

## WISE RELIGIOSITY: THE RELATIONSHIP BETWEEN RELIGIOSITY AND WISDOM MODERATED BY PERSONALITY TRAITS

Lucia ADAMOVOVÁ

Institute of Experimental Psychology, Slovak Academy of Sciences  
Dúbravská cesta 9, 813 64 Bratislava, Slovak Republic  
E-mail: lucia.adamovova@savba.sk

*Abstract:* Aim of the study was to investigate the relationship between religiosity based on Wulff's theory (1991, 1997) and wisdom as defined and operationalized by Ardel (2003, 2004). Sample consisted of 125 university students aged between 17 and 29 years, with mean age 23.5 years and standard deviation 2.6 years. Men formed 69.6 percent ( $n = 87$ ) and women 30.4 percent ( $n = 38$ ) of the sample. Religiosity was measured by the Post-Critical Belief Scale PCBS (Duriez et al., 2000), wisdom was measured by the Three-Dimensional Wisdom Scale 3D-WS (Ardelt, 2003), and NEO FFI (Costa, McCrae, 1992) was used to measure personality traits. It was found that orthodoxy positively correlates with cognitive and reflective dimensions of wisdom. External critique correlates positively with affective dimension of wisdom. When testing the moderation hypothesis, we found that openness moderates the relationships between orthodoxy and cognitive as well as reflective dimensions of wisdom and between second naiveté and cognitive dimension of wisdom. Conscientiousness moderates the relationship between external critique and cognitive dimension of wisdom and between relativism and affective dimension of wisdom. Results are discussed with the existing literature.

*Key words:* religiosity, wisdom, big five personality traits

### INTRODUCTION

For centuries, religion and spirituality were bound to life-wisdom in religious literature. Wisdom as knowledge of existential problems including knowing the meaning in life and then learned knowledge had been evolving since ancient times mainly within religious systems and philosophy. In religious literature wisdom tends to be associated with transcendent values, while secular aspects of wisdom emphasize more the knowledge

of uncertainty and diversity of values (see e.g., Ruisel, 2005; Benedikovičová, Ardel, 2008).

#### *Religiosity*

There is substantial empirical research on religiosity, which attracted researchers from the very beginning of the existence of the field of psychology itself. James's seminal work on *Varieties of religious experience* (1902/1916) or Allport's *Individual and his religion* (1960) inspired many philosophical as well as empirically based writings on this topic. Wulff (1991, 1997) recently provided an interesting perspective on religiosity.

---

The study was partially supported by grant agency VEGA No. 2/0095/10.

---

DOI: 10.21909/sp.2013.03.634

According to Wulff (1991, 1997), all possible attitudes to religion can be located in a two-dimensional space, along two dimensions: a) the Exclusion vs. Inclusion of transcendence and b) Literal vs. Symbolic dimension. The Exclusion versus Inclusion of transcendence specifies the degree to which the objects of religious interest are granted participation in a transcendent reality. The Literal versus Symbolic axis indicates whether religion is interpreted literally or symbolically. In this way, there is a distinction between the effects of being religious or not (Exclusion or Inclusion of Transcendence) and the effects of the way in which religion and religious contents are approached (in a literal or in a symbolic way). It means that one can dogmatically adhere to both atheism and religion (Wulff, 1991, 1997). These two dimensions define four specific attitudes toward religion: literal affirmation, literal disaffirmation, reductive interpretation and restorative interpretation (Duriez et al., 2002). Literal affirmation represents affirmation of the literal existence of religious objects. Literal disaffirmation represents a position in which one does not believe in the literal meaning of religious words nor in the possibility that these words refer to truths for which there is no literal language. Reductive interpretation represents a position in which one denies reality to the transcendent referent of religious language and practice and claims a privileged perspective on the meaning of religion's myths and rituals. Restorative interpretation, later named Second Naivetè, represents a position in which one posits the transcendent realm as real, but searches for the symbolic meaning instead (Duriez et al., 2002). Building on this model, Duriez et al. (2000) developed the Post-Critical Belief Scale (PCBS), which includes four religious atti-

tudes: Orthodoxy (Literal Affirmation), External Critique (Literal Disaffirmation), Second Naivetè (Symbolic Affirmation), and Relativism (Symbolic Disaffirmation). Since then, a serious amount of research on different areas of individual and social life was done using PCBS (e.g., Duriez, 2004; Fontaine et al., 2005; Dezutter, Soenens, Hutsebaut, 2006).

### *Wisdom*

Despite ambiguities (also culturally and methodologically based) the multidimensional construct of wisdom remains the prevalent concept. Ruisel (2005) differentiates between three approaches to the study of wisdom: a) cognitive process or specific process of information gathering and processing; b) virtue (or socially valuable behavior); c) the good or desired state or condition in terms of personality. Previous literature reviews (Cowan, 2009) have catalogued prevalent theories of wisdom, their historical, philosophical, and psychological development. From the growing number of wisdom definitions available for researchers, a pattern emerges that suggests a few basic typologies. According to the typology offered by Ardel (2004) and Sternberg (1990) there are three types of wisdom theories: a) philosophical theories, dealing with ancient prototypes of wisdom which are not meant to be psychometrically tested, b) implicit theories of lay people, and c) explicit theories measuring the amount of wisdom in an individual. It seems that every explicit approach develops its own wisdom theory, with some overlaps but also many differences. One theory stresses the cognitive dimension, whereas another personality traits (Benedikovičová, Ardel, 2008), or one

theory looks at wisdom as expert knowledge (Baltes, Kunzmann, 2003), whereas others include cognitive as well as non-cognitive personality dimensions (Ardelt, 2003, 2004).

