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The Effects of Acculturation and Age on Spiritual Well-Being Among Ethnic Chinese Church-goers

Stephen T.C. Jang

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**The Effects of Acculturation and Age
on Spiritual Well-Being
Among Ethnic Chinese Church-goers**

by

Stephen T. C. Jang

Presented to the Faculty of
Western Conservative Baptist Seminary
in partial fulfillment
of the requirements for the degree of
Doctor of Philosophy
in Clinical Psychology

**MURDOCK LEARNING RESOURCE CTR
GEORGE FOX COLLEGE
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Portland, Oregon

December, 1986

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The Effects of Acculturation and Age
on Spiritual Well-Being
Among Ethnic Chinese Church-goers

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Western Conservative Baptist Seminary
Portland, Oregon
Stephen T.C. Jang

Abstract

This research investigated the effects of acculturation and age on Spiritual Well-Being among ethnic Chinese church-goers. Subjects consisted of 169 ethnic Chinese church-goers and English readers ages 18 - 55 from four Chinese churches in the Northwest United States. The response rate was 93.9% of the 180 initially selected subjects.

The subjects completed a survey questionnaire that included demographic information, background information, and the Spiritual Well-Being Scale (SWB). The SWB consisted of two subscales: the Religious Well-Being (RWB) Scale and the Existential Well-Being (EWB) Scale.

It was found that acculturation significantly affected EWB. Subjects who had lived in the U.S. 6 years or more, or were U.S.

born had significantly greater ($p < .05$) EWB than subjects who had lived in the U.S. 5 years or less. Age was significantly related to SWB and EWB; and subjects 26 years old or above had significantly higher SWB and EWB scores than subjects 18 - 25 years old.

Religious commitment, and importance of religion were related to greater SWB, RWB, and EWB. Frequency of church attendance was related to SWB and RWB but not EWB. In addition, up to a certain point, frequency of personal devotions, religious knowledge, and application of Bible principles were related to greater SWB, RWB, and EWB. Years as a Christian was related to greater SWB, RWB, and EWB. Present family closeness among married subjects was related to greater SWB and EWB, but family closeness while growing up did not. Subjects employed full-time had significantly greater SWB and EWB than students. Financially independent subjects had significantly greater SWB and EWB than totally dependent subjects. An additional contribution of this study was that it provided SWB means and standard deviations for another sample. These scores will allow comparisons with other research samples.

Discussion topics included the effects of acculturation on SWB; the relationship of age, employment status, financial independence, and SWB; the relationship of religious commitment and practices to SWB; an explanation for partially supported hypotheses; and a discussion of inconclusive findings. An appeal

was made for both Chinese and non-Chinese churches to assist new immigrants.

ACKNOWLEDGEMENTS

I thank Jesus Christ my Savior, Lord, and Master for giving me strength, endurance, and hope through five years of study at Western Conservative Baptist Seminary. It is by God's grace that I made it.

I thank my parents William S. S. Jang and Hui-fang Wang Jang for standing by me financially and for loving me. I especially appreciate my mother's care, concern, and prayers.

I thank my fiancée, Michele O. L. Lum, for returning from China after one year and two months (January 24, 1985 to March 10, 1986) of language study in order to help me with my dissertation. I appreciate her for helping me through the long nights and weekends proof reading, cutting, pasting, folding, and stapling the survey questionnaire booklets; and for contacting the churches and enlisting the research assistants. She has been a companion through many long drives to distant towns and cities. She was a source of encouragement through her prayers and acts of kindness. I miss her companionship and her help after she went the second time to China on August 25, 1986, and I look forward to our marriage in the Lord (May 8, 1987).

I thank my past and present dissertation committee members: Dr. Wayne E. Colwell, Dr. Neal F. McBride, Mr. Galen J. Currah, and Dr. Mary H. Wilder. I thank Dr. Colwell for his patient instruction and for his expertise in editing my manuscripts. I thank Dr. McBride for his expertise in research design and statistics. I thank Mr. Currah for his availability to help any time, even weekends. He read my rough draft, and developed several computer programs for data entry. He left for Nairobi, Kenya (Africa) in May 1986. I greatly appreciate Dr. Wilder for picking up where Mr. Currah left off. Just coming back from Pakistan late August, 1986, and not knowing me nor the nature of the study, Dr. Wilder agreed to participate in the committee without any hesitation.

I thank my home churches in New York City (Overseas Chinese Mission) and in Portland (First Free Methodist Church Chinese Division) for their financial support since I came to Western. I thank especially the young people at FMC for their understanding which allowed me to decrease church responsibilities in order to concentrate on this study.

I thank the four pastors and research assistants for assisting me in this study. I thank all the respondents. Without them there would be neither data to analyze nor hypotheses to support. I thank Venetta H. Alston and Steven M. Neumann for reading and correcting my manuscripts.

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CHAPTER 1

INTRODUCTION

The United States has attracted many immigrants throughout its history. Regardless of their reasons for coming, all immigrants experienced disruption in their lives as a result of migration and acculturation. There were many studies that investigated the effects of acculturation on immigrants, and on Chinese Americans in particular. However, none studied the effects of acculturation and age on psychological constructs such as Spiritual Well-Being (SWB), Religious Well-Being (RWB), and Existential Well-Being (EWB).

The Spiritual Well-Being Scale measures subjective well-being in relation to God and toward life in general. This measure was developed as a result of the social indicators and quality-of-life movements. Because spiritual issues were neglected, the Spiritual Well-Being Scale was developed to fill the gap. To this date, most of the studies using the Spiritual Well-Being Scale have been validation studies used exclusively with the white population. It was not used with other ethnic groups, such as ethnic Chinese. And there was no study on the effects of acculturation on Spiritual Well-Being.

Review of Related Literature

Immigrants

This section deals with immigrants in general. The following headings serve to structure this discussion: their reasons for immigration, their number in the U.S., their uprooting, their foreignness, their transition, their imperfect English, and their second socialization.

Their Reasons for Immigration

America has always been a land of immigration. In many ways the stories of immigrants and their pursuit of development constitute the saga of the country. There are many reasons people immigrate to the United States. The flight from famine in Ireland, the migration out of Germany, the disrupted economy of post-war Europe, and the search for better living conditions commonly seen among Spanish-speaking immigrants, are some of the events that have produced waves of immigration into the United States (Handlin, 1959).

Their Number in the U.S.

The United States attracts a large number of immigrants from different lands. Statistics show that nearly 47 million entered this country between 1820 and 1972 (Cline, 1980). According to the United States Census, there are about 400,000 Chinese now living in the U.S.A. Before 1970 there were only about 30,000 immigrants of Chinese origin. The 1980 Census of Population and Housing Advance Reports documented 3,500,636 Asian/Pacific Islanders in the United States.

Their Uprooting

Ammende (1973) studied the uprooting phenomenon and found the following reactions among refugees: (1) a tendency to develop anxiety, (2) a tendency to cling to previous values, (3) nostalgia for the homeland, and (4) overevaluation and ambivalence toward the host country. That study also describes some psychological types in which the phenomenon of uprooting is minimum or nonexistent. Among them are the intellectuals described as those identified more with their professions than with their countries. Likewise there are individuals engaged in various universal ideological problems who do not seem to suffer as acutely the problems of readjustment to a new environment. Finally, another

type is described as being composed of individuals who, for psychological reasons, never develop deep roots with their new countries.

Their Foreignness

In terms of their values, ideas and ideologies, immigrants enter their new country as "strangers in a strange land." They encounter numerous social customs which differ from what has always been right before they emigrated. The rightness seems so inherently obvious that it is difficult for them to comprehend emotionally the existence of different values (Yu, 1981).

The recently arrived immigrant becomes a stranger in an unstructured environment. It has been pointed out that successful personality readjustment of the immigrant also varied with the degree of preparedness to have such self-reorganization take place (Wentholt, 1956). In some cases, the membership ties to the previous communities and the emotional attachment to them; the degree of divergence with the new culture; and the reasons for migration become variables affecting the process of acculturation and its impact upon the individual (Lein, 1982).

Their Transition

Immigration, as it was described by Handlin (1951), Toffler (1971), and Lerner (1957), and its related process of acculturation mean a transition not only from one culture to another but also a change in psychological and sociological time and geographical relocation. Levinson (cited in Lein, 1982) defined a transitional period as a bridge, a boundary zone between two states of greater stability. Such a period is required to terminate the past and start the future. It means a struggle between past and future and its corresponding changes in the self and in its relations to the world. In a transitional period, the life structure of the individual, understood as a pattern or design of the person's life at a given time, is changed in its meaning and forms.

Immigration, as a transitional period, implies in itself the experience of a profound loss. It also involves feelings of abandonment, grief, and rage. The process of change that is initiated may take a few months or extend through several years in its most conspicuous forms. It has been noted that when immigrants come to the United States, they are closing the door to a definite period of their lives (Arredondo-Dowd, 1981).

The loss of community results in legitimate emotional experiences of grief. Successful resolution of the loss experience

entails a series of adjustments that incorporate changes into the view of the self, of past and present experiences, and generate a whole new and richer perspective (Romero, 1981).

Arredondo-Dowd (1981) described the reaction to the loss mainly as feelings of pain, despair, and disorganization. At the same time, more and more memories of the homeland are filled with sentiments of idealization and longing. The extension of the process seems to be yet unclear, as is the fact of its termination. However, there is evidence suggesting that sadness and homesickness may recur many years after departure.

Zwingmann (1973) saw the nostalgic phenomenon commonly observed in migrations, not only as a reaction to the spatial separation from reference objects, but as a reaction to change as an anticipated negative personal experience. It can be defined as "a symbolic return to, or psychological restitution of, those events of the personal (real) past, and/or an impersonal (abstract, imagined, suggested) past which affords optimal gratification" (Zwingmann, 1973, p. 23).

According to Zwingmann (1973), the subjects affected by the nostalgic phenomenon also experience nostalgic illusions, or modifications of retrospective experience. The distance from the objects and the period of separation appear longer and larger respectively, and the objects themselves are perceived as more beautiful than ever. The negative feelings derived from this

situation are called the nostalgic paradox. The nostalgic retrospection is pleasurable but the feelings of discomfort arise with the comparison between the past and the present. Also, the future is perceived as threatening.

Fear of the future is one of the components of the grief. In his general theory of loss, Heikkinen (1981) referred to the fact that the process of freeing an individual from grief requires giving up the fear of losing the old life styles. Giving up this fear is a major part in the process of overcoming grief.

In summary, immigration means the end of a certain period of the individual's life and the beginning of a new one. In this sense, it can be considered as a transitional period, a bridge between two emotional zones until the new period becomes fully established. The initial periods after migration are times of grief and doubts about the self and about the future, often creating a nostalgic reaction described as the idealization of the past, fear of the future, homesickness, and longing for the homeland.

Their Imperfect English

Gallois and Callan (1981) pointed out that some of the most serious problems encountered by non-English-speaking immigrants are associated with their imperfect command of the English

language. The authors also indicated that studies of impression formation have consistently shown the readiness on the part of the listener to use cues such as language and sex to categorize persons into groups.

Their Second Socialization

Immigration and adjustment to the new country require economical, social, and cultural reorganization on the part of the newly arrived. In view of the extensive changes that usually are found to take place in such a situation, immigration has been regarded by Stonequist (1961) as a second birth, as well as a second socialization. Gullahorn and Gullahorn (1963) examined the acculturation process in the context of elation and depression, and at the same time defined acculturation as a cycle of adult socialization with varying degrees of facilitation and interference depending upon previous socialization. Psychologically speaking, immigration implies a radical change in relation to self-concepts, social relationships, and attitudes. In addition, it not only means a demand for rapid reorganization to operate in the new environment but also the breaking of home ties, and the mourning of those objects left behind in the country of origin. At the same time, some practical matters call for rapid resolution. Usually they are linked to economic problems,

the task involved in establishing a new home, efforts aimed at understanding the new language, as well as signs and symbols of social interactions.

The Chinese Immigrants

This section deals with the Chinese immigrants in particular. The following headings serve to structure this discussion: their beginnings, their restriction, and their problems in the United States.

Their Beginnings

The Chinese immigrants have encountered difficulties both at home and in the U.S. Historically, the Chinese government had been repressive and restrictive in its emigration policies. People apprehended for illegally going to sea, for trading, or for settling abroad would be condemned to death (Chang, 1980).

Traditionally, it is not the accepted Chinese custom for the Chinese people to leave their homeland. There is a Confucian saying which says, "While one's parents are alive, one should not go abroad to a distant place" (Confucius, 1956). Typically, unless a man is sentenced to be banished in exile for a severe crime committed, he would never leave his native place. It was

also important for the son to be near the bedside of a dying parent. Failure to do so would become a cardinal sin and lie on the son's conscience.

However, during the Ching dynasty, after the widespread diffusion of the opium vice and many defeats in wars with foreign powers, the people were left in a condition of intolerable poverty. As a result, many Chinese, known as the "soldiers of fortune," migrated to the U.S.A. after the discovery of gold in 1848 in California. These immigrants, distributed mostly in big cities, quickly became hardworking, cheap contract laborers for the building of railroads, cleaning of forests, and other arduous tasks. Their poverty-stricken lives were not unlike that of the immigrants described by Oscar Handlin's "The Uprooted", (Handlin, 1951) or worse.

Before 1950, Chinese students who studied abroad or merchants who were established abroad returned to China after having either acquired their diplomas or accumulated wealth. It was only after the drastic change of the political situation in China in 1949, did a portion of these student immigrants, both male and female, chose to remain in this country permanently (Chang, 1980).

Their Restriction

Except for the early American receptive attitude toward immigration, Congress had always adopted a discriminatory

position, especially toward Orientals (Chang, 1980). Both the Immigration Act of 1924 and the Walter McCarran Act of 1952 adhered to the national origin quota, the Chinese quota being 105 individuals annually. Most Chinese immigrants were admitted under the preference system granting first priority to those possessing skills and knowledge of benefit to the U.S.A. This changed the Chinese immigrant population quite drastically from the earlier immigrants.

Prior to World War II, Chinese male immigrants were not allowed to bring along their families. Their wives were left behind to live in their husbands' homes, to take care of the old parents, and to raise the children who were fathered by the men during their home visits every few years. Very few women came to this country. If they had come, they would have had to be disguised as dirty-faced coolie boys or were smuggled in as joy-girls (Lee, 1974).

Their Problems in the United States

Although the Chinese have the same adjustment difficulties in the U.S. as any other ethnic groups, Lyman (1977) describes three basic problems encountered by the Chinese as they immigrated to the United States. The Chinese must face (a) the race problem, (b) the language problem, and (c) the problems relating to his way of life.

1. The Race Problem. In the most primordial sense a Chinese brought his body, his physiognomy, his anatomy, and his external appearance with him. In the very act he created a powerful element of his strangeness, for a part of the hierarchy of relevances, the system of priorities - the basic values - of America included the social construction and evaluation of persons as bodies categorizable into "races." It was in America that the man from Canton discovered that he belonged to a "race," that his physical features were an irreducible part of his social identity, and that he would forever exist to his hosts as an undifferentiated member of his racial category. To most Americans Chinese were impenetrable as persons, knowable only as men of "slanted" eyes and "yellow" skin. To be sure his subjective qualities could and did become at least partially known, but, as Robert E. Park's (1950) perceptive essay on the Oriental face indicated, his personal and human qualities seemed forever to be hidden "behind the mask," encapsulated within an objective physical frame from which he could not emerge.

2. The Language Problem. The Chinese as a stranger brought with him his language, or rather to be more exact, his languages. However, it must be remembered that the Chinese languages appeared to be but one language to Americans. To them Chinese speech seemed exotic and incomprehensible, a tongue incomparable to more familiar languages of Europe from which their own stock had

sprung. To the American the Chinese speech melody seemed a cacophony; the accent it imposed on learned English was a cause for mirth and mimicry; and its characters, formed so carefully with a brush, seemed bizarre and utterly remote from the forms of European or American writing. Finally, and most important, it seemed fundamentally to be the case that Americans did not care to learn about the language or to learn to speak it. It was the immigrants' duty to learn English or suffer the consequences of restricted communication.

3. The Problems Relating to the Chinese Way of Life.

Derivative from his language and culture, the Chinese stranger brought with him his ways of life, familiar and taken for granted to him, unfamiliar, peculiar, and sometimes frightening to Americans. Even in his absence from hearth and home, the overseas Chinese derived strength and purpose from his family. The Chinese ideal of family loyalty found painful expression in long term bachelorhood abroad, in the association of men of common surname in clans, and in the single-minded purposefulness of returning to wife and village to retire or die.

Effects of Acculturation on the Immigrant Psyche

Although immigration has brought to America millions of persons from all parts of the world, they experience different

problems of adaptation to America (Arredondo-Dowd, 1981; Handlin, 1951). While immigrants have different cultural experiences and different reasons for coming to this country, all face a common dilemma: how to meet basic human needs in a new land while maintaining old values, attitudes, traditions, and cultural identity (Lanoix, 1982).

Individual or social change is by definition a disturbance (Langner & Michael, 1963). The variables influencing the readjustment of immigrants to the host country, their implications for mental health, and the different types of immigrants and situations confronting them have been considered by different authors (Allers, 1973; Ammende, 1973; Arredondo-Dowd, 1981; Fried, 1977; Gordon, 1967; Muhlin, 1979; Mezey, 1960).

A review of the literature shows that acculturation is stressful (Draguns, 1973; Rubin, 1981), and is related to the incidence of behavior disorders (Honigmann, 1967). Acculturation is said to be stressful, "since it involves conflict between old and new goals, behavior patterns and frustrations in the person's efforts to achieve new goals" (Ainsworth & Ainsworth, 1959, p. 113; Allinsmith & Goethals, 1956; Chu, 1981). Conflict occurs as a result of pressures to adopt the ways of the dominant society while maintaining values of the old subcultural system (Lanoix, 1982).

Studies on the relationship between acculturation and mental disorder to date have shown that acculturation increases anxiety (Spielberger & Diaz-Guerrero, 1976), and that different groups have different symptoms (Draguns, 1977; Kitano, 1969; Opler, 1959). Ainsworth and Ainsworth (1959) studied stresses encountered in the process of migration. Research on the impact of international migration has noted the significantly greater amounts of emotional disturbance, stress, frustration, and other psychological states that appear in the immigrant population (Adler, 1977; Ben-David, 1970; Taft, 1973).

Acculturation is said to increase conflict and stress (Aronoff, 1967; DeVos & Milner, 1959; Opler, 1959), and to be related to high rates of psychological disorders (Fried, 1959; Graves & Graves, 1979; Kiev, 1965) as a result of disruptions encountered through migration (DiMarco, 1974; Malzberg, 1969; Mangin, 1960; Mezey, 1960). More specifically, acculturation seems to be related to an increase or change in anxiety (Spielberger & Diaz-Guerrero, 1976), to symptomatology (Honigmann, 1967), to psychiatric disorder, and, at times, to the appearance of new symptoms (Herskovitz, 1950).

On the other hand increased acculturation was hypothesized to decrease emotional maladjustment (Chang, 1980), and to better self concept (Howland, 1983). Yu (1981) studied the effect of acculturation on physical stress symptoms on 510 ethnic Chinese.

She used number of years that a person had lived in the United States as the measure of acculturation. She found those who were more acculturated had fewer physical stress symptoms than those who were less acculturated. Arias (1976) suggested that the longer the duration of residence in a host country, the greater degree to which immigrants would be expected to begin to identify with the values and customs of the host cultures and the less they would be expected to identify with those of their own culture. Moreover, with increased acculturation, there would be a tendency towards a better self-concept.

Age and Well-Being

A review of the literature reveals that there seems to be no real agreement on a definition of adulthood or on its span and subdivisions. Modell, Furstenberg, and Hershberg (1976) comment that "it is an open question whether individuals in any given society hold a common notion of adulthood" (p. 9). Adjectives such as "early," "middle", and "late" are applied differentially without precise agreement on the age periods that they designate. Furthermore, although there is more agreement on the general age at which the period begins than on its close, even the beginning is confused by the fact that some use "late adolescence" to describe the period from seventeen to twenty-two, while some use

"youth," some use "postadolescence," and others feel that these ages signify young adulthood. Offer and Offer (1975) illustrate the confusion by stating, "late adolescence, or young adulthood as we have labeled the post-high school years" (p. 172) and "adolescence does not necessarily end at 22..." (p. 173). Kimmel (1974), alluding to gender differences, cites the Neugarten, Moore, and Lowe study in which middle-aged respondents described a "young man" as eighteen to twenty-two and a "young woman" as eighteen to twenty-five. Reversing the difference, the shorter Oxford English Dictionary defines adolescence as the period between fourteen to twenty-five for males and twelve to twenty-one for females. Levinson, Darrow, Klein, Levinson, and McKee (1978) define childhood and adolescence as from zero to twenty-two years and early adulthood as from seventeen to forty-five, introducing the concept of a transitional period, the years between seventeen to twenty-two, as the "early adult transition," a period of overlap between stages. Therefore, depending on how restrictively one views the terms, one can prolong adolescence to twenty-five or begin adulthood at seventeen.

The end of young adulthood has an even broader age span. Offer and Sabshin suggest twenty-five; Guntrip (1973) and Marshall (1973) cite thirty; Levinson et al. (1978) define the "middle adult transition" as forty to forty-five. Sometimes a term such as youth implies a definition by behavior. The age range of

"youth" is usually not specified, but the term frequently describes a period when individuals have many adult capabilities but have not assumed adult responsibilities -- in other words, a time when some social definitions of adulthood do not yet apply. Parsons (1949) states: "by contrast with the emphasis on responsibility in the [adult male] role, the orientation of the youth culture is more or less specifically irresponsible" (p. 272). Jung (1971), however, states that youth "extends roughly from the years just after puberty to middle life, which itself begins between the thirty-fifth and fortieth year" (p. 8).

Gurin, Vernoff, and Feld (1960) found a majority of subjects in their sample reported unhappiness with increased age. Bradburn and Caplovitz (1965) also found this general trend in their study of happiness.

Bufford (1984) used the Spiritual Well-Being Scale in a religiously heterogeneous sample of 64 adults. His sample included people with no religious affiliation, Catholics, Jews, Protestants, and people with other religious affiliation. The results showed that age was negatively correlated, with Spiritual Well-Being (SWB) and (RWB) Religious Well-Being.

Bressem, Waller, and Powers (1985) used the Spiritual Well-Being Scale with a sample consisting of 66 randomly selected persons from two Bible churches. All considered themselves to have taken Jesus Christ as their personal Lord and Savior.

Positive correlations were found between age and all three scores in the Spiritual Well-Being Scale (SWB, RWB, EWB). Existential Well-Being was significantly correlated in the positive direction with age ($p < .05$). Therefore, in this sample, there was a tendency that with increased age more subjects reported higher SWB score and its subscores (RWB and EWB scores).

To sum up the findings, Gurin et al. (1960), Bradburn and Caplovitz (1965), and Bufford (1984) found a decrease in reported happiness and well-being with increased age, while Bressemer et al. (1985) showed an increase in reported well-being with increased age. The subjects in the first three studies were predominantly non-Christians and persons with mixed religious affiliations, while the subjects in the last study were all Christians.

Because the subjects in this study were from evangelical churches it was hypothesized that increased age would result in higher SWB score and its subscores (RWB and EWB scores). That is, more subjects would report higher SWB, RWB, and EWB scores with increased age.

This study used the same age categories as Yu's (1981) study: (a) the young, 18-25 years old; (b) the early mature, 26-35 years old; and (c) the mature, 36-55 years old. The young, 18-25 years old, were characterized by separation from parents, preparation for a career through education, and development of intimacy through courtship. The early mature, 26-35 years old,

were characterized by entering and stabilizing in the work force, and establishing a family through marriage and childbearing. The mature, 36-55 years old, were characterized by increased responsibilities in the work force, in the family, and in the society. The respondents' ages were collected in the questionnaire (APPENDIX A).

The Historical Roots and the Development of
the Spiritual Well-Being Scale

The following sections trace the historical roots and the development of the Spiritual Well-Being (SWB) Scale. The SWB research was rooted in the social indicators and quality-of-life movements. Yet, despite the importance of the relationship of religiosity to one's quality-of-life, the spiritual dimension of man has been trivialized and often ignored in those studies. The White House Conference on Aging and the National Interfaith Coalition on Aging have stimulated research on SWB and have presented the scientific world with a preliminary definition of SWB. Moberg, Ellison and Paloutzian have gone a step further by developing and testing several indexes of SWB.

The Social Indicators Movement

The social indicators concept was developed within the U.S. government to refer to statistics which reflect the goodness or badness of life quality in the United States. The U.S. Department of Health, Education, and Welfare (1969) stated that a social indicator is "a direct measure of welfare and is subject to the interpretation that, if it changes in the 'right' direction... things have gotten better or people are 'better off'" (p. 97). Duncan (1969) described the social indicators movement as the development of a new statistical series monitoring change in such areas of public life as education, health, employment, crime victimization, political participation, and population growth and movement. Measures such as suicide rate, alcoholism, physical and mental health, housing conditions, etc. are all examples of social indicators of the quality of life. Bauer (1966), Bunge (1975), Rossi and Gilmartin (1980) have also written about the social indicators movement.

The problem with such indicators was that, though they did reveal people's objective circumstances, they did not reveal people's experience of how "well off" their lives were. It is an historical paradox that during the years between 1950 and 1975, as things got physically and economically better they apparently got

psychologically worse. Campbell (1976) said concerning that period:

During this period this country has experienced an unprecedented rise in national affluence, with a spectacular increase in average family income and an associated decline in the number of families below the poverty line. During the same period we have seen a phenomenal rise in the incidence of crime, an epidemic of various forms of public violence, a greatly increased use of drugs with associated drug abuse, a continuing increase in the number of fragmented families, a sharp drop in public confidence in elected officials, and what appears to be a substantial rise in social and political alienation. (p. 117)

Other studies also have shown that material and objective indicators were not correlated with subjective well-being. Watson (1930) and Wilson (1960) have found that materialistic luxury and good treatment, as implied by the wealth and education of one's parents, show no relationship to the avowed happiness of students. A study by Schneider (1975) has shown that in a comparison of 13 American cities, the correlation between the objective characteristics of the cities and a measure of life satisfaction reported from surveys of the residents of each city was essentially zero.

Subjective Well-Being and Quality of Life

Assuming, as Campbell (1976) does, that "the quality of life lies in the experience of life" (p. 118), then statistics based on our objective situations are only surrogate indicators. What is needed are subjective measures of the quality of life experience. The attempt to develop subjective measures is in part an attempt to assess people's interpretation of the things or events that affect them, as opposed to tabulating those things or events themselves.

The realization of the fact that objective measures do not reveal people's subjective well-being has prompted researchers to include subjective measures. Therefore, the social indicators movement has developed from merely measuring people's objective life situations to measuring people's quality of life that includes both objective and subjective measures.

Quality of life is a complex multidimensional phenomenon (Krendel, 1971; Terleckyj, 1970; Gerson, 1976) which involves both material, psychological, and spiritual well-being and is a modern counterpart to the notion of "the good life" (George and Bearon, 1980, p. 1). Various indicators have been used to assess quality of life, including Bradburn's (1965) indices of positive and negative affect, and Campbell's (1976, 1981) varied indicators of happiness, affect, and life satisfaction.

The Limitation of the Quality of Life Survey

Social indicators research efforts "can only yield results that are formed by the focus and orientation of empirical inquiry...When we specify those aspects of reality that merit our attention, our indicators may distract our attention from other aspects, particularly those that are more difficult to quantify" (Johnston, 1980, p. ix). This consequence of predispositions may be a major reason for the relative neglect of religious variables and SWB in the social indicators and quality of life movement. Campbell, Converse, and Rodgers (1976) in their Quality of Life survey admitted that their "investment in the domain of personal religiosity was cursory" (p.355), that no standardized item was asked to measure satisfaction with religion (p.375n.), and that a personal resource like religious faith "might be seen as downright esoteric" (p.387).

