,403 in 1970 to 5,961,796 in 2000. There were huge evangelical revival meetings, such as those spearheaded by Billy Graham, in the 1950s. There is no recorded evidence that these meetings affected the worship of the people of the St Davids peninsular and attendance figures in church and chapel continued to fall, accelerating in the 1960s. The English church census returns for 1975 show church attendance as 11.3% of the population falling to 9.5% in 1989, in 1990 27% attended church regularly, falling to 10% in the year 2000 (Brierley, 1991, p.18. Bruce, 2002, pp.63-67). While these

figures represent all denominations, the official Church of England figures record approximately 1,243,000 people in 1978, 1,143,000 in 1990 and 938,000 people in 2001 attended the English Anglican Church (www.cofe.anglican.org accessed 23.08.06). Cross-denominational church membership in Wales has also fallen, from approximately 455,000 in 1980 to approximately 331,000 in 1990. However, membership of the Pentecostal Church has risen from 8,000 in 1980 to 10,000 in 1990 (see Appendix II). While the number of Church in Wales churches has risen from 1,540 in 1905 to 1,726 in 1973, the number of incumbents has fallen from 982 in 1917 to 683 in 1974. Baptisms have also fallen drastically from 21,573 in 1917 to 14,827 in 1974 (see Appendix III). The St Davids Diocese has suffered a similar decline with the number of churches falling from 595 in 1905 to 382 in 1973, incumbents fell from 371 in 1905 to 155 in 1974 and baptisms fell from 5,353 in 1905 to 1,938 in 1974 (see Appendix IV). Nevertheless, service attendance figures at St Davids Cathedral have risen consistently over the past hundred years (see Appendix IV). According to Cox (Gill, 1993, p.41), 'The empty church is the single most important evidence brought forth by people who argue that religion has become unimportant'. However, church attendance cannot be, and is unlikely to have been, a true marker of strength of belief in the general population because until the recent past, church records only showed communicants not attendance. Although it would be difficult to prove, there has also been, and always will be, church attenders who go to church out of habit or out of a desire for social respectability. According to Heelas (2007, p.64) 'Secular churchgoers are hardly likely to admit, even in a survey, that they go to church under what amounts to false pretences'. On the other hand, there have always been and the supposition is, there always will be, people who hold strong religious beliefs but feel no need or desire to attend communal worship. This supposition is borne out in

interview transcripts in Chapter Nine. Despite the disillusionment with traditional institutions, the two case studies in Chapter Ten will demonstrate that people continued to marry in church or chapel, and to have their children baptised and attend Sunday school.

However, there are scholars who believe Britain is no less Christian now than in centuries past and that empty churches are not necessarily a sign of a decline in belief. There is a growing appreciation of the 'Empty Church' theory credited to Gill (1993 and 2003). This theory can be summarised as a result of Victorian over-building of churches against declining populations and competing denominations resulting in too many church buildings that inevitably mean emptier churches. Nevertheless, some believe that the decline in church attendance has affected 'all but the smallest churches and denominations' (Paley, 2007, p.176). One of these small churches on the St Davids peninsula is St Catherine's, Granston, which is situated approximately seven miles north of St Davids Cathedral and is included in *The Black Book of St Davids*, an inventory of Diocesan Assets collated in 1326. Although the present day St Catherine's church is a Victorian re-construction of 1877 and built on the original early medieval *Ecclesia Villa Grandi* foundations, it was not enlarged. Census figures for 1881 show a parish population of 174 but the church only seats approximately 70 people. Inspection of the Record of Services shows until the 1980s, there were a maximum of two services each Sunday. At the time of the restoration the congregation were predominantly agricultural labourers and landowners, today the majority are over the age of 55, the oldest is 97, and are retired professionals or white-collar workers who have relocated to the area. The congregation shares a priest with three other similarly rural parishes and has three services a month.

Prior to the year 2000, the Register of Services recorded only communicants and not attendance, thereby giving a false image of church attendance. Appendix V shows a consistent rise in the number of communicants against a falling population, falling into single figures only once since 1921. The records show that the number of communicants (667) rose substantially from 1988, peaking in 2004 at 1003 communicants; this is in complete contrast to research undertaken by secularisation theorists. Conversations with the congregation gave credit of the success of this church to the previous two incumbents which contrasts with the research findings of Francis (Gill, 1993, p.41) 'that ministers with three or more churches become significantly less effective and their congregations reduce accordingly'. Although there can be no doubting that church attendance continues to fall, this church demonstrates that there will always be exceptions to any rule and nothing is set in stone. However, with an increasingly ageing congregation and population locally, it is not hard to predict that the downward trend in attendance will continue.

Spiritual awareness

Anecdotal evidence gathered during the course of this study, suggests a large number of visitors to St Davids Cathedral regard spirituality and religion as the same thing. A typical response by visitors to the request of taking part in the survey was 'I'm not spiritual - I don't go to church', or 'I'm not spiritual - 'I'm not religious'. This is in contrast to the findings of Archbishop Rowan Williams who is quoted by McIntyre (2008, p.14) as saying 'many people describe themselves as spiritual but not religious'. These responses suggest there is a great deal of confusion between 'spirituality' and 'religion'. Religion, according to the Oxford English Dictionary, (Hawkins (ed) 1991) is 'a particular system of faith, a thing that one is devoted to or a

belief in a superhuman controlling power, especially in a personal God or gods entitled to obedience and worship; the expression of this in worship'. Spirituality is defined as 'a concern with the religious or divine'. Modern usage of the term spirituality has moved away from describing belief systems and experience within those belief systems. Today a person's spirituality is often considered a component in a person's character and according to Yip (2000, p.129) 'the *self* is the primary organising factor in expressing spirituality. It is thought of as an energising force and is a person's inner self.' Drane (2005, p.9) suggests, 'explaining the terminology is easy, the bigger challenge is what we mean by it' and according to McCartney, (2004) 'defining "spirituality" is a bit like trying to measure a cloud: it's too fuzzy and amorphous to oust anything'.

However, does having an understanding of the difference between Spirituality and Religion make a person more spiritually aware? According to a respondent in the Kendal Project, 'Religion asks you to learn from the experience of others. Spirituality urges you to seek your own' (Heelas and Woodhouse, 2005, p.12). Research undertaken by Heelas and Woodhouse (2005), which will be further discussed in Chapter Seven, suggests that participation in the holistic milieu is used to raise spiritual awareness in modern Britain. The holistic milieu is the phrase Heelas and Woodhouse have given to the myriad of activities such as Tarot Card reading, Feng Shui and Reflexology. If people are becoming more spiritually aware through the holistic milieu, this suggests spiritual awareness is a learnt behaviour. However, early investigation into spiritual awareness, which will be investigated in greater depth in Chapter Five, by academics such as Jonathan Edwards of the mid-1700s, promotes the theory that spiritual awareness and the ability to have spiritual experiences is in-built

in the human race. In his preface to *Religious Experience Today* (1990), Hay records Carpenter at the turn of the 1900s as stating 'religious awareness is part of human nature, universally present as a potential in every member of the species'. Allport (1950, p.9) reminds his reader that William James believed that religion is tied to the unconscious and 'invoked the hypothesis of a subliminal connection between the individual's mind and the universal mind'. Allport believed all human life revolves around desire and prayer is an expression of desire, be it for food, water or shelter. The greatest desire and capacity is for love, which is insatiable. He gives the example of an orphaned child praying for its mother and suggests the prayer was not a taught practice but instinctive (1950, p.10). The belief that spiritual awareness is universal is shared by modern researchers such as Hay (Hay and Hunt 2000, p.3) who states firmly that it is his 'belief that spiritual awareness is a necessary part of our human make-up, biologically built into us, whatever our religious beliefs or lack of them'.

Therefore, the evidence suggests all human beings are capable of spiritual awareness, but in many people, it is an undeveloped capacity. Spiritual awareness is the realisation that a person has become conscious of their connection with an unseen, higher presence and is not necessarily connected to an organised religion. For some people this awareness is triggered by external stimuli such as a beautiful sunset or seeing magnificent scenery. In a sacred building such as a church, spirituality can be stimulated and heightened in the visitors by external stimuli such as icons, flowers, candles, music. For other people it can be their sense of smell, which activates their spiritual awareness through a smell of polish or incense. In others, spiritual awareness is stimulated by internally focused spiritual stimuli, such as a prayerful atmosphere or a combination of both. However, it has to be borne in mind that spiritual awareness

can be a fragile and fleeting state of being, easily damaged or stifled. In a sacred place this can simply be encountering a locked door, a terse word from a welcomer or noise somewhere in the building.

Spiritual experience

Research files recording spiritual experiences that were held in Oxford University 'supports the traditional view that religious experience is well-nigh inexpressible, probably because it escapes or transcends the influences of everyday cultural construction' (Hay, 1990, p.34). Therefore, spiritual experience could be viewed as a nebulous concept as it can mean many things to many people but a simplistic view of spiritual experience is when a person becomes aware of, or gains an experience of, a transcendental reality that can include a sense of awe or reverence whether or not it is in a sacred context. It is the perceived sense of connection with a higher being or entity. This awareness or experience can be induced by a variety of things or situations, such as meditation upon aspects of a person's religious belief system, hallucinogenic substances or the experience can be spontaneous and, as previously stated, through external or internal stimuli such as a beautiful sunset or visiting a sacred building such as a cathedral. Alternatively the experience can be unsought, as if coming from nowhere such as that of an unnamed woman mentioned in the research by Hay, (1990, p.43) 'I was making the bed; there was nothing in my life to make the day different to any other. Suddenly, I was filled with an absolute certainty of the reality of God. No lights, no voices, no exotic feelings. Just a quiet utterly convincing certainty "of course there is [a] God"...it was cool and quiet and certain – and very surprising'.

Many scholars, such as Carpenter, Hardy and Hay, whose work will be explored in greater depth in subsequent chapters, have asserted that the ability to undergo a spiritual experience is not restricted to an expression of a particular religious belief system, rather that it is a part of the human make-up that is open to all. The research of these scholars have also confirmed that intellect and age is no barrier to undergoing a spiritual experience as Starbuck (1899) and Hardy's (1997) research discovered the 'commonest time of life for a conversion to be reported was in adolescence' (Hay, 1990, p.32). Hay (1990, p.37) refers to Robinson's theory that 'in many cases adults have forgotten or repressed the transcendent experience of childhood'. Hay and Hunt (2000, p.14) found through their research 'that people are very shy about admitting to spiritual experience'. They believe that although it is thought Britain is undergoing a spiritual revolution, 'there has been no great change over the past few years in the frequency with which people encounter the spiritual dimension of their lives' and believe the 'commonest kind of experience reported in Britain is the recognition of a transcendent providence'. The research of Hay and Hunt (2000, p.4) also found that those who had undergone a personal spiritual experience were 'more likely than other people to be psychologically well balanced and to be happy'. This often resulted in an increasing desire to care for those close to them and heightened a sense of responsibility for the larger community and the physical environment.

Spiritual revolution

It could be said that the Christian spirituality of Britain is littered with reformations as the Church fared well or otherwise as it fell in and out of favour with the monarch of the time. These could include Gildas of the tenth century, Tyndale's bible, Luther and the coming of non-conformity. The clergy and religious communities, when not

abusing their privileges, provided for the spiritual needs of the people as best they could. Before the monarchy became involved in the organisation and enforcement of Christianity in Britain, the populace were free to worship who, when and how they wanted

The spiritual and religious landscape of Britain has always been in a constant state of flux, changing from generation to generation and these changes could be seen as spiritual revolutions. However, with church attendance figures in serious decline, Bruce (2002) has proclaimed the news that 'God is Dead' and Brown (2001, p.1) believes 'the Death of Christian Britain has not been a lingering drawn-out affair. It took several centuries to convert Britain to Christianity, but it has taken less than forty years for the country to forsake it'. Davie (1994, p.xiii) believes the decline began with non-conformity, gathered momentum post-World War I and accelerated into serious decline post-World War II, when Christians began 'believing without belonging'. The case studies in Chapter Ten will show how both the churched and unchurched members of society began to reject not only the teachings of the churches but also to reject the social standards their parents lived by. It is these rejections which Brown (2001, p.8) uses in his argument that the 'complex web of legally and socially accepted rules which governed individual identity in Christian Britain which was swept away in the 1960s'.

As church attendance figures continue to decline, a number of theories have been proposed, which some have said has prompted a spiritual revolution. Gill (2003, p.2.) has summarised what he believes to be the ten most significant theories and show secularisation as the most popular even though Tschannen (1991) presents a case for

its non-existence. According to Wilson (1976, p.39) 'The most powerful trend is secularization which occurs as our social organisation becomes increasingly dominated by technical procedures and rational planning'. Chadwick and Berger (Gill, 1993, p.4 and 2003, p.3) believe 'secularization started as a crisis of religious belief that gradually eroded religious institutions'. Gill (1993, p.3) suggests it is 'the product of nineteenth-century developments in science and rational thought and spread in the twentieth century through better education' and according to Giddings (1990, p.451) it is 'the process whereby religion loses its influence over the various spheres of social life'. Davie (1994, p.7) quotes Martin as saying 'The secularization thesis is far from straightforward; it is complex, nuanced and at times contradictory'. Bruce, (2002, p.3) has summarised the secularisation thesis thus; 'a social condition manifest in (a) the declining importance of religion for the operation of non-religious roles and institutions such as those of the state and economy; (b) a decline in the social standing of religious roles and institutions; and (c) a decline in the extent to which people engage in religious practices, display beliefs of a religious kind, and conduct other aspects of their lives in a manner informed by such belief'. Brown (2001, p.16) places the beginnings of secularisation to 'the late eighteenth century world of changing power relations...in the special circumstances of agricultural improvement and industrial revolution'. He explains this statement with the parish church and the lord of the manor as being joint owners of power, one dependent on the other, but both dependent on the working classes to give them power. Sunday services were symbolic of this power, with the landowner in his private pew, the clergyman in the pulpit and the parishioners in the pews, either bought or rented in ranks of social standing.

Brown (2001, p.10) puts the blame for secularisation on women because 'first, women were the bulwark to popular support for organised Christianity between 1800 and 1963, and second it was they who broke their relationship to Christian piety in the 1960s and thereby caused secularisation'. Therefore, if secularisation is a component of the spiritual revolution it follows that women are also partly responsible for that spiritual revolution. However, it may well be that one or none of these events was the beginnings of secularisation, which, may or may not have been the cause of the decline in church attendance, the prophesied demise of Christian Britain and the beginnings of a spiritual revolution.

Secularisation may not be the cause of decline in religiosity or a component of the spiritual revolution, but a symptom of it. Another cause or symptom may be modernity that began with the education of ordinary people through the rise of non-conformity. According to Davie (2002a, p.15) 'the religious decline began with the rise of non-conformity when the Church had to fight to retain the right to control people's souls as well as bodies'. Other scholars such as Wilson (1976, p.22) suggest the decline accelerated in the early part of the 1900s, 'If there were already faint indications of religious decline before World War I, the evidence became inescapable after the second'. Bruce (1995, p.30) concurs with Davie, that as society modernised so 'the religious life of the British in the post-war period declined' gathering momentum in the 1960s' (1995, p.30). However, Bruce (1995, p.30) does stress the importance of institutionalised religion in the lives of a large proportion of the population when he reminds us 'in 1992 there were still close to 50,000 churches in the United Kingdom, which is one for every 940 adults and two churches for every one Post Office and for every three public houses'. Davie (2002b, p.1) challenges the

'assumption that secularization is a necessary part of modernization and that as the world modernized it would – all things being equal – be likely to secularize'. She goes on to suggest that there 'is the possibility that secularization is not a universal process, but belongs instead to a relatively short and particular period of European history'. Wilson (1987, p.8) suggests 'Religion is not eliminated by the process of secularization and only the crudest of secularist interpretations could ever have reached the conclusion that it would be'.

As the popularity of organised religion declines, people are rejecting the 'label "religious" but accept the more individualistic "spiritual",' Cush (2007, p.218) and it is this rejection which is being labelled the 'spiritual revolution'. Heelas and Woodhead, whose theories will be examined in greater depth in Chapter Seven, claim that although it is premature to state that Britain is undergoing a spiritual revolution, it is undergoing a 'Subjective Turn'. The Subjective Turn favours neither secularisation nor sacralisation but a coexistence of both. Their claim is based on meticulous empirical research in the Northwestern English town of Kendal. The 'Subjective Turn' is society turning towards secularization and sacralization. With regard to secularisation people are turning away from 'life-as' forms of the sacred towards 'subjective-life' forms of the sacred (Heelas and Woodhead, 2005, p.6). Life-as forms of the sacred is living by the standards and rules laid down by a particular religion and how society perceives adherents to that religion should live. Subjective-life forms of the sacred encourage a person to turn away from external pressures of deferring to a higher spiritual authority and living in harmony with one's inner experiences, or being true to one's self. Sacralisation is through developing subjective-life styles of spirituality that Heelas and Woodhead believe people are

experiencing through the holistic milieu. 'This contemporary type of spirituality emerged in the counterculture of the 1960s and became a core element of the "New Age" movement of the 1980s' (Houtman and Aupers, 2007, p.306). According to Heelas (1996, p.18) 'The great refrain, running through the New Age, is that we malfunction because we have been indoctrinated...by mainstream society and culture', and it is this, which is preventing people from connecting with their inner self. Sointu and Woodhead (2008, p.260) believe the 'influence of holistic ideas of the self is also increasingly evident in mainstream public and private education and health care'. These views are also shared by Heelas (2006, p.10) and Paley (2007, p.175). If, as Brown (2001, p.10) suggests, women have played a central part in secularisation, they are also playing a pivotal role in promoting and participating in, the holistic milieu (Glendinning, 2006, p.591; Glendinning and Bruce, 2006, p.404 and 41; Heelas and Woodhead, 2005, p.94; Sointu and Woodhead, 2008, p.259). Heelas and Woodhead, (2005, p.94) found in Kendal and its environs woman account for 80% of participants in the holistic milieu.

Although the work of Heelas and Woodhead has been much acclaimed and Voas and Bruce (2007, pp 43) 'applaud the groundbreaking effort to assess the scale, nature and significance of ...the holistic milieu', they also believe the work is flawed. In their summary of the criticisms of Voas and Bruce, Flanagan and Jupp (2007, p.12) outline what Voas and Bruce 'conceive to be methodical flaws in the research'. One criticism regards the position of Heelas and Woodhead in the field of sociology. Voas and Bruce (2007, p.43) state that from its foundation, sociology has 'wrestled for supremacy' two ideas about religion, first, modernity caused 'religion to lose its grip on society and its members' and second, is 'while the sacred may have to adapt and

evolve, faith is always with us'. Voas and Bruce (2007, p.43) suggest that in Heelas and Woodhead's publication *The Spiritual Revolution*, they 'attempt to keep a foot in both camps'. In reply, Heelas does not refute this claim but reiterates the intention of the study, 'Our primary aim during the Kendal Project was to test the controversial 'spiritual revolution' claim' (Heelas, 2007, p.26). Another criticism by Voas and Bruce (2007, p.45) is the lack of quantification and validation data in the book to substantiate its findings although they do concede the accompanying website does offer more data. Voas and Bruce (2007, p.55) also comment on the like-for-like comparison between the congregational domain and the holistic milieu concerning participants in both sectors who do not attend for spiritual reasons, especially as the 'survey data show that only a minute proportion of churchgoers admit to having no faith (Voas and Bruce, 2007, p.55). Heelas retorts by saying 'Secular churchgoers are hardly likely to admit, even in a survey, that they go to church under what amounts to false pretences (Heelas 2007, p.64). However, despite their criticisms, Voas and Bruce (2007, p.43) believe 'the book will be a landmark in the study of alternative spirituality'.

Spiritual health

The subject of spiritual health is a complex notion. Anecdotal evidence gathered at St Davids Cathedral during the course of research for this study which will be reviewed in Chapter Nine, suggests that good spiritual health is dependent upon regular church attendance. However, with church attendance continuing to fall, does this mean people in Britain are no longer spiritually healthy and is spiritual health important to a persons overall general good health? It is according to the plethora of consumer goods promising good spiritual health available in any shopping centre or through an

internet search engine. Modern health care professionals are also leaning towards the theory that good spiritual health is a crucial facet of a person's holistic health and well-being. Therefore, can church attendance be regarded as a reliable indicator of the nation's spiritual health?

In the medical field, Paley (2007, p.175) believes 'the concept of spirituality is much discussed in the UK nursing literature, despite the fact that Britain is one of the most secular countries in the world'. According to Ross (1995, p.466) 'Spiritual well-being is important for the individual's health potential,' and supported by Fisher (2008, p.50) who believes it is '*the* fundamental dimension of people's overall health...Spiritual health is a dynamic state of being, shown by the extent to which people live in harmony within relationships'. Ross (1995, p.458) uses references from nursing literature to describe three aspects of the spiritual dimension:

- 1 it strives for meaning and purpose in existence (Dickinson, 1975; Henderson, 1973),
- 2 it strives for transcendence beyond the here and now in search of some higher power or God, (however defined by the individual)/something greater than self (Fish and Shelly, 1978; Henderson and Nite, 1978),
- 3 it inspires, motivates and hopes, directing the individual toward the values of love, truth, beauty, trust and creativity (Dickinson, 1975; O'Brien, 1982).

Ross believes Renetzky (1979) gives the paramount definition of the three components of the spiritual dimension:

- 1 the "power within man" giving "meaning, purpose and fulfilment" to life, suffering and death;
- 2 the individual's "will to live";

3 the individual's belief and faith in self, others and God.

Ross goes on to say spiritual health 'has been regarded as the central "artery" which permeates, energises and enlivens all other dimensions of an individual and around which all values, thoughts, decisions, behaviours, experiences and ultimate concerns are centred'. The Quality Assurance Agency for Higher Education of England and Wales (QAA) includes the benchmark statement 'a commitment to patient-centred care that recognises the need to assess physical, social, psychological and spiritual needs to maximise potential for health and well-being' (Heelas, 2006, p.11).

While the use of church attendance statistics has been used to demonstrate poor communal spiritual health, individual spiritual health is far more difficult to define measure or assess. Although commercial enterprise, the mass media and many modern religious leaders are continually encouraging personal development, which in turn will lead to spiritual enlightenment and eventually greater spiritual health, it is a difficult quality to quantify. While research into measuring spiritual health is still in its infancy, systems of measuring spiritual health are being developed. Fisher, whose work will be discussed in greater depth in Chapter Eight, formulated the system of measurement, which will be used in this study. Fisher (Francis and Robbins, 2005, p.31) believes in the past definitions of spirituality had been biased towards 'the religious and ecclesiastical'. Research undertaken by Ellison into spiritual health led to his construction of the Spiritual Well-being Scale (SWBS). Ellison's work inspired Fisher to construct his Spiritual Health Four Domains Index (SH4DI), based on the SWBS, in the 1980s. The index is, as the title suggests, divided into four aspects, Personal, Communal Environmental, and Transcendental. These domains, which are

described in detail in Chapter Eight, aim to distinguish among four different spiritual health perspectives, represented by what he describes in terms of ideal types of personalists, communalists, environmentalists, and religionists. The SH4DI has been used successfully in the educational field (Fisher, 1999, Fisher, 2001, Fisher, Francis and Johnson, 2002). Following the success of the SH4DI, Fisher has developed two further measures, 'Feeling Good, Living Life' (2004) for use with pre-adolescents and 'Spiritual Health and Life-Orientation Measure (SHALOM) (2007). It has to be noted that despite the proven success of the SH4DI, no one measure will be suitable for every researcher-led study as reiterated by Watson (2000, p.42).

Conclusion

Gill (1993 and 2003) suggests there has probably never been a golden era when churches were full. Chapter Two has shown it may not be possible to reflect the true spirituality/religiosity of the general populace as research is dependent on statistics. Although statistics can be measured and assessed, they are also open to misrepresentation. If it may not be possible to accurately assess or measure the spirituality of the general populace today, it raises the question; in the past did people attend church through genuine belief, through 'belonging without believing', through authorised memory or through superstition. According to Leith, (1981, p.70) 'The faith of a people is written in theological books, structured in organizations and expressed in worship'. This too begs the question, does that worship only become valid if enacted in church? It has to be acknowledged that those who 'believe without belonging' are able to experience worship from their armchairs with round-the-clock religious television programmes accessed through satellite technology.

Chapter Two has shown that spirituality has many components, one of which is church attendance. The statistics in this chapter show that cross-denominational church attendance is in decline apart from the Pentecostal church, which appears to be reversing the trend and is rising. However, there are instances which indicate there may be the beginnings of a return to organised religion as shown by attendance at services in St Davids Cathedral (shown in Chapter One) and St Catherine's, Granston (Appendix V). This chapter has also introduced other components of spirituality such as spiritual awareness of which there is considerable evidence to suggest spiritual awareness is an integral part of the human make-up. Therefore, it is possible for everyone to undergo a spiritual experience. Spiritual health is not only a matter for the church, but is also of interest to the medical profession and a growing commercial concern.

There can be no disputing that religious observance in England and Wales through church attendance has declined and few scholars would argue that the process of secularisation might have been a contributory factor, although just as many would argue that it is the cause. Whether or not secularisation has been the cause of the decline, it has contributed to what many feel is nothing short of a spiritual revolution, which will be discussed further in Chapter Seven. Brown argues the 'mere presence of Christian Churches or Christian people in Britain does not make, and never has made, Britain Christian, and their mere gradual disappearance does not in itself make it unchristian. What made Britain Christian was the way in which Christianity infused public culture and was adopted by individuals, whether churchgoers or not, in forming their own identities' (2001, p.8.). When the Church became organised, it laid down written and unwritten rules on how people should behave and Britain was assumed

Christian. These conditions pervaded all areas of society, lay, clergy and aristocracy. It is difficult to establish how many Britons, in any era, were really Christian or had just absorbed Christian values. It is not known how many were 'belonging without believing', a reverse of Davie's theory, but are still included in church statistics as believers. This in turn indicates the de-Christianisation of Britain could have been happening for centuries. The question which presents itself is, is Britain still a Christian country through its inherited Christian tradition, or 'authorised memory'? There are scholars who believe Britain is no less Christian now than in centuries past, that empty churches are not necessarily a sign of a decline in belief.

British society has undergone changes in social norms versus changes in social structures and social mobility, which, reduced in the latter part of the twentieth century, is reflected in the spirituality of its people. Prior to the sixteenth century Reformation, ordinary people were told how and when to worship. Church reforms came through the Church hierarchy or the state, but the Reformation was led by the laity tired of being told what to believe by the Church and dissatisfied clergy. The organised religion, which will survive the contemporary quest for spirituality, is the one, which succeeds in bringing the sacred to life, the one that raises the spiritual awareness in the searcher and enabling them to undergo a meaningful spiritual experience.

Allport (1950, p.3) made the statement 'History shows that as fast as institutional religion decays it has a way of reviving...the subjective religious sentiments of mankind – whatever the fate of institutional religion may be – are very much alive and will perhaps always remain alive, for their roots are many and deep.' With Allport's

statement in mind, this chapter will end with questions that will only be answerable in the distant future; is the death knell really sounding for Christianity in Britain or is it the birth of another reformation? It could be as Carpenter suspected in 1913, (Hay, 1990, p.4) that religion is an established part of the evolution of humanity, and that evolution has not yet finished. The spiritual evolution of the human species could indeed include a spiritual revolution, inspired by spiritually healthy people who have become spiritually aware and enjoy a variety of spiritual experiences.

CHAPTER THREE

Individual Differences

Introduction

Chapter Three begins by exploring the individual differences of sex, age, church attendance and personality and is followed by explanations of the concept of personality type and why it is important. This is followed by a short description of Jung's work on personality type. There are a number of Personality Type Indicators in circulation and this chapter will consider one of the most widely used, the Myers Briggs Type Indicator (MBTI), and the more recent Francis Personality Type Scale (FPTS); both are based on the Jungian model of Personality. Before concluding, the chapter looks at ways in which public establishments, such as St Davids Cathedral, can use an understanding of individual differences within the way the Cathedral is presented to the public.

Individual differences

Medical science has proved there are fundamental differences in the human physical make-up, such as blood groups and the genetic scientific discovery in 1953 proved the existence of deoxyribonucleic acid, otherwise known as DNA. It is the DNA molecules, which carry all the genetic information necessary for the formation and organization of living cells, and carries our genetic inheritance. Apart from identical twins, no two people share the same DNA. We are all the same, but different, and these differences can cause problems unless we attempt to understand the differences. Keirsey sums up the situation when he says,

‘We differ from each other in fundamental ways. We differ in our thoughts, in our feelings, in our wants and beliefs, and in what we say and do. Differences are all around us and are not difficult to see, if we look. Unfortunately, these variations in action and attitude trigger in us an all-too-human response. Seeing others as different from ourselves, we often conclude that these difference are bad in some way, and that people are acting strangely because something is the matter with them’ (1998, p.1).

The difference of sex

The difference of sex, as defined by this work, should not be confused with the difference of gender. The distinction between sex and gender is succinctly described by Oakley, as quoted by Francis (2001, p.82) ‘sex refers to biological divisions into female and male; gender to the parallel and socially unequal division into femininity and masculinity’. Francis goes on to quote Matthews, ‘Sex is defined as the biological dichotomy between female and male, chromosomally determined and, for the most part, unalterable, while gender is that which is recognised as masculine and feminine by a social world.’ According to Francis and Robbins (2005, p.55) ‘Sex is a basic human difference taken seriously both by psychology and sociology’. They go on to quote Morgan as saying sex is a key variable in social investigation, which is ‘both ubiquitous and hidden’. It is ubiquitous because it is one of the most common variables to be included in social surveys, but hidden because the full potential of the variable is often ignored and under interpreted in analysis of data.

There is a difference between the sexes in matters of faith; Davie (Brierley, 1998, p.4) assures the reader that ‘belief, like practice, is far more common among women than

among men'. Davie is not alone in her assertions, Maselko and Kubzansky (2005, pp. 2848-2860) reporting the findings of US General Social Survey found 'women are generally more religious than men'. Batson, Schoenrade, and Ventis (1993, p.33) make the same assertion using the statistics of Sasaki (1979) to support their arguments. Sasaki concluded 'women rate their religious beliefs as important more than do men, making the assertion that 46% of women compared with 33% of men attend a weekly religious service. More women, 74%, hold membership in a church or synagogue than men, 63%, women, 56%, are more likely to read their Bibles than men, 41%, and more women, 53%, than men, 44%, watch religious television

The Teenage, Religion and Values data set (Francis 2001, p.95) compares the responses of 17,340 male and 16,632 female of year nine and ten students, females accounted for 49.1% of year nine and 48.9% of year ten. Francis' analysis shows that in young people, sex makes a difference to religious attitudes as a higher percentage of females, 45%, believe in God than the males, 38%. More females, 32%, than males, 29%, believe that Jesus rose from the dead, and 46% of females believe in life after death compared with 44% of males. Francis' findings clearly show sex does make a difference in religious beliefs between the ages of thirteen and fifteen years.

An exception to these findings which shows women are more religious than men is the work of Ecklund and Scheitle (2007, p.300), who, when examining the difference in religiosity of academics in the field of the sciences, found gender (sex) is not a significant predictor in any of their religion measures. Although Ecklund and Scheitle found no significant difference in the religiosity of science academics, it has not been firmly established why sex makes a difference generally. Roth and Kroll (2007, pp

205-220) using data from the US General Social Survey, confirm the earlier statements that 'It is evident that women are, on average, more religious than men in most religious traditions and in most nations of the world'. They also confirm academia 'still lacks a theory that can fully explain this finding' and accept that 'the primary forces behind the sex difference may be social, cultural or biological'.

Published research has established that sex does impact on religious beliefs and practices. Therefore, if cathedrals are to lose their reputations as 'strange beasts' (Hitchiner, 2007, p.12) often considered no more than historic monuments or tourist attractions, it would be advantageous for further research to identify areas of cathedral practices and protocol which appeal to either sex or to both sexes.

Difference of age

As people age differences are clear, what appeals to a person in their teen years may not appeal in their twenties or thirties. Each stage of life brings different priorities and capabilities to a person. The aging process affects the individual in different ways in different areas of life; one area is that of religious belief. Davie (Brierley, 1998, p.4) suggests people become more religious as they age, in practice, prayer and 'specifically belief in a personal God' and that the 18-24 year age group are the religiously conservative minority. These findings suggest young people are turning their backs on religion, but research undertaken by Roth and Kroll (2007, p.302) into 'Religion among Academic Scientists' suggest otherwise. Their findings show 'age had a surprising effect on religiosity when compared to those in the general population, with the younger scientists more likely to believe in God than older scientists', which could show a shift towards younger people in general becoming

more religious. Although research has shown older people are more likely to attend church than younger people are, younger people still hold a belief in God and see the church having a role in their lives. Research into the experiences different age groups expect and receive when visiting a cathedral would be beneficial in ensuring people of all ages enjoy a positive, spiritual experience in cathedrals.

Does Church attendance make a difference?

In 1994 Grace Davie coined the phrase 'Believing without Belonging' to describe a belief in God which did not result in Church attendance. She associates 'Belief' with a belief in God and 'Belonging' to practices such as church attendance. However, Francis (2001, p.156) takes this definition one-step further and adds another dimension, 'Practising', to the phrase. Francis associates 'Believing' with a belief in God, 'Belonging' is associated with self-identified religious affiliation, and 'Practising' with church attendance. However, does church attendance affect a person's values attached to wider social issues? Subtle social pressures can and do shape our religious stance (Batson, Schoenrade and Ventis, 1993, p.33) and Roth and Kroll (2007, p.303) found the more children a household had, the higher the observance of religious attendance, but they were unsure if 'those who are more religious have more children or because having children provides some renewal of commitment to religion'.

Maselko and Kubzansky (2005, pp.2848-2860) found the level of 'a persons church attendance and involvement is influenced by their relative standing in society'. They also found 'church attendance and the belief in eternal life were positively associated with overall life satisfaction'. Fontana (2003, pp.207-222) found church attenders

experienced lower levels of anxiety than non-church attenders, cancers were also less prevalent among Christian sects with a strong church attendance such as Seventh-day Adventists, Mormons, and the Amish Community than the general population. Fontana quotes the largest current American study by Hummer *et al* (1999) on mortality, 'using a random national US sample of 21,204 adults over the years 1987 to 1995, reports the average age at death of non-church attenders as 75.3 years as compared to 81.9 for weekly attenders and 82.9 for those attending more than once a week. The figures were more remarkable among African Americans, with an average age at death of 66.4 for non-church attenders and 80.1 for church attenders'. Wallace and Forman (1998) as reported by Francis (2001, p.164) working from a sample of five thousand high-school seniors, found church attenders were more pro-active in a range of health promoting measures such as car seatbelt use, diet, exercise and sleep and less likely to indulge in interpersonal violence, drink-driving, and smoking.

Batson, Schoenrade and Ventis (1993, p.335) suggest church attendance 'does seem to lead a person to adhere to more stringent moral standards' and a number of studies based on the British Social Attitudes Survey show this to be true (Francis, 2001, pp.157-161). Johnson and Wood (1985) found church attenders had higher moral standards than non-church attenders had, giving the example of a refuse collector being offered £5 to take away rubbish they were not supposed to take, 44% of church attenders against 33% of non-church attenders thought this to be wrong. Johnson (1988) found church attenders to be more honest; for example, 6% of church attenders would keep £5 extra change given by mistake in a shop compared with 29% of non-church attenders. Curtice and Gallaher (1990) found 30% of church attenders believe premarital sex to be wrong compared with 9% of non-church attenders. Donnison and

Bryson (1996) found church attenders were less accepting of euthanasia than non-church attenders were.

Drawing on a database of 33,000 young people aged between 13 and 15 years old, Francis (2001, pp.168-178) compared the views and attitudes to various life situations of church attenders and non-church attenders. Francis found 82% of weekly church attenders believed in God compared to 21% of those who never attend church, while 34% of young people who never attend church found the church irrelevant to life today compared to 17% of weekly church attenders. More weekly church attenders (70%) felt their lives had a sense of purpose than those who never attend (49). Weekly church attenders were also more moral than those who never attend church, which was demonstrated, by 28% of weekly attenders compared to 16% who never attend believe it is wrong to get drunk and 4% of weekly attenders believe it is not wrong to shoplift compared to 10% of non-attenders.

Research has shown a positive correlation between church attendance and health, longevity of life, raised moral standards and education. In the sphere of understanding the needs, expectations and requirements of the visiting public to cathedrals, further research into the impact of church attendance would enable a better understanding of the visitors.

What is meant by personality psychology?

Personality is a word not easily explained and is one of the major differences in people; it is the essence of a person, all that makes a person who and what they are. It is the science of understanding the differences in people as no two people share

identical personalities. Francis (2005, p.7) suggests care should be taken not to confuse *Personality* with *Character* as personality lies at the heart of who we are and is something we have no control over. Eysenck and Eysenck (1984, p.4) suggest personality is 'the more or less stable and enduring organisation of a person's character, which determines his unique adjustment to the environment. An example is the difference between extroversion and introversion, each having equal value while very different and, according to Francis, 'introverts do not need to become extraverts in order to be better people, nor do extraverts need to become introverts in order to be better people (2005, p.7). Where personality differences are value neutral, character differences are value laden and, according to Eysenck and Eysenck 'Character denotes a person's more or less stable and enduring system of conative, effective and cognitive behaviour' (1985, p.4). Both extraverts and introverts have the possibility of developing different aspects of their characters, to develop either good or bad qualities.

There are two strands of personality psychology, the first relates to abnormal psychology and mental illness, the second to normal psychology and psychological well-being. This work is concerned with the latter and methods of assessing personality type. According to Francis (2005, p.14) Psychological Type Indicators assesses personality by means of carefully constructed personality tests and can employ those tests (and the theories on which they build) in a range of practical situations. Francis suggests the difference between introversion and extraversion is a useful basis for discussing personality psychology for two reasons. First, although the many different theories fail to agree to the number of personality factors involved, there appears to be a consensus that extraversion and introversion should be included.

Second, because these two terms are in everyday usage, caution should be used as to what meaning the theorist attaches to the words. There are a number of accepted models of personality, such as Eysenck, Catell, Myers-Briggs and McCaulley, but what they all have in common is they agree that personality is the deep-seated and hidden tendencies, which shape human behaviour of which introversion and extraversion are a part. Although it is acknowledged there are many models of psychological type theory, this study will concentrate on the Jungian model.

Jung

Since the discovery of DNA there is no disputing every human being is a unique creation in their own right, and it is unlikely that no two people will have developed the same character. Psychologists have built on the ancient Greeks theory of type and have defined the differences in a person that are similar to those in other people which affect relationships and life situations, and have developed ways in which they can be categorised. A pioneer in this concept was Jung who said, 'My life has been permeated and held together by one idea and one goal: namely, to penetrate into the secret of the personality. Everything can be explained from this central point and all my works relate to this one theme' (Jung, 1963, p.232). Attempts to define the ways in which his work differed from psychologists Freud and Adler, led to his work, *Psychological Types*, in 1923, in which according to Storr (1973, p.62) 'Jung pays ample tribute to his predecessors in this field'. In this work he recognises the problems of what he calls 'types', arriving at the conclusion that it is 'one's psychological type which from the outset determines and limits a person's judgement' (Jung, 1963, p.233). Jung's 'typing' of people was an effort to reach an understanding of how people relate to others and to the world around them, and the

interaction between conflicting lifestyles. He believed that what appears to be random behaviour has a distinct underlying pattern and order.

The Jungian psychological typology suggests there are two predominant psychological personality types which Jung called 'introversion' and 'extraversion', which are then defined further by sensing and intuition, thinking and feeling. Therefore, people displaying introversion tendencies will react in a different manner to those displaying extrovert tendencies. Although the findings of other psychologists who developed personality type theories were published in the same era as Jung, it is Jung's basic theory, which endures and is the basis for the Myers-Briggs Type Indicator (MBTI) and the more recent Francis Psychological Type Scales (FPTS), which will be discussed later in this chapter.

Jung identified that although a person has a predisposition to one particular type and it is that type that is fully developed or over developed and its counterpart or opposite remains undeveloped to its full potential. Many psychologists use the analogy of right and left-handedness to describe preference (Moss, 1989, p.4. Goldsmith and Wharton, 1993, p.12. Francis, 2005, p.55). While the ideal situation is for a person to be ambidextrous, to be able to use both hands at the same level of competency, most people have a preference to write either with their left or right hand, very few are comfortable with both. If a right handed person uses their left hand it is more laborious, requires more energy and is often difficult to decipher. Therefore, their preference, or predisposition, is to right-handedness. This preference can define the difference or orientation in a person's personality that is reflected in how they interact with the world around them.

According to Peter Briggs Myers, Jung's *Psychological Types* (1923) is difficult for the layman to understand and he believes Jung's definitions of personality type veer towards the extreme and almost become a caricature of type, but they are also sound and intriguing (Goldsmith and Wharton, 1993, p.viii). Jung's work has made a great impression on many people and aided their self-discovery and it has been the basis for a number of personality type theories, some more successful than others.

Myers-Briggs Type Indicator (MBTI)

The era in which Jung and Katharine Cook Briggs began developing their theories of personality psychology there was a commonly held belief in society that there was a 'normal' way in which people should behave and react to the world around them. Any variation from that norm was considered deviant. However, through her observations, Katharine recognised certain strengths and characteristics, which, although different, could not be considered deviant, just different. Certain social norms permeated all areas of life including the academic fraternity, which not only severely criticised, but was reluctant to recognise the work of Cook Briggs and Briggs Myers as neither woman held any formal qualifications in psychology. Their work is summarized in an exemplary manner by Goldsmith and Wharton (1993, p.9), 'Isabel Briggs Myers (1897 – 1980) and her mother Katharine Cook Briggs (1875 – 1968) were pioneers and workers of the highest calibre. Jung had developed his theory of personality psychology through being a practising therapist helping mentally and spiritually sick people, Katharine Cook Briggs and her daughter Isabel Briggs Myers developed Jung's theory further to help ordinary, healthy people, to understand and value human differences. Katharine had already begun her work identifying and naming individual differences in the early 1920s before she came across Jung's

pioneering work and according to her grandson 'threw her work into the dustbin' (Goldsmith and Wharton, 1993, p.vii). Jung's work concentrated on the behaviour of different types, which tended to be in the extreme, whereas the work of Katharine and Isobel concentrated on the everyday behaviour of cogent but different people.

After discarding their own categorisation, they continued to develop the Jungian concepts. This led them to the conclusion there was a fourth dimension to personality theory, the orientation of Judging-Perceiving, which affects the way in which people handle the world around them on a day to day basis. Moss (1989, p.17) describes this as 'how you orient to the outer world'. In 1943, Katharine and Isabel produced their first questionnaire, which would eventually be known as the Myers Briggs Type Indicator (MBTI).

The MBTI can be self-administered, used in group situations or evaluated through a qualified practitioner and is based on a series of forced choice questions, choosing one item over another for each situation. It is recommended that the questionnaire is then scored and assessed by a qualified MBTI practitioner. The MBTI enables a person to explore their own personality, discovering their strengths and weaknesses. As a self-help tool, the MBTI enables people to discover their likes and dislikes, helps plan career choices and gives insight into why and how a person interacts with others in either personal relationships or the social environment.

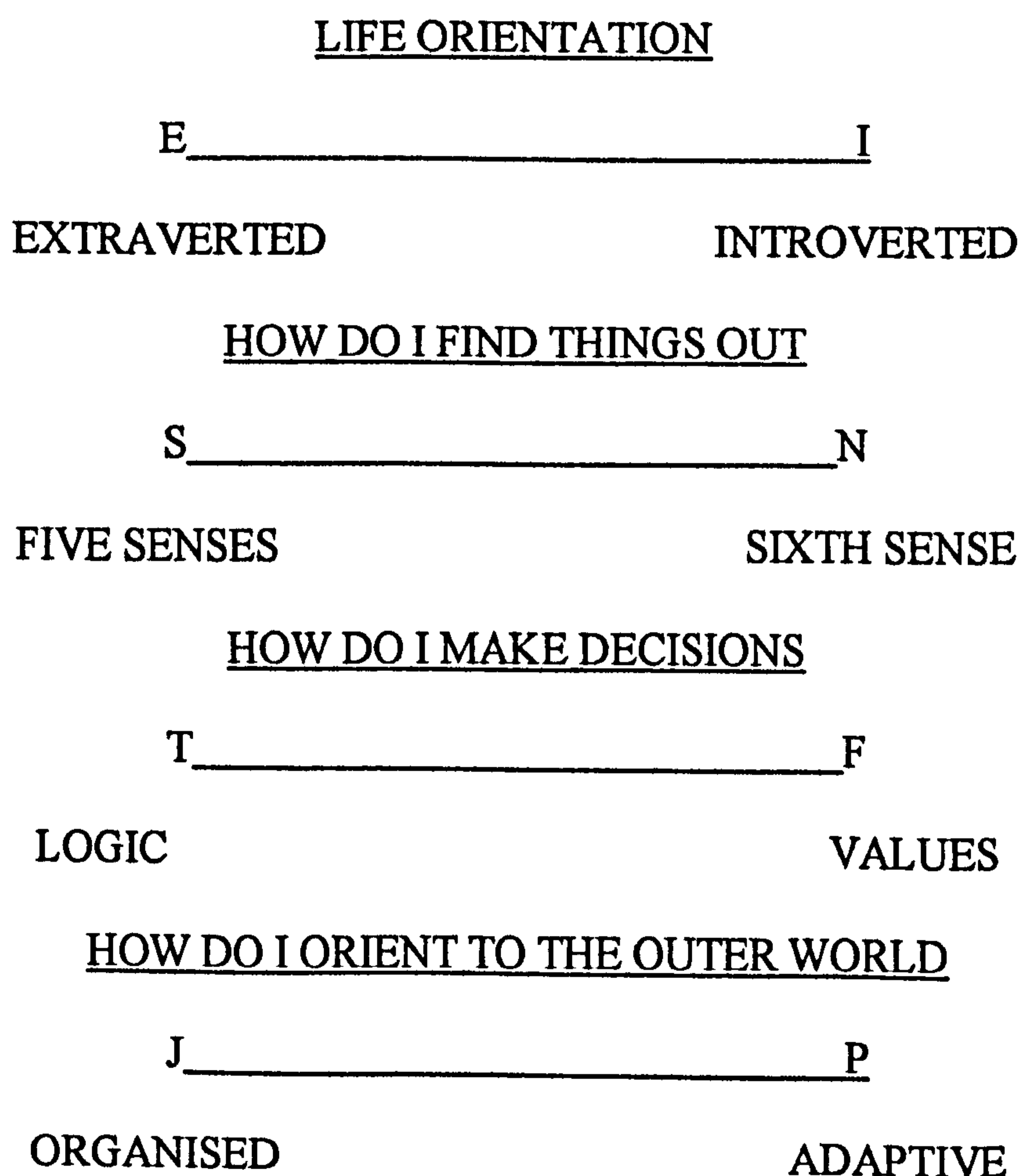
After identifying sixteen different personality types the Myers Briggs concept is then divided into four distinct and separate functions, none more important than another is. Goldsmith and Wharton remind the reader that it is 'important to recognise that

people place themselves, and that the personality type which eventually emerges is the one that seems to 'fit' the individual (1993, p.14). Therefore, the MBTI will disclose only what the participant already knows, but the well ordered way in which the results are revealed enables the participant to use the information creatively to improve their lives.

The Myers Briggs step-by-step approach to the theory

Working from Jung's construct, the theory begins with how a person gathers energy and defines a person as **introvert** or **extravert**. Introverts obtain their personal energy from within themselves, from the world of ideas and concepts and need less interaction with others. Extraverts gain their energy from other people and are drawn to the external world. All behaviour is resultant on how a person collects and collates information from their environment, which is identified as **perception**, and the reaction or **judgement** to that information in decision-making. When processing the information another decision process is put into operation. When perceiving the information around them, some people rely on what is known as our five senses of touch, taste, sight, hearing and smell, and is defined as **sensing**, while others use what is sometimes referred to as our sixth sense, going with hunches or an 'inner' understanding that is called **iNtuition**. As with perception and judgement, everyone uses both sensing and intuition but the preferred choice is always the strongest trait. Once the information has been accepted another preference takes place as to how the person arrives at a conclusion, which again falls, into two categories, **thinking and feeling**. Those who use the thinking process come to decisions based on analysis and principles, whereas those who prefer to feel come to conclusions based on their own personal value system of likes and dislikes. The agenda for thinkers is fairness and

for feelers it is peace and harmony. It is at this point Katharine and Isabel identified their fourth orientation of **judging-perceiving**, described by Moss as 'How you orient to the outer world' and refers to the previous two functions. Those with a preference towards **judging** will introvert or extravert their **thinking** or **feeling** function, whereas those with a preference towards their **perceiving** function will either extravert or introvert their **sensing** or **intuitive** function. People who have a preference towards **perceiving** react to the outer world in a relaxed and adaptable mode. Alternatively, if a person has a preference towards the **judging** function, they react to the outer world in a controlled and regulated manner. Moss illustrates these definitions in the following manner:-



Four of the eight letters indicate a persons 'type' depending on their amalgamation of preferences. It must be remembered this formula is designed to be a guide, not a

perfect definition. If a person recognises and feels comfortable with approximately 80% of the description for each type, then that can be considered as their type. The four sets of preferences, now divided into eight, are symbolised by the initials of Extravert or Introvert, Sensing or iNtuition (the 'N' replaces 'I' to avoid confusion with Introvert), Thinking or Feeling and Judgment or Perception. This results in a person's personality type being identified by four letters from sixteen possible combinations, for example ENFJ or ISTJ as indicated in the table below.

ISTJ	ISFJ	INFJ	INTJ
ISTP	ISFP	INFP	INTP
ESTP	ESFP	ENFP	ENTP
ESTJ	ESFJ	ENFJ	ENTJ

The dominant function or feature

In any personality type there is always a dominant feature or the driving force of the personality and is indicated by the central two letters, for example if the personality type is ENTP their dominant will be either 'N' or 'T', if it is ISFJ, the dominant will be 'S' or 'F'. The outer letters of the 'type' are called indicators or pointers. The last letter indicates whether the dominant feature is in the judging (T or F) and perceiving (S or N) functions. Therefore, a 'J' at the end indicates or points to 'T' or 'F' and 'P' indicates or points to 'S' or 'N'. The focus now falls to one letter, if the personality type is ENTP it would be 'N', if the type was ISFJ it would be 'F' and it is this letter, which the person shows to the outside world, or is the persons mask, or persona. Staying with an ENTP type, the first letter of the type indicates the person is an extravert and the mask they show to the world is the best of themselves, and the letter which emerges as the dominant is 'N'. Alternatively if the type is ISFJ, the 'I'

indicates the person is an introvert who prefers to keep the best of themselves hidden from the world and the mask which they show to the world is identified as 'F' or the sensing function. The following table shows the sixteen types highlighting the dominant function.

ISTJ	ISFJ	INFJ	INTJ
ISTP	ISFP	INFP	INTP
ESTP	ESFP	ENFP	ENTP
ESTJ	ESFJ	ENFJ	ENTJ

The auxiliary function or feature

The auxiliary function is also found in the central letters of a type, consequently in a ENTP the dominant is 'N' and the auxiliary is 'T', in a ISFJ the dominant is 'S' and the auxiliary is 'F'. The dominant and auxiliary are always linked such as 'iNtuition with Thinking indicating the iNtuition is the dominant. An introverted person will show the outer world their auxiliary, their under developed function. Goldsmith and Wharton (1993, p.36) suggest people use their auxiliary function as a 'best friend' to the dominant, supporting it whilst at the same time challenging it.

The lesser or least preferred function or feature

Reverting to the left and right-handed example, the ideal would be to be ambidextrous, giving equality to each hand. The least preferred function lies opposite to the dominant and the third preference lies opposite the auxiliary. These opposites are often referred to as inferior functions, such as Moss, who also calls it the primitive function (1989, p. 70), Goldsmith and Wharton give them the names of third and

fourth preference, third preference and least preferred. In an ideal situation, each of the functions would be developed to its full potential. However, the reality is that the ideal is unlikely to be achieved; therefore, the aim should be to develop the least preferred function to a greater degree to enable the person to become a more rounded personality

People retain the same personality throughout their lives, but as situations and circumstances change people are able to develop the under used aspects of their personality and so the reporting of their type may change. When undertaking a MBTI questionnaire a number is given to each preference, these numbers are not indicators of the degree of skill attached to the preference, whether or not a person is good or bad at, say, sensing, but are indicators of the strength of that particular preference between the two. There is no ideal to be achieved through the scoring process but according to Goldsmith and Wharton they are 'snapshots of our preferences' (1993, p.39). It is stressed that the MBTI being a self-report instrument of personality type, is open to error through situations and life events. Nevertheless, the validity and reliability of the Indicator in test re-test situations has proved it to be a useful and reliable tool for self-analysis and as an assessment tool in other areas of life.

Francis Psychological Type Scales

The Francis Psychological Type Scale (FPTS) is a modern operationalisation of the Jungian theory of personality type, which has been demonstrated to have high levels of internal consistency reliability. Like the MBTI, the FPTS is a self-administered questionnaire of 'either or' questions which can be self scored and assessed. It is suggested that the questions are answered instinctively. Francis has devised ten pairs

of questions to differentiate between the four Jungian types of extraversion and introversion, sensing and intuition, thinking and feeling, and judging and perceiving. The immediate appearance of the questionnaire, to someone unfamiliar with Personality Type formulae seems illogical and the contrast between the two questions too ambiguous. Many people completing the questionnaire complain they feel the need to answer in the affirmative to both questions. Francis devised this deliberately to avoid the transparency of the purpose of the questions.