Choosing from several psychological efforts to define wisdom, our focus was on the concept of Ardel (2003) that puts emphasis not only on the cognitive dimension but also on non-cognitive dimensions of personality and defines wisdom as a latent variable of cognitive, reflective and affective personality characteristics. Based on the operationalization of three dimensions of wisdom, the Three-Dimensional Wisdom Scale, 3D-WS (Ardelt, 2003) was designed. It appears as a valid and reliable instrument for wisdom assessment. The cognitive domain includes the ability to understand life, to understand the meaning of phenomena and events and to understand their deeper meaning in regard to intra- and interpersonal questions. The domain comprises the consciousness of positive and negative aspects of human essence, and the consciousness of inherent limitations of human cognition and knowledge, unpredictability and indefiniteness of life. Another dimension of wisdom is the reflective dimension. View of the phenomena from different perspectives is necessary in order to better understand phenomena and events. Training of such view reduces egoism, subjectivity and projection. Affective dimension comprises reduced focus on the self and a wider degree of understanding the variability of human behavior, and, at the same time, the presence of affective emotions and behavior toward others in manifestations of compassionate and empathic love. The three dimensions of wisdom (reflective, cognitive and affective) are mutually related but different in concept. The most important role in

the multidimensional construct belongs to the reflective dimension, which has a significant influence on cognitive and affective dimensions and is essential for their development.

Wisdom has several functions: a) enables an individual to solve dilemmas and to implement their life resolutions using life planning, b) it enables to counsel others, c) equips an individual with abilities to manage in the society, d) it strives to obtain an overview of life, and e) searches for the meaning of life (Ruisel, 2005).

Regarding the relationship between different religions and cultures, Brezina (2010; Brezina, van Oudenhoven, 2012) found that Muslim, Hindu and Buddhist college students of different ethnic groups (Arabs, Indians, Tibetans, Malaysians, members of the Minang tribe and Balinese) identified three groups of personality characteristics of a wise person – altruism, determination, and serenity.

Based on these findings, aim of this study was to investigate the relationship between different approaches to transcendence (literal or symbolic inclusion or rejection of transcendence, thus creating four types of religiosity: orthodoxy, external critique, historical relativism, and second naivetè) and wisdom as defined and operationalized by Ardel (2003, 2004). Meta-analysis of the relationship between Big-Five personality traits and religiosity (Saroglou, 2002, 2012) showed, that in addition to agreeableness and conscientiousness, religiosity in these days is related to extraversion. Interestingly, while openness is negatively related to intrinsic-general religiosity, it is positively related to measures of open or mature religiosity and spirituality. The meta-analysis also indicated that extrinsic religiosity is followed by high

neuroticism, whereas open-mature religiosity and spirituality reflect emotional stability. Agreeableness and conscientiousness were identified as consistent moderators across different religious dimensions and contexts, such as gender, age, cohort, and country (Saroglou, 2012). Therefore, we focus on the question, whether personality traits (openness to experience, agreeableness and conscientiousness) moderate this relationship between religiosity and wisdom.

## METHOD

### *Participants*

Sample consisted of 125 university students aged between 17 and 29 years, with mean age 23.5 years and standard deviation 2.6 years. Men formed 69.6 percent ( $n = 87$ ) and women 30.4 percent ( $n = 38$ ) of the sample. Respondents were recruited at different Slovak universities.

### *Measures*

To measure religiosity, we used a 33-item version of *Post-Critical Belief Scale* (PCBS) (Duriez et al., 2000). Items were scored on a 7-point Likert scale (1 = completely opposed, 4 = neutral, 7 = completely in agreement). The scale is supposed to measure four different attitudes to religion, based on Wulff's model (1991, 1997). Orthodoxy is measured by 8 items (e.g., God has been defined for once and for all and therefore is immutable). External critique consists of 9 items (e.g., God is only a name for the inexplicable). Relativism is measured by 8 items (e.g., Each statement about God is a result of the time in which it was made) and finally, second naiveté consists of 8 items (e.g., The

Bible is a guide, full of signs in the search for God, and not a historical account.). The scale shows good internal consistency except for second naiveté, with alpha coefficients 0.827 for orthodoxy, 0.718 for external critique, 0.753 for relativism, and 0.578 for second naiveté.

Wisdom was measured by the *Three-Dimensional Wisdom Scale* (3D-WS), a self-administered instrument (Ardelt, 2003), Slovak version developed by Benedikovičová (Benedikovičová, Ardelt, 2008). The scale contains 39 items, 14 items for the cognitive wisdom dimension (e.g., Ignorance is bliss), 12 items for the reflective wisdom dimension (e.g., When I am confused by a problem, one of the first things I do is survey the situation and consider all the relevant pieces of information), and 13 items for the affective wisdom dimension (I can be comfortable with all kinds of people). All items were measured on 5-point Likert type scales (1 = definitely true of myself, 5 = not true of myself). All items that assess the absence of cognitive, reflective, and affective wisdom characteristics were reversed. Alpha coefficients were 0.646 for cognitive dimension, 0.669 for reflective dimension, and 0.585 for affective dimension of wisdom.