Hadaway (1978), and McNamara and St. George (1978, 1979) noted that error in coding, other inaccuracies in the data on religion, and problems related to assumptions about the well-being measure of Campbell et al. (1976) mitigate the validity of their conclusions about the allegedly minor role of religion in life satisfaction. Feelings about religion were placed on the same level as items about one's job, pay, schools, neighborhood safety,

car, television entertainment, housework, and the weather. This reduces religion to an "everyday problem or concern, and, in effect, trivializes it...The very format of the question is tantamount to invalidating religiosity (as measured) as an indicator of spiritual well-being" (McNamara and St. George, 1979, p. 236).

Quality of Life and Religiosity

Despite the fact that Campbell et al. (1976) invested cursorily in the domain of religiosity, they discovered that 23 percent of the sample chose "having a strong religious faith" as one of the two most important of twelve domains of life. Thirty-eight percent considered a strong religious faith to be "extremely important" and 22 percent said it is "very important" (pp. 83-84).

Many researchers re-analyzed the Campbell et al. (1976) quality-of-life data. Hadaway (1978) examined the relationship between four measures of religiosity and personal competence, index of well-being, and total life satisfaction. He found not "a single instance in which any measure of religiosity was negatively associated with any of the life-satisfaction items among the general population of respondents. There is always a positive relationship." Hadaway and Roof (1978) found that the rating of

the importance of faith was one of the strongest predictors of the feeling that life is worthwhile, with religious activities also playing an important role. McNamara and St. George (1979) found that satisfaction from religion ranks as a much more major predictor of well-being than the surveyers had reported.

St. George and McNamara (1984) studied the relationship of religiosity and psychological well-being. They examined this relationship using data from the 1972-1982 NORC General Social Survey (Davis, 1972). Religiosity was found to be a better predictor of well-being than previous research had indicated.

Wessman (1956) summarized a great deal of data collected in certain public opinion surveys. Various aspects of religious life were shown to be significantly related to avowed happiness: attending church regularly, getting much consolation and help from religion, and being a believer.

Argyle and Beit-Hallahmi (1975) reviewed evidence bearing on religiosity and individual integration. Church members and frequent attenders suffer less psychiatric impairment; positive adjustment to old age accompanies religious activity; regular attendance predicts better physical health and less proneness to commit suicide and less likelihood of abusing alcohol. Campbell (1981) said those who are "religious minded...are clearly more likely to say they are satisfied with their marriage than people

for whom religion is less important" (p. 82). Chalfant, Beckley, and Palmer (1981) turned to the dataset, the 1978 NORC General Social Survey (Davis, 1972), which contains quality-of-life measures. They concluded similarly with Campbell (1981) that religiosity (as measured by religious preference and attendance) showed a positive relationship to marriage satisfaction. And marital happiness correlated more highly with general avowed happiness than did any one of the several other indices of subjective adjustment in one study using 255 married men and 542 married women as subjects (Gurin, Veroff, & Feld, 1962). In other words, religious people are more likely to be satisfied with their marriage, and marital happiness is highly correlated with avowed happiness.

Soderstrom and Wright (1977) have found, in their study of youth between the ages of 18 and 20, that those who were intrinsically motivated, committed, and true believers had significantly higher Purpose in life (Crumbaugh & Maholick, 1964) mean test scores than did those who were extrinsically motivated, uncommitted, and unbelievers. They also found that religious integration (moral commitment paired with spiritual commitment) was indicative of meaning in life.

The past several years have seen an increasing emphasis on research investigations of factors associated with positive mental health. A growing body of data points to the conclusion that

having a social support system (e.g., Bloom, 1975; Caplan, 1974; Rabkin & Streuning, 1976) and finding purpose and meaning in life (Moos, 1977) are major factors associated with reduced incidence of mental disorders. Although religion appears to be a potential source of both social support, and purpose and meaning in life, little emphasis has been placed on investigating the possible relationship of religion and health until quite recently (Bufford & Johnston, 1982).

The Spiritual Dimension of Man

It has been discussed how the social indicators and the quality-of-life movements have trivialized and often ignored the religious dimension of man. It was noted that material wealth and objective measures do not reveal a person's subjective and psychological well-being. Furthermore, many studies were documented showing the strong relationship of religiosity to one's subjective well-being such as marital happiness, meaning in life, physical and mental well-being. Why is the spiritual dimension important in life satisfaction and well-being?

Human beings are multi-dimensional systems. Ellison (1982) said, "At a minimum humans are biological, cognitive, interpersonal, emotional, and spiritual beings" (p. 1). All of these dimensions of man interact with each other. Therefore, our

sense of well-being is affected by our perceptions and expectations as well as by the "objective" facts which make up our life situation. Our sense of well-being is therefore, to some extent, subjective.

Of the many dimensions in man, faith seems to be a very basic aspect of human life and as Howe (1980) has pointed out, it attempts, whether in form of religion or a secular belief system, to discover the ultimate purpose of life. This is the reason why religious belief can be among the most potent influences in life. Its effects may include profound changes in subjective experience and social behavior. It can supply purpose and meaning (Frankl, 1975), facilitate intimate interpersonal contact and a sense of belonging (Ellison, 1978), and affect one's entire satisfaction with existence. Religiously active persons appear to have both cognitive and emotional "maps" which help them make sense out of the disordering experiences of death, suffering, and "moral bafflement," to use the language of functional analysis (Geertz, 1974). Because of the importance of faith and religious beliefs, it is noteworthy to remember that religious variables have a significant place in the classical theories of Weber (1930, 1963), Durkheim (1915), James (1902), and others.

Another reason why the spiritual dimension of man is important is the number of religious people in the world and in the United States. Worldwide estimates indicate that over 2

billion people have religious commitments which play a role in how they experience life (Zimbardo, 1979). A Gallup poll found that 86% of Americans regard their religious beliefs as fairly or very important, and 34% or 50 million Americans consider themselves to have been "born again" (Gallup, 1977-78). For most of these people religious commitment plays an important role in how they live and experience life (Zimbardo, 1979). Campbell and his colleagues (1976) found that religious faith was highly important for the life quality of 25% of the American population, he, like most other social indicators researchers has continued to ignore the spiritual dimension, and did not utilize it as a significant domain of life quality in his latest survey (Campbell, 1981).

The Difficulties Encountered in Research on Religiosity and Spiritual Well-Being

Several difficulties hinder the research on religion and Spiritual Well-Being. They are the following:

1. The limitation of single item measures: Religiosity and Spiritual Well-Being are presumed to be multidimensional. Therefore, they should not be measured as if they were unidimensional. Research by Allport and Ross (1967) on the relationship between religion and prejudice using the Religious

Orientation Survey demonstrated that simple measures of religiosity such as church affiliation are inadequate and their use may lead to seriously erroneous conclusions. Hadaway and Roof (1978) found that religious belonging turned out to be a weaker predictor of quality-of-life than other religious measures such as attendance and membership.

2. The difficulty with measuring spirituality: Such terms as "spiritual" and "well-being" are non-empirical, mystical, and connotatively rich. It is the lack of operational definitions and the difficulty in measuring spirituality that caused behavioral scientists to avoid them. Bufford (1984) addressed this dilemma by saying:

Other major problems to be surmounted include the difficulty involved in operationalizing the religious dimension and the controversy which is often stirred when the operations inevitably fail to capture the full richness of the concepts involved. (p. 2)

3. The preconceived idea: Scientific investigation is based on the focus and orientation of empirical inquiry. Most scientists have failed to study the spiritual dimension of man simply because of their materialistic presupposition of man and the universe. Campbell, Converse, and Rodgers (1976) said that a personal resource like religious faith "might be seen as downright esoteric" (p. 387).

4. The tendency to trivialize religiosity: Even when religiosity is studied, there is a tendency to trivialize it. McNamara and St. George (1979) found that in the quality-of-life survey by Campbell, Converse, and Rodgers (1976) feelings about religion were placed on the same level as items about one's job, car, entertainment, and other everyday problems or concerns.

Why Study Spiritual Well-Being?

Several circumstances contribute to the need for appropriate instruments to measure SWB. Among these are internal pressures for evaluation research to plan activities and monitor progress in religious bodies (Moberg, 1982a), concern for the "vital signs of a healthy church" (Wagner, 1976), issues related to church growth and decline (Kelley, 1977; Hoge and Roozen, 1979), and interest in evaluating the intensity of faith (Wagner and Johnston, 1977).

Significant beginnings have been made by Duncombe (1969), Edwards, Mead, Palmer, and Simmons (1974), and several studies which recognize the centrality of spiritual health to a humanized system of care for the whole person (Allen, Bird, & Herrmann, 1980; Reed, 1979; Tubesing, 1979; Fish and Shelly, 1978). Appropriate instruments could serve an important diagnostic function in clinical counseling, as well as in evaluating SWB

levels among members of total institutions like nursing and convalescent homes.

Without reliable tools, evaluation of efforts to promote SWB will remain on the level of nonrepresentative illustrations, philosophical arguments, theological exhortations, common-sense folk wisdom (ingrained with unrecognized folly), and careless "trial-and-error" experimentation rather than systematically tested conclusions.

In summary, research tools to measure SWB are needed for investigation of its relationship with other areas of holistic well-being, for evaluation and planning studies in religious institutions, for clinical work with clients in pastoral and psychological care, for research on alleged contributions of SWB to other areas of quality of life, and for use in the social indicators movement. The hiatus caused by its almost complete absence from the scientific study of religion can be filled only if appropriate instruments are developed to conceptualize and operationally measure SWB.

Research on Spiritual Well-Being

Several events have helped to stimulate the research on Spiritual Well-Being. These are (a) the social indicators and quality of life movement, (b) the 1971 White House Conference on

Aging (WHCA) (Moberg, 1971), and (c) the National Interfaith Coalition on Aging (NICA) (Cook, 1976). The influence of the social indicators movement on the research on subjective and Religious Well-Being was discussed in the previous section.

The technical committee of the 1971 White House Conference on Aging considered "the spiritual" to pertain to the following:

It is man's inner resources especially his ultimate concern, the basic value around which all other values are focused, the central philosophy of life-whether religious, anti-religious, or nonreligious - which guides a person's conduct, the supernatural and nonmaterial dimensions of human nature.

(Moberg, 1971, p. 3)

Components of SWB were described in terms of the human need to deal with sociocultural deprivations, anxieties and fears, death and dying, personality integration, self-images, personal dignity, social alienation, and philosophy of life. SWB was interpreted as a lifelong pursuit, continued spiritual growth hence being possible throughout the entire life span. Analogous to but not identical with "spiritual health," it overlaps with religiosity, aspects of which can be viewed as among its domains or components. In the "new spiritual climate" spiritual activities and perspectives are interwoven with all other aspects of life and hence are found in a wide range of contexts, not just those related to institutional religion (Moberg, 1971).

The National Interfaith Coalition on Aging (NICA) has persistently included an emphasis upon SWB in its research and policy recommendations (Cook, 1976). It suggested the following as a definition of SWB:

Spiritual Well-Being is the affirmation of life in a relationship with God, self, community and environment that nurtures and celebrates wholeness. (NICA, 1975)

Obviously, this does not constitute an operational definition for research purposes even when actions are a part of "affirmation," but it satisfies many pragmatic needs of humanities scholars and religious leaders.

Although the definition of the NICA is rather imprecise it does suggest that Spiritual Well-Being involves a religious component ("relationship with God") and a social-psychological component. This is consistent with the theorizing of Moberg and Brusek (1978) and others.

The WHCA's and the NICA's definitions of SWB are very broad. They do not presume that religion is synonymous with SWB, but they recognize that many religious variables are among its components and that other variables may be so highly correlated with it that they can serve pragmatically as empirical indicators of the unobservable underlying phenomenon.

SWB overlaps with religiosity but is neither synonymous nor coterminous with it. Because it, like religiosity, is presumed to be multidimensional, it is assumed that research will proceed better by identifying and analyzing its respective elements than by treating it as if it were unidimensional. Therefore, it is necessary to construct numerous indexes of SWB, not just one, to tap its various dimensions (Machalek, 1977).

Spiritual Well-Being should be seen as a continuous variable, rather than as dichotomous. It is not a matter of whether or not a person has it. Rather it is a question of how much, and how it can be enhanced. Conceiving Spiritual Well-Being as dichotomous fosters a search for the on-off switch, for single factor explanations of spiritual health. Conceiving of it as continuous stimulates consideration of multiple influences on a person's health, none of which by itself may move him to the place of total spiritual health or total disease.

Moberg, Ellison and Paloutzian

Beginning in 1967 Marquette University sociologist David Moberg (1967a,1967b) has led the way in encouraging the behavioral sciences to consider the spiritual aspect of mankind. Since the early 1970s Moberg (1971, 1974, 1978,1979a, 1979b, 1979c, 1980, 1982a,1982b)(see also Moberg & Brusek, 1978) has been developing a theoretical and empirical program of analysis with regard to

Spiritual Well-Being. Perhaps of equal or greater importance, he has been instrumental in focusing the attention of a growing group of sociologists and psychologists on the need to scientifically investigate this vitally important human dimension.

Campbell (1981) suggests that well-being depends on the satisfaction of three basic kinds of need: the need for having, the need for relating, and the need for being. (a) The need for having refers to the acquisition of material necessities and related impersonal resources of life. (b) The need for relating refers to patterns of social relationships. The need to belong, to experience intimacy, to be needed are central to human life. The greatest differences in well-being that Campbell (1981) has found are due not to income but to interpersonal satisfaction. (c) The need for being is less easily defined, but has to do with a sense of satisfaction with one's self. Self-fulfillment seems to be related to feelings of competence, direction over one's life, and worth. Certainly it is hard to imagine persons who have negative self-evaluations experiencing much of a sense of positive well-being.

While Campbell's research and multiple-need conception are helpful, he and his colleagues have ignored a fourth set of needs which might be termed the need for transcendence. The need for transcendence refers to the sense of well-being that is experienced when purposes of commitment are found which involve

ultimate meaning for life. It refers to a non-physical dimension of awareness and experience which can best be termed spiritual.

Moberg and Brusek (1978) have conceptualized Spiritual Well-Being as two-dimensional: the vertical and the horizontal. The vertical dimension refers to a sense of well-being in relationship to God. Paloutzian and Ellison (1979b) call this Religious Well-Being (RWB). The horizontal refers to a sense of life purpose and life satisfaction, with no reference to anything specifically religious. They have termed this Existential Well-Being (EWB). To have a sense of Existential Well-Being is "to know what to do and why, who (one) is, and where (one) belongs" (Blaikie and Kelsen, 1979) in relation to ultimate concerns. Both dimensions involve transcendence, or a stepping back from and moving beyond what is. Because people are integrated systems it is then expected that the two dimensions while partially distinctive would potentially affect each other, and that there would be some statistical overlap. Paloutzian and Ellison (cited in Ellison, 1982) have found this to be the case.

Paloutzian and Ellison (1979b) have developed the Spiritual Well-Being Scale consisting of 20 items measuring both Religious Well-Being and Existential Well-Being. Reliability, internal consistency, and validity have been established. The SWB Scale has been used in several research projects since its development

Studies Using the Spiritual Well-Being Scale

Ellison (1982) reported in 1982 that the Spiritual Well-Being Scale was used in a series of studies involving over 500 respondents. Since that time, numerous studies using the SWB Scale have been done. Respondents have included men and women, housewives, young adults and senior citizens, high school students, college students, seminary students, married and single persons, religious and non-religious people, hemodialysis patients, pregnant women, women who have abortions, people from large cities, small cities and rural areas. The SWB Scale has been used in conjunction with scales such as the Purpose in Life Scale, the UCLA Loneliness Scale, the Abbreviated Loneliness Scale, the Religious Orientation Scale, the Self-esteem Scale, the Visualizer-Verbalizer Questionnaire, the Interpersonal Behavior Survey, the Spiritual Leadership Qualities Inventory, the Spiritual Maturity Scale, and other scales. Numerous demographic variables have been collected along with those studies (Campise, Ellison & Kinsman, 1979; Ellison & Paloutzian, 1978, 1979a; Paloutzian & Ellison, 1979b; Mitchell, 1984; Parker, 1984; Campbell, 1983; Bressemer, Waller, & Powers, 1985). The SWB and its subscales, RWB and EWB are positively correlated with each

other and with the Intrinsic Religious Orientation Scale on the Religious Orientation Scale (ROS) (Bufford, 1984).

The results of those studies can be summarized under six headings: (a) Psychological/Emotional Life, (b) Value Orientation, (c) Social Functioning, (d) Family Closeness and Upbringing, (e) Place of Residence, and (f) Religious Beliefs and Practices.

1. Psychological/Emotional Life: SWB is positively correlated with self-worth, self-esteem and purpose in life. People with high SWB are less lonely, less shy, and less dependent. SWB is negatively correlated with perfectionism.

2. Value Orientation: SWB is negatively correlated with primary value orientations such as individualism, success and personal freedom.

3. Social Functioning: SWB is positively correlated with assertiveness and negatively correlated with aggressiveness. People with high SWB are less lonely. SWB is positively correlated with self-report of the quality of peer relations as a child, and one's perceived level of social competence as a child.

4. Family Closeness and Upbringing: SWB is positively correlated with self-report of how positively a person saw his relationship with his parents while growing up, and the feeling of family togetherness during childhood years. While overall SWB is significant, the highest correlation is with the EWB subscale.

5. Place of Residence: People who lived in large cities reported having lower SWB.

6. Religious Beliefs and Practices: The length of time that one had been a Christian has a borderline, negative relationship with SWB, and a lesser, non-significant association with each well-being subscale.

SWB is positively correlated with Intrinsic Religious Orientation and negatively correlated with the Extrinsic Religious Orientation on the Religious Orientation Scale (ROS) People who are "born again" in religious commitment have higher SWB than "ethical" Christians or non-Christians. This holds true for both the RWB and EWB, though the relationship is stronger for RWB.

Single item measures such as (a) importance of religion, (b) frequency of church attendance, (c) frequency and duration of personal devotions, and (d) frequency of family devotions are positively correlated with SWB, RWB, and EWB. Religious knowledge is positively correlated with SWB and RWB.

People whose doctrinal beliefs, worship orientations, and devotional practices that encourage a sense of personal acceptance by God and communion with God are positively correlated with SWB. Religious beliefs and practices that focus on the affirmation and valuing of the believer are positively correlated with SWB.

Doctrinal beliefs that emphasize (a) individual gifts, (b) the grace and unconditional love of God, (c) being valued as a

person by God, (d) one's own positive self-evaluation of God's acceptance, (e) a sense of God-given purpose in life, and (f) the belief that God's evaluation is more important to the respondent than that of other people are positively correlated with SWB.

Worship orientations that (a) allow for regular sharing of personal needs and hurts, (b) emphasize God's love and grace, rather than His unreachable righteousness, and (c) deemphasize a primarily instructional focus are positively correlated with SWB.

Devotional practices which center on personal meaning are related to higher SWB. Emphasis upon praise and well-being in devotions are positively correlated with SWB. Experiencing a special feeling of God's love during devotions was associated with higher SWB and RWB. The average amount of time spent per daily devotional period is significantly related to SWB, RWB, and EWB. One study has shown that the average number of times that one has devotions each week was not associated with well-being (Ellison, 1982), but other studies have shown that they are positively correlated (Bufford, 1984; Bressemer, Waller, & Powers, 1985).

The perception of one's church as a warm, caring, and personal community, rather than an impersonal institution is positively correlated with SWB. Such a perception correlated more with EWB than with RWB. That same perception, and the belief that one's church engaged in practical helping of each other are

positively correlated with EWB. Religious beliefs and practices that promote a sense of affirmation and communication with the Christian community are positively correlated with SWB.

The average number of Sunday services attended each month is significantly correlated with SWB, RWB, and EWB, though the average number of weekday meetings attended each month is not (Ellison & Economos, 1981).

In addition to the above findings, among hemodialysis patients SWB was positively correlated with acceptance of disability, religious coping behavior, assertiveness, and global adjustment. SWB was negatively correlated with depression. SWB could be used to predict adjustment to hemodialysis with a moderate degree of confidence (Campbell, 1983). Among pregnant women, those with higher SWB were more likely to continue their pregnancies. Women with higher SWB who carried their pregnancies until birth tended to have lower mood disturbance (Mitchell, 1984).

The Need for the Study

Studies on the psychological effects of acculturation covered many topics ranging from stress to anxiety. Specifically, numerous studies have investigated the impact of the acculturation process

on Chinese Americans (Bourne, 1975; Fong, 1973; Kuo, 1976; Pierce, Clark, and Kaufman, 1978-1979; Weisman, Snadomsky, and Gannon, 1972; Yamamoto and Wagatsuma, 1980; Yao, 1979). However, none of those studies investigates the effect of acculturation on specific psychological constructs such as Spiritual Well-Being as measured by the Spiritual Well-Being Scale and its subscales (Religious Well-Being and Existential Well-Being Scales). This study attempted to make a contribution in this area.

Purpose of the Study

While studies on the effects of acculturation have covered many topics, none of these studies has investigated the effects of acculturation and age on psychological constructs such as Spiritual Well-Being. The purpose of this study was to investigate the effects of acculturation and age on Spiritual Well-Being.

An additional objective of this study was to provide the means and the standard deviations for ethnic Chinese church-goers between the ages of 18 and 55 who were English readers, using the SWB Scale and its subscales (RWB and EWB Scales). These scores could be used for comparison purposes in future studies with other ethnic groups. Other demographic items, and religious beliefs and practices among all respondents were also studied for their

effects on Spiritual Well-Being. These were examined under the 14 minor, or secondary hypotheses.

Research Questions

Many studies have shown that migration and acculturation produced many negative psychological effects. Other studies also have indicated that these negative effects decreased with increased acculturation. The research questions in this study are the following:

1. Does increased acculturation among ethnic Chinese, as measured by years of residence in the U.S. or by being U.S. born, lead to greater Spiritual Well-Being as measured by the Spiritual Well-Being Scale and its subscales (Religious Well-Being and Existential Well-Being Scales)?

2. Does increased age among ethnic Chinese lead to greater Spiritual Well-Being as measured by the Spiritual Well-Being Scale and its subscales (Religious Well-Being and Existential Well-Being Scales)?

Major Hypotheses

Hypothesis 1: Increased acculturation among ethnic Chinese, as measured by years of residence in the U.S. or by

being U.S. born, results in greater SWB, RWB, and EWB, as measured by the SWB Scale and its subscales (RWB and EWB Scales).

Hypothesis 2: Increased age among ethnic Chinese results in greater SWB, RWB, and EWB, as measured by the SWB Scale and its subscales (RWB and EWB Scales).

Minor Hypotheses

The following 14 minor, or secondary, hypotheses were explored in the entire sample to examine the effects of several demographic variables, and religious beliefs and practices, on the Spiritual Well-Being of the respondents as measured by the Spiritual Well-Being Scale and its subscales (RWB and EWB scales).

1. Subjects with a high frequency of church attendance will have greater SWB, RWB, and EWB, as measured by the SWB Scale and its subscales (RWB and EWB Scales), than subjects with a low frequency of church attendance.
2. Subjects with a high religious commitment will have greater SWB, RWB, and EWB, as measured by the SWB Scale and its subscales (RWB and EWB Scales), than subjects with a low religious commitment.
3. Subjects with a high "importance of religion" score will have greater SWB, RWB, and EWB, as measured by the SWB Scale and

its subscales (RWB and EWB Scales), than subjects with a low "importance of religion" score.

4. Subjects with a high frequency of personal devotions will have greater SWB, RWB, and EWB, as measured by the SWB Scale and its subscales (RWB and EWB Scales), than subjects with a low frequency of personal devotions.
5. Subjects who have been Christians for a longer period of time (as measured by the years they have been Christians) do not have greater SWB, RWB, and EWB, as measured by the SWB Scale and its subscales (RWB and EWB Scales), than subjects who have been Christians for shorter periods of time.
6. Subjects with a high frequency of financial contribution to religious organizations will have greater SWB, RWB, and EWB, as measured by the SWB Scale and its subscales (RWB and EWB Scales), than subjects with a low frequency of financial contribution to religious organizations.
7. Subjects with a high religious knowledge will have greater SWB, RWB, and EWB, as measured by the SWB Scale and its subscales (RWB and EWB Scales), than subjects with a low religious knowledge.
8. Subjects with a high application of Bible principles will have greater SWB, RWB, and EWB, as measured by the SWB Scale and its subscales (RWB and EWB Scales), than subjects with a low application of Bible principles.

9. Subjects with a high family closeness while growing up will have greater SWB and EWB, as measured by the SWB Scale and one of its subscales (EWB Scale), than subjects with a low family closeness.
10. Married subjects with a high present family closeness will have a greater SWB and EWB, as measured by the SWB Scale and one of its subscales (EWB Scale), than married subjects with a low present family closeness.
11. Subjects who came to the U.S. at a young age (10 years old or less) will have greater SWB, and EWB, as measured by the SWB Scale and one of its subscales (EWB Scale), than subjects who came to the U.S. at 11 years old or more.
12. Married subjects will have greater SWB and EWB, as measured by the SWB Scale and one of its subscales (EWB Scale), than single subjects.
13. Subjects who are employed full-time will have greater SWB and EWB, as measured by the SWB Scale and one of its subscales (EWB Scale), than subjects who are students.
14. Subjects who are financially independent will have greater SWB and EWB, as measured by the SWB Scale and one of its subscales (EWB Scale), than totally dependent subjects.

Summary

In chapter one the literature was reviewed on immigrants in general, and on the Chinese immigrants in particular. Then the historical roots and the development of the Spiritual Well-Being Scale were discussed. Finally, the author discussed the need for the study, the purpose of the study, the research questions, the two major hypotheses, and the 14 minor hypotheses.

CHAPTER 2

METHODS

Subjects

Subjects in the initial target sample consisted of 180 ethnic Chinese church-goers, selected from four Chinese churches, who fit the following four criteria:

1. Ethnic Chinese,
2. English readers,
3. Ages 18 to 55 years old, and
4. Have attended church service at least once during the past three months of the selection.

The main purpose of this research was to study the Spiritual Well-Being, as measured by the SWB Scale and its subscale (RWB and EWB Scales), of ethnic Chinese church-goers; not to compare these four churches. Therefore, subjects from these four churches were used as a group.

Churches

The four Chinese churches were located in the Northwest United States. The following were the characteristics of each of the four churches:

Church A: Location - metropolitan area of approximately 1.6 million people.

Sunday service attendance - more than 300 people.

Subjects selected - 60.

Church B: Location - city of approximately 370,000 people.

Sunday service attendance - approximately 100 people.

Subjects selected - 30.

Church C: Location - university town of approximately 40,000 people.

Sunday service attendance - approximately 60 people.

Subjects selected - 30.

Church D: Location - metropolitan area of approximately 1.6 million people.

Sunday service attendance - more than 450 people.

Subjects selected - 60.

Instruments

Survey Questionnaire

A survey questionnaire (see APPENDIX A) consisting of background information, the Spiritual Well-Being Scale, and demographic information was used. The questionnaire was divided into four sections as the following:

Section A. Questions 1 to 20 collected data pertaining to cultural identity; such as language, club membership, country of birth, age one arrived in the U.S., ethnic identification, generation, ethnic group most at home with, and marriage preference.

Section B. Questions 21 to 29 collected data pertaining to religious activities; such as church attendance, personal devotion, religious commitment, years as a Christian, financial contribution, importance of religion, religious knowledge, and Biblical application.

Section C. Questions 30 to 49 were Spiritual Well-Being Scale questions.

Section D. Questions 50 to 57 collected demographic data such as sex, marital status, children, age, education, employment, income, and financial dependency. Questions 58 to 59 collected data pertaining to emotional closeness while growing up and in the present family.