Questionnaire scoring

When the questionnaire has been completed by ticking the appropriate box, each box with the tick is given a value of 1 (one), its corresponding box is given a nil value. Each column is then totalled and the higher score indicates the clarity of the respondent's personal preference. If both columns total five, it is suggested the respondent regard himself or herself as introverted, if both the sensing and intuition functions each score five, the respondent should consider their preferred function as intuition. Where both thinking and feeling scores each total five, the preferred function is feeling and where the judging and perceiving functions each total five, the preferred function should be considered as perceiving. In each of the four categories, Francis suggest the respondent examine how they react when tired as it is the respondents preferred function which lets them down (2005, p.69).

Orientation

The ten sets of questions regarding a person orientation towards either extraversion or introversion includes questions such as are active or reflective, energised by others or drained by too many people and do you speak before thinking or think before

speaking. An introvert is easily exhausted by being with too many people, while the same situation will energise an extravert. Because introversion and extraversion are two ends of a continuum, extraverts and introverts can complement and assist each other in a variety of situations. Francis gives the examples of extraverts can help an introvert get to know other people or to keep conversations going in social situations. Alternatively, introverts can help extraverts to explore their inner depths and to listen to others (2005, p.70). If the respondent scores three on the extravert column and seven on the introvert, they can consider themselves as introverts (I).

The perceiving process

The ten questions regarding sensing and intuition include, are you interested in facts or in theories, are you conventional or inventive and do you prefer present realities or future possibilities. Francis once again uses the formula of how a person reacts when tired to clarify their preferred function as the intuitive types begin to lose things or get basic facts wrong when tired. He goes on to suggest intuitive types can be seen by sensors as day-dreamers who are unable to face facts and reality, while sensing types can appear dull and unimaginative to intuitives. Once again, they have complementary features; the sensing type can encourage intuitives to read instructions before using new equipment or to read the fine print on a contract and to inject a sense of realism into cherished dreams. Intuitive types can help sensing types to develop a vision for the future or to help them see old problems in a new light. A score of three on the intuitive column and seven on the sensing column reveals a sensing (S) personality.

The judging process

The ten questions designed to differentiate between thinking and feeling types include, are you concerned for justice or harmony, are you sceptical or trusting and do you seek for truth or peace. Thinking types fail to take into account other people's feelings when tired while feeling types fail to properly analyse what is actually going on a particular situation (2005, p.74). Complementary aspects of both functions include thinking types helping feeling types to analyse facts and situations and to support them when facing unpleasant situations. Alternatively, feeling types can help thinking types to understand how others feel about situations and to help them recognise the need for harmony and reconciliation. A score of three on the thinking column and seven on the feeling column reveals a feeling (F) personality.

Attitudes towards the outer world

The ten questions regarding judging and perceiving types include are you happy or unhappy with routine, are you organised or spontaneous and do you prefer to act on decisions or act on impulse. When tired judging types are unable to respond to new challenges and panic about their ability to achieve things on time (Francis, 2005, p.76), whereas perceiving types become more elusive and reluctant in decision-making or planning situations. Judging types see perceivers as disorganised and irresponsible in life, while perceivers see judging types as rigid and inflexible, but once again as components of the same spectrum, they have complementary aspects. Judging types can help perceivers to make decisions, ensure necessary jobs are done and to remind perceivers of schedules and deadlines. Alternatively, perceivers can help judging types to see different options in a situation, to save them from the tyranny of routine and to respond to the needs of the moment (Francis, 2005, p.77). A

score of four on the perceiving column and six on the judging column reveals a judging (J) personality.

According to the above type scores, the fictional respondent is classified as an Introverted, Sensing, Feeling and Judging (ISFJ) personality. The FPTTS uses the same type dynamics of dominant, auxiliary, inferior and tertiary functions as those used in the MBTI. So our respondent is perceived as being a dominant introverted thinker, with auxiliary extraverted sensing.

Criticism of Personality Type Theory

It has previously been stated that everyone is a unique individual, no two people, even identical twins are one hundred percent identical, and different people will react to the same situation in a different manner. Peter Myers, speaking of his mother, Isabel Briggs Myers, in the preface of *Gifts Differing: Understanding Personality Type*, (1980, p.xii) reinforces her theory that 'normal people understand that it is alright to be unique individuals'. Psychological type theory has proven to be a useful tool in personal understanding and of understanding others and is an indicator of how the different types of people will react to a situation. Using psychological type theory can be a powerful experience when it is applied as Myers-Briggs intended and not as a technique to pigeon-hole people or use it as an excuse for certain behaviours. Although psychological type can be very helpful, 'for a few people, this system may not be at all useful' (www.rigdenage.co.uk) and it will attract criticism. Boeree (cgboeree@ark.ship.edu, Accessed 11.06.07) warns against overdependence on the process and suggests that in America it is fast becoming a norm. Just as Americans are supposed to carry blood group cards, he envisages a day when they will be

required to carry psychological type cards. He goes on to quantify this suggestion by considering the historical parallel of IQ and aptitude tests used in educational streaming. Francis and Jones (1999, pp.107-126) also acknowledge that while 'a number of studies have developed the theoretical and empirical benefits of the MBTI...the instrument itself has remained a controversial tool among many theologians'. They suggest many of the criticisms of the MBTI 'hinge on the legitimate quest for proper scientific information about the psychometric properties of the scale'. When reviewing what was then known about the scale and they concluded their 'evidence establishes the suitability of the MBTI as a research tool to document the religious correlates of individual differences in personality' but caution its use when 'employing the indicator to assign individuals to discrete psychological types'.

Recognising the doubts and, in some cases, hostility, some Christian leaders have regarding the psychological type process in understanding human personality and in nurturing spiritual growth, Lloyd (2007, pp.111-123) researched some of the opposition from Christians. His research included personal correspondence with a number of Christian leaders, newspaper correspondence and relevant published material, drawing heavily on Leech (1996). Unfortunately, his research was hampered by a reluctance of sceptics to voice their misgivings publicly. Hostility to his research is summed up in two letters he abridged but was unable to attribute, 'Others, better qualified than I in psychology and theology, have discredited MBTI totally and completely. This has gone on relentlessly over nearly forty years with everyone coming to the same conclusion'; and 'I find the whole Myers Briggs scheme tiresome, trivial and utterly superficial'. This has led him to suggest some of the criticism may be because psychological type theories challenge the one-size-fits-all

approach to Christian spirituality, which permeated earlier generations. Lloyd (2007, pp 111-123) identified five theme-categories of opposition, first, *Misuse of personality typing in spiritual formation*. A number of contributors to the Leech (1996) publication warn against using the MBTI as a foundation for spirituality and elevating it to the status of spirituality itself. Woods (1996, p.17) warns that psychological type should only be used as ‘a map for guidance, not the territory, and certainly not the journey itself’ and warns against ‘salvation by technique’. Ward (1996, p.6) suggests that for some ‘spirituality is a branch of psychology’ and demonstrates how this attitude is ‘replacing theology and ontology with psychology’. Both Woods and Ward imply that in some instances psychological type is being used as a ‘short cut to holiness’.

Lloyd’s (2007, pp.111-123) second theme is *Personality typing as a simplistic analysis*. According to Lloyd (2007, p.114) ‘some critics consider that PT must be defective because it focuses on intrinsic aspects of personality and ignores environmental determinants of an individual’s behaviour’. Advocate of psychological type, Boeree, (2006) warns that things can go wrong with a theory, such as *ethnocentrism and egocentrism*. The culture into which a person is born subtly and thoroughly influences that person, that they grow up thinking “this is the way things are” instead of “this is the way things are in this particular society”. He also warns that genetics, family structure and dynamics, education and so on effect the way people think, feel and ultimately, the way they interpret personality. Davies (1996) who is concerned that the circumstances in which people take the test will determine their answers supports this. Lloyd (2007, p.114) acknowledges this to be a legitimate concern and one which has been debated by the psychological type community for

decades. Lloyd (2007, p.114) also cites Billings (2006) expressing his reservations of psychological type as he was 'always astonished at the way clergy claim to be introverts when they couldn't do the job if they didn't rather enjoy performing in front of people'. However, he fails to accept that although introversion may be the clergy's preferred type, they may have to draw on their less preferred function. Lloyd continues by citing Rowan Williams (1992, p.214) as saying, while he acknowledges the 'great practical usefulness' of personality typing, he is concerned at the 'mechanical and fixed ways in which personality types are sometimes presented in self-help books generated by the popularity of this style of interpretation'.

Lloyd (2007, 115) found critics viewed psychological type as 'a restricting and life-denying influence' and calls his third theme-category *Personality typing as a restrictive pigeon-holing* and quotes newspaper correspondent Walker to illustrate this point. Walker (2005) is quoted as writing 'Myers-Briggs, as normally taught, tends to pigeonhole people. "Oh, I'm an INFP/ESTJ," etc., is the usual response heard after a workshop. That is what nominalisation does: it reduces a bright, colourful, living behaviour to a colourless noun. No wonder people think "Oh well, that's what I am, and there is nothing I can do about it." That is not only nonsense: it can become a strong limiting belief in relation to potential'. The tone of Walker's remarks taken without reference to the remainder of his letter gives the reader the view that Mr Walker is in opposition to the MBTI. However, Mr Walker's letter begins 'As a Myers-Briggs practitioner...' and goes on to agree that 'our behaviours vary according to the context in which we find ourselves'. He continues 'the whole point of understanding personality is that it can be a starting-point to grow away from...to move towards achieving our full potential'. Likewise, Lloyd uses the words of

newspaper correspondent Williams (2005) 'the Myers-Briggs system...directly contradicts the doctrine of grace', to support the challenge that the MBTI suppresses the changing work of the Holy Spirit. This again suggests Mr Williams opposes psychological type theories, when his letter suggests he may be supporting psychometric testing, 'The Myers-Briggs system...has attracted much criticism from chartered clinical psychologists...in the 21st century, better techniques are available for psychometric testing, and, in any event, these should only ever be administered by chartered clinical psychologists'. Pigeonholing people is part of everyday life. Many different aspects of society, for example, everyday living, social class, marital status, parental status, occupational status, classify people, they are all pigeonholes, as we, and others see us. Personality type as a tool takes people out of the pigeonhole on a voyage of self-discovery.

The fourth theme-category is recognised as *Unethical use of personality typing* and Lloyd (2007, p.116) quotes John Reader as warning that 'the potential for abuse of Myers-Briggs is vast... and used carelessly or cynically (it) can distort, damage and control, and highlights the need for 'wisdom, balance and safeguards' when using the technique. Several contributors to Leech (1996) warn against misuse of the technique in judging candidates in employment situations and ask 'how long will it be before somebody decides that only one personality type is suitable for ordination. Bayne at the 1st Applied Positive Psychology Conference in 2007 suggests 'One misuse is to attempt to explain everything with it, but probably the major misuse is that labels can be used to stereotype'. He uses the hypothetical situation of a group of executives being told by their managing director that they had six months to become their company's 'designated management type' and continues by saying 'At a stroke, this

grotesque policy not only shows a misunderstanding of what MBTI theory assumes about change, but also illustrates how *not* to value difference’.

Lloyd’s fifth theme-category is the appropriateness of using *Jungian derivation of personality type theory*, especially in religious leadership training situations. Lloyd cites Hird (1997) of the Anglican Renewal Ministries in Canada by drawing attention to Hird’s paper entitled Carl Jung, Neo-Gnosticism and the MBTI. The paper characterises Jung’s metaphysical belief system as ‘occultic and neo-gnostic’ and concludes that ‘to endorse the MBTI is ultimately to endorse Jung’s archetypal, occultic philosophy’. . . Lloyd also cites Richard Kew’s (1998) review of Richard Noll’s *The Aryan Christ: the Secret Life of Carl Jung* in which Kew describes ‘Jung’s religious stance as highly syncretistic, closer to paganism than to Christianity’. Kew is also shocked how ‘some of Jung’s theories are unquestioningly espoused by many Christians and churches’. However, Lloyd suggests as scientists are not infallible and during the course of their careers will get some things right or wrong, it would be a mistake to ‘assume all Jung’s theories must either be all true or all false’.

Lloyd comes to the conclusion that the unease which some well-informed Christians have regarding psychological type which have led to the criticisms are based on ‘misunderstandings or misrepresentation’, and ventures three sources of that unease. First, *a question of semantics* and Lloyd’s theory reinforces the warning given by Francis (2005, p.1) who said ‘A lot of misunderstanding takes place simply because different people use the same words to mean different things. Each generation shapes words in its own way.’ The word personality when used in connection with psychological type refers to ‘something innate in an individual that is independent of

context or experience', whereas in common usage it 'includes the totality of an individual's behaviour and also his/her guiding beliefs and moral code' (Lloyd, 2007, p.118). This again echoes the definition by Francis (2005, p.7) that 'in psychology personality tends to refer to deep-seated underlying human characteristics'. Personality type reveals a person's inherent preferences and is therefore just one determinant of their behaviour, whereas, their behaviour is resultant upon their innate preference combined with the conscious choices they make in context of their situation and the needs of that situation and 'may be seen as a sub-set of "personality"'. It contributes to it but is much less than the whole' (Lloyd 2007, p.118).

Lloyd's second source of unease is '*A question of epistemology*' and suggests 'modern epistemology distinguishes between objective knowledge and justified belief' (2007, p.119). The Christian faith or belief system is well founded but cannot be proved or it would not be called faith. Christianity therefore falls under the heading of justified belief because it is a set of beliefs that God is the Creator, Jesus is his Son and the nature of human life. Christians accept these beliefs as true, not through scientific or logical observations, but as a revelation from God. Whereas the Christian faith has been debated and investigated for centuries and it is this debate which is the sub-conscious backdrop of teaching in church which comprises justified belief, Psychological Type on the other hand, although still in its infancy, is a belief system based on the word of people. The work of people such as Jung, Briggs and Myers has led them to hypothesise that each individual can be designated as one of sixteen personality types, that their 'type' is inborn and is constant with age. Psychological Type is presented without epistemic status implying it needs less

justification than a historic faith. By way of an example Lloyd suggests critics observe the reaction of an adherent to astrology, many of which have no knowledge of its origins or theories but accept its prescriptions without 'seeking to justify the rationale on which the interpretations were founded' (2007, p.120).

Lloyd's believes his third source of unease to be '*A rival allegiance*' and refer to several contributors to Leech (1996) using uncomplimentary phrases such as 'fad' or 'cult' to the use of psychological type in church (2007, p.121). Due to claims by critics such as Coxon, (1996, p.6) who suggests 'there are aspects of MBTI which form a modern gnosticism', Lloyd (2007, p.121) believes psychological type is used to 'supplement and amplify Christian belief with seductive and addictive special knowledge'. Critics fear this use of the MBTI may rival the tenets of Christian belief for the dominance in the hearts and minds of Christians. Ward (1996, p.10) goes further and suggests psychological type is used in some instances as a 'short cut to holiness'. The MBTI could also have been raised to cult status not because of the claims made by the practitioners of MBTI but more to the 'infectious enthusiasm' and use of 'MBTI jargon'. Lloyd (2007, p.121) believes that if care is taken by Christian psychological type aficionados when referring to the instrument, misunderstandings and the situation of it becoming an 'in-group with special knowledge' can be avoided. When investigating Personality type theory, it is worth remembering the words of Moss in his summing up of the purpose of personality type, 'the theory does not sum up all human behaviour and should be used to simply verify one's own observation and experience' (1989, p.2).

St Davids Cathedral and Personality Type Indicators

One might ask what has psychological personality type formulae to do with a religious establishment. According to Carpenter's 1913 publication *Comparative Religion* it has an important part to play, 'Nowadays, the study of religious origins has passed out of the hands of philosophers and theologians and into the hands of psychologists, who are the scholars best equipped to study the nature of wonder, awe and reverence' (Hay, 1990, p.5).

Psychological type formulae are used in many corporate situations and although the primary purpose of a Cathedral is as a place of worship, it has to be staffed in a manner comparable to a secular organisation to ensure smooth day-to-day running situations and to comply with secular laws such as Health and Safety. If all the staff of the Cathedral, whether stipendiary or voluntary, shares the same or a similar personality type, the indications are the organisational process will not be entirely successful. For example, it would be unwise to encourage someone with an ISFP psychological personality profile to become a Cathedral welcomer. Their timidity might cause them distress at having to speak to large groups of strangers each time they are on duty, but in other positions within the Cathedral setting, such as conducting individual tours, explaining the intricacies of the many carvings and monuments might appeal to their developed sense of aesthetics. An extravert however, will welcome displaying their knowledge of the Cathedral to large groups of visitors.

Personality type and visitors to St Davids Cathedral

As previously stated the primary purpose of St Davids Cathedral is a place of worship but it is also an important pilgrim destination and tourist venue due to it being the site of the monastery founded by David, Wales' patron saint. Tourism is now one of the major industries in Pembrokeshire and the success of St Davids as a tourist destination is vital to the Pembrokeshire economy. An understanding of 'individual differences' of visitors is vital to promote St Davids as a place of worship and to enhance visitor experience. A study by Francis, Williams, Annis and Robbins (in press) centred on St Davids Cathedral when five hundred and fourteen visitors were invited to complete a questionnaire which included the FPTTS as it was specifically designed to be included in research projects. The study concluded 'the overall sample of visitors to St Davids Cathedral displayed clear preferences for introversion (57%) over extraversion (43%), for sensing (72%) over intuition (28%) and for judging (81%) over perceiving (19%). Preferences for thinking (51%) and for feeling (49%) were closely balanced. Considering these indicators together, four of the sixteen Jungian types accounted for almost two-thirds of the visitors (63%): ISTJ (23%), ISFJ (15%), ESTJ (13%) and ESFJ (12%).'

Conclusion

Chapter Three has established sex, age and church attendance all make a difference to response to religious beliefs and practices, which in turn will affect the way in which they experience a cathedral and reinforces the findings of Francis and Martineau's 2001 study of 12,679 visitors to rural churches. The earlier work of Williams, Francis, Robbins and Annis has demonstrated the usefulness in identifying the personality types of visitors to St Davids Cathedral and how the visitors' personality

type influences their interpretation of their surroundings. For example, sensors appreciate information regarding the Cathedral and therefore the information needs to be clear and accurate to enhance the visitor experience of sensors. The same information needs to be displayed or made available in an entirely different mode for the benefit of intuitives. The remaining Jungian types of Thinking and Feeling were also explored in the study, with the result that Feelers placed more importance on the atmosphere of the Cathedral than the Thinkers, which again require two distinct approaches in visitor stimulation. Although Psychological Personality Type theories are relatively new in the world of science, they are proving worthy of their originators. Their use in self-understanding, development of management strategies, and in group dynamics is gaining ground and proving successful. This present study will investigate how different personality types influence a person's perception of spirituality and how the Cathedral setting fosters or alienates a person's receptiveness towards a spiritual setting or influence.

Summing up the use and application of Psychological Personality Type theory, it is worth returning to the words of caution given by Moss, 'We are all unique human beings and type theory is only meant to help understand some of the basic differences between people. The theory does not sum up all human behaviour and should be used to simply verify one's own observation and experience' (1989, p.2).

CHAPTER FOUR

METHODOLOGY

INTRODUCTION

The previous chapter discussed the importance of understanding individual differences such as sex, age, church attendance and personality type when investigating the changing spirituality of Great Britain. This is especially important for any establishment of a spiritual character, such as St Davids Cathedral, if they are to effectively cater for the spiritual needs of their visitors, ensuring the visitor remains an individual, whether or not they come on their own or as part of a group, and should be treated as such. This chapter introduces the two research methods employed to examine four aspects of spirituality, Spiritual Awareness, Spiritual Experience, the Spiritual Revolution and Spiritual Health and their practical implications for the mission and ministry of the Cathedral. The chapter begins with an outline of the theoretical framework that supports the study and explores the arguments of eminent scholars in the field of spirituality and psychology such as, Hardy, Otto, Hay, Davie, Tacy and Heelas and Woodhead. This is followed by a description of the quantitative and qualitative research methods used for data collection. The quantitative research was operationalised by the use of a questionnaire survey and the qualitative data was operationalised through personal interviews and case studies.

Theoretical Framework

The purpose of the current research is to build on previous research at St Davids Cathedral, which identified the standard demographics of sex, age, religious beliefs

and church attendance of visitors to the Cathedral. The research also identified where the majority of visitors came from, how long they stayed in the area and the purpose of their visit to the Cathedral (Annis, 2006). The results showed the majority of visitors were English women over the age of fifty, with an interest in the Cathedral's history and architecture. Their lowest priority was to visit for spiritual reasons. In the light of this low priority, falling church attendance nationally and the views of some scholars who believe Christianity in Great Britain is dead (Brown, 2001), the current research investigates the spirituality of the visitors to St Davids Cathedral in a number of areas.

First, this study investigates the level of spiritual awareness held by the visitors and proposes the hypothesis that visitors to St Davids are no less spiritually aware than in previous generations. Data garnered from Part Two of the questionnaire survey and discussed in Chapter five will investigate the use of both external and internally focused spiritual stimuli. Many scholars believe spiritual awareness is an inbuilt characteristic universal to all human beings, and 'occurs equally among primitive and sophisticated people' (Hardy, 1997, p.2), although in many people it is either dormant or under-developed. Many people describe their sudden realisation of the spiritual dimension of their lives as an 'Emmaus Road' experience (Luke 24: 13), while for others it is the things of nature such as a beautiful sunset which trigger the realisation which Otto (1923, p.64) calls '*numinous awe*'. It is the recognition of a unique and special 'knowing' of a unique and special 'something'. Otto calls this 'knowing' and 'something' the 'Numinous' and 'Numen' as they are words 'which bear no moral import, but which stand for the specific non-rational religious apprehension and its object, at all its levels, from the first dim stirrings where religion can hardly yet be

said to exist to the most exalted forms of spiritual experience' (Harvey, 1923, p.xiii). Spiritual awareness can be stimulated by either external or internal stimuli. There are many external stimuli in the Cathedral such as icons, displays of flowers, the smell of incense or lighting a candle, whereas internal stimuli are things such as a prayerful atmosphere or sensing the prayers of worshippers from a former age.

Second, this study explores the varieties of spiritual experiences encountered by the visitors to St David and proposes the hypothesis that a substantial number of the visitors have undergone a spiritual experience of some form. Investigation of the spiritual experiences of the visitors is operationalised through part two of the questionnaire survey and the results are analysed in Chapter Six. Scholars such as, James, Starbuck and Carpenter researched spiritual and religious experience and began to develop the scientific field of the psychology of religion. Modern scholars such as Hay (1990) and Hardy (1997) have built upon their work. Chapter Six further analyses the questionnaires to investigate the spiritual experience of the visitors to St Davids Cathedral and will add further evidence to the theory 'that a great many people have what we call a spiritual side to their nature (Hardy, 1997, p.4).

Third, many modern scholars believe Great Britain is undergoing a 'Spiritual Revolution' which is in part due to the proliferation of 'New Age' therapies and practices which have gained in popularity since the 1960s. Through part three of the questionnaire survey, this study explores the depth of participation in these therapies and practices by visitors to St Davids Cathedral and proposes that while there is a definite move towards alternative spiritualities by the visitors, the theory that a spiritual revolution has already begun in Great Britain is premature. Evidence has

shown that the beginning of a spiritual revolution is not confined to Great Britain but it is also taking place in Europe. Tacy has shown that Australia is also under going a spiritual revolution and has declared that 'contemporary society is in a dilemma. It appears to "need" religion as a container of spiritual, but does not want it or, for various historical reasons, cannot accept it in its tradition form' (2004, p.127). Heelas and Woodhead undertook the Kendal Project to investigate how far the spiritual revolution has developed and concluded that the claim is premature. Although analysis of the questionnaire demonstrated in Chapter Seven will support the claims of Heelas and Woodhead, it will also show there is a move towards the holistic milieu and a possible spiritual revolution.

Fourth, there can be no arguing against the statistics gathered and interpreted by scholars such as Peter Brierley that church attendance is in serious decline, but does this mean society in general is less spiritual and in poor spiritual health? Barker and Buchanan-Barker (2004) have shown that good spiritual health is a contributory factor to general good health, physically and mentally. This study proposes the theory that although many of the visitors to St Davids Cathedral may not attend church, they are none-the-less in good spiritual health. Investigation of this theory is through completion of part four of the questionnaire survey, which is based on Fisher's Spiritual Health in Four Domains Index (SH4DI). Part four of the questionnaire will be analysed and discussed in Chapter Eight and will show that although church attendance is in decline, the visitors to St Davids are in good spiritual health.

Data collection

There is an on-going debate among scholars regarding what is the most effective method of data collection, some advocate quantitative and others prefer qualitative. A modern research company give a good comprehensive definition to both methods, 'Quantitative – To quantify data and generalize results from a sample of the population of interest. To measure the incidence of various views and opinions in a chosen sample. Qualitative – To gain an understanding of underlying reasons and motivations. To provide insights into a problem or idea' (www.snapsurveys.com accessed 15.07.07). Heelas and Woodhead (2005, p.8) simplify the definition by saying quantitative enables the researcher to discover 'how much' is happening and qualitative discovers 'what' is happening. Advocates of quantitative research use this data collection method because it develops and employs mathematical models of measurement, which prove the validity, and reliability of the results of the research.

The danger in relying solely on this method is, 'that it seems to assume a fixed preference or predefined evaluation' (Silverman, 2005, p.6). There is also the danger that participants answer in a manner in which they suppose the questioner wants to hear. Hardy reminds us, 'The specimens we are hunting are shy and delicate ones which we want to secure in as natural a condition as possible: we must at all costs avoid damaging or distorting them by trying to trap them with an artificial framework' (1997, p.21). A preference towards the use of qualitative research methods, suggest they 'promise to avoid or downplay statistical techniques' (Silverman, 2005, p.6). Swinton and Mowat (2006, p.29) believe 'qualitative research, when done well, is a thorough and rigorous discipline' and quote Denzin and Lincoln, 'Qualitative research is multi-method in focus, involving an interpretive, naturalistic approach to its subject

matter', to support their argument. Bearing in mind Hardy's words of caution, Silverman tells us 'there is no simple distinction between qualitative and quantitative research' and researchers should avoid suggesting that either method is superior to the other, but 'the methods used should be defined by the information the researcher is attempting to establish' (2005, p.5). Therefore, the research methods used in this research were both qualitative and quantitative data gathering and took the form of questionnaires, interviews and transcripts of those interviews and finally, two case studies.

The Questionnaire

The questionnaire is an A5, seven-page document, which asks questions about the visitor's personal spirituality, spiritual experiences and religious affiliations (Appendix VI). The cover page of the questionnaire outlined the purpose of the research and ensured the participant was aware that all the information would remain confidential and anonymous. It carried the University of Bangor logo and the name of the author, which ensured the participant, was aware that this research had been authorised by a recognised official body, and gave them a contact address should they require further information regarding the research, have any worries, or concerns regarding the type of information asked for. From an ethical standpoint, giving the participant a contact address reassures the participant that the researcher is bound by the ethical standards of the University.

The first two pages of the questionnaire were designed by the author to explore the basic demographics of the sex, country of domicile and the faith practiced by the participant. In the interest of sensitivity, the age groups were restricted to ten-year

bands. Although St Davids Cathedral receives visitors from around the world, the country of domicile was restricted to the United Kingdom of Great Britain. Page two explores the participant's Christian denomination, worship habits and the faith traditions, which have helped to shape their lives. The analytical Chapters, Five, Six, Seven, Eight and Nine uses this data to determine whether the sex, age or church attendance of the visitor's affects their spiritual awareness, experience, health or participation in New Age activities. Page three was designed with reference to the forms of Holistic Milieu activities referred to by Heelas and Woodhead (2005, p.156), and centres on the respondents participation in New Age activities and practices. These activities will be analysed in Chapter Seven. Although most New Age activities and practices have a long history, they are often considered by non-practitioners to be connected to alternative and modern spiritual practice. Part two was designed by the author and inspired by academics, Hardy and Hay, is an indicator of the participants Spiritual Awareness and Experience, and are analysed in Chapters Five and Six.

As previously discussed in Chapter Three, the use of psychology type indicators are becoming popular in personal development, the employment sector and in churches. It was therefore, considered important to include a recognised psychology type indicator to investigate the individual differences in visitors to St Davids Cathedral, as a means to enhancing the visitors spiritual experience. The indicator of choice for this study is the Francis Psychological Type Scale (FPTS) (2005, p.136) and the psychological type preference of the visitors is analysed in Chapters five, six, seven and eight. Part four of the questionnaire is based on the Spiritual Health Scale by

John Fisher (2003), explores the participant's day-to-day spiritual experiences, and is analysed in Chapter Eight.

Ethical Considerations

Before any research can be undertaken, it is important for the researcher to resolve to keep the maximum ethical standards throughout the research. Therefore, it is important to ensure the participant fully understands the nature and purpose of the research, how and when the results of the research will be published. It is advisable that researchers ensure informed consent is obtained from the respondent. Silverman (2005, p.258) suggests four ways in which Informed Consent is given:

- 1 Giving information about the research which is relevant to subjects' decisions about whether to participate;
- 2 Making sure that subjects understand that information (e.g. by providing information sheets written in subjects language;
- 3 Ensuring that participation is voluntary (e.g. by requiring written consent);
- 4 Where subjects are not competent to agree (e.g. small children), obtaining consent by proxy (e.g. from their parents).

The author suggests that although these four suggestions should be kept firmly in mind, they do not go far enough. Researchers should also understand the need to safeguard the integrity of the respondents and to maintain their rights and dignity. It is worth remembering that although this should be standard practice; these things can easily be forgotten when undertaking practical research. Everyone has a right not to feel harassed by a researcher and to have his or her views taken seriously. They also

have the right to privacy, such as having their names and identities concealed in the published results of the research and not to have their conversations overheard by other members of the public. Although the author agrees with the four-fold statement of Silverman, written consent was not obtained on a formally written consent form. The author understood informed consent was given by virtue of the respondents completing the questionnaires and agreeing to be interviewed and that interview being recorded. Only non-tape recorded comments, which the participants verbally agreed, would be recorded as written notes and were used for additional information and the author has concealed the participant's identity. By virtue of the questionnaire being completed the author was satisfied that informed consent had been given to use the information given in the questionnaire. Where respondents had given extra, unasked for information, such as comments regarding the day-to-day running of the Cathedral, verbal permission was asked to be able to use that information. On each occasion the respondents reply indicated they would not have written it if they did not wish it to be used. The questionnaires were then analysed using a Statistical Package for Social Science computer program (SPSS).

Administration of the Questionnaire

Bearing in mind Silverman's suggestion that no research method is superior to another, the author chose to use both quantitative and qualitative methods in the form of questionnaires, personal interviews and case studies respectively. The decision to use the questionnaire method of data gathering was founded on the success of previous research carried out by the author at St Davids Cathedral, avoiding the need for a pilot study. The volume of visitors to the Cathedral also suggested a reasonable sample was feasible.

Three thousand questionnaires were printed and during July, August and September 2006 visitors to the Cathedral who appeared to be over the age of eighteen were invited to complete a questionnaire. A total two thousand, six hundred and ninety-seven were successfully completed and returned. Eleven were posted to the author via the Cathedral Administrator or Bangor University. Thirty were held back to be used during the interviews which will be explained later in this chapter. Thirty-six were returned incomplete, and visitors for their own use took forty-six away. The remaining one hundred and ninety-one were lost. An interesting aspect of this survey was forty-six visitors requesting an extra copy for their own use. Thirteen were students of psychology, theology, sociology and economics, and were required to design questionnaires for their respective courses. They sought permission to incorporate aspects of this particular questionnaire into their own work. Some of the theology and sociology students had an interest in the spirituality of modern society and intended to use the questionnaire as an example in their work. Sixteen youth workers also sought permission to use the questionnaire to stimulate discussion during their weekly youth meetings. Two were Sea Cadet leaders, three were Scout leaders, two were Community Youth Leaders, and the remaining nine were Church Youth Leaders. The remaining seventeen enquirers were Anglican Lay Readers, Anglican priests and Methodist and Baptist ministers wishing to use the questionnaire as a basis for weekly house groups and Lent studies. All of the church leaders and students asked, if and when, the findings of the survey would be published in the public domain and under what name. These comments and the extended use of the questionnaire affirmed the authors' view that although church attendance has been in decline the spirituality of the general population has not.

Approaching the Visitor

Prior to beginning the research, the author discussed with the Dean and Cathedral Administrator how best to proceed. The Dean gave his permission for the author to approach the research in the manner in which she felt best, but reminded her of the need for discretion and decorum. Bearing the Dean's comments in mind and recalling previous research problems, the author spent five consecutive afternoons, Monday to Friday, sitting quietly at the back of the Cathedral. This was to observe the various routines of the visitors as they entered or left the building. She also observed the behaviour and manner of the volunteers who greeted the visitors as they entered the Cathedral. These observations helped to shape how the author would approach the visitors with the questionnaire.

As visitors entered the Cathedral by the West Door, the author welcomed them to the building, encouraged them to use the Gift Aid envelopes for their offerings and ensured they received the official visitor information leaflet of the Cathedral. If the visitors were accompanied by young people under the perceived age of fifteen, the author offered them an 'I Spy' leaflet (Appendix VII). This leaflet was formulated by a member of the official greeter's team to encourage young people to look closely at details of the building that are generally missed by the visitors, encouraging an interest in history, architecture and spirituality. By befriending the visitor and helping the young people to identify the first clue, the visitor was more receptive to the author's presence. As the visitor was about to leave the building the author approached the visitor with the question *'excuse me, would you be willing to complete a questionnaire, to help us to plan for the future'*.

Some visitors asked how a questionnaire regarding spirituality could help the Cathedral Administration plan for the future and the author explained how the earlier study had identified the visitor with spiritual expectations was in the minority. Therefore, one aim of this study was to discover which form the visitor's spirituality took and would allow the Cathedral Administration to cater for these needs accordingly. Observing the level of visitor participation of those approached by the official Cathedral greeters, who were using the same sentence to invite the visitor to complete the questionnaire and comparing it with her own, the author is without doubt the fact she was wearing her clerical collar was of significant help.

The Interviews

The second part of the investigation took the form of one to one interviews. Due to the success of the questionnaire survey, the author decided upon a time span of one month (October 2006) should be sufficient for the interviews, but unfortunately, it took three months. With reference to the observation period, the author decided to conduct the interviews during the less busy period after the peak holiday season and prior to the Christmas festivals. Due to the difficulty in persuading visitors to be interviewed in connection with this study, the anticipated thirty interviews were restricted to a more realistic ten. Visitors were approached at random and not through a pre-set agenda. The use of a micro-cassette recorder enabled the author to transcribe the interview later without losing any of the content. The interviews were transcribed within three days and the tapes erased. It was felt that written notation during the interviews might interrupt the flow of conversation or thought. The author intended to, and succeeded in, interviewing at least one member of the public in each of the age groups indicated in the questionnaire.

Identifying Prospective Interviewees

Visitors were approached in all areas of the Cathedral and no one area proved more successful than another was. Lone visitors were approached as opposed to couples or groups, as the author did not want to disrupt visitor enjoyment by restricting the activity of one member of the group. With regard to ethical issues arising from interviewing a lone person, the author ensured that both parties were visible to either Cathedral staff or other visitors at all times but confidentiality could be maintained. If at anytime the author thought these conversations were in any danger of being overheard, she suggested the interview be moved to a more secluded, but safe part of the Cathedral, where either Cathedral staff or visitors but the interview remaining confidential could still observe both parties. The majority of the respondents accepted the author's invitation to conduct the interview in the refectory over a coffee.

With respect to ethical issues, it was assumed that informed consent was given by virtue of the fact the respondents agreeing to be interviewed and it was successfully taking place. The purpose of the research was explained to the participant, they were told approximately, when, and where the results could be obtained. It was explained to the participants, that the information they gave would remain anonymous, confidential and their identities protected and that they could stop and cancel the proceedings at any point and the tape would be erased in their presence. A copy of the questionnaire was shown to them and an explanation given as to how this would be used during the interview.

Among those who were initially willing to discuss their spirituality and initially agreed to be interviewed, some became nervous, agitated and sometimes abusive

when the author produced a small micro-cassette recorder and asked for permission to record the interview. These respondents were then thanked for their time and apologies given for upsetting them or disrupting their visit. Other visitors declined to have their conversations recorded, but were happy to have their thoughts included in the research, provided they were not personally identifiable and all notes taken during the course of the conversation were destroyed. At all times during the interviews the author made a continual check on her surroundings to ensure the conversations could not be overheard by other visitors. At no time did the author impose a time limit on the interview, which enabled the respondent to take their time and to be in control of the situation. The interviews took varying lengths of time to complete varying from twenty minutes to three and a half hours.

The Interview

A set of A4 sized cards were designed to ensure uniformity of the questions broached to the visitor. The questions were also designed to stimulate discussion between the researcher and interviewee (Appendix VIII). The cards were left in the clear range of the visitor's vision as an aide memoir. Visitors were only approached when it was apparent that the activity they were undertaking was completed, for example, if it looked as if the visitor was praying or meditating, the author waited until the visitor prepared to move. The author then introduced herself and produced card number one which held the legend '*We are doing some research on contemporary spirituality*', explaining what the research entailed and asked for permission to talk to the visitor regarding their spirituality. If there was an agreement, the author surveyed the environmental situation to ensure privacy and introduced the subject of the micro-cassette recorder and explained why it was needed, reassuring the participant that the

tape would be erased as soon as transcription was complete. Once again it was emphasised the respondent was in control of the situation and could stop at any point.

The respondent was then shown card number two, which bore the legend '*Would you say you are a spiritual person?*' The card also included a spiritual scale of one (low) to seven (high), to encourage the respondent to think about their spirituality as opposed to religiosity. Card number three bore the legend '*What does spirituality mean to you?*' and the author encouraged the respondent to think about spirituality as both a word and a concept. When it was clear the respondent had exhausted the question, the author gave card number four which bearing the legend '*How has your visit to the Cathedral influenced your spirituality?*' to the respondent. This was followed by card number five, '*Would you be willing to provide us with some information about yourself by answering Part One of this questionnaire? You may answer all of the questions if you wish*'. All of the interviewees agreed to complete the whole questionnaire.

The use of qualitative research in the form of interviews, in the words of Heelas and Woodhead (2005, p.8) enable the author 'to see *what* is going on' by exploring how individuals see their own spiritualities and practices and will enhance the use of quantitative research in the form of questionnaires.

Case Studies

There is ongoing academic debate as to the position of Christianity in British society. Academics such as Brown and Bruce claim Christianity or God are dead, while others such as Davie and Tacey suggest neither Christianity nor God are dead, but the

spirituality of the western world is moving in a new direction. Although two case studies cannot be considered as definitive, they can be viewed as indicators to the changing face of religiosity and spirituality in Britain. The author interviewed two octogenarian women who described their family's religious histories covering five generations, beginning with their mothers. Both women came from similar humble beginnings, one in inner city London and the other near St Davids, Pembrokeshire. The former describes herself as 'C of E' although she has never attended church other than for weddings, funerals and baptisms. The latter is a Methodist and regular communicant. The quantitative research in this study was undertaken through the operationalisation of questionnaires. Although the questionnaires have immense value to the overall conclusion of the study, they are by their nature impersonal and do not allow the researcher to connect with the visitor in a personal way and allow them to discover vital information which could be overlooked in a pre-set list of questions. Case studies are another method of employing qualitative research, which enables the researcher to 'see' what, is happening in the spiritual life history and everyday spiritual lives of the visitors. Whereas the interviews concentrate on how the visitors see their personal spiritualities at the time of the interview, the case studies show how personal spiritualities have developed.

Overview of those surveyed

The objective of this study is not to concentrate on general demographics but to understand the spirituality of the visitors to St Davids Cathedral. However, that objective does not dismiss the fact that analysis of general demographics is important in establishing who the visitors are. Therefore, the following section gives an overview of who the visitors are in terms of sex, age and religious beliefs and

practice. The analytical chapters, five, six, seven and eight relate these figures to spiritual awareness, experience, health and participation in the Holistic Milieu.

Sex

Two thousand, six hundred and ninety-five people accepted the invitation to complete the questionnaire, of which 56% were women and 44% were men. The 12% difference highlights the fact that women are more inclined to disclose their spiritual and religious beliefs than men do.

Age

The age of the respondents were grouped into ten-year spans. Analysis showed 16% were under twenty years old, 9% were aged twenty to twenty- nine years old, 11% were aged thirty to thirty-nine years, 21% were aged forty to forty-nine years old, 22% were aged fifty to fifty-nine, 15% were aged between sixty and sixty-nine years and the smallest group were the over seventies with 6%. These figures demonstrate that the majority of the visitors fell into the fifty to fifty-nine year age bracket.

Religious beliefs and practice

Over three-quarters (76%) of the respondents called themselves Christian and 21% held no commitment to a religious faith. The remaining 3% adhered to one of the many other faiths.

In answer to the question, 'How often do you attend a place of religious/spiritual worship/practice?' 24% said they never attend a place of worship, which is consistent with the response to the question on religious affiliation to which 21% reported

having no affiliation. It is interesting to note that although 76% of the visitors claimed to be Christian, only 33% attended a place of worship once or twice a year, the figure dropped to 11% for those attending bi-monthly, falling again to 9% attending monthly, but 23% attend weekly. This demonstrates that of the 76% who claim the Christian faith, only 17% of those Christians attend on a weekly basis.

The question of prayer revealed interesting results as 28% of the visitors claimed they never pray, which is higher than the number who claim no religious affiliation. However, whereas 30% of the visitors prayed occasionally, only 3% prayed monthly. The figure rose to 12% among those who pray weekly and 27% who pray daily.

In answer to the question, 'Which religious tradition helped to shape your life?' 76% of the respondents replied Christian, which reveals the importance of the Christian faith to the British way of life. Only 7% of the visitors lives were shaped by another faith and 11% claimed to be uninfluenced by any religious belief system. The majority (56%) of visitors did not consider themselves to be superstitious against 22% who agreed they were, and 22% were uncertain. Nearly half (49%) believed there was truth in all religions, 25% firmly disagreeing and 26% being uncertain. Although 76% claimed to be Christian, less than half (43%) believed they were religious, 33% insisted they were not and 24% remained undecided. Alternatively, when asked if they were a 'spiritual' person, 50% believed they were, 26% were undecided and 24% were sure they were not. It is interesting to note the similarity between those who were undecided between their religiosity and spirituality, but the figure rose between those who believed they were spiritual compared with religious. Nearly half (49%) of the visitors felt a spiritual atmosphere in the Cathedral, 24% disagreed with the

statement and 27% were uncertain. These statistics demonstrate both the scope and the challenges for the Cathedral Administration in promoting spiritual development opportunities for visitors.

The overall picture given by the following tables indicates that women, especially the forty to fifty-nine age group are more likely than men are, to respond to public surveys and are more willing to discuss their spirituality. Although there is genuine and credible evidence (Brierley, 2006) to confirm that church attendance in Great Britain is in serious decline, the majority of the visitors to the Cathedral consider themselves Christians even though only 23% attend church on a weekly basis. However, as 23% pray on a daily basis and a further 30% pray occasionally, this indicates a high level of spirituality among the visitors. Both Bruce and Brown suggest Christianity in Great Britain either is in its death throes or has died but 76% of the respondents said Christianity had helped to shape their lives demonstrating its importance to society in general. However, as nearly half (49%) believed there is truth in all religions it may be that it is not so much the Christian faith is important, but a belief in a religious belief system which is of importance to the stability of society. A sense of spirituality is also important to the visitors, as 50% believed they were spiritual people and a further 26% were undecided.

Conclusion

This study set out to investigate the spirituality of visitors to St Davids Cathedral by means of both quantitative and qualitative research methods. The quantitative method was operationalised through the use of a pre-printed and self-completed questionnaire which incorporated questions formulated by a number of respected scholars such as

Francis, Heelas and Woodhead, Fisher, Hardy and Hay. The qualitative research method was operationalised through personal interviews and case studies, which were recorded on a micro-cassette recorder to enable accurate transcripts. The recordings were destroyed once the transcribing process was completed. Three thousand questionnaires were randomly offered to visitors to St Davids Cathedral over a three-month period of the summer of 2006. A sample of two thousand, six hundred and ninety-seven questionnaires were successfully completed and analysed. The qualitative research methods employed the use of personal interviews with ten visitors, successfully gaining at least one in each age group. Two case studies were also undertaken. The use of personal interviews and case studies were used to enhance and complement the use of the questionnaire survey and to gain insight into aspects of personal spirituality, which cannot be recorded through impersonal questionnaires. From an ethical stance, the visitor's views, integrity and dignity were respected and protected and no complaints were made to the Cathedral Administration or the college regarding either the author's presence or behaviour. The nature of the research engendered professional interest from a number of students, youth leaders and ministers of religion who asked for additional questionnaires for their own private and professional use. The number of questionnaire respondents who found it thought provoking, many of who said they had never previously thought of themselves as spiritual, but had now re-evaluated their thinking, also demonstrates the success of the project. The notion of spiritual awareness is explored through topics such as spiritual tourism and what raises or dampens spiritual awareness. These are followed by a discussion of the spiritual awareness of visitors to St Davids Cathedral and questionnaire results are analysed in Chapter Five.

CHAPTER FIVE

SPIRITUAL AWARENESS

Introduction

Studies undertaken by scholars such as Starbuck, Carpenter and Hardy, whose work will be discussed in greater depth in subsequent chapters, suggest the human race is born with the ability to enjoy spiritual experiences with what many call a higher being. According to Hardy (1997, p.2) 'spiritual awareness appears to be universal to human kind: it occurs equally among primitive and sophisticated people'. However, popular opinion, such as the media, suggests as the human race has become more sophisticated fewer people enjoy these experiences and are less spiritually aware. This opinion is echoed by Smith (1996, p.402) who is concerned that the medical field 'fails to recognize spirituality and transcendental needs as intrinsic aspects of human nature'. About the same time as Starbuck began investigating spiritual experience, work was beginning on personality type theory and in recent years there has been an increasing interest in how personality type preferences impact on spiritual awareness. Chapter Five begins by briefly defining spiritual awareness followed by looking at spiritual tourism. The next two sections investigate what churches can do to raise spiritual awareness and measures that can be taken to avoid dampening spiritual awareness. Following these topics is a section that outlines what the visitor has to say. The final section is analytical in content, analysing the results of Part two of the 2006 St Davids visitor questionnaire, which looks at the visitors' reaction to externally and internally, focused spiritual stimuli. Differences of sex, age, church attendance and personality type preference are analysed to investigate their impact on spiritual awareness.

Spiritual awareness

Some people have described the moment when they become spiritually aware as a 'Damascus Road' (Holy Bible, Acts 9) experience if they have Christian religious leanings, while others call it a conversion. However, being 'spiritual' is not the sole preserve of those people adhering to a specific religion. According to Culliford (2007, p.212) 'The faculty of spiritual awareness appears better developed in some than in others' and 'is universal, unique to every person. It is essentially unifying and involves everyone including those who do not believe in God or a higher being'. Nevertheless, a common factor of spiritual awareness between the religious and secular person is the consciousness of being in the presence of something or someone greater than himself or herself. In support of her argument that spirituality is an intrinsic aspect of human nature, Smith (1995, 404) quotes Wellwood as saying there are two fundamental tendencies in human nature one of which is the 'need to connect with or to be part of something larger than oneself'. Hardy (Hay, 1990, p.2) described it thus: 'Suddenly I became conscious of the presence of someone else. I cannot describe it, but I felt that I had as direct a perception of the being of God all round about me as I have of you'. After such an experience, many feel called to deepen their devotional life with the entity they have become conscious of, while others feel no such compulsion. 'Some see it as an aspect of their wider self through which such an experience has come, whilst others see it as part of man's general consciousness' (Hardy, 1997, p.1.) Spiritual or holy places such as a church or chapel are the source of spiritual awareness for some people, while for others those spiritual places are on top of a mountain, sitting on a beach or just sitting in the garden. Stimulants such as music, birdsong, watching children at play or being creative through the arts can also raise spiritual awareness.

In the past, the responsibility for raising the spiritual awareness of the populous to enable them to enjoy such experiences lay with the church, but 'one is very well aware today of the great power of social structure and relationships in moulding our consciousness' (Hay, 1990, p.7). Modern Britain is experiencing the growth of a multi-faith, multi-cultural society and it against this backdrop that a recent report by the Church in Wales invited clergy and lay people to 'review their own experience and practice of spirituality' (Morrison, 2003, p.8).

Spiritual tourism

Tourism is another growth area and an essential one in rural areas, so much so that a survey in 2003 discovered more people visited a church in that year than had been to a football match (Durstun, 2003, p.16). Shackley (2002, p.345) estimates over thirty million tourists visit England's forty-three cathedrals annually which is a ten million rise in visitors since the English Tourist Boards report in 1979 (p.13). Jones-Evans reinforces the effect of tourism in rural areas and regards 'Tourism as one of the key industries in rural economy' (Morrison, 2003, p.11). Jonathan Jones, Director of the Welsh Tourist Board has established that 'Tourism employs some 100,000 people which is 10% of the Welsh workforce', which supports the supposition of Professor Jones-Evans. (Morrison, 2003, p.17). A recent survey by Littler, Francis and Martineau (2004, p.54) found 'more people come to church as visitors rather than as worshippers'. Wales is not the only part of Britain that has recognised the effects of tourism in spiritual or sacred places, as recent dialogue in the Christian media demonstrates and referred to in this chapter. This dialogue demonstrates the rise in interest in spiritual awareness by the secular and religious aspects of society. It also shows how individual churches and Cathedrals are responding to the challenge of

tourism and its compatibility with spiritual awareness. The dialogue asks if individual churches also have a responsibility to try and raise the spiritual awareness of their tourist visitors, although according to Morrison (2003, p.39) the 'aim of the church is not to develop the economy of the community but improve spiritual health'. Using the words of the English Tourist Board, Winter and Gasson assert 'every visitor is a possible pilgrim, and it is the task of the Church to draw him (sic) into the spiritual dimension' (1996, p.178). Gribbin, the former Precentor of Chester Cathedral, suggests 'visiting a sacred place can be a strange experience for many people: so some assistance will help them to tune into the spiritual dimension' (2003, p.14). Following a survey of cathedral websites and visiting them in the normal way, Kershaw goes as far as to say 'very few [cathedrals] make an attempt to proclaim the gospel and to explore spirituality' (www.churchtimes.co.uk 2002). According to Morrison (2003, p.9) the 'Church should "open its doors" and let the "world" in to rediscover its true role'.

Raising spiritual awareness

Research undertaken by the scholars discussed in this study have shown that awareness of the spiritual dimension in people's lives is not confined to a particular time of life or life situation and they often use church buildings as a vehicle to spiritual awareness. Indeed, Winter and Gasson (1996, p.172) assert that 'the roots of modern secular tourism lie in religious pilgrimage'. How can churches and cathedrals help the visitor to tune into the spiritual dimension? According to Rosemary Watts, church tourism officer for Lincoln diocese, 'There's a tremendous hunger for spirituality, and church buildings do spirituality – that's what they are there for' (Adams, 2003, p.16). This sentiment is echoed by contributors to a recent report, 'the

Church should enrich the spiritual life of people for which there seems to be desire but little guidance... We are all part of the chain. We do not live in isolation. There is not a box marked Church and another marked world' (Morrison, 2003, p.28). Gribbin (2003, p.14) admits that although what his report suggested 'is basic stuff, the obvious can be overlooked'. He goes on to say leaflets are becoming standard in many places of worship, this could be a reaction to the recommendations made by the English Tourist Board (1979, p.7). However, he also suggests there is still a need for large notices to inform those entering the building of what is happening that day, week or near future. This reminds the visitors that while the building's primary purpose is a place of worship, it also offers a wide range of activities, one of which may enhance the visitors' spiritual awareness. Churches should also ensure there are notices 'containing information about the pub, local shops, businesses and vice versa, i.e., the community working together for the greater good' (Morrison, 2003, p.36). The English Tourist Board (1979, p.8) report suggests drawing visitors attention to the service timetable through more widely distributed publicity, not just on the cathedral notice boards. Because 'Fewer than a tenth of visitors during the peak season actually buy a guidebook' (1979, p.9), the English Tourist Board also suggest that cathedrals review their official tour guide practice on a regular basis to ensure the guides are aware of new developments in the cathedral.

What dampens spiritual awareness?

What dampens spiritual awareness? Put bluntly a closed, locked church. According to Adams, the message a locked church gives to a visitor, who is a potential spiritual seeker, is 'This is the house of God. No one's home. Call back later – set times only' or saying 'God doesn't want you near' (2003, p.16). Adams goes on to quote the

Archbishop of York as saying, 'Open churches are places of peace, pools of silence, prayerful space where people can simply be'. Rural churches appear to be responding to the comments of the Archbishop of York as research undertaken by Francis and Martineau (2001, p.4) found over 40% of rural churches are kept unlocked during daytime. Later research by Littler, Francis and Martineau (2004, p.53) found 'more than one in ten of all visitors and tourists...made direct reference to the fact that they found the church open and how they applauded this'. Reference has been made to the benefits of notices in a church, but Adams suggests even the most seemingly innocent notice can have a sub-text which will dampen the spiritual awareness of potential seekers. 'CCTV in operation' can be interpreted as 'This is the house of God, so keep your thieving hands off our treasures' or 'This is the house of God' can be interpreted as 'behave reverently, talk quietly and leave money on the way out'. The notice 'Welcome to our church' according to Adams and a number of church tourism officers can also have an unwelcome sub-text. The offending word in this notice is 'our', which implies exclusiveness and possessiveness, suggesting the regular congregation owns the building and the visitor will remain a visitor. As the human creature is a sensory being, sensory aids, such as candles and flowers in a church can raise spiritual awareness. Clive Parnell-Hopkinson, Church Tourism Officer for Winchester Diocese, believes an empty church can be welcoming because it allows the visitors to become spiritually aware through their senses by such things as polish, flowers and incense. While being held captive Terry Waite remembered aromas from his childhood that evoke his spiritual awareness such as that of 'pitched pine, polish and the pungent smell of musty hymn books' (Waite, 2007, p.14).