Personality traits were approached through the Big Five personality theory. NEO Five Factor Inventory (Costa, McCrae, 1992, Slovak version Ruisel, Halama, 2007) was used to measure Big Five personality traits. The scale consists of 60 items, representing the Big Five personality traits: extraversion, neuroticism, conscientiousness, agreeableness and openness. Self-rating is provided on a 5-point scale. The authors (Ruisel, Halama, 2007) state that the scale items have high and univocal factor loadings on the Big Five dimensions and ad-

equate level of internal consistency across different samples. In this sample, the reliability of the scales ranged from 0.704 for openness to 0.845 for neuroticism.

## RESULTS

In the first step of the analysis, correlation analysis for the religiosity measured by PCBS and wisdom measured by 3D-WS was performed. As it is shown in Table 1, orthodoxy significantly correlates with the cognitive dimension of wisdom ( $r = 0.24$ ,  $p \leq 0.01$ ) and with the reflective dimension of wisdom ( $r = 0.23$ ,  $p \leq 0.01$ ). External critique correlates with the affective dimension of wisdom ( $r = 0.18$ ,  $p \leq 0.05$ ), and no significant correlations were found between relativism and wisdom, and second naiveté and wisdom. The overall correlation coefficients are rather small.

In the second step, the moderation hypothesis of personality traits – namely openness to experience, agreeableness, and conscientiousness (based on the metaanalysis of Saroglou, 2012) in the relationship between religiosity and wisdom was tested. The overall score for wisdom dimensions and personality traits was centered before the analysis. Since religiosity was measured in its different forms (orthodoxy, external critique, relativism, and second naiveté), in the following

text we bring the significant results for these forms of religiosity separately.

### *Orthodoxy*

We tested the hypothesis that personality traits (openness, agreeableness, and conscientiousness) will serve as moderators of the relationship between orthodoxy and wisdom dimensions (cognitive, reflective, and affective). Results show that openness moderates the relationship between orthodoxy and the cognitive dimension of wisdom (see Table 2) and also the relationship between orthodoxy and the reflective dimension of wisdom (see Table 3). As it is seen in Table 2, in the first block, both the cognitive dimension of wisdom and openness predict orthodoxy ( $R^2 = 11.5\%$ ,  $p \leq 0.001$ ). In step 2, when interaction term was added, only openness and interaction term predicted significantly the level of orthodoxy, without the cognitive dimension of wisdom ( $R^2$  change =  $7.6\%$ ,  $p \leq 0.001$ ).

Table 3 shows regression coefficients for openness moderating the relationship between reflective dimension of wisdom and orthodoxy. In the first block, both the reflective dimension of wisdom and openness predicted orthodoxy ( $R^2 = 13.1\%$ ,  $p \leq 0.001$ ). In step 2, when interaction term was added, each reflective dimension of wisdom, openness,

Table 1. Correlations between religiosity (PCBS) and Wisdom (3D-WS) – whole sample ( $n = 125$ )

RELIGIOSITY PCBS	WISDOM 3D-WS		
	Cognitive	Reflective	Affective
Orthodoxy	<i>0.246**</i>	<i>0.236**</i>	-0.018
External Critique	0.024	-0.017	<i>0.186*</i>
Relativism	-0.104	-0.153	0.122
Second Naiveté	-0.045	-0.050	-0.157

Table 2. Hierarchical regression analysis testing the moderating effect of openness to experience in the relationship between orthodoxy and cognitive dimension of wisdom

	B	SE	$\beta$	t	Sig.
<i>First block (<math>R^2 = 0.115</math>)</i>					
Cognitive dimension of wisdom	30.200	0.699	0.191	2.180	0.031
Openness	-1.986	0.725	-0.240	-2.741	0.007
<i>Second block (<math>R^2 = 0.191</math>)</i>					
Cognitive dimension of wisdom	1.264	0.699	0.153	1.809	0.073
Openness	-2.054	0.696	-0.248	-2.951	0.004
Cognitive dim. of wisdom x Openness	2.009	0.595	0.278	3.374	0.001

Dependent variable - Orthodoxy

Table 3. Hierarchical regression analysis testing the moderating effect of openness to experience in relationship between orthodoxy and reflective dimension of wisdom

	B	SE	$\beta$	t	Sig.
<i>First block (<math>R^2 = 0.131</math>)</i>					
Reflective dimension of wisdom	1.844	0.697	-0.224	2.647	0.009
Openness	-2.269	0.700	-0.274	-3.243	0.002
<i>Second block (<math>R^2 = 0.182</math>)</i>					
Reflective dimension of wisdom	1.377	0.700	0.167	1.968	0.051
Openness	-2.050	0.686	-0.248	-2.987	0.003
Reflective dim. of wisdom x Openness	1.820	0.662	0.235	2.750	0.007

Dependent variable – Orthodoxy

and interaction term predicted significantly the level of orthodoxy ( $R^2$  change = 18.1%,  $p \leq 0.01$ ). Particular direction of this moderation can be seen in Figures 1 and 2.

