Delight or Distraction: Studies of the Internalization of Sabbath Keeping

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Sabbath-Keeping Internalization Project

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Rosemary, Lilianora & Annalise
Not-So-Healthy Sabbath Keeping

*Scribner’s Popular History of the United States* (Vol. 2, p. 424, 1898)
Healthy Sabbath Keeping

1. Framework for thinking about internalization
2. Evidence that internalization is related to well-being
3. Distinctive practices and internalization of faith: Sabbath Keeping
4. Evidence that distinctive practices are informative about internalization and related to well-being
5. Evidence for need support as the core of internalization.
6. Implications for researchers and religious communities
Framework for thinking about internalization
Meeting 3 basic psychological needs leads to internalization and well-being.

- **autonomy**: to make, own, or regulate one’s own actions and choices
- **relatedness**: to be connected to, and to share experiences and feel safe with others
- **competence**: to be capable and effective, and to learn new skills
Self-Determination does not rule out obedience.

The will should be guided and molded, but not ignored or crushed. Save the strength of the will; in the battle of life it will be needed.

Every child should understand the true force of the will. He should be led to see how great is the responsibility involved in this gift. The will is the governing power in the nature of man, the power of decision, or choice. Every human being possessed of reason has power to choose the right. In every experience of life, God's word to us is, "Choose you this day whom ye will serve." (Joshua 24:15.) Everyone may place his will on the side of the will of God, may choose to obey Him, and by thus linking himself with divine agencies, he may stand where nothing can force him to do evil. In every youth, every child, lies the power, by the help of God, to form a character of integrity and to live a life of usefulness.

Ellen G. White, *Education*, 1903, p. 289
As basic psychological needs are met, the regulation of behavior (motivation) is internalized.
How are people motivated?

- **amotivation**: A lack of motivation
- **extrinsic motivation**: Originates outside of the self; behavior to achieve a desired goal; individuals tend towards internalization
- **intrinsic motivation**: Originates internally; interest and enjoyment are the desired goals; drives proactive engagement

What regulates human behavior?

What regulates human behavior?

When a community gives safe feedback that allows members to grow and succeed and internalize actions, the community thrives.
Framework for thinking about internalization

Evidence that internalization is related to well-being
Full internalization of faith is related to thriving; partial internalization (introjection) thwarts thriving.
A circle represents all of the ways that one variable can vary. The colored proportion represents the degree to which the two variables vary together (the correlation).

Negative correlations are shown in red: as one variable increases, the other decreases.

Positive correlations are shown in blue: variables increase or decrease together.

- $r = -1.0$ (maximum negative correlation)
- $r = -0.8$
- $r = -0.5$
- $r = -0.3$
- $r = -0.1$

- $r = 1.0$ (perfect positive correlation)
- $r = 0.8$
- $r = 0.5$
- $r = 0.3$
- $r = 0.1$
- $r = 0$ (no correlation)

<table>
<thead>
<tr>
<th>religious practices</th>
<th>pray, share my faith, turn to God, attend church</th>
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<tbody>
<tr>
<td>scales</td>
<td></td>
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<tr>
<td>introjection</td>
<td>(6 Q) (\alpha = .69)</td>
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<tr>
<td>identification</td>
<td>(6 Q) (\alpha = .83)</td>
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<tr>
<td>negative health outcomes</td>
<td>(r = .20^*) (p &lt; .05)</td>
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<tr>
<td>self-esteem</td>
<td>(r = -.25^{***}) (p &lt; .001)</td>
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<tr>
<td>identity integration</td>
<td>(r = -.22^{***}) (p &lt; .001)</td>
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<tr>
<td>self-actualization</td>
<td>(r = -.27^{***}) (p &lt; .001)</td>
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<tr>
<td></td>
<td>(r = -.31^{**}) (p &lt; .01)</td>
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<tr>
<td></td>
<td>(r = .38^{***}) (p &lt; .001)</td>
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<td></td>
<td>(r = .34^{***}) (p &lt; .001)</td>
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<tr>
<td></td>
<td>(r = .40^{***}) (p &lt; .001)</td>
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</tbody>
</table>
1. Framework for thinking about internalization