The questionnaire was constructed using the Total Design Method (Dillman, 1978). The questionnaire was reviewed by all three members of the dissertation committee and suggestions received. Then it was revised and pilot tested with one Chinese pastor and 11 Chinese young people in order to receive feedback regarding unclear questions. After the pilot tests the questionnaire was again revised before it was finally used with the subjects.

Spiritual Well-Being Scale

Because the social indicators movement has largely ignored the spiritual dimension and because of the need for an objective measure of Spiritual Well-Being, Paloutzian and Ellison (1979b) set about to develop such an instrument. They constructed the scale according to Moberg and Brusek's conceptualization of Spiritual Well-Being. Moberg and Brusek (1978) suggested that Spiritual Well-Being is best conceived as having two dimensions. A vertical dimension refers to one's sense of well-being in relationship to God. A horizontal dimension connotes one's perception of life's purpose and satisfaction apart from any specifically religious reference.

The Spiritual Well-Being Scale is a general measure of Spiritual Well-Being (SWB) in which the construct of "Spiritual Well-Being" is conceptualized as a continuous variable. The

construct was defined by Ellison as the "spiritual dimension of human welfare" and reflects the human need for "transcendence" (cited in Parker, 1984).

It is a 20-item self report questionnaire scored in a Likert scale format (see APPENDIX A: Q-30 to Q-49). Each item is scored on a 6 point scale ranging from "strongly agree" to "strongly disagree" in order to preclude neutral responses. Responses for each of the items are assigned a numerical value from 1 to 6 with a higher number representing more well-being. To minimize response set (tendency to answer a certain direction) half of the items are negatively worded; reverse scoring is used on negatively worded items. Odd numbered items assess Religious Well-Being (RWB) and even numbered items Existential Well-Being (EWB).

The scale yields three scores: (a) a total SWB score (sum of RWB and EWB scores), (b) a summed score for ten Religious Well-Being items, (c) a summed score for ten Existential Well-Being items. All ten of the RWB items contain a reference to God; the ten EWB items contain no such reference. The RWB items attempt to measure a person's relationship to God; the EWB items attempt to measure life direction and life satisfaction. The correlation between the RWB and EWB scales was $r = .32$ ($p < .001$) (Paloutzian & Ellison, 1979).

The Spiritual Well-Being Scale and subscales have high reliability and internal consistency. Test-retest reliability

coefficients from 100 student volunteers at the University of Idaho were .93 (SWB), .96 (RWB) and .86 (EWB). Coefficient alphas, an index of internal consistency, were .89 (SWB), .87 (RWB), and .78 (EWB) in the same study (Paloutzian & Ellison, 1982).

Face validity of the SWB Scale is suggested by examination of the item content. It has also demonstrated concurrent and construct validity through factor analysis of items and predicted correlations with other theoretically related scales. Factor analysis of the SWB Scale clearly indicates a religious factor (all of the 10 items with reference to God), with the existential scale split into two sub-factors, a life satisfaction factor and a life purpose factor.

The Spiritual Well-Being Scale is correlated in predicted ways with other theoretically related scales. Paloutzian and Ellison (1979b) indicate that SWB, RWB, and EWB all correlated positively with the Purpose in Life Test (Crumbaugh & Maholick, 1969), intrinsic religious orientation (Allport & Ross, 1967), self-esteem and social skills. They are also correlated negatively with the UCLA Loneliness Scale (Russell, Peplau, & Ferguson, 1978).

Ellison (1982) suggests the following characteristics of the SWB scale:

1. The items deal with transcendent concerns, or those aspects of experience which involve meaning, ideals, faith, commitment, purpose in life, and relationship to the Divine.
2. The items indicate personal experience. The scale is not a measure of belief, doctrinal correctness, ideology, or values. It is a measure of the tone of one's inner, subjective life.
3. The items refer to satisfaction, positive and negative feelings, purpose and meaning, and a sense of being valued.
4. The scale is multi-dimensional and allows for an overall measure of Spiritual Well-Being while also allowing for differentiated analysis of the religious and existential meanings of Spiritual Well-Being.
5. The scale allows measurement of Spiritual Well-Being as a continuous, quantifiable variable. For each item, six responses are available. Such a quantitative measure allows for systematic comparison with other measures, and also provides the opportunity for a more precise examination of states of well-being and the impact of other variables. It takes Spiritual Well-Being out of the realm of the mystical and untouchable and allows us to study it scientifically.
6. The scale, while partly arising out of the Judeo-Christian conception of Religious Well-Being is non-sectarian

and can be utilized across religions which conceive of God in personal terms.

7. The scale provides a general measure of Spiritual Well-Being while not getting bogged down in specific theological issues or a priori standards of well-being which may vary from one religious belief system or denomination to another.

8. The scale is short and easy to utilize. (p. 10-11)

Procedures

Selection of the Churches

The researcher's pastor in Portland, Oregon was contacted. He was requested to tell the three other Chinese pastors at the monthly pastors' meeting about the doctoral research project and to enlist their help. All the pastors had churches in Portland. In order to provide confidentiality, to increase response rate, and to allow openness in response, the researcher's home church was not used in this study.

A telephone call was made to each of the three pastors to set up an appointment so the study could be explained in person. One pastor declined to participate over the phone. The following were his objections over the telephone: (a) He had many surveys on his desk and did not have time to return them; (b) of the surveys done

in his church the return rate was very poor (30%); (c) he had read an article reporting a survey research among 800 Chinese churches of which only 40 responded; therefore the findings were unreliable.

Face-to-face appointments were made over the telephone with the two other pastors. The research project was explained to them and questions were answered. One initially expressed willingness to participate, but first wanted to see the questionnaire. After reviewing the questionnaire and the pastor's endorsement letter, and after presenting the research project to the church board, he declined to participate. He said people on the church board warned against his participation. His objections were the following: (a) The study should be a study of Chinese Christians rather than Chinese churches; (b) four churches could not represent all the Chinese churches in the Northwest; (c) the study only studied English readers, therefore it was unfair to non-English readers; (d) even though none of the churches were identified, it was easy for people to guess the participating churches.

A face-to-face appointment was made with the other pastor. After hearing the procedures and the purpose of the study, the pastor wanted to present the research project to the elder board because it involved the entire church. The elder board decided to participate. The pastor was then given the questionnaire and the pastor's endorsement letter for review. He signed the endorsement

letter and gave the church letterhead to the researcher. He made a suggestion concerning the questionnaire which was accepted. He suggested that the word "Chinese" be used for language rather than separating languages into "Cantonese," "Mandarin," and other dialects. This was to preserve the unity among the churches and not separate them into language groups.

One other Chinese church whose pastor did not participate in the monthly Chinese pastors' meeting was contacted. The questionnaire along with the purpose and procedures of the study was given to the pastor. The pastor passed the materials among the deacons for a unanimous agreement. He gave the researcher the telephone number of the president of the deacon's committee for a reply. Over the telephone, the president of the deacon's committee said the church declined to participate because of doctrinal and theological disagreement with the other Chinese churches in Portland.

One out of four Chinese churches contacted in Portland finally decided to participate in the study. As a result, efforts were made to contact Chinese churches outside the Portland area. The other three churches were approached through personal friends. All three agreed to participate.

Selection of Research Assistants

A research assistant was selected and recruited from each church either through personal contact or by recommendation from the church. Three research assistants were personal acquaintances and friends; one was recommended by a church.

Selection of Subjects

One personal meeting was made in each assistant's home. During this meeting the mailing and follow-up procedures were explained; subjects were also selected with the researcher's help to ensure uniformity among the four churches.

Subjects were selected from each church's directory. Every person who met the four criteria was given a number beside his or her name. Each number was written on a small piece of paper and folded. Therefore, each piece of paper corresponded to the number in the directory. These pieces of paper were mixed. A designated number were chosen from these papers. Thirty subjects were selected from the two smaller churches, and sixty subjects were selected from the two larger churches. To ensure confidentiality, the researcher did not know who the selected subjects were. The assistant was instructed to write an identification (ID) number beside each of the selected subjects in the directory. As a

result, subjects from Church "A" had ID number "A-1 to A-60;" Church "B" had ID number "B-1 to B-30;" Church "C" had ID number "C-1 to C-30;" and Church "D" had ID number "D-1 to D-60." This made a total of 180 subjects.

Preparation of Survey Questionnaire Booklets

The Total Design Method (Dillman, 1978) was followed with some minor variation for procedures concerning constructing the survey questionnaire booklet, putting together a survey package, and making follow-up mailings. The survey questionnaires were commercially printed. See APPENDIX A for a sample of the survey questionnaire.

Survey Packages

Western Seminary brown mailout envelopes (4 1/8" X 9 1/2"), white return envelopes (3 3/4" X 8 3/4"), and brown letterheads were purchased from the school. Each survey package consisted of the following items (see APPENDIXES A and D).

1. An endorsement letter from the pastor or someone respected in the church. The letter was hand signed by the endorser with a blue ball pen to produce a signature mark on the paper. (Two pastors provided church letterheads and signed the

endorsement letters. The endorsement letters for the other two churches were printed on regular white paper with the research assistants' names and addresses printed on top; they were signed by the research assistants. These endorsement letters were photocopied but signed individually).

2. A letter by the researcher, typed on Western Seminary brown letterhead. The letter was hand signed by the researcher with a blue ball pen to produce a signature mark on the paper. (Each letter was individually typed by a letter-quality computer printer and individually signed).

3. A commercially-printed survey questionnaire booklet (6 1/4" X 7 1/2") with the subject's ID number written with ink on the top right-hand corner.

4. A Western Seminary white return envelope with a first class stamp (22 cents) affixed. The words "ATTN: Stephen Jang Box 217" were hand printed on the lower left-hand corner of the envelope.

These four items were placed into a Western Seminary brown mailout envelope according to the Total Design Method (Dillman, 1978) and mailed first class together with all the other subjects' packages.

Announcements

The participating pastors or research assistants were encouraged to announce the research project and to enlist cooperation from the selected subjects. This was done either through written announcements in the Sunday service church bulletins or through oral announcements from the platform,

Mailing and Follow-up Procedures

The researcher wrote out follow-up procedures for each of the four research assistants. Dillman (1978) suggested a Tuesday mailing date rather than a Monday to avoid weekend buildup and clerical errors from the post office. They were mailed early in the week for the questionnaires to arrive the same week of the mailing. This procedure was followed except for one church (Church C) when travel time to another town prevented mailings from Church B and Church C to be done on the same day. Survey packages of Church A were mailed out by the research assistant on April 29, 1986 (Tuesday); Church B on April 15, 1986 (Tuesday); Church C on April 16, 1986 (Wednesday); and Church D on April 29, 1986 (Tuesday).

The researcher made three follow-up telephone contacts with each research assistant telling him of the ID numbers received. Such telephone contacts allowed feedback from the research

assistants concerning the mailings, subjects' reactions, and encouraged consistent follow-up by the research assistants. Because the researcher did not know the names of the subjects, the initial mailing and all follow-up mailings and contacts were done by the research assistants. All materials were prepared by the researcher.

Four follow-up contacts were made by the research assistants. The actual dates and procedures for the initial mailing and follow-up contacts of Church A will be used as an example (see APPENDIX E):

1. Mailing date: 4-29-1986 (Tuesday). Survey packages.
2. First follow-up: 5- 1-1986 (Thursday). Post Cards by the research assistant. These cards were individually typed by a letter-quality computer printer and individually hand signed by the research assistant with a blue ball pen. The return address of the research assistant appeared on the front of the post cards.
3. Second follow-up: 5- 8-1986 (Thursday). Letters by the research assistant. These letters were photo copied from a master. Each letter was hand signed by the research assistant with a blue ball pen. The return address of the research assistant appeared on the top right-hand corner of the letter.
4. Third follow-up: 5 -17-1986 (Saturday). Telephone or personal contacts by the research assistant.

5. Fourth follow-up: 5 -30-1986 (Friday). Letters by the researcher and survey booklets. These letters were individually typed by a letter-quality computer printer on Western Seminary brown letterheads. Each letter was individually hand signed by the researcher with a blue ball pen. Another survey questionnaire booklet was enclosed. The letter and the survey questionnaire booklet were inserted into a Western Seminary brown mailout envelope.

The researcher called the research assistant of Church A on 5-7, 5-17, and 5-30-1986 to tell him of the ID numbers received to date. The same procedures were followed by the four churches.

Recording of Returned Questionnaires

All completed questionnaires were returned to Western Conservative Baptist Seminary in Western Seminary white return envelopes enclosed in the survey packages. The clerical office of the school was informed of the research project and was requested to place returned envelopes in the researcher's student box.

The researcher used four pieces of ruled notebook paper to record the returned questionnaires of the four churches. Each paper had only ID numbers from one church. When a completed questionnaire was received, the ID number was circled and the date received written beside it. The dates of follow-up contacts and

mailings by the research assistant, and the dates of telephone contacts between the researcher and the assistant were also recorded. The names and addresses of subjects requesting a copy of the results were written at the back of the paper. The first completed questionnaire was received in April 22, 1986 and the last in June 23, 1986. Thirty-four subjects requested a copy of the results.

Out of the 180 selected subjects, 172 returned their questionnaires. Out of the 172 returned questionnaires one refused to answer because it was "too personal;" another returned the questionnaire unanswered because it was a duplicate. Apparently the subject had already answered one questionnaire, but another was mailed to him because of a mix up between his and his father's names. Therefore a total of 170 completed questionnaires were received.

The breakdown of the 170 completed questionnaires according to churches were as follows:

1. Church A: 58/60 = 96.7%
2. Church B: 28/30 = 93.3%
3. Church C: 29/30 = 96.7%
4. Church D: 55/60 = 91.7%

Subjects' Comments

The back cover of the survey questionnaire booklets allowed subjects to write their comments and reactions. Such comments revealed additional information which the questions did not ask. They revealed many personal experiences and provided insights into the needs, wants, opinions, and struggles of the subjects. These comments were neither edited nor corrected for grammatical and spelling errors (see APPENDIX F). The ID numbers were reported so readers can look at their data in APPENDIXES B and C.

Data Entry

For computer entry, subjects' ID numbers were changed to numerical numbers. For example, A-1 was changed to 101, A-11 to 111, B-1 to 201, B-11 to 211, C-1 to 301, D-1 to 401, etc. A computer program was written by Mr. Galen Currah for data entry purposes, which included calculation of the Spiritual Well-Being, Religious Well-Being, and Existential Well-Being scores. The computer program for the calculation of the SWB, RWB, EWB scores was adapted from the one written by Gerry Breshears, Ph.D. (associate professor), and Dave Waller, Ph.D. (graduate of Western Seminary), available at Western Conservative Baptist Seminary, Psychology Department.

A code number was given to each answer that required a secondary response. For example, a subject filled in "French" for question Q-1 answer 4. The code "401" was assigned to "French." Another subject filled in "Indonesian" for question Q-2 answer 3. The code "301" was assigned to "Indonesian." These codes were not used in our data analysis for logistic reasons and because they were not the main purpose of this study. For data analysis, only those numbers circled were used. Therefore, the answer "4" was used instead of "401" for question Q-1 in the above example.

The data from question Q-9 were not entered because of difficulty in coding and because they were not important for the present study. The code 99 was used for question Q-9 and for missing data.

Seven subjects were outside the original parameters. Three subjects were under 18 years old and four were above 55 years old. These were included in the data entry and statistical analysis because they were few in number and they did not detract from the main purpose of the study.

Research Design and Statistical Analysis

Out of the 170 completed questionnaire entered into the computer disk, one subject's data were deleted because of mistake in data entry. Therefore, the data of 169 subjects were used for

statistical analysis. This was 93.9% of the 180 subjects selected.

The data were analyzed by the Statistical Program for Social Sciences (SPSS/PC+) (Norusis, 1986). The 4 x 3 factorial analysis of variance (ANOVA) design was used to test the two major hypotheses (see Table 1). A one-way analysis of variance was performed to test each of the 14 minor hypotheses. The Tukey-HSD post hoc procedure was performed after all one-way ANOVA to determine which of the groups significantly differed.

Table 1

Research Design: 4 x 3 ANOVA

Acculturation	Age			Total
	18 - 25	26 - 35	36 - 55	
1-5 years in U.S.	n=17	n= 8	n= 2	n=27
6-15 years	n=18	n=26	n=13	n=57
16 years or above	n= 3	n=13	n=23	n=39
U.S. Born	n=26	n=14	n= 6	n=46
Total	n=64	n=61	n=44	N=169

Note. (1) N = 169 subjects.

(2) Independent variables =

Levels of Acculturation:

least acculturated = lived in the U.S.
 1-5 years;
 more acculturated = lived in the U.S.
 6 - 15 years;
 most acculturated = lived in the U.S.
 16 years and more;
 totally acculturated = U.S. born.

Age:

young = 18 - 25 years old;
 early mature = 26 - 35 years old;
 mature = 36 - 55 years old.

(3) Dependent variables = Scores from SWB Scale and its subscales (RWB and EWB Scales).

CHAPTER 3

RESULTS

The purpose of this chapter is to present the results obtained from the statistical analyses. The results of the descriptive statistics are reported first. Then the statistical results of the two major hypotheses and the 14 minor hypotheses are reported.

Descriptive Statistics

Table 2 consists of descriptive statistics according to the question numbers and variables in the survey questionnaire (see APPENDIX A). The table presents the mean, mode, median, standard deviation, minimum, maximum, range, and N of each question number in the survey questionnaire. Several questions in the survey questionnaire are not presented in Table 2 for the following reasons: (a) Q-9 is not used in this study because of difficulty in coding. (b) Q-30 to Q-49 are questions from the Spiritual Well-Being Scale, only the total scores from the SWB scale and its

subscales (RWB and EWB Scales) are presented. Each respondent's raw data from the SWB Scale are presented in APPENDIX C.

Table 2

Descriptive Statistics According to the Question Numbers and Variables in the Survey Questionnaire

Question	Variable	Mean	Median	Mode	S.D.	Min.	Max.	Range	N
Q- 1	LANSFK	3.37	3	3	.69	3	6	3	168
Q- 2	FIRST	1.48	1	1	.56	1	3	2	168
Q- 3	SECOND	1.87	2	2	.36	0	2	2	168
Q- 4	LANGHM	2.98	3	3	1.25	1	6	5	168
Q- 5	MEMOBC	1.08	1	1	.94	0	5	5	167
Q- 6	MEMABC	.84	0	0	1.38	0	10	10	165
Q- 7	MEMAM	.69	0	0	1.08	0	8	8	166
Q- 8	COBORN	3.22	3	1	2.16	1	8	7	168
Q-10	USYR	71.72	72	79	9.15	32	86	54	126
Q-11	USOLD	13.86	17	0	10.33	0	40	40	169
Q-12	USLIVE	2.34	3	3	.74	1	3	2	169
Q-13	IDENT	1.64	2	2	.69	1	4	3	168
Q-14	ETHNIC	1.02	1	1	.14	1	3	2	169
Q-15	GEN	1.44	1	1	.78	1	4	3	168
Q-16	PBORN	3.01	2	5	1.80	1	5	4	168

Table 2 (Continued)

Descriptive Statistics According to the Question Numbers and
Variables in the Survey Questionnaire

Question	Variable	Mean	Median	Mode	S.D.	Min.	Max.	Range	N
Q-17	MSTHM	1.60	1	1	.84	1	4	3	168
Q-18	MORHM	2.40	2	2	1.15	1	5	4	167
Q-19	PMARRY	2.15	2	1	1.52	1	5	4	168
Q-20	WMARRY	2.76	2	2	1.48	1	5	4	165
Q-21	CHATT	6.39	7	7	.85	3	7	4	169
Q-22	DEVOT	4.21	5	5	1.41	1	6	5	169
Q-23	PROFCH	4.38	5	5	.85	1	5	4	167
Q-24	YRSCHR	13.40	11	6	10.74	0	52	52	167
Q-25	CONFRE	5.95	6	6	1.15	1	7	6	168
Q-26	CONAMT	5.62	6	8	2.20	1	8	7	169
Q-27	IMPREL	4.28	5	5	.86	2	5	3	169
Q-28	RELKNO	2.70	3	3	.66	2	4	2	169
Q-29	BIBAPL	3.67	3	3	.96	1	5	4	169
Q-50	SEX	1.47	1	1	.50	1	2	1	169
Q-51	MARST	1.56	2	2	.61	1	5	4	169
Q-52	CHILD	1.43	1	1	.50	1	2	1	169
Q-53	AGE	1.89	2	1	.80	1	3	2	169
Q-54	ED	7.19	7	7	1.41	4	9	5	169

Table 2 (Continued)

Descriptive Statistics According to the Question Numbers and Variables in the Survey Questionnaire

Question	Variable	Mean	Median	Mode	S.D.	Min.	Max.	Range	N
Q-55	EMPLOY	2.76	2	1	1.83	1	5	4	169
Q-56	INCOME	6.36	7	8	2.18	1	8	7	165
Q-57	FINDEP	1.49	1	1	.75	1	3	2	169
Q-58	CLOSEF	2.07	2	2	.80	1	4	3	169
Q-59	CLOSEP	3.11	2	5	1.86	1	5	4	169
	RWB	53.18	56	60	7.43	29	60	31	169
	EWB	49.53	51	56	7.80	24	60	36	169
	SWB	102.78	107	113	14.38	55	120	65	166

Note. Please see Key of Raw Data (APPENDIX B) for description of Variables.

Demographics of the Subjects

The final sample consisted of 169 ethnic Chinese church-goers selected from four Chinese churches in the Northwest United States. The following are their demographic characteristics (The

question number in the survey questionnaire is written beside each variable for easy identification.):

1. Sex (Q-50): The sample consisted of 89 (52.7%) male and 80 (47.3%) female subjects.

2. Marital Status (Q-51): There were 80 (47.3%) subjects who were never married; 86 (50.9%) were married; 1 (.6%) was divorced; 1 was separated (.6%); and 1 was widowed (.6%).

3. Children (Q-52): There were 97 (57.4%) subjects who had no children; 72 (42.6%) had children.

4. Age (Q-53): The mean age for the sample was 30.9 years; the mode was 23 years; the median was 29 years. The minimum age was 16 years, and the maximum age was 70 years. There were 63 (37.3%) subjects who were 16 to 25 years old; 61 (36.1%) were 26 to 35 years old; and 45 (26.6%) were 36 to 70 years old.

5. Education (Q-54): There were 18 (10.7%) subjects who had either graduated from high school or had some high school education; 35 (20.7%) had some college education; 54 (32%) had graduated from college; 15 (8.9%) had done some graduate work; and 47 (27.8%) had a graduate degree.

6. Employment Status (Q-55): There were 78 (46.2%) subjects who were employed full-time; 15 (8.9%) were employed part-time; 3 (1.8%) were unemployed; 16 (9.5%) were full-time homemakers, and 57 (33.7%) were students.

7. Family Income (Q-56): There were 21 (12.4%) subjects who had a family income of less than \$2,500 to \$7,499 per year; 29 (17.1%) had \$7,500 to \$19,999 per year; 47 (27.8%) had \$20,000 to \$34,999 per year; and 68 (40.2%) had above \$35,000 per year.

8. Financial Dependence (Q-57): There were 112 (66.3%) subjects who were not dependent on their parents; 31 (18.3%) were partly dependent on their parents; and 26 (15.4%) were totally dependent of their parents.

Background Information of the Subjects

The survey questionnaires collected different background information about the subjects. The question number is written beside each variable for easy identification. The following are a selected list:

1. Languages Spoken (Q-1): The sample consisted of 125 (74%) subjects who could speak Chinese and English; 25 (14.8%) could speak Chinese, English, and another language; 17 (10.1%) could only speak English; 1 (.6%) could speak only other language.

2. First Language (Q-2): The first language of 92 (54.4%) subjects was Chinese. English was the first language of 71 (42%) subjects. The first language of five (3%) subjects was neither Chinese nor English.

3. Second Language (Q-3): There were 147 (87%) subjects who spoke a second language; 21 (12.4%) subjects did not speak a second language.

4. Country of Birth (Q-8): There were 46 (27.2%) subjects who were born in the U.S.; 26 (15.4%) were born in Mainland China; 30 (17.8%) were born in Taiwan; 40 (23.7%) were born in Hong Kong; 3 (1.8%) were born in Vietnam; 3 (1.8%) were born in Cambodia; and 20 (11.8%) were born in other countries.

5. Year Came to U.S. (Q-10): Two (1.2%) subjects came to the U.S. between 1930 and 1940; none came between 1941 and 1950; 11 (6.6%) came between 1951 and 1960; 41 (24.3%) came between 1961 and 1970; 48 (28.6%) came between 1971 and 1980; 24 (14.3%) came between 1981 and 1986.

6. Age Came to U.S. (Q-11): Of the 123 overseas born Chinese, 16 (9.6%) came to the U.S. less than 10 years old; 19 (11.4%) came between the ages of 11 and 15; 39 (23.1%) came between the ages of 16 and 20; 32 (19%) came between the ages of 21 and 25; 15 (9%) came between the ages of 26 and 30; and 2 (1.2%) came between the ages of 31 and 40.

7. Years Lived in U.S. (Q-12): The U.S. born Chinese were distinguished from the overseas born Chinese by changing their answers to zero (They were identified by question Q-8). It was known that all 46 (27.2%) U.S. born Chinese lived in the U.S. for more than 16 years because of the research design. Among the

overseas born Chinese, 27 (16%) lived in the U.S. 1 to 5 years; 57 (33.7%) lived 6 - 15 years; 39 (23.1%) lived 16 years or more.

8. Identity (Q-13): There were 74 (43.8%) subjects who considered themselves as "Chinese;" 86 (50.9%) as "Chinese-American;" 2 (1.2%) as "American;" and 6 (3.6%) as "other ethnic group."

9. Generation (Q-15): There were 117 (69.2%) subjects who were first generation Chinese; 37 (21.9%) were second generation Chinese; 6 (3.6%) were third generation Chinese; and 8 (4.7%) were fourth generation Chinese.

10. Family Closeness While Growing Up (Q-58): There were 42 (24.9%) subjects who reported that their family while growing up was "very close;" 80 (47.3) answered "fairly close;" 41 (24.3%) answered "not very close;" and 6 (3.6%) answered "not very close and have interpersonal conflict."

11. Present Family Closeness-Married Persons (Q-59): Of the married subjects, 58 (34.3%) subjects reported their present family as "very close;" 27 (16%) reported "fairly close;" and 3 (1.8%) reported "not very close." There were 81 (47.9%) subjects who reported they were "not married."

Religious Commitment and Practices of the Subjects

The religious commitment and practices of the subjects are reported in this section. The question number in the survey

questionnaire is written beside each variable for easy identification.

1. Church Attendance Frequency (Q-21): There were 1 (.6%) subject who attended church services 1 to 2 times per year; 4 (2.4%) attended 3 to 11 times per year; 23 (13.6%) attended 1 to 3 times per month; 41 (24.3%) attended weekly; and 100 (59.2%) attended more than one time per week. In other words, 83.5% attended church services weekly or more.

2. Personal Devotions Frequency (Q-22): There were 5 (3%) subjects who reported not having personal devotions at all; 25 (14.8%) reported less than one time per week; 20 (11.8%) reported one time per week; 25 (14.8%) reported two to three times per week; 67 (39.6%) reported four to seven times per week; and 27 (16%) reported more than one time per day. In other words, 55.6% reported having personal devotions four or more times per week.

3. Profession of Faith (Q-23): There were 2 (1.2%) subjects who professed not to have received Jesus Christ as personal Savior; 4 (2.4%) professed to be ethical Christians; 17 (10.1%) professed to have received Jesus Christ as personal Savior; 49 (29%) professed to have received Jesus Christ as personal Savior and sought to follow the moral and ethical teachings of Christ; 95 (56.2%) professed to have received Jesus Christ as personal Savior, sought to follow the moral and ethical teachings of

Christ, and dedicated their lives under the lordship of Jesus Christ.