Figures 1 and 2 show that there is the same pattern of moderation effect of openness on the relationship between wisdom (cognitive and/or reflective dimensions) and orthodoxy. Individuals with low cognitive and/or reflective dimensions of wisdom and high openness to experience achieve the lowest score of or-

thodoxy, people still low in cognitive and/or reflective dimensions of wisdom and with medium level of openness score higher in orthodoxy, and the highest score in orthodoxy is achieved by participants with low openness and low cognitive and/or reflective dimensions of wisdom. These differences are of the same direction in case of medium level of cognitive dimension of wisdom: the most orthodox believers among those with medium level of cognitive and/or reflective dimension of

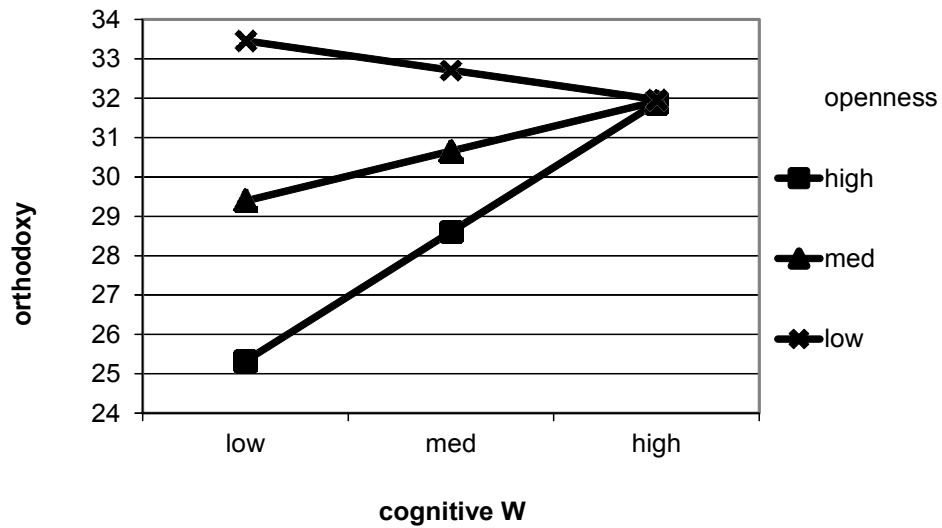


Figure 1. Moderation effect of openness in the relationship between orthodoxy and cognitive dimension of wisdom

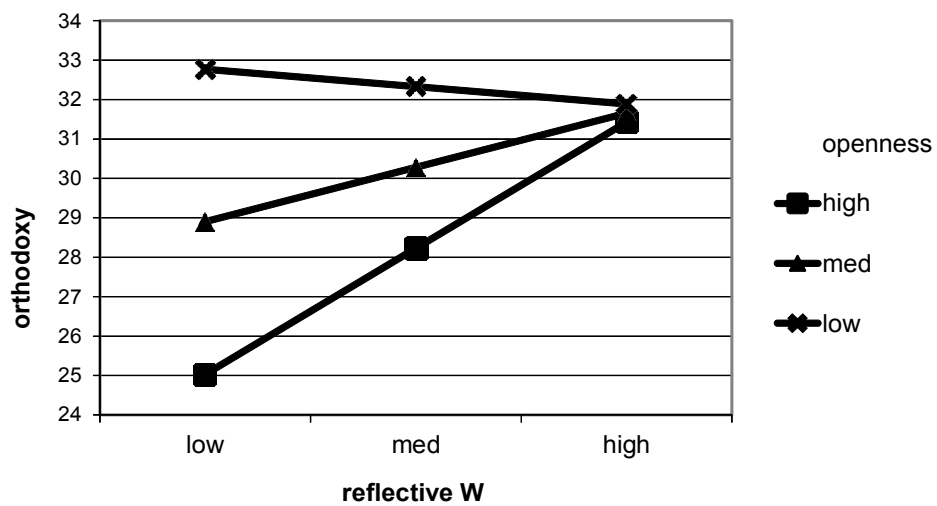


Figure 2. Moderation effect of openness in the relationship between orthodoxy and reflective dimension of wisdom

wisdom are those with low openness; less orthodox are those with medium openness, and the lowest orthodoxy level was found in people with high openness. Differences in orthodoxy are eliminated in case of high cognitive and/or reflective dimensions of wisdom, where there are no differences in orthodoxy between people with high cognitive and/or reflective dimensions of wisdom, regardless of their level of openness.

#### *External Critique*

From among openness, agreeableness, and conscientiousness, only conscientiousness moderates the relationship between external critique and wisdom, in particular the cognitive dimension of wisdom. Table 4 shows regression coefficients. In the first block, none of the variables tested predict external critique ( $R^2 = 1.9\%$ , n.s.). After adding the interaction term in the second block, interaction term predicted significantly the level of external critique ( $R^2$  change =  $9.8\%$ ,  $p \leq 0.01$ ). The particular pattern of conscientiousness moderation can be seen in Figure 3.

Figure 3 clearly shows how conscientiousness moderates the relationship between external critique and cognitive dimension of wisdom. People with high cognitive dimension of wisdom and, at the same time, high conscientiousness are those with the highest score of external critique. Individuals scoring high in cognitive dimension of wisdom, however with low conscientiousness, achieve the lowest level of external critique. It means that high cognitive dimension of wisdom and, at the same time, high conscientiousness predicts high external critique and high cognitive dimension of wisdom and at the same time low conscientiousness predicts low external critique.