2. Evidence that internalization is related to well-being

3. Distinctive practices and internalization of faith: Sabbath Keeping
Distinctive community practices can either support or thwart the internalization of faith, depending on how those practices are transmitted.
Practices Related to Increased Well-Being

repeated, meaningful, integrated with self, promote and require mindfulness, effortful and costly

Evidence:

• frequent repeated behaviors boost well-being
  (Mochon, Norton, & Ariely, 2008)

• experimental interventions to increase well-being
  (Aaker, Rudd, & Mogilner, 2011; Lyubomirsky, Sheldon, & Schkade, 2005)

• family rituals—meaningful, repeated family activities
  (Fiese, et al., 2002; Fiese, Foley, & Spagnola, 2006)

• costly signaling: high cost activities boost prosociality and cooperation
  (Xygalatas, et al., 2013; Bulbulia, 2004; Sosis & Bressler, 2003; Sosis, 2000)
Sabbath Keeping: a religious practice that can boost well-being

“...intentional periods of time set aside to restore equilibrium to the mind, spirit, and body where a person may use his or her religious belief system to reflect on life’s personal and spiritual meaning.”

13 “If because of the Sabbath, you turn your foot From doing your own pleasure on My holy day, And call the Sabbath a delight, the holy day of the Lord honorable, And honor it, desisting from your own ways, From seeking your own pleasure And speaking your own word,

14 Then you will take delight in the Lord, And I will make you ride on the heights of the earth; And I will feed you with the heritage of Jacob your father, For the mouth of the Lord has spoken.”

Isaiah 58:13-14, NASB
integration: the innate process of reappraising, identifying with, and internalizing regulation of behaviors into one’s core self
13 "If because of the Sabbath, you turn your foot
From doing your own pleasure on My holy day,
And call the Sabbath a delight, the holy day of the Lord
honorable,
And honor it, desisting from your own ways,
From seeking your own pleasure
And speaking your own word,

14 Then you will take delight in the Lord,
And I will make you ride on the heights of the earth;
And I will feed you with the heritage of Jacob your father,
For the mouth of the Lord has spoken."

Isaiah 58:13-14, NASB
4 Hear this, you who trample the needy and do away with the poor of the land,
5 saying,
   “When will the New Moon be over that we may sell grain, and the Sabbath be ended that we may market wheat?”—skimping on the measure, boosting the price and cheating with dishonest scales,
6 buying the poor with silver and the needy for a pair of sandals, selling even the sweepings with the wheat.
7 The LORD has sworn by himself, the Pride of Jacob: “I will never forget anything they have done.

Amos 8:5-7 (NIV)
introjection:

the process of partially internalization such that regulation is driven by impression management, shame, guilt, and perceived coercion, thus thwarting further integration
Sabbath with the Tithingman

introjection

Scribner’s Popular History of the United States (Vol. 2, p. 424, 1898)
Framework for thinking about internalization

Evidence that internalization is related to well-being

Distinctive practices and internalization of faith: Sabbath Keeping

Evidence that distinctive practices are informative about internalization and related to well-being
Sabbath keeping experiences can promote or thwart thriving, depending on how Sabbath keeping has been internalized.
1. When I have real Sabbath rest, I cope better with the stresses of the week.

2. Keeping the Sabbath is part of who I am, not what I do.

3. If I didn’t keep the Sabbath, I would get a lot more done.

4. Keeping the Sabbath helps me redefine what is important to me.

5. Nobody makes me keep the Sabbath – it is just a part of how I live.

6. I find it stressful to be forced to take a break on Sabbath from what I need to get done.
1. When I have real Sabbath rest, I cope better with the stresses of the week.
2. Keeping the Sabbath is part of who I am, not what I do.
3. If I didn’t keep the Sabbath, I would get a lot more done.
4. Keeping the Sabbath helps me redefine what is important to me.
5. Nobody makes me keep the Sabbath – it is just a part of how I live.
6. I find it stressful to be forced to take a break on Sabbath from what I need to get done.