4. Years a Christian (Q-24): The mean years as a Christian for the sample was 13.39 years (S.D.=10.74; S.E.=0.83). The mode was 6 years, and the median was 11 years. Four subjects indicated not being a Christian.

5. Financial Giving Frequency (Q-25): There were 2 (1.2%) subjects who had never make financial contribution to churches or religious organizations; 13 (7.7%) gave six times or less per year; 22 (13%) gave 7 to 11 times per year; 74 (43.8%) gave 1 to 3 times per month; and 57 (33.7%) gave weekly.

6. Amount of Contribution per Month (Q-26): There were 4 (2.4%) subjects who gave nothing to churches and religious organizations in the last year; 22 (13%) gave less than \$5 per month; 24 (14.2%) gave \$5 to \$19 per month; 20 (11.8%) gave \$20 to \$49 per month; 23 (13.6%) gave \$50 to \$99 per month; 29 (17.2%) gave \$100 to \$199 per month; 47 (27.8%) gave more than \$200 per month. In other words, 45 percent gave more than \$100 per month.

7. Importance of Religion (Q-27): None of the subjects reported religion as "no importance." 8 (4.7%) reported religion as "slightly important;" 21 (12.4%) reported religion as "important;" 55 (32.5%) reported religion as "very important;" and 85 (50.3%) reported religion as "extremely important." In other

words, 82.8% reported religion as "very important" and "extremely important."

8. Religious Knowledge (Q-28): There were 69 (40.8%) subjects who reported having "limited" religious knowledge; 81 (47.9%) answered "moderate;" and 19 (11.2%) answered "extensive." (See the survey questionnaire in APPENDIX A for definitions of "limited," "moderate," and "extensive").

9. Biblical Application (Q-29): There were 1 (.6%) subject who reported not knowing how to apply Biblical principles to daily life; 9 (5.3%) reported knowing "some Bible principles, but am unable to apply them" to daily life; 81 (47.9%) reported knowing "some Bible principles, and try to apply them" to daily life; 32 (18.9%) reported they "daily search the Bible in order to apply its principles" to daily life; 46 (27.2%) reported they "daily search the Bible in order to apply its principles" to daily life and they "teach others to apply Bible principles." In other words, 46.1% of the subjects daily search the Bible in order to apply its principles to their daily life.

Spiritual Well-Being Scores of the Subjects

The following are the three scores of the Spiritual Well-Being Scale (see Table 2). The raw scores for the Spiritual Well-Being Scale (Questions Q-30 to Q-49) are in APPENDIX C.

1. Religious Well-Being Score (Column 89-90 of RAW DATA in APPENDIX B): The mean RWB score for the 169 subjects was 53.18 (Standard Deviation=7.44; Standard Error=0.57). The mode was 60, and the median 56. The minimum score was 29, and the maximum 60.

2. Existential Well-Being Score (Column 92-93 of RAW DATA in APPENDIX B): The mean EWB score for the 169 subjects was 49.53 (Standard Deviation=7.80; Standard Error=0.60). The mode was 56, and the median 51. The minimum score was 24, and the maximum 60.

3. Spiritual Well-Being Score (Column 95-97 of RAW DATA in APPENDIX B): The mean SWB score for the 169 subjects was 102.78 (Standard Deviation=14.38; Standard Error=1.12). The mode was 113, and the median 107. The minimum score was 55, and the maximum 120.

Major Hypotheses

This section reports the statistical results of the two major hypotheses. The effects of levels of acculturation and age on SWB, RWB, and EWB were analyzed by using a 4 x 3 factorial ANOVA design (see Tables 3, 4, 5). Analysis of variance using a sequential sums of squares was computed to determine main effects and interaction. In addition one-way ANOVA (see Tables 6, 7, 8 for means and standard deviations) and the Tukey-HSD post hoc

procedure were performed to determine which of the groups significantly differed. Significance level was at the $p < .05$ level.

Table 3

Two-way 4 x 3 Factorial ANOVA Results for SWB by Levels of Acculturation and Age

Source of Variation	Sum of Square	DF	Mean Square	F	Signif. of F
Main Effects	3511.789	5	702.358	2.737	.021*
Acculturation	1084.721	3	361.574	1.409	.242
Age	1653.548	2	826.774	3.222	.043*
2-way Interactions	942.651	6	157.109	.612	.720
Explained	4454.440	11	404.949	1.578	.110
Residual	39520.096	154	256.624		
Total	43974.536	165	266.512		

Note. (1) * $p < .05$.

(2) No significant interaction effect was found between acculturation and age. See note under Table 5.

Table 4

Two-way 4 x 3 Factorial ANOVA Results for RWB by Levels of
Acculturation and Age

Source of Variation	Sum of Square	DF	Mean Square	F	Signif. of F
Main Effects	521.088	5	104.218	1.508	.190
Acculturation	231.994	3	77.331	1.119	.343
Age	198.497	2	99.248	1.436	.241
2-way Interactions	329.046	6	54.841	.793	.576
Explained	850.134	11	77.285	1.118	.350
Residual	10851.275	157	69.116		
Total	11701.408	168	69.651		

Note. (1) No significant interaction effect was found
between acculturation and age. See note under
Table 5.

Table 5

Two-way 4 x 3 Factorial ANOVA Results for EWB by Levels of
Acculturation and Age

Source of Variation	Sum of Square	DF	Mean Square	F	Signif. of F
Main Effects	1202.616	5	240.523	4.366	.001*
Acculturation	481.975	3	160.658	2.916	.036*
Age	509.338	2	254.669	4.623	.011*
2-way Interactions	297.435	6	49.572	.900	.497
Explained	1500.051	11	136.368	2.475	.007
Residual	8594.229	156	55.091		
Total	10094.280	167	60.445		

Note. (1) * $p < .05$.

(2) No significant interaction effect was found between acculturation and age. This means different age categories and levels of acculturation did not significantly affect each other. This was true not only for EWB, but also for SWB (Table 3) and RWB (Table 4). For example, subjects ages 18 - 25 had significantly lower EWB than subjects 26 years of age or above. This effect remained the same whether the subjects were least acculturated or more acculturated.

Hypothesis 1: Increased acculturation among ethnic Chinese, as measured by years of residence in the U.S. or by being U.S. born, results in greater SWB, RWB, and EWB, as measured by the SWB Scale and its subscales (RWB and EWB Scales).

To test this hypothesis the years lived in the U.S. (question Q-12) were changed to zero for all U.S. born Chinese subjects (They were identified by question Q-8). Levels of acculturation were divided into four groups: (1) totally acculturated = U.S. born, (2) least acculturated = lived in the U.S. 1 - 5 years; (3) more acculturated = lived in the U.S. 6 - 15 years; (4) most acculturated = lived in the U.S. 16 years or more.

SWB (Not Supported): The 4 x 3 factorial ANOVA did not reveal any significant effect for levels of acculturation on SWB, $F(3, 165) = 1.41, p > .05$ (See Table 3).

RWB (Not Supported): The 4 x 3 factorial ANOVA did not reveal any significant effect for levels of acculturation on RWB, $F(3, 168) = 1.12, p > .05$ (See Table 4).

EWB (Partially Supported): The 4 x 3 factorial ANOVA revealed a significant effect for levels of acculturation on EWB, $F(3, 167) = 2.92, p < .05$ (see Table 5). One-way ANOVA revealed a significant difference among the groups, $F(3, 167) = 4.03, p < .05$ (see Table 6 for means and standard deviations). The Tukey-HSD

post hoc procedure revealed that group 1 (totally acculturated), group 4 (most acculturated) and group 3 (more acculturated) had significantly higher EWB than group 2 (least acculturated). But there was no significant difference among groups 1 (totally acculturated), 4 (most acculturated), and 3 (more acculturated).

Table 6

EWB Means and Standard Deviations for Hypothesis 1

Group	Count	Mean	Standard Deviation
Totally Acculturated	45	50.3556	6.5302
Least Acculturated	27	44.9630	9.5976
More Acculturated	57	50.5614	7.2973
Most Acculturated	39	50.5385	7.5179
Total	168	49.6012	7.7746

Notes. (1) Least Acculturated (Lived in the U.S. 1 - 5 years).

(2) More Acculturated (Lived in the U.S. 6 - 15 years).

(3) Most Acculturated (Lived in the U.S. 16 years or more).

(4) Totally Acculturated (U.S. Born).

Hypothesis 2: Increased age among ethnic Chinese results in greater SWB, RWB, and EWB, as measured by the SWB Scale and its subscales (RWB and EWB Scales).

To test this hypothesis, age was divided into three groups: (1) Low - 25 years old; (2) 26 - 35 years old; (3) 36 years old - High.

SWB (Partially Supported): The 4 x 3 factorial ANOVA revealed a significant effect for age, $F(2, 165) = 3.22, p < .05$ (see Table 3). One-way ANOVA revealed a significant difference among the groups, $F(2, 165) = 3.58, p < .05$, (see Table 7 for means and standard deviations). The Tukey-HSD post hoc procedure revealed that group 2 (26 - 35 years old) had significantly higher SWB than group 1 (low - 25 years old). But group 3 (36 years old and more) was not significantly different from group 2 (26 - 35 years old).

Table 7

SWB Means and Standard Deviations for Hypothesis 2

Group	Count	Mean	Standard Deviation
18 - 25 years old	62	98.9677	14.7837
26 - 35 years old	60	105.0667	14.1072
36 - 55 years old	44	105.0227	13.3111
Total	166	102.7771	14.3820

RWB (Not Supported): The 4 x 3 factorial ANOVA did not reveal any significant effect for age, $F(2, 168) = 1.44$, $p > .05$ (See Table 4).

EWB (Partially Supported): The 4 x 3 factorial ANOVA revealed a significant effect for age, $F(2, 167) = 4.62$, $p < .05$ (see Table 5). One-way ANOVA revealed a significant difference among the groups, $F(2, 168) = 5.89$, $p < .05$ (see Table 8 for means and standard deviations). The Tukey-HSD post hoc procedure revealed that both group 3 (36 years old and more) and group 2 (26 - 35 years old) had significantly higher EWB than group 1 (low - 25 years old). But group 3 (36 years old and more) was not significantly different from group 2 (26 - 35 years old).

Table 8

EWB Means and Standard Deviations for Hypothesis 2

Group	Count	Mean	Standard Deviation
18 - 25 years old	63	46.9365	8.0640
26 - 35 years old	61	51.0164	7.5774
36 - 55 years old	45	51.1556	6.8654
Total	169	49.5325	7.8027

Minor Hypotheses

This section reports the statistical results for the 14 minor, or secondary, hypotheses. An one-way ANOVA was performed to test each of the minor hypotheses (see APPENDIX G for one-way ANOVA results of the 14 minor hypotheses). The Tukey-HSD post hoc procedure was performed after each one-way ANOVA to determine which of the groups significantly differed. The responses of each question from the survey questionnaire were treated as separate groups for statistical purposes. Some groups did not appear in the statistical analysis because no subject answered that response. When a group had less than 5 subjects the results were not reported, even if they were significant. Significance level was at the $p < .05$ level. Each minor hypothesis is stated first, then the statistical results of each subscale (SWB, RWB, or EWB). The question number in the survey questionnaire is written beside the hypotheses for easy identification. Please refer to the survey questionnaire (see APPENDIX A) for the description of each group.

1. Subjects with a high frequency of church attendance will have greater SWB, RWB, and EWB, as measured by the SWB Scale and its subscales (RWB and EWB Scales), than subjects with a low frequency of church attendance (Q-21).

SWB (Supported): One-way ANOVA revealed a significant effect for church attendance frequency on SWB, $F(4, 165) = 4.56, p < .05$. The Tukey-HSD post hoc procedure revealed that group 7 had significantly higher SWB than group 5. In other words, subjects who attended church services more than once per week had significantly higher SWB than subjects who attended church services one to three times per month.

RWB (Supported): One-way ANOVA revealed a significant effect for church attendance frequency on RWB, $F(4, 168) = 6.28, p < .05$. The Tukey-HSD post hoc procedure revealed that the groups having significant difference were the same as the groups in SWB.

EWB (Not Supported): The Tukey-HSD post hoc procedure revealed that no two groups were significantly different at the .05 level.

2. Subjects with a high religious commitment will have greater SWB, RWB, and EWB, as measured by the SWB Scale and its subscales (RWB and EWB Scales), than subjects with a low religious commitment (Q-23).

SWB (Supported): One-way ANOVA revealed a significant effect for religious commitment on SWB, $F(4, 163) = 28.76, p < .05$. The Tukey-HSD post hoc procedure revealed that group 5 had significantly higher SWB than either group 4 or group 3. Also,

group 4 had significantly higher SWB than group 3. In other words subjects who profess to have dedicated themselves to the lordship of Jesus Christ had significantly higher SWB than subjects who professed to have received Jesus Christ as Savior and who have sought to follow after the moral and ethical teachings of Christ, and subjects who professed to have received Jesus Christ as Savior. Also, subjects who professed to have received Jesus Christ as Savior and who have sought to follow after the moral and ethical teachings of Christ had significantly higher SWB than subjects who professed to have received Jesus Christ as personal Savior.

RWB (Supported): One-way ANOVA revealed a significant effect for religious commitment on RWB, $F(4, 166) = 28.56, p < .05$. The Tukey-HSD post hoc procedure revealed that the groups having significant difference were the same as the groups in SWB.

EWB (Supported): One-way ANOVA revealed a significant effect for religious commitment on EWB, $F(4, 166) = 19.05, p < .05$. The Tukey-HSD post hoc procedure revealed that group 5 had significantly higher EWB than either group 4 or group 3.

3. Subjects with a high "importance of religion" score will have greater SWB, RWB, and EWB, as measured by the SWB Scale and its subscales (RWB and EWB Scales), than subjects with a low "importance of religion" score (Q-27).

SWB (Supported): One-way ANOVA revealed a significant effect for "importance of religion" on SWB, $F(3, 165) = 42.49, p < .05$. The Tukey-HSD post hoc procedure revealed that group 5 ("extremely important") had significantly higher SWB than either group 4 ("very important"), group 3 ("important"), or group 2 ("slightly important"). Also, both group 4 and group 3 had significantly higher SWB than group 2.

RWB (Supported): One-way ANOVA revealed a significant effect for "importance of religion" on RWB, $F(3, 168) = 50.97, p < .05$. The Tukey-HSD post hoc procedure revealed that group 5 ("extremely important") had significantly higher RWB than either group 4 ("very important"), group 3 ("important"), or group 2 ("slightly important"). Group 4 had significantly higher RWB than either group 3 or group 2. Also, group 3 had significantly higher SWB than group 2.

EWB (Supported): One-way ANOVA revealed a significant effect for "importance of religion" on EWB, $F(3, 168) = 23.72, p < .05$. The Tukey-HSD post hoc procedure revealed that the groups having a significant difference were the same as the groups in SWB.

4. Subjects with a high frequency of personal devotions will have greater SWB, RWB, and EWB, as measured by the SWB Scale and its subscales (RWB and EWB Scales), than subjects with a low frequency of personal devotions (Q-22).

SWB (Partially Supported): One-way ANOVA revealed a significant effect for personal devotions on SWB, $F(5, 165) = 20.05$, $p < .05$. The Tukey-HSD post hoc procedure revealed that both group 6 ("more than once per day") and group 5 ("four to seven times per week") had significantly higher SWB than either group 3 ("once per week"), group 2 ("less than once per week"), or group 1 ("not at all"). Group 4 ("two to three times per week") had significantly higher SWB than either group 2 or group 1. Both group 3 and group 2 had significantly higher SWB than group 1. But there was no significant difference between group 6 ("more than once per day") and group 5 ("four to seven times per week"), and between group 3 ("once per week") and group 2 ("less than once per week").

RWB (Partially Supported): One-way ANOVA revealed a significant effect for personal devotions on RWB, $F(5, 168) = 18.72$, $p < .05$. The Tukey-HSD post hoc procedure revealed that the groups having significant difference were the same as the groups in SWB.

EWB (Partially Supported): One-way ANOVA revealed a significant effect for personal devotions on EWB, $F(5, 168) = 14.83$, $p < .05$. The Tukey-HSD post hoc procedure revealed that groups 6 ("more than once per day"), 5 ("four to seven times per week"), and 4 ("two to three times per week") had significantly higher EWB than groups 2 ("less than once per week") and 1 ("not at all"). Groups 3 ("once per week") and 2 ("less than once per week") had significantly higher EWB than group 1 ("not at all"). But there

was no significant difference among groups 6 ("more than once per day"), 5 ("four to seven times per week"), and 4 ("two to three times per week"); and between group 3 ("once per week") and group 2 ("less than once per week").

5. Subjects who have been Christians for a longer period of time (as measured by the years they have been Christians) do not have greater SWB, RWB, and EWB, as measured by the SWB Scale and its subscales (RWB and EWB Scales), than subjects who have been Christians for shorter periods of time (Q-24).

To test this hypothesis, years as a Christian was divided into five groups (1 through 5 years=1; 6 through 10 years=2; 11 through 15 years=3; 16 through 20 years=4; 21 through high=5). Subjects who answered zero (non-Christians) were not included.

SWB (Not Supported): One-way ANOVA revealed a significant effect for years as a Christian on SWB, $F(4, 160) = 6.75, p < .05$. The Tukey-HSD post hoc procedure revealed that groups 5 (21 years - high), 4 (16 - 20 years), 3 (11 - 15 years), and 2 (6 - 10 years) had significantly higher SWB than group 1 (1 - 5 years). But there was no significant difference among groups 5, 4, 3, and 2.

RWB (Not Supported): One-way ANOVA revealed a significant effect for years as a Christian on RWB, $F(4, 163) = 3.97, p < .05$.

The Tukey-HSD post hoc procedure revealed that groups 5 (21 years - high), 3 (11 - 15 years), and 2 (6 - 10 years) had significantly higher RWB than group 1 (1 - 5 years). But there was no significant difference among groups 5, 3, and 2.

EWB (Not Supported): One-way ANOVA revealed a significant effect for years as a Christian on EWB, $F(4, 163) = 7.70$, $p < .05$. The Tukey-HSD post hoc procedure revealed that the groups having significant difference were the same as the groups in SWB.

6. Subjects with a high frequency of financial contribution to religious organizations will have greater SWB, RWB, and EWB, as measured by the SWB Scale and its subscales (RWB and EWB Scales), than subjects with a low frequency of financial contribution to religious organizations (Q-26).

SWB (Not Supported): The Tukey-HSD post hoc procedure revealed that no two groups were significantly different at the .05 level.

RWB (Not Supported): The Tukey-HSD post hoc procedure revealed that no two groups were significantly different at the .05 level.

EWB (Not Supported): The Tukey-HSD post hoc procedure revealed that no two groups were significantly different at the .05 level.

7. Subjects with a high religious knowledge will have greater SWB, RWB, and EWB, as measured by the SWB Scale and its subscales (RWB and EWB Scales), than subjects with a low religious knowledge (Q-28).

SWB (Partially Supported): One-way ANOVA revealed a significant effect for religious knowledge on SWB, $F(2, 165) = 9.43$, $p < .05$. The Tukey-HSD post hoc procedure revealed that both group 4 ("extensive") and group 3 ("moderate") had significantly higher SWB than group 2 ("limited"). But there was no significant difference between group 4 and group 3.

RWB (Partially Supported): One-way ANOVA revealed a significant effect for religious knowledge on RWB, $F(2, 168) = 7.52$, $p < .05$. The Tukey-HSD post hoc procedure revealed that the groups having significant difference were the same as the groups in SWB.

EWB (Partially Supported): One-way ANOVA revealed a significant effect for religious knowledge on EWB, $F(2, 168) = 8.75$, $p < .05$. The Tukey-HSD post hoc procedure revealed that the groups having significant difference were the same as the groups in SWB.

8. Subjects with a high application of Bible principles will have greater SWB, RWB, and EWB, as measured by the SWB Scale and its subscales (RWB and EWB Scales), than subjects with a low application of Bible principles (Q-29).

SWB (Partially Supported): One-way ANOVA revealed a significant effect for biblical application on SWB. $F(4, 165) = 19.13$, $p < .05$. The Tukey-HSD post hoc procedure revealed that both group 5 ("daily search the Bible...and teach others...") and group 4 ("daily search the Bible...") had significantly higher SWB than either group 3 ("know some Bible principles, and try to apply..."), group 2 ("know some Bible principle, but am unable to apply..."), or group 1 ("do not know how the Bible applies to my daily life"). Group 3 had significantly higher SWB than either group 2 or group 1. But there was no significant difference between group 5 and group 4.

RWB (Partially Supported): One-way ANOVA revealed a significant effect for biblical application on RWB, $F(4, 168) = 20.41$, $p < .05$. The Tukey-HSD post hoc procedure revealed that the groups having significant difference were the same as the groups in SWB.

EWB (Supported): One-way ANOVA revealed a significant effect for biblical application on EWB, $F(4, 168) = 12.30$, $p < .05$. The Tukey-HSD post hoc procedure revealed that group 5 had significantly higher EWB than either group 3 or group 2. Group 4 had significantly higher EWB than group 2.

9. Subjects with a high family closeness while growing up will have greater SWB and EWB, as measured by the SWB Scale and one of

its subscales (EWB Scale), than subjects with a low family closeness (Q-58).

SWB (Not Supported): One-way ANOVA revealed no significant effect for family closeness while growing up on SWB, $F(3, 165) = 2.22, p > .05$.

EWB (Not Supported): One-way ANOVA revealed no significant effect for family closeness while growing up on EWB, $F(3, 168) = 2.30, p > .05$.

10. Married subjects with a high present family closeness will have a greater SWB and EWB, as measured by the SWB Scale and one of its subscales (EWB Scale), than married subjects with a low present family closeness (Q-59).

SWB (Supported): One-way ANOVA revealed a significant effect for present family closeness among married persons on SWB, $F(3, 165) = 9.53, p < .05$. The Tukey-HSD post hoc procedure revealed that group 1 ("very close") had significantly higher SWB than group 2 ("fairly close").

EWB (Supported): One-way ANOVA revealed a significant effect for present family closeness among married persons on EWB, $F(3, 168) = 11.92, p < .05$. The Tukey-HSD post hoc procedure revealed

that the groups having significant difference were the same as the groups in SWB.

11. Subjects who came to the U.S. at a young age (10 years old or less) will have greater SWB, and EWB, as measured by the SWB Scale and one of its subscales (EWB Scale), than subjects who came to the U.S. at 11 years old or more (Q-11).

To test this hypothesis, age was divided into three groups (U.S. born=1; 1 through 10 years=2; 11 years to high=3).

SWB (Not Supported): One-way ANOVA revealed no significant effect for age of arrival to the U.S. on SWB, $F(2, 165) = .08$, $p > .05$.

EWB (Not Supported): One-way ANOVA revealed no significant effect for age of arrival to the U.S. on SWB, $F(2, 168) = .29$, $p > .05$.

12. Married subjects will have greater SWB and EWB, as measured by the SWB Scale and one of its subscales (EWB Scale), than single subjects (Q-51).

SWB (Not Supported): One-way ANOVA revealed no significant effect for marital status on SWB, $F(1, 162) = .69$, $p > .05$.

EWB (Not Supported): One-way ANOVA revealed no significant effect for marital status on SWB, $F(1, 165) = 2.82, p > .05$.

13. Subjects who are employed full-time will have greater SWB and EWB, as measured by the SWB Scale and one of its subscales (EWB Scale), than subjects who are students (Q-55).

SWB (Supported): One-way ANOVA revealed a significant effect for full-time employment on SWB, $F(4, 160) = 2.62, p < .05$. The Tukey-HSD post hoc procedure revealed that group 1 (employed full-time) had significantly higher SWB than group 5 (student).

EWB (Supported): One-way ANOVA revealed a significant effect for full-time employment on EWB, $F(4, 167) = 5.68, p < .05$. The Tukey-HSD post hoc procedure revealed that group 1 (employed full-time) had significantly higher EWB than group 5 (student).

14. Subjects who are financially independent will have greater SWB and EWB, as measured by the SWB Scale and one of its subscales (EWB Scale), than totally dependent subjects (Q-57).

SWB (Supported): One-way ANOVA revealed a significant effect for financial independence on SWB, $F(2, 165) = 3.90, p < .05$. The Tukey-HSD post hoc procedure revealed that group 1 ("not dependent

on my parents") had significantly higher SWB than group 3 ("totally dependent on my parents").

EWB (Supported): One-way ANOVA revealed a significant effect for financial independence on EWB, $F(2, 168) = 5.94, p < .05$. The Tukey-HSD post hoc procedure revealed that the groups having significant difference were the same as the groups in SWB.

Summary of the Findings

Major Hypotheses

Results of statistical analyses revealed a significant effect for levels of acculturation on EWB. Subjects who lived in the U.S. 6 years or more (more acculturated and most acculturated) and subjects who were born in the U.S. (totally acculturated) had significantly greater EWB than subjects who lived in the U.S. for 1 - 5 years (least acculturated). Also, there was a significant effect for age on SWB and EWB. Subjects ages 26 - 35 had significantly greater SWB than subjects ages 18 - 25. In addition, subjects 26 years old or more had significantly higher EWB than subjects 18 - 25 years old. Because there was no significant effect for age on RWB, it was the EWB that contributed to the significant effect on the SWB.

Minor Hypotheses

Religious commitment and practices

The first eight minor hypotheses pertained to the subjects' religious commitment and practices. Minor hypotheses 1, 2, 3, 4, 7, and 8 were all supported or partially supported in all three areas (SWB, RWB, EWB), except for EWB in minor hypothesis 1. This means high frequency of church attendance, high religious commitment, and high importance of religion resulted in significantly greater SWB, RWB, and EWB. The only exception was that high frequency of church attendance did not result in greater EWB. In addition, up to a certain point, high frequency of personal devotions, high religious knowledge, and high application of Bible principles resulted in significantly greater SWB, RWB, and EWB.

Minor hypotheses 5 and 6 were not supported. This means subjects who were Christians more than 6 years had significantly greater SWB, RWB, and EWB. Also frequency of financial contribution to religious organization did not result in significantly greater SWB, RWB, and EWB.

Family closeness

Two minor hypotheses pertained to family closeness. Minor hypothesis 10 was supported but minor hypothesis 9 was not. This

means present family closeness among married subjects resulted in significantly greater SWB and EWB, but family closeness while growing up did not.

Age Came to U.S.

Minor hypothesis 11 was not supported. This means arriving in the U.S. at a young age (10 years old or less) among ethnic Chinese subjects did not result in significantly greater SWB and EWB.

Marital status

Minor hypothesis 12 was not supported. This means married subjects did not have significantly greater SWB and EWB than single subjects.

Employment status and financial independence

Two minor hypotheses pertained to employment status and financial independence. Both minor hypotheses 13 and 14 were supported. This means subjects employed full-time had significantly greater SWB and EWB than students, and financially independent subjects had significantly greater SWB and EWB than totally dependent subjects.

CHAPTER 4

DISCUSSION

The purpose of this chapter is to interpret and evaluate the results reported in chapter 3. Special attention will be given to relating these findings to the overall purpose of the study. The following headings serve to structure this discussion: Major Hypothesis 1 - Acculturation and SWB; An Appeal for Chinese and non-Chinese Churches to Assist New Immigrants; Major Hypothesis 2 - Age and SWB; The Relationship of Religious Commitment and Practices to SWB; An Explanation of Partially Supported Hypotheses; Discussion of Inconclusive Findings; Means and Standard Deviations for this sample; Limitations of the Study; Suggestions for Future Research; Conclusion.

Major Hypothesis 1 - Acculturation and SWB

Hypothesis 1: Increased acculturation among ethnic Chinese, as measured by years of residence in the U.S. or by being U.S. born, results in greater SWB, RWB, and

EWB, as measured by the SWB Scale and its subscales (RWB and EWB Scales).