#### *Relativism*

Testing the moderation hypothesis of personality traits, we found that conscientiousness moderates the relationship between relativism and affective dimension of wisdom. As it is seen in Table 5, in the first block, none of the variables significantly predicted relativism ( $R^2 = 4.3\%$ , n.s.). In the second block, the in-

Table 4. Hierarchical regression analysis testing the moderating effect of conscientiousness in relationship between external critique and cognitive dimension of wisdom

	B	SE	$\beta$	t	Sig.
<i>First block (<math>R^2 = 0.019</math>)</i>					
Cognitive dimension of wisdom	0.215	0.786	0.024	0.273	0.785
Conscientiousness	1.207	0.790	0.137	1.529	0.129
<i>Second block (<math>R^2 = 0.098</math>)</i>					
Cognitive dimension of wisdom	0.210	0.757	0.024	0.278	0.782
Conscientiousness	1.511	0.766	0.172	1.972	0.051
Cognitive dim. of wisdom x Conscientiousness	2.479	0.765	0.282	3.239	0.002

Dependent variable – External critique



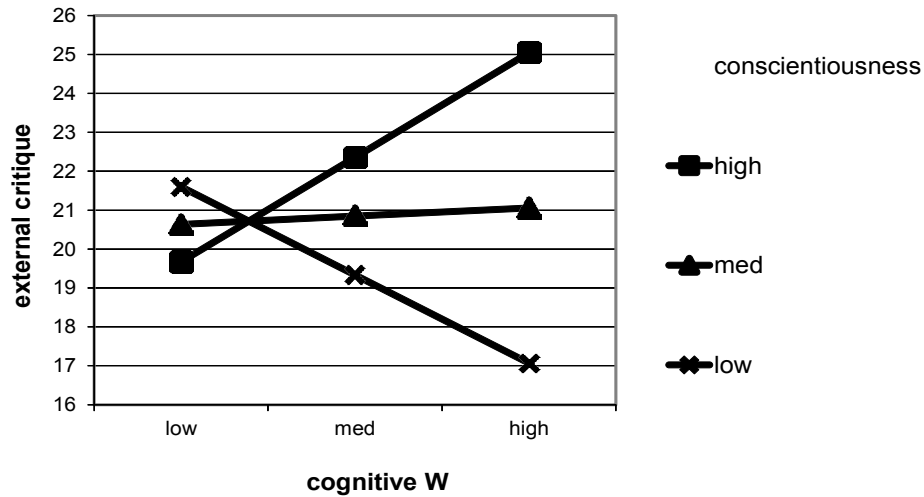


Figure 3. Relationship between external critique and cognitive dimension of wisdom moderated by conscientiousness

Table 5. Hierarchical regression analysis testing the moderating effect of conscientiousness in relationship between relativism and affective dimension of wisdom

	B	SE	$\beta$	t	Sig.
<i>First block (<math>R^2 = 0.043</math>)</i>					
Affective dimension of wisdom	1.204	0.746	0.144	1.614	0.109
Conscientiousness	1.412	0.749	0.168	1.885	0.062
<i>Second block (<math>R^2 = 0.042</math>)</i>					
Affective dimension of wisdom	1.397	0.737	0.167	1.895	0.060
Conscientiousness	1.199	0.741	0.143	1.61	0.108
Affective dim. of wisdom x Conscientiousness	1.860	0.792	0.207	2.347	0.021

Dependent variable – Relativism

teraction term predicted significantly the level of relativism ( $R^2$  change = 4.2%,  $p \leq 0.05$ ).

In Figure 4 we can see the pattern of this moderation. The combination of high conscientiousness and high affective dimension of wisdom predicts high relativism, whereas low conscientiousness and high affective

dimension of wisdom predict low relativism. Respondents with high conscientiousness and low affective dimension of wisdom score low in relativism. However, there are only slight differences in the level of relativism between participants scoring low in the affective dimension, regardless whether they

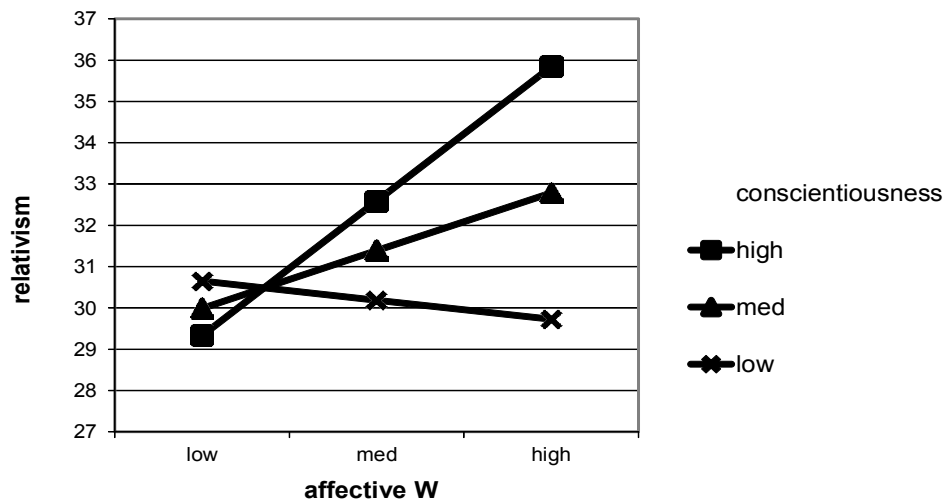


Figure 4. Relationship between relativism and affective dimension of wisdom moderated by conscientiousness

are high, medium or low in conscientiousness.