What the visitors say

A survey of over twelve thousand visitors to rural churches throughout England and Wales revealed accessibility was not the first deterrent for the visitor (Francis and Martineau, 2001, p.6), but the lack of information and signposting. Closed churches are not just a missed opportunity for hospitality and evangelism by the church in question, they also, as previously stated, give out a hostile message. Littler, Francis and Martineau found that although visitors applauded an open church the appreciation was 'coupled with criticism of others found to be closed' (2004, p.57). Francis and Martineau (2001, p.25) found over a third (36%) of visitors thought it important to have someone to welcome them while pointing out that only 9% are solitary visitors, many of whom prefer to 'slip into church unobserved'. A peaceful atmosphere is said by many to be a stimulant for spiritual awareness and the value of silence enables people to 'be nourished by the profound silence that lies at the heart of the universe. A silence that may be experienced within' (Waite, 2007, p.15). This is confirmed by 30% of visitors in the Littler, Francis and Martineau study (2004, p.57) who felt gratitude for the opportunity to withdraw from the world, no matter how briefly, enabling them to reflect on personal matters and experience a spiritually uplifting prayerful silence. Francis and Martineau confirm the importance of carefully worded notices in churches regarding forthcoming events through their study, which found 41% of visitors, appreciated news of church services, 40% appreciated news of church events and 40% appreciated news of local events. Gribbins (Adams, 2003, p.14) argues that guidebooks have more than tourist value as they can reveal spiritual motives behind aspects of the building. To that end Canon Melvyn Matthews has written an illustrated guide to Wells Cathedral to help visitors 'see the Cathedral's inner, spiritual meaning' (2003, p.16). Having somewhere to write prayer requests

was important to 42% of visitors. This view was confirmed by Watts (Adams, 2003, p.16) who suggests ensuring there is a ready supply of paper and pens and Gribbin (2003, p.14) felt it was an essential provision and needed to be clearly signed. Watts and Gribbin suggest placing votive candles close to the prayer station.

Spiritual awareness in St Davids

It is worth reiterating comments by the English Tourist Board which have previously been quoted, 'Every visitor is a possible pilgrim, and it is the task of the Church to draw him (sic) into the spiritual dimension of the experience of visiting a cathedral' (1979, p.8). The following analyses are the results of questions included in Part Two of the St Davids visitor questionnaire, which endeavoured to establish the extent to which its visitors are spiritually aware. The statements have been divided into two sections, externally focused and internally focused. Externally focused spiritual awareness centres on objects or activities that stimulate peoples' spiritual senses, such as the lighting in a building, the use of icons, incense or candles. Internally focused spiritual awareness centres on the unseen and could be described as the feeling some people get of an unseen presence when they enter particular buildings that they may relate to sensing the prayers of worshippers of bygone years. The investigation centres on the areas of difference, of sex, age, church attendance and personality type preference to discover whether they affect the respondents' response to externally or internally focused stimuli, which aid spiritual awareness.

Overview

Tables 5:1 and 5:2 are an overview of the difference between those who respond to external or internal spiritual foci to raise their spiritual awareness, those who are

unsure and those who fail to respond to the stimuli. As the figures have been rounded to the nearest whole number, they may not always add up to 100%.

Table 5.1: Overview of Externally focused Spiritual awareness

	Agree %	? %	Disagree %
Icons help my spiritual awareness	20	28	52
Displays of flowers helps my spiritual awareness	28	29	43
The smell of incense helps my spiritual awareness	27	25	48
Lighting a candle helps my spiritual awareness	50	21	29
Silence helps my spiritual awareness	68	17	15
Soft reflective music helps my spiritual awareness	51	24	25
Organ music helps my spiritual awareness	45	26	29

Just over half (52%) of the respondents were not spiritually stimulated by icons and over a quarter (28%) were unsure about their use, but 20% felt they enhanced their spiritual awareness. Many churches have extravagant displays of flowers, so it is interesting to note that they only enhance the spiritual awareness of 28% of the respondents and to 43%, they held no spiritual value. The subject of incense will usually provoke lively discussion and it is interesting to note that once again it has no spiritual value for nearly half (48%) of the respondents, while the numbers of those who gain spiritually from its use and those who are uncertain are almost the same, 27% and 25% respectively.

During her research in St Davids Cathedral, the author witnessed large numbers of people lighting votive candles and therefore was not surprised to find 50% of the respondents use candles to enhance their spiritual awareness. Francis and Martineau (2001, p.69) also found candles were important to 43% of church visitors. However, the observations in English cathedrals by Shackley (2002, p.349) revealed approximately a quarter of visitors lighting a candle. Modern life is progressively

becoming more noisy and is not confined to the secular life but is infiltrating what individuals perceive as sacred spaces including cathedrals which according to Shackley (2002, p.349) is ‘diminishing the quality of the experience of visitors by excessive noise’. Therefore, it is no surprise to find over two thirds (68%) of the respondents responding to silence as a means of spiritual enhancement. Likewise, the use of soft reflective music by 51% of the respondents as a spiritual aid is not surprising in the rush of modern life, but it is interesting to note the diminutive distinction (1%) between those who are unsure and those who disagree. Organ music is a distinctive feature in most Anglican worship centres and St Davids Cathedral is no exception. Indeed, it is renowned for its organ recital concerts. Therefore, it comes as no surprise that 45% of the visitors surveyed said organ music assisted their spiritual awareness. These figures support Culliford’s (2007, p.215) supposition that listening to or participating in sacred music is a common spiritual practice. These figures reveal that although a high proportion of visitors are spiritually uplifted by the sound of soft organ music in the Cathedral, it is silence that arouses spiritual awareness most.

Table 5.2: Overview of Internally focused Spiritual awareness

	Agree %	? %	Disagree %
I often sense the prayers of worshippers from previous ages in a church	20	27	53
I feel a prayerful atmosphere in the Cathedral	64	19	17
I feel a hostile atmosphere in the Cathedral	9	13	78
I feel a sense of God’s presence during my visit to the Cathedral	43	31	26
I felt a sense of the spiritual during my visit to the Cathedral	49	27	24

Many of the respondents volunteered the information that they believed a person is more likely to be of a sensitive and sympathetic nature to respond to internally focused stimuli. This is borne out by the high percentage (53%) of those who said they could not sense the prayers of bygone worshippers. A prime objective of any worshipping community is to encourage a prayerful atmosphere in their worship centre and 'their core business remains the provision of a focus and facility for those who wish to worship, pray or meditate' (Shackley, 2002, p.345). St Davids Cathedral has achieved a high level of prayerful atmospherics, as 64% of the respondents sensed a prayerful atmosphere. However, the low figure of 17% for those who disagreed could be contrasted with the high numbers of people visiting the Cathedral who Davis (1992) the former Sub-Dean of Lincoln Cathedral calls 'Gawpers', who are those people who do not visit the Cathedral for worship purposes. Public buildings such as the Cathedral can feel cold, intimidating and hostile to both the spiritually enlightened and those without spiritual leanings, so it is a credit to the Cathedral Administration that only 9% of the respondents recorded a hostile atmosphere in the Cathedral and over three quarters (78%) disagreed with the statement. Considering the Cathedral is a house of God where Shackley (2002, p.349) believes visitors will encounter 'elements such as a sense of the numinous', it was encouraging to discover nearly half (43%) found a sense of God's presence there and another 31% were unsure of what they felt. This is significantly higher than the findings of Winter and Gasson (1996, p.179) who found only 28% of visitors sensed God's presence. The figures are also higher than those of the *Soul of Britain* survey that found 38% of people had experienced an awareness of the presence of God (Hay, 2000, p.13). These findings suggest the spiritual awareness of the general populous is steadily rising and so it is

encouraging to register that nearly half (49%) of the visitors felt a spiritual atmosphere in the Cathedral.

The analysis of tables 5:1 and 5:2 shows an emerging pattern of visitors who are undecided as to which spiritual stimuli, external or internal, they respond to as nine of the statements scored over 20% on the undecided scale. Of the twelve statements offered to the respondents they only affirmed four of the statements as enhancing their spiritual awareness with a score of over 50%, five of the statements had scores of 25% or over and three statements scored under 25%. Conversely, the respondents who disagreed only recorded three of the statements with a score of over 50%, seven statements scored over 25% and only two statements scored under 25%. Over two thirds (68%) of the visitors felt the external spiritual stimulant of silence raised their spiritual awareness and could be the key to 64% of the visitors sensing a prayerful atmosphere. This suggests the Cathedral Administrators have achieved what Shackley (2002, p.346) describes as an 'emotive experience' and has 'preserved that elusive quality referred to as spirit of place'.

Spiritual Awareness by sex

Tables 5:3 and 5:4 investigate whether the sex of the visitor makes any substantial difference to either externally or internally focused stimuli towards spiritual awareness. The chi-square test investigates the statistical difference between male (N = 1180) and female (N = 1515) participants. NS illustrates statistical differences that did not reach the five percent probability level.

Table 5.3: Externally focused spiritual awareness by sex

	Men %	Women %	χ^2	p<
Icons help my spiritual awareness	21	20	0.4	NS
Displays of flowers helps my spiritual awareness	23	33	34.4	.001
The smell of incense helps my spiritual awareness	23	31	16.0	.001
Lighting a candle helps my spiritual awareness	40	58	76.6	.001
Silence helps my spiritual awareness	62	73	30.1	.001
Soft reflective music helps my spiritual awareness	44	56	36.4	.001
Organ music helps my spiritual awareness	40	49	17.2	.001

Table 5.3 shows significant differences at $p < .001$ in, 'Silence helps my spiritual awareness' (73% of women compared to 62% of men), 'Candles' (58% of women compared to 40% of men), 'Soft music' (56% of women compared to 44% of men), 'Organ music' (49% of women compared to 40% of men), 'Flowers' (33% of women compared to 23% of men) and 'Incense' (31% of women compared to 23% of men). The use of icons failed to record a significant difference.

Table 5.4: Internally focused spiritual awareness by sex

	Men %	Women %	χ^2	p<
I often sense the prayers of worshippers from previous ages in a church	18	22	7.5	.01
I feel a prayerful atmosphere in the Cathedral	62	66	4.8	.05
I feel a hostile atmosphere in the Cathedral	9	9	0.1	NS
I feel a sense of God's presence during my visit to the Cathedral	38	46	17.0	.001
I felt a sense of the spiritual during my visit to the Cathedral	45	52	12.0	.001

Table 5.4 shows a significant difference at $p < .001$ in 'feeling a sense of the spiritual in the Cathedral' (52% of women compared to 45% of men) and 'Feeling God's presences in the Cathedral' (46% of women compared to 38% of men). 'Sensing the prayers of previous age recorded a significant difference at $p < .01$ (22% of women

compared to 18% of men). Feeling a hostile atmosphere in the Cathedral failed to record a significant difference (9% of men and women).

Tables 5.5 and 5.6 show the sex of a person does make a difference to spiritual awareness, as significant statistical differences were found in ten of the twelve statements. These findings support those of Francis and Martineau (2001, p. 56) who found more women than men (72% compared to 57%) felt flowers were important in church. Other sensory aids such as incense and lighting candles were also important to more women than men (25% and 46% compared to 22% and 36% respectively). According to Shepherd (1998, p.74) there is 'something special about what has come to be called the 'cathedral tradition' of music', and this appeared to be true for 40% of male visitors who found the Cathedral organ music raised their spiritual awareness, but more so for the women (49%). These findings are relatively similar to those in the Francis and Martineau study (43% of women compared to 38% of men). When it came to being aware of God's presence in the Cathedral this study supports the findings of Hay (1987, p.124) who found women to be more spiritually aware than men as 46% of women visitors to St Davids were aware of God's presence compared to 38% of men. Hay also found 41% of women compared to 31% of men surveyed had been aware of God's presence.

Spiritual Awareness by Age

The results of Tables 5.5 and 5.6 investigate whether age makes a difference to spiritual awareness. The two age groups used in the investigation are described as 'Old', those aged seventy and over (N = 561) and 'Young', those aged twenty to twenty-nine (N = 543).

Table 5.5: Externally focused Spiritual awareness by age

	Young %	Old %	χ^2	p<
Icons help my spiritual awareness	16	25	12.4	.001
Displays of flowers helps my spiritual awareness	22	37	27.6	.001
The smell of incense helps my spiritual awareness	27	28	0.1	NS
Lighting a candle helps my spiritual awareness	47	48	0.1	NS
Silence helps my spiritual awareness	65	76	14.8	.001
Soft reflective music helps my spiritual awareness	45	66	46.8	.001
Organ music helps my spiritual awareness	35	64	89.6	.001

Table 5.5 shows a significant difference at $p < .001$ in 'Silence' (76% of older people compared to 65% of young people), 'Soft music' (66% of older people compared to 45% of young people), 'Organ music' (64% of older people compared to 35% of young people), 'Flowers' (37% of older people compared to 22% of young people) and 'Icons' (25% of older people compared to 16% of young people). No significant differences were found in 'Candles' (48% of older people compared to 47% of young people) and 'Incense' (28% of older people compared to 27% of young people).

Table 5.6: Internally focused Spiritual awareness by age

	Young %	Old %	χ^2	p<
I often sense the prayers of worshippers from previous ages in a church	15	29	26.4	.001
I feel a prayerful atmosphere in the Cathedral	64	67	1.0	NS
I feel a hostile atmosphere in the Cathedral	6	8	2.3	NS
I feel a sense of God's presence during my visit to the Cathedral	39	54	22.8	.001
I felt a sense of the spiritual during my visit to the Cathedral	51	53	0.4	NS

Table 5.6 shows a significant difference at $p < .001$ in 'Sensing God's presence' (54% of older people compared to 39% of young people) and 'Prayers of previous age' (29% of older people compared to 15% of young people). 'Feeling a prayerful atmosphere

in the Cathedral (67% of older people compared to 64% of young people), 'Sensing the spiritual in the Cathedral' (53% of older people compared to 51% of young people) and 'Feeling a hostile atmosphere in the Cathedral' (8% of older people compared to 6% of young people) failed to record any significant differences.

The findings demonstrated in *'The Spirit of the Child'* (Hay and Nye, 1998) show that very young children have a high level of spiritual awareness which diminishes as the child reaches adolescence. Tables 5.5 and 5.6 show that this deterioration continues into the early twenties but returns in later years as the older visitors were more spiritually aware than the young. The use of sensory spiritual stimuli to raise spiritual awareness can be seen as comparable to the findings of Francis and Martineau (2001) who found, flowers raised the spiritual awareness of older people (71% compared to 61% of young people) and this study found 71% of older people compared to 61% of young people. However, Francis and Martineau found more younger people appreciated incense than older people (24% compared to 14%), whereas this study failed to find any significant difference (27% of young people compared to 28% of older people). Francis and Martineau also found more younger than older people use candles to raise spiritual awareness (47% compared to 28%), while this study failed to find a significant difference (47% of young people compared to 48% of older people). When it came to music, Francis and Martineau found older and younger people had the same level of appreciation (38%) while this study found more older people than young appreciated the use of music as a spiritual stimuli (66% of older people compared to 45% of young). These findings show a clear difference between those who visit rural churches compared to those who visit Cathedrals. However, the proportion of visitors to St Davids who were aware of God's presence in the

Cathedral and the proportion of those who took part in an earlier and wider study compiled by Hay (1987, p.125) were remarkably similar in the young group (39% in this study compared to 35% by Hay). However, it showed a wider distinction in the old group (54% in this study compared to 43% by Hay).

Spiritual awareness by church attendance

The results of Table 5.7 and 5.8 investigate the differences church attendance makes to spiritual awareness. In this analysis church attenders are defined as those who attend church on a weekly basis (N = 618) and non-church attenders are defined as those who only attend a service of worship once or twice a year and those who never attend (N = 636).

Table 5.7: Externally focused Spiritual awareness by church attendance

	C %	N-C %	χ^2	p<
Icons help my spiritual awareness	30	11	63.8	.001
Displays of flowers helps my spiritual awareness	33	19	31.4	.001
The smell of incense helps my spiritual awareness	30	19	17.4	.001
Lighting a candle helps my spiritual awareness	56	31	71.4	.001
Silence helps my spiritual awareness	82	48	146.3	.001
Soft reflective music helps my spiritual awareness	65	34	116.6	.001
Organ music helps my spiritual awareness	55	30	73.8	.001

(C = regular church attenders. N-C = non-church attenders)

Table 5.7 shows a significant difference at $p < .001$ in all seven statements. 'Silence' (82% of church attenders compared to 48% of non-church attenders). 'Soft music' (65% of church attenders compared to 34% of non-church attenders). 'Candles' (56% of church attenders compared to 31% of non-church attenders). 'Organ music' (55% of church attenders compared to 30% of non-church attenders). 'Flowers' (33% of church attenders compared to 19% of non-church attenders). 'Incense' (30% of

church attenders compared to 19% of non-church attenders) and 'Icons' (30% of church attenders compared to 11% of non-church attenders).

Table 5.8: Internally focused Spiritual awareness by church attendance

	C %	N-C %	χ^2	p<
I often sense the prayers of worshippers from previous ages in a church	30	13	54.7	.001
I feel a prayerful atmosphere in the Cathedral	72	47	78.7	.001
I feel a hostile atmosphere in the Cathedral	7	7	0.1	NS
I feel a sense of God's presence during my visit to the Cathedral	68	21	260.9	.001
I felt a sense of the spiritual during my visit to the Cathedral	58	34	66.9	.001

(C = church attenders. N-C = non-church attenders)

Table 5.8 shows significant differences at $p < .001$ in 'Feeling a prayerful atmosphere' (72% of church attenders compared to 47% of non-church attenders), 'Sensing God's presence' (68% of church attenders compared to 21% of non-church attenders), 'Feeling a sense of the spiritual in the Cathedral' (58% of church attenders compared to 34% of non-church attenders) and 'Sensing the prayers of a previous age' (30% of church attenders compared to 13% of non-church attenders). 'Feeling a hostile atmosphere' (7% of church attenders and non-church attenders) failed to record a significant difference

Tables 5.7 and 5.8 show church attendance makes a significant difference in response to external and internal spiritual stimuli. With regard to external stimuli, these statistics contradict the findings of Francis and Martineau (2001), who found non-church attenders were more responsive to external sensory stimuli although the differences they found were less marked. Francis and Martineau describe how 65% of non-church attenders appreciate flowers compared to 64% of church attenders,

whereas the current study shows a larger differential (33% of church attenders compared to 19% of non-church attenders). In the instance of incense Francis and Martineau found 25% of non-church attenders responded to incense compared to 22% of church attenders, whereas the current study found 30% of church attenders to be more responsive compared to 19% of non-church attenders. The modern use of commercially produced incense type air fresheners in the home may account for the lack of spiritual attachment that non-church attenders give to incense, whereas regular church attenders may understand the religious significance attached to its use. Candles helped 44% of non-church attenders in the Francis and Martineau study compared to 39% of church attenders in this study, and music helped 41% of Francis and Martineau's non-church attenders compared to 39% of the Cathedral visiting church attenders. In this study 65% of church attenders responded to soft music compared to 34% of non-church attenders.

However, in the area of internally focused spiritual stimuli the current study affirmed the findings of an earlier study in St Davids Cathedral. This study found 68% of church attenders felt a sense of God's presence in the Cathedral compared to 21% of non-church attenders, confirming the earlier study of 77% of church attenders compared to 18% of non-church attenders (Williams, Francis, Robbins and Annis 2007, p. 118). A sense of the spiritual was felt by 58% of church attenders compared to 34% of non-church attenders in this study, confirming the findings of Williams et al 72% of church attenders compared to 31% of non-church attenders.

Spiritual Awareness by extraversion and introversion

Drawing on the Jungian definitions of the two orientations (defined in Chapter Three), tables 5.9 and 5.10 investigate whether a preference towards either extraversion (N = 1015) or introversion (N = 1397) make a difference to spiritual awareness through externally or internally focused stimuli.

Table 5.9: Externally focused Spiritual awareness by extraversion and introversion

	E %	I %	χ^2	p<
Icons help my spiritual awareness	18	21	3.0	NS
Displays of flowers helps my spiritual awareness	27	29	1.4	NS
The smell of incense helps my spiritual awareness	25	29	3.0	NS
Lighting a candle helps my spiritual awareness	48	51	2.1	NS
Silence helps my spiritual awareness	67	71	5.5	.05
Soft reflective music helps my spiritual awareness	50	52	1.3	NS
Organ music helps my spiritual awareness	44	46	1.3	NS

Table 5.9 shows a significant difference at $p < .05$ in 'Silence' (71% of introverts compared to 67% of extraverts). The remaining seven externally focused stimuli failed to record any significant differences. 'Soft music' revealed 52% of introverts compared to 50% of extraverts and 'Candles' shows 51% of introverts compared to 48% of extraverts. 'Organ music' stimulated 46% of introverts compared to 44% of extraverts but 'Flowers' were not so effective for 29% of introverts and 27% of extraverts. 'Incense' was only effective for 29% of introverts and 25% of extraverts while 'Icons' stimulated only 21% of introverts falling to 18% of extraverts.

Table 5.10: Internally focused Spiritual awareness by extraversion and introversion

	E %	I %	χ^2	p<
I often sense the prayers of worshippers from previous ages in a church	18	20	1.2	NS
I feel a prayerful atmosphere in the Cathedral	65	66	0.9	NS
I feel a hostile atmosphere in the Cathedral	8	7	0.2	NS
I feel a sense of God's presence during my visit to the Cathedral	42	43	0.6	NS
I felt a sense of the spiritual during my visit to the Cathedral	47	51	3.7	.05

A significant difference of $p < .05$ was recorded when 51% of introverts compared to 47% of extraverts felt a sense of the spiritual in the Cathedral. The remaining four statements failed to record any significant differences as 66% and 20% of introverts felt a prayerful atmosphere in the Cathedral and prayers from a past age in churches compared to 65% and 18% of extraverts. A sense of God's presence was felt by 43% of introverts compared to 42% of introverts, but the figures fell dramatically to 8% of extraverts and 7% of introverts sensing a hostile atmosphere in the Cathedral.

This analysis of the impact of personality type preference on the response to external or internal spiritual stimuli in raising spiritual awareness does not differentiate between any of the previously stated categories therefore; it is a mixture of these three groups. In relation to established areas of study connected with established religions, the study of personality type preferences is in its infancy, therefore, there is limited literature with which to make comparisons in this study. Although this makes comparisons with previous research difficult and is worthy of further study, it does make the results more indicative of the wider population. However, Tables 5.9 and 5.10 show that having a psychological type preference towards either extraversion or introversion makes little difference when responding to either external or internally

focused spiritual stimuli, as both tables show only one statement displaying a significant difference.

Spiritual Awareness by sensing and intuition

Drawing on the Jungian definition of the two perceiving functions (defined in Chapter Three) tables 5.11 and 5.12 investigate whether having a preference towards either sensing (N = 1734) or intuition (N = 678) associated with the perceiving process of acquiring information, makes a difference to responding to external or internally focused spiritual stimuli.

Table 5.11: Externally focused Spiritual awareness by sensing and intuition

	S %	N %	χ^2	p<
Icons help my spiritual awareness	16	27	31.4	.001
Displays of flowers helps my spiritual awareness	28	28	0.0	NS
The smell of incense helps my spiritual awareness	24	34	24.4	.001
Lighting a candle helps my spiritual awareness	48	57	16.1	.001
Silence helps my spiritual awareness	69	72	2.3	NS
Soft reflective music helps my spiritual awareness	51	50	0.2	NS
Organ music helps my spiritual awareness	48	40	12.1	.001

Table 5.11 shows significant differences at $p < .001$ in 'Candles' (57% of intuitives compared to 48% of sensors), 'Organ music' (48% of sensors compared to 40% of intuitives), 'Incense' (34% of intuitives compared to 24% of sensors) and 'Icons' (27% of intuitives compared to 16% of sensors). 'Silence' (72% of intuitives compared to 69% of sensors), 'Soft music' (51% of sensors compared to 50% of intuitives) and 'Flowers' (28% of sensors and intuitives) all failed to record any significant differences.

Table 5.12: Internally focused Spiritual awareness by sensing and intuition

	S %	N %	χ^2	p<
I often sense the prayers of worshippers from previous ages in a church	16	25	23.4	.001
I feel a prayerful atmosphere in the Cathedral	64	70	8.4	.01
I feel a hostile atmosphere in the Cathedral	7	9	4.1	.05
I feel a sense of God's presence during my visit to the Cathedral	42	44	0.5	NS
I felt a sense of the spiritual during my visit to the Cathedral	47	55	12.0	.001

Table 5.12 shows significant difference at $p < .001$ in 'feeling a sense of the spiritual in the Cathedral' (55% of intuitives compared to 47% of sensors) and 'Sensing the prayers of a previous age' (25% of intuitives compared to 16% of sensors). 'Feeling a prayerful atmosphere in the Cathedral' (70% of intuitives compared to 64% of sensors) showed a significant difference at $p < .01$ and 'Feeling a hostile atmosphere' (9% of intuitives compared to 7% of sensors) recorded a difference at $p < .05$. 'Sensing God's presence' (44% of intuitives compared to 42% of sensors) failed to record a significant difference.

Tables 5.11 and 5.12 show that, among visitors to St Davids Cathedral, intuitives display a higher level of spiritual awareness than sensors do.

Spiritual Awareness by thinking and feeling

Drawing on the Jungian definitions of the two judging functions (defined in Chapter Three) tables 5.13 and 5.14 demonstrate the difference in spiritual experience between respondents who have a preference of either Thinking (N = 1310) or Feeling (N = 1102) associated with the Judging process.

Table 5.13: Externally focused Spiritual awareness by thinking and feeling

	T %	F %	χ^2	p<
Icons help my spiritual awareness	17	22	6.5	.01
Displays of flowers helps my spiritual awareness	23	33	27.0	.001
The smell of incense helps my spiritual awareness	23	32	24.7	.001
Lighting a candle helps my spiritual awareness	43	59	63.1	.001
Silence helps my spiritual awareness	64	76	37.3	.001
Soft reflective music helps my spiritual awareness	44	59	47.8	.001
Organ music helps my spiritual awareness	42	50	16.1	.001

Table 5.13 shows a significant difference at $p < .001$ in 'Silence' (76% of feelers compared to 64% of thinkers), 'Soft music' (59% of feelers compared to 44% of thinkers), 'Candles' (59% of feelers compared to 43% of thinkers), 'Organ music' (50% of feelers compared to 42% of thinkers), 'Flowers' (33% of feelers compared to 23% of thinkers) and 'Incense' (32% of feelers compared to 23% of thinkers). 'Icons' (22% of feelers compared to 17% of thinkers) recorded a difference at $p < .01$

Table 5.14: Internally focused Spiritual awareness by thinking and feeling

	T %	F %	χ^2	p<
I often sense the prayers of worshippers from previous ages in a church	16	22	11.4	.001
I feel a prayerful atmosphere in the Cathedral	62	70	18.6	.001
I feel a hostile atmosphere in the Cathedral	7	8	0.8	NS
I feel a sense of God's presence during my visit to the Cathedral	37	50	39.6	.001
I felt a sense of the spiritual during my visit to the Cathedral	45	56	28.1	.001

Table 5.14 shows a significant difference at $p < .001$ in answer to four of the statements, 'Feeling a prayerful atmosphere' (70% of feelers compared to 62% of thinkers). 'Feeling a sense of the spiritual' (56% of feelers compared to 45% of thinkers). 'Sensing God's presence' (50% of feelers compared to 37% thinkers) and 'Sensing the prayers of previous ages' (22% of feelers compared to 16% of thinkers).

'Feeling a hostile atmosphere' (8% of feelers compared to 7% of thinkers) failed to record a significant difference. Tables 5.14 and 5.15 show that, among visitors to St Davids Cathedral, feelers display a higher level of spiritual awareness than thinkers do.

Spiritual Awareness by judging and perceiving

Drawing on the Jungian definition of the two attitudes toward the interworld (defined in Chapter Three) tables 5.15 and 5.16 investigate whether having a preference towards either judging (N = 1974) or perceiving (N = 438) makes a difference to spiritual experience.

Table 5.15: Externally focused Spiritual awareness by judging and perceiving

	J %	P %	χ^2	p<
Icons help my spiritual awareness	19	22	3.0	NS
Displays of flowers helps my spiritual awareness	28	29	0.5	NS
The smell of incense helps my spiritual awareness	26	31	4.7	.05
Lighting a candle helps my spiritual awareness	50	52	1.1	NS
Silence helps my spiritual awareness	70	66	2.1	NS
Soft reflective music helps my spiritual awareness	52	49	1.3	NS
Organ music helps my spiritual awareness	47	39	9.1	.01

Table 5.15 shows a significant difference at $p < .01$ in 'Organ music' (47% of judges compared to 39% of perceivers) and 'Incense' (31% of perceivers compared to 26% of judges) shows a difference at $p < .05$. 'Silence' (70% of judges compared to 66% of perceivers), 'Candles' (52% of perceivers compared to 50% of judges), 'Soft music' (52% of judges compared to 49% perceivers), 'Flowers' (29% of perceivers compared to 28% of judges) and 'Icons' (22% of perceivers compared to 19% of judges) all failed to record any significant differences.

Table 5.16: Internally focused Spiritual awareness by judging and perceiving

	J %	P %	χ^2	p<
I often sense the prayers of worshippers from previous ages in a church	18	23	6.3	.05
I feel a prayerful atmosphere in the Cathedral	66	64	0.7	NS
I feel a hostile atmosphere in the Cathedral	8	8	0.0	NS
I feel a sense of God's presence during my visit to the Cathedral	43	40	1.0	NS
I felt a sense of the spiritual during my visit to the Cathedral	49	52	1.0	NS

Table 5.16 shows 'Sensing the prayers of a previous age' (23% of perceivers compared to 18% of judges) demonstrated a significant difference at $p < .05$. 'Feeling a prayerful atmosphere in the Cathedral' (66% of judges compared to 64% of perceivers), 'Feeling a sense of the spiritual' (52% of perceivers compared to 49% of judges), 'Sensing God's presence' (43% of judges compared to 40% of perceivers) and 'Feeling a hostile atmosphere' (8% of judges and perceivers) failed to record any significant differences

Tables 5.15 and 5.16 show visitors whose spiritual awareness is raised by externally focused stimuli and have a personality type preference towards either judging or perceiving are evenly balanced, while those with a preference towards perceiving are slightly more likely to respond to internally focused spiritual stimuli. These statistics show that visitors with a preference towards perceiving are slightly more spiritually aware than those who have a preference towards judging are.

Conclusion

The analysis of data pertaining to external and internal spiritual stimuli, which arouse spiritual awareness, shows women are more spiritually aware than men are. These

findings confirm those of Francis and Martineau (2001) who used five of the seven statements outlined in this chapter in their investigations. Hay (1987, p.124) and Beit-Hallahmi and Argyle (1997, p.80 and p.140) are also recorded as saying women feel closer to God than men do. This study also points to age as making a difference to spiritual awareness, as visitors over the age of seventy recorded higher scores than those under the age of thirty. This could be because the old are nearing the end of their lives and 'the search for spirituality may be heightened as one confronts death' (Smith, 1995, p.405). This analysis corresponds with that of Hay (1987) and Francis and Martineau (2001). The data show Church attendance was a major contributor to spiritual awareness as church attenders responded positively to eleven of the twelve statements and reflects the findings of Hay and Francis and Martineau. However, while Beit-Hallahmi and Argyle (1997, p.81) found a higher rate of awareness in church attenders, it was not restricted to a particular denomination. They also found a high rate of experience in those they defined as agnostic, atheists and 'don't knows'.

Although the benefits of psychological type theory are being increasingly recognised in many areas of life, there has been very little research into personality type preference and spiritual awareness, which makes comparison difficult. The benefits of knowing which personality types are more likely to respond spiritually to either externally or internally focused stimuli will enable the Cathedral Administrators to make best use of the stimuli already found in the Cathedral. The data demonstrates that having a preference towards either introversion or extraversion makes little difference when responding to either internal or external spiritual stimuli. When investigating the differences between those with a preference towards sensing or intuition in the perceiving process, the data demonstrates those with a preference

toward intuition are spiritually more aware than those with a preference towards sensing. When analysing the data connected to the judging process in personality type theory it was found visitors with a preference towards feeling were more spiritually aware than those with a preference towards thinking. The analysis of the judging and perceiving preferences showed little difference between the two preferences. Two statements connected to externally focused stimuli showed significant differences, $p < .01$ connected to the judging preference and $p < .05$ connected to the perceiving process. One statement connected to internally focused stimuli showed a significant difference of $p < .01$ and is connected to the perceiving process, which demonstrates overall those with a preference towards perceiving are spiritually more aware than those with a preference towards judging.

These findings will enable the Cathedral Administration to look more closely at the use of their existing externally focused stimuli such as icons, candles, flowers and music, to see if they are being used to the best effect in stimulating internally focused spiritual stimuli. The data shows clearly that the majority of visitors respond positively to the external stimulus of silence followed by soft reflective music and to internal stimulus of a prayerful atmosphere. The external stimuli which was the least effective was icons followed equally by incense and flowers and the majority of the visitors failed to respond to the internal stimulus of sensing the worship of previous ages. The internal stimulus that had the least effect on the visitors was sensing a hostile atmosphere in the Cathedral. While the lack of a hostile atmosphere in the Cathedral is to be commended, the data does suggest that education in some form of the public into the use of icons, incense and flowers in raising spiritual awareness needs to be addressed. This would be in line with the suggestion of many delegates at

the Church in Wales 'Rural Communities' conference (Morrison, 2003, p.2) that it is time for the Church to revisit its role as educator. Reflection on the suggestions of church tourism officers in the use of these stimuli may help the 52% of visitors who failed to respond to spiritual evocation of stimulants such as icons to realise their spiritual potential. Gribbins (2003, p.14) suggested better use of leaflets. Therefore, a suggestion might be made that leaflets explaining the use of icons could be placed next to the icons in the Cathedral. However, 'men and women from every age will continue in their spiritual quest... in a determined and quiet manner' (Waite, 2007, p.15) which is reflected by the 68% of visitors who found silence helped their spiritual awareness. Therefore, a possible suggestion would be for the Cathedral Administrators to highlight the positive effects of using the quieter areas of the Cathedral. The author observed many of the visitors to St Davids Cathedral preferring to explore the building silently in isolation from others. Therefore, it may be advantageous to raising the spiritual awareness of its visitors if the Cathedral Administration were to follow the example of St Mary's Cathedral, Edinburgh, which has formulated a 'pray your way round the cathedral' leaflet, which is offered free of charge at the entrance to the building. The Church in Wales 'Rural Communities' conference (Morrison, 2003, p.2) asked churches to consider whether the 'emptying of Churches has anything to do with the loss of ritual and symbolism that enabled our ancestors to enter and transit life's changes safely and without carrying emotional baggage with them'. It asked if this could be attributed to our churches and cathedrals being out of touch with the spiritual needs and awareness of their visitors. As the elements of these rituals and symbols are already present in St Davids in abundance, the Cathedral Administration has to ask itself whether the rituals and symbols are being used effectively in raising the spiritual awareness of those who never attend or

rarely attend organised Christian worship. Through the collaboration of the Dean and Cathedral Administrators with this project, it is clearly demonstrated that the Dean of St Davids is aware of, and prepared to discover, what those spiritual needs are and to act upon the findings.

CHAPTER SIX

SPIRITUAL EXPERIENCE

Introduction

There have been many scholars who, like Dawkins in his publication *The God Delusion* (2006), believe that science has proved the non-existence of God. They take the stance that 'Those who continue to believe in God are simply obscurantist, superstitious reactionaries, who are in complete denial about the victorious advance of the sciences, which have eliminated God from even the most miniscule gaps in our understanding of the universe. Atheism is the only option for the serious, progressive, thinking person' (McGrath and McGrath, 2007, p.33). Neurological science has indeed laid claim to a spiritual dimension in the brain, as temporal lobe activity increases, in response to spiritual or religious words or ideas, which some call a 'God Spot' (Fontana, 2003, p.80). This is said by atheists to prove that God is an illusion, but as Craddock (Church Times, 2007) comments, parts of his brain light up at the mention of his wife, but she is not a figment of his imagination.

Alternatively, as many theorists believe that spirituality, and worship of the creator, are a natural biological occurrence in the human species. The aim of Chapter Six is not to debate the two sides of the argument, but to introduce a number of major theorists who have believed in, and researched the theory of, spirituality being part of the human biological make-up. The chapter begins by briefly mentioning two early psychologists who demonstrate that, although Psychology of Religion is a relatively new science, in essence it began centuries ago. The science began gathering momentum at the end of the nineteenth century and as with any field of study there

were, and are, many notable scholars in the embryonic science of Psychology of Religion. However, due to the limitations of this study, it is not possible to investigate the work of all the prominent scholars to the degree they warrant. Therefore, the study is limited to an outline of the work of seven scholars beginning in the nineteenth century with William James, moving into the twenty-first century work of David Hay. Thereafter, the chapter investigates the visitor's spiritual experiences in order to assess the spiritual experience of the visitors to St Davids Cathedral.

Psychology of Religion: A new science

Philosopher and preacher, Jonathan Edwards became the founding father of the new science and believed there was a 'sense of heart' (Hay, 1990, p.11) in a devout person. In 1746 Edwards published *A Treatise Concerning the Religious Affections*, which he wrote to enable scholars to recognise genuine Christian experience. Ralph Emerson, a nineteenth century New England Transcendentalist and Unitarian minister, extended investigations into transcendence by replacing modern rationalism with a mixture of Asian religious philosophy and romantic mysticism. Emerson relied on 'insight' that he called 'Reason' which today would be described as intuition.

William James

The philosopher, psychologist and agnostic William James, 1842-1910, who was the first professor of psychology at Harvard University, integrated the New England tradition with modern empirical methods. It is widely held that 'Prior to James, no scholar had devoted such attention to the process – and the effects – of religious conversion...and his basic argument: There is something authentic and profoundly beneficial about religious belief' (Loconte, 2003). According to Delabarre (1943,

p.125), a former student of James, 'He was essentially an experimentalist at heart, in the sense that he sought factual knowledge and aimed to base his beliefs upon observational experience...he felt strongly the importance and necessity of developing psychological knowledge by experimentation of the laboratory type as well as by accurate observation of wider personal experience.'

James' work came to prominence in Britain when he gave the Gifford Lectures at Edinburgh University in 1901 and 1902. The lectures gave rise to his celebrated work, *The Varieties of Religious Experience*, sub-titled 'A study in human nature' in which he makes the claim that a person can only come to know God through personal experience. The experience of knowing you are not alone when there is no one else around, the inner feeling of knowing the unseen, and it is a personal experience the psychologists should be examining. According to James 'It is as if there were in the human consciousness *a sense of reality, a feeling of objective presence, a perception of what we may call "something there"*, more deep and more general than any of the special and particular "*senses*" by which the current psychology supposes existent realities to be originally revealed' (1902, p.58).

James became a founder of the new science of Psychology and the president of Clark University in Massachusetts; he was also the founding editor of the *American Journal of Psychology* in 1887. As president, he invited scholars such as Jung and Freud to lecture at Clark University, and had a profound effect on the new science in America, reinforcing the theory that religious belief and experience have pathological origins. In 1908, he was invited by Carpenter to give the Hibbert Lectures at Manchester College, Oxford, which were an unmitigated success. James made three important

claims; first, 'Religious experience should be the primary topic in the study of religion, rather than religious institutions, since institutions are merely the social descendent of genius'; second, that the intense varieties of experience (religious or otherwise) should be sought by psychologists, because they represent the closest thing to a microscope of the mind - that is, they show us in drastically enlarged form the normal processes of things'; third, that 'in order to usefully interpret the realm of common, shared experience and history, we must each make certain "over-beliefs" in things which, while they cannot be proven on the basis of experience, help us live fuller and better lives' (<http://plato.stanford.edu/entries/james> accessed 17.09.07).

Edwin Starbuck

In the New England school, Edwin Starbuck was another contributor to the new scientific approach to the study of religious experience. Starbuck theorised that for the new science to have affect and to prove itself, 'The Psychology of Religion has for its work to carry the well established methods of science into the analysis and organisation of the facts of the religious consciousness and to ascertain the laws which determine its growth and character' (Hardy, 1997, p.5). Without the knowledge of, but with his later approval and personal endorsement of his tutor, William James, Starbuck became the first person to construct a questionnaire investigating personal religious experience. The questionnaire and its resulting data were met with both hostility and excitement, consummate with anything new. When James (1943, pp.125-134) asked for permission to use the questionnaire and its resultant data as the basis of his Gifford Lectures, Starbuck is recorded as saying 'It was one of the most genuine pleasures of my life to be able to express to him a barrellful and two large cartons of raw data'.

According to Stalker (1914, p.23) James 'carried the ideas of Starbuck to the ends of the earth'. Starbuck's investigations produced significant findings, first, the most common time for religious conversion was during adolescence, around the age of fifteen years, 'His most interesting conclusion was, that conversion is essentially a phenomenon of adolescence, closely associated with the peculiarities of puberty' (Stalker, 1914, p.22), and second, eight sociological factors which lead them to conversion. They are fears, other self-regarding motives, altruistic objectives, moral ideals, remorse, and response to teaching, through example and imitation and through social pressure. In subsequent years due to the influence of theorists of psychoanalysis, behaviourist psychology and educational psychology, the study of religious experience, especially in children, declined.

In the 1960s, Ronald Goldman instigated a debate of a child's ability to comprehend religious narratives and wrote *Religious Thinking from Childhood to Adolescence*. In this book Goldman's emphasis on cognitive psychology overlooked the possibility of spirituality being a part of the child and wrote 'the mystics, who claim to have direct sensations of the divine, are exceptions, but as they are extremely rare cases, rarer in adolescence and practically unknown in childhood' (Hay and Nye, 1998, p.41). As this sentence reveals, Goldman took the stance that spiritual awareness or experience was an unusual occurrence, rejecting the possibility of it being an inherent part of human nature. Nevertheless, theorists working in the tradition of Alister Hardy, such as Edward Robinson, (Robinson 1978) a director of the Religious Experience Research Unit at Manchester College, Oxford found the most frequent remarks in response to enquiries about religious experience pointed to the prevalence of such occurring during the early years of life. The Swedish psychologist Klingberg studied

630 children aged between 9 and 13 which revealed children felt a spiritual dimension. In 1962, the husband and wife team of Elkind studied 144 American children in the ninth grade, which revealed some children experience intense and unusual spiritual situations. Nye's study found 'children's spirituality could not be divorced from their individuality' and 'traditional spiritual language provided by religion still plays a surprisingly prominent role in contemporary children's spiritual expression' (Hay and Nye, 1998, pp.110-111). Nye also came to the conclusion that 'children may be the model for adult spiritual development, rather than the reverse... a task for adult spiritual development may be to recapture the child's more inclusive and all-pervading sense of relation to the spiritual which means that for them it is normally 'everyday' rather than the dramatic' (1998, p.137).

Starbuck's revolutionary approach to data gathering through questionnaires continues, and likewise, investigation into the spirituality of children and adolescence. Scholars such as Francis, Robbins and Astley have drawn on the Religion and Values Today database compiled through questionnaires completed by 34,000 young people between the ages of 13 and 15 from throughout England and Wales. From this database, Francis argued 'prayer is at the heart of religion and spirituality' (Francis, Robbins and Astley, 2005, p.4).

James Leuba

Hardy (1997, p.5) reminds the scholar that, although his views were less idealistic than those of James, the work of James Leuba should not be overlooked when considering those who pioneered an empirical method of examining religious experience. Leuba, like many after him, believed religion to be an essential aspect of

the human 'being'. Leuba recognised the great importance of the concept of God to humanity, and said 'God is not known, he is not understood; he is used – sometimes as meat-purveyor, sometimes as moral support, sometimes as friend, sometimes as an object of love. If he proves himself useful, the religious consciousness asked for no more than that...The love of life, at any and every level of development, is the religious impulse'. If the psychology of religion was to be considered a new science to be taken seriously, Leuba reasoned religion should be considered through a naturalistic approach. Much of his work was in the field of Mysticism as he believed 'Experiences named "mystical" have played a conspicuous role at almost every level of culture; and yet, despite the vast literature devoted to them, the subject has remained until recently as dark as it is fascinating' (Leuba, 1925, p.ix).

Leuba felt the study of mysticism was necessary to remove the inner life from the domain of the occult in order to incorporate it into the body of facts which psychology has recognised. His work investigated the correlation between drug-induced states and mystical experiences, as Shamans throughout the world, and in differing cultures, had traditionally used psychedelic drugs to enhance their religious experiences. In 1916 he surveyed a thousand American scientists regarding their beliefs as he believed the more educated a person is, the less likely they are to believe in God. The results of his study proved his hypothesis as he discovered as 'one rises in the scale of age and culture, the believers shrink from eighty to ten percent, the unbelievers grow from twenty to nearly ninety percent' (Leuba, 1916).

The new science in Europe

A study of the psychology of religion would not be complete without reference to the German theologian, Rudolf Otto. Otto's opening words of Chapter Three of his most

famous work *The Idea of the Holy*, published in 1917, invites the reader to recall to mind the moment of a deeply felt religious experience, because without being able to recall such a feeling, the reader will be unable to enter into discussion regarding religious psychology. As Harvey, who translated Otto's work from German into English states, 'Dr Otto is maintaining the autonomy and uniqueness of a particular sort of 'knowing'. Just as the recognition and appreciation of beauty cannot be reduced to that of moral goodness, just as 'the beautiful' and 'the good' are, in the philosopher's phrase, 'categories' in their own right, so, too, it is with religion' (Otto, 1923, p.xii). To explain this moment, the common factor in all religious experiences, Otto coined a new word, 'numinous'. Although he invented the word, he admits in his work, that numinous cannot be precisely defined, as it is the mysterious knowing in which all religious experiences are defined. It is that mysterious component of actuality, which is awe-inspiring and can only be generated in the mind, and he sees the numinous as the only possible religious experience. Otto felt the words *Holy* or *Sacred* were not wide enough, were insufficient to describe the true meaning of the religious experience because they are basically descriptions of morality. Although God's Holiness, or perfect goodness, has an essential and absolute place in human understanding, there is something beyond the human understanding, the numinous, which has no moral import or meaning. He took the Latin word for supernatural divine power and gave it a new element, 'Numinous feeling is, then, just this unique apprehension of a Something, whose character may at first seem to have little connexion with our ordinary moral terms, but which later 'becomes charged' with the highest and deepest moral significance' (Otto, 1923, p.xii). The numinous stirs a person's consciousness of the unknowable and unseen presence of God. As there is no adequate way or manner in which to describe the numinous, Otto calls it a mystery,

using the Latin *mysterium tremendum*, because it is fascinating and terrifying which attempts to explain the inexpressible supernatural emotion which draws ordinary people to experience religious grace. Otto does not confine the numinous to the Christian faith, but says it is the innermost core of all religions.

The new science in Britain

In Britain Joseph Estlin Carpenter, vice-principle of Manchester College, Oxford, was exploring the new science. Carpenter had undergone a profound religious experience in 1864 while walking in North Wales, and recounts the event in a letter to an unnamed friend recorded in full by Hay (1990, p.2), ‘...Suddenly I became conscious of the presence of someone else. I cannot describe it, but I felt that I had as direct a perception of the being of God all round about me as I have of you when we are together. It was no longer a matter of inference; it was an immediate act of spiritual apprehension. It came unsought; unexpectedly....This experience did not last long. However, it sufficed to change all my feeling. I had not found God because I had never looked for him. But he had found me; he had, I could not but believe, made Himself personally known to me’.

During a visit to Harvard in 1894, Carpenter was introduced to Starbuck who influenced Carpenter’s work in the new science, and he returned to England with Starbuck’s questionnaires for distribution to the staff and students of Oxford. An early work of Carpenter (1913), *Comparative Religion*, outlines his belief that religion is something built into all humankind, part of the genetic make-up, ‘it is in fact primeval or even primitive’ (Hay, 1990, p.4). Carpenter believed religion is used by human culture to express its relationship with the powers around it. Hay goes on to

quote Carpenter as saying 'the old classification based on the idea that religions consisted of a body of doctrines which must be true or false, reached by natural reflection or imparted by supernatural revelation, disappeared before a wider view. Theologies may be many, but religion is one' (1990, p.4).

The foundation of Carpenter's theory is religion has been established through a process of evolution, and investigated primitive forms of sacred religion through the work of his scientific contemporaries in Anthropology. He came to the assumption that religion became apparent during the Ice Age, basing his assumptions on Neolithic cave paintings and burial rituals. He believed that to understand the paintings required a return to the interior world of thought and feeling, and, if the Neolithic findings are evidence of primitive religion, then no one religion can be taken as standard and religion becomes universal. According to Carpenter, (Hay, 1990, p.5) 'the study of religious origins has passed out of the hands of philosophers and theologians and into the hands of psychologists, who are the scholars best equipped to study the nature of wonder, awe and reverence'.

Alister Hardy

Hardy had an illustrious career as a renowned marine biologist and expert on marine ecosystems. He served as the zoologist on RRS Discovery's expedition to the Antarctic in 1925-1927, after which he was appointed the first Professor of Zoology at Hull University in 1928. He became Professor of Natural History at Aberdeen University in 1942. In 1946, he was appointed Linacre Professor of Zoology at Oxford University, followed by a Fellowship of the Royal Society in 1940, leading to a Knighthood in 1950. Hardy had a lifelong interest in spiritual phenomena which is

highlighted by Hay (1990, p.17) using extracts from Hardy's unpublished autobiography, 'Just occasionally when I was sure no-one could see me, I became so overcome with the glory of the natural scene that for a moment or two I fell on my knees in prayer – not prayer asking for anything, but thanking God, who felt very real to me, for the glories of his kingdom and for allowing me to feel them. It was always by the running waterside that I did this, perhaps in front of a great foam of Meadow Sweet or a mass of Purple Loosestrife.' (1990, p.17)

Hardy began his research into spiritual experience in 1925, building a collection of accounts of religious experience in Britain with the assistance of press-cutting agencies which 'Although the material collected proved to be quite unsatisfactory for research purposes, it provided an interesting reflection of public religious opinion at the time' (Hardy, 1997, p.17). The next attempts were through articles in thirty religious journals appealing for readers to send in their experiences together with age, sex and religious upbringing, which unfortunately yielded only two hundred replies, a high percentage of which were from elderly females. In 1969, an article in the *Guardian* proved to be more fruitful and lead to articles in other respected newspapers and attracted over a thousand replies from all age groups, sixteen years and over.

After retiring from Oxford, Hardy was able to follow his interest in spiritual phenomena and gave the Gifford Lectures at Aberdeen from 1963 to 1965, which resulted in his published works *The Living Stream* (1965) and *The Divine Flame* (1966). The lectures gave Hardy the platform he needed to express his view that religion is something naturally within everyone, 'natural' or 'scientific' theology would promote proper scientific research, and collection of facts to prove religious

experience is an important part of human behaviour. He believed there was a religious dimension present in every human being, regardless of intellectual ability, (Hay 1990, p.30) and saw it as being part of evolutionary biology where the human species has evolved to suit its surroundings. Hardy quotes freely from the social anthropologist Durkheim to reinforce his theory, 'The believer, who has communicated with his god, is not merely a man who sees new truths of which the unbeliever is ignorant; he is a man who is *stronger*. He feels within him more force, either to endure the trials of existence or to conquer them. It is though he were raised above the miseries of the world, because he is raised above his condition as a mere man' (Hardy, 1997, p.6.).

In 1966, Hardy founded the Religious Experience Research Unit (RERU) in Manchester College Oxford with the aim of compiling a database of religious experiences and following the tradition of Carpenter. From personal experience, Hay, (1990, p.27.) records how Hardy was unaware of the direct link between James, Starbuck and Manchester College and records a section from Hardy's proposal to the Council of Manchester College, 'Just as Nuffield College is a centre for research in social studies, I would like to see Manchester College, in addition to being a teaching institution, become a recognised centre for research into those fields which are fundamental to what a modern liberal religion is all about: religious experience, the nature of man's personality and his relation to divinity.' The seeds of the RERU had been sown during a lecture in 1951 at Essex Hall that was entitled 'Science and the Quest for God'. During the 1970s the work of the unit was advanced by the key analysis of religious experience published by Edward Robinson in books like *The Original Vision* (1977) and *Living the Questions* (1978). The Unit is now based at the

University of Wales, Lampeter and called The Religious Experience Research Centre and is supported by the society that bears Hardy's name.

David Hay

David Hay, like Hardy, began his career as a zoologist, became the third director of the Religious Experience Research Centre (RERC) started by Hardy, 'and in many ways sees himself as heir to the work of Sir Alister Hardy' (Morgan, 2007, p.47). According to Hay, (www.abdn.ac.uk accessed 15.08.07) 'The hypothesis that has guided my research over the past thirty years is that religious or spiritual awareness is biologically natural to the human species and has been selected for in the process of organic evolution because it has survival value. Although naturalistic, this hypothesis is not intended to be reductionist with regard to religion. Nevertheless it does imply that all people, including those who have no religious belief, have a spiritual life'.