Add your score for items 1, 2, 4, and 5.
Subtract your score for items 3 and 6.
Add 16.
Divide by 6.
Scores will range from 1 (introjection) to 7 (integration)
347 subjects
325 emerging adults in transition (Arnett & Jensen, 2002)

47 items
Sabbath-keeping experiences

Oxford Happiness Scale
(Hill & Argyle, 2002)

frequency of participation in Sabbath and secular activities on Saturday

Incomplete Segmentation (introjection)
($\alpha = .84; \beta = .74; \omega_h = .76$)

(.70) If I didn’t keep the Sabbath, I would get a lot more done.

(.69) I find it stressful to be forced to take a break on Sabbath from what I need to get done.

(.67) Keeping the Sabbath prevents me from doing what needs to be done.

(.65) Even when I keep the Sabbath, I keep thinking about all of the other things that I need to get done.

(.57) Following Sabbath rules brings more stress to me.

(.57) Sabbath is very stressful.

(.56) I keep the Sabbath because other people are watching what I do.
“I felt terrible...”

“And so the show was reaching [its] climax and I found it really hard to resist watching the episodes when they came out because of how into the show I was. Alas, I gave in during Friday night and ended up watching [an] episode. After watching I felt terrible, because it wasn't worth breaking the Sabbath.”
Prescribed Meaning

\( \alpha = .91; \beta = .73; \omega_h = .84 \)

\(.88\) When I have real Sabbath rest, I cope better with the stresses of the week.

\(.80\) Keeping the Sabbath helps me redefine what is important to me.

\(.77\) Keeping the Sabbath helps me understand what is important to me.

\(.72\) Keeping the Sabbath reduces my stress.

\(.72\) I am healthier because I keep the Sabbath.

\(.70\) The Sabbath is an opportunity to reconnect with friends that I've missed throughout the week.

\(.56\) I use the Sabbath to spend time with people who are important to me.
“It was so peaceful and relaxing and a perfect way to spend Sabbath... It was a really relaxing time and was a time where I could get away from the stress of school and spend time out in nature and just have a peaceful day.”

SUBJECT 125
Female
Age 19
Sabbath-Keeping Experiences

Integrated Sabbath
\( (\alpha = .87; \beta = .79; \omega_h = .77) \)

(.71) Keeping the Sabbath is part of who I am, not what I do.

(.69) Nobody makes me keep the Sabbath – it is just a part of how I live.

(.63) I apply what I learn on Sabbath to how I live during the rest of the week.

(.60) Keeping the Sabbath is a way of life, not just something that happens once a week.

(.60) Keeping the Sabbath helps me to discover more about who I am.

(.54) Keeping the Sabbath is an intentional act on my part.

(.45) I grow the most as a person because of how I spend my Sabbaths.
"I'm glad that I find going to church as a thing I want to do not because I have to do it. People my age go to church simply because their friends go and don't pay attention. But I feel that going to church for a purpose fulfills more than just a cup of blessings but also the sense of knowing that someone is with you at all times which is GOD."
“We closed the Sabbath with a bonfire. It was so beautiful and some people at the surrounding camps came and joined us... It is very important in my family to keep the Sabbath holy but not make it boring.”

SUBJECT 169
Female
Age 19
When Sabbath keeping is integrated, people thrive; when Sabbath keeping is introjected, well-being is thwarted.
a circle represents all of the ways that one variable can vary
dr = 0.00

The colored proportion represents the degree to which the two variables vary together (the correlation)

**Negative correlations** are shown in **red**: as one variable increases, the other decreases

**Positive correlations** are shown in **blue**: variables increase or decrease together

![Correlation Chart](image)

- **small**: $r = 0.1$
- **medium**: $r = 0.3$
- **large**: $r = 0.5$
- **maximum**: $r = 0.8$
- **perfect**: $r = 1.0$

- $r = -1.0$
- $r = -0.8$
- $r = -0.5$
- $r = -0.3$
- $r = -0.1$

- **trivial**
Sabbath keeping: setting aside one day a week for religious observance