It is significant that major hypothesis one was supported in the area of EWB. That is, subjects who were least acculturated (lived in the U.S. 5 years or less) had significantly lower EWB than subjects who were more acculturated (lived in the U.S. 6 years or more, or were U.S. born). This finding is consistent with literature which shows that acculturation is stressful (Draguns, 1973; Rubin, 1981) and increases anxiety (Spielberger & Diaz-Guerrero, 1976). It is consistent with hypotheses that predicted increased acculturation as leading to a decrease in emotional maladjustment (Chang, 1980), to a better self concept (Howland, 1983), and to fewer physical stress symptoms (Yu, 1981). However, levels of acculturation had no significant effect on SWB and RWB. In other words, in the area of acculturation, a person may feel loved and accepted by God and still have low EWB.

There are several possible reasons why the least acculturated subjects had significantly lower EWB, than the more acculturated subjects. First, as discussed in the review of literature, the first few years were especially stressful for new Chinese immigrants after arriving to a new country. New Chinese immigrants experienced a sense of loss for what they left back home: their families, their land, their culture, their roots, their societies, and their careers. They left behind not only

friendly people and familiar places but also their identity, their ancestors, and their histories. Many might never see their parents alive again. This sense of loss could be likened to the experience of grief, in which depression, anxiety, loss of appetite, low morale, or insomnia might occur. Second, added to this emotional upheaval of the sense of loss was the need to adapt into the host country rapidly in order to survive. Searching for a job, looking for an apartment, and registering their children in school, just to name a few, are tasks that are difficult for people relocating in the same country. To the new Chinese immigrants, coming from a different culture and having difficulty with the English language, these routine tasks of relocation could be overwhelming. Third, the lack of a support system could increase the trauma of immigration. Those friendly people to tell them where to take the bus, go shopping, mail a letter were not available; making friends was hard especially when the Chinese immigrants carried with them their physiognomy and their broken English like the shell of a turtle.

**An Appeal for Chinese and Non-Chinese Churches
to Assist New Immigrants**

In view of the present finding of major hypothesis one, that ethnic Chinese immigrants who lived in the U.S. 5 years or less

had significantly lower EWB than those who lived in the U.S. more than 5 years, the biblical commands discussed in this section are especially pertinent. New immigrants, especially those who have lived in the U.S. for less than 5 years, require special attention from the Chinese church community to help ease their transition into the U.S. culture. Non-Chinese churches also could be encouraged to assist new immigrants of whatever ethnic background.

The Illustrated Bible Dictionary (IBD) (Douglas, 1980), the Unger's Bible Dictionary (UBD) (Unger, 1966), and the Wycliffe Bible Encyclopedia (WBE) (Pfeiffer, Vos, & Rea, 1975) have "foreigner" as a heading. The rather arbitrary fluctuation in the English versions of the Bible between alien, foreigner, sojourner and stranger tends to obscure the fact that different groups of people are in view. The word "sojourner" (Hebrew "ger" from the root "gur" means "to sojourn") is closer in meaning to the word "immigrant." The IBD defines a sojourner as a person "whose permanent residence is in another nation, in contrast with the foreigner whose stay is only temporary" (p. 520).

The Israelites themselves were sojourners in Egypt (Gn. 15:13; Ex. 22:21; Dt. 10:19; 23:7). This fact was to govern their attitude to the sojourners in Israel. The sojourner had many privileges. The Israelites must not oppress him (Ex. 22:21; 23:9; Lv. 19:33-34). "Do not oppress an alien; you yourselves know how it feels to be aliens, because you were aliens in Egypt" (Exodus 23:9).

"When an alien lives with you in your land, do not mistreat him. The alien living with you must be treated as one of your native-born. Love him as yourself, for you were aliens in Egypt. I am the Lord your God" (Lev. 19:33,34). They were to go further and to love him (Dt. 10:19). "And you are to love those who are aliens, for you yourselves were aliens in Egypt" (Dt. 10:19). One reason given for the observance of the sabbath was that the sojourner might be refreshed (Ex. 23:12). The gleanings of the vineyard and the harvest field were to be left for him (Lv. 19:10; 23:22; Dt. 24:19-21). He was included in the provision made in the cities of refuge (Nu. 35:15; Jos. 20:9). He was ranked with the fatherless and widow as being defenseless; and so God was his defense and will judge his oppressor (Pss. 94:6; 146:9; Je. 7:6; 22:3; Ezk. 22:7, 29; Zc. 7:10; Mal. 3:5).

The IBD further says, "As far as religious life is concerned ...he is indeed virtually on a level with the Israelite (Lv. 24:22), and in Ezekiel's vision of the Messianic age he is to share the inheritance of Israel (Ezk. 47:22-23)" (p. 520). Similarly, concerning the status of the sojourner the law accorded to him "not only protection and toleration, but equal civil rights with the Israelites. They could even acquire fixed property, lands (Lev. 25:47), and offer sacrifices to the Lord (Num. 15:15)" (Unger, 1966, p. 376).

Hebrews chapter 11 talks about the men of faith, such as Abel, Enoch, Noah, Abraham, etc. The same chapter says that those men lived by faith because "they admitted that they were aliens and strangers on earth...they were longing for a better country - a heavenly one" (Heb. 11:13, 15).

In the New Testament the great feature of the gospel was that those who were aliens from Israel, and so were "strangers and sojourners" (Eph. 2:12, 19-20), had been made fellow heirs in the Israel of God. Other references described the New Testament believer as a sojourner: "But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ" (Phil. 3:20). "Since you call on a Father who judges each man's work impartially, live your lives as strangers here in reverent fear" (I Pet. 1:17). "Dear friends, I urge you, as aliens and strangers in the world, to abstain from sinful desires, which war against your soul" (I Pet. 2:11). (Holy Bible, New International Version 1973, 1978).

To summarize, both the Old and the New Testament believers were sojourners in this world; their country and citizenship were in heaven. Therefore, believers today are to live as pilgrims, to abstain from sinful desires, and to eagerly await a Savior from heaven. Because God defends the fatherless, the widows, and the sojourners, people in a host country should not oppress the sojourner, but should love him instead. Sojourners (or

immigrants) are to be accorded equal privileges and duties as the natives.

Major Hypothesis 2 - Age and SWB

Hypothesis 2: Increased age among ethnic Chinese results in greater SWB, RWB, and EWB, as measured by the SWB Scale and its subscales (RWB and EWB Scales).

There was a significant effect for age on SWB and EWB. Subjects ages 26 - 35 had significantly greater SWB than subjects ages 18 - 25. In addition, subjects 26 years old or more had significantly higher EWB than subjects 18 - 25 years old. Because there was no significant effect for age on RWB, it was the EWB that contributed to the significant effect on the SWB. In other words, younger subjects (18 - 25 years old) had significantly lower EWB than subjects who were older.

When the results of minor hypotheses 13 and 14 were examined along with the results of major hypothesis 2, some interesting relationships appeared. Results of minor hypotheses 13 and 14 revealed that subjects who were employed full-time had significantly higher SWB and EWB than subjects who were students; subjects who were financially independent had significantly higher SWB and EWB than subjects who were financially dependent. In other words, subjects who were students or financially dependent had significantly

lower SWB and EWB than subjects who were employed full-time or financially independent. Therefore, it is possible that being a student and being financially dependent are related; both may have been related to age. As a result, it is possible that the effect for age in major hypothesis 2 (subjects 16 - 25 had significantly lower EWB than subjects 26 years and older) was contributed to by being a student and by being financially dependent. In other words, younger subjects (18 - 25 years old) are more likely to be students and to be financially dependent; and both the student role and being financially dependent contributed to lower EWB.

There are several possible reasons why younger subjects (18 - 25 years old), student subjects, and financially dependent subjects had significantly lower EWB. First, this phase of the life-cycle was characterized by the need to separate emotionally, financially, physically, and socially from the family of origin. This was commonly referred to as the emancipation phase. This was particularly traumatic to most young people in our present industrialized, educated, and service oriented society. Unlike people in agricultural societies in which children learned the trade of their parents and later succeeded their parents' farm or trade, today's young people have to make a complete break from the family in areas of trades and living arrangements; all had to establish their own niche in life. Second, these subjects had the pressure of choosing, learning, and establishing themselves in a

job or career. Along with the selection of a career came the disconcerting experience of facing up to their strengths and limitations. It was possible for many young people to have experienced failures that might have affected them the rest of their lives, e.g., not being accepted to colleges of their choice or not able to continue in the majors that they initially wanted. Even for those exceptionally gifted ones who entered the schools of their choice and continued in the majors of their initial choice, the dreary day to day school work and an uncertain future could lead many to despair.

**The Relationship of Religious Commitment
and Practices to SWB**

The findings of minor hypotheses 1, 2, 3, 4, 7, and 8 show that spirituality is multi-dimensional as well as holistic. It involves one's beliefs, practice, and subjective sense of well-being. In other words, spirituality affects one's cognition, behavior, and emotion. Belief affects practice. Belief and practice affect SWB, RWB, and EWB and vice versa. A person who feels loved and accepted by God may attend church services more frequently, have more personal devotions, etc. Conversely, a person who has a high frequency of personal devotions may feel more loved and accepted by God. A person who professes to have

accepted Jesus Christ as Lord and Savior, and who has dedicated one's life under the Lordship of Jesus Christ may indicate religion as "extremely important." This same person may have higher religious knowledge and higher biblical application to daily life. This finding is encouraging. The Bible says, "Faith by itself, if it is not accompanied by action, is dead" (James 2:17). It also says, "Since we live by the Spirit, let us keep in step with the Spirit" (Galatians 5:25) (The Holy Bible, New International Version, 1973, 1978).

An Explanation for Partially Supported Hypotheses

Minor hypotheses 4, 7, and 8 were partially supported because the choices were too narrow. They were supported only to a certain point. For example, statistical results of minor hypothesis 4 revealed no significant difference in SWB between subjects who had devotions "more than once per day" and subjects who had devotions "four to seven times per week." However, subjects in these two groups had significantly higher SWB than subjects who had devotions "once per week" or "less than once per week."

Similarly, statistical results of minor hypothesis 7 revealed no significant difference in SWB between subjects who had "extensive" and "moderate" religious knowledge. However, subjects

in these two groups had significantly higher SWB than subjects who had "limited" religious knowledge.

A similar observation was made for minor hypothesis 8. Statistical results revealed no significant difference in SWB between subjects who "daily search the Bible...and teach others..." and subjects who "daily search the Bible..." However, subjects in these two groups had significantly higher SWB than subjects who did not search the Bible daily.

Discussion of Inconclusive Findings

Minor hypothesis 5 was not supported. Results of statistical analyses revealed that subjects who had been Christians for 6 years or more had significantly higher SWB, RWB, and EWB than subjects who had been Christians 1 - 5 years. However, no difference in SWB, RWB, and EWB was found among subjects who had been Christians for six years or more. This finding is consistent with the results from Bressemer, Waller, and Powers' (1985) study which showed that SWB, RWB, and EWB were positively correlated with age. On the other hand, this finding is inconsistent with the results from Bufford's (1984) study which found a decrease in reported happiness and well-being with increased age. The difference in findings may be explained as follows: (a) the

difference in samples, (b) the difference in categorizing age, and (c) the difference in defining "Christian."

Minor hypothesis 6 was not supported. The reasons frequency of financial contribution did not affect SWB, RWB, and EWB may be as follows: (a) some subjects with high SWB, RWB, and EWB might have given once or twice per month; (b) frequency was different from amount of contribution; and (c) there were 53.8% of the subjects who did not work full-time.

Minor hypothesis 9 stating that family closeness while growing up leads to greater SWB and EWB was not supported. This finding was inconsistent with the report from Campise, Ellison, and Kinsman (1979) stating that SWB is positively related to family togetherness as a child. The following explanations may be posited: (a) Only 27.9% of the subjects reported their family while growing up as "not very close" or "not very close and have interpersonal conflict." (b) The measurement may have been different. For example, results obtained from a Likert scale may be different from results obtained from operationalized choices such as the one used in this study. Unfortunately, Campise, Ellison, and Kinsman did not report the measure used to gather that information. (c) A one-item measure is more limited than a multi-items measure.

Minor hypothesis 11 stating that ethnic Chinese subjects who came to the U.S. at a young age (10 years old or less) leads to

greater SWB and EWB was not supported. This finding was inconsistent with the findings of Chang (1980), Baldassini (1980), Garcia and Lega (1979) indicating that the younger the immigrants arrived in a host country the better acculturated they became. The reasons for this inconsistency may be explained as follows: (a) only 16 (9.6%) subjects arrived in the U.S. below 10 years old; and (b) younger persons might have experienced less stress than older persons upon initial arrival to the country.

Minor hypothesis 12 stating that married subjects have greater SWB and EWB than single subjects was not supported. This finding was inconsistent with the reports from Wessman (1956), Gurin, Veroff, and Feld (1960), Bradburn (1963), Bradburn and Caplovitz (1965), and Wilson (1967) who found married persons to be happier than single persons. The explanations for this inconsistency may be the following: (a) because happiness and EWB (meaning and purpose in life) may be different, it may be possible to be high in EWB and low in happiness; and (b) because the happiness measure in many of the above studies was a one-item measure, it could be more limited than a multi-items measure.

Means and Standard Deviations for this Sample

An additional objective of this study was to provide the means and the standard deviations for ethnic Chinese, English

reading church-goers between the ages of 18 and 55, using the SWB Scale and its subscales (RWB and EWB Scales). These scores could be used for comparison purposes in future studies with other ethnic groups.

The means and the standard deviations for this sample are presented in Table 9 (see Table 2 for N, Median, Mode, Minimum, Maximum, and Range). The means in this sample are comparable to other research samples consisting of church-goers (Table 10) (Bufford, Bentley, Newenhouse, & Papania, 1986). For example, the means in this sample (Table 9) are very close to the means of the following church samples (Table 10): Bressemer, Waller, and Powers' (1985) study (Born Again and Ethical Christians); Jang, Paddon, and Palmer's (1985) study (Baptists); Lewis' (1986) study (Baptists), and Agnor's (1986) study (Orthodox Christians).

In doing comparisons among different samples, it is important to remember the description of the subjects in different samples. A church sample consisting mostly of "born again" Christians is different from a church sample consisting mostly of "ethical" Christians or one that has a mixture of "born again" Christians and "ethical" Christians. For example, the means in this sample (Table 9) are higher than the means in these church samples (Table 10): Durham's (1986) study (Ethical Christians) and Lewis' (1986) study (Unitarians).

Keeping the description of the subjects in mind is also important in comparing church samples with non-church samples. For example, the mean in Agnor's (1986) study (Non-religious Sociopaths) (Table 10) is the lowest among all the samples presented in Tables 9 and 10. On the other hand, the means in Hawkins and Larson's (1984) study (Medical Outpatients) (Table 10) are not very dissimilar to the means in this sample (Table 9). It is possible that non-religious sociopaths have a low view of God and life in general, while medical outpatients, depending on their illness, may view God as a source of strength and consolation.

Table 9

Sample Description, SWB Means and Standard Deviations of
Ethnic Chinese Church-goers

Study	Sample Description	N	Mean	SD
Jang (1986)	Chinese Church-goers	169	RWB: 53.18	7.44
			EWB: 49.53	7.80
			SWB: 102.78	14.38

Table 10

Sample Descriptions, Means, and Standard Deviations of Studies
Using the Spiritual Well-Being Scale

Study	Sample Description	N	Mean	SD
Parker (1984)	Seminary Students	90	RWB: 56.19	5.15
			EWB: 53.78	5.31
			SWB: 109.99	9.44
Hawkins and Larson (1984)	Medical Outpatients	54	RWB: 52.71	8.97
			EWB: 48.52	10.82
			SWB: 101.24	18.11
Hawkins (1986)	Medical Outpatients	33	RWB: 51.03	10.93
			EWB: 50.34	8.35
			SWB: 101.37	17.11
Durham (1986)	Ethical Christians	33	RWB: 46.76	8.30
			EWB: 46.67	7.78
			SWB: 93.42	14.63
	Born Again Christians	143	RWB: 55.64	5.87
			EWB: 52.48	6.31
			SWB: 108.13	11.08

Table 10 (Continued)

Sample Descriptions, Means, and Standard Deviations of Studies
Using the Spiritual Well-Being Scale

Study	Sample Description	N	Mean	SD
Durham (1986)	Assembly of God	41	RWB: 56.73	5.42
			EWB: 53.15	6.78
			SWB: 109.88	11.58
	Foursquare	30	RWB: 55.73	5.97
			EWB: 51.70	6.58
			SWB: 107.43	11.44
	Christian Church	31	RWB: 54.94	6.22
			EWB: 51.00	7.23
			SWB: 105.94	12.72
	Conservative Baptist	24	RWB: 56.21	4.64
			EWB: 52.37	6.03
			SWB: 108.58	8.98
United Methodist	32	RWB: 49.63	7.43	
		EWB: 49.47	7.29	
		SWB: 99.09	13.48	

Table 10 (Continued)

Sample Descriptions, Means, and Standard Deviations of Studies
Using the Spiritual Well-Being Scale

Study	Sample Description	N	Mean	SD
Durham (1986)	Presbyterian	19	RWB: 48.32	10.20
			EWB: 49.74	7.49
			SWB: 98.05	16.79
Bressemer, Waller, & Powers (1985)	Born Again and Ethical Christians	66	RWB: 53.96	5.63
			EWB: 50.12	6.93
			SWB: 104.08	11.30
Jang, Paddon, & Palmer (1985)	Baptists	43	RWB: 52.85	6.96
			EWB: 49.60	5.90
			SWB: 102.45	11.15
Lewis (1986)	Unitarians	45	RWB: 34.10	13.03
			EWB: 48.71	7.57
			SWB: 82.81	15.02
	Baptists	46	RWB: 53.46	7.35
			EWB: 50.57	8.11
			SWB: 104.02	14.23

Table 10 (Continued)

Sample Descriptions, Means, and Standard Deviations of Studies
Using the Spiritual Well-Being Scale

Study	Sample Description	N	Mean	SD
Agnor (1986)	Orthodox Christians	27	RWB: 51.10	10.40
			EWB: 50.10	10.40
			SWB: 105.50	13.50
	Non-religious Sociopaths	25	RWB: 35.60	9.20
			EWB: 40.70	9.20
			SWB: 76.30	16.30

Note. From "The relationship among groups using the Spiritual Well-Being Scale" by R. K. Bufford, R. H. Bentley, J. M. Newenhouse, A. J. Papania, 1986, unpublished manuscript, pp. 8-10.

Limitations of the Study

This study has the following limitations:

1. The subjects consisted of ethnic Chinese, English reading church-goers, ages 18 - 55. Generalizing the results from this study to subjects or samples outside of this parameter must be done with caution.

2. Subjects were selected from Chinese churches in Northwest United States. Generalizing to other parts of the United States is not recommended until this study can be replicated elsewhere.

3. Participating churches in this study happened to be cooperative. No information is known about non-cooperative churches.

4. Using years lived in the U.S. and being U.S. born may not be a full measure of an ethnic person's cultural adaptation. For example, besides years lived in a host country, acculturation may include an immigrant's level of involvement in the spheres of social, political, or communal activities of his place of residence. In addition, incorporation of values from the host country may be another measure of acculturation. It is possible that an immigrant may live in a host country for many years without incorporating local values and without participating in local activities.

5. The data was entirely based on self-report. Therefore, any inaccuracy due to imperfect recall and inaccurate reporting of data will distort the findings to some unknown degree.

Suggestions for Future Research

The following are suggestions for future research:

1. Ethnic Chinese subjects who were English readers might have been more educated in English. It is possible that the English readers who were educated in the U.S. may have adapted more easily to the U.S. culture. Therefore, for a more complete picture of the effects of acculturation and age on ethnic Chinese church-goers, it is encouraged that future samples include both English readers and non-English readers.

2. When both English readers and non-English readers are selected, the survey questionnaire has to be translated to Chinese. The problem of different meanings for what seems to be the same concept arises when attempts are made to translate from one language to another. Researchers complain that it is difficult to phrase certain concepts central to one culture (Japanese, amae, Doi, 1973; Greek, arete, Triandis, 1972) in the language of another. In this study the concept of "well-being" is hard to translate into equivalent meaning in Chinese. For ways to overcome difficulties in translation, the reader is referred to

Brislin (1976); Sechrest, Fay, and Zaidi (1972); and Werner and Campbell (1970).

3. Include subjects in other age groups, such as those under 18 years of age and over 55 years old in a future sample.

4. Select churches from other parts of the United States in future research for comparative purposes.

5. In order to determine whether the present findings can be generalized to other ethnic groups, it is suggested that non-Chinese ethnic groups be used in future research, e.g., to see if non-Asian ethnic groups such as those of African and European descent experience the same effects of acculturation and age as the Chinese church-goers.

6. Include subjects other than church-goers, such as the Chinese Benevolent Association in future research for comparative purposes. Do acculturation and age affect nonchurch-goers more than church-goers or vice versa? According to Bufford (1984), having a support group, and having meaning in life decreased the occurrence of mental problems. Could the support of the church community and the belief in God lessen stress in acculturation?

7. Include other measures of acculturation other than years lived in the U.S. in future research. Measures may include but not be limited to the following: (a) The Bicultural Involvement Questionnaire (Szapocznik, Kurtines, & Fernandez, 1980); and (b) Arias Cultural Identification Scale (Arias, 1976).

8. Future research may study the reasons for low EWB among new Chinese immigrants (those who lived in the U.S. less than 5 years), e.g., to see whether lack of social support, lack of competency with the English language, nostalgia towards one's home country, disruption of one's career, loss of one's cultural values, etc., contributed to low EWB in this group.

9. Future research may study the reasons for low SWB and EWB among ethnic Chinese ages 16 - 25, e.g., to see whether lack of financial independence, concern over one's vocational future, issues of emancipation from the home, lack of clarification concerning life purpose and meaning, etc., contributed to low SWB and EWB in this group.

Conclusion

Several major findings came from this study. Subjects who had low levels of acculturation (those who lived in the U.S. 5 years or less) had significantly lower EWB than subjects who had higher levels of acculturation (those who lived in the U.S. 6 years or more). Subjects ages 18 - 25 had significantly lower SWB and EWB than subjects ages 26 or more. These findings revealed that newly arrived Chinese immigrant subjects and young subjects between the ages of 18 and 25 viewed life as less meaningful and less purposeful than more acculturated Chinese immigrant subjects and subjects 26 years old or more.

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APPENDIX A
SURVEY QUESTIONNAIRE



MOVING
toward UNDERSTANDING
Chinese Church-Goers

ARE WE MEETING YOUR NEEDS?

Chinese church-goers face many challenges as they adapt to the culture of the United States. What are their attitudes toward God? life? marriage? church? other ethnic groups?

This survey is part of an effort to help meet the needs of Chinese church-goers. By answering all of its questions, you will assist us in pinpointing these needs.

Thank you for your help.

Return this questionnaire to:
Attention: Stephen Jang
Box 217
Western Seminary
5511 S.E. Hawthorne Blvd.
Portland, OR 97214



INSTRUCTION: PLEASE READ THIS BEFORE ANSWERING.

1. PLEASE ANSWER ALL OF THE QUESTIONS. (DO NOT LEAVE ANY QUESTION UNANSWERED)
2. PLEASE READ ALL ALTERNATIVE ANSWERS BEFORE CHOOSING YOUR ANSWER.
3. PLEASE CIRCLE YOUR ANSWERS. (DO NOT CHECK OR UNDERLINE)
4. PLEASE CIRCLE ONLY ONE NUMBER, UNLESS EXCEPTION IS INDICATED.
5. PLEASE USE THE MARGIN IF YOU WISH TO COMMENT ON ANY QUESTIONS OR QUALIFY YOUR ANSWERS.
6. PLEASE USE PENCIL.

A. The Chinese people have many different cultural backgrounds. We would like to ask about your cultural identity.

Q-1 What language(s) can you speak? (Circle number of your answer)

- 1 CHINESE ONLY
- 2 CHINESE AND OTHER LANGUAGE(S) (specify) _____
- 3 CHINESE AND ENGLISH
- 4 CHINESE, ENGLISH, AND OTHER LANGUAGE(S)
(specify) _____
- 5 ENGLISH ONLY
- 6 OTHER LANGUAGE(S) (specify) _____

Q-2 What is your first language? The language you are most comfortable speaking? (Circle number)

- 1 CHINESE
- 2 ENGLISH
- 3 OTHER (specify) _____

Q-3 Do you speak a second language? (Circle number)

- 1 NO
- 2 YES (specify all second language(s) you can speak) _____

Q-4 What language(s) do you speak at home? (Circle number)

- 1 CHINESE ONLY
- 2 CHINESE AND OTHER LANGUAGE(S) (specify) _____
- 3 CHINESE AND ENGLISH
- 4 CHINESE, ENGLISH, AND OTHER LANGUAGE(S)
(specify) _____
- 5 ENGLISH ONLY
- 6 OTHER LANGUAGE(S) (specify) _____

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Q-5 Besides your place of work, how many social organization(s), club(s), or church(es) consisting mostly of Overseas Born Chinese are you an active member of? (Write total number on the line. If none, write, "0")

_____ TOTAL NUMBER OF ORGANIZATION(S), CLUB(S), OR CHURCH(ES)

Q-6 Besides your place of work, how many social organization(s), club(s), or church(es) consisting mostly of American Born Chinese are you an active member of? (Write total number on the line. If none, write, "0")

_____ TOTAL NUMBER OF ORGANIZATION(S), CLUB(S), OR CHURCH(ES)

Q-7 Besides your place of work, how many social organization(s), club(s), or church(es) consisting mostly of Americans are you an active member of? (Write total number on the line. If none, write "0")

_____ TOTAL NUMBER OF ORGANIZATION(S), CLUB(S), OR CHURCH(ES)

Q-8 In which country were you born? (Circle number)

- 1 U.S.A.
- 2 MAINLAND CHINA
- 3 TAIWAN
- 4 HONG KONG
- 5 VIETNAM
- 6 CAMBODIA
- 7 LAOS
- 8 OTHERS (specify country) _____

Q-9 Which country did you grow up in, before you turned 18 years old? (List the countries from age 0 to 18)

- (1) I LIVED IN _____ (COUNTRY) FROM AGE 0 TO ____.
 - (2) I LIVED IN _____ (COUNTRY) FROM AGE ____ TO ____.
 - (3) I LIVED IN _____ (COUNTRY) FROM AGE ____ TO ____.
- (List more if needed)

Q-10 Which year did you come to the United States?

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Acculturation, Age, and SWB - 153

Q-11 How old were you when you came to the United States? (If you were born in the U.S.A., write "0")

_____ YEARS OLD

Q-12 How many years have you lived in the United States?

_____ YEARS

Q-13 What do you consider yourself to be? (Circle number)

- 1 CHINESE
- 2 CHINESE-AMERICAN
- 3 AMERICAN
- 4 OTHER ETHNIC GROUP (specify) _____

Q-14 What is your ethnic background? (Circle number)

- 1 BOTH PARENTS OF CHINESE ANCESTRY
- 2 ONE PARENT OF CHINESE ANCESTRY
- 3 OTHER (specify) _____

Q-15 In which generation of U.S. born Chinese are you? (Circle number)

- 1 I WAS BORN OUTSIDE THE U.S.
- 2 I WAS BORN IN THE U.S., EITHER OR BOTH PARENTS BORN OUTSIDE THE U.S.
- 3 I WAS BORN IN THE U.S., BOTH PARENTS BORN IN THE U.S., AND ALL GRANDPARENTS BORN OUTSIDE THE U.S.
- 4 I WAS BORN IN THE U.S., BOTH PARENTS BORN IN THE U.S., AND AT LEAST ONE GRANDPARENT BORN OUTSIDE THE U.S. WITH REMAINDER BORN IN THE U.S.
- 5 MYSELF, PARENTS, AND ALL GRANDPARENTS BORN IN THE U.S.