For the past fifteen years, Hay has investigated the spirituality of young children, resulting in a number of publications including *The Spirit of the Child* written with Rebecca Nye. *The Spirit of the Child* was written to understand the development of spiritual education and in response to the 'lack of agreement on what spirituality is, and a shortage of detailed information about the spiritual life of children' (Hay and Nye, 1998, p.v) of which 'the lack of data is starkly obvious'. Hay and Nye refer to Priestley's account of the solution to the wording of the 1944 Education Act by Canon Hall, assistant to Archbishop Temple, 'The churches were in such a state at the time we thought if we used the word 'spiritual' they might agree to that because they didn't know what it was. They all had very clear ideas about what religion was and they all knew they didn't agree with anyone else's definition of it' (1998, p.5). Over the

years, Hay has carried out an exercise with young students to discover how they understand the links between religion and spirituality and has found most make a clear distinction between the two. Religion is connected with religious buildings, ceremonies, literature such as the Bible or the Koran, and associated with boredom, narrow-mindedness and being out of date. Spirituality is associated with wholeness, love, inspiration, mystery and private devotions of prayer and meditation. However, the young people almost always make a link between the two, using metaphors such as 'referring to spirituality as a journey and to religion as the mode of transport' (1998, p.7).

It became apparent to Hay that spirituality is massively present in the lives of children (Hay and Nye, 1998, p.vi). At the same time, however, it is hidden, because of a culturally constructed forgetfulness, which allows us to ignore the obvious. 'Spiritual awareness is commonly the context out of which religion grows. But spirituality is not religion' (Hay, 2006, pp.48-49).

Hay's work has not been restricted to spirituality and young people; another area of research has been in *Understanding the Spirituality of People who don't go to Church*. The aim of this work is self-explanatory and is a response to the failure of the Decade of Evangelism by the Anglican Church to stem the tide of falling congregations. Hay identified that to reverse the trend, first, Christian institutions need to understand why people no longer find expression of their spiritual lives in churches, and second, and how those outside the churches find expression of their spirituality. Findings from the project were used to develop a questionnaire for the British Broadcasting Corporation's *Soul of Britain* survey. Examination of the

questionnaires and case studies used in the project revealed the word 'spiritual' was not clearly understood and often confused with spiritualism. Alternatively, people felt if they were not religious then they must be spiritual. Others were in 'Quest Mode' as understood by Daniel Batson (1993) as respondents said 'they were on a journey following a route that was not clear' or believed there was 'something there', and it was important that the 'something' was there, (Hay and Hunt, 2000, p.25). Hay and Hunt also found older people spoke about their spirituality in a Christian manner and their beliefs were doctrinally no different from the average churchgoer.

The common thread, which binds these scholars of the Psychology of Religion, is the conviction that religion, whatever form or medium it takes, is the human expression and response to the unseen powers and events of life. Spirituality is the means of connection and communication with those unseen powers, and spiritual experience is the expression of that connection. If the study of Religious Psychology is to argue successfully with scholars such as Dawkins, who believes 'there almost certainly is no God' (2006, p.111), then it has to continue the tradition of the above scholars and 'present such a weight of *objective* evidence in the form of *written records* of these subjective spiritual feelings and of their effect on the lives of the people concerned, that the intellectual world must come to see that they are in fact as real and as influential as are the forces of love' (Hardy, 1997, p.4).

Spiritual Experience in St Davids

Edwin Starbuck in the late 1800s began a tradition which continues through the work of the scholars mentioned earlier, which is gathering data regarding spiritual experience through randomly approached questionnaires. Starbuck's tradition is

followed in the study using statistics generated from Part Two of the St Davids Cathedral visitors' survey of 2006 that investigates the spiritual experiences of the visitors and uses questions based on those used by Hardy (Hay, 1990, p.30). The investigation will focus on the areas of difference, of sex, age, church attendance, and personality and whether or not they affect the respondent's response to, or expression of, spiritual experience. Respondents were asked to consider whether they had ever been conscious of, and perhaps influenced by, a power, whether they called it the power of God or not, this power might appear to be beyond their individual selves, or in part outside and in part, within their being. Church attendance has replaced Hardy's question regarding religious upbringing. The questions were set in a Likert style with a five-point response beginning with *Agree Strongly to Disagree Strongly*. *Agree Strongly and Agree* has been amalgamated and so have *Disagree and Disagree Strongly*.

Overview

Tables 6:1 and 6:2 present an overview of the differences between those who use externally and internally focused stimuli to enhance their spiritual experience, those who are unsure and those who say they disagree with the statement. Percentages have been rounded to the nearest whole number and therefore may not always add up to 100%.

Table 6.1: Overview of Externally focused Spiritual experience

	Agree %	? %	Disagree %
I have experienced the feeling of being helped by an unseen presence	29	26	45
I have experienced an awareness of the presence of God	43	28	29
I have experienced the presence of a deceased loved one	34	24	42
I have experienced the presence of evil	29	24	47

Table 6.1 shows 45%, of the visitors had not experienced help from an unseen presence, compared to 29% who had, leaving 26% who were unsure. However, the position is reversed when experiencing the unseen presence of God reported by 43% of the respondents, against 28% and 29% respectively of those being unsure and had not had this experience. Over a third (34%) had experienced the presence of a deceased loved one compared to 42% who had not, the remaining 24% were unsure about the experience. Just under half (47%) had not experienced the presence of evil, compared to 29% who had, leaving 24% who were unsure.

Table 6.2: Overview of Internally focused Spiritual experience

	Agree %	? %	Disagree %
Things have happened to me that I felt were 'meant to be'	62	22	16
In times of trouble, I have experienced the sense that all will be well	58	25	17
I have experienced a feeling of 'oneness' with the world/creation	45	32	23

Table 6:2 presents an overview of those who have their spiritual awareness enhanced by internally focused stimuli. An overwhelming 62% felt some things were 'meant to be', while those who were unsure, 22%, out-numbered those who disagreed with the statement. Over half (58%) have experienced a feeling of 'all will be well' and once

again those who were unsure, 25%, outnumbered those who disagreed with the statement, 17%. Under half, 45%, of those surveyed felt a 'oneness' with the world or creation, compared to less than a quarter (23%) again leaving a higher percentage who were unsure, 32%.

The Overview tables reveal an interesting picture of the spiritual experiences of visitors to St Davids Cathedral. When presented with statements regarding external foci, visitors disagreed and agreed in relatively similar numbers to the statements in Table 6.1. In Table 6.2 the majority of visitors agreed with the three statements, however, the percentages of those who were unsure about their experiences, remained fairly constant, between 22% and 32%. This suggests around a third of the visitors may be unsure of what constitutes a spiritual experience. Assuming the current study approximates a cross section of the United Kingdom population, these figures show a rise in spiritual experience in three areas. A national survey undertaken by Hay and Heald (1987) revealed 27% of those surveyed were aware of the presence of God, a further study in 2000 revealed 38% agreeing compared to 43% in the current study. In 1987, 18% were aware of the presence of the dead compared to 25% in 2000 and 34% in St Davids. In 1987, 12% were aware of the presence of evil compared to 25% in 2000 and 29% in St Davids. However, Hay and Hunt (2000, p.14) advise caution in taking these figures as a sign of a rise in spiritual experience and suggest 'there has been no great change over the past few years in the frequency with which people encounter the spiritual dimension in their lives,' but suggest the rising figures may be due to the change in social permission to admit to such experiences.

Spiritual Experience by Sex

Tables 6.3 and 6.4 investigate whether the sex of a person makes a difference to their level of spiritual experience and whether they react to a higher degree to either externally or internally focused stimuli. The chi-square test investigates the statistical difference between male (N = 1180) and female (N = 1515) spiritual experience. NS indicates differences, which did not reach the five percent probability level.

Table 6.3: Externally focussed Spiritual experience by sex

	Men %	Women %	χ^2	p<
I have experienced the feeling of being helped by an unseen presence	43	48	7.3	.01
I have experienced an awareness of the presence of God	40	46	9.3	.01
I have experienced the presence of a deceased loved one	28	40	33.7	.001
I have experienced the presence of evil	33	26	12.4	.001

Table 6.3 shows significant differences at $p < .001$ in 'experiencing the presence of a deceased loved one' (40% of women compared to 28% of men) and 'experiencing the presence of evil' (33% of men compared to 26% of women). The difference fell to $p < .01$ for 'being helped by an unseen presence' (48% of women compared to 43% of men) and 'being aware of God's presence' (46% of women compared to 40% of men).

Table 6.4: Internally focused Spiritual experience by sex

	Men %	Women %	χ^2	p<
Things have happened to me that I felt were 'meant to be'	54	68	50.7	.001
In times of trouble, I have experienced the sense that all will be well	55	60	5.5	.05
I have experienced a feeling of 'oneness' with the world/creation	42	48	8.9	.01

Table 6.4 shows a significant difference at $p < .001$ for 'things have happened that I felt were meant to be' (68% of women compared to 54% of men) and fell to $p < .01$ for 'experiencing a oneness with the world/creation' (48% of women compared to 42% of men). The difference fell again to $p < .05$ for 'sensing all will be well' (60% of women compared to 55% of men).

Analysis of Tables 6.3 and 6.4 shows the sex of a person makes a difference to spiritual experience, as women recorded higher percentile scores than men in all nine activities. The most intense spiritual experience for women was 'feeling some things were meant to be' which affirms the early studies of Allport, who said 'It is common in all studies to find women more interested in religion however defined. They are more often the churchgoers; more often devout in their personal lives' (1950, p.41). Fifty years later Bruce (1996, p.221) reaffirms that regarding belief, 'women wish to feel where men wish to achieve'. However, Allport goes on to warn against exaggerating his findings and suggested 'measured differences between the sexes seldom exceed 20%.' The findings of this work suggest the difference between men and women has narrowed, as the highest percentile score for women in Tables 6.3 and 6.4 was 68% against 55% for men.

Spiritual Experience by age

Tables 6.5 and 6.6 investigate the differences externally and internally focused stimuli make to spiritual experience in relation to age. Two age groups of visitors to St Davids Cathedral have been used, those aged between twenty and twenty-nine years are termed 'young' (N = 543) and for those aged seventy years and older the term 'old' (N = 561) has been used.

Table 6.5: Externally focused Spiritual experience by age

	Young %	Old %	χ^2	p<
I have experienced the feeling of being helped by an unseen presence	43	49	3.9	.05
I have experienced an awareness of the presence of God	39	51	15.0	.001
I have experienced the presence of a deceased loved one	29	40	14.2	.001
I have experienced the presence of evil	27	33	4.3	.05

Table 6.5 shows significant differences at $p < .001$ for 'being aware of God's presence' (51% of the old compared to 39% of the young) and 'experiencing the presence of a deceased loved one' (40% of the old compared to 29% of the young). The difference fell to $p < .05$ for 'experiencing the help of an unseen presence' (49% of the old compared to 43% of the young) and 'experiencing the presence of evil' (33% of old compared to 27% of the young).

Table 6.6: Internally focused Spiritual experience by age

	Young %	Old %	χ^2	p<
Things have happened to me that I felt were 'meant to be'	65	64	0.2	NS
In times of trouble, I have experienced the sense that all will be well	62	58	1.5	NS
I have experienced a feeling of 'oneness' with the world/creation	48	46	0.4	NS

Table 6.6 reveals no significant differences in its three statements, 'experiencing things were meant to be' (65% of the young compared to 64% of the old), 'experiencing the sense all will be well' (62% of the young compared to 58% of old) and 'experiencing oneness with the world/creation' (48% of the young compared to 46% of the old).

Analysis of Tables 6.5 and 6.6 shows that age makes little difference in internally focused spiritual stimuli, but it does make a significant difference in externally focused spiritual stimuli. The highest difference was in experiencing God's presence, 51% of the older group compared to 39% of the young, which support Allport's findings that 'the early and middle twenties are the least religious period of life' (1950, p.42). However, subsequent studies reveal a changing pattern. Hay and Morisy (1978) used Hardy's questions and found more older people (47%) than young people (35%) had spiritual experiences, but when they used Greeley's questions, the figures fell to 42% of old people compared to 28% of young. A sample of one thousand people studied by Alister Hardy (1997, p.28) revealed 12.4% of the younger group experienced significant spiritual experiences compared to 0.8% of older people. Therefore, considering these findings, it would seem age should not be taken as a barometer of spiritual experience.

Spiritual experience by church attendance

Tables 6.7 and 6.8 investigate whether church attendance affects a person's level of spiritual experience through externally and internally focused stimuli in relation to visitors to St Davids Cathedral. Church attenders are recognised as those attending an

act of worship once a week (N = 618). Non-church attenders are recognised as those who attend church only once a year or never (N = 636)

Table 6.7: Externally focused Spiritual experience by church attendance

	C %	N-C %	χ^2	p<
I have experienced the feeling of being helped by an unseen presence	72	23	296.4	.001
I have experienced an awareness of the presence of God	81	15	532.7	.001
I have experienced the presence of a deceased loved one	31	27	2.0	NS
I have experienced the presence of evil	44	20	73.2	.001

(C = church attenders. N-C = non-church attenders.)

Table 6.7 shows significant differences at $p < .001$ in 'being aware of God's presence' (81% of church attenders compared to 15% of non-church attenders), 'feeling helped by an unseen presence' (72% of church attenders compared to 23% of non-church attenders) and 'experiencing the presence of evil' (44% of church attenders compared to 20% of non-church attenders). 'Experiencing the presence of a deceased loved one' failed to record a significant difference (31% of church attenders compared to 27% of non-church attenders).

Table 6.8: Internally focused Spiritual experience by church attendance

	C %	N-C %	χ^2	p<
Things have happened to me that I felt were 'meant to be'	76	44	120.5	.001
In times of trouble, I have experienced the sense that all will be well	76	44	121.7	.001
I have experienced a feeling of 'oneness' with the world/creation	58	39	44.9	.001

(C = church attenders. N-C = non-church attenders.)

Table 6.8 shows a significant difference at $p < .001$ in all three statements. 'Experiencing things were meant to be' and 'sensing all will be well' (76% of church attenders compared to 44% of non-church attenders) and 'experiencing a oneness with the world/creation' (58% of church attenders compared to 39% of non-church attenders).

Analysis of Tables 6.7 and 6.8 reveals a close association between church attendance and spiritual experience, as only one of the seven statements failed to record a significant difference. These figures indicate that occurrences of spiritual experience may be on the increase as the Hay and Morisy survey of 1978 (Hay 1990, p.83) found 33% of Anglicans, 44% of Non-conformists, 41% of Roman Catholics and an amazing 68% of 'other' Christians recorded having a religious experience. The Hay and Heald report of 1987 (Hay 1990, p.83) found 27% of the respondents felt an awareness of the presence of God compared to 81% of church attenders in the current study. They found 18% had experienced the presence of the dead compared to 31% of church attenders in the current study experiencing the presence of a deceased loved one. Only 5% of the Hay and Heald study experienced the feeling that all things are 'one', compared to 58% of church attenders in the current study had experienced the feeling of 'oneness' with the world/creation. The Hay and Heald study also revealed 12% of respondents had been aware of the presence of evil compared to 44% of church attenders in the current study.

Spiritual experience by extraversion and introversion

Tables 6.9 and 6.10 investigate whether a preference towards either extraversion (N = 1015) or introversion (N = 1397) make a difference to spiritual experience through externally or internally focused stimuli.

Table 6.9: Externally focused Spiritual experience by extraversion and introversion

	E %	I %	χ^2	p<
I have experienced the feeling of being helped by an unseen presence	45	47	1.3	NS
I have experienced an awareness of the presence of God	43	43	0.1	NS
I have experienced the presence of a deceased loved one	34	34	0.0	NS
I have experienced the presence of evil	28	28	0.0	NS

Table 6.9 shows there were no significant differences between extraverts and introverts in answer in the four statements. 'Being helped by an unseen presence (47% of introverts compared to 45% of extraverts), 'experiencing God's presence' (43% of extraverts and introverts), 'experiencing the presence of a deceased loved one' (34% of extraverts and introverts) and 'experiencing the presence of evil' (28% of extraverts and introverts).

Table 6.10: Internally focused Spiritual experience by extraversion and introversion

	E %	I %	χ^2	p<
Things have happened to me that I felt were 'meant to be'	64	63	0.1	NS
In times of trouble, I have experienced the sense that all will be well	61	56	5.8	.05
I have experienced a feeling of 'oneness' with the world/creation	43	47	3.0	NS

Table 6.10 shows a significant difference at $p < .05$ in 'sensing all will be well' (61% of extraverts compared to 56% of introverts). No significant difference was found in 'experiencing some things were meant to be' (64% of extraverts compared to 63% of

introverts) and 'feeling a oneness with the world/creation' (47% of introverts compared to 43% of extraverts).

Analysis of Tables 6.9 and 6.10 reveal having a preference towards either extraversion or introversion makes little difference to spiritual experience. These findings contradict Goldsmith and Wharton (1993, p.17) who state 'Extraverts are energised by external experiences, whereas the Introverts gain their energy from inner resources and experiences. Francis (2005, pp.59-60) reinforces this theory by saying 'Introverts are orientated to the inner world...they are reflective... Extraverts like variety and action. They want to be able to shut off the distractions of the inner world'. If extraverts prefer to shut out distractions of the inner world, it is surprising they had similar spiritual experiences.

Spiritual experience by sensing and intuition

Table 6.11 and 6.12 investigate the difference between the sensing (N = 1734) and intuition (N = 678) preferences associated with the perceiving process of acquiring information and how they influence spiritual experience.

Table 6.11: Externally focused Spiritual experience by sensing and intuition

	S %	N %	χ^2	p<
I have experienced the feeling of being helped by an unseen presence	43	53	18.0	.001
I have experienced an awareness of the presence of God	41	47	7.0	.01
I have experienced the presence of a deceased loved one	34	34	0.0	NS
I have experienced the presence of evil	26	32	8.6	.01

Table 6.11 shows a significant difference at $p < .001$ in 'being helped by an unseen presence' (53% of intuitives compared to 43% of sensors) and fell to $p < .01$ when 'being aware of God's presence' (47% of intuitives compared to 41% of sensors) and 'experiencing the presence of evil' (32% of intuitives compared to 26% of sensors). 'Experiencing the presence of a deceased loved one' (34% of sensors and intuitives) failed to record a significant difference.

Table 6.12: Internally focused Spiritual experience by sensing and intuition

	S	N	χ^2	p<
	%	%	%	
Things have happened to me that I felt were 'meant to be'	63	64	0.5	NS
In times of trouble, I have experienced the sense that all will be well	58	59	0.3	NS
I have experienced a feeling of 'oneness' with the world/creation	41	57	51.5	.001

Table 6.12 shows a significant difference at $p < .001$ 'feeling a oneness with the world/creation' (57% of intuitives compared to 41% of sensors). No significant differences were found in 'experiencing things were meant to be' (64% of intuitives compared to 63% of sensors) and 'experiencing all will be well' (59% of intuitives compared to 58% of sensors).

The results of Tables 6.11 and 6.12 shows there were significant differences between the spiritual experiences enjoyed by intuitives compared to sensors. According to Francis (2005, p.61) intuitives 'have the ability to see the abstract and symbolic, preferring to let the mind inform the eyes'. Myers and Myers (1980, p.63) suggest intuitives are imaginative whereas sensors are intensely aware of the external environment, which implies it may be possible that the experiences of the intuitives

could in fact be flights of imagination. Moss (1989, p.10) assert sensors 'tend to use their eyes, ears and other senses and tend to be realistic' about situations. Spiritual experiences by their very nature are 'unrealistic', so it is unsurprising to find sensors enjoyed fewer spiritual experiences. However, these finding support an earlier study by Francis, Williams, Annis and Robbins (in press) which found more intuitives visited cathedrals than sensors.

Spiritual experience by thinking and feeling

Tables 6.13 and 6.14 investigate the difference in spiritual experience between respondents who have a preference of either Thinking (N = 1310) or Feeling (N = 1102) associated with the Judging process.

Table 6.13: Externally focused Spiritual experience by thinking and feeling

	T %	F %	χ^2	p<
I have experienced the feeling of being helped by an unseen presence	40	53	38.7	.001
I have experienced an awareness of the presence of God	38	49	31.7	.001
I have experienced the presence of a deceased loved one	30	39	22.6	.001
I have experienced the presence of evil	28	28	0.1	NS

Table 6.13 shows significant differences at $p < .001$ in 'being helped by an unseen presence' (53% of feelers compared to 40% of thinkers), 'being aware of God's presence' (49% of feelers compared to 38% of thinkers) and 'experiencing the presence of a deceased loved one' (39% of feelers compared to 30% of thinkers). 'Experiencing the presence of evil' (28%, of thinkers and feelers) failed to record a significant difference.

Table 6.14: Internally focused Spiritual experience by thinking and feeling

	T %	F %	χ^2	p<
Things have happened to me that I felt were 'meant to be'	56	71	58.3	.001
In times of trouble, I have experienced the sense that all will be well	52	66	45.4	.001
I have experienced a feeling of 'oneness' with the world/creation	41	51	21.7	.001

Table 6.14 shows a significant difference at $p < .001$ in 'experiencing things were meant to be' (71% of feelers compared to 56% of thinkers), 'experiencing the sense that all will be well' (66% of feelers compared to 52% of thinkers) and in 'experiencing a oneness with the world/creation' (51% of feelers compared to 41% of thinkers).

Analysis of Tables 6.13 and 6.14 shows having a preference towards feeling makes a significant difference to spiritual experience. According to Moss (1989, p.15), feelers are relaxed and heart driven, whereas thinkers are exact and deliberate and driven by logic'. Once again, by their very nature spiritual experiences are not logical or exact, so therefore it is unsurprising to note more 'relaxed' feelers enjoy a greater variety of spiritual experiences.

Spiritual experience by judging and perceiving

Tables 6.15 and 6.16 investigate whether having a preference towards either judging (N = 1974) or perceiving (N = 438) makes a difference to spiritual experience.

Table 6.15: Externally focused Spiritual experience by judging and perceiving

	J %	P %	χ^2	p<
I have experienced the feeling of being helped by an unseen presence	46	47	0.1	NS
I have experienced an awareness of the presence of God	43	43	0.0	NS
I have experienced the presence of a deceased loved one	33	36	1.4	NS
I have experienced the presence of evil	27	30	1.3	NS

Table 6.15 shows none of the statements reveal any significant differences, 'experiencing help from an unseen presence' (47% of perceivers compared to 46% of judges), 'experiencing God's presence' (43% of judges and perceivers), 'experiencing the presence of a deceased loved one' (36% of perceivers compared to 33% of judges) and 'experiencing the presence of evil' (30% of perceivers compared to 27% of judges)

Table 6.16.: Internally focused Spiritual experience by judging and perceiving

	J %	P %	χ^2	p<
Things have happened to me that I felt were 'meant to be'	63	64	0.2	NS
In times of trouble, I have experienced the sense that all will be well	57	63	6.0	.05
I have experienced a feeling of 'oneness' with the world/creation	44	49	3.5	NS

Table 6.16 shows a significant difference at $p < .05$ in 'experiencing all will be well' (63% of perceivers compared to 57% of judges). 'Experiencing things were meant to be' (64% of perceivers compared to 63% of judges) and 'feeling a oneness with the world/creation' (49% of perceivers compared to 44% of judges) failed to record any significant differences.

Analysis of Tables 6.15 and 6.16 reveal only one statement with a significant statistical difference of $p < .05$, the remaining five statements failed to demonstrate any significant differences which suggests having a preference toward either judging or perceiving makes little difference to spiritual experience. Moss (1989, p.17), Goldsmith and Wharton (1993, p.29) and Francis (2005, p.64) describe judging types as organised and systematic and like to be in control. Whereas perceiving types tend to adopt an open-mind, adapt well to changing situations and enjoy spontaneity. Therefore, the findings of Tables 6.15 and 6.16 are surprising, as spiritual experiences tend to be spontaneous random occurrences that cannot be systematically organised and controlled, which suggest more perceivers than judges would have spiritual experiences.

Conclusion

Analysis of the data appears to confirm the findings of the scholars introduced in Chapter Two and 'recognises that a great many people have what we call a spiritual side to their nature' (Hardy, 1997, p.4). According to Dawkins (2006, p.158) 'God almost certainly does not exist', but he leaves himself open to criticism by using the word *almost*. If he were one hundred percent certain he would have omitted this word. God cannot *almost* exist; he either does or does not exist. Nearly half (43%) of the visitors to St Davids may argue against Dawkins theory as they have experienced an awareness of the presence of God and could use their experience to insist God does exist. Although the Overview of the statistics reveals a very mixed response to questions regarding spiritual experience, the data does indicate the visitors responded more to internally focused spiritual stimuli.

The data shows that sex makes a significant difference to spiritual experience, revealing women are more likely to report having enjoyed spiritual experiences than men, as women had a higher response to both external and internal spiritual stimuli. Age made a significant difference to externally focused spiritual stimuli, but the questions regarding internally focused stimuli failed to record any significant differences. The analysis demonstrates overall that older people are more open to spiritual experience than young. Church attenders recorded a higher response to both external and internally focused stimuli which demonstrate church attendance has an impact on a person's spiritual experience, which confirms Stalker's view (1914, p.160) that 'when anyone fails to acquire the habit of going to church on Sunday, he loses, as a rule, the spiritual instinct. With regard to internally focused spiritual stimuli, it is interesting to note nearly half (44%) of the non-church attending visitors had responded positively to two of the statements, which suggests agreement with Hardy's theory that all human beings have a spiritual side to their nature (1997, p.4).

Personality has a direct bearing on how people respond to different situations and 'lies at the heart of who we are or at the heart of how we are made' (Francis, 2005, p.7). Therefore, by investigating the personality types of the visitors, the Cathedral Administration is better able to understand its visitors. For the purpose of this chapter, it will also assist the understanding of which personality types are more likely to respond to either external or internally focused spiritual stimuli. The data demonstrated there is no significant difference between introvert and extravert response to either external or internally focused spiritual stimuli. When examining the differences between those with a preference towards sensing or intuition in the perceiving process, the data demonstrates those with a preference towards intuition

have a higher response to both external and internally focused spiritual stimuli. Analysis of the data investigating the judging process revealed that visitors with a preference towards feeling were more responsive to externally and internally focused stimuli than those with a preference towards thinking. Having a preference towards either judging or perceiving had little impact on spiritual experience as only one item at $p < .05$ was recorded by perceivers.

The statistics in Chapter Six indicate practical implications for the Cathedral Administration in order to offer fulfilling spiritual experience and foster a more stimulating atmosphere for those under the age of seventy, especially non-church attending men. Although the majority of the respondents are non-church attenders, they call themselves Christian, and therefore, maybe open to a more direct spiritual approach. The data also confirms the beliefs of many of the scholars discussed in part one, that the ability to enjoy spiritual experiences is intrinsic to the human condition. It also reiterates the words of Hardy (1997, p.4), that 'we must recognise that a great many people have what we call a spiritual side to their nature', whether or not they hold any recognised religious beliefs. It also builds on the work of Francis, Williams, Annis and Robbins (in press) which used psychological type theory to examine and understand visitor responses to sacred sites, churches and cathedrals.

CHAPTER SEVEN

SPIRITUAL REVOLUTION

Introduction

Chapter Seven begins by introducing the Spiritual Revolution debate and asks if the Spiritual Revolution is a western phenomenon before moving on to give possible reasons for the revolution. The Subjectivization Thesis is discussed after which the theory is tested, and followed by the findings of the Kendal Project. An overview of the statistics has been produced from the data generated by the St Davids Cathedral visitors' survey conducted in 2006, concentrating on the visitors' participation of 'New Age' therapies and practice. The possibility of demographic differences of sex, age and church attendance, effecting a person's participation in the holistic milieu is explored before analysing the effects of personality type on participation.

The Spiritual Revolution

In the western world, including Britain, there is a tension between religion and spirituality, which is explained by Tacey (2004, p.127), 'Contemporary society is in a dilemma. It appears to 'need' religion as a container of spiritual, but does not want it or, for various historical reasons, cannot accept it in its traditional form.' Opposing the Secularization theory, discussed in Chapter Two, is the Spiritual Revolution theory, which suggests that neither God nor Christianity is dead. Luckman claims the spiritual revolution 'will prove even more significant than the Protestant Reformation of the sixteenth century' (Heelas and Woodhead, 2005, p.2). According to Heelas and Woodhead the Spiritual Revolution comprises a two-fold theory. 'First, 'Life-as' forms of the sacred, which emphasize a transcendent source of significance and

authority to which individuals must conform at the expense of the cultivation of their unique subjective- lives, are most likely to be in decline. Second, Subjective-life forms of the sacred, which emphasize inner sources of significance and authority and the cultivation or sacralization of unique subjective-lives, are most likely to be growing (2005, p.6). Put simply it is where, first, people reject Life-as spirituality and second, turn towards Subjective-life spirituality. Life-as spirituality is people living not only their spiritual lives but also their day-to-day lives in accordance with rules, regulations and obligations laid down by the Church. Subjective-life spirituality is responding to and acting upon, personal and unique ideas of and devotion to the sacred. This suggests the decline in many churches and chapels could be due to the doctrines of those establishments which encourage their members to live in conformity to external principles (life-as), which inevitably suppresses the subjective-lives of those members. However, those churches, which encourage their members to explore their subjective lives, are growing. There are also other forms of spirituality, which enable people to live at a deep spiritual and sacred level, which are also growing. These include Reiki, meditation, yoga, aromatherapy, paganism, reflexology, re-birthing and tai chi, and are often grouped under collective terms such as 'body, mind and spirit', 'alternative or holistic' or 'New Age' which Heelas and Woodhead call the holistic milieu. Therefore, Heelas and Woodhead argue that the spiritual revolution takes place where holistic activities connected with subjective-life spirituality draw more people to them than congregational activities connected to life-as religion.

Is the Spiritual Revolution a Western Phenomenon?

Tacey (2004, pp6-8) does not believe the spiritual revolution is confined to the western hemisphere. He describes his native Australia as the east pretending to be the west, as watching the disintegration of its colonial past and dependence on western religion. He says the spiritual condition of Australia is in a state of revolution away from religion to the sacred as it comes under pressure from two sources: first, from the great Asiatic religions and spiritualities; and second, from its ancient native Aboriginal spirituality as, 'The East is teaching us how to transcend the ego, and indigenous people are showing us how to overcome our otherworldliness', the very ancient is now contemporary and the established is being displaced. He suggests a similar pattern is emerging in the west where 'established religions are being overturned, deconstructed, and forces long suppressed or banned are awakening with new and surprising power'.

Possible reasons for the Spiritual Revolution

Not only has spiritual life been the domain of the Church, but also the Church could have been said to own people's spiritual lives, as the Church dictated where, when and how the spiritual life would be enacted, displayed and obeyed. The spiritual revolution has returned the spiritual to the people, where no membership is required, no rules are to be applied and no subscription is to be paid. While Tacey (2004, p.1) believes it to be a 'spontaneous movement', a cursory look at the spiritual history of Britain shows the spiritual revolution, like most revolutions, is the result of society's unhappiness with the status quo. Over the past hundred years, society has undergone changes on an unprecedented scale never before experienced in history and such changes are reflected in the spirituality of England and Wales. The late 1800s and the

1900s brought prosperity and advancements, along with terrible tragedies. Science and technology has grown at an unprecedented rate, especially post World War II, which in turn has led to a dramatic upturn in economic prosperity to both the country and the individual. The meteoric rise in consumerism led to a societal belief in the power of consumer products to bring success and inner peace to the individual. Television advertisements suggest a woman will find fulfilment in a particular washing machine; the 'perfect housewife', sending the message that a woman's success as a good homemaker lies in the possession of this product, demonstrates the machine. Beauty products are sold with the promise of eternal beauty; for men it is the high-powered car. Over the past decade, the allure of consumer goods as being the answer to eternal life, status, wealth, and inner peace and happiness has begun to evaporate and the search for meaning in life has returned to the search for inner contentment – the spiritual. The new search for spiritual contentment demonstrates that many people are no longer finding meaning in consumerism that has resulted in a spiritual vacuum that could be a component of the spiritual revolution. This situation is described eloquently by Tacey, 'The spiritual revolution is a spontaneous movement in society, a new interest in the reality of spiritual and its healing effects on life, health, community and well-being. Secular society is realising it has been running on empty, and has to restore itself at a deep primal source, a source which is beyond humanity and yet paradoxically at the very core of our experience' (2004, p.1).

Subjectivisation Thesis

Heelas and Woodhead offer the Subjectivization Thesis, which 'attempts to make sense of both decline and growth by relating them to a single process. The 'subjective

turn' is a shorthand for a major cultural shift of which we all have some experience' (2005, p.2). In the past people have lived in terms of life-as, life lived to external pressures, such as life as a wife, mother or daughter, living those lives as the society in which we live dictates. Life-as subdues and suppresses the inner promptings of the individual's desire to be the unique being he or she was born to be. The 'subjective turn' is therefore a turn towards the inner life of unique experience. They are not asserting the subjective-life is a new phenomenon or that life-as is no longer an aspect of society. Although they believe the subjective-life has always been universally present, just as life-as structures are essential for the organisation and regulation of community life, they also believe 'the subjective turn has become the defining cultural development of modern western culture'.

In the past when the Church dictated social and spiritual life, chapel or society in general, dictating how a good Christian should live, behave and think any other behaviour was deemed un-Christian. Although the Church held general control, a person's spiritual life was and is a personal experience and Barley (2006, p.35) states, 'the status of religion in Britain is progressively reverting to a private religion of individual experience and generally lacks social significance and certainly is no longer a means of social control'. Britons today are moving away from the dictates of the Church and previous social norms and are exploring an inner life. Today, 'the good life consists of living one's life in full awareness of one's states of being; in enriching one's experiences ... The goal is not to defer to higher authority, but to have the courage to become one's own authority, not to become what others want one to be, but to become who I truly am' (Heelas and Woodhead, 2005, p.4).

Testing the Theory

Between 2000 and 2003, Heelas and Woodhead (2005) conducted a project in the market town of Kendal in the north-west of England to test and supplement existing empirical evidence on a number of aspects of the Spiritual Revolution. They undertook the study because they were 'interested in the idea that the great historical bond between western cultures and a Christianity whose characteristic mode is to make appeal to transcendent authority is rapidly dissolving, and that in its place we are seeing the growth of a less regulated situation in which the sacred is experienced in intimate relationship with subjective-lives' (2005, p.10). In the words of a resident, 'Kendal became a spiritual laboratory' and was chosen by Heelas and Woodhead for two reasons. First, Kendal was the right size for such a study; it was large enough to be interesting and had a wide range of activities, but small enough to be covered by a small project team. Second, Kendal's church attendance rate is slightly above the national average and has a thriving alternative spirituality community. The research was both qualitative, to see what was going on, and quantitative, to see how much was going on. The research began with the Secularisation thesis, that religion no longer plays any significant part in the lives of the general population. Second, the research employed the 'Believing without Belonging' thesis which asserts that although church attendances has declined, Christian beliefs and values still underpin the lives of a large proportion of the population. Third, the research employed the Alternative Spirituality thesis, asserting that Christianity is no longer valid in contemporary society and alternative spiritualities have replaced Christianity. Finally, there is the 'Turn of Life' thesis, otherwise known as, the 'Subjectivisation Thesis.

Various church and chapel based services were observed and described, followed by an attendance count on a chosen Sunday in November when 7.9% of the population of Kendal attended the twenty-five churches and chapels. Researchers attended selected church services and activities, conducting questionnaire surveys and case studies where members were interviewed both formally and informally to determine their beliefs and positions.

Heelas and Woodhead have collectively named the many 'alternative spiritualities' as the holistic milieu, which was also mapped under a three-fold strategy: first, by identifying all associational activities taking place outside the congregational domain. Second, by ascertaining which activities the practitioners believed had a spiritual content; and third, through the administration of a questionnaire to the facilitators and participants of the holistic milieu. A number of case studies were also undertaken to enable a more detailed qualitative research programme supported this research. Finally, a street survey using semi-structured interviews was undertaken in an area of Kendal with a mix of different types of housing with the goal of investigating the religious and spiritual backgrounds, beliefs and practices of residents who neither attend a place of worship, nor participate in the holistic milieu.

Findings from Kendal

The results of the Kendal Project support Brierley's (2005, p.51) commonly accepted church attendance surveys which report 7.9% of the population (4,604,500 people) attended church in England and Wales in 2000; in Kendal 7.9% of residents (2,207 people) attended church on a typical Sunday (2005, p.51). Assessing the involvement of the British population in the holistic milieu is considerably harder to achieve.

However, a small amount of research into this area has been carried out by CAM (Complementary and Alternative Medicine). Heelas and Woodhead (2005, p.52) compared their findings with those of the Mills and Budd (2000) study, which estimated there are 6,943 aromatherapy practitioners in the United Kingdom; therefore, the predicted number for Kendal is four or five, and the Kendal Project identified six. There is an estimated 60,000 CAM practitioners in the United Kingdom, which indicate thirty-eight, may be practicing in Kendal; the Kendal Project found forty-two. The Kendal Project also compared the population figures of the 2001 Census with those for Kendal and found theirs to be comparable. Thus, Heelas and Woodhead consider the findings of Brierley and Mills and Budd to be reliable and Kendal can be taken as representative of the rest of the United Kingdom.

The Kendal Project shows that 1.6% of the Kendal population participates in spiritual activities on a weekly basis, but also found no evidence of associated holistic activities prior to 1970. Heelas and Woodhead conclude that neither a spiritual revolution nor a move towards the holistic milieu has taken place in Kendal, and if Kendal can be taken as representative of the United Kingdom, a spiritual revolution has not yet taken place in Britain and the claims are premature (2005, pp.50-55).

The holistic milieu in St Davids

The following statistics are taken from part three of the 2006 St Davids Cathedral visitor survey and investigate Heelas and Woodhead's assertion that it is premature to claim a Spiritual Revolution within the context of visitors to St Davids Cathedral. Heelas and Woodhead (2005, p.156) included fifty-three separate activities in their holistic milieu. However, the St Davids survey was limited to the thirty-five holistic

activities available within a twenty-mile radius of St Davids. Respondents were asked to indicate their participation in 'New Age' activities and were given a multiple choice answer; 1 = No, never would, 2 = No, but intend to, and 3 = Yes. 1891 visitors indicated answer number 1, 209 visitors indicated answer number 2, 422 indicated answer number 3 and 173 left the section blank. However, a proportion of visitors who indicated answers number 1 and 2, did affirm their participation in a number of the items in the holistic milieu. This suggests they may not have understood the term New Age. Therefore, the following statistics are an overall picture of all those who had participated in the holistic milieu, whether or not they considered them to be 'New Age'.

Overview

Tables 7:1 to 7:4 present an overview of the participation in alternative or New Age therapies in the domains of Health, Complementary Health, Transcendental, and Divinational and Protection. The percentages have been rounded up or down to the nearest whole number and may not always add up to 100%.

Table 7.1: Overview of participation in New Age health activities

	Yes %	No %
Acupuncture/Acupressure	12	88
Art/Music/Play therapy	13	87
Counselling	13	87
Flower essence therapy	3	97
Herbalism	6	94
Homeopathy	12	88
Hypnosis	4	96
Psychotherapy	5	95
Reflexology	10	90

Art, Music and Play therapy, along with Counselling had been experienced by 13% of the respondents. Homeopathy, Acupuncture and Acupressure attracted 12% of the

visitors. Flower essence therapy and Herbalism attracted 3% and 6% respectively. Hypnotism and Psychotherapy had been tried by 4% and 5% respectively, 10% had tried Reflexology.

Table 7.2: Overview of participation in New Age complementary health activities

	Yes %	No %
Aromatherapy	19	81
Spiritual healing	6	94
Indian head massage	8	92
Reiki	6	94
Shiatsu	2	98
Tai chi	5	95

Figures for Table 7.2 are comparable to Table 7.1 with a larger percentage of visitors abstaining from the holistic milieu. Aromatherapy was the most popular activity in this section for 19% of the visitors, followed by Indian Head massage. Spiritual healing and Reiki each attracted 6%. Another 5% practice Tai chi and the activity with the smallest participation rate was Shiatsu with 2%.

Table 7.3: Overview of participation in New Age transcendental activities

	Yes %	No %
Alexander technique	3	97
Colour therapy	2	98
Using crystals	5	95
Psychic consultancy	3	97
Feng Shui	4	96
Relaxation therapy	8	92
Yoga groups	11	89
Meditation	14	86
Psychic development	1	99

While 3% of the visitors had tried the Alexander technique of exercise, 8%, 11% and 14% had participated in Relaxation therapy, Yoga and Meditation respectively.

Colour therapy attracted 2% and 5% had experimented with Crystals. Although 3% had consulted a Psychic only 1% had undergone Psychic development. Feng Shui may be popular in eastern cultures but it only appealed to 4% of the St Davids visitors.

Table 7.4: Overview of participation in New Age divination and protection activities

	Yes %	No %
Astrology	7	93
Using lucky charms	7	93
Using rune stones	3	97
Séances	1	99
Wearing a cross	17	83
Palm readings	4	96
Rebirthing	1	99
Tarot card reading	6	94
Consult horoscopes	18	82
Practise I-ching	1	99
Consult spirit guide	2	98

Predicting the future through the mediums of Horoscopes, Astrology, Tarot Cards and Palm reading had been tried by 18%, 7%, 6% and 4% respectively. Wearing a cross, using Lucky Charms and Rune stones as forms of protection was practiced by 17%, 7% and 3% respectively. Attending a Séance or consulting a Spirit Guide appealed to 1% and 2% respectively, and both Rebirthing and I-ching attracted 1% of the visitors.

Tables 7.1 to 7.4 demonstrate the two most popular activities were Aromatherapy, 19%, and Consulting Horoscopes, 18%. The least popular activities, attracting 1% participation were Psychic Development, Séances, Rebirthing, and I-ching. Shiatsu, Colour therapy, and consulting Spirit Guides, attracted 2%. The figures in these tables give an overall picture of less than a fifth, 19%, of the visitors to St Davids,

who are domicile in the United Kingdom, participate in any one specific aspect of the holistic milieu.

Participation in New Age activities by sex

Tables 7:5 to 7:8 investigate whether there are differences between male and female visitor participation in New Age health activities. The chi-square test investigates the statistical difference between male (N = 1180) and female (N = 1515) participation.

NS illustrates differences that did not reach the five percent probability level.

Table 7.5: Participation in New Age health activities by sex

	Men %	Women %	χ^2	p<
Acupuncture/Acupressure	9	14	13.1	.001
Art/Music/Play therapy	12	15	4.3	.05
Counselling	10	15	9.8	.01
Flower essence therapy	2	5	20.1	.001
Herbalism	5	7	5.0	.05
Homeopathy	8	15	34.3	.001
Hypnosis	3	4	6.0	.05
Psychotherapy	5	5	0.5	NS
Reflexology	4	15	82.5	.001

Table 7.5 shows a significant difference at $p < .001$, between male and female participation in four activities, Acupuncture and Acupressure (14% of women compared to 9% of men), Flower essence therapy (5% of women and 2% of men), Homeopathy (15% of women compared to 8% of men) and Reflexology (15% of women compared to 4% of men). The difference fell to $p < .01$ in Counselling (15% of women compared to 10% of men). Three activities have a difference at $p < .05$, Art, Music and Play therapy (15% of women compared to 12% of men), Herbalism (7% of women compared to 5% of men), and Hypnosis (4% of women compared to

3% of men). Psychotherapy failed to record a significant difference (5% for men and women).

Table 7.6: Participation in New Age complementary health activities by sex

	Men %	Women %	χ^2	p<
Aromatherapy	10	27	118.2	.001
Spiritual healing	4	7	10.0	.001
Indian head massage	5	11	31.0	.001
Reiki	2	8	54.0	.001
Shiatsu	1	3	12.9	.001
Tai chi	4	6	3.3	NS

Table 7.6 shows a significant statistical difference at $p < .001$ between men and women in five of the complementary health activities, Aromatherapy (27% of women compared to 10% of men), Indian Head massage (11% of women compared to 5% of men), and Shiatsu (3% of women compared to 1% of men), Spiritual Healing (7% of women compared to 4% of men), and Reiki (8% of women compared to 2% of men). Participation in Tai chi failed to record a significant difference (6% of women compared to 4% of men).

Table 7.7: Participation in New Age transcendental activities by sex

	Men %	Women %	χ^2	p<
Alexander technique	2	4	7.6	.01
Colour therapy	1	2	3.9	.05
Using crystals	3	6	13.7	.001
Psychic consultancy	1	4	20.0	.001
Feng Shui	2	5	16.5	.001
Relaxation therapy	5	10	21.5	.001
Yoga groups	4	17	100.8	.001
Meditation	12	15	6.5	.05
Psychic development	1	2	1.4	NS

Table 7.7 shows a significant difference at $p < .001$ in Using crystals (6% of women compared to 3% of men), Psychic consultancy (4% of women compared to 1% of

men), Feng Shui (5% of women compared to 2% of men), Relaxation therapy (10% of women compared to 5% of men) and Yoga (17% of women compared to 4% of men). The difference fell to $p < .01$ for the Alexander technique (4% of women compared to 2% of men), falling again to $p < .05$ for Colour therapy (2% of women compared to 1% of men) and Meditation (15% of women compared to 12% of men). Psychic development failed to record a significant difference (2% of women compared to 1% of men).

Table 7.8: Participation in New Age divinational and protection activities by sex

	Men %	Women %	χ^2	$p <$
Astrology	5	5	0.5	NS
Using lucky charms	5	8	5.3	.05
Using rune stones	2	3	1.8	NS
Séances	1	1	0.1	NS
Wearing a cross	8	23	104.8	.001
Palm readings	2	5	17.7	.001
Rebirthing	1	1	0.1	NS
Tarot card reading	3	8	26.6	.001
Consult horoscopes	14	28	23.8	.001
Practise I-ching	1	1	1.7	NS
Consult spirit guide	1	2	4.1	.05

Table 7.8 shows a significant difference at $p < .001$ in Consulting horoscopes (28% of women compared to 14% of men), Wearing a cross (23% of women compared to 8% of men), Tarot card reading (8% of women compared to 3% of men) and Palm reading (5% of women compared to 2% of men). The difference fell to $p < .05$ in Using lucky charms (8% of women compared to 5% of men) and Consulting spirit guides (2% of women compared to 1% of men). No significant differences were recorded in Astrology (5% of men and women), Using rune stones (8% of women compared to 5% of men), Séances (1% of men and women), Rebirthing (1% of men and women) and practising I-ching (1% of men and women).

Francis (2001, p.82) quotes Morgan (1986) as saying 'sex as a key variable in social investigation is both ubiquitous and hidden'. Francis also believes sex to be 'a key variable in the analysis of social attitudes, broadly conceived, this generally emerges as a highly fruitful and valuable exercise'. Therefore, identifying which sex has a higher tendency towards participation in the holistic milieu will enable an organisation, such as the Cathedral Administration, to understand its visitor's attitudes and application to life, and consequently how they experience their visit to the Cathedral. Analysis of Tables 7.5 to 7.8 shows that sex does make a difference to participation in the holistic milieu as women recorded a higher percentile score in thirty of the thirty-five activities listed in the tables. There was equal participation in five activities. These statistics show that although it is generally accepted that women are more religious than men are, they are also more active in the holistic milieu. This view is supported by Riddell, as quoted by Bruce (1996, p.196), 'What is clear from even a cursory acquaintance with the New Age is that it appeals more to women than to men'. Bruce (1996, p.221) makes the assertion 'Where men wish to achieve, women wish to feel. This would certainly fit with the expressive emphasis of the New Age as much as with more traditional religions'. The findings of this study support those from the Kendal Project where 80% of the participants who participate in the holistic milieu were women (Heelas and Woodhead, 2006, p.231).

Participation in New Age activities by age

The results of Tables 7.9 to 7.12 investigate whether age makes a difference to participation in 'New Age' activities. The two age groups used in the investigation are described as 'Old', those aged seventy and over (N = 561), and 'Young', those aged twenty to twenty-nine (N = 543).

Table 7.9: Participation in New Age health activities by age

	Old %	Young %	χ^2	p<
Acupuncture/Acupressure	14	15	0.1	NS
Art/Music/Play therapy	14	8	9.7	.01
Counselling	16	8	16.5	.001
Flower essence therapy	4	3	1.2	NS
Herbalism	8	4	7.0	.01
Homeopathy	14	9	8.7	.01
Hypnosis	5	3	2.4	NS
Psychotherapy	5	5	0.0	NS
Reflexology	13	11	1.3	NS

Table 7.9 shows a significant difference at $p < .001$ in Counselling (16% of the old compared to 8% of the young). The difference fell to $p < .01$ in Homeopathy (14% of the old compared to 9% of the young), Art/Music/Play therapy (14% of the old compared to 8% of the young) and Herbalism (8% of old compared to 4% of the young). No significant differences were found in Acupuncture/Acupressure (15% of the young compared to 14% of the old), Reflexology (13% of old compared to 11% of the young), Psychotherapy (5% of the old and the young), Hypnosis (5% of the old compared to 3% of the young) and Flower essence therapy (4% of the old compared to 3% of the young).

Table 7.10: Participation in New Age complementary health activities by age

	Old %	Young %	χ^2	p<
Aromatherapy	30	13	26.2	.001
Spiritual healing	7	6	0.3	NS
Indian head massage	10	5	9.4	.01
Reiki	6	4	2.2	NS
Shiatsu	3	2	2.1	NS
Tai chi	7	4	4.6	NS

Table 7.10 shows a significant difference at $p < .001$ in Aromatherapy (30% the old compared to 13% of the young). The difference fell to $p < .01$ for Indian head

massage (10% of the old compared to 5% of the young). The remaining three activities failed to record a significant difference, Spiritual healing (7% of the old compared to 6% of the young), Tai chi (7% of the old compared to 4% of the young), Reiki (6% of the old compared to 4% of the young) and Shiatsu (3% of the old compared to 2% of the young).

Table 7.11: Participation in New Age transcendental activities by age

	Old %	Young %	χ^2	p<
Alexander technique	5	2	6.2	.05
Colour therapy	2	1	1.5	NS
Using crystals	6	3	9.4	.01
Psychic consultancy	3	2	2.2	NS
Feng Shui	5	3	3.4	NS
Relaxation therapy	8	9	0.2	NS
Yoga groups	15	8	12.2	.001
Meditation	15	12	2.6	NS
Psychic development	1	1	0.1	NS

Table 7.11 shows a significant difference at $p < .001$ for Yoga (15% of the old compared to 8% of the young). A difference at $p < .01$ was found in Using crystals (6% of the old compared to 3% of the young). The difference fell to $p < .05$ for the Alexander technique (5% of the old compared to 2% of the young). The remaining six activities failed to record any significant differences, Meditation (15% of the old compared to 12% of the young), Relaxation therapy (9% of the young compared to 8% of the older), Feng Shui (5% of the old compared to 3% of the young), Psychic consultancy (3% of the old compared to 2% of the young), Colour therapy (2% of the old compared to 1% of the young) and Psychic development (1% of the old and the young).

Table 7.12: Participation in New Age divinational and protection activities by age

	Old %	Young %	χ^2	p<
Astrology	8	2	26.5	.001
Using lucky charms	9	2	27.5	.001
Using rune stones	3	1	9.6	.01
Séances	1	1	0.5	NS
Wearing a cross	17	14	1.7	NS
Palm readings	4	3	2.6	NS
Rebirthing	1	1	0.1	NS
Tarot card reading	9	3	23.7	.001
Consult horoscopes	22	15	8.3	.01
Practise I-ching	1	1	0.1	NS
Consult spirit guide	2	1	2.8	NS

Table 7.12 shows a significant difference at $p < .001$ in Tarot card reading (9% of the old compared to 3% of the young), Using lucky charms (9% of the old compared to 2% of the young) and Astrology (8% of the old compared to 2% of the young). The difference fell to $p < .01$ in Consulting horoscopes (22% of the old compared to 15% of the young) and Using rune stones (3% of the old compared to 1% of the young). The remaining six activities failed to record any significant differences, Wearing a cross (17% of the old compared to 14% of the young), Palm reading (4% of the old compared to 3% of the young), Consulting spirit guides (2% of the old compared to the 1%), Séances, Rebirthing and Practising I-ching (1% of the young and the old).

Analysis of Tables 7.8 to 7.12 shows age does make a difference to participation in the holistic milieu as the older generation recorded a higher percentile score in twenty-nine activities compared to one by the younger generation. Five activities recorded equal percentile scores by each group. These statistics are in conflict with characteristics of this generation, the Builder Generation, apportioned by Hilborn and Bird as described by Savage, Collins-Mayo, Mayo and Cray (2006, p.5). According to Hilborn and Bird, the Builder Generation (1925-1945) were conservative and built

on the achievements of their parents. Their level of involvement in the holistic milieu is more in line with the characteristics of the Boomer Generation (1946-1963) who 'were disillusioned with traditional institutions...began looking for new, authentic ways of living' (Savage, Collins-Mayo, Mayo and Cray, 2006, p.6). Wilber (Heelas and Woodhead, 2005, p.133) also believes the 'new age is the product of the baby-boom phenomenon, the "60s" generation'. Heelas and Woodhead also established through the Kendal project, 48% of the holistic milieu practitioners were aged between 45 and 54, and 23% were older. The low level of involvement by the younger group, Generation X (1964-1981) confirms Heelas and Woodhead's findings of 1.3% of practitioners being under 30 years old (2005, p.132). This contradicts Hilborn and Bird who believe Generation X to be involved in New Age ideologies.

Participation in New Age activities by church attendance

The results of Tables 7.13 to 7.16 investigate the differences church attendance makes to participation in New Age activities. In this analysis church attenders are defined as those who attend an act of worship once a week (N = 618). Non-church attenders are recognised as those who attend an act of worship once a year or never (N = 636).