#### Second Naivetè

From among the measured personality traits, only openness was found to moder-

ate the relationship between second naivetè and wisdom, in particular the cognitive dimension of wisdom. Table 6 shows the regression coefficients. In the first block, none of the variables predicted second naivetè ( $R^2 = 1.2\%$ , n.s.). In the second block, interaction term predicted significantly the level

Table 6. Hierarchical regression analysis testing the moderating effect of openness to experience in relationship between second naivetè and cognitive dimension of wisdom

	B	SE	$\beta$	t	Sig.
<i>First block (<math>R^2 = 0.012</math>)</i>					
Cognitive dimension of wisdom	-0.468	0.636	-0.068	-0.736	0.463
Openness	-0.695	0.639	-0.101	-1.087	0.279
<i>Second block (<math>R^2 = 0.082</math>)</i>					
Cognitive dimension of wisdom	-0.736	0.617	-0.107	-1.192	0.236
Openness	-0.753	0.615	-0.109	-1.225	0.223
Cognitive dim. of wisdom x Openness	1.738	0.526	0.289	3.304	0.001

Dependent variable – Second Naivetè

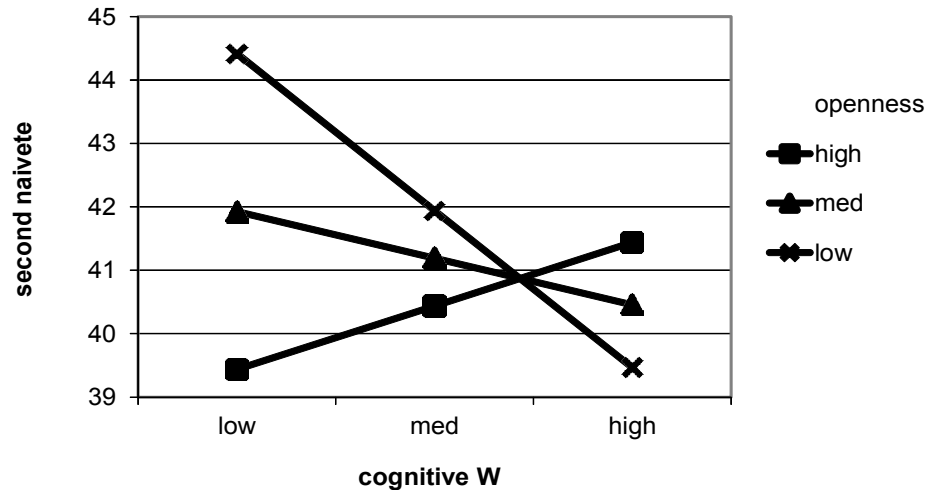


Figure 5. Relationship between second naivetè and cognitive dimension of wisdom moderated by openness to experience

of second naivetè ( $R^2$  change = 9.3%,  $p \leq 0.001$ ). Figure 5 shows the pattern of this moderation. As we can see, the biggest differences in second naivetè are among people with low cognitive dimension of wisdom depending on their level of openness: people with low openness are the highest in second naivetè, then people with medium level of openness and people with low cognitive dimension of wisdom and high level of openness achieve the lowest level of second naivetè. Interestingly, the most dramatic differences in second naivetè are among people with low openness. The level of second naivetè decreases in people with low openness together with the rising level of cognitive dimension of wisdom. On the other hand, people with high openness to experience achieve only a slight increase in second naivetè, regardless of their level of cognitive dimension of wisdom.

## DISCUSSION

In searching for the relationship between religiosity and wisdom, the correlation analysis confirmed the relationships between these two concepts. Higher orthodoxy associates positively with higher cognitive and reflective dimensions of wisdom. Higher literal adherence to one's set of beliefs is found in people with higher ability and willingness to understand events and phenomena in detail, in people that have awareness of positive and negative aspects of human nature and of life's ambiguity and uncertainty. But the results also show a positive relationship between external critique, which means rejecting the religious sphere, and affective dimension of wisdom. So if we asked the question – Does something like wise religiosity exist? – the first simple answer based

on the correlations would be Yes, it seemingly does. And immediate correction would be – But those who reject the religious realm are also wise. We found that rejection of the religious realm based on literal understanding of religion positively associates with the ability to feel compassion and love for others. These are rather surprising findings that need to be investigated more, because adherence to a set of beliefs based on literal understanding is found in religious fundamentalists and is connected with prejudices and with rigid and insufficient adaptation ability (Luyten et al., 2003), yet in our study we found it positively associated with wisdom.