Q-16 If you could have your choice you would prefer to be born as an: (Circle only one number)

- 1 OVERSEAS BORN CHINESE
- 2 AMERICAN BORN CHINESE
- 3 CAUCASIAN
- 4 OTHER ETHNIC PERSON (specify) _____
- 5 I HAVE NO PREFERENCE

Acculturation, Age, and SWB - 154

Q-17 Which group do you feel most at home with? (Circle only one number)

- 1 OVERSEAS BORN CHINESE
- 2 AMERICAN BORN CHINESE
- 3 CAUCASIAN
- 4 OTHER ETHNIC GROUP (specify) _____

Q-18 Next to the group that you feel most at home with, which group do you feel more that home with? (Circle only one number)

- 1 OVERSEAS BORN CHINESE
- 2 AMERICAN BORN CHINESE
- 3 CAUCASIAN
- 4 OTHER ETHNIC GROUP (specify) _____
- 5 I ONLY FEEL AT HOME WITH THE GROUP IN Q-16

Q-19 Who do you prefer to marry? (If you are already married, consider who you would prefer to marry if you are not married) (Circle only one number)

- 1 OVERSEAS BORN CHINESE
- 2 AMERICAN BORN CHINESE
- 3 CAUCASIAN
- 4 OTHER ETHNIC PERSON (specify) _____
- 5 I HAVE NO PREFERENCE FOR ANY ETHNIC PERSON

Q-20 If you could not marry the person you preferred, who would you be willing to marry? (If you are already married, consider who you would be willing to marry if you are not married) (Circle all numbers that apply)

- 1 OVERSEAS BORN CHINESE
- 2 AMERICAN BORN CHINESE
- 3 CAUCASIAN
- 4 OTHER ETHNIC PERSON (specify) _____
- 5 ANY ETHNIC PERSON

B. Next, we would like to ask you about your religious activities.

Q-21 How frequently did you attend church services (for example: Bible Study, Worship service, Sunday School, Fellowship group) during the past year? (Circle number of your answer)

- 1 NOT AT ALL
- 2 LESS THAN ONCE / YEAR
- 3 ONCE OR TWICE / YEAR
- 4 3-11 TIMES / YEAR
- 5 1-3 TIMES / MONTH
- 6 WEEKLY
- 7 MORE THAN ONCE / WEEK

Q-22 How frequently did you have personal religious devotions during the past year? (Religious devotion is a time alone during which a person spends time with God by praying, reading the Bible, and meditating on the Bible) (Circle number)

- 1 NOT AT ALL
- 2 LESS THAN ONCE / WEEK
- 3 ONCE / WEEK
- 4 2-3 TIMES / WEEK
- 5 4-7 TIMES / WEEK
- 6 MORE THAN ONCE / DAY

Q-23 Do you profess to be a Christian? (Circle number)

- 1 NO, I HAVE NOT RECEIVED JESUS CHRIST INTO MY LIFE AS MY PERSONAL SAVIOR
- 2 YES, I RESPECT AND ATTEMPT TO FOLLOW THE MORAL AND ETHICAL TEACHINGS OF CHRIST.
- 3 YES, I HAVE RECEIVED JESUS CHRIST INTO MY LIFE AS MY PERSONAL SAVIOR.
- 4 YES, I HAVE RECEIVED JESUS CHRIST AS MY PERSONAL SAVIOR AND I SEEK TO FOLLOW THE MORAL AND ETHICAL TEACHINGS OF CHRIST.
- 5 YES, I HAVE RECEIVED JESUS CHRIST AS MY PERSONAL SAVIOR AND I SEEK TO FOLLOW THE MORAL AND ETHICAL TEACHINGS OF CHRIST AND I HAVE DEDICATED MY LIFE UNDER THE LORDSHIP OF JESUS CHRIST.

Acculturation, Age, and SWB - 156

Q-24 How many years have you been a Christian? (If you are not a Christian, write "0")

_____ YEARS

Q-25 How often do you make financial contribution to churches or religious organizations: (Circle number)

- 1 NEVER
- 2 LESS THAN ONCE / YEAR
- 3 ONCE OR TWICE / YEAR
- 4 3-6 TIMES / YEAR
- 5 7-11 TIMES / YEAR
- 6 1-3 TIMES / MONTH
- 7 WEEKLY

Q-26 How much money did you give to churches and religious organizations in the last year? (Circle number)

- 1 NONE
- 2 LESS THAN \$5 / MONTH
- 3 \$5 TO \$9 / MONTH
- 4 \$10 TO \$19 / MONTH
- 5 \$20 TO \$49 / MONTH
- 6 \$50 TO \$99 / MONTH
- 7 \$100 TO \$199 / MONTH
- 8 MORE THAN \$200 / MONTH

Q-27 How important is religion to you? (Circle number)

- 1 NO IMPORTANCE (HAVE NO RELIGION)
- 2 SLIGHTLY IMPORTANT
- 3 IMPORTANT
- 4 VERY IMPORTANT
- 5 EXTREMELY IMPORTANT (RELIGIOUS FAITH IS THE CENTER OF MY LIFE)

- Q-33 I feel that life is a positive
experience.....SA MA A D MD SD
- Q-34 I believe that God is impersonal and
not interested in my daily situations.....SA MA A D MD SD
- Q-35 I feel unsettled about my future.....SA MA A D MD SD
- Q-36 I have a personally meaningful
relationship with God.....SA MA A D MD SD
- Q-37 I feel very fulfilled and
satisfied with life.....SA MA A D MD SD
- Q-38 I don't get much personal strength
and support from my God.....SA MA A D MD SD
- Q-39 I feel a sense of well-being about
the direction my life is headed in.....SA MA A D MD SD
- Q-40 I believe that God is concerned
about my problems.....SA MA A D MD SD
- Q-41 I don't enjoy much about life.....SA MA A D MD SD
- Q-42 I don't have a personally satisfying
relationship with God.....SA MA A D MD SD
- Q-43 I feel good about my future.....SA MA A D MD SD
- Q-44 My relationship with God helps
me not to feel lonely.....SA MA A D MD SD
- Q-45 I feel that life is full of
conflict and unhappiness.....SA MA A D MD SD
- Q-46 I feel most fulfilled when I'm
in close communion with God.....SA MA A D MD SD
- Q-47 Life doesn't have much meaning.....SA MA A D MD SD
- Q-48 My relation with God contributed
to my sense of well-being.....SA MA A D MD SD
- Q-49 I believe there is some real
purpose for my life.....SA MA A D MD SD

D. Finally, we would like to ask a few questions about yourself for statistical purposes.

Q-50 Your sex. (Circle number of your answer)

- 1 MALE
- 2 FEMALE

Q-51 Your present marital status. (Circle number)

- 1 NEVER MARRIED
- 2 MARRIED
- 3 DIVORCED
- 4 SEPARATED
- 5 WIDOWED
- 6 LIVING TOGETHER

Q-52 Do you have children? (Circle number)

- 1 NO
- 2 YES (specify number) _____

Q-53 What is your present age?

_____ YEARS OLD

Q-54 Which is the highest level of education that you have completed? (Circle number)

- 1 NO FORMAL EDUCATION
- 2 SOME GRADE SCHOOL
- 3 COMPLETED GRADE SCHOOL
- 4 SOME HIGH SCHOOL
- 5 COMPLETED HIGH SCHOOL
- 6 SOME COLLEGE
- 7 COMPLETED COLLEGE (specify major) _____
- 8 SOME GRADUATE WORK
- 9 A GRADUATE DEGREE (specify degree and major)

Q-55 What is your employment status? (Circle number)

- 1 EMPLOYED FULL-TIME
- 2 EMPLOYED PART-TIME
- 3 UNEMPLOYED
- 4 FULL-TIME HOME MAKER
- 5 STUDENT

Q-56 What was the range of your gross family income (total amount you earned before deductions are made for taxes, etc.) last year? If you are financially dependent on your parents, please include your parents' income. (Circle number)

- 1 UNDER \$2,500
- 2 \$2,500 - \$4,999
- 3 \$5,000 - \$7,499
- 4 \$7,500 - \$9,999
- 5 \$10,000 - \$14,999
- 6 \$15,000 - \$19,999
- 7 \$20,000 - \$34,999
- 8 \$35,000 OR MORE

Q-57 Are you financially dependent on your parents? (Circle number)

- 1 NO, I NOT DEPENDENT ON MY PARENTS
- 2 YES, I AM PARTLY DEPENDENT ON MY PARENTS
- 3 YES, I AM TOTALLY DEPENDENT ON MY PARENTS

Q-58 How emotionally close was your family when you were growing up? (Circle number)

- 1 VERY CLOSE (WE OFTEN DISCUSS OUR THOUGHTS, FEELINGS, MOTIVES, AND SEEK ONE ANOTHER'S COUNSEL)
- 2 FAIRLY CLOSE (WE OCCASIONALLY DISCUSS OUR THOUGHTS, FEELINGS, MOTIVES, AND SEEK ONE ANOTHER'S COUNSEL)
- 3 NOT VERY CLOSE (WE DO NOT DISCUSS OUR THOUGHTS, FEELINGS, MOTIVES, NOR DO WE SEEK EACH OTHER'S COUNSEL, BUT WE GET ALONG)
- 4 NOT VERY CLOSE AND HAVE INTERPERSONAL CONFLICT

Q-59 If you are married, how emotionally close is your present family? (Circle number)

- 1 VERY CLOSE (WE OFTEN DISCUSS OUR THOUGHTS, FEELINGS, MOTIVES, AND SEEK ONE ANOTHER'S COUNSEL)
- 2 FAIRLY CLOSE (WE OCCASIONALLY DISCUSS OUR THOUGHTS, FEELINGS, MOTIVES, AND SEEK ONE ANOTHER'S COUNSEL)
- 3 NOT VERY CLOSE (WE DO NOT DISCUSS OUR THOUGHTS, FEELINGS, MOTIVES, NOR DO WE SEEK EACH OTHER'S COUNSEL, BUT WE GET ALONG)
- 4 NOT VERY CLOSE AND HAVE INTERPERSONAL CONFLICT
- 5 I AM NOT MARRIED

Is there anything else you would like to tell us about your experience living in the U.S.A.? If so, please use this space for that purpose.

Also, any comments you wish to make that you think may help us in future efforts to understand how adaptation into the U.S. culture is related to views Chinese have toward God and life will be appreciated, either here or in a separate letter.

Your contribution to this effort is very greatly appreciated. A summary of the results will be given to the pastor and the assistant. You may get the results from them. However, if you would like a summary of results, please print your name and address on the back of the return envelope (NOT on this questionnaire). We will see that you get it.

APPENDIX B

RAW DATA

RAW DATA

Key of Raw Data By Question Numbers and Columns

	<u>COLUMNS</u>	
	1- 3 = ID	Identification Number
Q- 1	4- 5 = LANSPK	Language(s) spoken
Q- 2	6- 7 = FIRST	First language
Q- 3	8- 9 = SECOND	Second language
Q- 4	10-11 = LANGHM	Language(s) spoken at home
Q- 5	12-13 = MEMOBC	Overseas Born Chinese club member
Q- 6	14-15 = MEMABC	American Born Chinese club member
Q- 7	16-17 = MEMAM	Americans club member
Q- 8	18-19 = COBORN	Country of Birth
Q- 9	20-22 = COGREW	Country Grew Up in before 18 years old
Q-10	23-25 = USYR	Year came to U.S.
Q-11	26-28 = USOLD	How Old came to U.S.
Q-12	29-31 = USLIVE	Years lived in U.S.
Q-13	32-33 = IDENT	Identity: What do you consider yourself to be?
Q-14	34-35 = ETHNIC	Ethnic background
Q-15	36-37 = GEN	Generation
Q-16	38-39 = PBORN	Prefer to be Born as an
Q-17	40-41 = MSTHM	Most at Home with
Q-18	42-43 = MORHM	More at Home with
Q-19	44-45 = PMARRY	Prefer to Marry
Q-20	46-47 = WMARRY	Willing to Marry
Q-21	48-49 = CHATT	Church Attendance (Frequency)
Q-22	50-51 = DEVOT	Devotion Frequency
Q-23	52-53 = PROFCH	Profess to be a Christian
Q-24	54-56 = YRSCHR	Years as a Christian
Q-25	57-58 = CONFRE	Financial Contribution (Frequency)
Q-56	59-60 = CONAMT	Amount of Contribution
Q-27	61-62 = IMPREL	Importance of Religion
Q-28	63-64 = RELKNO	Religious Knowledge
Q-29	65-66 = BIBAPL	Bible Application
Q-50	67-68 = SEX	Sex
Q-51	69-70 = MARST	Marital Status
Q-52	71-72 = CHILD	Children
Q-53	73-75 = AGE	Present Age
Q-54	76-77 = ED	Education (Level)
Q-55	78-79 = EMPLOY	Employment Status
Q-56	80-81 = INCOME	Family Income
Q-57	82-83 = FINDEP	Financial Dependence
Q-58	84-85 = CLOSEF	Family Closeness (Growing up)
Q-59	86-87 = CLOSEP	Present Family Closeness (married)
	88 = BLANK	
RWB	89-90 = RWB	Religious Well-being (RWB)
	91 = BLANK	
EWB	92-93 = EWB	Existential Well-being (EWB)
	94 = BLANK	
SWB	95-97 = SWB	Spiritual Well-being (SWB=RWB+EWB)

ID	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	50	51	52	53	54	55	56	57	58	59	RW	EW	SWB
101	4	2	2	3	1	3	1	8	99	78	12	8	2	1	1	5	2	4	2	1	7	4	5	4	6	7	4	2	3	2	1	1	19	6	5	8	2	2	5	48	41	89
102	5	2	1	5	0	0	0	8	99	70	23	10	2	1	1	1	2	1	2	2	7	3	4	19	7	6	4	2	3	1	2	2	39	9	1	8	1	3	2	46	49	95
104	3	1	2	1	4	2	2	3	99	67	25	19	4	3	1	1	1	1	1	1	7	5	5	35	7	7	5	3	5	2	2	2	43	7	1	8	1	2	2	52	55	107
105	3	1	2	3	0	0	0	4	99	66	20	20	1	1	1	5	1	2	5	1	6	4	4	20	6	8	3	2	3	1	2	2	40	9	1	7	1	3	1	57	51	108
106	3	1	2	3	1	0	0	4	99	99	15	19	1	1	1	2	1	2	1	2	6	2	4	20	6	6	3	3	3	2	2	2	34	7	499	1	1	1	42	36	78	
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108	3	1	2	3	1	0	0	3	99	84	25	2	1	1	1	5	1	5	5	5	6	5	4	7	6	7	5	2	3	2	2	2	27	7	4	7	1	2	1	47	48	95
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429	5	2	1	5	0	0	1	1	99	99	0	45	2	1	4	2	2	2	2	3	5	2	4	12	5	6	3	3	3	2	4	2	45	7	1	7	1	1	1	53	57	110	
431	3	2	2	3	1	1	0	4	99	68	8	18	1	1	1	1	2	1	2	6	4	5	13	6	4	4	3	3	1	1	1	26	9	5	8	3	2	5	54	50	104		
432	3	2	2	3	0	1	1	1	99	62	0	23	2	1	2	1	2	3	1	2	7	4	4	12	6	6	4	2	3	1	1	1	23	7	2	4	1	3	5	44	42	86	
433	5	2	1	3	0	1	0	1	99	99	0	23	2	1	2	2	2	4	2	4	7	4	5	10	6	4	4	2	3	2	1	1	23	7	1	8	2	3	5	60	57	117	
434	5	2	1	5	0	0	1	1	99	99	0	16	2	1	2	2	3	2	5	5	5	2	4	3	2	2	3	2	3	1	1	1	16	4	5	8	3	2	5	46	35	81	
435	3	2	2	5	0	0	1	1	99	99	0	35	2	1	2	2	3	2	5	5	5	2	3	12	6	6	2	2	3	2	2	2	35	6	4	9	9	1	3	2	48	39	87
436	3	2	2	3	2	2	1	1	99	39	0	51	2	1	2	5	1	2	1	2	6	6	4	50	7	8	5	4	4	1	2	2	61	7	1	8	1	1	2	60	54	114	
437	3	2	2	3	1	0	1	1	99	99	0	32	2	1	2	5	2	3	2	1	7	6	5	15	6	8	5	4	5	2	1	1	32	7	1	7	1	3	5	60	54	114	
438	5	2	1	5	1	5	1	1	99	61	0	24	2	1	4	2	2	4	2	4	7	6	5	11	7	5	5	3	5	1	1	1	24	9	5	8	2	2	5	60	53	113	
439	3	2	2	3	1	1	0	1	99	61	0	24	2	1	2	2	2	3	2	3	5	2	5	9	5	1	5	3	4	1	1	1	24	6	5	5	2	4	5	43	50	93	
440	3	2	2	5	1	1	0	4	99	67	10	19	1	1	1	5	1	2	5	1	4	2	3	4	5	2	2	2	2	1	2	2	29	6	1	7	1	3	2	41	36	77	
441	5	2	1	5	1	1	1	1	99	99	0	34	2	1	4	2	2	3	2	1	7	5	5	14	7	5	4	3	5	2	1	1	34	9	1	7	1	1	5	56	54	110	
442	4	2	2	3	0	3	2	1	99	99	0	22	2	1	4	2	2	4	2	4	7	4	5	9	7	4	5	3	4	2	1	1	22	7	1	4	1	2	5	50	44	94	
443	4	2	2	5	0	1	4	1	99	60	0	26	2	1	3	2	2	3	2	3	7	5	5	6	6	6	5	3	5	2	1	1	26	7	1	7	1	1	5	58	55	113	
444	3	1	2	3	1	0	0	8	99	80	18	6	1	1	1	5	1	2	1	2	7	5	5	5	4	4	5	3	4	1	1	1	24	8	5	2	3	2	5	56	52	108	
445	3	1	2	3	1	0	0	4	99	79	22	7	1	1	1	5	1	1	5	5	7	5	5	5	6	8	5	3	4	1	2	2	29	9	1	8	1	3	1	52	53	105	
446	3	2	2	5	0	2	0	1	99	59	0	26	2	1	2	5	2	1	2	1	7	5	5	15	6	8	5	3	5	1	1	1	26	8	1	7	1	2	5	53	45	98	
447	3	2	2	3	0	2	2	1	99	99	0	25	9	1	2	2	2	3	2	4	7	5	5	6	6	5	4	2	5	2	1	1	25	7	2	1	2	2	5	59	56	115	
448	4	3	2	5	1	0	0	8	99	77	24	9	1	1	1	4	1	2	3	6	4	4	30	7	6	5	2	3	2	2	2	33	7	1	7	1	4	1	60	58	118		
449	3	1	2	3	1	0	0	8	99	71	19	15	2	1	1	5	1	2	1	2	7	6	5	12	6	7	5	3	4	2	2	2	34	7	4	7	1	2	1	56	46	102	
450	3	1	2	3	1	1	0	4	99	99	19	4	1	1	1	5	1	2	1	2	7	3	3	3	6	4	4	3	3	1	1	1	23	6	5	2	2	2	5	50	45	95	
451	3	2	2	3	1	1	0	4	99	66	6	20	1	1	1	5	4	4	4	5	7	5	5	10	7	5	5	3	4	2	1	1	26	9	1	7	3	1	5	60	60	120	
452	3	2	2	3	1	1	0	2	99	67	6	19	2	1	1	1	1	2	5	5	7	5	5	6	7	8	5	3	3	2	2	1	25	7	2	8	1	2	1	58	55	113	
454	9	9	9	9	9	9	9	9	99	99	0	30	2	1	4	2	4	4	5	5	3	2	3	10	3	5	3	2	3	2	2	1	30	9	1	8	1	1	1	41	60	101	
455	5	2	1	5	2	6	4	1	99	99	0	48	2	1	4	2	2	3	2	2	5	3	3	31	3	5	3	3	3	2	2	2	48	9	1	7	1	2	1	45	46	91	
456	3	1	2	3	0	0	0	4	99	75	20	11	1	1	1	1	1	2	1	2	7	5	5	10	7	8	5	4	5	1	2	1	31	9	1	7	1	2	1	60	57	117	
457	3	2	2	3	2	2	1	1	99	63	0	23	2	1	2	5	2	5	5	5	5	5	5	12	7	8	5	2	5	2	1	1	23	6	5	7	2	2	5	60	56	116	
458	5	2	1	5	0	1	0	1	99	99	0	34	2	1	2	2	3	2	1	6	1	3	13	7	8	5	3	5	2	2	2	34	7	1	8	1	2	2	29	34	63		
459	3	2	2	5	0	2	1	1	99	99	0	32	2	1	2	5	3	4	2	1	6	5	5	17	7	8	5	3	5	2	2	2	32	7	4	7	1	2	1	60	55	115	
460	3	2	2	3	1	0	0	2	99	64	12	22	2	1	2	5	1	3	5	5	5	2	3	2	5	5	2	2	2	1	2	2	34	9	1	8	1	2	1	29	42	71	

APPENDIX C

RAW DATA: ITEMS FROM SPIRITUAL WELL-BEING SCALE

Acculturation, Age, and SWB - 170

150	6	6	1	2	6	3	2	2	6	3	1	5	5	2	1	1	1	4	1	1	58	44	102	
151	6	6	1	1	6	3	1	2	6	1	1	6	6	1	2	4	1	6	1	1	59	54	113	
152	6	6	1	1	6	2	1	2	6	1	1	6	6	1	2	4	1	6	1	1	59	53	112	
153	6	6	1	1	6	6	1	1	6	1	1	6	6	1	1	5	1	6	1	1	60	59	119	
154	5	6	1	1	6	6	1	2	6	1	1	6	6	1	1	1	1	6	1	1	59	54	113	
155	6	6	1	2	6	4	1	1	6	3	1	6	4	1	1	6	1	6	3	1	56	55	111	
156	6	6	1	1	6	6	1	1	6	1	1	6	6	1	1	5	6	4	1	1	55	57	112	
157	6	6	1	1	6	6	1	1	6	1	1	6	6	1	1	3	1	6	1	1	60	57	117	
158	6	6	1	1	6	6	1	2	6	5	6	6	6	5	1	6	6	6	2	2	49	50	99	
159	5	6	1	1	6	5	2	2	6	2	1	6	5	2	1	6	1	6	1	2	57	55	112	
160	5	6	1	1	5	2	1	2	6	2	1	5	6	2	2	5	1	5	2	2	56	49	105	
200	6	4	1	1	6	4	2	3	5	3	1	6	6	2	1	5	1	6	1	1	58	50	108	
201	5	2	1	2	5	5	3	2	5	2	2	5	5	2	4	4	2	4	3	3	47	44	91	
202	6	6	1	1	6	2	2	2	6	1	1	6	6	2	1	5	1	6	1	1	59	53	112	
203	6	6	1	1	6	6	1	1	6	1	1	6	6	1	1	6	1	6	1	1	60	60	120	
204	6	6	1	4	6	4	3	3	5	3	2	3	5	3	3	5	3	2	2	3	50	39	89	
206	4	6	1	2	6	6	1	2	4	2	1	4	4	2	2	6	1	6	1	1	53	54	107	
207	6	6	1	6	6	5	1	2	5	2	1	5	5	2	2	5	1	6	1	1	57	49	106	
208	1	6	1	3	6	4	2	2	6	3	1	6	6	1	1	5	1	6	1	2	54	51	105	
209	6	4	1	3	6	3	4	4	6	3	1	5	3	4	1	4	1	4	1	1	54	40	94	
210	6	6	1	2	6	4	2	2	6	2	1	5	6	2	3	4	3	6	1	1	55	51	106	
211	4	4	1	1	4	4	1	3	4	3	1	4	4	3	1	4	1	6	3	1	50	46	96	
212	5	2	2	2	5	3	3	3	4	3	3	4	4	3	3	4	3	4	3	3	43	38	81	
215	5	6	1	3	6	4	3	3	4	3	3	4	4	3	2	3	2	4	3	3	47	41	88	
216	5	5	1	1	6	5	2	2	6	1	1	6	6	2	1	5	3	6	2	1	55	55	110	
217	6	6	1	1	6	6	1	1	6	1	1	6	6	1	1	6	1	6	1	1	60	60	120	
218	4	6	1	1	6	6	1	1	6	1	1	6	6	1	1	3	1	6	1	1	58	57	115	
219	5	6	1	2	6	2	5	5	5	5	1	5	5	4	2	5	3	6	3	3	48	40	88	
220	4	4	1	1	19	9	3	4	29	9	2	39	9	3	3	3	2	4	3	2	39	36	75	
221	6	6	1	1	6	6	1	1	6	1	1	6	6	1	1	6	1	6	1	1	60	60	120	
222	5	4	2	3	6	5	2	3	5	1	1	4	4	2	2	5	3	6	2	2	50	48	98	
223	6	6	1	1	6	6	1	1	6	1	1	6	6	1	1	5	1	6	1	1	60	59	119	
224	6	5	1	3	6	4	3	3	6	4	2	4	5	3	2	3	3	6	2	2	52	42	94	
225	9	9	9	1	1	6	5	2	3	2	3	2	5	6	2	2	5	3	6	2	2	49	50	99
226	6	6	1	1	6	5	1	2	6	2	1	6	5	2	2	6	2	6	1	1	57	56	113	
227	6	6	1	2	6	6	3	2	6	3	1	6	6	1	1	5	3	6	3	1	54	55	109	
228	4	4	3	3	4	4	9	3	4	3	4	4	4	3	3	3	3	4	3	3	39	39	78	
229	6	6	1	2	6	5	1	2	6	2	2	5	6	2	1	5	1	5	1	2	59	51	110	
230	6	6	1	4	6	2	1	1	6	1	1	5	6	1	2	3	1	6	1	1	59	49	108	
301	6	6	1	4	6	5	1	3	6	1	1	4	6	3	2	5	1	5	1	2	59	47	106	
302	6	6	1	2	6	6	2	1	6	1	1	6	6	1	1	6	1	6	1	1	59	59	118	
303	6	5	1	4	6	3	2	3	5	3	1	5	5	5	2	4	1	5	1	2	56	40	96	
304	5	6	1	2	6	2	2	2	5	3	1	6	3	2	2	1	1	6	1	2	53	45	98	
305	4	3	3	3	4	3	4	4	4	4	3	3	2	4	3	4	4	3	3	3	36	33	69	
306	4	4	1	4	4	1	3	6	29	9	3	3	4	6	4	1	3	49	9	3	39	24	63	
307	2	3	4	5	3	3	4	5	3	4	4	1	3	4	4	3	4	3	4	4	29	26	55	
308	4	6	1	2	6	5	1	2	6	2	1	6	6	1	1	6	1	6	1	1	58	56	114	
309	4	4	1	2	5	2	3	2	5	2	2	6	5	2	2	3	2	5	1	2	50	45	95	