Table 7.13: Participation in New Age health activities by church attendance

	C %	N-C %	χ^2	p<
Acupuncture/Acupressure	9	13	3.3	NS
Art/Music/Play therapy	13	11	1.3	NS
Counselling	12	11	0.4	NS
Flower essence therapy	3	1	2.2	NS
Herbalism	3	7	9.7	.01
Homeopathy	10	12	2.4	NS
Hypnosis	2	4	3.2	NS
Psychotherapy	4	5	0.5	NS
Reflexology	9	7	0.6	NS

(C = church attenders. C-N = non-church attenders)

Table 7.13 shows a significant difference at $p < .01$ in Herbalism (7% of non-church attenders compared to 3% of church attenders). The remaining eight activities failed to demonstrate a significant difference, Art/Music/Play therapy (13% of church attenders compared to 11% of non-church attenders), Counselling (12% of church attenders compared to 11% of non-church attenders), Homeopathy (12% of non-church attenders compared to 10% of church attenders), Acupuncture/Acupressure (13% of non-church attenders compared to 9% of church attenders), Reflexology (9% of church attenders compared to 7% of non-church attenders), Psychotherapy (5% of non-church attenders compared to 4% of church attenders), Hypnosis (4% of non-church attenders compared to 2% of church attenders) and Flower essence therapy (3% of church attenders compared to 1% of non-church attenders).

Table 7.14: Participation in New Age complementary health activities by church attendance

	C %	N-C %	χ^2	p<
Aromatherapy	15	14	0.1	NS
Spiritual healing	8	3	12.3	.001
Indian head massage	6	7	0.5	NS
Reiki	4	4	0.1	NS
Shiatsu	1	2	1.1	NS
Tai chi	3	5	1.7	NS

(C = church attenders. N-C = non-church attenders.)

Table 7.14 shows a significant difference at $p < .001$ in Spiritual healing (8% of church attenders compared to 3% of non-church attenders). The remaining five activities failed to record any significant differences, Aromatherapy (15% of church attenders compared to 14% of non-church attenders), Indian head massage (7% of non-church attenders compared to 6% of church attenders), Reiki (4% of church attenders and non-church attenders), Tai chi (5% of non-church attenders compared to

3% of church attenders) and Shiatsu (2% of non-church attenders compared to 15 of church attenders).

Table 7.15: Participation in New Age transcendental activities by church attendance

	C %	N-C %	χ^2	p<
Alexander technique	3	4	2.5	NS
Colour therapy	1	1	0.3	NS
Using crystals	2	4	7.2	.01
Psychic consultancy	1	2	3.7	.05
Feng Shui	2	3	1.8	NS
Relaxation therapy	7	5	2.3	NS
Yoga groups	8	11	3.9	.05
Meditation	16	10	11.4	.001
Psychic development	1	1	0.2	NS

(C=church attendees. N-C = non-church attendees.)

Table 7.15 shows a significant difference at $p < .001$ in Meditation (16% of church attenders compared to 10% of non-church attenders). Using crystals (4% of non-church attenders compared to 2% of church attenders) revealed a difference at $p < .01$, falling to $p < .05$ for Yoga (11% of non-church attenders compared to 8% of church attenders) and Psychic consultancy (2% of non-church attenders compared to 1% of church attenders). The remaining five activities failed to record any significant differences, Relaxation therapy (7% of church attenders compared to 5% of non-church attenders), the Alexander technique (4% of non-church attenders compared to 3% of church attenders), Feng Shui (3% of non-church attenders compared to 2% of church attenders), Colour therapy and Psychic development (1% of church and non-church attenders).

Table 7.16: Participation in New Age divinational and protection activities by church attendance

	C %	N-C %	χ^2	p<
Using lucky charms	3	5	1.3	NS
Using rune stones	1	3	5.0	.05
Séances	1	1	0.5	NS
Wearing a cross	28	6	108.6	.001
Palm readings	3	3	0.1	NS
Rebirthing	2	1	4.3	.05
Tarot card reading	2	5	5.6	.05
Consult horoscopes	14	18	4.2	.05
Practise I-ching	1	1	0.1	NS
Consult spirit guide	2	1	2.2	NS

(C = church attenders. C-N = non-church attenders.)

Table 7.16 shows a significant difference at $p < .001$ in Wearing a cross (28% of church attenders compared to 6% of non-church attenders), falling to $p < .05$ for Consulting horoscopes (18% of non-church attenders compared to 14% of church attenders), Tarot card reading (5% of non-church attenders compared to 2% of church attenders), Using rune stones (3% of non-church attenders compared to 1% of church attenders) and Rebirthing (2% of church attenders compared to 1% of non-church attenders). Five activities failed to record any significant difference, Using lucky charms (5% of non-church attenders compared to 3% of church attenders), Palm reading (3% of church and non-church attenders), Consulting spirit guides (2% of church attenders compared to 1% of non-church attenders), Séances and Practising I-ching (1% of church and non-church attenders).

Analysis of Tables 7.13 to 7.16 show church attendance makes little difference to participation in the holistic milieu. Non-church attenders scored higher percentile rates in seventeen activities against eleven by church attenders. Six activities recorded equal scores by both groups. The Kendal Project revealed 58% of people

active in the holistic milieu had been brought up with a religious faith and this gave them the 'religious capital to retain faith that the sacred might have something to offer' (Heelas and Woodhead, 2005, p.133). The Church has a long history of offering help in many spheres of life, such as medical, social, education and counselling to its members and as society has become more secularised, these areas have been adopted by the state, therefore it is not surprising Counselling should show a differential of only 1% between church attenders and non-church attenders. The fifteen year olds who took part in Francis' Values Debate survey of the 1990s will now be in their twenties, and it is not impossible that they will have taken part in the current survey. At the time of the previous survey 35% of the 33,982 children surveyed 'longed for someone to turn to for advice' (Francis, 2001, p.31), and may be part of the 12% of church attenders or 11% of non-church attenders who have undergone counselling. Table 7.16 shows 14% of church attenders consult horoscopes compared to 18% of non-church attenders. Prior to a damnable heresy, Astrology was a noble science and today Horoscopes can be found in the majority of magazines and newspapers and few people do not know their zodiac sign (Bruce, 1996, p.201). However, people in general tend to treat horoscopes as a 'bit of fun' and few people plan their lives around them. The modern media promotes a 'green' lifestyle, advising people to live their lives 'organically', in an effort to reduce the intake of artificial chemicals, this could account for the rise in popularity of treatments such as Bach's flower remedies and herbalism that are used by 3% of church attenders. Meditation in various forms has been a method of spiritual enlightenment for centuries; within the Church, in other established faiths and in secular society and today, it is popular as a stress reliever. Therefore, it is not

surprising to find 16% of church attenders and 10% of non-church attenders practicing meditation.

Participation in New Age Health activities by extraversion and introversion

Tables 7.17 to 7.20 investigate differences between extravert (N = 1015) and introvert (N = 1397) participation in New Age activities by visitors to St Davids. **Table 7.17:**

Participation in New Age health activities by extraversion and introversion

	E %	I %	χ^2	p<
Acupuncture/Acupressure	11	12	0.5	NS
Art/Music/Play therapy	16	12	10.3	.01
Counselling	12	14	2.6	NS
Flower essence therapy	3	4	2.2	NS
Herbalism	5	7	3.3	NS
Homeopathy	12	13	1.0	NS
Hypnosis	4	3	1.0	NS
Psychotherapy	4	6	5.7	.05
Reflexology	12	9	3.6	.05

Table 7.17 shows a significant difference at $p < .01$ in Art/Music/Play therapy (16% of extraverts compared to 12% of introverts) and fell to $p < .05$ for Reflexology (12% of extraverts compared to 9% of introverts) and Psychotherapy (6% of introverts compared to 4% of extraverts). The remaining six activities failed to reveal any significant differences, Counselling (14% of introverts compared to 12% of extraverts), Homeopathy (13% of introverts compared to 14% of extraverts), Acupuncture/Acupressure (12% of introverts compared to 11% of extraverts), Herbalism (7% of introverts compared to 5% of extraverts), Hypnosis (4% of

extraverts compared to 3% of introverts) and Flower essence therapy (4% of introverts compared to 3% of introverts).

Table 7.18: Participation in New Age complementary health activities by extraversion and introversion

	E %	I %	χ^2	p<
Aromatherapy	23	18	6.6	.05
Spiritual healing	6	6	0.1	NS
Indian head massage	10	7	6.8	.01
Reiki	6	6	0.4	NS
Shiatsu	2	2	0.0	NS
Tai chi	5	5	0.1	NS

Table 7.18 shows a significant difference at $p < .01$ in Indian Head massage (10% of extraverts compared to 7% of introverts) and fell to $p < .05$ for Aromatherapy (23% of extraverts compared to 18% of introverts). The remaining four activities failed to reveal any significant differences, Spiritual Healing and Reiki (6% of extraverts and introverts) Tai chi (5% of extraverts and introverts) and Shiatsu (2% of extraverts and introverts).

Table 7.19: Participation in New Age transcendental activities by extraversion and introversion

	E %	I %	χ^2	p<
Alexander technique	4	3	0.4	NS
Colour therapy	2	2	0.1	NS
Using crystals	4	6	2.1	NS
Psychic consultancy	3	3	0.2	NS
Feng Shui	3	4	2.7	NS
Relaxation therapy	8	8	0.4	NS
Yoga groups	12	11	0.4	NS
Meditation	13	14	1.4	NS
Psychic development	1	2	1.3	NS

Table 7.19 failed to reveal any significant differences, Meditation (14% of introverts compared to 13% of extraverts), Yoga (12% of extraverts compared to 11% of introverts), Relaxation therapy (8% of extraverts and introverts), Using crystals (6% of introverts compared to 4% of extraverts), the Alexander technique (4% of extraverts compared to 3% of introverts), Feng Shui (4% of introverts compared to 3% of extraverts), Psychic consultancy (3% of extraverts and introverts), Colour therapy (2% of extraverts and introverts) and Psychic development (2% of introverts and 1% of extraverts).

Table 7.20: Participation in New Age divinational and protection activities by extraversion and introversion

	E %	I %	χ^2	p<
Astrology	5	5	0.5	NS
Using lucky charms	8	6	4.8	.05
Using rune stones	2	3	7.4	.01
Séances	1	1	1.4	NS
Wearing a cross	17	17	0.2	NS
Palm readings	4	3	0.6	NS
Rebirthing	1	1	0.0	NS
Tarot card reading	7	5	4.0	.05
Consult horoscopes	18	19	1.0	NS
Practise I-ching	1	2	3.0	NS
Consult spirit guide	2	2	0.2	NS

Table 7.20 shows a significant difference at $p < .01$ in the use of rune stones (3% of introverts compared to 2% of extraverts), falling to $p < .05$ for Using lucky charms (8% of extraverts compared to 6% of introverts) and Tarot card reading (7% of extraverts compared to 5% of introverts). Eight activities failed to reveal any significant differences, Consulting horoscopes (19% of introverts compared to 18% of extraverts), Wearing a cross (17% of extraverts and introverts), Astrology (5% of extraverts and introverts), Palm reading (4% of extraverts compared to 3% of

introverts), Consulting spirit guides (2% of extraverts and introverts), Practising I-ching (2% of introverts compared to 1% of extraverts), Séances and Rebirthing (1% of extraverts and introverts).

Analysis of Tables 7.17 to 7.20 shows that although twenty-seven out of the thirty-five statements failed to reveal any significant differences. The remaining statements showed extraverts have a higher involvement in the holistic milieu in three areas, Health, Complementary Health and Divination and Protection. Extraverts are energised and stimulated by the outer world and tend to focus on people (Moss, 1989, p.8) so it is understandable that their interaction with the practitioner will raise their spiritual awareness. Introverts need to understand life in order to live it and prefer to focus on their inner world making it understandable why their spiritual awareness is raised by occupations such as Counselling, Psychotherapy, Herbalism and Homeopathy.

Participation in New Age activities by sensing and intuition

Tables 7.21 to 7.24 investigate the differences between the sensing (N = 1734) and intuition (N = 678) preferences associated with the perceiving process of acquiring information.

Table 7.21: Participation in New Age health activities by sensing and intuition

	S %	N %	χ^2	p<
Acupuncture/Acupressure	11	15	7.0	.01
Art/Music/Play therapy	11	20	28.8	.001
Counselling	11	17	16.8	.001
Flower essence therapy	3	5	10.5	.001
Herbalism	5	10	20.7	.001
Homeopathy	12	15	5.9	.05
Hypnosis	3	5	2.8	NS
Psychotherapy	4	8	14.5	.001
Reflexology	10	13	5.1	.05

Table 7.21 shows a significant difference at $p < .001$ in Art/Music/Play therapy (20% of intuitives compared to 11% of sensors), Counselling (17% of intuitives compared to 11% of sensors), Herbalism (10% of intuitives compared to 5% of sensors), Psychotherapy (8% of intuitives compared to 4% of sensors) and Flower essence therapy (5% of intuitives compared to 3% of sensors). Acupuncture/Acupressure (15% of intuitives compared to 11% of sensors) showed a difference at $p < .01$, falling to $p < .05$ in Homeopathy (15% of intuitives compared to 12% of sensors) and Reflexology (13% of intuitives compared to 10% of sensors). Hypnosis (5% of intuitives compared to 3% of sensors) failed to record a significant difference.

Table 7.22: Participation in New Age complementary health activities by sensing and intuition

	S %	N %	χ^2	p<
Aromatherapy	18	25	13.8	.001
Spiritual healing	5	11	28.6	.001
Indian head massage	7	11	11.4	.001
Reiki	5	8	11.3	.001
Shiatsu	2	3	6.3	.05
Tai chi	4	9	20.5	.001

Table 7.22 showed a significant difference at $p < .001$ in Aromatherapy (25% of intuitives compared to 18% of sensors), Indian Head massage (11% of intuitives

compared 7% of sensors), Spiritual healing (11% of intuitives compared to 5% of sensors), Tai chi (9% of intuitives compared to 4% of sensors) and Reiki (8% of intuitives and 5% of sensors). The difference fell to $p < .05$ for Shiatsu (3% of intuitives compared to 2% of sensors).

Table 7.23: Participation in New Age transcendental activities by sensing and intuition

	S %	N %	χ^2	p<
Alexander technique	3	6	18.5	.001
Colour therapy	2	3	3.6	NS
Using crystals	4	9	32.0	.001
Psychic consultancy	2	4	3.2	NS
Feng Shui	3	5	7.0	.01
Relaxation therapy	7	11	7.0	.01
Yoga groups	10	15	9.4	.01
Meditation	10	24	83.6	.001
Psychic development	1	3	13.2	.001

Table 7.23 shows a significant difference at $p < .001$ in Meditation (24% of intuitives compared to 10% of sensors), Using crystals (9% of intuitives compared to 4% of sensors), the Alexander technique (6% of intuitives compared to 3% of sensors) and Psychic development (3% of intuitives compared to 1% of sensors). The difference fell to $p < .01$ for Yoga (15% of intuitives compared to 10% of sensors), Relaxation therapy (11% of intuitives compared to 7% of sensors) and Feng Shui (5% of intuitives compared to 3% of sensors). Psychic consultancy (4% of intuitives compared to 2% of sensors) and Colour therapy (3% of intuitives compared to 2% of sensors) failed to record any significant differences.

Table 7.24: Participation in New Age divinational and protection activities by sensing and intuition

	S %	N %	χ^2	p<
Astrology	4	8	17.3	.001
Using lucky charms	5	12	34.7	.001
Using rune stones	2	4	8.6	.01
Séances	1	1	0.2	NS
Wearing a cross	16	19	3.2	NS
Palm readings	3	5	5.4	.05
Rebirthing	1	2	3.5	NS
Tarot card reading	5	10	22.6	.001
Consult horoscopes	18	21	3.7	NS
Practise I-ching	1	3	20.4	.001
Consult spirit guide	1	4	19.2	.001

Table 7.24 show a significant difference at $p < .001$ in Using lucky charms (12% of intuitives compared to 5% of sensors), Tarot card reading (10% of intuitives compared to 5% of sensors), Astrology (8% of intuitives compared to 4% of sensors), Consulting spirit guides (4% of intuitives compared to 1% of sensors) and Practising I-ching (3% of intuitives compared to 1% of sensors). Using rune stones showed a difference at $p < .01$ (4% of intuitives compared to 2% of sensors), the difference fell to $p < .05$ for Palm reading (5% of intuitives compared to 3% of sensors). The remaining four activities failed to show any significant differences, Consulting horoscopes (21% of intuitives compared to 18% of sensors), Wearing a cross (19% of intuitives compared to 16% of sensors), Rebirthing (2% of intuitives compared to 1% of sensors) and Séances (1% of both sensors and initiatives).

Analysis of Tables 7.21 to 7.24 shows having a preference towards intuition in the perceiving process of information acquisition does make a difference to participation in the holistic milieu. According to Francis (2005, p.61) interest for the intuitive is 'in the new and untried', and many of the New Age activities fall into this category.

Another characteristic of the intuitive is their ability to believe in, and see the benefits of the theory or vision, whereas the sensor relies more on the reality of a practice. Therefore, it is unsurprising to find intuitives recording a higher percentile participation in thirty-four of the thirty-five activities and an equal percentage in the other activity. Alternatively sensing types 'like to use what is known and proven' (Moss, 1989, p.11), therefore it is not surprising that although they did not record the higher percentile scores, they did record relatively high percentile scores in the ancient practices such as Acupuncture, Homeopathy, Aromatherapy and Yoga which have been proven by time if not scientifically.

Participation in New Age Health activities by Thinking and Feeling

Tables 7.25 to 7.28 investigate the difference between the visitors to St Davids Cathedral who have a preference of either Thinking (N = 1310) or Feeling (N = 1102) associated with the Judging process.

Table 7.25: Participation in New Age health activities by thinking and feeling

	T %	F %	χ^2	p<
Acupuncture/Acupressure	10	15	12.3	.001
Art/Music/Play therapy	12	16	10.8	.001
Counselling	12	14	2.4	NS
Flower essence therapy	3	4	0.6	NS
Herbalism	5	8	7.3	.01
Homeopathy	11	15	6.4	.05
Hypnosis	3	4	1.1	NS
Psychotherapy	4	6	4.8	.05
Reflexology	8	13	9.2	.01

Table 7.25 shows a significant difference at $p < .001$ in Art/Music/Play therapy (16% of feelers compared to 12% of thinkers) and Acupuncture and Acupressure (15% of

feelers compared to 10% of thinkers). A difference at $p < .01$ was found in Reflexology (13% of feelers compared to 8% of thinkers) and Herbalism (8% of feelers compared to 5% of thinkers), falling to $p < .05$ in Homeopathy (15% of feelers compared to 11% of thinkers) and Psychotherapy (6% of feelers compared to 4% of thinkers). Three activities failed to record significant differences, Counselling (14% of feelers compared to 12% of thinkers), Flower Essence therapy and Hypnosis (4% of feelers compared to 3% of thinkers).

Table 7.26: Participation in New Age complementary health activities by thinking and feeling

	T %	F %	χ^2	p<
Aromatherapy	16	25	30.7	.001
Spiritual healing	5	7	3.4	NS
Indian head massage	7	10	8.0	.01
Reiki	4	8	18.3	.001
Shiatsu	2	3	7.4	.01
Tai chi	4	7	9.6	.01

Table 7.26 show a significant difference at $p < .001$ for aromatherapy (25% of feelers compared to 16% of thinkers) and Reiki (8% of feelers compared to 4% of thinkers). Significant differences at $p < .01$ were found in Indian head massage (10% of feelers compared to 7% of thinkers), Tai chi and Shiatsu (7% of feelers compared to 4% of thinkers) and Shiatsu (3% of feelers compared to 2% of thinkers). No significant difference was found in Spiritual healing (7% of feelers compared to 5% of thinkers

Table 7.27: Participation in New Age transcendental activities by thinking and feeling

	T %	F %	χ^2	p<
Alexander technique	3	4	0.6	NS
Colour therapy	1	3	6.3	.05
Using crystals	4	6	6.6	.01
Psychic consultancy	2	4	11.5	.001
Feng Shui	3	5	4.1	.05
Relaxation therapy	6	10	12.3	.001
Yoga groups	10	13	7.1	.01
Meditation	11	17	19.5	.001
Psychic development	1	2	0.3	NS

Table 7.27 shows that significant differences at $p < .001$ were found in Meditation (17% of feelers compared to 11% of thinkers), Relaxation therapy (10% of feelers compared to 6% of thinkers) and Psychic consultancy (4% of feelers compared to 2% of thinkers). Significant differences at $p < .01$ were found in Yoga (13% of feelers compared to 10% of thinkers) and Using crystals (6% of feelers compared to 4% of thinkers), falling to $p < .05$ in Feng Shui (5% of feelers compared to 3% of thinkers) and Colour therapy (3% of feelers and 1% of thinkers). No significant differences were found in the Alexander technique (4% of feelers compared to 3% of thinkers) and Psychic development (2% of feelers and 1% of thinkers).

Table 7.28: Participation in New Age divinational and protection activities by thinking and feeling

	T %	F %	χ^2	p<
Astrology	4	6	5.7	.05
Using lucky charms	6	8	2.2	NS
Using rune stones	2	3	1.1	NS
Séances	1	1	0.8	NS
Wearing a cross	14	21	17.6	.001
Palm readings	4	4	0.1	NS
Rebirthing	1	2	3.8	NS
Tarot card reading	5	8	12.1	.001
Consult horoscopes	18	19	0.6	NS
Practise I-ching	1	2	2.0	NS
Consult spirit guide	2	2	1.1	NS

Table 7.28 shows a significant difference at $p < .001$ in Wearing a cross (21% of feelers compared to 14% of thinkers) and Tarot card reading (8% of feelers compared to 5% of thinkers), the difference fell to $p < .05$ for Astrology (6% of feelers compared to 4% of thinkers). Eight activities failed to record any significant differences, Consulting horoscopes (19% of feelers compared to 18% of thinkers), Using lucky charms (8% of feelers compared to 6% of thinkers), Palm reading (4% of thinkers and feelers), Using runes stones (3% of feelers compared to 2% of thinkers), Consulting spirit guides (2% of thinkers and feelers), Rebirthing (2% of feelers compared to 1% of thinkers) and Practising I-ching (2% of feelers compared to 1% of thinkers).

Analysis of Tables 7.25 to 7.28 shows that having a preference towards feeling in the judging process, does make a difference to participation in the holistic milieu. Visitors with a preference towards feeling had higher percentile scores in thirty-two activities, while the remaining three activities recorded equal values. According to Moss (1989, p.14), people with a preference towards feeling, 'want to consult their own value system in making a decision', they are also more flexible in their attitude to

life. Therefore, it is not surprising they respond positively towards and try New Age activities and therapies. Thinking types 'have clear powers of logical analysis...weigh facts objectively and predict consequences...and may appear sceptical' (Francis, 2005, p.63). Therefore, it is not unreasonable to note the lower participation rate of thinkers in areas that have not had scientific appraisal and approval. Moss also notes that thinking and feeling types can be equally emotional, which would account for the equality in the percentile scores of Palm reading (4%), Consulting spirit guides (2%) and attending Séances (1%).

Participation in 'New Age' health activities by judging and perceiving

Tables 7.29 to 7.32 investigate the participation in New Age Health activities by those visitors to St Davids Cathedral who have shown a preference to either the judging (N = 1974) or perceiving (N = 438) processes.

Table 7.29: Participation in New Age health activities by judging and perceiving

	J %	P %	χ^2	p<
Acupuncture/Acupressure	11	17	12.2	.001
Art/Music/Play therapy	12	19	15.1	.001
Counselling	11	20	19.4	.001
Flower essence therapy	3	6	7.0	.01
Herbalism	5	10	15.5	.001
Homeopathy	12	15	3.8	NS
Hypnosis	3	5	4.4	.05
Psychotherapy	5	8	7.8	.01
Reflexology	10	14	5.2	.05

Table 7.29 show significant differences at p< .001 in Counselling (20% of perceivers compared to 11% of judges), Art/Music/Play therapy (19% of perceivers compared to 12% of judges), Acupuncture/Acupressure (17% of perceivers compared to 11% of

judgers) and Herbalism (10% of perceivers compared to 5% of judgers). A difference at $p < .01$ was found in Psychotherapy (8% of perceivers compared to 5% of judgers) and Flower therapy (6% of perceivers compared to 3% of judgers), falling to $p < .05$ for Reflexology (14% of perceivers compared to 10% of judgers) and Hypnosis (5% of perceivers compared to 3% of judgers). Homeopathy (15% of perceivers compared to 12% of judgers) failed to record any significant difference.

Table 7.30: Participation in New Age complementary health activities by judging and perceiving

	J %	P %	χ^2	p<
Aromatherapy	19	24	4.4	.05
Spiritual healing	6	10	10.9	.001
Indian head massage	7	13	12.5	.001
Reiki	5	8	6.6	.05
Shiatsu	2	3	3.7	NS
Tai chi	5	9	14.2	.001

Table 7.30 shows a significant difference at $p < .001$ in Indian head massage (13% of perceivers compared to 7% of judgers), Spiritual healing (10% of perceivers compared to 6% of judgers) and Tai chi (9% of perceivers compared to 5% of judgers). A difference of $p < .05$ was found in Aromatherapy (24% of perceivers compared to 19% of judgers) and Reiki (8% of perceivers compared to 5% of judgers). Shiatsu (3% of perceivers compared to 2% of judgers) failed to record a significant difference.

Table 7.31: Participation in New Age transcendental activities by judging and perceiving

	J %	P %	χ^2	p<
Alexander technique	3	6	7.9	.01
Colour therapy	2	3	0.9	NS
Using crystals	5	7	3.4	.01
Psychic consultancy	3	2	0.6	NS
Feng Shui	3	5	2.7	NS
Relaxation therapy	8	10	3.3	NS
Yoga groups	11	14	3.9	.05
Meditation	13	17	5.3	.05
Psychic development	1	2	1.6	NS

Table 7.31 shows a significant difference at $p < .01$ in Using crystals (7% of perceivers compared to 5% of judges) and in the Alexander technique (6% of perceivers compared to 3% of judges), falling to $p < .05$ for Meditation (17% of perceivers compared to 13% of judges) and Yoga (14% of perceivers compared to 11% of judges). The remaining four activities failed to record any significant differences, Relaxation therapy (10% of perceivers compared to 8% of judges), Feng Shui (5% of perceivers compared to 3% of judges), Psychic consultancy (3% of judges compared to 2% of perceivers), Colour therapy (3% of perceivers compared to 2% of judges) and Psychic development (2% of perceivers compared to 1% of judges).

Table 7.32: Participation in New Age divinational and protection activities by judging and perceiving

	J %	P %	χ^2	p<
Astrology	5	6	2.1	NS
Using lucky charms	7	10	5.3	.05
Using rune stones	2	3	1.4	NS
Séances	1	1	0.3	NS
Wearing a cross	17	19	1.8	NS
Palm readings	3	5	4.2	.05
Rebirthing	1	2	2.9	NS
Tarot card reading	6	8	2.1	NS
Consult horoscopes	19	18	0.3	NS
Practise I-ching	1	2	5.3	.05
Consult spirit guide	2	1	0.4	NS

Table 7.32 shows a significant difference at $p < .05$ in Using lucky charms (10% of perceivers compared to 7% of judges), Palm reading (5% of perceivers compared to 3% of judges) and Practising I-ching (2% of perceivers compared to 1% of judges). The remaining eight activities failed to record any significant differences, Wearing a cross (19% of perceivers compared to 17% of judges), Consulting horoscopes (19% of judges compared to 18% of perceivers), Tarot card reading (8% of perceivers compared to 6% of judges), Astrology (6% of perceivers compared to 5% of judges), Using rune stones (3% of perceivers compared to 2% of judges), Rebirthing (2% of perceivers compared to 1% of judges), Consulting spirit guides (2% of judges compared to 1% of perceivers) and Séances (1% of judges and perceivers).

Analysis of Tables 7.29 to 7.32 shows a preference towards perceiving makes a difference to participation in the holistic milieu and reveal significant differences in twenty of the thirty-five activities in the holistic milieu. Percentile figures show a preference towards perceiving in thirty-one activities. People with a preference towards the perceiving function in dealing with the outer world are often spontaneous,

relaxed and adaptable and, according to Moss (1989, p.19), they 'enjoy life for itself...stay open to experience, enjoying and trusting their ability to adapt to the moment'. Perceivers also 'tend to be curious and welcome new light on a thing, situation or person' (Briggs Myers and Myers, 1995, p.155) which would also suggest why they are more likely to try New Age activities. On the other hand, judging types function better in an orderly environment, are exacting and systematic, preferring to have things and lifestyles, which are structured and organised. Such is a lifestyle often not found in New Age activities, which suggests judging types would feel more comfortable with established, regulated and organised religions and belief systems.

Conclusion

This analysis investigated varieties in levels of participation in the holistic milieu in respect of sex, age, church attendance and personality types and it is clear from the data that there are significant differences in a number of these areas. These include sex and age, which show they do make a difference to participation in the holistic milieu. The data indicates it is women aged seventy years and over, the Builder Generation (1925-1945) who are more active in the holistic milieu rather than those aged between twenty and twenty-nine years, Generation X (1964-1981). The data also revealed church attendance makes little difference to participation in, or abstinence from, the holistic milieu, and supports the Heelas and Woodhead statement that, 'Subjective-life forms of the sacred, which emphasize (*sic*) inner sources of significance and authority and the cultivation or sacralization (*sic*) of unique subjective-lives, are most likely to be growing' (2005, p.6). In the area of personality type, significant differences were found which indicated a preference towards

introversion, sensing, feeling and perceiving making a difference towards participation in the holistic milieu.

The investigation at St Davids Cathedral supports the theory proposed by Heelas and Woodhead, that the declaration of a British spiritual revolution is a little premature. Nevertheless, it does demonstrate a move towards the holistic milieu and a possible spiritual revolution may have begun.

CHAPTER EIGHT

SPIRITUAL HEALTH

Introduction

Chapter Eight introduces the concept of 'spiritual health' which is increasingly seen by the medical profession as a component of a persons overall general good health. However, Barker and Buchanan-Barker (2004, p.xx) suggest contemporary psychiatry is typical of a materialistic world view in which credence is only given to what can be seen and measured, therefore, inner experiences are by-products of brain activity. They believe 'focusing exclusively on the relationship between brain and behaviour denies the importance of the spiritual dimension of human nature and suggest that any such 'immeasurable' aspect of life does not *actually* exist'. In recent years, numerous studies have considered what constitutes spiritual health and a few have attempted to measure spiritual health. John Fisher has successfully constructed a system of measuring spiritual health and this study takes Fisher's operationalisation of spiritual health to explore it across his four domains among visitors to St Davids Cathedral.

After a brief reference to the burgeoning commercial growth industry arising from the quest for good spiritual health and recent medical interpretations of spiritual health, an overview is given of the work of the academics: Ellison, Fisher, and the education establishment's stance. Fisher's theory is then investigated in greater depth before showing an analysis of the data obtained from the St Davids Cathedral 2006 survey evaluating the spiritual health of the visitors.

Spiritual health

Spiritual development is no longer the exclusive domain of the Church but has also become the province of the health, commercial and education sectors. According to

Schneider (Tacey 2004, p.15) 'Spirituality has rarely enjoyed such a high profile, positive evaluation, and even economic success as it does today' and a cursory glance around many shops today confirms this. Modern life looks at a person's wellbeing in terms of wholeness of mind, body and spirit and unless all three components are equally healthy, the person is not whole. Although an industry has arisen to promote the spiritual health of the nation, it also provokes many questions such as can spirituality be developed, what is spiritual health and can it be measured?

The medical field no longer views health problems in isolation, thus making the connection between health and wholeness. Coward and Reed argue that the words healing and health derive from the same etymology, 'wholeness', and healing is defined as a sense of wellbeing that is derived from an intensified awareness of wholeness and integration among all dimensions of one's being, which includes the spiritual elements of life' (Gomez and Fisher, 2003, p.1976). Fehring, Miller and Shaw argued 'spiritual wellbeing is an indication of individuals' quality of life in the spiritual dimension, or simply an indication of their spiritual health' (Francis and Robbins, 2005, p.32).

Education and spiritual health

Educationalists have also recognised the importance of spiritual health, concluding that spirituality can be developed and making it a key component of the general education of children in England and Wales. The 1989 Education Reform Act states that each state-maintained school has a legal responsibility to promote the spiritual, moral, cultural, mental and physical development of pupils at the school and of society and prepare such pupils for the opportunities, responsibilities and experiences

of adult life (Francis and Robbins, 2005, p.29). Francis and Robbins continue by citing the draft circular on *Religious Education and collective Worship* which states,

‘The Government is concerned that insufficient attention has been paid explicitly to the spiritual, moral and cultural aspects of pupils’ development, and would encourage schools to address how the curriculum and other activities might best contribute to this crucial dimension of education’ (Francis and Robbins, 2005, p.29).

The children who live in St Davids are under the care of Pembrokeshire Local Education Authority, who promotes its three aims of religious education as-

- * To help promote pupil’s spiritual, moral, cultural and social development;
- * To develop pupil’s knowledge, understanding and awareness of Christianity, as the predominant religion in Great Britain, and as appropriate, the other principal religions represented in the country,
- * To encourage respect and empathy for the beliefs and practices of other people’ (2007).

However, these proposals are open to individual interpretation, as the Government has failed to give a definitive characterisation of ‘spiritual development’.

According to Francis (2001, p.9) when developing spiritually young people ‘can be helped to develop their personal insights, beliefs and values and the ability to reflect upon their experiences and upon some of life’s deeper qualities and issues’. Although Kay (Francis, Robbins and Astley, 2005, pp. 107-116) suggests the reforms to the Education Act completely changed the educational landscape in England and Wales, he notes that Slee believes it is the word ‘spiritual’, which is most prone to alteration. According to Kay, this has been due to the values given to the term by different

political parties; one party attaches the term to religion but implies it belongs to something more than doctrinal or moral aspects of religion. Grosch believes 'there is no longer any coherent understanding of spiritual health as it has become an all-things-to-all-people concept' (Francis, Robbins and Astley, 2005, p.112).

Ellison

Ellison inspired interest in the area of spiritual health in the 1980s after making the connection between the spiritual and health. Ellison suggests spiritual well-being 'arises from an underlying state of spiritual health and is an expression of it, much like the colour of one's complexion and pulse rate are expressions of good (physical) health' (Fisher and Gomez, 2003, p.1976). He established a widely used means of measuring spiritual health called the Spiritual Well-being Scale (SWBS), which consists of a twenty item self-report construct with the two subscales of a religious well-being scale and an existential scale, each of which contains ten items. The religious well-being scale assesses an individual's perceived spiritual well-being and refers to God, and the existential scale assesses the person's purpose in life, life satisfaction and their relationship to their world (Klaassen and McDonald, 2002, p.192). However, a limitation of Ellison's work is that his definition of spiritual health from a religious perspective does not measure the spiritual health of those who have no theistic leanings.

Fisher

Francis and Robbins (2005, p.33) believe Fisher has resolved the limitations of Ellison's work by distinguishing four different spiritual health domains. In support of his work, Fisher cites the definition of Spiritual Health as proposed by the USA

National Interfaith Coalition on Aging (1975), and argue that 'Spiritual well-being is the affirmation of life in a relationship with God, self, community and environment that nurtures and celebrates wholeness' (Gomez and Fisher, 2003, p.1976). Fisher (2000, p.134) also refers to Young who notes 'the inter-relatedness of body, mind, and spirit within the context of inner peace; relations with and love of others; relation with nature; and God as the focus of belief'. Using his four sets of relationships as a theoretical framework, Fisher interviewed teachers from a range of Australian secondary schools concerning their views on the indicators of good spiritual health in their pupils. He concluded from his analysis (Gomez and Fisher 2003, p.1976) that, 'spiritual well-being reflects the extent to which people live in harmony within relationship with oneself (personal), others (communal), nature (environmental) and God (or transcendental other)'. Fisher believes good spiritual health is essential to overall general good health and an active proponent of a person's being and is demonstrated through their relationships within the four perspectives he proposes.

Fisher's four domains of spiritual health

The first of the four aspects of spiritual health is the *personal domain*, which by its title is self-explanatory. According to Francis and Robbins (2005, p.34) it is the internal relationship with the self. Good spiritual health in this domain reveals itself in high self-esteem, self-worth and self-identity. It promotes value, purpose and meaning in life. Second, is the *communal domain*, which relates to external relationships with others, such as building constructive and satisfying relationships and manifests itself in love, hope and justice in interpersonal relationships. The third is the *environmental domain*, which relates to a person's relationship with the physical and human world both locally and globally and demonstrates a person's spiritual

recognition of how they are connected to the world around them. Good spiritual health in this domain is demonstrated through concern with, and acceptance of, responsibility to the environment, both locally and globally. Fourth is the *transcendental domain* that identifies aspects of a person's life that transcend everyday activities and things in the physical world. In theistic terms the transcendental domain is concerned with 'matters of ultimate concern, cosmic forces, transpersonal phenomena, and (in traditional theistic categories) God' (Francis and Robbins, 2005, p.35). Good spiritual health in the transcendental domain is manifest through life-enhancing relationships with whatever is conceived to be beyond the human level.

The four domains do not operate in isolation from each other but are inter-related and the development of good spiritual health in each domain in relation to the others is increased by developing each domain. Fisher goes on to propose two inter-related aspects in each of the four domains, *knowledge* and *inspiration*. The framework is provided by knowledge and the fundamental nature and impetus is provided by inspiration for good spiritual health. The overall degree of spiritual health of an individual is validated by the combined effect of the spiritual well-being in each of the four domains. Francis and Robbins (2005, p.35) explain this in terms of progressive synergism, such as 'the communal domain is seen to build on the personal domain as well as building it up. In other words, the meaning, purpose and values developed through self-awareness are precursors to, yet enhanced by, the development of morality and culture through in-depth inter-personal relationships'.

Fisher's four types

There is a similarity between personality types and Fisher's four types in spiritual well-being. Just as personality type indicators show how one type of personality is dominant in an individual, the ultimate aim is to develop all four types to build a more rounded personality, so it is with Fisher. He recognises that although spiritual health is enhanced by developing the four domains, individuals tend to favour one over another. According to Fisher, Francis and Johnson (2000, p.135) the priority given to one domain facilitates the close observance of the differences in each domain.

Personalists give priority to the personal domain as an indicator of spiritual well-being. Their spiritual well-being is wrought from within their own resources and it is their own 'spirit' that gives them the impetus to find meaning, purpose and values in life. Personalists believe they are very self-sufficient in terms of spiritual well-being that makes them self-centred concerning spiritual development, although they may acknowledge a need for inter-personal relationships to enhance other components of their well-being such as social, emotional or vocational.

Communalists are individuals whose spiritual well-being is dependant on the communal domain and they acknowledge that synchronisation with the personal domain is required to recognise and achieve their spiritual values and purpose in life. They strive to make a spiritual connection with people around them, as they believe equity in relationships benefits their own spiritual well-being.

Environmentalists. The modern media portrays environmentalists as eco-warriors trying to save the planet, but Fisher suggests they 'go beyond responsible

management of the physical, eco-political and social aspects of the environment to a sense of connectedness of the individual or group with it' (Francis and Robbins, 2005, p37). Environmentalists have developed a sense of awe and wonder in their surroundings, also possessing a positive attitude to both the knowledge and inspirational characteristics of both the personal and communal domains.

Religionists as the word suggests, are people who find their spiritual well-being in the religious domain. Although religionists acknowledge and value their relationships with people, with the environment around them and with self, it is their relationship with their God, which is their paramount concern. Marfleet expresses this succinctly when he said 'our spiritual nature is actualised [when] our psycho-spiritual being [comes] into harmony with God' (Francis and Robbins, 2005, p.37).

The use of Fisher's model

The present study has used Fisher's Four Domains Index method to evaluate the spiritual health of visitors to St Davids Cathedral, which will in turn strengthen the evidence of the spiritual health of the nation for three reasons. First, because it is a tried and tested method of evaluating spiritual health, second, because it is a useful empirical study tool which can be used to evaluate the spiritual health of people with or without a religious faith, and third, because it is a broad hypothesis for the study of spiritual health which can be used with a wide spectrum of age groups. Francis and Robbins found it to be a useful tool when evaluating the spiritual health of adolescents and state the statistics gathered using this method 'are so much more encouraging in comparison with routine observations concerning the number of your people who practise faith by attending public occasions of worship' (2005, p.52). Writing in the

journal of *Personality and Individual Differences*, (2003, pp.1975-1991) Gomez and Fisher defend the Spiritual Health in 4 Domains Index (SH4DI) by demonstrating the reliability of the SH4DI through reporting on four separate studies undertaken by Fisher (1998), Fisher, Francis and Johnson (2000), and Fisher (2001). According to their findings, the studies demonstrated the validity and reliability of the model, establishing that it had 'the advantage over other existing spiritual well-being measures is that it is based on a broader and more empirically based conceptualization (*sic*) of spiritual well-being, and has well established psychometric properties'.

The following statistics are drawn from Part Four of the St Davids visitors' survey, which is based on Fisher's theoretical framework and assesses the spiritual health of visitors to St Davids. Fisher (2001, p.103) believes the questionnaire approach is a suitable method of measuring spiritual health through the Spiritual Health in 4 Domains Index (SH4DI). Assessment was made on a five-point scale of attitudinal intensity making comparison; the number 1 indicated a low score through to number 5, which indicated a high score. These five categories were assimilated into three, numbers 1 and 2 are recorded as 'Low', number 3 is recorded as 'Moderate', and numbers 4 and 5 are recorded as 'High'. The analysis begins with an overview of the results followed by the individual difference approach, testing whether sex, age or church attendance have any affect on spiritual health, before investigating the effect of individual differences of personality on spiritual health.

An Overview of Spiritual Health

Tables 8:1 to 8:4 give an overview of the spiritual health of the visitors to St Davids Cathedral in terms of the Personal Domain, Communal Domain, Environmental

Domain and Transcendental Domain. Percentages have been rounded to the nearest whole number and may not always add up to 100%.

Table 8.1: Overview of Spiritual Health in the Personal Domain

	High %	Moderate %	Low %
Self-awareness	60	31	9
Joy in life	62	26	12
Prayer life	25	25	50
Inner peace	41	35	24
Meaning in life	54	30	16

Table 8.1 shows the majority of visitors (60%) had a high degree of self-awareness during day-to-day life, compared to 9% who had a low score and 31% with a moderate score. Joy in day-to-day life was felt by 62% of visitors, compared to 12% with a low score and 26% with a moderate score. It is interesting to note equal scoring (25%) of visitors with a good or moderate prayer life compared to 50% with a low score. The majority of visitors had a high score of inner peace (41%) while 35% had a moderate score; but peace eluded 24% of visitors. Over half (54%) scored a high meaning in life, while 30% scored moderately and 16% experienced a low score.

Table 8.2: Overview of Spiritual Health in the Communal Domain

	High %	Moderate %	Low %
A love of other people	61	30	9
Forgiveness toward others	44	40	16
Trust between individuals	57	32	11
Respect for others	74	20	6
Kindness towards other people	75	20	5

Table 8.2 shows 61% of visitors recording a high score of feeling love for others on a daily basis compared to 30% recording a moderate score and 9% with a low score. Slightly more (44%) visitors with a high score were forgiving than those with a

moderate score (40%) while 16% recorded a low score. A healthy 57% of visitors recorded a high score when trusting others and only 11% recorded a low score, while 32% scored moderately. Respect and kindness for others was a high score by 74% and 75% of visitors respectively with only 6% and 5% respectively recording a low score. The picture painted by the respondents to the condition of their communal spiritual health is a remarkably healthy one.

Table 8.3: Overview of Spiritual Health in the Environmental Domain

	High %	Moderate %	Low %
Connection with nature	55	28	17
Awe at a breathtaking view	70	19	11
Oneness with nature	47	31	22
Harmony with the environment	45	35	20

Table 8.3 shows 55% of visitors scored highly when feeling a connection with nature compared to 17% who recorded a low score, leaving 28% recording a moderate score. Feeling a oneness with nature and harmony with the environment was given a high score by 47% and 45% respectively of visitors, whereas 22% and 20% respectively recorded a low score, leaving 31% and 35% recording a moderate score. However, it is encouraging to see 70% gave a high score to feeling awe at a breathtaking view compared to 11% who recorded a low score.

Table 8.4: Overview of Spiritual Health in the Transcendental Domain

	High %	Moderate %	Low %
A personal relationship with the Divine/God	27	23	50
Worship of the Creator	28	22	50
Oneness with God	28	25	47
Peace with God	34	27	39
A sense of 'magic' in the environment	49	26	25

Table 8.4 shows 49% gave a high score to feeling a sense of magic in the environment, compared to 25% who recorded a low score and 26% scoring moderately. Worship of the Creator on a daily basis was given a high score by 28% compared to 50% who recorded a low score and 23% scoring moderately. Feeling at one and peace with God was given a high score by 28% and 34% of visitors respectively, but 47% and 39% recorded a low score, while 25% and 27% respectively recorded a moderate score. Having a personal relationship with the Divine/God was given a high score by 27% of visitors compared to 50% who recorded a low score and 23% scored moderately. The condition of the transcendental spiritual health of the visitors is relatively poor with four of the five questions being affirmed by around a third of the visitors. However, the overall picture of the spiritual health of the visitors is a positive one, especially in the areas of personal, communal and environmental spiritual health.

Does sex make a difference to spiritual health?

Tables 8:5 to 8:8 investigate whether the sex of a person makes a difference to their spiritual health. The chi-square test investigates the statistical difference between male (N = 1180) and female (N = 1515) spiritual health. NS illustrates differences that did not reach the five percent probability level.

Table 8.5: Spiritual Health in the Personal Domain by sex

	Men %	Women %	χ^2	p<
Self-awareness	85	89	6	.05
Joy in life	82	86	8	.01
Prayer life	29	37	13	.001
Inner peace	61	64	2	NS
Meaning in life	73	81	15	.001

Table 8.5 shows significant differences at $p < .001$ in 'Meaning in life' (81% of women compared to 73% of men) and 'Prayer life' (37% of women compared to 29% of men). 'Joy in life' (86% of women compared to 82% of men) showed a difference at $p < .01$, the difference then fell to $p < .05$ in 'Self-awareness' (89% of women compared to 85% of men). 'Inner peace' (64% of women compared to 61% of men) failed to record a significant difference.

Table 8.6: Spiritual Health in the Communal Domain by sex

	Men %	Women %	χ^2	$p <$
A love of other people	81	92	46	.001
Forgiveness toward others	69	78	17	.001
Trust between individuals	81	87	11	.01
Respect for others	90	94	12	.001
Kindness towards other people	91	95	13	.001

Table 8.6 shows a significant difference at $p < .001$ in 'Kindness towards others' (95% of women compared to 91% of men), 'Respect for others' (94% of women compared to 90% of men), 'A love of others' (92% of women compared to 81% of men) and 'Forgiveness toward others' (78% of women compared to 69% of men). The difference fell to $p < .01$ for 'Trust between individuals' (87% of women compared to 81% of men).

Table 8.7: Spiritual Health in the Environmental Domain by sex

	Men %	Women %	χ^2	$p <$
Connection with nature	75	78	3	NS
Awe at a breathtaking view	85	88	4	NS
Harmony with the environment	67	72	6	.05
Oneness with nature	65	72	8	.01

Table 8.7 shows a significant difference at $p < .01$ in a 'Oneness with nature' (72% of women compared to 65% of men) and fell to $p < .05$ for 'Harmony with the

environment' (72% of women compared to 67% of men). No significant differences were found in 'Awe at a breathtaking view' (88% of women compared to 85% of men) and 'Connection with nature' (78% of women compared to 75% of men).

Table 8.8: Spiritual Health in the Transcendental Domain by sex

	Men %	Women %	χ^2	p<
A personal relationship with the Divine/God	31	38	10	.01
Worship of the Creator	32	39	10	.01
Oneness with God	35	40	4	.05
Peace with God	43	50	10	.01
A sense of 'magic' in the environment	63	68	7	.05

Table 8.8 shows a significant difference of $p < .01$ in 'Peace with God' (50% of women compared to 43% of men), 'Worship of the Creator' (39% of women compared to 32% of men) and 'A personal relationship with the Divine/God' (38% of women compared to 31% of men). The difference fell to $p < .05$ for 'A sense of magic in the environment' (68% of women compared to 63% of men) and 'Oneness with God' (40% of women compared to 35% of men).

Analyses of Tables 8.5 to 8.8 shows that the women visitors were spiritually healthier in all of Fisher's four domains. However, a comparative study conducted by Francis and Robbins (2005, p.63), found men were in 'better spiritual health' in the personal domain 'with a greater sense of self-worth'. They also found men were more likely to be communalists 'with fewer anxieties on relational matters'. However, they found females were more likely to be environmentalists with a 'greater sense of connectedness with local and global issues'. They also found women were more likely to be religionists, 'having better spiritual health in the transcendental domain defined by traditional theistic terms'.

Spiritual Health by age

Table 8.9 to 8.12 investigate whether or not age makes a difference to Spiritual Health. The two ages used in the investigation are described as 'Old', those aged seventy and over (N = 561), and 'Young', those aged twenty to twenty-nine (N = 543).

Table 8.9: Spiritual Health in the Personal Domain by age

	Young %	Old %	χ^2	p<
Self-awareness	92	83	11.8	.001
Joy in life	85	85	0.0	NS
Prayer life	30	45	20.7	.001
Inner peace	62	70	4.8	.05
Meaning in life	76	78	0.2	NS

Table 8.9 shows a significant difference at $p < .001$ for 'Self-awareness' (92% of the young compared to 83% of the old) and 'Prayer life' (45% of the old compared to 30% of the young). The difference fell to $p < .05$ for 'Inner peace' (70% of the old compared to 62% of the young). 'Joy in life' (85% of both groups) and 'Meaning in life' (78% of the old compared to 76% of the young) failed to record any significant differences.

Table 8.10: Spiritual Health in the Communal Domain by age

	Young %	Old %	χ^2	p<
A love of other people	91	89	1.0	NS
Forgiveness toward others	70	76	2.5	NS
Trust between individuals	87	85	0.5	NS
Respect for others	94	91	2.2	NS
Kindness towards other people	94	95	0.1	NS

Table 8.10 shows all five statements failed to record any significant differences. 'Kindness towards others' (95% of the old compared to 94% of the young), 'Respect for others' (94% of the young compared to 91% of the old), 'A love of other people' (91% of the young compared to 89% of the old), 'Trust between individuals' (87% of the young compared to 85% of the old) and 'Forgiveness toward others' (76% of the old compared to 70% of the young).

Table 8.11: Spiritual Health in the Environmental Domain by age

	Young %	Old %	χ^2	p<
Connection with nature	74	81	5.3	.05
Awe at a breathtaking view	85	92	9.4	.01
Harmony with the environment	66	79	15.7	.001
Oneness with nature	64	79	18.4	.001

Table 8.11 shows a significant difference at $p < .001$ in 'Harmony with the environment' (79% of the old compared to 66% of the young) and 'Oneness with nature' (79% of the old compared to 66% of the young). The difference fell to $p < .01$ for 'Awe at a breathtaking view' (92% of the old compared to 85% of the young), falling again to $p < .05$ for 'Connection with nature' (81% of the old compared to 74% of the young).

Table 8.12: Spiritual Health in the Transcendental Domain by age

	Young %	Old %	χ^2	p<
A personal relationship with the Divine/God	29	47	27.3	.001
Worship of the Creator	28	50	37.3	.001
Oneness with God	30	53	39.4	.001
Peace with God	39	63	47.1	.001
A sense of 'magic' in the environment	66	72	3.4	NS

Table 8.12 shows a significant difference at $p < .001$ in 'Peace with God' (63% of the old compared to 39% of the young), 'Oneness with God' (53% of the old compared to 30% of the young), 'Worship of the Creator' (50% of the old compared to 28% of the young) and 'A personal relationship with the Divine/God' (47% of the old compared to 29% of the young). 'A sense of magic in the environment' (72% of the old compared to 66% of the young) failed to record a significant difference.

Analysis of Tables 8.9 to 8.12 show older visitors recorded higher scores in three domains, indicating age does make a difference to spiritual health. Francis and Robbins (2005, pp.220-221) found adolescents responded positively to three of their seven questions regarding spiritual health in the personal domain, whereas this study found older people responded more positively. In the communal domain, this study found young people spiritually healthier, which support Francis and Robbins findings of adolescents answering positively to four of the seven questions in the communal domain. The current study found older people spiritually healthier in the environmental domain whereas Francis and Robbins found adolescents answered positively to four of their seven questions in this domain. In the transcendental domain older people were spiritually healthier, supporting Francis and Robbins findings of adolescents responding positively to three of the seven questions in this domain. While these comparisons demonstrate the older generation are spiritually healthier than young people are, it also shows further study would be beneficial in this area.

Spiritual health by church attendance

The results of Tables 8.13 to 8.16 investigate the difference church attendance makes to the spiritual health of the visitors to St Davids Cathedral. In this analysis church

attenders are defined as those who attend church once a week (N = 618), and non-church attenders are defined as only attending an act of worship once or twice a year or never attend (N = 636).

Table 8.13: Spiritual Health in the Personal Domain by church attendance

	C %	N-C %	χ^2	p<
Self-awareness	89	85	2.2	NS
Joy in life	91	79	27.2	.001
Prayer life	77	14	359.2	.001
Inner peace	81	54	65.5	.001
Meaning in life	88	70	45.6	.001

Table 8.13 shows significant differences at $p < .001$ in 'Joy in life' (91% of church attenders compared to 79% of non-church attenders), 'Meaning in life' (88% of church attenders compared to 70% of non-church attenders), 'Inner peace' (81% of church attenders compared to 54% of non-church attenders) and 'Prayer life' (77% of church attenders compared to 14% of non-church attenders), 'Self-awareness' (89% of church attenders compared to 85% of non-church attenders).