Oxford Happiness

frequency of:
- secular behaviors
- religious behaviors

incomplete segmentation (7 Q)
prescribed meaning (7 Q)
integrated Sabbath (7 Q)
Sabbath keeping: setting aside one day a week for religious observance

- Religious practice
- Scales
- Well-being

Oxford Happiness

- Incomplete segmentation (7 Q): -.37***
- Prescribed meaning (7 Q)
- Integrated Sabbath (7 Q)

Frequency of:
- Secular behaviors: .47***
- Religious behaviors: -.27***
Sabbath keeping: setting aside one day a week for religious observance

**INTROJECTION**

frequency of:
- secular behaviors: \( r = 0.47^{**} \)
- religious behaviors: \( r = -0.27^{**} \)

well-being

- Oxford Happiness: \( r = -0.37^{***} \)

religious practice

- scales
  - incomplete segmentation: \( r = 0.0 \)
  - prescribed meaning: \( r = 0.0 \)
  - integrated Sabbath: \( r = 0.0 \)
Sabbath keeping: setting aside one day a week for religious observance

Oxford Happiness

INTROJECTION

frequency of:
- secular behaviors
- religious behaviors

incomplete segmentation (7 Q) -.37***

prescribed meaning (7 Q) .39***

integrated Sabbath (7 Q)

well-being

religious practice

scales
Sabbath keeping: setting aside one day a week for religious observance

**Well-being**

Oxford Happiness

1. **Incomplete Segmentation** (7 Q)
   - Religious practice
     - Sabbath keeping
     - prescribed meaning
     - integrated Sabbath
     - .37***
     - .39***
     - .40***

2. **Integrated Sabbath** (7 Q)
   - .40***

**Introjection**

Frequency of:

- Secular behaviors
  - .47***
  - -.29***
  - -.31***

- Religious behaviors
  - -.27***
  - .23***
  - .47***
Sabbath keeping: setting aside one day a week for religious observance

Oxford Happiness

- Religious practice
- Well-being

**INTROJECTION**
- Frequency of:
  - Secular behaviors: .47***
  - Religious behaviors: -.27***

**INTEGRATION**
- Prescribed meaning:
  - (7 Q) .39***
- Integrated Sabbath:
  - (7 Q) .40***
- Incomplete segmentation:
  - (7 Q) -.37***

Correlations:

- Oxford Happiness to incomplete segmentation: -.37***
- Oxford Happiness to prescribed meaning: .39***
- Oxford Happiness to integrated Sabbath: .40***
Locations of all 325 emerging-adult subjects in 3-subscale space by cluster

- integrated Sabbath keepers
- identified Sabbath keepers
- introjected Sabbath keepers

clustering conducted using the `Mclust` function in the `mclust` (v. 5.2) package in R 3.3.0
animation created using `plot3d` and `movie3d` in the `rgl` (v. 0.95.1441) package in R 3.3.0 with imagemagick 7.0.1-Q16 (dll) installed with legacy utilities
**Age**

- **Introjected Sabbath-Keepers**
- **Identified Sabbath-Keepers**
- **Integrated Sabbath-Keepers**

**Time Awakening Sabbath Morning**

**Time Awakening Weekdays**

***

- Frequency of secular behaviors
- Frequency of religious behaviors

ns
Internalization effects are larger in emerging adults (age 18-25); effects are still present, although attenuated in more diverse church samples.
Sabbath keeping: setting aside one day a week for religious observance

97 subjects from two diverse Seventh-day Adventist churches range 18-82 year of age
75% keep Sabbath with family, 17% do not (8% unknown)
1. Framework for thinking about internalization

2. Evidence that internalization is related to well-being

3. Distinctive practices and internalization of faith: Sabbath Keeping

4. Evidence that distinctive practices are informative about internalization and related to well-being

5. Evidence for need support as the core of internalization.
What do people do on Sabbath?

Media use on the Sabbath is driven by basic psychological needs.
Attend Church
Take Child to Sabbath School
Quiet Reading
Sabbath Clothes
Preparation Day on Friday
Singing or Music
Turn Off Radio & TV
Christian Radio & TV
Nature Walk
A Sabbath Feast
Visit Friends, the Sick
Sundown "Welcome"
Children's Activities
Community Service Project
A Friday-Night "Blessing"
Make Love with Spouse