We found that personality traits do moderate the relationship between religiosity and wisdom and that this religiosity-wisdom relationship is not clear. These findings support the results of a previous study, where studying elderly people, Ardel (2008) found that intrinsic religiosity, generally defined as a way of life and a commitment of one's life to God or a higher power (Donahue, 1985) or as a set of religious beliefs that forms the basis or central focus for life (Wiebe, Fleck, 1980), did not associate with wisdom ( $r = 0.09$ , n.s.) and extrinsic religiosity, which is primarily a function of utilitarian motivation (Wiebe, Fleck, 1980) associated negatively with overall wisdom score ( $r = -0.35$ ,  $p \leq 0.01$ ).

Going further on our way of finding the answer to the question what is connected with wise religiosity, we tested the personality moderator hypothesis. In our research, there are two personality traits, openness and conscientiousness, that play an important role in the relationship between religiosity and wisdom. Openness is a moderator of the relationship between orthodoxy and

the cognitive dimension of wisdom; it also moderates two other relationships: the relationship between orthodoxy and the reflective dimension of wisdom and the relationship between second naiveté and the cognitive dimension of wisdom. Openness reflects the degree of intellectual curiosity, creativity, and a preference for novelty and variety a person has. It is also described as the extent to which a person is imaginative or independent, and depicts a personal preference for a variety of activities over a strict routine (Ruisel, Halama, 2007). Previous literature (Saucier, 2000; Muñoz-García, 2008; Saroglou, 2012) show that openness is the personality dimension that distinguishes modern spirituality from classic religiosity. Conscientiousness is connected with being thorough, careful, or vigilant; it implies a desire to do a task well and it denotes what is traditionally called character (Costa, McCrae, 1992). Conscientiousness moderates the relationships between external critique and the cognitive dimension of wisdom and relativism and the affective dimension of wisdom. These findings are supported by previous findings (Saroglou, Muñoz-García, 2008; Saroglou, 2012) showing that along with agreeableness, conscientiousness is the most important personality factor of religiousness, probably across different cultures, religions and cohorts.

When we ask the question “Are religious people wiser people?”, or “Is there something like wise religiosity?”, following our moderation analysis, the answer will be according to our study, NO. Based on the methodology we employed and the results, we are not at liberty to say that religious people are wiser people, nor that there is something like wise religiosity. When we take a closer look at the figures, which depict

types of religiosity connected with inclusion of the transcendent and religious realm (orthodoxy and second naivetè), we find a similar interaction pattern between the variables. Regardless whether the inclusion of transcendence and religious contents is literal or symbolic, we will find the highest levels of orthodoxy and second naivetè in people with low wisdom dimensions and low openness.

The opposite trend is found in external critique and relativism, which are dimensions characterized by literal or symbolic exclusion of transcendent or religious ideas. We found that with increasing level of wisdom and conscientiousness increases the level of exclusion of transcendence.

Another interesting finding is that the relationship between inclusion of religious realm, in other words with religiosity of believers, and wisdom is moderated by openness. On the other hand, the relationship between external critique, relativism (the dimensions organized around the exclusion dimension – characteristically found in non-believers) and wisdom is moderated by conscientiousness. It seems that for believers, the important trait, which allows them to reach wisdom and living a wise life, is openness. And the highest levels of wisdom are found in those non-believers, who display high levels of conscientiousness.

The present findings may offer enrichment and inspiration for further research on cognitive aspects of religiosity and expert discussion of the historically existing relationship between religiosity and wisdom. Moreover, we hope that these findings can provide useful information for experts working in pastoral care or other practical fields.

Received June 17, 2013

## REFERENCES

- ALLPORT, G.W., 1960, *The individual and his religion: A psychological interpretation*. MacMillan.
- ARDELT, M., 2003, Empirical assessment of Three Dimensional Wisdom Scale. *Research on Ageing*, 25, 3, 275-324.
- ARDELT, M., 2004, Wisdom as expert knowledge system: A critical review of a contemporary operationalization of an ancient concept. *Human Development*, 47, 257-285.
- ARDELT, M., 2008, Wisdom, religiosity, purpose in life, and attitudes toward death. *International Journal of Existential Psychology and Psychotherapy*, 2, 1, 1-10.
- BALTES, P.B., KUNZMANN, U., 2003, Wisdom. *The Psychologist*, 16, 3, 131-133.
- BENEDIKOVIČOVÁ, J., ARDELT, M., 2008, The Three Dimensional Wisdom Scale in cross-cultural context: A comparison between American and Slovak college students. *Studia Psychologica*, 50, 2, 179-190.
- BREZINA, I., 2010, Folk conceptions of wise person's perspective in Asian cultures. *Studia Psychologica*, 52, 4, 347-354.
- BREZINA, I., VAN OUDENHOVEN, J.P., 2012, Do national cultures or religions shape conceptions of wisdom? *Studia Psychologica*, 54, 4, 299-312.
- COSTA, P.T., Jr., MCCRAE, R.R., 1992, *NEO PI-R professional manual*. Odessa, FL: Psychological Assessment Resources, Inc.
- COWAN, Ch.A., 2009, *Empirical studies on wisdom: A literature review*. The George Washington University. URL: [http://www.gwu.edu/~esri/Wisdom\\_Paper%5B1%5D%20rewrite.pdf](http://www.gwu.edu/~esri/Wisdom_Paper%5B1%5D%20rewrite.pdf) (13.6.2013)
- DEZUTTER, J., SOENENS, B., HUTSEBAUT, D., 2006, Religiosity and mental health: A further exploration of the relative importance of religious behaviors vs. religious attitudes. *Personality and Individual Differences*, 40, 807-818.
- DONAHUE, M.J., 1985, Intrinsic and extrinsic religiousness: Review and meta-analysis. *Journal of Personality and Social Psychology*, 48, 400-419.
- DURIEZ, B., FONTAINE, J.R., HUTSEBAUT, D., 2000, A further elaboration of the Post-Critical Belief Scale: Evidence for the existence of four different approaches to religion in Flanders-Belgium. *Psychologica Belgica*, 40, 135-181.