Table 8.14: Spiritual Health in the Communal Domain by church attendance

	C %	N-C %	χ^2	p<
A love of other people	94	81	35.6	.001
Forgiveness toward others	89	61	77.7	.001
Trust between individuals	91	78	23.6	.001
Respect for others	95	89	13.5	.001
Kindness towards other people	95	91	5.2	.05

Table 8.14 shows a significant difference at $p < .001$ in 'Respect for others' (95% of church attenders compared to 89% of non-church attenders), 'A love of other people' (94% of church attenders compared to 81% of non-church attenders), 'Trust between

individuals' (91% of church attenders compared to 78% of non-church attenders) and 'Forgiveness toward others' (89% of church attenders compared to 61% of non-church attenders). The difference fell to $p < .05$ in 'Kindness toward other people' (95% of church attenders compared to 91% of non-church attenders).

Table 8.15: Spiritual Health in the Environmental Domain by church attendance

	C %	N-C %	χ^2	p<
Connection with nature	71	74	0.8	NS
Awe at a breathtaking view	92	82	21.4	.001
Harmony with the environment	72	64	5.1	.05
Oneness with nature	65	65	0.0	NS

Table 8.15 shows a significant difference at $p < .001$ in 'Awe at a breathtaking view' (92% of church attenders compared to 82% of non-church attenders), falling to $p < .05$ for 'Harmony with the environment' (72% of church attenders compared to 64% of non-church attenders). 'Connection with nature' (74% of non-church attenders compared to 71% of church attenders) and a 'Oneness with nature' (65% of both groups) failed to record any significant differences.

Table 8.16: Spiritual Health in the Transcendental Domain by church attendance

	C %	N-C %	χ^2	p<
A personal relationship with the Divine/God	83	12	492.8	.001
Worship of the Creator	83	13	478.1	.001
Oneness with God	82	16	417.0	.001
Peace with God	89	20	443.0	.001
A sense of 'magic' in the environment	55	66	11.1	.001

Table 8.16 shows significant differences at $p < .001$ were found in all five statements. 'Peace with God' (89% of church attenders compared to 20% of non-church attenders), 'Worship of the Creator' (83% of church attenders compared to 13% of

non-church attenders), 'A personal relationship with the Divine/God' (83% of church attenders compared to 12% of non-church attenders), 'Oneness with God' (82% of church attenders compared to 16% of non-church attenders). The first four statements showed in favour of church attenders but significantly the last statement 'A sense of magic in the environment' revealed a surprising statistic in favour of non-church attenders (66% of non-church attenders compared to 55% of church attenders) which suggest spirituality is not confined to church attendance.

While 'religion represents a special class of spiritual experience...it only offers a limited frame of reference for what we understand as the spiritual. Clearly there is a difference between religion and spirituality' (Barker and Buchannan-Barker, 2004, pp.8-9). Fisher and Gomez (2003) have also established that spiritual health is not confined to the religious and ecclesiastical but the figures in Tables 8.13 to 8.16 shows that church attendance remains a significant factor. This evidence also supports the findings of Robbins and Francis (2000, pp.223-238) who found that church attendance is significantly and positively related to purpose in life which is a factor in spiritual well-being. Maselko and Kubzansky also established that 'when public religious activity, private religious activity and spiritual experiences were considered simultaneously, public religious activity emerged as the most consistent predictor of health and well-being' (2006, p.2848).

Does Extraversion or Introversion make a difference to Spiritual Health?

Tables 8.17 to 8.20 investigate whether being an extravert (N =1015) or an introvert (N =1397) affects a person's spiritual health.

Table 8.17: Spiritual Health in the Personal Domain by extraversion and introversion

	E %	I %	χ^2	p<
Self-awareness	90	86	3.9	.05
Joy in life	90	80	33.4	.001
Prayer life	32	32	0.0	NS
Inner peace	67	60	0.5	.01
Meaning in life	81	75	8.2	.01

Table 8.17 shows a significant difference at $p < .001$ in 'Joy in life' (90% of extraverts compared to 80% of introverts) and fell to $p < .01$ in 'Meaning in life' (81% of extraverts compared to 75% of introverts) and 'Inner peace' (67% of extraverts compared to 60% of introverts). 'Self-awareness' (90% of extraverts compared to 86% of introverts) showed a significant difference at $p < .05$, but 'Prayer life' (32% of both groups) failed to record a significant difference.

Table 8.18: Spiritual Health in the Communal Domain by extraversion and introversion

	E %	I %	χ^2	p<
A love of other people	91	83	20.1	.001
Forgiveness toward others	78	69	12.0	.001
Trust between individuals	90	81	24.1	.001
Respect for others	93	93	0.0	NS
Kindness towards other people	95	93	2.0	NS

Table 8.18 shows a significant difference at $p < .001$ in 'A love of other people' (91% of extraverts compared to 83% of introverts), 'Trust between individuals' (90% of extraverts compared to 81% of introverts) and 'Forgiveness toward others' (78% of extraverts compared to 69% of introverts). No significant differences were found in 'Kindness towards other people' (95% of extraverts compared to 93% of introverts) and 'Respect for others' (93% of both groups).

Table 8.19: Spiritual Health in the Environmental Domain by extraversion and introversion

	E %	I %	χ^2	p<
Connection with nature	74	78	3.3	NS
Awe at a breathtaking view	85	89	5.6	.05
Harmony with the environment	70	69	0.2	NS
Oneness with nature	64	71	7.0	.01

Table 8.19 shows a significant difference at $p < .01$ in 'Oneness with nature' (71% of introverts compared with 64% of extraverts), falling to $p < .05$ in 'Awe at a breathtaking view' (89% of introverts compared to 85% of extraverts). 'Connection with nature' (78% of introverts compared to 74% of extraverts) and 'Harmony with the environment' (70% of extraverts compared to 69% of introverts) failed to record any significant differences.

Table 8.20: Spiritual Health in the Transcendental Domain by extraversion and introversion

	E	I %	χ^2 %	p<
A personal relationship with the Divine/God	32	34	0.4	NS
Worship of the Creator	33	34	0.2	NS
Oneness with God	35	37	1.0	NS
Peace with God	46	45	0.2	NS
A sense of 'magic' in the environment	65	65	0.0	NS

Table 8.20 shows all five statements failed to record any significant differences. 'A sense of magic in the environment' (65% of both groups), 'Peace with God' (46% of extraverts compared to 45% of introverts), 'Oneness with God' (37% of introverts compared to 35% of extraverts), 'Worship of the Creator' (34% of introverts compared to 33% of extraverts) and 'A personal relationship with the Divine/God' (34% of introverts compared to 32% of extraverts).

Tables 8.17 to 8.20 show significant differences between extraversion and introversion in the personal and communal domain. Significant differences were found between introverts and extraverts in the environmental domains, but failed to show any significant differences in the transcendental domain. This evidence shows having a preference towards extraversion makes a difference to spiritual health, which supports Robbins and Francis (2000, p.233) who established that students with a preference towards extraversion have a greater sense of purpose in life. Francis and Robbins (2000, p.20) also established that extraverts scored positively on the Oxford Happiness Inventory; happiness being a positive aspect of spiritual health.

Spiritual Health by Sensing and Intuition

Tables 8.21 to 8.24 investigate the differences between the sensing (N = 1734) and intuition (N = 678) preferences associated with the perceiving process of acquiring information and how they affect spiritual health.

Table 8.21: Spiritual Health in the Personal Domain by sensing and intuition

	S %	N %	χ^2	p<
Self-awareness	88	88	0.2	NS
Joy in life	84	86	1.3	NS
Prayer life	31	34	2.5	NS
Inner peace	62	63	0.0	NS
Meaning in life	77	80	1.9	NS

Table 8.21 shows all five statements failed to record any significant differences. 'Self-awareness' (88% of both groups), 'Joy in life' (86% of intuitives compared to 84% of sensors), 'Meaning in life' (80% of intuitives compared to 77% of sensors), 'Inner peace' (63% of intuitives compared to 62% of sensors), and 'Prayer life' (34% of intuitives compared to 31% of sensors).

Table 8.22: Spiritual Health in the Communal Domain by sensing and intuition

	S %	N %	χ^2	p<
A love of other people	86	87	0.2	NS
Forgiveness toward others	70	80	14.0	.001
Trust between individuals	85	86	0.7	NS
Respect for others	93	93	0.4	NS
Kindness towards other people	94	94	0.3	NS

Table 8.22 shows a significant difference at $p < .001$ in 'Forgiveness toward others' (80% of intuitives compared to 70% of sensors). The remaining four statements, 'Kindness towards other people' (94% of both groups), 'Respect for others' (93% of both groups), 'A love of other people' (87% of intuitives compared to 86% of sensors) and 'Trust between individuals' (86% of intuitives compared to 85% of sensors) failed to record any significant differences.

Table 8.23: Spiritual Health in the Environmental Domain by sensing and intuition

	S %	N %	χ^2	p<
Connection with nature	75	80	6.1	.05
Awe at a breathtaking view	88	85	2.2	NS
Harmony with the environment	68	73	3.0	NS
Oneness with nature	67	71	2.0	NS

Table 8.23 shows a significant difference at $p < .05$ in 'Connection with nature' (80% of intuitives compared to 75% of sensors). The remaining three statements, 'Awe at a breathtaking view' (88% of sensors compared to 85% of intuitives), 'Oneness with nature' (71% of intuitives compared to 67% of sensors) and 'Harmony with the environment' (73% of intuitives compared to 68% of sensors) failed to record any significant differences.

Table 8.24: Spiritual Health in the Transcendental domain by sensing and intuition

	S %	N %	χ^2	p<
A personal relationship with the Divine/God	31	38	6.1	.05
Worship of the Creator	33	36	1.5	NS
Oneness with God	35	39	2.0	NS
Peace with God	45	47	0.3	NS
A sense of 'magic' in the environment	62	72	14.3	.001

Table 8.24 shows a significant difference at $p < .001$ in 'A sense of magic in the environment' (72% of intuitives compared to 62% of sensors), falling to $p < .05$ in 'A personal relationship with the Divine/God' (38% of intuitives compared to 31% of sensors). The remaining three statements failed to record any significant differences, 'Peace with God' (47% of intuitives compared to 45% of sensors), 'Oneness with God' (39% of intuitives compared to 35% of sensors) and 'Worship of the Creator' (36% of intuitives compared to 33% of sensors).

Tables 8.21 to 8.24 show there was no significant difference between a preference towards either sensing or intuition in the personal domain. Significant differences towards intuition were only found in one question in each of the communal and environmental domains and in two questions in the transcendental domain. These findings show that having a preference towards intuition made a very small difference towards spiritual health. There have been relatively few studies undertaken to establish the connection between personality type and happiness, which is central to spiritual health. However, a study undertaken by Francis and Jones (2000), using the Myers-Briggs Type Indicator and the Oxford Happiness Inventory, showed no significant differences between individuals with a preference to either sensing or

intuition. The contrast between the findings of the current and previous studies demonstrates the need for further investigation in this area.

Spiritual Health by Thinking and Feeling

Tables 8.25 to 8.28 investigate the difference in spiritual health between the visitors to St Davids Cathedral who have a preference of either Thinking (N = 1310) or Feeling (N = 1102) associated with the Judging process.

Table 8.25: Spiritual Health in the Personal Domain by thinking and feeling

	T %	F %	χ^2	p<
Self-awareness	86	90	4.7	.05
Joy in life	80	90	28.5	.001
Prayer life	25	40	40.5	.001
Inner peace	56	71	36.2	.001
Meaning in life	73	82	19.1	.001

Table 8.25 shows a significant difference at $p < .001$ in 'Joy in life' (90% of feelers compared to 80% of thinkers), 'Meaning in life' (82% of feelers compared to 73% of thinkers), 'Inner peace' (71% of feelers compared to 56% of thinkers) and 'Prayer life' (40% of feelers compared to 25% of thinkers). The difference fell to $p < .05$ in 'Self-awareness' (90% of feelers compared to 86% of thinkers).

Table 8.26: Spiritual Health in the Communal Domain by thinking and feeling

	T %	F %	χ^2	p<
A love of other people	81	92	45.6	.001
Forgiveness toward others	62	85	99.0	.001
Trust between individuals	80	90	34.6	.001
Respect for others	91	95	9.8	.01
Kindness towards other people	92	96	14.2	.001

Table 8.26 shows a significant difference at $p < .001$ in 'Kindness towards other people' (96% of feelers compared to 92% of thinkers), 'A love of other people' (92% of feelers compared to 81% of thinkers), 'Trust between individuals' (90% of feelers compared to 80% of thinkers) and 'Forgiveness toward others' (85% of feelers compared to 62% of thinkers). The difference fell to $p < .01$ in 'Respect for others' (95% of feelers compared to 91% of thinkers).

Table 8.27: Spiritual Health in the Environmental Domain by thinking and feeling

	T %	F %	χ^2	p<
Connection with nature	72	81	19.1	.001
Awe at a breathtaking view	86	89	3.5	NS
Harmony with the environment	63	77	32.3	.001
Oneness with nature	62	75	29.0	.001

Table 8.27 shows a significant difference at $p < .001$ in 'Connection with nature' (81% of feelers compared to 72% of thinkers), 'Harmony with the environment' (77% of feelers compared to 63% of thinkers) and 'Oneness with nature' (75% of feelers compared to 62% of thinker). 'Awe at a breathtaking view' (89% of feelers compared to 86% of thinkers) failed to record a significant difference.

Table 8.28: Spiritual Health in the Transcendental Domain by thinking and feeling

	T %	F %	χ^2	p<
A personal relationship with the Divine/God	28	40	29.7	.001
Worship of the Creator	29	41	30.8	.001
Oneness with God	30	45	40.1	.001
Peace with God	38	55	49.8	.001
A sense of 'magic' in the environment	59	73	39.8	.001

Table 8.28 shows a significant difference at $p < .001$ in all five statements. 'A sense of magic in the environment' (73% of feelers compared to 59% of thinkers), 'Peace with God' (55% of feelers compared to 38% of thinkers), 'Oneness with God' (45% of feelers compared to 30% of thinkers), 'Worship of the Creator' (41% of feelers compared to 29% of thinkers) and 'A personal relationship with the Divine or God' (40% of feelers compared to 28% of thinkers).

Tables 8.25 to 8.28 show overwhelmingly that a preference towards feeling, associated with the judging process impacts on spiritual health, as eighteen of the nineteen experiences reveal significant statistical differences. As mentioned previously, there have been few studies into the connection between personality type and happiness or spiritual well-being. The earlier mentioned study by Francis and Jones (2000) also found no significant difference between individuals with a preference towards either thinking or feeling when applied to the Oxford Happiness Inventory. Once again, the current study reveals a need for further study into the relationship between personality type and spiritual health.

Spiritual Health by judging and perceiving

Tables 8.29 to 8.32 investigate whether having a preference to either the judging (N = 1974) or perceiving (N = 438) process makes a difference to the Spiritual Health of visitors to St Davids Cathedral.

Table 8.29: Spiritual Health in the Personal Domain by judging and perceiving

	J %	P %	χ^2	p<
Self-awareness	88	86	1.0	NS
Joy in life	84	85	0.2	NS
Prayer life	32	32	0.0	NS
Inner peace	62	66	2.3	NS
Meaning in life	78	74	1.8	NS

Table 8.29 shows all five statements failed to record any significant differences. 'Self-awareness (88% of judges compared to 86% of perceivers), 'Joy in life' (85% of perceivers compared to 84% of judges), 'Meaning in life' (78% of judges compared to 74% of perceivers), 'Inner peace' (66% of perceivers compared to 62% of judges) and 'Prayer life' (32% of both groups).

Table 8.30: Spiritual Health in the Communal Domain by judging and perceiving

	J %	P %	χ^2	p<
A love of other people	86	86	0.0	NS
Forgiveness toward others	72	78	3.6	NS
Trust between individuals	84	88	2.7	NS
Respect for others	94	91	2.8	NS
Kindness towards other people	94	93	0.5	NS

Table 8.30 Shows all five statements failed to record any significant differences. 'Kindness towards other people' (94% of judges compared to 93% of perceivers), 'Respect for others' (94% of judges compared to 91% of perceivers), 'Trust between individuals' (88% of perceivers compared to 84% of judges), 'A love of other people' (86% of both groups) and 'Forgiveness toward others' (78% of perceivers compared to 72% of judges).

Table 8.31: Spiritual Health in the Environmental Domain by judging and perceiving

	J %	P %	χ^2	p<
Connection with nature	75	81	6.0	.05
Awe at a breathtaking view	87	88	0.7	NS
Harmony with the environment	68	74	3.7	NS
Oneness with nature	67	72	2.4	NS

Table 8.31 shows a significant difference at $p < .05$ in 'Connection with nature' (81% of perceivers compared to 75% of judges). The remaining three statements failed to record any significant differences, 'Awe at a breathtaking view' (88% of perceivers compared to 87% of judges), 'Harmony with the environment' (74% of perceivers compared to 68% of judges) and 'Oneness with nature' (72% of perceivers compared to 67% of judges).

Table 8.32: Spiritual Health in the Transcendental Domain by judging and perceiving

	J %	P %	χ^2	p<
A personal relationship with the Divine/God	33	35	0.7	NS
Worship of the Creator	34	35	0.2	NS
Oneness with God	37	35	0.2	NS
Peace with God	46	45	0.0	NS
A sense of 'magic' in the environment	63	74	12.5	.001

Table 8.32 shows a significant difference at $p < .001$ in 'A sense of magic in the environment' (74% of perceivers compared to 63% of judges). The remaining four statements failed to record any significant differences, 'Peace with God' (46% of judges compared to 45% of perceivers), 'Oneness with God' (37% of judges compared to 35% of perceivers) and 'A personal relationship with the Divine/God' (35% of perceivers compared to 33% of judges).

Tables 8.29 to 8.32 show no statistical difference between judges and perceivers in the personal and communal domains, but a statistical difference to one question in the environmental and transcendental domains towards individuals with a preference towards perceiving. Although the differences found here are minimal, they do once again contradict those of Francis and Jones (2000) who discovered no significant differences between judging and perceiving when using the Oxford Happiness Inventory. These findings reveal an interesting area of study for future debate; the connection between happiness, spiritual health and psychological type.

Conclusion

The data revealed that there are certain individual differences that impact on spiritual health. Tables 8.5 to 8.8 show female visitors to St Davids are more likely to be spiritually healthier than men are. Tables 8.9 to 8.12 also show age also makes a significant difference to spiritual health as those defined as 'old' recorded higher differences. Church attendance was also a significant factor in spiritual health as indicated in Tables 8.13 to 8.16 church attenders were spiritually healthier. These findings support the work of Maselko and Kubzansky (2006, p.2849) who found 'women are generally more religious than men...and the association between spirituality/religiosity and health is not the same across genders'. The data also demonstrates that an individual with a personality type preference towards extraversion and feeling have a higher quality of spiritual health. In the personal domain an extraverted church attending woman, over the age of sixty with a preference towards feeling was the spiritually healthiest. The pattern was repeated in the communal domain apart from age becoming immaterial. In the environmental domain, it was the church attending older introverted woman with a preference

towards intuition, feeling and perception who was the spiritually healthiest. In the final domain of the transcendental, both introverted and extraverted older church attending women, with a preference towards intuition, feeling and perception were the spiritually healthiest.

It is clear, when using Fishers method of evaluating spiritual health, the visitors to St Davids enjoy a good level of spiritual health, especially as respondents recorded up to a 96% level of daily experience to a number of statements. It is interesting to note the highest ratings were given to statements concerning kindness, love and respect for their fellow human beings. As previously stated, Fisher suggest 'spiritual well-being reflects the extent to which people live in harmony within relationships with oneself, others, nature and God'. Bearing in mind 21% of respondents recorded they did not affiliate with a religious group; it is not surprising in the Personal Domain that 25% of the respondents did not have a prayer life. The lowest scores in Communal Domain, 44%, and the Environmental Domain, 45%, are good levels of spiritual health, while the Transcendental Domain reveals the respondents without a faith as the statements regarding the Divine/God, worship and oneness with God scored 27 and 28%. If the visitors to St Davids Cathedral, who come from all over the United Kingdom, can be taken as representative of the Christian and secular population, it is clear that when using Fisher's method of evaluation, generally the populous are in very good spiritual health.

How does this impact on the spiritual hospitality offered by the Cathedral and should the visitors be considered secular tourists or potential pilgrims? A report of the impact of tourism on English Cathedrals undertaken by the English Tourist Board

recorded the thoughts of three cathedrals Dean's. The Dean of Canterbury is reported to have said 'We hesitate to make a distinction between pilgrims and tourists. Chaucer's pilgrims were in many ways tourists also' (1979, p.5). The dean of Lincoln echoes his sentiments, 'It is doubtful whether 'tourist' is a desirable word in the Cathedral context'. The hope of the dean of Winchester is the 'Cathedral's spiritual values will "rub off" on the visitors' and the dean of Ripon reminds the academics that people visit Cathedrals because 'they are hungry for beauty and mystery and dignity: we must not allow clutter or even moneymaking to cheat them of what they need' (English Tourist Board, 1979, p.5).

The data revealed there are certain indicators to spiritual health which could assist the Cathedral administration in their planning, relieving them of the situation described by the dean of Winchester. Sex, age and church attendance makes a difference, as older church attending women are spiritually healthier than men are. The data also demonstrates that a Personality type with a preference towards extraversion and feeling have a higher quality of spiritual health. If all tourists are possible pilgrims and spirituality is to 'rub off' onto the Cathedral visitors, then 'spirituality' needs to be brought to the visitor's attention. By using material that attracts and stimulates certain personalities, the spirituality of the Cathedral may 'rub off' onto its visitors.

CHAPTER NINE

VISITOR INTERVIEWS

Introduction

Previous chapters have demonstrated how the spirituality of Great Britain has been in a constant state of flux, changing from generation to generation. They have also shown how church attendance is in serious decline, which some scholars believe is an indication that 'God is Dead' (Bruce, 2002) and it is the 'Death of Christian Britain' (Brown, 2001). Other scholars believe that Great Britain is moving towards, or is undergoing a spiritual revolution. Previous chapters have also shown how eminent scholars believe the ability to be spiritually aware and encounter spiritual experiences are an inbuilt characteristic of the human condition. A questionnaire survey, which investigated these theories, was analysed in chapter five, six, seven and eight and examined four different aspects of spirituality among the visitors to St Davids Cathedral, spiritual awareness, spiritual experience, the spiritual revolution and spiritual health. However, although a very valuable quantitative investigative tool, by their very nature, questionnaire surveys are impersonal and quantitative data concentrates on the 'what', 'where' and 'when' and not the 'why'. Even though cathedrals are primarily places of worship, for many they are just another tourist attraction or an opportunity to study architecture as demonstrated by Annis (2005). Although anecdotal evidence suggests that cathedrals are centres for spirituality in the contemporary society (as exemplified by interviews for this dissertation), there has been little research undertaken to establish how they affect personal spirituality. Chapter nine concentrates on the more sensitive and personal information, the 'why' of spirituality which cannot be gathered through questionnaires, using the words of

Hardy (1997, p.21) 'the specimens we are hunting are the shy and delicate ones which we want to secure in as natural condition as possible'. To protect the 'specimens' and to ensure the conditions of the interviews remained structured and focused but allowed the respondents to be relaxed, semi-structured interviews were employed.

The chapter begins by looking at the concept of how a personal spirituality is recognised and how cathedrals affect personal spirituality. After describing the methodology, the chapter goes on to investigate how the interviewees recognise, developed and maintain their personal spirituality. A sample of ten personal interviews with visitors are transcribed and interpreted and is followed by a discussion of the interpretation before reaching a conclusion.

What is spirituality?

The title of this work contains the phrase 'a contemporary quest for spirituality' and through-out it has demonstrated the subject of spirituality to be a difficult and illusive concept with many facets. Because it is such a complex subject Drane (2005, p.9) suggests it is a 'silly question' to ask 'what is spirituality' because 'in and of themselves words have no intrinsic or absolute meaning: their meaning is determined by the context in which they are used.' In the public domain the word 'Spirituality' has been used to describe a wide range of situations, states of being and conditions of the religious and Fontana (2003, p.11) suggests it is 'almost as if spirit is a recognised factor of personality'. Although both the secular and the religious world has referred to the spirit as being a force which unites the seen with the unseen, classical definitions refer to spirituality in terms of the religious. Fisher, Francis and Johnson (2000, p.133) state 'definitions of spirituality tended to concentrate on the religious,

ecclesiastical, or matters concerned with the soul'. Current studies in spirituality adopt much wider definitions, which integrate all aspects of human life and experience. Generally, the word 'spirituality' was used in conjunction with a particular religion or belief system; but it is used more and more to describe a state of being. The purposes of this study is not to define what is or is not spirituality but to discover what the visitors to St Davids Cathedral consider spirituality to be and whether or not they consider themselves to be spiritual beings.

Recognising a personal spirituality

Tourists and pilgrims are drawn to St Davids Cathedral for many and varied reasons and if academics such as Hardy and Hay are correct they all have an individual spirituality. This spirituality is as much part of their being as sight and hearing, but how many of the tourists and pilgrims recognise, or are aware of, their own spirituality? No sooner has a child mastered the art of language than the child begins to ask questions. It is how humans learn and develop, mature and make sense of life. However, how many people ask questions of themselves and their surroundings in matters of the spirit, especially their personal spirituality?

Unfortunately, although modern society extols the virtues of the many and varied spiritual experiences, few give guidance on how to recognise a personal spirituality, instead setting out guidelines on how to conform to that particular spirituality. Even fewer, unless they have a particular religious theme, give assistance in recognising spiritual experiences for what they are or connect these experiences with a superior being. Another neglected aspect of the 'Spiritual' industry is to acknowledge spirituality as being a characteristic of the human makeup as much as hair or eye

colour. Many people, at some time in their lives, will be aware that they are experiencing a spiritual moment when they become aware of a power beyond themselves, which is indescribable and unlike any other they have encountered. Some call it a personal connection with God; for others it is a connection with nature as they experience it when they are, for instance, watching a beautiful sunset and according to Hardy (1997, p.1) it is 'part of man's general consciousness'.

A Cathedral's impact on personal spirituality

British people have a spirituality that is part of their national, personal and cultural heritage, which people often take for granted, as they do with British cathedrals. Cathedrals like churches are also part of our heritage; part of the landscape and few people could imagine that landscape without the presence of Cathedrals. Hill (1998, p.9) suggests few people appreciate the 'cunning of man, his skills, vision, faith, far-sightedness, and unselfishness of purpose', in creating these monuments to the spiritual heritage of Great Britain. Unlike churches which are seen as belonging to a particular group of people, either village, parish or members, cathedrals are commonly viewed as communal places and not necessarily for the spiritual. Because they are in themselves works of art, monuments to the artisans who fashioned and beautified them, they belong to everybody and nobody.

However, their primary purpose has remained the same throughout the centuries, a place of worship, either communal or private. Attendance at a cathedral service offers the sense of belonging to an ancient tradition, but they also offer anonymity, which is not always possible in the parish church. Tilby suggests (1998, p.155) they are 'both *worldly* and *undomesticated*...which have the power to enchant and scar the

imagination, to disturb and exalt the spirit'. Although both the parish church and the cathedral have the same primary function, as places of worship, whereas the parish church offers and attracts people to a commitment of belonging to a particular group or community, the cathedral offers a commitment to God, not to the community. Tilby (1998, p.157) also reminds the reader that in 'the Middle Ages cathedrals were palaces of light, colour and commerce; sacred and secular jostled together. They represented continuity between the individual soul, society and the cosmos and their response to God'.

The modern management of the cathedrals is not so different to that of the Middle Ages. Today the commercial and secular are demonstrated through the cathedral shop which offer today's holy relics in the form of books, crosses and candles. The cathedral coffee houses and restaurants offer hospitality, which is part of the cathedral heritage, which in turn enables the mind to concentrate on the spiritual. Very often visitors to churches will find them locked unless a service is in progress, which offers the visitor the impression that although 'This is the house of God, no one is home' (Adams, 2003, p.8). Cathedrals however, remain open through daylight hours every day of the year, giving the subliminal message that God is always at home. Another aspect of the cathedral is its endurance. Throughout the country, churches of all denominations are closing, converted into warehouses, shops and homes, but no matter how small the regular attendance becomes, cathedrals are rarely, if ever, made redundant.

Method

The research now concentrates on the analysis of qualitative data collected through a series of semi-structured interviews with the visitors. The decision to use a semi-structured interview was reinforced by the comments of Miller and Crabtree (1992, p.16) 'Semi-structured interviews are guided, concentrated, focussed, and open-ended communication events that are co-created by the investigator and the interviewee(s) and occur outside the stream of everyday life. The questions, probes, and prompts are written in the form of a flexible interview guide.'

Qualitative research investigates a more comprehensive perspective of the attitudes and understanding of the visitors to spirituality as it investigates the 'why' and 'how' of their thoughts and actions. This approach was considered to be complementary to the questionnaire survey, although Allan (2003, p.8) believes 'greater reliability can be placed on the data gathered in an interview over that gathered by a list of self-completion questions in a survey. In a face-to-face situation an experienced interviewer can tell whether the respondent is the appropriate person to answer the question'. He reinforces this belief by quoting Hague (1987) 'Respondents are able to discuss issues in detail and it is possible to clarify points'. However, Bogdewic (1992, p.51) feels it is better if, although remaining truthful, the researcher should remain somewhat vague to prevent the respondent from feeling as if they are being judged. According to Bryman (2004, p.126) there are at least two identifiable drawbacks to this form of data collection. The first is that interviews are a time intensive process in terms of the time taken at the actual interview, followed by transcribing and typing the recorded interviews. Second, there is the effect of the interviewer upon the respondent, such as the interviewer's race, gender, age or socio-

economic background, which can affect upon the manner in which the respondents reply. In the light of this warning, the author believed the sight of the researcher wearing a clerical collar gave neutrality to the situation, which put the respondent at ease. Despite these two negative aspects of the interview process, the author considered it was time well spent due to the nature of the information gathered.

Kuzel (1992, p.33) suggests 'one's sample should be representative of the larger population to which one hopes to generalise'. With Kuzel's recommendation in mind, over a three-month period in the autumn of 2006, Monday to Friday, the author approached five men and five women at random in St Davids Cathedral, representing at least one person in each of the age groups presented in the questionnaires. Some were sitting quietly, others were wandering around the Cathedral but all were unaccompanied by other visitors. The respondents came from diverse social, educational and employment backgrounds that included a psychology student, a chef, a nurse, two art teachers, a solicitor, a housewife, a physiotherapist, a smallholder and a retired college principle. The achievement of an even ratio of church attenders to non-church attenders was unintentional and accidental. The non-church attending female respondents were aged 19, 45, and 53, and the female church attenders were aged 68 and 72 years old. Non-church attending male respondents were aged 48 and 72, and the male church attenders were aged 28, 35 and 56. To ensure the comfort of the respondent, after they had agreed to the interview, the author invited the respondent to join her in the Refectory for tea or coffee. To maintain privacy, before beginning the interview the author ensured other visitors would not overhear the interview but they were still in full view of other visitors or Cathedral staff, the author explained the project and assured them of anonymity. The author explained that she

wished to record the interview on a micro-cassette to ensure the accuracy of the transcripts and asked the respondents if they had any objections. Due attention was given to ensure the respondents did not meet or know each other. The interviews were relaxed and the respondent determined the duration of the interview. This resulted in a time range from fifteen minutes to two and a half hours.

The respondents were shown three separate question cards beginning with the broad question 'On a scale of one (low) to seven (high) would you say you are a spiritual person?' It is not a question the ordinary person asks of themselves very often, if at all. As previously mentioned, the word spirituality means many things to different people, for some it is bound up with religion for others it is their inner self, for some it is both of these. In an effort to understand how the visitors interpret this word, the second card asked the question 'What does spirituality mean to you?' Cathedrals are said to be 'Flagships of the Spirit', and in the English Tourist Board report (1979, p.5) the Dean of Winchester speaks of his hope that their 'spiritual values will "rub off" on the visitors. To establish if this intention is proving positive, the third card asked 'How has your visit to the Cathedral influenced your spirituality?' After the interview, the respondent was asked if they would complete a questionnaire. If they agreed, the author left the respondent in solitude to complete the questionnaire which was then left at the 'Welcomers' table at the west entrance.

Chapters Five, Six, Seven and Eight analysed how individual differences of sex, age, church attendance and personality preferences influenced upon the spiritual awareness, spiritual experience, spiritual health and participation in the holistic milieu. The following analysis follows a similar pattern but omits looking at

personality preferences. Each respondent was allocated an alphabetic reference with a suffix of either (M) or (F) to distinguish between male and female respondents in the transcribed recordings. For example the first respondent is referenced [A-F] as she is female. It was clear from the answers given by the respondents that spirituality, personal or as a subject matter, was not something most had given much thought to and the majority found it difficult to think about or discuss. However, once given the opportunity to explore their thoughts they were often surprised by their own responses. It was impressed upon the respondents to take their time and think about their answers and although most gave the questions serious thought, some were reluctant to go into any depth with their answers and their body language make it clear they were not prepared to explore their feelings or thoughts further. Others were quick and direct in their answer.

Results

The following analysis looks at whether personal differences of sex, age and church attendance affect how the visitors perceive their spirituality and is shown by church and non-church attendance.

Question One: Would you say you were a spiritual person?

Non-church attenders

[A-F] A definite number one.

[D-M] Ahh, a five. I'm not spiritual in the sense of going and kneeling down and saying my prayers and reading the bible. I don't read the bible as I should

and I don't read spiritual books as I suppose I should. But there's an awful lot tucked away in here [taps his chest].

[H-F] Oh, I'm definitely a spiritual person, around number seven.

[I-F] Mmm, two and a half. I do believe there's another dimension to the world we live in, I firmly believe it's there, but most of the time I don't regard it, no, making me think about it, make that a three.

[J-M] Oh, I can't really give it a number, but if I must, it's a six.

Church attenders

[B-M] Mmm, a four I think.

[C-M] I would like to be more, but in the middle I suppose, mmm, a four, I'm not really sure.

[E-M] [After a long silence] About a five.

[F-F] Oh, mmm, between a four and five.

[G-F] I'm not sure, maybe a six.

Analysis of question one demonstrates sex did to have an impact on spirituality, as one female respondent did not feel as if she were a spiritual person compared to four female and five males who did. If this small sample can be taken as representative of

the visitors to St Davids Cathedral one in five women or one in ten of the adult visitors believe they are not spiritual people. In the sample, maturity seems to be a factor in developing a personal spirituality as the only person who did not feel spiritual was nineteen years old and the oldest person to have a personal spirituality was 72 years old. Church attendance did not appear to have an impact on developing a personal spirituality as only one non-church attender felt they were not spiritual by giving a score of one. The remaining non-church attenders recorded scores between three and seven and the church attenders scored between four and six. It is clear that church attendance did not influence the respondents' belief in their spirituality as the person registering the highest score of seven was a non-church attender.

The following six respondents were prepared to discuss the decision for their score.

Non-church attenders

[A-F] Because.....I don't know, I'm interested in it, but I don't believe in it concrete yet. I'm a firm believer in I believe what I can see, not what I can't see rather than what I don't know. I'm not sure really if we all have a spiritual bit to us, possibly, but I really don't know.

[D-M] I completely acknowledge other people's spirituality, I keep an open mind that there's more than I understand and work with. But am I spiritual – I'm only a beginner, but I praise the fact that it exists.

[J-M] I believe in the existence of a spirit life, I happen to believe in the spirit of this floor, the spirit of the Cathedral cat. There is to my mind self evidently a spirit which tells us what is, ah-huh (chuckles), it goes back to the evolutionary

theory. It implies the existence of a spirit so I just don't understand what the row has ever been about. But I don't go to church if I can help it. I don't find many church services a spiritual experience or help me get in touch with 'my spiritual side'. I'm not sure I ever do pray, in the sense most people pray. Such as sitting down and reciting things from a prayer book. I don't think that's necessary, but I do try and discover what's the right thing to do.

Church attenders

[B-M] Well I'm not, well, I believe there's something there. I'm, I'm, there's got to be something more than just us, something bigger which we can't see.

[F-F] I equate it with my faith, which is very strong, and my belief in and reliance on the Holy Spirit.

[G-F] I'm not quite sure what it means, I suppose, I want, it's when I'm praying but I don't have any words.

Three non-church attenders agreed to discuss question one in greater depth and it is clear that two believe spirituality to be a human characteristic with one believing every living thing has a spiritual aspect to their make-up. Non-church attending A-F is unsure if spirituality is part of the human make-up as she has not discovered any concrete facts to this belief. Although J-M is firm in his belief in an inherent spirituality, he does not believe attendance at church services is a prerequisite to aiding his spirituality and does not find church services a spiritual experience. One church attender was adamant about her belief in a personal spirituality, but the

remaining two were not sure what they believed or were sure of their personal spirituality.

Question Two: What does the word spirituality mean to you?

Question two asked what the word spirituality meant to the respondents and the responses will investigate if sex, age or church attendance impact on their answers. All of the respondents pondered for some time over this question and most admitted it was not something they thought about in their day-to-day lives.

Non-church attenders

[A-F] Umm, I associate it with religion, I don't really understand its meaning fully, I don't really understand it full stop. I suppose, mmm, it makes me think of someone very religious, goes to church every Sunday, someone who's always doing good, someone like Mother Teresa.

[H-F] Connecting with God within me. There's a cycle to life, a power of which I am part, so I'm part of the universe, that's how I function in it.

[D-M] That's a difficult one, a very difficult one. Mmmm, it's a feeling that there's something beyond the physical person that I am. It's more to do with the inner me, the bit no one sees, maybe it's my soul. Does that sound daft?

[I-F] It's the intangible aspects. I wanted to say character, but it's not character, because I think I perceive spirituality to exist as I suppose as my

Christian upbringing would say God exists. Completely intangible but all enveloping, that's what spirituality means to me.

[J-M] Oh dear, oh dear, hummmm huh. A power beyond myself, no wait a bit, I don't think it is beyond myself. I honestly believe there is something intangible which is a force within everything that makes it work as it is, properly, occasionally it runs out of steam in various places.

Church attenders

[B-M] It means ah, I suppose it really means, it means like the human spirit, ah, what do you call it, ummm the soul. Yes, I believe everything's got a soul; everything which draws breath has a soul. I know this sounds silly, but when I see an animal run over, I say 'may its spirit rest in peace'... basically it should go off to heaven in peace. My own spirituality its, it's very personal; it's not something I want to talk about, as I said its very personal. It's between me and my maker. I believe there is, there's got to be a higher being, it's like everything has its own spirit.

[C-M] An inner sense and knowledge, it's an inner sense and knowledge. About yourself I suppose.

[E-M] Being in touch with my soul, my inner self which no one else can see, (pause) apart from God. It's about being in touch with the other world, the unseen world around us.

[F-F] Err; I think what it means to me, trying to come nearer to God in praying, in caring for other people in the sense that you should see Christ in every person.

[G-F] A power beyond myself. Something intangible that I get in touch with, if you like, by praying.

Analysis of the responses to question two identified four aspects that the respondents felt were synonymous with the word spirituality, God, religion, the inner self, the soul and unidentified power beyond the self. Three females identified spirituality with God, one identified it with religion and one connected it with an unidentified power. Two males felt the word described the inner self and three believed it described the soul. Those under or over the age of fifty have defined how age affected upon a persons' definition of spirituality. One person under the age of fifty identified spirituality with God compared to two over the age of fifty. One person under the age of fifty connected it to religion. One person under the age of fifty compared to one under fifty-two connected it to the inner self. Two people under the age of fifty connected to the soul compared to one over the age of fifty and one person over the age of fifty connected it to an unidentified power. Two non-church attenders compared to one church attender identified spirituality with God and one non-church attender identified it with religion. One non-church attender and one church attender connected it to the inner self. One non-church attender compared to two church attenders connected it to the soul and one church attender connected it to an unidentified power.

Question Three: Has your visit to the Cathedral influenced your spirituality?

Question three aims to discover whether the Cathedral impacts upon a person's spirituality in terms of sex, age and church attendance and the transcripts will continue to be separated by church attendance. Some of the respondents answered this question quite quickly, needing very little time to think about it, while others were more ponderous. By the time the interviews had advanced to question three, the respondents were more relaxed and inclined to speak more freely about the Cathedral, consequently following the initial transcripts of question three they are sub-titled by the subjects raised by the respondents.

How has your visit to the Cathedral influenced your spirituality?

Non-church attenders

[A-F] No, not at all, no. Nothing at all, it's just a building. Yes, it's a beautiful building if you are into architecture and history, but to me it's just a building. I come here to buy presents from the shop, they have the sort of thing my mum likes and the food here is great.

[D-M] Always, somehow it's got something special for me. Maybe, maybe it's the sense of history; you are part of something that will go on for ever, it's the sense of history of knowing there have been thousands and thousands of people praying here for hundreds of years. You are part of that history.

[H-F] Mmm, I come here three or four times a month, sometimes more, it energises me, recharges my spirit...I come here for special services, not the

regular Sunday ones. Sometimes I like just to sit and let evensong wash over me.

[I-F] I'm not sure. I would be more likely to admire the skill of the people who created the tangible space. Today we don't have the craftsmen to make such a beautiful place. How many of today's buildings will still be standing in eight hundred years time (pause) none. Who today could carve such a beautiful ceiling with primitive tools (pause) none? In some ways it's a monument to what we have lost. We have lost craftsmanship, durability, to be able to take years and years just to carve one piece of stone into something beautiful, we've lost the gifts God gave us, now we have machines, but machines can't produce a unique piece of work. We've also lost the ability to appreciate this beauty around us.

[J-M] That's an extremely interesting question, extremely interesting...it does, it definitely does, I don't know how, but it does, it just does. There's no two ways about it, there's just something about this place that brings me closer to that intangible being.

Church attenders

[B-M] Err, no. No, I find the small, little churches much better. I like to come to the Cathedral, I like to look around it, but I don't find the same sort of thing I find in a small church. A spiritual atmosphere I suppose, something which makes me want to get on my knees and thank God for being alive.

[C-M] Oh yes. I come here a lot, I feel at peace here. The spirituality of the place is almost tangible in here.

[E-M] Yes, there's an aura and peace here which seem to open a gateway, a gateway, maybe it's to my soul. I find it difficult to talk about these things.

[F-F] Yes, I love the atmosphere of the Cathedral.

[G-F] Mmmm, yes, this place is...mmm... special, very, very special.

Analysis of question three showed three females compared to four males felt the Cathedral enhanced their spirituality. One female and one male felt it had no impact and one female was undecided. This suggests men may be more sensitive to a spiritual atmosphere in the Cathedral than women may, although it has to be borne in mind that such a small sample should not be taken as conclusive. Three visitors under the age of fifty believed the Cathedral enhanced their spirituality compared to four over the age of fifty. Both of the visitors who did not feel the Cathedral enhanced their spirituality were under the age of fifty and the person who was unsure was over the age of fifty. Four church attenders felt the Cathedral enhanced their spirituality compared to three non-church attenders. One church attender and one non-church attender said the Cathedral failed to enhance their spirituality and one non-church attender was unsure which suggests church attendance may affect the way in which people react to the Cathedral.

Size of the Cathedral

As the interviews progressed, the respondents became more relaxed and were inclined to speak more freely about their feelings towards the Cathedral. Two male visitors turned the conversation towards the size of the Cathedral and its impact upon their spirituality.

Non-church attenders

[B-M] I don't find the same thing I find in a small church; it's too big, too public. The Cathedral is more of a monument to past times, it's a very important place, but it just doesn't have the same feel for me.

[J-M] The sense of space and grandeur. When you look back at when it was built and the limited means the people had at the time, there was so much that was put into these buildings, mmm.

The younger of the two men, twenty-eight year old Mr B, felt the size of a place of worship was an important factor in enhancing his spirituality and felt a small building enabled him to enjoy a greater spiritual experience. Conversely, while he appreciated the beauty of the Cathedral, the sheer size of the building in its enormity prevented him from enjoying a spiritual experience. Alternatively, seventy-two year old Mr J felt his spirituality was enhanced by the space and grandeur of the building. Neither of the two men was a church attender but was open about their adherence to the Christian faith.

The Cathedral as a source of awe and wonder

Three respondents felt the Cathedral inspired a sense of awe and wonder which they considered components of spirituality, which have been lost in modern society.

Non-church attender

[J-M] We have far greater knowledge in life today, but somehow we have lost the lust for awe, that awe of there being a superior being out there...but the Cathedral, it's still got it; somehow it's got something special for me.

Church attenders

[G-F] It's that sense of wonderment that gives me a pleasant, peaceful feeling, which is not a million miles away from the peace I get when I am praying. It's not a worship and it's not as deep as a meditation but it's a sense of peace, appreciation and its rejuvenating.

[F-F] It's that sense of wonderment...it gives me a pleasant, peaceful feeling, like a snuggle blanket did when I was a child. It makes me feel safe, spiritually safe.

Although all three respondents felt a similar sense of awe and wonder, non-church attending Mr J felt that the sense of awe and wonder the Cathedral inspired in him enabled him to draw closer to a superior being. The women were church attenders, one felt the sense of awe and wonder generated a feeling peace, while it gave the other a feeling of spiritual security. Age appears to be a factor in generating the sense of awe and wonder as the three respondents were all over the age of fifty.

Commercialisation of the Cathedral

Commercialisation of the Cathedral was a concern for one female respondent as she felt it dampened her spirituality.

Non-church attender

[H-F] I think it has become too commercialised. Not by the church itself, it has to be commercialised to a point to keep going, but by too many tourists using it as a museum. It's difficult sometimes to find God here. Most tourists have no idea how to behave in a sacred building; they might just as well be at Oakwood (a Pembrokeshire pleasure park). It feels as if they have pushed God out of his house.

Mrs H is a non-church attender but found it difficult to feel God's presence in the Cathedral due to large numbers of visitors using the Cathedral as a secular tourist attraction. Age may be a factor in Mrs H's sentiments as she is over the age of fifty.

A meeting place with God

Although two respondents found the Cathedral central to their relationship with God, Mrs H found it hard to detect his presence.

Church attender

[C-M] I come here a lot, it helps me centre myself on God...I feel Him all around me.

Non-church attender

[J-M] I know God is everywhere, but I don't often find Him in churches, but He's in here, everywhere.

The transcripts show that sex is a barrier to discussing a personal relationship with God in the Cathedral setting, as both respondents who broached this subject were male. However, non-church attendance and age were not barriers to the Cathedral enhancing their relationship with God as neither man were church attenders and one was over fifty years old while the other was under fifty.

Regular Cathedral service attenders

One respondent was critical of the type of person who regularly attends the Cathedral services.

Non-church attender

[H-F] The visitors are not the problem, mostly they are seekers, it's the regulars. They are very snobbish, they look down their noses at you, as if you shouldn't be here...they stifle my spirituality; they expect everyone to follow the same unspoken rules...not rules made by the church...they give you funny looks if you don't stand or sit when they do...I like to just sit and let the worship flow over me...most of the clergy are lovely, they let you be...I live locally, its my Cathedral too, I like the calm feeling here, it feels cosmopolitan; it doesn't belong to anyone but to everyone.

Mrs H felt unable to enjoy Cathedral worship in a style that is personally comfortable and this stifled her spirituality. Her problem did not lie with the Cathedral or the

services but with the regular attenders. Forty-five year old Mrs H believed attending services in a non-participatory manner her enhanced her spirituality.

Cathedral areas with a special significance

Specific areas of the Cathedral held greater spiritual significance for some people than other areas.

Church attender

[F-F] I love the Trinity Chapel...I can't tell you quite why, to me it's a very special place. I don't feel so much in the nave, to me it's more of a public place, but the Trinity Chapel has that special feel about it, (pause) that sends me to another place.

Mrs F is a church attending St Davids peninsula resident who felt the Trinity Chapel enhanced her spirituality. Age may have been a significant factor as sixty-eight year old Mrs F preferred to pray in a quiet place.

A sense of sacredness

One of the most important components of the Cathedral, which enhanced the spirituality of a number of the respondents, was the sense of sacredness found there.

Non-church attenders

[J-M] When you come in here you're into some sort of secret, it's more than a sacred place. There are many sacred sites around here (North Pembrokeshire) but that doesn't mean they have any - Sacredness. Some say it's because of the

prayers said here, but the Bishop's Palace is said to be a sacred space but I can't find it there. It's something you recognise as sacred, no I would say, and I know my wife gets upset by seeing the scrimmage in here, but I would argue, that even in the scrimmage, even in the noise I still recognise the sacred and the spirituality of the building pours through. So there's something beyond the mere sacredness of the establishment.

[H-F] It's certainly a sacred place, sacredness can't be created, it evolves. I like Cathedrals; they are good for...mmm, for the soul, for raising spirituality in me.

Church attenders

[C-M] The Cathedral is a sacred place, sacredness is something which is donated by people, generations of people. So it's certainly a sacred place.

[F-F] The Cathedral is a sacred place; sacredness is left by hundreds of people, thousands, and generations of people, all leaving the essence of their spirituality behind.

Church attendance, sex and age did not appear to be contributory factors in sensing two church non-attenders and two church attenders felt a sacred atmosphere in the Cathedral as it. One non-church attender was female under the age of fifty and the other was a male over the age of fifty. One church attender was a male under the age of fifty and the other was a female over the age of fifty.

Sacredness and spirituality

One seventy-two year old female respondent believed sacredness and spirituality are not the same.

Church attender

[G-F] Spirituality is different to sacredness. Sacredness... it has, it has a lifting quality, you know you sort ofmmm.....it's a thin place, ah, some theologians talk about thin places being a thin space between them and what we like to call heaven. Ummm, and errr, I think St Justinians up the road has this same feel that you are taken into a different plane. Spirituality is a personal thing.

Services, Prayers and Music

The services, prayers and music are the elements that enhance the spirituality of some visitors.

Church attenders

[F-F] It's because it's the place that has been full of prayer for so many hundreds of years, they are almost physical.

[G-F] It's the prayers that go up. I don't find it everywhere, but I do find it in parts of the nave, but when you go behind those great pillars and find those thirteenth century initials and crosses carved into them, ummmm.

Non-church attenders

[H-F] I like to just sit and let the services wash over me, but the regulars give you funny looks when you don't stand up or sit down when they do. For me, I like to soak up the service going on around me.

[J-M] It's the music, the music, every time it's the music. The thunder of the organ, the choirs, the concerts, organ practices...you just know you are in a spiritual place and it rubs off, you go home feeling, feeling...sort of cleansed.

Although only one of the respondents did not have a faith or an interest in the spiritual life, only two women, both church attenders, brought up the subject of prayer. The women fell into the second age category and were over the age of fifty. Age appears to be a contributory factor in the Cathedral services and music enhancing the spirituality of the respondents as both Mrs H and Mr J are both over the age of fifty. Sex and non-church attendance do not seem to be barriers to using these two aids to enhance spirituality

Throughout the interviews, every respondent apart from one non-church attending young woman, either hinted at or tried to put into words an unseen, untouchable, non-physical aspect of the Cathedral that drew them back repeatedly. This quality or entity raised their level of spirituality; restored calm in troubled times, brought them closer to their God and gave them a sense of inner peace. None of the respondents could adequately describe their thoughts or feelings on the matter but the comments of a 72-year-old male non-church attending Christian best sums it up,

There is something beyond the mere sacredness of the establishment, uummm I wouldn't honestly like to pin point it, except in so far as it does seem to, in some curious way to synthesis what I feel about, bring to some sort of crux what I feel about mmm the building, about mmmm life, about mmmm everything.

Discussion

It has been previously stated in this work that scholars of religious psychology have long held the belief that the ability to undergo a spiritual experience is a facet of the human condition and analysis of this small sample support these suppositions. Other research methods employed in this study have included the analysis of a self-completion questionnaire by the visitors to St Davids Cathedral involving aspects of personal spirituality that also supported those suppositions. The interviewing of ten visitors to St Davids Cathedral is a complementary exercise to the questionnaire survey and seeks to establish how spiritual the respondents felt themselves to be and whether the individual differences of sex, age and church attendance affect their spirituality. Question one asks, on a scale of one to seven, 'Would you say you were a spiritual person?' Only one person gave themselves the lowest score, a nineteen-year-old non-church attending female. One person scored three, another scored four, three gave themselves a score of five, two gave scores of six and one gave a score of seven. It is interesting to note that among women, church attendance does not appear to impact on a person's spirituality as a 45 year old non-church attending female gave herself a score of seven compared to a 72 year old church attending female giving a score of six. Church attendance also failed to impact on the spirituality of the men as the highest score of six was given by a non-church attending 72 year old compared to the highest score of five recorded by a church attending 56 year old.

The transcripts show that when given the opportunity to reflect and discuss the subject of spirituality, age does not appear to affect upon their spirituality of this small group as nine of the ten respondents were over the age of twenty and scored between three and seven on the spirituality scale. Although these findings contrast with the questionnaire analysis discussed in previous chapters, which found church attending older women were more spiritually aware, enjoyed experiences that are more spiritual and were spiritually healthier, it is worth considering that a large number of the questionnaires had been completed in a hurry, with no time for reflection. This suggests the visitors may be more spiritual than they realise when given the opportunity and the impetus to reflect on their own situation.