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310	6	6	1	1	6	1	1	2	6	3	1	6	6	1	1	3	1	6	2	2	59	48	107	
311	6	6	1	1	6	5	1	2	6	5	1	6	6	1	1	1	1	6	1	1	60	49	109	
312	4	5	3	2	4	5	3	3	4	2	3	6	3	2	3	5	3	6	2	3	40	50	90	
313	3	6	1	3	6	6	3	2	2	3	1	6	4	3	1	4	1	6	3	1	47	51	98	
314	6	6	1	1	6	6	3	1	6	3	1	6	6	3	3	6	3	6	1	1	54	56	110	
315	4	5	1	1	6	2	1	2	5	2	1	5	5	2	2	1	2	4	1	2	54	43	97	
316	5	6	2	2	6	5	2	4	4	3	3	4	3	3	3	3	3	6	3	1	44	46	90	
317	3	2	5	4	3	2	5	4	3	3	4	2	3	4	2	2	4	2	4	3	30	27	57	
318	4	4	1	1	4	3	4	4	3	3	1	4	4	4	3	4	3	4	3	3	42	39	81	
319	5	4	1	2	5	3	2	3	5	3	1	5	5	3	2	4	1	6	1	1	54	45	99	
320	4	4	2	2	4	3	3	2	4	3	3	5	2	3	3	4	1	4	3	1	41	44	85	
322	5	5	1	3	5	5	2	3	5	3	2	6	5	3	3	4	2	4	2	2	50	45	95	
323	6	6	1	2	6	6	1	1	6	1	1	6	6	1	1	3	1	6	1	1	60	56	116	
324	4	6	3	6	4	5	4	2	3	3	3	5	4	2	3	4	3	4	3	3	38	43	81	
325	6	6	1	1	6	6	1	2	6	2	1	6	6	1	1	6	1	6	1	1	60	58	118	
326	6	6	1	1	6	6	1	2	6	2	1	2	6	2	1	3	4	1	3	1	55	45	100	
327	4	6	1	1	6	3	1	2	6	2	1	6	6	2	1	4	2	6	1	1	57	52	109	
328	6	4	2	2	6	4	3	3	4	2	2	5	5	3	3	4	1	5	2	1	50	46	96	
329	4	3	1	1	6	1	2	3	3	1	1	2	3	2	1	2	1	4	1	1	51	39	90	
330	4	3	3	3	4	3	3	2	4	3	3	5	3	3	3	4	3	4	3	3	39	40	79	
402	6	6	1	2	6	6	2	2	6	3	1	6	5	1	1	5	1	6	1	1	58	55	113	
403	6	6	1	1	6	2	1	1	6	2	1	6	6	1	1	5	1	6	1	1	60	54	114	
404	5	6	1	5	6	6	1	4	6	3	1	5	6	3	1	3	1	4	3	3	57	41	98	
405	5	5	1	1	5	2	2	2	5	4	1	5	5	3	2	2	2	6	1	1	53	44	97	
406	4	6	1	1	6	5	2	3	6	2	1	6	6	1	1	1	1	6	1	1	57	51	108	
407	5	6	1	1	6	2	2	2	6	2	1	6	5	2	1	3	1	6	2	1	56	50	106	
408	6	6	1	2	6	2	3	2	6	1	1	5	4	6	1	5	1	6	1	1	56	47	103	
409	4	6	1	3	4	4	3	3	4	3	3	4	4	3	3	4	3	4	3	3	42	42	84	
410	6	6	1	2	6	6	2	2	6	2	1	6	6	2	1	6	1	6	1	1	59	56	115	
411	6	6	1	1	6	4	2	2	6	2	1	6	6	2	2	6	1	6	1	1	58	55	113	
412	4	6	1	1	6	6	3	2	4	3	1	6	2	3	3	2	1	6	2	1	47	51	98	
414	6	6	1	4	6	4	4	4	4	4	3	4	4	3	2	3	1	6	1	3	50	40	90	
415	6	6	1	3	6	5	1	1	6	2	1	6	6	1	1	5	1	6	1	1	60	55	115	
416	5	6	3	2	2	2	2	2	2	2	2	2	2	2	2	2	2	5	2	2	39	42	81	
417	4	4	2	3	4	3	3	3	6	2	1	4	4	3	3	4	3	5	9	3	46	41	87	
418	6	6	1	1	6	6	2	1	5	2	2	6	6	1	3	6	3	6	2	1	52	59	111	
419	6	6	1	1	6	6	1	2	6	2	1	6	6	1	2	5	1	6	1	2	59	56	115	
421	5	6	1	1	6	5	2	2	6	2	2	5	5	1	1	6	2	6	1	1	55	56	111	
422	9	9	9	9	1	3	4	4	3	3	4	3	3	4	3	3	4	3	4	3	42	40	82	
423	6	6	1	1	6	6	1	1	6	1	1	6	6	1	2	6	1	6	1	1	59	60	119	
424	4	6	1	1	6	3	3	3	6	3	2	5	6	1	1	5	1	6	1	1	55	51	106	
425	6	6	1	1	6	4	3	3	6	3	1	9	9	5	3	2	4	1	6	3	1	54	49	103
427	6	6	1	1	6	5	1	5	6	2	1	6	6	2	1	5	6	6	1	1	55	52	107	
428	6	6	1	1	6	6	2	1	6	1	1	6	6	1	1	5	1	6	1	1	59	59	118	
429	6	6	1	1	6	6	2	2	6	2	6	6	6	2	1	6	1	6	2	1	53	57	110	
431	6	6	1	1	6	2	2	2	5	2	1	6	5	2	2	5	2	5	2	2	54	50	104	
432	4	4	1	3	4	3	3	2	4	3	2	5	3	3	2	3	3	5	2	2	44	42	86	
433	6	6	1	1	6	5	1	2	6	1	1	6	6	2	1	6	1	6	1	1	60	57	117	

434	4	5	2	3	6	3	2	4	4	4	2	3	4	4	2	3	3	4	3	3	46	35	81
435	6	5	1	2	6	2	4	4	5	5	1	4	2	4	2	5	2	4	3	1	48	39	87
436	6	6	1	1	6	6	1	2	6	1	1	6	6	2	1	2	1	6	1	1	60	54	114
437	6	6	1	1	6	5	1	2	6	1	1	6	6	2	1	3	1	6	1	1	60	54	114
438	6	6	1	1	6	2	1	2	6	2	1	6	6	2	1	6	1	6	1	1	60	53	113
439	5	5	1	1	5	5	2	3	4	3	3	6	4	2	6	3	2	6	3	1	43	50	93
440	4	4	2	4	6	4	4	4	4	4	3	4	3	4	3	4	3	4	3	3	41	36	77
441	6	6	1	2	6	5	2	2	6	2	2	6	6	2	2	6	2	6	1	2	56	54	110
442	5	6	1	2	6	2	2	3	5	3	2	5	4	3	3	3	1	5	3	1	50	44	94
443	6	6	1	2	6	6	1	2	6	2	1	6	6	1	2	4	2	6	1	1	58	55	113
444	2	6	1	2	6	5	1	2	6	1	1	6	6	1	1	1	1	6	1	1	56	52	108
445	4	6	1	2	6	5	3	2	5	3	1	6	5	2	1	5	2	6	2	1	52	53	105
446	4	4	1	2	6	3	1	3	4	3	1	6	4	3	2	3	1	6	1	1	53	45	98
447	6	6	1	1	6	5	1	2	6	2	1	6	5	2	1	6	1	6	1	1	59	56	115
448	6	6	1	1	6	6	1	3	6	1	1	6	6	1	1	6	1	6	1	1	60	58	118
449	4	6	1	3	6	4	3	3	6	3	1	4	6	3	1	4	1	6	1	1	56	46	102
450	6	4	1	2	6	3	3	3	4	3	2	6	5	2	3	3	2	6	2	2	50	45	95
451	6	6	1	1	6	6	1	1	6	1	1	6	6	1	1	6	1	6	1	1	60	60	120
452	6	6	1	2	6	5	2	1	6	1	1	6	6	1	2	3	1	6	1	1	58	55	113
454	4	6	1	1	4	6	3	1	4	1	3	6	4	1	3	6	4	6	3	1	41	60	101
455	4	6	2	1	4	4	3	3	4	3	3	4	4	3	3	4	1	4	1	1	45	46	91
456	6	6	1	2	6	6	1	1	6	1	1	6	6	1	1	4	1	6	1	1	60	57	117
457	6	6	1	1	6	3	1	1	6	2	1	6	6	1	1	6	1	6	1	1	60	56	116
458	2	3	5	3	4	3	5	3	4	3	4	4	3	3	4	2	4	3	4	4	29	34	63
459	6	6	1	2	6	5	1	1	6	1	1	6	6	1	1	3	1	6	1	1	60	55	115
460	2	6	3	3	3	3	4	4	3	3	4	6	3	3	5	2	4	6	4	3	29	42	71

-
- Note. (1) Numbers in the first row are question numbers (SWB Scale) according to the survey questionnaire. They are in numerical order from left to right.
- (2) The last 9 columns are RWB, EWB and SWB scores.
- (3) "99" indicated items left blank in the survey questionnaire. They were not included in the statistical analyses.

APPENDIX D

OTHER MATERIALS IN FIRST MAILING

CHURCH LETTERHEAD

April 29, 1986

Dear friend,

The Chinese people face many challenges living in the United States. There have been many studies done among the Chinese, but we do not know much about the views of Chinese church-goers regarding their views of God, life, marriage, and various religious activities.

Several Chinese churches in Oregon and Washington are participating in this study which Stephen Jang is conducting. This will help the Chinese church leaders understand and help their members.

Your response is important to the success of this study because you have been selected randomly from our church attenders. _____ is assisting Stephen in this project.

Please read the letter from Stephen Jang carefully and mail your responses back to him immediately.

Thank you for your assistance.

Yours sincerely,

Pastor



Western Seminary

Dear friend,

April 29, 1986

The Chinese people have lived in the United States for many generations. The process of adapting into the U.S. culture presents many challenges. There have been many studies done among the Chinese, but no one really knows the relationship between acculturation and one's view toward God and life. This study attempts to fill this gap.

Your response is important to the success of this study because your name has been selected randomly from your church directory by an assistant from your church. The assistant in your church is _____ . In order that the results will truly represent the thinking of Chinese church-goers, it is important that each questionnaire be completed and returned. It is also important that only the person whose name is on this envelope completes the questionnaire.

Because the success of this study depends on your response, the assistant from your church will help by making sure that you have received the questionnaire, and that the questionnaire is not lost through the mail. The assistant will also make telephone follow-up calls to those who have delayed completing and returning the questionnaires.

You may be assured of complete confidentiality. The names of participants were randomly selected by the assistant. The assistant does all the mailings and follow-up contacts. Only the assistant has the names and their identification numbers. I do not know the names and the identification numbers of the people selected. The questionnaire has an identification number for mailing purposes only. This is so that the assistant may check your name off of the mailing list when your questionnaire is returned to me. Your name will never be placed on the questionnaire. No one in your church, not even your pastor nor the assistant, will receive your completed questionnaire. And I will receive the questionnaire without your name. Thus, your responses will never be identified by people in your church, nor by me. No church will be identified. Please do not write your name or return address on the return envelope, unless you want a copy of the results.

The results of this research will be made available to Chinese church leaders in Oregon and Washington, and other interested Chinese church leaders from other States. The results will help them to understand the views of Chinese church-goers and better meet their needs. A summary of the results will be sent to your pastor and the assistant upon the completion of this research. You may get the results from them. Or you may receive a summary of the results by writing "copy of results requested" on the back of the return envelope, and printing your name and address below it. Please do not put this information on the questionnaire itself.

I would be most happy to answer any questions you may have. Please write or call. The telephone number is (503) 239-5640. Thank you for your assistance.

Sincerely,



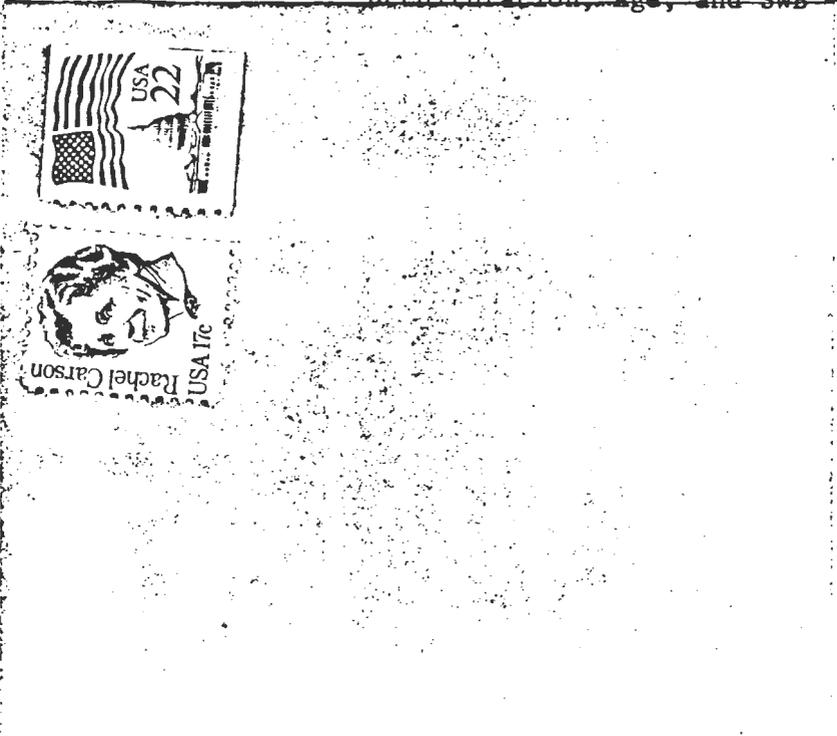
Stephen Jang
Researcher





Western Seminary
5511 S.E. Hawthorne Blvd.
Portland, Oregon 97215

ATTN = STEPHEN JANG BOX 217



W

Western Seminary
5511 S.E. Hawthorne Blvd., Portland, OR 97215
ATTN: S. JANG BOX 217

APPENDIX E
FOLLOW-UP MATERIALS

Issaquah, WA 98027

George Wythe



Patriot

USA 14

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May 1, 1986

A few days ago a questionnaire seeking your opinion about Chinese church-goers was mailed to you. Your name was drawn in a random sample of our church attenders.

If you have already completed and returned it to Stephen Jang, please accept our sincere thanks. If not, please do so today. Because it has been sent to only a small, but representative sample of Chinese church-goers, it is extremely important that yours also be included in the study if the results are to accurately represent the opinions of Chinese church-goers.

If by some chance you did not receive the questionnaire, or it got misplaced, please call me right now (-), and I will get another one in the mail to you today.

Sincerely,

Research Assistant

Issaquah, WA 98027

May 8, 1986

Dear friend,

Last week a questionnaire seeking your opinion about Chinese church-goers was mailed to you. As of today we have not yet received your completed questionnaire.

Our research unit has undertaken this study because of the belief that Chinese church-goers' opinions toward God, life, church activities, etc. are important in helping church leaders understand their members.

I am writing to you again because of the significance each questionnaire has to the usefulness of this study. Your name was drawn through a scientific sampling process in which every person in the church had an equal chance of being selected. This means that only about one out of every five church attenders are being asked to complete this questionnaire. In order for the results of this study to be truly representative of the opinions of Chinese church-goers of your church it is essential that each person in the sample return their questionnaire. As mentioned in our last letter, the questionnaire should be completed by the person whose name is on the envelope.

As mentioned in the last letter, you may be assured of complete confidentiality. Stephen Jang does not have the names and the identification numbers of the people selected. I do all the mailings and follow-up contacts. No one in our church, including the pastor and myself, will receive your completed questionnaire. The questionnaire has an identification number for mailing purposes only. This is so that we may check your name off of the mailing list when your questionnaire is returned to Stephen. Stephen lets me know the identification numbers that he has received. Your name will never be placed on the questionnaire.

In the event that your questionnaire has been misplaced, please call me now (-), and I will mail another one to you today.

Your cooperation is greatly appreciated.

Cordially,

Research Assistant



Western Seminary

May 30, 1986

Dear friend,

I am writing to you about our study of Chinese church-goers. We have not yet received your completed questionnaire.

The large number of questionnaires returned is very encouraging. But, whether we will be able to describe accurately Chinese church-goers' opinions toward God, life, church activities, and other important issues depends upon you and the others who have not yet responded. This is because our past experiences suggest that those of you who have not yet sent in your questionnaire may hold quite different opinions than those who have.

This is the first study of this type that has ever been done. Therefore, the results are of particular importance to the many Chinese church leaders in the United States so as to best meet the needs of persons like yourself. The usefulness of our results depends on how accurately we are able to describe the views of Chinese church-goers.

In case our other correspondence did not reach you, a replacement questionnaire is enclosed. May I urge you to complete and return it as quickly as possible.

As described in the previous mailings, you may be assured of complete confidentiality. Only _____ knows the identification numbers and their names. _____ does all the mailings and follow-up contacts. I receive the questionnaires with only the identification numbers, and I let _____ know each week the numbers I have received. Therefore, I do not know who the respondents are. No one in your church, including church leaders and the assistant, will receive the completed questionnaires and responses of individuals. All results will be averaged and summarized. No individual nor church will be identified. The questionnaire has an identification number for mailing purposes only. This is so that we may check your number off of the mailing list when your questionnaire is returned.

I will be happy to send you a copy of the results if you want one. Simply put your name, address, and "copy of results requested" on the back of the return envelope. Or, you can get the results from your pastor or _____ after the completion of this study.

Your contribution to the success of this study will be appreciated greatly.

Most sincerely,

A handwritten signature in cursive script that reads "Stephen Jang".

Stephen Jang
Researcher



APPENDIX F
SUBJECTS' COMMENTS

SUBJECTS' COMMENTS

ID 116: "It was very helpful to me growing up in America to have culturally similar leaders & counselors in the fellowship I attended, ones who were also born and raised in the U.S. I am very proud & thankful that I was able to be born & raised in the U.S. and also have the Chinese heritage and culture ingrained into my life, it makes for a very diverse & exciting lifestyle. My parents & family have been strong influence as I was growing up."

ID 118: "Personnally, I felt that Chinese is such a big group, and Chinese from different countries have different background, thus the skill of adaptation and other related behavior are very much difference too. For example: In general, Chinese from Hong Kong is likely to be more cautious than those from the South East Asia i.e. Singapore, Malaysia...ets and also tends to be less open to strangers in term of communication. Also, Chinese from Taiwan, Hong Kong and Mainland, does feel more comfortable to speak their dialect than to speak English."

ID 124: "Some of the questions must be rewritten." This subject wrote "Republic of China please!!" beside question Q-8 answer 3 TAIWAN; "Bad question!" for question Q-19; "Both questions are bad! These are very misleading from Christian's viewpoint!!" for questions Q-19 and Q-20; "How about once a day"

for question Q-22; "How about 1/10 of the income?" for question Q-26; "Bad option!" for question Q-59 answer 5.

ID 129: "This questionair does not address the issue of adaptation of Chinese into the U.S. culture. Rather, it seems to address the preference of association but ignoring the factors of time (limitation of time) and sense of mission. Maybe question related to books, newspaper, magazine read; election interests; issues discussed with others; etc, may reveal more about adaptation into the society. Thanks for the opportunity to participate."

ID 145: "Dear Stephen, My wife is a third generation Chinese and would appreciate in the future if you could send church related materials in English also. Sincerely, ~~xxxxx~~."

ID 147: "I felt peers and friends were the best media bringing me back to the lord through fellowship. Speaking English as a second language did hinter my development of confidence to serve in the fellowship as well as witnessing to people. Good Chinese spiritual literatures were not as readily available as as English ones until recent years. With no relatives close by, rearing children, especially during their first few years of development, had been particularly difficult. We decided the mother should stay home taking care of the children until they

both are big enough going to grade school or kindergarden for half of a day. Then my wife may like to take a part time job."

ID 149: "Other topics may be important to your survey, they are listed below: health, crisis or setbacks in the past, recognize personal gift (talent), service in the church, spouse's view of God? Sharing the same value system?"

ID 150: "Adaption to the American culture is really no big deal, its the feeling of loneliness that's getting one down."

ID 151: "I sure hope that you've sent out a Chinese version of this survey to people who don't read English. Your survey wouldn't be complete without their input."

ID 156: "I feel that Q30-49 would be much better constructed if the verbage is positive instead of negative. I think the effectiveness of this questionnaire decreases with negative verbage. e.g. Q30 would be much easier to evaluate if it reads 'I find much satisfaction in private prayer with God.' It's difficult to express 'double negative.' Just a comment."

ID 209: "I was raised in a Christian Church and God has always been a part of my life, but not on a personal basis until the last few years when I've begun to really get to know who Jesus Christ is. I feel that a lot of the people go to church because they agree with the teachings of the Bible but don't know Christ."

ID 217: "I feel a great need exists in the Chinese Community to unite the Churches and to provide a solid spiritual foundation

for the Chinese Churches. I do not feel this is the case now. This has been a great frustration for me growing up in Portland as a Chinese person. Most all of my spiritual development & maturing was done out-of-state."

ID 226: "-> I am very proud to be of Chinese ancestry and am very comfortable with my heritage. I have not yet encountered an experience that has made me wish I were born of another nationality. -> Being born in the U.S.A., I have only been exposed to the American way of life. I can not imagine living in a less developed country, especially after being spoiled by the luxuries I enjoy here in the U.S.A. -> Religion plays an important role in my life. God is a very strong influence on my well-being and interacts in all facets of my life. But I know I could still grow much more spiritually."

ID 318: "It's hard to live in America, because of the language problems, but as time goes, I guess depend on the person, some people they may get use to it, but some people may still have the hard time with it. Even I'm getting use to here, now, but I still have language problems, sometimes."

ID 405: "The overseas-born Chinese seem more devout Christians than the American-born, in general. I think culture has much to do with it: Chinese are taught to revere family, authority and society, while Americans cherish individual enterprise, the rebel, the free-thinker."

ID 413: "Dear Mr. Jang, I started answering the questionnaire, but stopped & prefer not to send in the questionnaire because I consider the questions too personal. Respectfully, D-13." After a follow-up booklet was mailed to this subject, he responded on the back of the booklet, "For the second time, I decline to complete the survey. The questions are too personal."

ID 414: "I hope that this survey will not indirectly discourage involvement between the church leaders and the other church members. It is my fear that some of the church leaders will base their opinions and judgments on this survey only, and not bother to get involved with the people in their own congregation. I can see that it is difficult for each leader to learn about the Chinese as a whole, but I hope that they will try to get involved personally with the Chinese, because I believe that it is through personal involvement that we, as a body, grow best."

ID 420: "The Chinese often equate the sense of duty to the elders with the duty to God. It sometimes can be seen as a substitution of placing God to the same level as elders. If the Chinese can only realize that God loves us just the way we are and not for what we can do for Him, many of the young adults do not need to fear the possibility of being placed on a pedestal and having become "perfect" in the sight of the Chinese people and God."

ID 425: "-- Being Chinese-American, living in America represents an opportunity to enjoy the best of both worlds. The elements for American and Chinese cultural enrichment are here but the enjoyment of both is not automatic. A wealth of cultural understanding is there through contact with Asian born Chinese, but few American born Chinese take advantage of it because they cannot or are unwilling to penetrate the barrier of language. If one cannot communicate or share feelings and experiences with others it is difficult to truly understand them or their cultures and for the ABC, that means not understanding fully half of the Chinese/American experience. -- The Asian born and the American born Chinese (who are still concerned about their identity and their adaptation into American society) believe that adaptation into the US culture, comes about through academic achievement. The individual's efforts are stressed and any role the Lord may play in his life especially if he comes from a non-Christian family is not considered. If he is from a Christian family, Christian behavior, Bible study and Church attendance are emphasized along with studying for academic success."

ID 428: "When I first arrive in the U.S. I search for a church to be my home. Some Chinese churches treat new comers very unpersonal and not very friendly. Some churches even shown to be drifted out of Christ care. People argue and fighting each

others. Instead of loving and caring needed for a good Christian environment."

ID 446: "Aspects of intercultural communication and values seem to be neglected in the churches that I have attended. Especially during business meetings cultural differences (i.e. respect for elders vs honest questioning of an elders actions) seem to be misunderstood and tension inevitably result. These and other cultural values must be defined by the church leadership and teaching must address dealing with these different but valid sets of values."

ID 450: "the opportunity to know God. I was money-minded in H.K. Teach the youths bout what marriage is all about & what life means to us rather than a high-paid job."

ID 457: "I seems as though, with my acceptance of Jesus Christ in to my life, I have not real viewed other peoples ethnic background. I feel we're all a part of God's family, brother & sisterw. Thank you."

ID 459: "To separate Christian life-style and being a basically moral "middle class" Chinese takes real sensitivity to God - for He wants us to be more than a "cool Asian Christian" but a disciple who obeys regardless toward whom, what race, financial status and morality. It was because Paul and Peter were obedient that the Gospel reached Gentiles - even to me. And truly I am who I am because of His love on the cross for me. My 35 high

schoolers in Sunday school are struggling with being Asian and Christian. Sometimes, the way they see themselves is so colored by being Asian - typically intelligent, achiever, hardworking, moral.. which they assume as fruit of their Christian life - without thinking what motivates them, will they call sin, sin and will they obey in reaching out to "non" Asians & those of very different backgrounds without conforming."