DURIEZ, B., LUYTEN, P., SNAUWAERT, B., HUTSEBAUT, D., 2002, The importance of religiosity and values in predicting political attitudes: Evidence for the continuing importance of religiosity in Flanders (Belgium). *Mental Health, Religion and Culture*, 5, 1, 35-54.

DURIEZ, B., 2003, Vivisectioning the religious mind: Religiosity and motivated social cognition. *Mental Health, Religion and Culture*, 6, 1, 79-86.

DURIEZ, B., 2004, Are religious people nicer people? Taking a closer look at the religion-empathy relationship. *Mental Health, Religion and Culture*, 7, 3, 249-254.

FONTAINE, J.R.J., DURIEZ, B., LUYTEN, P., CORVELEYN, J., HUTSEBAUT, D., 2005, Consequences of a multidimensional approach to religion for the relationship between religiosity and value priorities. *The International Journal for the Psychology of Religion*, 15, 2, 123-143.

JAMES, W., 1902/1916, *The varieties of religious experience*. New York: Longmans, Green.

LUYTEN, P., FONTAINE, J.R.J., HUTSEBAUT, D., DURIEZ, B., 2003, The internal structure of the Post-Critical Belief Scale. *Personality and Individual Differences*, 35, 3, 501-518.

RUISEL, I., 2005, Wisdom's role in interactions of affects and cognition. *Studia Psychologica*, 47, 4, 277-289.

RUISEL, I., HALAMA, P., 2007, *Neo päťfaktorový osobnostný inventár* [Neo Five

Factor Inventory]. Prague: Testcentrum Hogrefe.

SAROGLOU, V., 2002, Religion and the five factors of personality: A meta-analytic review. *Personality and Individual Differences*, 32, 1, 15-25.

SAROGLOU, V., 2010, Religiousness as a cultural adaptation of basic traits: A five-factor model perspective. *Personality and Social Psychology Review*, 15, 1, 108-125.

SAROGLOU, V., MUÑOZ-GARCÍA, A., 2008, Individual differences in religion and spirituality: An issue of personality traits and/or values. *Journal for the Scientific Study of Religion*, 47, 1, 83-101.

SAUCIER, G., 2000, Isms and the structure of social attitudes. *Journal of Personality and Social Psychology*, 78, 366-385.

STERNBERG, R., 1990, *A handbook of wisdom: Psychological perspectives*. Cambridge, UK: Cambridge University Press.

WIEBE, K.F., FLECK, J.R., 1980, Personality correlates of intrinsic, extrinsic, and nonreligious orientations. *The Journal of Psychology*, 105, 181-187.

WULFF, D., 1991, *Psychology of religion: Classic and contemporary view*. New York: John Wiley and Sons.

WULFF, D., 1997, *Psychology of religion: Classic and contemporary view*. 2nd edition. New York: John Wiley and Sons.

## MÚDRA RELIGIOZITA: VZŤAH MEDZI RELIGIOZITOU A MÚDROŠŤOU MODEROVANÝ OSOBNOSTNÝMI ČRTAMI

L. A d a m o v o v á

*Súhrn:* Cieľom štúdie bolo skúmať vzťah medzi religiozitou založenou na teórii Wulffa (1991, 1997) a múdrosťou, tak ako ju definuje a operacionalizuje Ardeltova (2003, 2004). Výber pozostával zo 125 univerzitných študentov vo veku medzi 17 a 29 rokov s priemerným vekom 23,5 rokov a štandardnou odchýlkou 2,6 roka. Muži tvorili 69,6% (n = 87) a ženy 30,4% (n = 38) výberu. Religiozita bola meraná Škálou postkritických presvedčení PCBS (Duriez et al., 2000), múdrosť bola meraná Trojdimenzionálnou škálou múdrosti 3D-WS (Ardelt, 2003) a päťfaktorový osobnostný dotazník NEO FFI (Costa, McCrae, 1992) bol použitý na zisťovanie osobnostných črt. Zistilo sa, že ortodoxia pozitívne koreluje s kognitívnou a reflexívnou dimenziou múdrosti. Externá kritika koreluje pozitívne s afektívnou dimenziou múdrosti. Pri testovaní moderačnej hypotézy sme zistili, že otvorenosť moderuje vzťah medzi ortodoxiou a kognitívnou ako aj reflexívnou dimenziou múdrosti a medzi second naiveté a kognitívnou dimenziou múdrosti. Svedomitosť moderuje vzťah medzi externou kritikou a kognitívnou dimenziou múdrosti a medzi relativizmom a afektívnou dimenziou múdrosti. Výsledky diskutujeme s existujúcou literatúrou.