Six respondents were prepared to discuss the decision for their scores in answer to question one at a greater depth. Analysis of those transcripts reveals the notion of spirituality is a complicated and elusive subject that although many fail to understand, commands an important position in their lives. It is also clear from the dialogue, that although some respondents felt spirituality to be closely associated with the Christian religion, others felt religion to be irrelevant to their spiritual development. Assuming that these interviewees are representative of other visitors to St Davids, further research may demonstrate that a substantial number of visitors may consider themselves to have a spiritual dimension to their being. The analysis also demonstrates that given the opportunity to reflect on the notion of a personal spirituality, individual differences of sex, age and church attendance made little impact on personal spirituality as the ratio of male to female, young to old and church attenders to non-church attenders proved to be very similar. This suggests further research of a reflective nature may show a different picture. However, an interesting

facet of this analysis is a non-church attending female in her mid-forties who held strong Christian beliefs gave the highest score of seven for a personal spirituality. Although she holds a strong Christian faith, she is clearly disillusioned with structure and administration of the Anglican Church but retains a strong affection for the Cathedral.

When question two, 'What does the word spirituality mean to you?' was presented, the respondents were more relaxed and were willing to go into greater depths with their answers and appeared to appreciate the opportunity of exploring their feelings. Throughout the study, it has been shown that the word 'spirituality' is notoriously difficult to define and discussions with the respondents confirm spirituality means many things to many people. The discussions with the respondents would also appear to support the theory of Drane (2005, p.42) that 'there is a continuous thread that connects all the multifarious ways in which we are today searching for spiritual meaning in life'.

Analysis of the dialogue shows three non-church attending respondents have a clear belief in God as do three church attenders and make the connection between spirituality and God. One church attender also makes a connection between the soul and spirituality as do two non-church attenders that indicates a well-developed sense of spirituality has little to do with being a regular church attender. The interview with the non-church attending female aged 45 was the most revealing in public attitudes towards the church:-

I don't have religion anymore, I have spirituality. I connect with God in nature
... I find the church as an institution too patriarchal...I feel it's corrupted, man

serving man not God... The church as an establishment doesn't seem spiritually alive, some of the people are mmmm, stifled, not allowed to bloom... To be really spiritually alive it would be like a family, warts and all, with all the arguments and, and powers within a family. But its not, no one is allowed to argue, everyone has to be nice to each other all the time, that's not normal. The church squashes the spirituality of its people.

Platten and Lewis (1998, p.xi) believe a fitting image for cathedrals is that of a 'Flagship of the Spirit'. Nevertheless, as a Flagship does the very presence of St Davids Cathedral lead the way to nurturing individual spirituality and do visitors to cathedrals expect the building, its workers and its atmosphere to enhance or even ignite their spirituality? Question Three, 'How has your visit to the Cathedral influenced your spirituality?' was used to answer these questions.' The majority of the respondents answered without hesitation, whether it enhanced their spirituality or not as one young woman was emphatic that it was 'just a building' without any more significance to her than any other building in the city. While for others, whether they were church attenders or not, male or female, it was a special place of solitude to recharge their batteries, spiritual or otherwise. One elderly, non-church attending Christian, although highly articulate, could not define how the building enhanced his spirituality, could only say 'it just does'.

Conclusion

The use of semi-structured interviews allowed the respondents to be relaxed but remain 'guided, focused and concentrated' (Miller and Crabtree, 1992, p.16) and have shown that if given the opportunity to reflect and discuss their thoughts about

spirituality, some people are more spiritual than they realise. The interviews had three primary aims. First, to investigate if the average visitor to St Davids Cathedral considered himself or herself to be spiritual and if they did what value would they give their spirituality on a scale of one (low) to seven (high)? Second, it sought to discover the visitors' understanding of the word spirituality; and finally, to discover if the Cathedral influenced the visitors' spirituality; secondary aims were to investigate whether sex, age or church attendance influenced a person's spirituality. Although it was not intentional, the respondents were divided into two evenly numbered groups by sex and church attendance, five male and five female and for church attendance and five church attenders and five non-church attenders. Although the author recognises that such a small sample cannot be considered conclusive, the ratio of male to female and church attenders to non-church attenders supports the earlier recommendation of Kuzel (1992, p.33) that 'one's sample should be representative of the larger population to which one hopes to generalise'.

It was stated in the introduction that Bryman (2004, p.126) believes there are two drawbacks which hinder data collection through interviews. First, it is a time consuming exercise and second is the effect of the interviewer, which can influence the manner in which the respondents reply. However, the author believes allowing the respondent to dictate the time allocation of the interview and the fact she was wearing clerical clothing encouraged the respondent to relax which resulted in a more effective interview process that produced the required results.

Analysis of the first question found only one of the ten respondents believed they were not a spiritual person. The responses of the remaining nine suggests the search

for spirituality is still vibrant today despite organised religion not being as popular as it was in the past. The secondary aims of question one found that sex, age and church attendance made no difference to this small sample in considering themselves a spiritual person or not. The discussions revealed that a number of the respondents had difficulty in putting the concept of spirituality into words and felt it is a sense of being part of something bigger than they are. This confirms Drane's belief that 'it is used less to describe what a particular belief system, therapy or experience *is* and more to describe what it *is not*' (2005, p.9). Analysis of the second question found the word spirituality was associated with religion, a belief in God, a belief in the soul, to an inner sense and knowledge and to a power or source that is beyond the physical presence of the human being. The secondary aims of the second question once again showed that sex, age and church attendance made no discernable difference to this small sample in their understanding of the word spirituality.

The third question revealed the majority of the visitors in this small sample believed the Cathedral did influence their spirituality but while sex and age made little difference, church attendance did. Two respondents said the Cathedral failed to enhance their spirituality; one because she felt she had no spirituality and the other found small churches by contrast enhanced his spirituality. The last respondent was unsure how she felt about the building. A number of church attenders and non-church attenders felt the sacredness of the Cathedral building was a strong influence on their spirituality while others felt it was the prayers, music and services conducted in the building that influenced theirs. However, the services in question were the special services such as those during Advent, Christmas, Easter and pilgrimage services and not those attended by the parishioners.

Although Bogdewic (1992, p.51) believes the researcher should remain a little vague about the research, after giving as much detail as possible about the project, the author was given the impression that some of the respondents would have been happy to extol the virtues of the Cathedral for hours. The following comments made by a fifty-eight year old church attending female reflect this impression.

I wasn't sure if I wanted to speak to you at first because I have never considered myself to be a spiritual person and I don't like talking about my faith with anyone. Not even my family. I then realised that it's not something I have ever really considered or even thought about seriously. But I'm glad I did because I now think I am quite a spiritual person after all. Thank you for coaxing it out of me.

These comments support the earlier supposition in this chapter that personal spirituality is not something to which most people give serious, conscious thought. It may be advantageous to the Cathedral staff in their aim of enhancing the visitor's experience of the Cathedral to consider utilising the conference area of the newly reconstructed cloisters to hold seminars at which the visitors could explore their own spirituality. The content of the ten interviews suggest the power of St Davids Cathedral lies in its form and content. These implied suggestions reflect the view of Walker (1998, pp. 105-122) that cathedral shrines draw people on a pilgrimage to be near the spot of infective holiness and a place of prayer. The mastery of the stained glass windows not only illuminates the mind but the soul and 'immediately inside the cathedral, pilgrims realise that they have passed a threshold of consciousness: the architectural shapes, the volumes of space...tell them that they stand in sacred space, while previously they stood in profane space' (Walker, 1998, p.106). In terms of

spirituality, St Davids Cathedral achieves the aims of several Cathedral Deans who contributed to a report by the English Tourist Board (1979, p.7) who said 'We ... want to respect each visitor's right to appreciate the Cathedral in his or her own terms and at the level which he or she finds most natural' (Dean of Canterbury). 'Its spiritual values "rub off" on the visitors' (Dean of Winchester). 'The only possible role of a Cathedral is to worship God and care for his people' (Dean of Lincoln). 'For many individuals who slip into one of the chapels; quiet amid the pressures of modern life' (Dean of Norwich). The Dean of Ripon believes 'people come because they are hungry for beauty and mystery and dignity: we must not allow clutter or even moneymaking to cheat them of what they need' (English Tourist Board, 1979, p.7). Although the author acknowledges that ten interviews should not be considered as representative of all the visitors, these ten interviews show a high level of spiritual development among St Davids Cathedral visitors. If the majority of visitors hold a similar pattern of spiritual development, then St Davids is offering a spiritual opportunity to a significant number of people and appears to meet some of the aims of other Cathedral Deans.

CHAPTER TEN

CASE STUDIES

Introduction

Chapter Nine described the benefits of both quantitative and qualitative research and demonstrated the use of qualitative research in the form of analysis of the transcripts of ten interviews with visitors to St Davids Cathedral. The aim of the interviews was to discover how visitors perceive the notion of 'spirituality', how they define their personal spirituality and whether or not their visit to the Cathedral enhanced their spirituality. Chapter Ten continues the theme of qualitative research in the form of two interviews and case studies.

The use of case studies as a research method has been practiced since the early 1900s but its use has gained popularity since the 1960s. Yin (1984, p.23) describes case-study research 'as an empirical inquiry that investigates a contemporary phenomenon within its real-life context; when the boundaries between phenomenon and context are not clearly evident; and in which multiple sources of evidence are used.' The phenomenon under investigation is the social process of changing attitudes towards church attendance and adherence to religious and spiritual practices. According to Giddings, 'case-study life histories are particularly valuable when research is concerned with connections between psychological development and social process' (1990, p.680). The benefits of the women agreeing to be interviewed and to record their family histories are that a multi-method of enquiry was achieved and additional data gained.

Myers (1997, pp. 241-242) suggests 'a case-study is an empirical inquiry that "investigates a contemporary phenomenon within its real-life context". It can be positivist, interpretive or critical'. The case studies were achieved through the co-operation of two elderly women who initially declined to be interviewed regarding their personal spiritualities. Despite the fact the sample is very small, it is still a valuable source of data as 'no other method of research can give us as much detail about the development of people's beliefs and attitudes over time' (Giddings, 1990, p.680). Although the acquisition of this data was opportunist, it does in a small way address Davie's assertion 'that there is very little information indeed about the beliefs of ordinary British people and the significance of these beliefs in everyday life' (1994, p.6).

The chapter begins with the method of data collection and introduces the two respondents, octogenarians with the pseudonyms Sarah and Mary. It is felt that these two case studies are an integral part of the investigations into the spiritual heritage of St Davids and the growth of the religious life in Great Britain and they show how their experiences have developed in the lives of their descendents. It is of particular note that they demonstrate how the once prohibitive interaction between denominations is being broken down through inter-marrying of people from different denominations. They also demonstrate how useful data can be obtained with gentle persuasion. The answers given by Sarah and Mary to the three questions that have previously been described in Chapter nine are outlined, first, 'Would you say you were a spiritual person?', second, 'What does the word spirituality mean to you?' and third, 'How has your visit to the Cathedral influenced your spirituality?' The case studies begin by introducing the mothers of Sarah and Mary who are Hilda and Rhian

respectively followed by each family's socio-religious history to the fifth generation. The case studies show how, although from completely different backgrounds, both social and religious, they do have a number of things in common. Sarah and Mary have many similarities in their attitudes. They belong to the same generation; hold the same values as to the social norms of behaviour and have both had experience of extreme poverty. This is then followed by a discussion of the results of the interview and case studies.

Method

Two methods of data collection were used, semi-structured interviews and two case studies in the form of socio-religious life histories. The process of the semi-structured interviews used in this chapter has previously been described in Chapter Nine; the interview took the form of three open-ended questions. First, on a scale of one (low) to seven (high) 'Would you say you were a spiritual person', second, 'What does the word spirituality mean to you?' and third, 'Has your visit to the Cathedral influenced your spirituality. The author approached Sarah, who appeared to be on her own, as she was leaving the Mother's Union chapel where she had been sitting and asked if she would be willing to be interviewed. As the project was being explained to Sarah her companion, Mary, joined us. The author introduced herself again and after explaining the nature of the interviews both women initially declined to be interviewed. However, they seemed reluctant to leave the author, seemed genuinely interested in the project, and joined the author for coffee in the refectory where the project was explained at length. It was then that they admitted they had not really understood what spirituality was and agreed to answer the three questions only if they could do it together, to which the author readily agreed. The author asked if they had

any objections to the interviews being tape-recorded and explained the necessity of the recording as writing notes hinders the flow of conversation. There was no objection to the recording after the author assured the women the tapes would be erased immediately they had been transcribed. They were reassured regarding anonymity and they were then asked to choose their pseudonyms, becoming for the purpose of this study, 'Sarah and Mary'.

The author anticipated there might be a possibility for another source of data to substantiate the changing spirituality of Great Britain and asked 'Mary' and 'Sarah' to complete their socio-religious life histories. Both women now became visibly excited with the prospect of helping to record the changing patterns of religiosity in Britain and were eager to participate in a second source of inquiry provided their anonymity was preserved.

Due to the nature of the conversation being very personal, exploratory and time consuming, the interviews took place over a three-day period, beginning in the Cathedral refectory and transferring to Mary's home. The original interview tape recordings were erased in their sight at the beginning of recording their life histories. The author recorded on paper, without names, a family tree of each family (Appendix VIII), which recorded the number of births in each generation, their baptisms, Sunday School attendance and marriages. These sessions were also tape-recorded. The following day the author returned to Mary's house with the typed document to be corroborated and agreed by the woman in question. The tape-recording was then erased.

Sarah and Mary

Sarah and Mary had been friends for, as Sarah described it, 'years and years'. Their friendship began when Sarah and her family began camping on Mary's Pembrokeshire farm in the 1950s. The daughter of Hilda and Albert, Sarah was born in London in 1931. After leaving school at the age of fourteen, Sarah worked in a bicycle retail and repair shop until her marriage to John, an electrician, in 1948. Sarah remained a housewife after the birth of the first of her four children in 1950. After John was killed in a road traffic accident in 1971 Sarah returned to work through economic necessity as a shop assistant in a variety of shops until marrying Peter in 1982. Sarah was widowed again in 2005 but although in her 80s, she continues to visit her friend in Pembrokeshire each summer.

Mary was also born in 1931, but in Pembrokeshire. Her parents were Rhian and David. After leaving school at fourteen, Mary worked on the family farm until her marriage to Rhys in 1950 and had her first child in 1951. Mary has worked on the farm all her life and described the many changes she had seen in the farming community. Mary's eldest son took over running the farm when his parents retired to a newly built bungalow on the farm. It had been Mary's suggestion to diversify into tourism and opened up their first field to campers in 1954 and Sarah and her family were one of their first visitors. They had travelled from London by train to Haverfordwest and continued to the St Davids peninsula by bus, a journey that was followed by a three-mile walk, pushing the tent on the baby's pushchair. The journey had taken over fifteen hours.

Results

Due to the 'atmosphere' of the conversation, the author did not present question sheets but asked if they would describe themselves as 'spiritual'.

Sarah – I don't go to church, never have done, apart from weddings and funerals, so I can't be spiritual can I. Anyway what does it mean, does it mean you are religious. I was sent to Sunday School as a girl, we all had to go, and everyone at school went to Sunday School. It gave your parents a bit of peace on a Sunday; mum said it made you respectable.

Mary – I've always gone to chapel, does that count. I'm like Sarah, I don't really know what it means, and so I can't be spiritual can I. However, I still say my prayers when I get up and I never go to bed without thanking God for the day.

Sarah – Oh, I have prayed. I'm not sure if there's a God, so many bad things happen don't they. I remember praying very hard during the blitz (the bombing of London during World War II) and promising to go to church every Sunday if we didn't get bombed. I suppose I prayed when the kids were very ill, but I'm not sure who I was praying to.

Question Two: What does the word spirituality mean to you?

Sarah – As I've already said, I don't go to church, I'm not sure if there's a God, but I think it means people who are always good, like nuns and things. People who pray a lot. Maybe people who go to church every week.

Mary – I've always gone to chapel, we went three times on a Sunday when I was a girl, well there was no telly then. I think I'm like Sarah, it means people who pray a lot, maybe the pastor is spiritual. The people who work here seem sort of, sort of, I suppose...spiritual, they always look so peaceful.

Sarah – Yes, like the nuns in the convent near where I live, they always seem so peaceful, maybe that's spiritual.

Question Three:- Has your visit to the Cathedral influenced your spirituality?

The author reworded this question and asked 'How does the Cathedral make you feel, why do you come here?

Sarah – Oh I love it. As I said, I don't go to church, but I love the Cathedral. Mary brought me here for some peace and quiet from the kids years and years ago. It's just so beautiful. I love the big round window above the font, the way the light shines through it, it just makes you feel so good inside. It's so peaceful, even when there are lots of tourists, I just like to sit and listen to what's going round in my head. When John died I didn't want to come back here, brought back too many memories, but Mary said it would help and it did. Just coming in here...sitting down on my own helped a lot. The place just fills me up, I can't explain it really, it just fills me up. I come to some of the concerts with Mary, I've even been to some of the services in the afternoons. I don't know what its all about, but I love to hear the singing, sounds like angels.

Mary – I wasn't allowed to come in here when I was a girl. The pastor said it was all to do with Roman Catholics and we shouldn't talk to them. But we, my friends and me, used to sneak in when no one was around. Sometimes the priests, I think that's what you call them, they were lovely, showed us round, told us all the history. When I got into trouble with mam and dad, I used to come in here and hide in a corner and I would soon feel better. Once when I got the cane at school, I came here and said sorry to God, I know He's in here even though the pastor said he wasn't. It's just so, so special, makes you feel all warm inside. It's nice now that everyone can come here without your pastor telling you off, after all, now I know the history, I know it's our Cathedral as well. I love coming to the concerts. I don't like all of the classical stuff, but the choirs are out of this world. I often come in now for a coffee, meet my friends, do a bit of shopping and go home all satisfied. Is that spiritual do you think?

Case studies

The following two case studies describe the socio-religious histories of two women, Hilda and Rhian, who were the mothers of Sarah and Mary, born into similar economic situations, at the bottom of the social scale, at the turn of the twentieth century and who married within a year of each other. Hilda was born in London in 1903 and married in 1922. Rhian was born near St Davids in 1906 and married in 1923. It is not possible to form any firm conclusions from such a small sample that could not be representative of the population of England and Wales over these decades. However, these case studies do give an insight into the religious mindset of the working classes of those decades. The names in all cases have been altered to preserve anonymity. For ease of identification, each generation has been given the names attributed to Hilborn and Bird (Appendix X).

Case study One – Hilda’s family

The first case study begins with a breakdown of Hilda’s descendents showing how many children were born into each generation. It clearly shows how eight of Hilda’s children were born into the same generation as three of her grandchildren and her last two children were born into the same generation as twenty grandchildren. It continues to show how from 1982 onwards one hundred and eighty-eight descendents have been born.

Table 10-1: Descendent breakdown

Generations	Children	Grandchildren	Great Grandchildren	Great-great Grandchildren	Gt-great-great Grandchildren
1901 – 24	1				
1925 – 45	8	3			
1946 – 63	2	20	2	1	
1964 – 81		9	48	1	
1982 onwards			30	133	25
Descendents 283	11	32	80	135	25

World War Generation (1901-24) After being given permission by her employers, Hilda, maid-of-all-work aged nineteen and Albert, a gardener and ex-soldier, married in church at 8am on Palm Sunday 1922. They recorded their religion as Church of England even though they only attended for ‘hatches, matches and dispatches’. Throughout their married life they lived in rented accommodation in London, most had shared sanitary facilities. Their first home was one room in a terraced house, which was later, bombed during WWII. Their largest home was owned by the local council and had three bedrooms and one reception room. They never travelled further than Southend, Essex, but they enjoyed their radio, cinema, the Royal British Legion and Residents’ Association clubs, coastal and theatre trips, and television from the mid-1960s. Albert grew their fresh produce and reared chickens on his allotment. Hilda returned to work the day she was ‘churched’ three days after the birth of each of

her sixteen children, five of whom died within a week. The birth of their eldest child was in this generation. All their descendents have attended state schools.

Builder Generation (1925-45) This generation has eight children and three grandchildren, they were baptised and attended Sunday School. They all married in the same church as their parents apart from one who married in a registrar's office, two later divorced and remarried. Four of the girls were 'churched' in the 1940s and early 50s after having their babies. Eight served in the armed forces during World War II and in peacetime, two daughters were housewives; the remainder held semi-skilled or skilled employment after serving apprenticeships and three eventually owned their own homes. All enjoyed foreign holidays and similar entertainments to their parents and grandparents, none of which was church based.

Boomer Generation (1946-63) Two children, twenty grandchildren, two great-grandchildren and one great-great-grandchild were born into this generation. The two children were both baptised and married in the same church as their parents but later remarried after divorce and are in unskilled employment. Twelve of those born prior to 1960 were baptised but seventeen attended Sunday School, two became Christians as adults and they were confirmed in the Church of England. Nineteen married in church, four divorced and remarried and one remains single. Six grandchildren served with the armed forces and one born in 1949 attained a university degree at the age of 40; ten have white-collar employment at managerial level, one became a Fire Station Commanding Officer and the remainder are employed in labouring, semi-skilled and skilled positions. The great-great-grandchild born in 1962 was baptised, attended Sunday School, married in church, divorced and remarried.

Although all this generation enjoyed similar social activities to their grandparents, they also enjoy the benefits of post-war economics and technology.

Generation X (1964-81) Nine grandchildren, forty-eight great-grandchildren, and one great-great-grandchild were born in this generation. Only one grandchild was baptised and married in church, seven married in a Registrar's Office, two have divorced, one remarried and one remains single. None attended Sunday School. Forty-five great-grandchildren were baptised and married in church but only eleven attended Sunday School and three married in a Registrar's Office. The great-great-grandchild who was born in this generation was baptised, attended Sunday School and married in church. In this generation eight served with the armed forces, six gained university degrees, and hold professional qualifications; four have returned to college to pursue degree courses, twenty-three hold white collar positions and the remainder share skilled, semi-skilled, unskilled employment or are still at school.

Generation Y (1981 onwards) There are thirty great-grandchildren, one hundred and thirty-two great-great-grandchildren and twenty-five great-great-great-grandchildren. Eight great-grandchildren were baptised but none attended Sunday School. Sixty-three great-great-grandchildren were baptised, twenty-four attend Sunday School and twelve great-great-great-grandchildren attend Sunday School. Seven members of this generation over the age of sixteen married in church and nineteen received further education, twelve to degree level and one has served with the armed forces.

Bible reading and conversations regarding faith or spirituality were not features of Hilda's home and her daughter found it difficult to define why she and the majority of the family record their religion on official documents as Church of England. Her reasoning was she is Christian because her parents had said she was, as they were and her grandparents were who, as far as she could remember never went to church. Hilda told her children that it was only 'posh' people, like her employers, who went to church, but they were still Christian because they were baptised and lived in a Christian country. Albert believed God was all around them and knew their hearts so church attendance was not necessary. He provided his children, grandchildren and great-grandchildren with produce from his allotment for Sunday School and school Harvest Festivals, insisting it was the Christian thing to do, to be charitable. Hilda's daughter could not remember any of this extended family being buried in a churchyard or being cremated without the presence of an Anglican clergyman.

Case study Two – Rhian's family

Rhian's family tree shows how although smaller than Hilda's, she also had children and grandchildren born into the same generation. However, whereas Hilda had great-grandchildren, great-great-grandchildren and great-great-great-grandchildren born into the same generation, Rhian had great-grandchildren and great-great-grandchildren born into one generation, followed by great-great-grandchildren and great-great-great-grandchildren born into the next. Rhian has one hundred and thirty-nine descendents compared to Hilda's two hundred and eighty-two.

Table 10-2: Descendent breakdown

Generations	Children	Grandchildren	Great Grandchildren	Great-great grandchildren	Great-great-great grandchildren
1901 – 24					
1925 – 45	6	3			
1946 – 63		13			
1964 – 81			31	4	
1982 onwards				78	4
Descendents 139	6	16	31	82	4

World War Generation (1901 – 24) Aged seventeen; Rhian married David, a farm labourer, in a non-Conformist chapel close to St Davids. They lived for the next six years with Rhian's parents and siblings in a two bed roomed, tied farm cottage without sanitation. Rhian taught her children never to end the day without thanking the Lord for it. They attended chapel three times each Sunday and would walk to up to twenty-five miles each way to hear a good visiting preacher, considering it good entertainment. Other family entertainment centred on chapel events or occasional visits to either Aberystwyth or Swansea. Harvest was the major time of socialisation when the community helped at each farm, a practice that continues today. They enjoyed a radio from the early 40s but not television until their final years in their daughter's home.

Builder Generation (1925 – 45) Their six children and three grandchildren were born into this generation, all attended Sunday School and were baptised by total immersion at fourteen years old. The children were educated in St Davids, all married in chapel, the daughters 'married well', one to a farm owner's son, the other to an accounts clerk. Three sons were farm labourers who eventually bought their own farms; the other trained as a mechanic and started his own business. As adults, the children and grandchildren regularly worshipped at chapel, although this declined to

once a month as the chapels closed. Entertainment centred on the chapels, visiting preachers, the Women's Institute, and the cinema. From the 1950s, they enjoyed the benefits of modern life such as cars, television, refrigerators washing machines and foreign travel. Two grandchildren were educated to A Level standard, one became a Bank Manager, and the others are farmers.

Boomer Generation (1946 – 63) This generation has thirteen grandchildren, all went to Sunday School and were baptised in the chapel tradition. Seven married in chapel but six married in the Anglican Church, the first church marriage caused a serious family crisis, but Rhian's daughter now admits she cannot understand why it caused so many problems. Five have divorced and four remarried. Only eight continue to attend chapel/church regularly but they all attend at Christmas. Three went to grammar school until the age of eighteen and one went to university. Five held professional positions; two followed their father as mechanics and the others work on the family farms. They have all enjoyed the usual entertainments and the advances in social and domestic facilities of their generation.

Generation X (1964 – 81) This generation has thirty-one great-grandchildren, and four great-great-grandchildren. Twenty great-grandchildren went to Sunday School and were baptised, sixteen married in chapel, thirteen in the Anglican Church and six in a Registrar's Office, although six co-habited before marriage. Thirty-one great-great-grandchildren were baptised, five of them in Anglican churches. Four received a private education and nine gained university degrees; eleven have professional qualifications; nine are in white-collar occupations and the remainder are in either

skilled or unskilled employment or are unemployed. Only two have remained in farming, although four girls have married farmers.

Generation Y (1981 onwards) Seventy-eight great-great-grandchildren and four great-great-great-grandchildren were born into this generation. Thirty-one great-great-grandchildren were baptised, five of them in Anglican churches, two were married in chapel and two in the Anglican Church. None of the great-great-great-grandchildren has been baptised. Rhian's daughter remembers all the deceased members of this extended family having been buried or cremated in the presence of either a chapel minister or an Anglican priest, sometimes with both in attendance.

Table 10-3 Comparison of Religiosity between Case Study One and Case Study Two

	Case Study One	Case Study Two
Number of Descendents	283	139
	%	%
Baptised	51	45
Confirmed	0.7	
Attended Sunday School	20.5	21
Under 16 years old	38.5	

Table 10.3 shows the pattern of religiosity between the two families. It is interesting to note that, although in Hilda's family (case study one) 51% have been baptised, while only 0.7% of its members have been confirmed into the Anglican Church, Sarah claims it is not a religious family. By comparison, only 45% of Mary's family were baptised as adolescents, yet this family is considered to have strong religious attachments because of its strong chapel connections. It is also interesting to note over the five generations there is only a very small difference in Sunday School

attendance between the two families, 21% of case study two compared to 20.5% of case study one.

Table 10.4 Marital Status of Case Study One and Case Study Two

Descendents of Marriageable age	Case study 1 174 %	Case study 2 75 %
Married	56	66
Married in Church	46.5	28
Married in Chapel		39
Civil Marriage	9.8	4
Divorced	4.6	5.3
Remarried	4	5.3

Table 10.4 shows Rhian's family (case study two) has a higher percentage of married members (66% compared to 56%). They also had a greater number of religious marriage services (67% compared to 46.5%) and had a lower number of Civil marriages (4% compared to 9.8%). However, although Rhian's family has a stronger religious heritage, it has a higher divorce rate (5.3%) than Hilda's family (4.6%), that had a less religious upbringing than members of Rhian's family did. Nevertheless, Rhian's family has a higher remarriage rate (5.3%) than Hilda's (4%). These figures demonstrate that although Hilda considered a Christian heritage to be advantageous in instilling strong moral values upon her family, when it comes to marriage, Rhian's family, whose social life was centred on the chapel for sociological reasons, believe more strongly in the institution of marriage.

Discussion

The results of Question One, 'Would you say you were a spiritual person?' show that neither woman felt they were in any way spiritual despite Mary's religious upbringing. It is interesting to note from the conversation that Sarah believed she

'belonged' to the Church of England by virtue of inheritance and nationality. Another interesting facet is how both women equate 'spirituality' with a belief in God, prayer and church/chapel attendance. Their answers to Question two, 'What does the word spirituality mean to you?' reinforce their previous assertion that they have no real understanding of the definition of the word 'spirituality'. However, as in answer to Question One, they continued to relate it to a belief in God, church/chapel attendance and prayer but also connected it to being at peace and the monastic life. Both women were more enthusiastic in their answers to Question Three, 'How does the Cathedral make you feel, why do you come here?' Sarah revealed how although she does not feel comfortable going into an ordinary church, she enjoys not only visiting the Cathedral but attending services also. Mary's religious history is revealed in her acknowledgement that although frowned upon by her chapel minister, she enjoyed clandestine visits as a child. This reinforces the memoirs of Harries (2003, p.8) 'you were either church or chapel. It was *that* clear.' Both women found in times of distress the presence of the Cathedral building brought them peace and comfort.

The case studies show how Hilda and Rhian, the mothers of Sarah and Mary, had totally different lives apart from being raised in abject poverty and inheriting a religious heritage. One raised her family in inner city London and the other in rural St Davids but her standard of living rose above that of her contemporary. Hilda's family exemplify the 'authorised memory' theory of religiosity through the Church of England and Rhian exemplifying an inherited religiosity through a non-conformist background, but both parents instilled a sense of belonging, although Hilda's could be classed as 'belonging without believing'. This is a play on the phrase 'believing without belonging' used by Davie as a sub-title in her 1994 work to describe the

situation where people still believe in God, but no longer feel the need to attend or belong to an organised religious institution.

Hilda has two hundred and eighty-two extended family members, of which one hundred and sixty-six are female. Rhian has one hundred and thirty-nine with seventy-seven females. Hilda's family is not only larger than Rhian's, but it is also more complicated as she had her children over three generations with the majority in the Builder Generation (1925-45), the same generation as Rhian's children. The family trees become more complicated in the following generations, such as the Boomer Generation when Hilda had two children, twenty grandchildren, two great-grandchildren and one great-great-grandchild, whereas, only grandchildren were born to Rhian's family. This meant Hilda saw the majority of her descendents enjoying a better lifestyle and education than she thought possible. They were also continuing to live by the Christian standards, which, although she may not have been a practicing Christian in the sense of regular church attendance, perpetuated the morals and values of that belief system.

The reasons for both families then, until the third generation, adhered to the accepted social customs of the day that may have been largely sociological, by marrying in a religious building and having their children baptised. One hundred and seventy-four of Hilda's descendents are over the age of sixteen and eligible for marriage and seventy-five of Rhian's family. Rhian's family has the highest marriage rate of sixty-six percent compared with Hilda's fifty-six percent. It is interesting to note that twenty-one percent of Rhian's family have been married in the Anglican Church, but the number of civil marriages in Hilda's family is more than double that of Rhian's

with nine point eight percent and four percent respectively. However, in Hilda's family, the divorce rate is lower than in Rhian's with four point six percent and five point three percent respectively, but the re-marriage rate is higher with Rhian of five point three and four percent respectively.

It is interesting to see Hilda's basically 'unchurched', family has the highest proportion of baptisms with fifty-one percent compared to Rhian's forty-five percent. It is disappointing to see only point seven percent of Hilda's family are recorded as Christians, however, the high number of baptisms in this small sample confirms Barley's (2006, p.18) suspicion that the 'Christian roots of our country are being re-evaluated...that many parents are beginning to value their Christian culture and inheritance again'. As non-conformists do not have a service comparable to Anglican confirmation when the candidate chooses to confirm their God parents baptismal promises, it is difficult to assess how many of Rhian's family can be classified as Christian in the same manner. From an Anglican perspective it is encouraging that in Hilda's family, thirty-seven of the eighty-six children born since the year 2000 have been baptised and six of the thirty-seven children in Rhian's family born to parents who had married in the Anglican Church have also been baptised. There is also a close comparison of those attending Sunday School, with twenty point five percent of Hilda's twenty-one percent of Rhian's family. It is possible the Sunday School attendance and the 'unchurched' family being exposed to Christian doctrines could account for the Christian conversion of two members of Hilda's family.

Conclusion

It is disappointing to record that although both matriarchs, Hilda and Rhian, and their daughters, Sarah and Mary, had enjoyed the benefits of a religious education through Sunday School, that education did not include instilling in them an understanding of spirituality. However, it is interesting to see how the spiritual atmosphere of St Davids Cathedral has affected both Sarah and Mary even though they were unsure of what it was exactly that they were feeling. This reaction to the spiritual atmosphere of the Cathedral would seem to substantiate Hardy's theory that a spiritual element is inbuilt into every human being. It is clear to see the Church played little or no part in the lives of Hilda and her family, although the majority had their lives moulded by Christian influences and values through the home, state school assemblies or Sunday School. Hilda's family poses the question, could they be classified as part of the Church of England or are they part of the 'unchurched' population rather than secular that Davie speaks of (2002b, p.8). Due to Hilda's belief that only posh (middle-class) people went to church, Mann might classify them as 'unconscious Secularists', because they 'are never or but seldom seen in our religious congregations' (Brown, 2001, p.149). The religious mindset of the family could easily be equated with the pre-Reformation masses when the public rarely went to church and left spiritual matters to the professionals, the clergy. However, it is interesting to note, that during the 1960s, when both Brown and Bruce have decided Christianity in Britain began its irreversible decline, two members became Christians and were confirmed, many were married in church, have had their children baptised and sent them to Sunday School and thirteen of the twenty-five children born in this millennium have been baptised. While many clergy or theologians may not consider this family as Christian, I believe they are participants of 'authorised memory'. An alternative name for this process is

simply, tradition, a means of keeping a process alive, be it social, economic or religious (Davie, 2002b, p.2). Hilda and Albert have passed on the tradition that to be Christian one has to be baptised, married and buried within the rites of the Church of England and to attend to its festivals, where they affect a persons life, such as Albert's deference to Harvest Festivals.

Rhian's family could be considered as fulfilling the theories of Davie and Bruce of the decline in religiosity beginning after World War II and accelerating during the 1960's, Brown's 'Death of Christian Britain'. There seems to be little evidence of inheritance of 'authorised memory' but there is the consolation of the breaking down of social and religious barriers between Church and Chapel. These two case studies support Moorman's theory of the decline in Christian spirituality beginning post World War I, through Hilda instilling Christian traditions in her family but not attending church herself. It also supports Davie's theory that the religious decline began with the sixteenth century Reformation, became more noticeable post-World War II, but gathered momentum from the 1960s when the similarities between the two families increased. The progress of decline in religious observance in both families supports both Bruce and Brown's (2001, p.1) theories. The case studies reinforce the suggestions of all three theories pinpointing different and important areas of serious decline. The studies also highlight two other aspects, first that increased prosperity is linked to the decline in religiosity, supporting the theory that faith flourishes through adversity, to quote Moorman (1967, p.413) 'Christianity flourishes more in the soil of adversity than in that of prosperity and ease'. Second, is to recognise the official figures for attendance in church or chapel are not confined only to those who believe, but it points to a section of any community who 'belong without believing' but are

still included in church statistics as believers. The conversations with these two women and their attitudes towards the Cathedral, the manner in which they find comfort in being able to relax in the building and their passive enjoyment of the services, demonstrate that while there is a serious decline in religious observance, this may not be true of British spirituality.

CHAPTER ELEVEN

CONCLUSION

Introduction

In an age when church attendance figures continue to fall, St Davids Cathedral is a beacon of hope for those who do not believe the current theories of secularisation causing the death of Christian Britain or that Britain is undergoing a spiritual revolution. Figures obtained from the Cathedral registers show how dramatically the number of services at the Cathedral has risen over the last century. In December 1919, there were 19 services; by December 2006, there were 98 services, a rise of approximately five times. In December 1919, there were 119 communicants and by 2006, the figure had risen to 971, a rise of approximately eight times, although it has to be born in mind, only communicants were recorded at that time and not attendance. By December 2006, the total attendance had risen to 3598 of which 702 were under the age of 16 years. If the communicants figures for the year 1919 were in fact also the total attendance figures, this means by 2006 attendance had risen by a staggering 4281%! These figures are a confirmation of Hay's (1999, p.1) belief that 'in spite of our many empty churches, most people in this country are religious and do have a spirituality'

Spirituality in St Davids

This study has concentrated on the spirituality of the visitors to St Davids Cathedral and has identified a number of key areas, which demonstrate that although church attendance figures throughout Great Britain are in decline, belief in the Christian God and living by the tenets of the Christian faith are still very much alive. The study also

confirms the findings of a number of scholars, particularly Hardy (1997, p.4), who believed 'that a great many people have what we call a spiritual side to their nature'. Church attending older women were found to be more spiritually aware than men, responding to both internal and external spiritual stimuli, they were also more open to, and underwent more spiritual experiences than men undergo. The findings of this research also support Heelas and Woodhead's (2005) theory that Britain is undergoing a spiritual revolution may be a little premature. It also supports their findings in the Kendal Project that there is a move towards what they call the Holistic Milieu, which includes many practices and activities which are often called New Age activities. Whereas this study has found that similar to spiritual awareness and spiritual experience, older women were more likely to participate in the holistic milieu than men were, church attendance made little difference to participation. In the area of spiritual health, the study found visitors to St Davids Cathedral were generally in good spiritual health, but as with the previous three areas of spirituality, awareness, experience and the holistic milieu, older women were spiritually healthier, especially those who attended church.

The research also investigated whether individual differences impact upon the four areas of spirituality under investigation. Visitors with a preference towards, introversion, intuition, feeling and perceiving held higher levels of spiritual awareness. Those with a preference towards intuition or feeling are more spiritually experienced, but preferences towards either introversion or extraversion and judging or perceiving made little difference to spiritual experience. Visitors with a preference towards introversion, sensing, feeling and perceiving were more likely to participate

in the holistic milieu. Finally, visitors with a preference towards extraversion and feeling registered higher levels of spiritual health.

Visitor Experiences

Examination of the personal interviews revealed more support for the theory that the spiritual dimension is inherent in human beings. Using a scale of one (low) to ten (high) the interviews show nine of the ten respondents felt they were spiritual people; this confirms the theory of Hardy that all human beings have an inbuilt spiritual dimension to their being. However, church attendance and sex made little difference to feeling spiritual but age was a factor, as the highest scores of six was given by one church-attending female and one non-church attending male over the age of seventy scored seven. Reflection on the interviews also revealed that most of the respondents struggled to verbalise what 'spirituality' meant to them or to describe it within themselves, but felt it was something bigger than they were. This is exemplified by a respondent to the Rogers and Hill (2002, p.282) study, 'I found it really hard to grasp the whole concept of spirituality'. This corresponds with the reflections of Davie, Heelas and Woodhead (2003, p.9) that 'a fear that making such things public would lead to ridicule, and they often prefaced spiritual confession with comments such as "You may think I'm crazy, but..."'. Hunt (2003, p.161) has also found 'there appears to be the lack of vocabulary in which to articulate spiritual beliefs and experiences'. Hay and Hunt (2000, p.14) also record similar conclusions that 'research experience tells us that people are very shy about admitting to spiritual experience' and 'it is still something most people feel quite deeply embarrassed about'. When asked if or how the Cathedral enhanced their spirituality, all but two of the interviewees said it did. One kept repeating she was not 'religious' which Hay (1999, p.1) believes has

become 'the culturally required preface to any statement about the spiritual life.' The majority of the interviewees found it difficult to put into words the effect the building had on them, although most said they could 'feel' the sacredness as soon as they entered the building. For the others it was a mixture of the music, the services, the sense of ages past, the architecture and the grandeur. The interviews confirmed the author's suspicion that spirituality, personal or otherwise, is not something most people think about during everyday life but is something that needs nurturing, when given the time or opportunity to do so.

Case studies

The two women who gave their family histories recorded in the case studies were given the opportunity to reflect on their spiritualities when they were asked to fill in a questionnaire during a visit to St Davids Cathedral. Although these two studies cannot truly be considered as representative of the visiting population of the Cathedral, they do prove an interesting study and address in a small way Davie's (1994, p.6) comments regarding the lack of information regarding the beliefs of ordinary British people. The case studies confirm the many theories that suggest the decline in church attendance and belief in the Christian faith began during the early 1950s and accelerated in the 1960s. However, it is interesting to see that in the Anglican family, the majority of children had been baptised and in both families, young children were sent to Sunday School until the 1970s. The English family had 283 descendants of which 51% had been baptised and the Welsh family had 139 descendants of which 45% had been baptised. It is interesting to note that in both families the majority of babies born in this millennium have been baptised, this could be an early indication of a return to Christian values by the general populace. In the

English family, 46% of those of marriageable age have married in church compared to 67% of the Welsh family who have married in church or chapel. In living memory, all the funerals in both families have been conducted in the presence of an ordained minister. Unfortunately, neither of the women could give a reason for this apart from the statement 'I wouldn't feel they had been properly buried without a minister saying proper prayers'. If these two families are typical of the wider population it may be viewed as an indication of the paradox the general public has with organised religion. On one hand, it is felt by the general populace, that there is no longer the need to attend organised religious services. While on the other hand there is, still the need of the comfort that organised religion has to offer. An encouraging aspect of these two case studies is the noticeable breakdown of the barriers between 'church and chapel', especially in the St Davids area. The case studies show there has been greater social interaction between church, chapel families as since the 1970s which is reflected in the a number of inter-denominational marriages in the Welsh family. Where once it was a social taboo for a chapel person to enter a church, the Cathedral, or worse, attend a religious service anywhere other than the chapel that benefits from a person's membership, some of the chapel family have now married in an Anglican church. In addition, as Mary remarked, as a child, her minister had forbidden her to enter the Cathedral, but her clandestine visits to the Cathedral had helped her throughout her formative years and she still finds solace and comfort there. The Cathedral is now 'owned' by church and chapel alike.

The Future

This study has shown that a high proportion of the visitors to St Davids Cathedral is spiritually aware, spiritually experienced and in reasonably good spiritual health.

While many visitors believe, they do not take part in New Age practices; nevertheless they do take part in a number of aspects of the holistic milieu and therefore may be aiding a spiritual revolution. They have difficulty verbalising their thoughts regarding their spirituality but have no difficulty in expressing their feelings towards the Cathedral and its effects on their spirituality and their enjoyment of aspects of the building's day-to-day activities. The fact that the Cathedral is open everyday to anyone, without cost, has played a valuable part in breaking down the barriers between denominations. This has been achieved by the Cathedral Administration involving the wider community to participate in community activities and events held in the Cathedral, which in turn has encouraged denominations to worship or just enjoy the building side-by-side to the point where there is joint 'ownership' which would not have been possible fifty years ago.

However, there are aspects of spirituality where the Cathedral Administration could do more to encourage a sense of spirituality in its visitors. These measures could be as simple as a higher number of unobtrusive notices being placed near the candle stands explaining why candles are lit when saying prayers. It may be beneficial to the visitors' spiritual awareness to have access to two-part prayer cards that are perforated through the middle, which could possibly be printed in-house to reduce costs. The visitors write their prayer request on one portion of the card and are then invited to pin it to a designated prayer board; the remaining half has a pre-printed prayer for the visitor to retain for later reflection. An aid to spiritual awareness of the visitors could be through the availability of a 'Pray your way round the Cathedral' card. The card would invite visitors to say a suggested pre-printed prayer at important features of the Cathedral; the visitor as an aide memoire for future prayers could then take the card

home. It may also be beneficial to the spiritual health of visitors who come to the Cathedral specifically to pray and reflect to have an increase in the number of notices indicating the location of the chapel set aside for silent individual prayer. Anecdotal evidence collected during the questionnaire survey suggests there needs to be clearer indication that there is a priest available to pray with those who require a more personal approach. The Cathedral has many special features such as the elaborate marble decoration of the St Edward the Confessor chapel or the Rose windows which are only explained to the visitors in an expensive and slightly academic guidebook. Increasing the number of small explanatory notices at these important or unusual features of the Cathedral may encourage the visitors to enjoy and understand these important features. Leaflets, printed in-house, could be made available to explain why certain services, customs and clothes are used and carried out in the Cathedral. Such leaflets may extend to providing child-friendly versions to explain features such as the windows and altars that could be coloured and taken home by the children. Provision for short one day or half-day courses on aspects of spiritual awareness and experience may also prove a useful tool in aiding the visitors' quest for spiritual enlightenment.

However, these suggestions notwithstanding, the Cathedral records show that the number of services and attendance figures continue to rise considerably and show that the British public have not lost their belief in God or lost the need for sacred places such as the Cathedral. In modern multi-faith Britain, this study has shown that while belief in the Christian faith may have waned according to national statistics, personal spirituality is increasing.

References

- Adams, S. (2003) Get on to the tourist map, *Church Times*, issue 7327, 8 August.
- Allan, G. (2003) A critique of using grounded theory as a research method, *Electronic Journal of Business Research Methods*, 2,1, 1-10. www.ejbrm.com (accessed 15.06.07)
- Allport, G.W. (1950) *The Individual and His Religion: a psychological interpretation*, London, Collier-Macmillan Limited.
- An Ecclesiologist. (1871) *St David's: its early history and present state*, London, Bemrose.
- Annis, J.M. (2006) *St Davids as a Magnet*, MPhil dissertation, University of Wales, Bangor.
- Argyle, M. and Beit-Hallahmi, B. (1975) *The Social Psychology of Religion*, London, Routledge and Kegan Paul.
- Barker, P. and Buchanan-Barker, P. (eds) (2004) *Spirituality and Mental Health: breakthrough*, London, Whurr Publishers.
- Barley, L. (2006) *Christian Roots, Contemporary Spirituality*. London, Church House Publishing.
- Baring-Gould, S. (1913) *A Book of South Wales*, London, Methuen.
- Batson, C.D, Schoenrade, P and Ventis, W.L. (1993) *Religion and The Individual: a social-psychological perspective*, Oxford, Oxford University Press.
- Bayne, R. (2007) *Strengths and limitations of psychological type (MBTI) theory and practice*, 1st Applied Positive Psychology Conference, University of Warwick.
- Beit-Hallahmi, B and Argyle, M. (1997) *The psychology of Religious Behaviour, Belief & Experience*, London, Routledge.
- Billings, A. (2006) Book Review. *Theology*, CIX(849), 229-230.

- Bogdewic, S.P. (1992) Participant observation, in: Crabtree, B.F. and Miller, W.L. (eds) *Doing Qualitative Research*, London, Sage Publications Limited, 45-69.
- Boeree, C.G. (2006) *Personality Theories* cgboree@ark.ship.edu (accessed 11.06.07)
- Brierley, P. (1998-9) *UK Christian Handbook: Religious Trends No.1*. London, Christian Research.
- Brierley, P. (1991) *Christian England: what the English church census reveals*, London, MARC Europe.
- Brierley, P. (ed) (2000) *United Kingdom Christian Handbook: Religious Trends*, London, Christian Research.
- Brierley, P. (ed) (2001) *United Kingdom Christian Handbook: Religious Trends*, London, Christian Research.
- Brierley, P. (ed) (2005) *United Kingdom Christian Handbook: Religious Trends*, London, Christian Research.
- Brierley, P. (ed) (2006) *United Kingdom Christian Handbook: Religious Trends*, London, Christian Research.
- Brevertton, T.D. (2000) *The Book of Welsh Saints*, Cowbridge, Glyndwr Publishing.
- Brown, C.G. (2001) *The Death of Christian Britain*, Oxon, Routledge.
- Brown Willis. (1716) *Survey of the Cathedral Church of St David's* (no publishers mark).
- Bruce, S. (1995) *Religion in Modern Britain*, Oxford, Oxford University Press.
- Bruce, S. (1996) *Religion in the Modern World: from cathedrals to cults*, Oxford, Oxford University Press.
- Bruce, S. (2002) *God is Dead: secularization in the West*, Oxford, Blackwell Publishing.
- Bryman, A. (2004) *Social Research Methods*, Oxford, Oxford University Press.

- Carpenter, E.J. (1913) *Comparative Religion*, Oxford, Oxford University Press (reprint 1944)
- Clement, M. (1954) *The S.P.C.K. and Wales*, London, S.P.C.K.
- Coxon, A. (1996) Fads and foibles in the contemporary church, in: Leech, K. (Ed) *Myers-Briggs: some critical reflections*, Croydon, The Jubilee Group, 2-6.
- Craddock, J. (2007) Pray, and your brain lights up, *The Church Times*, Issue 7507, 26 January 2007.
- Craig, C. (2005) Psychological type preference of rural churchgoers, *Rural Theology*, 3.123-131.
- Cruden, A. (1985), *Cruden's Complete Concordance to the Old and New Testaments*, Cambridge, Lutterworth Press.
- Culliford, L. (2007) Taking a spiritual history, *Advances in Psychiatric Treatment*, 13, 212-219.
- Curtice, J. and Gallagher, T. (1990) 'The Northern Irish dimension', in, R. Jowell, S. Witherspoon and L. Brook (eds), *British Social Attitudes: The Seventh Report*, Aldershot, Gower, 183-216.
- Cush, D. (2007) Should religious studies be part of the compulsory state school curriculum? *British Journal of Religious Education*, 29, 3, 217-227.
- Davie, G. (1994) *Religion in Britain since 1945*, Oxford, Blackwell Publishing.
- Davie, G. (2002a) *Europe: the exceptional case – parameters of faith in the modern world*, London, Darton, Longman and Todd.
- Davie, G. (2002b) *Religion in Modern Europe: a memory mutates*, Oxford, Oxford University Press.
- Davie, G. Heelas, P. and Woodhead, L. (eds) (2003) *Predicting Religion: Christian, secular and alternative futures*, Aldershot, Ashgate Publishing Limited.

- Davies, J. (1996) Psychometrics: measurement or mythology? in: Leech, K. (Ed) *Myers-Briggs: some critical reflections*, Croydon, The Jubilee Group, 19-23.
- Digest of Welsh Statistics 2003*, Cardiff, National Assembly of Wales.
- Davis, B.R. (1992) Not strangers but pilgrims: a case study of the phenomena of the God-quest among visitors in cathedrals, *Dialogue and Alliance*, 6, 21-31.
- Dawkins, R. (2006) *The God Delusion*, London, Bantam Press.
- Delabarre, E.B. (1943) A student's impression of James in the late 80s, *Psychological Review*, 50, 125-134.
- Dickinson, C. (1975) The search for spiritual meaning, *American Journal of Nursing* 75 (10), 1789-1793.
- Donnison, D. and Bryson, C. (1996) Matters of life and death: attitudes to euthanasia, in, R. Jowell, A. Park, L. Brook and K. Thomson (eds), *British Social Attitudes: The Thirteenth Report*, Aldershot, Dartmouth, 161-83.
- Drane, J. (2005) *Do Christians Know How to be Spiritual*, London, Darton, Longman and Todd.
- Durston, D. (2003) Thoughts that lie too deep for tears, *Church Times*, issue 7327, 8 August.
- (1979) *English Cathedrals and Tourism: problems and opportunities*, A report by the English Tourist Board.
- Ecklund, E.H. and Scheitle, C.P. (2007) Religion among academic scientists: distinctions, disciplines, and demographics, *Social Problems*, 54, 2, 289-307.
- Evans, H. (1923) "*Twr-y-Felin*" *History and Guide to St David's*. (without publishers mark)
- Eysenck, H and Eysenck, M. (1985) *Personality and Individual Differences: a natural science approach*, New York, Plenum Press.

- Fish, S. and Shelly, J.A. (1978) *Spiritual Care: The nurse's role*. Illinois, Inter Varsity Press.
- Fisher, J.W. (1999) Helps to fostering students' spiritual health, *International Journal of Children's Spirituality*, 4, 1, 29-49.
- Fisher, J.W. (2001) Comparing levels of spiritual well-being in state, Catholic and independent schools in Victoria, Australia, *Journal of Beliefs and Values*, 22, 1, 100-105.
- Fisher, J.W. (2004) Feeling good, living life: a spiritual health measure for young children, *Journal of Beliefs and Values*, 25, 3, 307-315.
- Fisher, J.W. (2007) It's time to wake up and stem the decline in spiritual well-being in Victorian schools, *International Journal of Children's Spirituality*, 12, 2, 165-177.
- Fisher, J.W. (2008) Nurses' and carers' spiritual wellbeing in the workplace, *Australian Journal of Advanced Nursing*, 25, 4, 49-57.
- Fisher, J.W, Francis, L.J, and Johnson, P. (2000) Assessing spiritual health via four domains of spiritual wellbeing: The SH4DI, *Pastoral Psychology*, 49, 2, 133-145.
- Fisher, J.W, Francis, L.J, and Johnson, P. (2002) The personal and social correlates of spiritual well-being among primary school teachers, *Pastoral Psychology*, 51, 1, 3-11.
- Flannagan, K. and Jupp, P.C. (2007) *A Sociology of Spirituality*, Surrey, Ashgate Publishing Ltd.
- Fontana, D. (2003) *Psychology, Religion, and Spirituality*, Oxford, Blackwell Publishing Ltd.
- Francis, L.J. (2001) *The Values Debate: A voice from the pupils*, London, Woburn Press.