Participation in Sabbath Activities (1993)
Only social media use on secular platforms (Twitter, Facebook, Snapchat, etc.) shows high participation among all clusters of subjects.
all tweets tagged #Sabbath on 4/30/2016 and 5/7/2016
Support for basic psychological needs drives internalization.
Basic Needs Support and Internalization

**autonomy support**
- Increased when respected others take your perspective, encouraging your initiative, support your sense of choice, respond to your thoughts, questions, and initiatives; result is internalization.

**relatedness support**
- Increases with being appreciated by others, taking care of others, sharing, and belonging; necessary for autonomy and competence support.

**competence support**
- Increases with success at meeting challenges, learning something new, working hard on something difficult, positive verbal feedback from respected others; builds autonomy.
total amount of variance that *could* be accounted for in well-being

amount of variance accounted for by Sabbath-keeping internalization

amount of variance shared between Sabbath-keeping internalization and *daily* basic needs support
amount of variance shared between Sabbath-keeping internalization and...

- Internalization of common Christian practices
- Introjection of common Christian practices
- Type of Sabbath memory
- Parental environment: mother
- Parental environment: father
Framework for thinking about internalization

Evidence that internalization is related to well-being

Distinctive practices and internalization of faith: Sabbath Keeping

Evidence that distinctive practices are informative about internalization and related to well-being

Evidence for need support as the core of internalization.

Implications for researchers and religious communities
Basic psychological needs are met within families and communities.

Sabbath keeping communities are an example one way that basic psychological needs can be met effectively.
Basic Needs Support and Sabbath Keeping

autonomy support
frame Sabbath keeping as a choice each week; give opportunities for Sabbath keepers to say ‘yes’ and ‘no’; build and practice family traditions

relatedness support
intentionally build community on the Sabbath and throughout the week; identify individuals who need care on the Sabbath and include them in Sabbath keeping

competence support
use well-respected members of the church as agents to disciple other members through relationships; develop a culture of appreciation; seek to know church members well enough to help them find challenges
autonomy
competence
relatedness
Basic Needs Support and Satisfaction
(start with some people that the community respects)

autonomy support
take other’s perspective, encouraging their initiative, support their sense of choice, respond to their thoughts, questions, and initiatives; result is internalization

relatedness support
show others that you appreciate them, create opportunities for people to take care of each other, create a community of sharing and belonging

competence support
create opportunities for real success at meeting challenges, learning something new, working hard on something difficult; give positive verbal feedback from respected others
“religious activity perceived as most helpful in expressing their belief attitude”:
e.g. reading religious literature, following lectures on religious themes,
going to church, teaching religion, living life with full attention

Sabbath keeping: setting aside one day a week for religious observance

Well-being

Oxford Happiness

Subjective Happiness

INTROJECTION

frequency of:
- secular behaviors
  - .47***
- religious behaviors
  - -.27***

INTEGRATION

scales

religious practice

religious practice

religious practice

religious practice

religious practice

religious practice

religious practice

religious practice

religious practice

religious practice

religious practice

religious practice

religious practice
Sabbath keeping: setting aside one day a week for religious observance

- Oxford Happiness: -.37***
- Subjective Happiness: -.19***
- CRIS identification: -.49***
- CRIS introjection: .39***
- Secular behaviors: .47***
- Religious behaviors: -.27***
Time Awakening Sabbath Morning

Time Awakening Weekdays

Time Awakening Sunday/Holidays

Introjected Sabbath-Keepers

Identified Sabbath-Keepers

Integrated Sabbath-Keepers

frequency of secular behaviors

frequency of religious behaviors

NS

***

NS

NS

NS
Only social media use on secular platforms (Twitter, Facebook, Snapchat, etc.) shows high participation among all clusters of subjects.
Increased autonomy in religious practice increased well-being.