- Francis, L.J. (2005) *Faith and Psychology: personality, religion and the individual*, London, Darton, Longman and Todd Ltd.
- Francis, L.J. and Jones, S.H. (1999) The scale properties of the MBTI Form G (Anglicised) among adult churchgoers, *Pastoral Sciences*, 18, 107-126.
- Francis, L.J. and Jones, S.H. (2000) Psychological type and happiness: a study among adult churchgoers, *Journal of Psychological Type*, 54, 36-41.
- Francis, L.J. and Martineau, J. (2001) *Rural Visitors: a parish workbook for welcoming visitors to the country church*, Stoneleigh, ACORA.
- Francis, L.J. and Katz, Y.J. (eds) (2000) *Joining and Leaving Religion: research perspectives*, Herefordshire, Gracewing.
- Francis, L.J. and Robbins, M. (2000) Religion and Happiness: a study in empirical theology, *Transpersonal Psychology Review*, 4, 2, 17-22.
- Francis, L.J. and Robbins, M. (2005) *Urban Hope and Spiritual Health: The adolescent voice*, Peterborough, Epworth.
- Francis, L.J. Robbins, M. and Astley, J. (2005) *Religion, Education and Adolescence*, Cardiff, University of Wales Press.
- Francis, L.J., Williams, E., Annis, J., and Robbins, M. (In press) *Understanding cathedral visitors: psychological type and individual difference in experience and appreciation*. University of Wales, Bangor.
- Giddings, A. (1990) *Sociology: the textbook of the nineties*, Cambridge, Polity Press.
- Giddings, A. (1990) *Sociology: methods of research*, Oxford, Blackwell Publishing.
- Gill, R. (1993) *The Myth of the Empty Church*, London, SPCK.
- Gill, R. (2003) *The 'Empty' Church Revisited*, Aldershot, Ashgate Publishing Limited.

- Glendinning, T. (2006) Religious involvement, conventional Christian, and unconventional non-materialist beliefs, *Journal for the Scientific Study of Religion*, 45, 4, 585-595.
- Glendinning, T. and Bruce, S. (2006) New ways of believing or belonging: is religion giving way to spirituality? *The British Journal of Sociology*, 57, 3, 399-414.
- Goldsmith, M and Wharton, M. (1993) *Knowing Me, Knowing You: exploring personality type and temperament*, London, Society for Promoting Christian Knowledge.
- Gomez, R. and Fisher, J.W. (2003) Domains of spiritual well-being and development and validation of the Spiritual Well-Being Questionnaire, *Personality and Individual Differences*, 35, 1975-1991.
- Gribbin, B. (2003) Don't duck the religious bit, *Church Times*, issue 7327, 8 August.
- Griffiths, B.M. (1964) *Catholic St David's*, Swansea, Cottle.
- Hardy, A. (1965) *The Living Stream*, London, Collins.
- Hardy, A. (1966) *The Divine Flame*, London, Collins.
- Hardy, A. (1997) *The Spiritual Nature of Man*, Oxford, Oxford University Press.
- Harries, G. (2003) *A Squint at St David's*, St Davids, Merrivale.
- Hawkins, J.M. (ed) (1991) *The Oxford Reference Dictionary*, London, Guild Publishing.
- Hay, D. (1987) *Exploring Inner Space*, London, Mowbray,
- Hay, D. (1990) *Religious Experience Today: studying the facts*, London, Mowbray.
- Hay, D. (1999) Spirituality and the unchurched, *The Bible in Transmission*. Summer 1999, 1-3.
- Hay, D. (2006) *Something There: the biology of the human spirit*, London, Darton Longman and Todd.

- Hay, D. and Hunt, K. (2000) *Understanding the spirituality of people who don't go to church*, Nottingham, University of Nottingham.
- Hay, D. and Morisy, A. (1978) Reports of ecstatic, paranormal or religious experience in Great Britain and the United States: a comparison of trends, *Journal for the Scientific Study of Religion*, 17, 255-268.
- Hay, D. and Nye, R. (1998) *The Spirit of the Child*, London, Harper Collins.
- Heelas, P. (1996) *The new age movement: The celebration of the self and the sacralization of modernity*, Oxford, Blackwell.
- Heelas, P. (2006) Nursing spirituality, *Spirituality and Health International*, 7, 8-23.
- Heelas, P. (2006) *The Infirmary Debate: On the viability of New Age spiritualities of life*, *Journal of Contemporary Religion*, 21, 2, 223-240.
- Heelas, P. (2007) The Holistic Milieu and Spirituality: reflections on Voas and Bruce, in, *A Sociology of Spirituality*, Flanagan, K. and Jupp, P.C. (eds) Surrey, Ashgate Publishing Ltd.
- Heelas, P. and Woodhead, L. (2005) *The Spiritual Revolution: why religion is giving way to spirituality*, Oxford, Blackwell Publishing.
- Henderson, V. (1973) The nature of nursing, in, *The Challenge of Nursing: a book of readings* (compilers by Auld, M.E. and Birum, L.H.) Geneva, Mosby.
- Henderson, V. and Nite, G. (eds) (1978) *Principles and Practice of Nursing*, 6th edition, New York, MacMillan.
- Hill, S. (1998) At the still point of the turning world: cathedrals experienced, in S. Platten and C. Lewis, *Flagships of the Spirit*, London, Darton, Longman and Todd, 1-17.
- Hird, E. (1997) *Carl Jung, neo-gnosticism and the MBTI*, Article for Anglican Renewal Ministries, Canada.

Hitchiner, S. (2007) *A new perspective on cathedrals*, Christianity Magazine, November 2007.

Holy Bible, Revised Standard Version.

Houtman, D. and Aupers, S. (2007) The Spiritual Turn and the Decline of Tradition: the spread of post-Christian spirituality in 14 western countries, 1981-2000, *Journal for the Scientific Study of Religion*, 46, 3, 305-320.

Howells, B. (2002) *Pembrokeshire County History Volume II*, Haverfordwest, Pembrokeshire Historical Society.

Hunt, K. (2003) Understanding the spirituality of people who do not go to church, in: Davie, G. Heelas, P. and Woodhead, L. (eds) *Predicting Religion: Christian, secular and alternative futures*, Aldershot, Ashgate Publishing Limited, 159-169.

Irwin, C.H., Adams, A.D. and Waters, S.A. (eds) (1985) *Cruden's Ceomplete Concordance to the Old and New Testaments*, Cambridge, Lutterworth Press.

James, D.W. (1981) *St David's and Dewisland: a social history*, Cardiff, University of Wales Press.

James, H. (1993) The Cult of St David in the Middle Ages, in, Edwards, N. and Lane, A. (eds) *In Search of Cult: archaeological investigations in honour of Philip Rahtz*, Woodbridge, Boydell and Brewer, 105-112.

James, W. (1902) *The Varieties of Religious Experience*, New York, Longmans.

John, B. (1995) *Pembrokeshire – Past and Present*, Newport, Greencroft Books.

Johnson, M. (1988) The price of honesty, in, R. Jowell, S. Witherspoon and L. Brook (eds) *British Social Attitudes: The Fifth Report*, Aldershot, Gower, 1-15.

Johnson, M. and Wood, D. (1985) Right and wrong in public and private life, in, R. Jowell and S. Witherspoon (eds) *British Social Attitudes: The 1985 Report*, Aldershot, Gower, 121-47.

- Jones, W.B and Freeman, E.A. (1856) *The History and Antiquities of St David's*, London, Parker, Smith and Petheram, reprinted (1998) Pembrokeshire County Council.
- Jung, C. G. (1963) *C. G. Jung: Memories, Dreams, Reflections*, London, Fontana.
- Keirse, D. (1998) *Please understand me II: temperament, character, intelligence*, California, USA, Prometheus Nemesis Book Company.
- Kelly (1891) *Kelly's Directory of the principal Towns and Places of South Wales*, London, Kelly.
- Kew, R. (1998) Erring Carl Jung, *Touchstone*, 11, 52-54.
- Klaassen, D.W. and McDonald, M.J. (2002) Quest and identity development: re-examining pathways for existential search, *The International Journal for the Psychology of Religion*, 12, 3, 189-200.
- Kuzel, A.J. (1992) Sampling in Qualitative Inquiry, in: Crabtree, B.F. and Miller, W.L. (eds) *Doing Qualitative Research*, London, Sage Publications Limited, 33-46.
- Leech, K. (ed) (1996) *Myers-Briggs. Some critical reflections*, Croydon, The Jubilee Group.
- Leith, J.H. (1981) *Introduction to the Reformed Tradition* Atlanta, USA, John Knox Press.
- Leuba, J.H. (1916) *The Belief in God and Immorality: a psychological, anthropological and statistical study*, Boston, Sherman, French and Company.
- Leuba, J. H. (1925) *The Psychology of Religious Mysticism*, London, Kegan, Paul, Trench and Trubner.
- Leech, K. (1996) (ed) *Myers-Briggs. Some critical reflections*, Croydon, The Jubilee Group.

Littler, K. Francis, L.J. and Martineau, J. (2004) I was glad: listening to visitors to country churches, *Rural Theology* 2, 1, 53-60.

Lloyd, J.B. (2007) Opposition from Christians to Myers-Briggs personality typing: an analysis and evaluation, *Journal of Beliefs and Values*, 28, 2, 111-123.

Loconte, J. (2003) *The Book of James: William James's lectures on religion, a century later*, www.theheritagefoundation (accessed 23.05.07)

McCartney, J. (2004) *They're really, really spiritual – that is, totally selfish*, filed: 07.11.2004 www.telegraph.co.uk (accessed 19. 05. 06)

McGrath, A.E. and McGrath, J.C. (2007) *The Dawkins DELUSION?* Illinois, USA, InterVarsity Press.

McIntyre, E. (2008) How 'spirituality' helps outreach, *Church Times*, issue 7573, 9 May 2008.

Maselko, J and Kubzansky, L.D. (2005) *Gender difference in religious practices, spiritual experiences and health: results from the US General Social Survey*, *Social Science and Medicine*, 62, 11.

Miller, W.L. and Crabtree, B.F. (1992) Primary Care Research: a multimethod typology and qualitative road map, in: Crabtree, B.F. and Miller, W.L. (eds) *Doing Qualitative Research*, London, Sage Publications Limited, 3-32.

Mills, S and Budd, S. (2000) *Professional Organisation of Complimentary Medicine in the United Kingdom 2000*, Centre for Complementary Health Studies, University of Exeter.

Morgan, P. (2007) Hay, D. Something there: the biology of the human spirit, reviewed in *De Numine*, 43, 47-48.

Moorman, J.R.H. (1967) *A History of the Church in England*, London, A & C Black.

Morrison, R. (2003) *Introduction: looking to the future – rural communities, economic and social change*, A report by the Department for Church and Society, Cardiff, Church in Wales.

Moss, S. (1989) *Jungian Typology: Myers Briggs and Personality*, Victoria, Australia, Collins Dove.

Myers, I.B. and Myers, P.B. (1980) *Gifts Differing: understanding personality type*, Californian, USA, Davies-Black Publishing.

Myers, M.D. (1997) Qualitative Research in Information Systems, *MIS Quarterly* 21.2. *MISQ Discovery*, archival version June 1997. www.qual.auckland.ac.nz (accessed 15.10.2007)

National Interfaith Coalition on Aging (1975) *Spiritual Wellbeing: a definition*, Athens, Georgia, NICA.

O'Brien, M.E. (1982) Religious faith and adjustment to long-term haemodialysis, *Journal of Religion and Health*, 21,68.

Otto, R. (trans. Harvey, J.W.) (1923) *The Idea of the Holy*, Oxford, Oxford University Press.

Owen, T.R. (1973) *Geology Explained in South Wales*, Newton Abbot, David and Charles.

Paley, J. (2007) Spirituality and secularization: nursing and the sociology of religion, *Journal of Clinical Nursing*, 17, 2, 175-186.

Platten, S and Lewis, C (eds) (1998) *Flagships of the Spirit*, Platten, London, Darton, Longman and Todd.

Reader, J. (1996) Myers-Briggs: consciousness raising or a new narcissism? in: Leech, K. (Ed) *Myers-Briggs: some critical reflections*, Croydon, The Jubilee Group, 31-35.

Renetzky, L. (1979) The fourth dimension: applications to the social services, in *Spiritual Well-being: sociological perspectives*, Moberg, D. (ed) University Press of America, Washington, 215-228.

Robbins, M. and Francis, L.J. (2000) Religion, personality, and well-being: the relationship between church attendance and purpose in life, *Journal of Research on Christian Education*, 9, 2, 223-238.

Robinson, E. (1977) *The Original Vision*, Oxford, Religious Experience Research Unit.

Robinson, E. (1978) *Living the Questions: studies in the childhood of religious experience*, Oxford, Religious Experience Research Unit.

Rogers, G. and Hill, D. (2002) Initial primary teacher education students and spirituality, *International Journal of Children's Spirituality*, 7, 3, 274-289.

Ross, L. (1995) The Spiritual dimension: its importance to patients' health, well-being and quality of life and its implications for nursing practice, *International Journal of Nursing Studies*, 32, 5, 457-468.

Roth, L.M and Kroll, J.C. (2007) Risky Business: assessing risk preference explanations for gender differences in religiosity, *American Sociological Review*, 72, 205-220.

Sasaki, M.S. (1979) Status inconsistency and religious commitment, in, R. Wuthnow (ed) *The religious dimension: New directions in quantitative research*. (pp.135-156) New York, Academic Press (33,38,39).

Savage, S. Collins-Mayo, S. Mayo, B and Cray, G. (2006) *Making sense of Generation Y: the world view of 15 – 25 year olds*, London, Church House Publishing.

- Shackley, M. (2002) Space, Sanctity and Service; the English Cathedral as heterotopia, *International Journal of Tourism Research*, 4, 345-352.
- Shepherd, R. (1998) Music in these stones, in: *Flagships of the Spirit*, Platten, S and Lewis, C. (eds) London, Darton, Longman and Todd, 74-89.
- Silverman, D. (2005) *Doing Qualitative Research*, London, Sage Publications.
- Smith, E.D. (1995) Addressing the psychospiritual distress of death as reality: a transpersonal approach, *Social Work*, 40, 402-413.
- Sointu, E. and Woodhead, L. (2008) Spirituality, gender, and expressive selfhood, *Journal for the Scientific Study of Religion*, 47,2, 259-276.
- Somerville, C. (2005) *The Coast with the Most*, London, Daily Mail Newspaper.
- Stalker, J. (1914) *Christian Psychology*, London, Hodder and Stoughton.
- Stanford Encyclopaedia of Philosophy (2006) *William James*, <http://plato.stanford.edu/entries/James> (accessed 17.09.07).
- Starbuck, E.D. (1899) *The Psychology of Religion*, New York, Walter Scott.
- Storr, A. (1973) *Jung*, London, Fontana Press.
- Swinton, J. and Mowat, H. (2006) *Practical theology and qualitative research*, London, SCM Press.
- Tacey, D. (2004) *The Spirituality Revolution: the emergence of contemporary spirituality*, London, Routledge.
- Thomas, J.M. (1977) *Looking Back: a childhood in St Davids a century ago*, St Davids, Merrivale.
- Tilby, A. (1998) The sacred grove: cathedrals and cosmic religion, in S. Platten and C. Lewis, *Flagships of the Spirit*, London, Darton, Longman and Todd, 155-170.
- Tschannen, O. (1991) The Secularization Paradigm: A Systematization, *Journal for the Scientific Study of Religion*, 30, 4, 395-415.

- Voas, D and Bruce, S. (2007) The Spiritual Revolution: another false dawn for the sacred, in, Flanagan, K and Jupp, P.C. (eds) *A Sociology of Spirituality*, Surrey, Ashgate Publishing Ltd, 43-65.
- Waite, T. (2007) The Saturday Essay, *The Daily Mail*, London, 7 April.
- Walker, J. (2005) *Church Times*, Issue 7402, 21 January, letters section
- Walker, K, (1998) Jewels in the Dust: art in cathedrals, in S. Platten and C. Lewis, *Flagships of the Spirit*, London, Darton, Longman and Todd, 155-170.
- Wallace, J.M. and Forman, T.A. (1998) 'Religion's role in promoting health and reducing risk among American youth', *Health Education and Behaviour*, 25, 721-41.
- Ward, H. (1996) Myers-Briggs and the concern with techniques in contemporary spirituality, in: Leech, K. (Ed) *Myers-Briggs: some critical reflections*, Croydon, The Jubilee Group, 6-11.
- Watson, J. (2000) From Transcendence to Ethics: shaping spirituality in schools, *Journal of Beliefs and Values*, 21, 1, 39-50.
- Williams, B. (2005) *Church Times*, Issue 7402, 21 January , letters section.
- Williams, E. Francis, L. J. Robbins, M and Annis, J. (2007) Visitors experiences of St Davids Cathedral: the two worlds of pilgrims and secular tourists, *Rural Theology*, 5 (2), 111-123.
- Williams, R. (1992) 'Know thyself': what kind of injunction? in: McGhee, M. (Ed) *Philosophy, religion and the spiritual life*, Cambridge, Cambridge University Press, 211-227.
- Wilson, B. (1976) *Contemporary Transformation of Religion*, Oxford, Oxford University Press.
- Wilson, B. (1987) Secularization and the survival of the sociology of religion, *The Journal of Oriental Studies*, 26, 1, 5-10.

Winter, M and Gasson, R. (1996) Pilgrimage and tourism: cathedral visiting in contemporary England, *International Journal of Heritage Studies*, 2, 3, 172-182.

Woods, R. (1996) Spirituality, Jung and psychological type: the MBTI phenomenon, in: Leech, K. (Ed) *Myers-Briggs: some critical reflections*, Croydon, The Jubilee Group, 11-18.

Yardley, E. (1739-1761) (ed Green, F.)(1927) *Menevia Sacra*, London, The Bedford Press.

Yin, R.K. (1984) *Case study research: design and methods*, Newbury Park, CA. Sage publications.

Yip, A.K.T. (2000) Leaving the church to keep my faith: the lived experiences of non-heterosexual Christians, in, *Joining and Leaving Religion: Research Perspectives*, Francis, L.J. and Katz, Y.J. (eds) Herefordshire, Gracewing, 129-145.

(Without editor) (1992) *The Complete Family Encyclopedia* London, Helicon Publishing Co.

www.abdn.ac.uk (accessed 15.08.07)

www.churchtimes.co.uk

www.cofe.anglican.org.uk (accessed 23.08.06)

www.energiesinaction.co.uk (accessed 02.04.06)

www.farmsforcitychildren.org (accessed 25.06.07)

www.rigdenage.co.uk accessed 19.11.06)

www.snapsurveys.com (accessed 15.07.07)

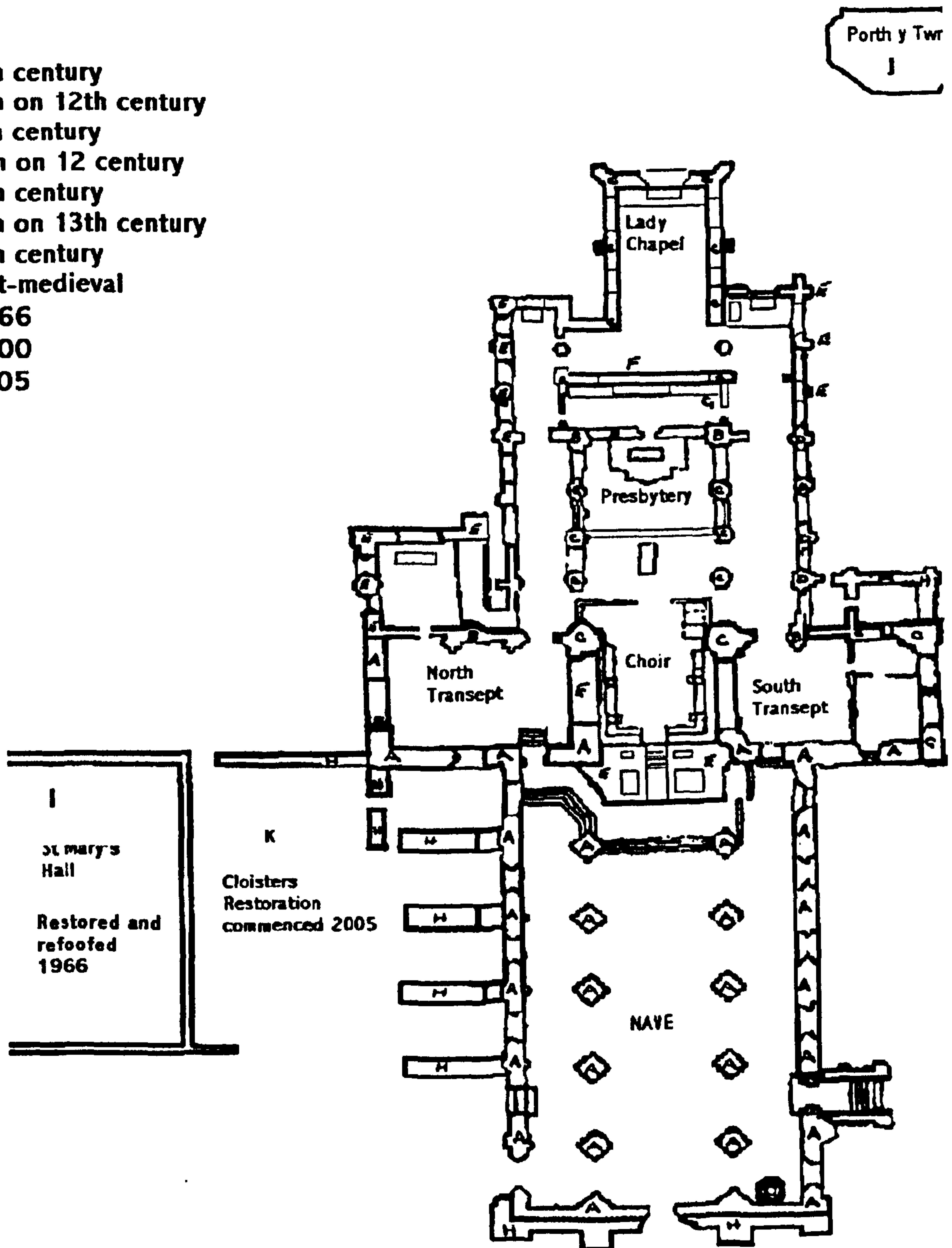
www.westerntelegraph.co.uk (accessed 05.06.07)

APPENDIX I

Chapter One

Key:

- A 12th century
- B 13th on 12th century
- C 13th century
- D 14th on 12th century
- E 14th century
- F 16th on 13th century
- G 16th century
- H Post-medieval
- I 1966
- J 2000
- K 2005



APPENDIX II

Membership of Christian Churches in Wales by denomination

Christian Churches	Membership Numbers (1000s)			% change	
	1980	1985	1990	1995	1980-95
Anglican	131.6	117.0	108.4	96.0	-27
Catholic (attendance at Mass)	57.0	58.2	54.8	47.4	-17
Orthodox	9.4	8.7	8.5	6.1	-35
Presbyterian	91.1	78.2	67.8	57.1	-37
Baptist	51.8	44.0	37.8	34.2	-34
Independent	74.6	66.8	61.1	53.6	-28
Methodist	26.0	23.0	20.6	18.3	-30
New Churches	0.3	1.0	1.7	2.4	+700
Pentecostal	8.2	8.9	10.9	11.7	+43
Other Churches	5.5	4.8	4.7	4.6	-17
Total Church Members	455.4	410.5	376.4	331.3	-27
Total Adult Population	2277.0	2280.6	2352.5	2365.0	+4
Percentage of adults in Wales who were Members of Christian Churches	20	18	16	14	

(Digest of Welsh Statistics 2003)

APPENDIX III

Table 2.2: Church in Wales 1905 – 1974

Year	No Churches Wales	Incumbents	Baptisms	Easter Communicants
1905	1,540			
1917		982	21,573	145,718
1920		975	25,454	159,957
1925		999	22,873	176,271
1928	1,732			
1930	1,751	981	19,551	184,604
1935	1,750	981	18,923	
1939	1,693			
1940 (not available)				
1945				155,911
1950		981		
1955		950		
1959	1,764			
1960		861		182,864
1963	1,789			
1965		791		165,273
1970		737		
1973	1,726			
1974		683	14,827	135,228

(Digest of Welsh Historical Statistics – 1985)

APPENDIX IV

Table 2.3: Church in Wales - St Davids Diocese 1905 – 1974

Year	No Churches	Incumbents	Baptisms	Easter Communicants
1905	595	371	5,353	44,311
1917		373	4,782	46,514
1920		376	5,644	53,222
1925		236	2,406	31,634
1928	405	230	2,167	32,749
1930	412	230	2,072	32,583
1935	409	230	2,233	
1939	399		1,980	34,450
1940				
1945				29,323
1950				
1955				
1959	407		1,891	28,632
1960				33,775
1963	415	197		
1965		194		31,440
1970		172		
1973	382	159	1,937	31,684
1974		155	1,938	27,042

APPENDIX V

Table 2.4: St Catherine's Church, Granston, in the St Davids Diocese

Year	Number of Services	Eucharistic Services	Communicants	Population
1911	NA	NA	NA	119
1917	26	2	9	
1921	50	8	90	127
1926	54	13	64	
1931	87	27	326	138
1943	63	16	101	
1948	55	19	172	
1951	38	18	96	123
1953	48	17	105	
1958	52	14	122	
1961	50	13	88	108
1963	49	15	93	
1968	52	16	120	
1971	14	14	74	NA
1974	15	13	117	
1978	13	10	64	
1981	12	9	68	84
1983	13	12	107	
1988	26	24	667	
1991	38	22	370	NA
1993	35	26	405	
1998	39	33	474	
			<u>Attendance</u>	
2000	39	21	704	
2001	36	21	747	NA
2004	43	23	1003	

NA = Not Available.

APPENDIX VI

VISITOR QUESTIONNAIRE

St Davids Cathedral and Spirituality



This survey looks at the spiritual and religious beliefs of visitors to St Davids Cathedral. Please be honest, we want to know your views. Please do not pause for too long over any one question, and try to answer every question.

Everything you tell us is completely confidential and anonymous.

Thank you for your help and cooperation

Jennie Annis

The Revd Jennie Annis
University of Wales, Bangor.

Part One asks for some information about yourself, please tick (✓) the appropriate box

Are you?

Male	1	
Female	2	

How old are you?

Under 20	1	
20-29 years	2	
30-39 years	3	
40-49 years	4	
50-59 years	5	
60-69 years	6	
70 + years	7	

Do you live within 20 miles of the St Davids Peninsula?

Yes	2	
No	1	

Where do you live?

Wales	1	
Scotland	2	
England	3	
Northern Ireland	4	
Overseas	5	

What is your religion?

None	1	
Christian	2	
Buddhist	3	
Hindu	4	
Jewish	5	
Muslim	6	
Sikh	7	
Other (please specify)	8	

If Christian, which denomination?

Anglican	1	
Free Church / Chapel	2	
Roman Catholic	3	
Other (please specify)	4	

How often do you attend a place of religious/spiritual worship/practice? (eg mosque, temple, church, synagogue, gurdwara, etc)

Nearly every week	5	
At least once a month	4	
At least 6 times a year	3	
At least once or twice a year	4	
Never	1	

How often do you pray by yourself?

Daily	5	
Weekly	4	
Monthly	3	
Occasionally	2	
Never	1	

Which of the following traditions has shaped your life?
(Please tick all that apply)

Baha'i	1	
Buddhism	1	
Christianity	1	
Hinduism	1	
Jainism	1	
Judaism	1	
Islam	1	
Paganism	1	
Sikhism	1	
Zoroastrianism	1	
None	1	
Other (please specify)	1	

Have you ever participated in any new age activities?

Yes	3	
No, but intend to	2	
No, never would	1	

If you ticked 'yes', which of these activities have you taken part in during the past five years?
(Please tick all that apply)

Acupuncture/ Acupressure	1	
Alexander technique	1	
Aromatherapy	1	
Art/Music/Play therapy	1	
Astrology	1	
Using lucky charms	1	
Using rune stones	1	
Counselling	1	
Colour therapy	1	
Flower essence therapy	1	
Spiritual healing	1	
Herbalism	1	
Homeopathy	1	
Hypnosis	1	
Indian head massage	1	
Using crystals	1	
Seances	1	
Wearing a cross	1	
Palm readings	1	
Psychic consultancy	1	
Feng Shui	1	

Psychotherapy	1	
Rebirthing	1	
Reflexology	1	
Reiki	1	
Relaxation therapy	1	
Shiatsu	1	
Tai chi	1	
Tarot card reading	1	
Yoga groups	1	
Meditation	1	
Consult horoscopes	1	
Practise I-ching	1	
Psychic development	1	
Consult spirit guide	1	
Other (please state)	1	

Part Two explores your views on a range of issues. Read each sentence carefully and think 'Do I agree?'

If you <i>Agree Strongly</i> put a ring around	AS	A	NC	D	DS
If you <i>Agree</i> put a ring around	AS	A	NC	D	DS
If you are <i>Not Certain</i> put a ring around	AS	A	NC	D	DS
If you <i>Disagree</i> put a ring around	AS	A	NC	D	DS
If you <i>Disagree Strongly</i> put a ring around	AS	A	NC	D	DS

I have experienced the feeling of being helped by an unseen presence	AS	A	NC	D	DS
I have experienced an awareness of the presence of God	AS	A	NC	D	DS
Things have happened to me that I felt were 'meant to be'	AS	A	NC	D	DS
In times of trouble, I have experienced the sense that all will be well	AS	A	NC	D	DS
I have had experienced a feeling of 'oneness' with the world/creation	AS	A	NC	D	DS
I have experienced the presence of a deceased loved one	AS	A	NC	D	DS
I have experienced the presence of evil	AS	A	NC	D	DS
I believe in the existence of Guardian Angels	AS	A	NC	D	DS
I am a religious person	AS	A	NC	D	DS
I am a spiritual person	AS	A	NC	D	DS
I believe events in my life are pre-ordained	AS	A	NC	D	DS
I often sense prayers of worshippers from previous ages in a church	AS	A	NC	D	DS
I feel a prayerful atmosphere in a cathedral	AS	A	NC	D	DS
I feel a hostile atmosphere in a cathedral	AS	A	NC	D	DS
Icons help my spiritual awareness	AS	A	NC	D	DS
Displays of flowers helps my spiritual awareness	AS	A	NC	D	DS
The smell of incense helps my spiritual awareness	AS	A	NC	D	DS
Lighting a candle helps my spiritual awareness	AS	A	NC	D	DS
Silence helps my spiritual awareness	AS	A	NC	D	DS
Soft reflective music helps my spiritual awareness	AS	A	NC	D	DS
Organ music helps my spiritual awareness	AS	A	NC	D	DS
I feel a sense of God's presence during my visits to the Cathedral	AS	A	NC	D	DS
I feel a sense of the spiritual during my visits to the Cathedral	AS	A	NC	D	DS
I believe in the power of witchcraft	AS	A	NC	D	DS
I believe in reincarnation	AS	A	NC	D	DS
I am a superstitious person	AS	A	NC	D	DS
I believe there is truth in all religions	AS	A	NC	D	DS
I believe the solstices have a real power	AS	A	NC	D	DS
It is important to me to have my home blessed	AS	A	NC	D	DS

Part Three is designed to help us learn about the personal preferences of visitors to the Cathedral. We hope that you will be willing to complete this section as well. The following list contains pairs of characteristics. For each pair tick (✓) **ONE** box next to that characteristic which is closer to the real you, even if you feel both characteristics apply to you. Tick the characteristic that reflects the real you, even if other people see you differently.

- Do you tend to be more...
active or reflective
- Do you tend to be more...
interested in facts or interested in theories
- Do you tend to be more...
concerned for harmony or concerned for justice
- Do you tend to be more...
happy with routine or unhappy with routine
- Are you more...
private or sociable
- Are you more...
inspirational or practical
- Are you more...
analytic or sympathetic
- Are you more...
structured or open-ended
- Do you prefer...
having many friends or a few deep friendships
- Do you prefer...
the concrete or the abstract
- Do you prefer...
feeling or thinking
- Do you prefer...
to act on impulse or to act on decisions
- Do you...
dislike parties or like parties
- Do you...
prefer to design or prefer to make
- Do you...
tend to be firm or tend to be gentle
- Do you...
like to be in control or like to be adaptable
- Are you...
energised by others or drained by too many people
- Are you...
conventional or inventive

- Are you... critical or affirming
- Are you... happier working alone or happier working in groups
- Do you tend to be more... socially detached or socially involved
- Do you tend to be more... concerned for meaning or concerned about detail
- Do you tend to be more... logical or humane
- Do you tend to be more... orderly or easygoing
- Are you more... talkative or reserved
- Are you more... sensible or imaginative
- Are you more... tactful or truthful
- Are you more... spontaneous or organised
- Are you mostly... an introvert or an extravert
- Are you mostly focused on... present realities or future possibilities
- Are you mostly... trusting or sceptical
- Are you mostly... leisurely or punctual
- Do you... speak before thinking or think before speaking
- Do you prefer to... improve things or keep things as they are
- Do you... seek for truth or seek for peace
- Do you... dislike detailed planning or like detailed planning
- Are you... happier with uncertainty or happier with certainty
- Are you... up in the air or down to earth
- Are you... warm-hearted or fair-minded
- Are you... systematic or casual

Part Four Please answer the following questions by circling one number on each line

In your normal day-to-day life how much do you experience the following

- A love of other people Low 1 2 3 4 5 High
 A personal relationship with the Divine/God Low 1 2 3 4 5 High
 Forgiveness toward others Low 1 2 3 4 5 High
 Connection with nature Low 1 2 3 4 5 High
 Worship of the Creator Low 1 2 3 4 5 High
 Awe at a breathtaking view Low 1 2 3 4 5 High
 Trust between individuals Low 1 2 3 4 5 High
 Self-awareness Low 1 2 3 4 5 High
 Oneness with nature Low 1 2 3 4 5 High
 Oneness with God Low 1 2 3 4 5 High
 Harmony with the environment Low 1 2 3 4 5 High
 Peace with God Low 1 2 3 4 5 High
 Joy in life Low 1 2 3 4 5 High
 Prayer life Low 1 2 3 4 5 High
 Inner peace Low 1 2 3 4 5 High
 Respect for others Low 1 2 3 4 5 High
 Meaning in life Low 1 2 3 4 5 High
 Kindness towards other people Low 1 2 3 4 5 High
 A sense of 'magic' in the environment Low 1 2 3 4 5 High

Do you have any helpful comments that you would like to make about this questionnaire

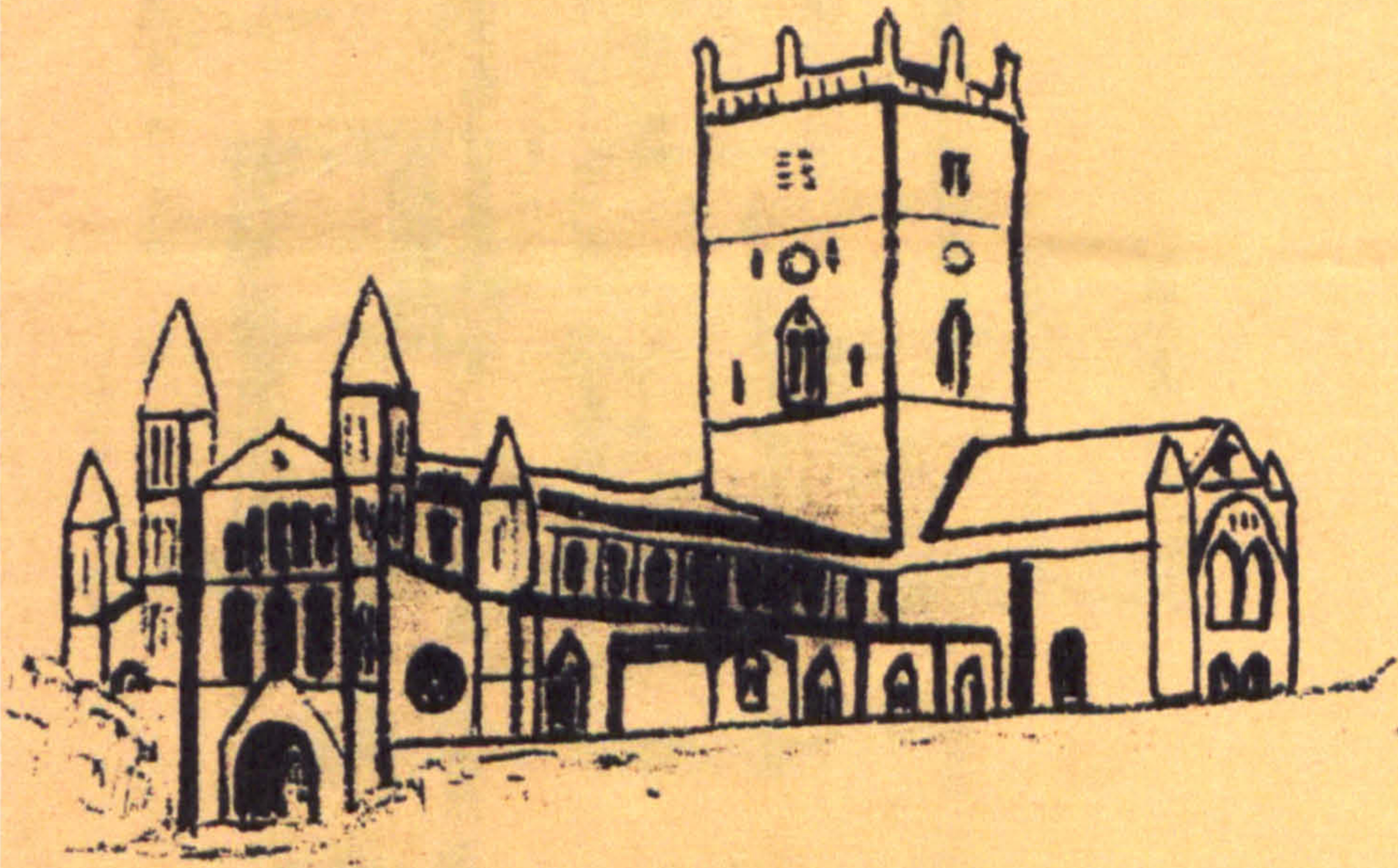
Thank you for filling out this questionnaire

APPENDIX VII
I-SPY LEAFLETS

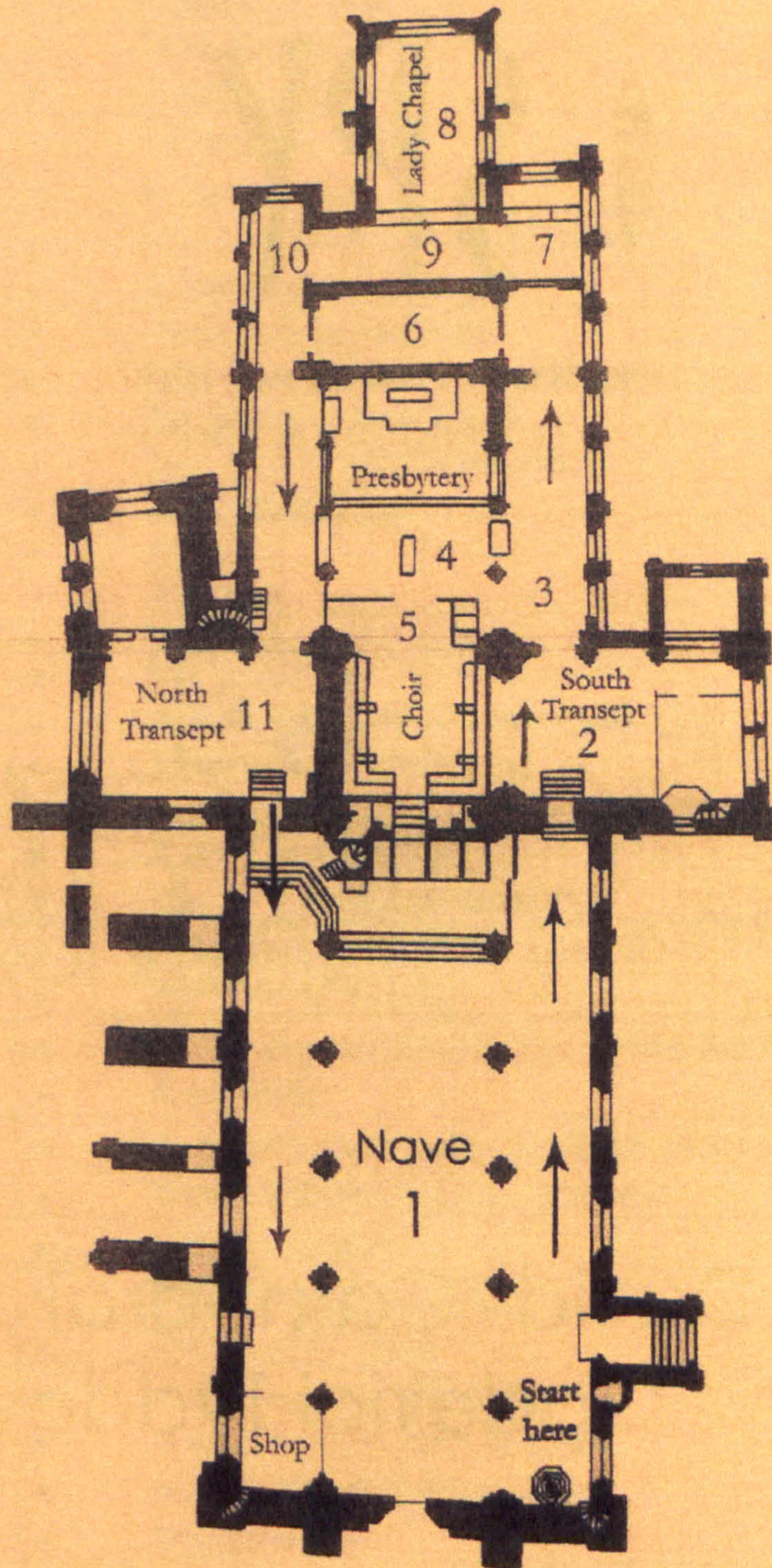
I Spy

in

St Davids Cathedral



Cathedral Plan



To find each item, look for the area number on the plan.

AREA	
1 Nave	<ul style="list-style-type: none"> • Noah's ark in front of a big church ✓ • A ghostly King
2	<ul style="list-style-type: none"> • Two ravens • A lion on a tile
3	<ul style="list-style-type: none"> • Hearts on a tile • A Tudor rose
4	<ul style="list-style-type: none"> • The tomb of a King's father • A brass greyhound
5	<ul style="list-style-type: none"> • Three fish on a shield • Four Bishops' mitres in a mirror • An owl and a magpie • Two angels with trumpets • Men of Harlech • A fox • Acorns • Five pigs and a wolf • Two serpents • Two dogs fighting over bones • A head with two faces • A sleeping man carved in wood • A seasick traveller • The Royal coat of arms
6	<ul style="list-style-type: none"> • A casket of bones • Fans on a ceiling
7	<ul style="list-style-type: none"> • Two winged black and white horses • A sundial
8	<ul style="list-style-type: none"> • A red dragon and a green dragon • Three black birds on a shield
9	<ul style="list-style-type: none"> • Seven heads
10	<ul style="list-style-type: none"> • Three golden balls
11	<ul style="list-style-type: none"> • Three recorders
1 Nave	<ul style="list-style-type: none"> • A dove on a shoulder • A stone man with a book • An angel with a chalice • Seven stars

You might like to finish by thanking God
for the senses he has given us:

Holy and loving God
Open our eyes to see you
Open our minds to trust you
Open our hearts to love you
This day and for evermore,

Amen

APPENDIX VIII

**Would you say you are a spiritual
person?**

Spiritual	7	6	5	4	3	2	Not spiritual
------------------	----------	----------	----------	----------	----------	----------	----------------------

What does spirituality mean to you?

**How has your visit to the Cathedral
influenced your spirituality?**

APPENDIX VIII

FAMILY TREES

Key:

B = Baptised MC = Married in Church BC = Baptised in Church MCh = Married in Chapel
 SS = Sunday School MR = Married in Registrars Office C = Confirmed
 D = Divorced RM = Re-married

FAMILY ONE – HILDA - Married 1920

Child 1 (1923)
 B SS MC

Grandchildren

1944	1945
B SS MC	B SS MC

Great-grandchildren

1965	1965	1966	1966	1967	1968
B SS C	B SS C	B SS C	B SS C	B SS C	BS SS C
MC	MC	MC	MC	MC	MC

Great-great-grandchildren

1984	1985	1985	1985	1986	1986
B SS MC	B SS MC	B MC	B MC	B SS MC	B SS
1987	1987	1987	1988	1988	1988
B	B SS	B	B SS	B	B
1989	1990	1990			
B SS	B SS	B			

Great-great-great-grandchildren

2001	2002	2002	2003	2004	2004
B		B		B	
2004	2004	2005	2005	2005	2006
B	B	B	B		
2007					
B					

Child 3 (1928)
B SS MC

Grandchildren

1948	1949	1950	1958	1960	
B SS MC	B SS C MC	B SS MC D RM	B SS S	B SS C MC D	

Great-grandchildren

1972	1974	1975	1975	1977	1979
B MC	B MC	B MC	B MC	B MC	

1980	1982	1991	1995		
B MC	B MC				

Great-great-grandchild

1997	2000	2002	2004	2004	2005
B SS	B SS	B	B SS	B SS	B

Child 4 (1929)
B SS MC

Grandchildren

1947	1949				
B SS MC	B SS MC D RM				

Great-grandchildren

1969	1970	1971	1971	1973	
B MC	B MC	B MC	B MC	B MC	

Great-great-grandchildren

1988	1989	1991	1992	1993	1993
B	B		B		

1994	1994	1995	1995	1996	1997
		B			B

Child 5 (1931)
B SS MR D RM

Grandchildren

1950	1960	1962	1966
B SS MC	B SS MC	B SS MC	MR

Great-grandchildren

1972	1974	1975	1979	1980	1981
B MC	B MC	B MC	B MC	B MC	B MC

1983	1983	1985	1988	1990
B MC	B MC	B MC	MR	

Great-great-grandchildren

1992	1995	1995	1997	1997	1999
B		B			

1999	2001	2002	2002	2003	2004
------	------	------	------	------	------

2004	2005	2005	2006	2007
------	------	------	------	------

Child 6 (1932)
B SS MC

Grandchildren

1952	1954
B SS MC	B SS MC D RM

Great-grandchildren

1970	1974	1974	1976	1977
B MC	B MC	B MC	B MC	B MC

Great-great-grandchildren

1990	1992	1994	1996	1996	1998
------	------	------	------	------	------

1998	1998	1998	1999	2001	2001
	B SS				B SS

Child 7 (1933)
B SS MC

Grandchildren

1949	1950	1953
B SS MC	B SS MC	B SS MC

Great-grandchildren

1969	1972	1972	1973	1973	1973
B MC	B MC	B MC	B MC	MR	B MC

1975	1978
B MC	B MC

Great-great-grandchildren

1989	1992	1992	1994	1995	1995
B	B		B		

1995	1996	1997	1997	1998	1998
	B SS				
	B SS				

1999	2000	2000	2002	2003
------	------	------	------	------

Child 8 (1936)
B SS MC

Grandchildren

1956	1958
B SS MC	B SS MC

Great-grandchildren

1976	1978	1980	1981	1983	1985
MR	MR	MR	MR	MR	MR

1986
MR

Great-great-grandchildren

1996	1998	2000	2001	2002	2003
					B

2004	2004	2005	2006	2006	2007
B	B		B	B	

Child 9 (1937)
B SS MC

Grandchildren

1960	1962	1964
B SS MC	B SS MC	MR D

Great-grandchildren

1981	1982	1984	1985	1986	1986
B MC	MR	MR	B MC	MR	MR

1988
MR

Great-great-grandchildren

2001	2001	2003	2003	2004	2004
	B SS	B		B SS	B

2005	2005	2006	2006	2006	2006
	B			B	

2007

Child 10 (1946)
B SS MC

Grandchildren

1963	1964	1969	1971
B SS MC	B MC	MR	MR

Great-grandchildren

1981	1983	1983	1984	1990	1993
B	B				

1994	1996	1997
------	------	------

Great-great-grandchildren

2001	2001	2003	2003	2003	2004
	B SS	B		B SS	

2004	2005	2006	2006
BSS	B		B

Child 11 (1947)
B SS MC

Grandchildren

1964	1966	1968	1975
MR	MR D	MR	S

Great-grandchildren

1980	1982	1985	1995	1996
MR	MR	B	B	

Great-great-grandchildren

2001	2002	2003	2003	2005
B			B	B

FAMILY TWO – RHIAN – Married 1923

Child 1 (1925)
SS B MCh

Grandchildren

1943	1945
SS B MCh	SS B MCh

Great-grandchildren

1964	1965	1966	1968
SS B MCh	SS B MCh	SS B MCh	SS B MCh

Great-great-grandchildren

1986	1987	1987	1988	1988	1988
B	B MCh	B		B	B

1989	1990
B	B

Great-great-great-grandchild

2004

Child 2 (1927)
SS B MCh

Grandchildren

1945	1946	1949
SS B MCh	SS B MC D RM	SS B MC D RM

Great-grandchildren

1965	1966	1966	1968	1968	1970
SS B MCh	SS B MCh	B MC	SS B MCh	B MC	B MC

1973
B MC

Great-great-grandchildren

1984	1985	1987	1987	1988	1989
B MCh	BC MC	B MCh	BC MC	BC MC	B

1990	1990	1991	1992	1992	1992
	BC	BC MC	BC		

1994 1994

Great-great-great-grandchildren

2004 2006

Child 3 (1928)
SS B MCh

Grandchildren

1953	1955
SS B MCh	SS B MCh

Great-grandchildren

1975	1977	1979	1979		
MCh	MCh	MCh	MR		
1997	1997	1999	1999	1999	2000
2001	2001	2003	2003		

Child 6 (1933)
SS B MCh

Grandchildren

1957	1959	1960	1962
SS B MC	SS B MC	SS B MCh	SS B MCh
	DRM	DRM	

Great-grandchildren

1977	1979	1979	1980	1980	1981
B MC	B MC	B SS	BSS	SS	SS
1982	1983	1983	1984		
MR	B SS	SS	MR		

Great-great-grandchildren

1997	1998	2000	2000	2000	2001
B		B			
2001	2002	2002	2002	2002	2003
B					B
2003	2003	2003	2004	2004	2005
		B			
2005	2005	2006	2007		

APPENDIX X

Generation definitions as given by Hilborn and Bird

The World War Generation was born between 1901, 1925, and conformed to the social norms of the day and was respectful of age-old traditions. Their worldview was shaped by two world wars and economic depression but had confidence in the future due to advancing technology, medicine and science. They witnessed the beginnings of the acceleration in advances in all areas of science and technology. Being a generally conformist generation, they enjoyed social and character building organisations such as the Boys Scouts and Girl Guides. It was also a self-education generation, many had left school at fourteen years old, many had their education interrupted by the war, so they eagerly joined the Institutes and libraries set up by the workers' unions and social clubs. The women, where possible, due to family obligations also joined the many libraries and Institutes, they also took advantage of the new National Women Institute, originally set up to educate rural women and enable them to sell their garden produce during an era of extreme poverty.

The Builder Generation was born between 1925 and 1945. This generation has also been called the Silent Generation and its worldview was shaped World War II. It is called the Builder Generation as they built on and consolidated their parent's achievement and rebuilt their society after the war. They were a 'giving' generation and willingly gave their time to voluntary organisations, many of which had grown out of the needs of war, such as the Women's Royal Voluntary Service. Many had received little or

no education due to the disruption of war and like their parents, educated themselves through the libraries and institutes. After the deprivation of war, they were more eager to celebrate life and Hilborn and Bird suggest they were the first generation 'to have a recognisable teen-age, marked by the development of a youth market in the 1950s based on music, fashion and entertainment.' (Savage et al (2006, p. 5). This generation, especially the working classes, was more affluent than any previous generation, giving a rapid rise in consumerism.

The Boomer Generation was born between 1946 and 1963. They were given this name due to the accelerated post war rise in the birth rate or 'baby boom'. This generation was the first to acknowledge the difference in parent and progeny life values and were 'looking forward to a future of peace, love and prosperity without the constraints society imposed on their parents' (Savage et al, 2006, p.6.) and openly challenged the social mores of the day. It was a time of strong economic growth leading to high levels of employment with generous remuneration. They were generally disillusioned with traditions, institutions and authority in general, expressing their views strongly through 'pop' music, focused on values of freedom, self-realisation and autonomy. Baby Boomers took a greater interest and became more active in politics than previous generations, actively challenging the 'establishment'. Their increased financial security enabled greater numbers to buy their own homes and enjoy foreign travel. Female Baby Boomers were the first generation to be able to decide when or whether to have children with the introduction of the contraceptive pill. Higher education through the universities

and the new Polytechnic Colleges was more readily accessible to this generation, especially the working classes.

Generation X or Buster Generation was born between 1964 and 1981. There were also given the name Buster Generation due to the decline in the birth rate following the Boomer Generation. The optimism enjoyed by the previous three generations was lost to this generation as they saw a rise in the divorce rate among their parents and diseases such as AIDs. Home ownership was still a high priority for this generation as was foreign travel. This generation also introduced the 'Gap Year', ideology for 'A' level and university students. They also saw their society become multi-cultural with rising immigration. Unemployment was a reality for this generation as the economic recession gave rise to serious unemployment for the first time since the war. Popular art and culture has been an important aspect of life for this generation, as have the advances in information and communication technology.

Generation Y also known as the Millennial Generation was born from 1982 onwards and have grown up in a more globalised and multi-cultural society than previously recorded. Generation Y is the technological generation which relies heavily on computers, e-mailing, internet services and mobile telephone technology. Through this technology, this generation has access to cultures throughout the world, which is reflected through their music and youth culture.