APPENDIX G

ONE-WAY ANOVA RESULTS FOR THE 14 MINOR HYPOTHESES

Minor Hypothesis 1

Page 2 SPSS/PC+ 9/15/86

----- O N E W A Y -----

Variable SWB
By Variable CHATT church attendance freq

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	4	3475.6530	868.9133	4.5638	.0016
Within Groups	161	30653.1000	190.3919		
Total	165	34128.7530			

Page 3 SPSS/PC+ 9/15/86

----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int	for Mean
Grp 3	1	101.0000				
Grp 4	4	87.0000	24.5493	12.2746	47.9372 To	126.0628
Grp 5	22	93.9545	18.5818	3.9617	85.7158 To	102.1933
Grp 6	40	102.4000	14.5968	2.3080	97.7317 To	107.0683
Grp 7	99	105.5455	11.6429	1.1702	103.2233 To	107.8676
Total	166	102.7771	14.3820	1.1163	100.5731 To	104.9811
Fixed Effects Model			13.7983	1.0710	100.6622 To	104.8920
Random Effects Model				3.6848	92.5465 To	113.0077
Random Effects Model - Estimate of Between Component Variance					28.7810	

Page 8 SPSS/PC+ 9/15/86

----- O N E W A Y -----

Variable RWB
By Variable CHATT church attendance freq

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	4	1235.5047	308.8762	6.2839	.0001
Within Groups	164	8061.1698	49.1535		
Total	168	9296.6746			

Minor Hypothesis 1 (Continued)

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean
Grp 3	1	41.0000			
Grp 4	4	44.7500	11.5866	5.7933	26.3134 To 63.1866
Grp 5	23	48.3043	9.5367	1.9885	44.1804 To 52.4283
Grp 6	41	53.1220	7.5967	1.1864	50.7241 To 55.5198
Grp 7	100	54.7800	5.8163	.5816	53.6259 To 55.9341
Total	169	53.1775	7.4389	.5722	52.0478 To 54.3072
		Fixed Effects Model	7.0110	.5393	52.1126 To 54.2424
		Random Effects Model		2.2119	47.0364 To 59.3186
Random Effects Model - Estimate of Between Component Variance					10.7489

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----- O N E W A Y -----

Variable EWB
By Variable CHATT

church attendance freq

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	4	771.2733	192.8183	3.3439	.0116
Within Groups	164	9456.7977	57.6634		
Total	168	10228.0710			

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean
Grp 3	1	60.0000			
Grp 4	4	42.2500	13.0480	6.5240	21.4880 To 63.0120
Grp 5	23	45.8696	10.1682	2.1202	41.4725 To 50.2666
Grp 6	41	49.1951	7.9694	1.2446	46.6797 To 51.7106
Grp 7	100	50.7000	6.4597	.6460	49.4183 To 51.9817
Total	169	49.5325	7.8027	.6002	48.3476 To 50.7175
		Fixed Effects Model	7.5936	.5841	48.3792 To 50.6859
		Random Effects Model		1.6540	44.9403 To 54.1248
Random Effects Model - Estimate of Between Component Variance					5.5935

Minor Hypothesis 2

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----- O N E W A Y -----

Variable SWB
By Variable PROFCH Christian profession

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	4	14075.5754	3518.8938	28.7623	0.0
Within Groups	159	19452.6868	122.3439		
Total	163	33528.2622			

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean
Grp 1	2	68.0000	18.3848	13.0000	-97.1806 To 233.1806
Grp 2	4	76.2500	21.8994	10.9497	41.4037 To 111.0963
Grp 3	17	87.1176	14.9745	3.6318	79.4185 To 94.8168
Grp 4	49	98.8367	12.3193	1.7599	95.2982 To 102.3752
Grp 5	92	109.3043	8.6466	.9015	107.5137 To 111.0950
Total	164	102.5671	14.3421	1.1199	100.3556 To 104.7785
Fixed Effects Model			11.0609	.8637	100.8612 To 104.2729
Random Effects Model				7.7217	81.1286 To 124.0055

Random Effects Model - Estimate of Between Component Variance 141.7209

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----- O N E W A Y -----

Variable RWB
By Variable PROFCH Christian profession

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	4	3805.5121	951.3780	28.5574	0.0
Within Groups	162	5396.9550	33.3145		
Total	166	9202.4671			

Minor Hypothesis 2 (Continued)

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean
Grp 1	2	33.5000	6.3640	4.5000	-23.6779 To 90.6779
Grp 2	4	41.7500	12.2577	6.1288	22.2456 To 61.2544
Grp 3	17	44.1765	8.7266	2.1165	39.6896 To 48.6633
Grp 4	49	51.4898	6.5895	.9414	49.5971 To 53.3825
Grp 5	95	56.4105	4.1295	.4237	55.5693 To 57.2518
Total	167	53.0958	7.4456	.5762	51.9583 To 54.2333
		Fixed Effects Model	5.7719	.4466	52.2138 To 53.9778
		Random Effects Model		4.0217	41.9301 To 64.2615
Random Effects Model - Estimate of Between Component Variance					37.9637

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----- O N E W A Y -----

Variable EWB
By Variable PROFCH Christian profession

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	4	3201.4629	800.3657	19.0540	0.0
Within Groups	162	6804.8485	42.0052		
Total	166	10006.3114			

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean
Grp 1	2	34.5000	12.0208	8.5000	-73.5027 To 142.5027
Grp 2	4	34.5000	10.8474	5.4237	17.2396 To 51.7604
Grp 3	17	42.9412	8.1966	1.9880	38.7269 To 47.1555
Grp 4	49	47.3469	7.0845	1.0121	45.3120 To 49.3818
Grp 5	95	52.5684	5.4804	.5623	51.4520 To 53.6848
Total	167	49.4072	7.7640	.6008	48.2210 To 50.5934
		Fixed Effects Model	6.4811	.5015	48.4168 To 50.3976
		Random Effects Model		3.6670	39.2261 To 59.5883
Random Effects Model - Estimate of Between Component Variance					31.3597

Minor Hypothesis 3

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SPSS/PC+

9/15/86

----- O N E W A Y -----

Variable SWB
By Variable IMPREL importance of religion

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	3	15028.3089	5009.4363	42.4874	0.0
Within Groups	162	19100.4441	117.9040		
Total	165	34128.7530			

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean
Grp 2	8	69.8750	11.3822	4.0242	60.3593 To 79.3907
Grp 3	21	93.3810	13.1813	2.8764	87.3809 To 99.3810
Grp 4	54	100.3704	12.2741	1.6703	97.0202 To 103.7205
Grp 5	83	109.8916	9.0621	.9947	107.9128 To 111.8703
Total	166	102.7771	14.3820	1.1163	100.5731 To 104.9811
Fixed Effects Model			10.8584	.8428	101.1129 To 104.4413
Random Effects Model				7.3183	79.4872 To 126.0670
Random Effects Model - Estimate of Between Component Variance					141.2492

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9/15/86

----- O N E W A Y -----

Variable RWB
By Variable IMPREL importance of religion

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	3	4471.6165	1490.5388	50.9712	.0000
Within Groups	165	4825.0580	29.2428		
Total	168	9296.6746			

Minor Hypothesis 3 (Continued)

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean
Grp 2	8	35.1250	7.0799	2.5031	29.2061 To 41.0439
Grp 3	21	47.2857	7.4441	1.6244	43.8972 To 50.6742
Grp 4	55	52.4727	5.6334	.7596	50.9498 To 53.9957
Grp 5	85	56.7882	4.4350	.4810	55.8316 To 57.7448
Total	169	53.1775	7.4389	.5722	52.0478 To 54.3072
		Fixed Effects Model	5.4077	.4160	52.3562 To 53.9988
		Random Effects Model		3.9801	40.5113 To 65.8438
Random Effects Model - Estimate of Between Component Variance					41.6083

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----- O N E W A Y -----

Variable EWB
By Variable IMPREL importance of religion

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	3	3081.6406	1027.2135	23.7168	0.0
Within Groups	165	7146.4304	43.3117		
Total	168	10228.0710			

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean
Grp 2	8	34.7500	6.4531	2.2815	29.3551 To 40.1449
Grp 3	21	46.0952	7.6020	1.6589	42.6348 To 49.5556
Grp 4	55	47.8727	7.4933	1.0104	45.8470 To 49.8985
Grp 5	85	52.8471	5.6347	.6112	51.6317 To 54.0624
Total	169	49.5325	7.8027	.6002	48.3476 To 50.7175
		Fixed Effects Model	6.5812	.5062	48.5330 To 50.5321
		Random Effects Model		3.2872	39.0713 To 59.9938
Random Effects Model - Estimate of Between Component Variance					28.0152

Minor Hypothesis 4

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----- O N E W A Y -----						
Variable	SWB					
By Variable	DEVOT	devotion freq				
Analysis of Variance						
Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.	
Between Groups	5	13146.4724	2629.2945	20.0496	0.0	
Within Groups	160	20982.2806	131.1393			
Total	165	34128.7530				

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----- O N E W A Y -----						
Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int	for Mean
Grp 1	5	67.6000	12.8374	5.7411	51.6605 To	83.5395
Grp 2	25	91.1200	14.8136	2.9627	85.0052 To	97.2348
Grp 3	19	98.0000	12.8409	2.9459	91.8109 To	104.1891
Grp 4	25	104.2800	12.7525	2.5505	99.0160 To	109.5440
Grp 5	65	107.6769	9.5445	1.1838	105.3119 To	110.0419
Grp 6	27	110.2593	9.5176	1.8317	106.4942 To	114.0243
Total	166	102.7771	14.3820	1.1163	100.5731 To	104.9811
Fixed Effects Model			11.4516	.8888	101.0218 To	104.5324
Random Effects Model				4.9438	90.0689 To	115.4853
Random Effects Model - Estimate of Between Component Variance					98.8967	

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----- O N E W A Y -----						
Variable	RWB					
By Variable	DEVOT	devotion freq				
Analysis of Variance						
Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.	
Between Groups	5	3390.9552	678.1910	18.7183	0.0	
Within Groups	163	5905.7194	36.2314			
Total	168	9296.6746				

Minor Hypothesis 4 (Continued)

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean		
Grp 1	5	36.8000	8.6718	3.8781	26.0327	To	47.5673
Grp 2	25	46.9200	8.7983	1.7597	43.2882	To	50.5518
Grp 3	20	50.6000	6.8549	1.5328	47.3918	To	53.8082
Grp 4	25	53.4400	6.1243	1.2249	50.9120	To	55.9680
Grp 5	67	55.5970	4.7580	.5813	54.4365	To	56.7576
Grp 6	27	57.6667	4.2062	.8095	56.0027	To	59.3306
Total	169	53.1775	7.4389	.5722	52.0478	To	54.3072
Fixed Effects Model			6.0193	.4630	52.2632	To	54.0918
Random Effects Model				2.5013	46.7479	To	59.6072
Random Effects Model - Estimate of Between Component Variance							25.0349

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----- O N E W A Y -----

Variable EWB
By Variable DEVOT

devotion freq

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	5	3198.5917	639.7183	14.8338	0.0
Within Groups	163	7029.4793	43.1256		
Total	168	10228.0710			

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean		
Grp 1	5	30.8000	6.0581	2.7092	23.2781	To	38.3219
Grp 2	25	44.2000	8.3616	1.6723	40.7485	To	47.6515
Grp 3	20	47.4500	6.8555	1.5329	44.2415	To	50.6585
Grp 4	25	50.8400	6.9563	1.3913	47.9686	To	53.7114
Grp 5	67	51.8209	5.6593	.6914	50.4405	To	53.2013
Grp 6	27	52.5926	6.3140	1.2151	50.0949	To	55.0903
Total	169	49.5325	7.8027	.6002	48.3476	To	50.7175
Fixed Effects Model			6.5670	.5052	48.5351	To	50.5300
Random Effects Model				2.4228	43.3045	To	55.7606
Random Effects Model - Estimate of Between Component Variance							23.2657

Minor Hypothesis 5

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----- O N E W A Y -----

Variable SWB
By Variable YRSCHR years a Christian

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	4	4231.1008	1057.7752	6.7492	.0000
Within Groups	156	24449.2470	156.7259		
Total	160	28680.3478			

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int	for Mean
Grp 1	35	94.1714	13.7166	2.3185	89.4596 To	98.8833
Grp 2	42	106.2619	10.9457	1.6890	102.8510 To	109.6728
Grp 3	33	104.1818	13.4175	2.3357	99.4242 To	108.9394
Grp 4	18	106.6111	13.4082	3.1604	99.9433 To	113.2789
Grp 5	33	108.0303	11.6229	2.0233	103.9090 To	112.1516
Total	161	103.6087	13.3885	1.0552	101.5249 To	105.6925
		Fixed Effects Model	12.5190	.9866	101.6598 To	105.5576
		Random Effects Model		2.6439	96.2681 To	110.9492
Random Effects Model - Estimate of Between Component Variance						28.4031

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----- O N E W A Y -----

Variable RWB
By Variable YRSCHR years a Christian

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	4	707.1516	176.7879	3.9744	.0042
Within Groups	159	7072.6533	44.4821		
Total	163	7779.8049			

Minor Hypothesis 5 (Continued)

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean	
Grp 1	36	49.7500	7.8790	1.3132	47.0841	To 52.4159
Grp 2	43	54.4651	5.7873	.8826	52.6840	To 56.2462
Grp 3	33	54.2727	7.0279	1.2234	51.7807	To 56.7647
Grp 4	18	54.3889	6.7835	1.5989	51.0155	To 57.7623
Grp 5	34	55.4412	5.8527	1.0037	53.3991	To 57.4833
Total	164	53.5854	6.9086	.5395	52.5201	To 54.6506
Fixed Effects Model			6.6695	.5208	52.5568	To 54.6139
Random Effects Model				1.0685	50.6187	To 56.5520
Random Effects Model - Estimate of Between Component Variance					4.0975	

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----- O N E W A Y -----

Variable EWB
By Variable YRSCHR years a Christian

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	4	1453.1753	363.2938	7.6975	.0000
Within Groups	159	7504.2150	47.1963		
Total	163	8957.3902			

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean	
Grp 1	36	44.5556	7.3112	1.2185	42.0818	To 47.0293
Grp 2	43	51.6279	6.3547	.9691	49.6722	To 53.5836
Grp 3	33	49.9091	7.1605	1.2465	47.3701	To 52.4481
Grp 4	18	52.2222	7.1911	1.6950	48.6462	To 55.7983
Grp 5	34	52.3235	6.5538	1.1240	50.0368	To 54.6103
Total	164	49.9390	7.4131	.5789	48.7960	To 51.0821
Fixed Effects Model			6.8700	.5365	48.8795	To 50.9985
Random Effects Model				1.5387	45.6670	To 54.2110
Random Effects Model - Estimate of Between Component Variance					9.7894	

Minor Hypothesis 6

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----- O N E W A Y -----

Variable SWB
By Variable CONFRE financial giving freq

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	6	4339.7410	723.2902	3.8544	.0013
Within Groups	158	29649.4711	187.6549		
Total	164	33989.2121			

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean
Grp 1	2	98.5000	24.7487	17.5000	-123.8585 To 320.8585
Grp 2	2	69.0000	16.9706	12.0000	-83.4744 To 221.4744
Grp 3	3	94.0000	6.0828	3.5119	78.8894 To 109.1106
Grp 4	8	97.3750	10.9013	3.8542	88.2613 To 106.4887
Grp 5	21	96.7619	16.0745	3.5077	89.4449 To 104.0789
Grp 6	72	103.9444	13.2568	1.5623	100.8292 To 107.0596
Grp 7	57	106.2807	13.4944	1.7874	102.7002 To 109.8612
Total	165	102.8485	14.3962	1.1207	100.6355 To 105.0614
Fixed Effects Model			13.6987	1.0664	100.7422 To 104.9548
Random Effects Model				3.2687	94.8504 To 110.8466
Random Effects Model - Estimate of Between Component Variance					29.0246

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----- O N E W A Y -----

Variable RWB
By Variable CONFRE financial giving freq

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	6	1254.1352	209.0225	4.2044	.0006
Within Groups	161	8004.1505	49.7152		
Total	167	9258.2857			

Minor Hypothesis 6 (Continued)

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean
Grp 1	2	49.0000	15.5563	11.0000	-90.7682 To 188.7682
Grp 2	2	38.0000	11.3137	8.0000	-63.6496 To 139.6496
Grp 3	3	43.3333	2.0817	1.2019	38.1621 To 48.5045
Grp 4	8	51.1250	8.4926	3.0026	44.0250 To 58.2250
Grp 5	22	50.0000	8.7560	1.8668	46.1178 To 53.8822
Grp 6	74	54.1081	6.2320	.7245	52.6643 To 55.5519
Grp 7	57	54.7895	6.9120	.9155	52.9555 To 56.6235
Total	168	53.2143	7.4457	.5745	52.0802 To 54.3484
		Fixed Effects Model	7.0509	.5440	52.1400 To 54.2886
		Random Effects Model		1.7571	48.9148 To 57.5138
Random Effects Model - Estimate of Between Component Variance					8.4811

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----- O N E W A Y -----

Variable EWB
By Variable CONFRE financial giving freq

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	6	1154.3171	192.3862	3.4252	.0033
Within Groups	161	9042.9626	56.1675		
Total	167	10197.2798			

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean
Grp 1	2	49.5000	9.1924	6.5000	-33.0903 To 132.0903
Grp 2	2	31.0000	5.6569	4.0000	-19.8248 To 81.8248
Grp 3	3	50.6667	8.0829	4.6667	30.5874 To 70.7459
Grp 4	8	46.2500	4.8033	1.6982	42.2344 To 50.2656
Grp 5	22	46.8636	8.2364	1.7560	43.2118 To 50.5154
Grp 6	74	49.7027	7.5792	.8811	47.9467 To 51.4587
Grp 7	57	51.4912	7.3390	.9721	49.5439 To 53.4385
Total	168	49.5655	7.8142	.6029	48.3752 To 50.7557
		Fixed Effects Model	7.4945	.5782	48.4236 To 50.7073
		Random Effects Model		1.6496	45.5290 To 53.6020
Random Effects Model - Estimate of Between Component Variance					7.2520

Minor Hypothesis 7

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----- O N E W A Y -----

Variable SWB
By Variable RELKNO religious knowledge

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	2	3539.4244	1769.7122	9.4302	.0001
Within Groups	163	30589.3286	187.6646		
Total	165	34128.7530			

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean
Grp 2	68	97.2647	15.5416	1.8847	93.5028 To 101.0266
Grp 3	79	106.2911	10.4797	1.1791	103.9438 To 108.6385
Grp 4	19	107.8947	18.0120	4.1322	99.2132 To 116.5763
Total	166	102.7771	14.3820	1.1163	100.5731 To 104.9811
Fixed Effects Model			13.6991	1.0633	100.6776 To 104.8766
Random Effects Model				3.7728	86.5440 To 119.0102
Random Effects Model - Estimate of Between Component Variance					32.1641

Group	Minimum	Maximum
Grp 2	57.0000	120.0000
Grp 3	78.0000	120.0000

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----- O N E W A Y -----

Variable RWB
By Variable RELKNO religious knowledge

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	2	772.6283	386.3142	7.5232	.0007
Within Groups	166	8524.0462	51.3497		
Total	168	9296.6746			

Minor Hypothesis 7 (Continued)

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean
Grp 2	69	50.6087	8.3599	1.0064	48.6004 To 52.6170
Grp 3	81	54.8642	5.3145	.5905	53.6891 To 56.0393
Grp 4	19	55.3158	9.1655	2.1027	50.8982 To 59.7334
Total	169	53.1775	7.4389	.5722	52.0478 To 54.3072
Fixed Effects Model			7.1659	.5512	52.0892 To 54.2658
Random Effects Model				1.7458	45.6659 To 60.6891
Random Effects Model - Estimate of Between Component Variance					6.7080

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----- O N E W A Y -----

Variable EWB
By Variable RELKNO religious knowledge

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	2	975.3922	487.6961	8.7496	.0002
Within Groups	166	9252.6788	55.7390		
Total	168	10228.0710			

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean
Grp 2	69	46.6812	8.2933	.9984	44.6889 To 48.6734
Grp 3	81	51.2469	6.2119	.6902	49.8733 To 52.6205
Grp 4	19	52.5789	9.0941	2.0863	48.1958 To 56.9621
Total	169	49.5325	7.8027	.6002	48.3476 To 50.7175
Fixed Effects Model			7.4659	.5743	48.3987 To 50.6664
Random Effects Model				1.9668	41.0700 To 57.9951
Random Effects Model - Estimate of Between Component Variance					8.6504

Group	Minimum	Maximum
Grp 2	24.0000	60.0000
Grp 3	36.0000	60.0000

Minor Hypothesis 8

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----- O N E W A Y -----

Variable SWB
By Variable BIBAPL bible application

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	4	10993.3655	2748.3414	19.1258	0.0
Within Groups	161	23135.3875	143.6981		
Total	165	34128.7530			

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean
Grp 1	1	55.0000			
Grp 2	8	82.0000	14.8420	5.2474	69.5918 To 94.4082
Grp 3	80	98.9375	14.1290	1.5797	95.7932 To 102.0818
Grp 4	32	106.3750	9.1361	1.6150	103.0811 To 109.6689
Grp 5	45	111.8000	8.5748	1.2783	109.2238 To 114.3762
Total	166	102.7771	14.3820	1.1163	100.5731 To 104.9811
Fixed Effects Model			11.9874	.9304	100.9397 To 104.6145
Random Effects Model				5.8277	86.5971 To 118.9571
Random Effects Model - Estimate of Between Component Variance					95.8587

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----- O N E W A Y -----

Variable RWB
By Variable BIBAPL bible application

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	4	3089.9156	772.4789	20.4111	0.0
Within Groups	164	6206.7590	37.8461		
Total	168	9296.6746			

Minor Hypothesis 8 (Continued)

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean	
Grp 1	1	29.0000				
Grp 2	9	41.2222	8.8569	2.9523	34.4142	To 48.0302
Grp 3	81	51.4938	7.2511	.8057	49.8905	To 53.0972
Grp 4	32	55.5000	4.6973	.8304	53.8064	To 57.1936
Grp 5	46	57.3913	3.9128	.5769	56.2293	To 58.5533
Total	169	53.1775	7.4389	.5722	52.0478	To 54.3072
Fixed Effects Model			6.1519	.4732	52.2431	To 54.1119
Random Effects Model				3.0467	44.7185	To 61.6365
Random Effects Model - Estimate of Between Component Variance					26.4465	

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----- O N E W A Y -----

Variable EWB
By Variable BIRAPL bible application

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	4	2361.3536	590.3384	12.3070	0.0
Within Groups	164	7866.7174	47.9678		
Total	168	10228.0710			

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean	
Grp 1	1	26.0000				
Grp 2	9	42.6667	7.7460	2.5820	36.7126	To 48.6207
Grp 3	81	47.4444	7.9937	.8882	45.6769	To 49.2120
Grp 4	32	50.8750	5.7740	1.0207	48.7933	To 52.9567
Grp 5	46	54.1304	5.2519	.7744	52.5708	To 55.6901
Total	169	49.5325	7.8027	.6002	48.3476	To 50.7175
Fixed Effects Model			6.9259	.5328	48.4806	To 50.5845
Random Effects Model				2.6404	42.2017	To 56.8634
Random Effects Model - Estimate of Between Component Variance					19.5251	

Minor Hypothesis 9

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----- O N E W A Y -----

Variable SWB
By Variable CLOSEF family closeness growing up

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	3	1347.8256	449.2752	2.2203	.0878
Within Groups	162	32780.9274	202.3514		
Total	165	34128.7530			

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean
Grp 1	42	105.5952	15.7497	2.4302	100.6873 To 110.5032
Grp 2	78	103.6667	13.2554	1.5009	100.6780 To 106.6553
Grp 3	40	99.4750	13.2025	2.0875	95.2526 To 103.6974
Grp 4	6	93.5000	21.3705	8.7245	71.0733 To 115.9267
Total	166	102.7771	14.3820	1.1163	100.5731 To 104.9811
Fixed Effects Model			14.2250	1.1041	100.5969 To 104.9573
Random Effects Model				1.8870	96.7719 To 108.7824
Random Effects Model - Estimate of Between Component Variance					6.8043

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----- O N E W A Y -----

Variable RWB
By Variable CLOSEF family closeness growing up

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	3	334.4566	111.4855	2.0525	.1086
Within Groups	165	8962.2179	54.3165		
Total	168	9296.6746			

Minor Hypothesis 9 (Continued)

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean		
Grp 1	42	53.9048	7.9012	1.2192	51.4426	To	56.3670
Grp 2	80	53.9625	6.8850	.7698	52.4303	To	55.4947
Grp 3	41	51.6829	7.1325	1.1139	49.4316	To	53.9342
Grp 4	6	47.8333	11.1609	4.5564	36.1208	To	59.5458
Total	169	53.1775	7.4389	.5722	52.0478	To	54.3072
		Fixed Effects Model	7.3700	.5669	52.0582	To	54.2969
		Random Effects Model		.9264	50.2294	To	56.1257
Random Effects Model - Estimate of Between Component Variance							1.5516

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----- O N E W A Y -----

Variable EWB
By Variable CLOSEF family closeness growing up

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	3	411.3496	137.1165	2.3047	.0788
Within Groups	165	9816.7214	59.4953		
Total	168	10228.0710			

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean		
Grp 1	42	51.6905	8.6518	1.3350	48.9944	To	54.3866
Grp 2	80	49.5875	7.2909	.8151	47.9650	To	51.2100
Grp 3	41	47.7805	7.0054	1.0941	45.5693	To	49.9917
Grp 4	6	45.6667	10.8197	4.4171	34.3122	To	57.0211
Total	169	49.5325	7.8027	.6002	48.3476	To	50.7175
		Fixed Effects Model	7.7133	.5933	48.3610	To	50.7040
		Random Effects Model		1.0397	46.2239	To	52.8412
Random Effects Model - Estimate of Between Component Variance							2.1067

Minor Hypothesis 10

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----- O N E W A Y -----

Variable SWB
By Variable CLOSEP present family closeness-married

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	3	5121.2849	1707.0950	9.5337	.0000
Within Groups	162	29007.4681	179.0584		
Total	165	34128.7530			

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean
Grp 1	57	108.9123	10.7459	1.4233	106.0610 To 111.7636
Grp 2	27	96.2593	15.8759	3.0553	89.9789 To 102.5396
Grp 3	3	79.0000	12.4900	7.2111	47.9728 To 110.0272
Grp 5	79	101.4810	14.1764	1.5950	98.3057 To 104.6564
Total	166	102.7771	14.3820	1.1163	100.5731 To 104.9811
Fixed Effects Model			13.3813	1.0386	100.7262 To 104.8280
Random Effects Model				4.1688	89.5104 To 116.0438
Random Effects Model - Estimate of Between Component Variance					43.9152

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----- O N E W A Y -----

Variable RWB
By Variable CLOSEP present family closeness-married

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	3	868.8304	289.6101	5.6700	.0010
Within Groups	165	8427.8442	51.0778		
Total	168	9296.6746			

Minor Hypothesis 10 (Continued)

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int	for Mean
Grp 1	58	55.3448	6.0829	.7987	53.7454 To	56.9442
Grp 2	27	49.8148	8.9056	1.7139	46.2919 To	53.3378
Grp 3	3	43.3333	10.2144	5.8973	17.9592 To	68.7075
Grp 5	81	53.1111	7.1134	.7904	51.5382 To	54.6840
Total	169	53.1775	7.4389	.5722	52.0478 To	54.3072
		Fixed Effects Model	7.1469	.5498	52.0920 To	54.2630
		Random Effects Model		1.6807	47.8287 To	58.5263
Random Effects Model - Estimate of Between Component Variance						6.7569

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----- O N E W A Y -----

Variable EWB
By Variable CLOSEP present family closeness-married

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	3	1821.5744	607.1915	11.9178	.0000
Within Groups	165	8406.4966	50.9485		
Total	168	10228.0710			

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int	for Mean
Grp 1	58	53.3966	5.8398	.7668	51.8611 To	54.9320
Grp 2	27	46.4444	7.5617	1.4553	43.4531 To	49.4358
Grp 3	3	35.6667	2.5166	1.4530	29.4150 To	41.9183
Grp 5	81	48.3086	7.8766	.8752	46.5670 To	50.0503
Total	169	49.5325	7.8027	.6002	48.3476 To	50.7175
		Fixed Effects Model	7.1378	.5491	48.4484 To	50.6166
		Random Effects Model		2.4868	41.6186 To	57.4465
Random Effects Model - Estimate of Between Component Variance						15.7568

Minor Hypothesis 11

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----- O N E W A Y -----

Variable SWB
By Variable USOLD age came U.S.

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	2	34.7679	17.3839	.0831	.9203
Within Groups	163	34093.9851	209.1656		
Total	165	34128.7530			

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int	for Mean
Grp 1	45	103.4667	12.8693	1.9184	99.6003 To	107.3330
Grp 2	16	103.0625	13.3640	3.3410	95.9413 To	110.1837
Grp 3	105	102.4381	15.2315	1.4864	99.4904 To	105.3858
Total	166	102.7771	14.3820	1.1163	100.5731 To	104.9811
		Fixed Effects Model	14.4626	1.1225	100.5606 To	104.9936
		Random Effects Model		1.1225	97.9473 To	107.6069

- Between component variance is negative
it was replaced by 0.0 in computing above random effects measures

Random Effects Model - Estimate of Between Component Variance -4.4682

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----- O N E W A Y -----

Variable RWB
By Variable USOLD age came U.S.

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	2	4.6877	2.3438	.0419	.9590
Within Groups	166	9291.9869	55.9758		
Total	168	9296.6746			

Minor Hypothesis 11 (Continued)

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean
Grp 1	46	53.0870	6.9533	1.0252	51.0221 To 55.1518
Grp 2	16	53.6875	6.7599	1.6900	50.0854 To 57.2896
Grp 3	107	53.1402	7.7890	.7530	51.6473 To 54.6331
Total	169	53.1775	7.4389	.5722	52.0478 To 54.3072
		Fixed Effects Model	7.4817	.5755	52.0412 To 54.3138
		Random Effects Model		.5755	50.7012 To 55.6538

- Between component variance is negative
it was replaced by 0.0 in computing above random effects measures

Random Effects Model - Estimate of Between Component Variance -1.2298

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----- O N E W A Y -----

Variable EWB
By Variable USOLD age came U.S.

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	2	35.8360	17.9180	.2918	.7473
Within Groups	166	10192.2350	61.3990		
Total	168	10228.0710			

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean
Grp 1	46	50.2826	6.8659	1.0123	48.2437 To 52.3215
Grp 2	16	49.3750	7.7190	1.9298	45.2618 To 53.4882
Grp 3	107	49.2336	8.2286	.7955	47.6565 To 50.8108
Total	169	49.5325	7.8027	.6002	48.3476 To 50.7175
		Fixed Effects Model	7.8358	.6028	48.3425 To 50.7226
		Random Effects Model		.6028	46.9391 To 52.1260

- Between component variance is negative
it was replaced by 0.0 in computing above random effects measures

Random Effects Model - Estimate of Between Component Variance -.9971

Minor Hypothesis 12

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----- O N E W A Y -----

Variable SWB
By Variable MARST marital status

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	1	144.2137	144.2137	.6941	.4060
Within Groups	161	33452.1913	207.7776		
Total	162	33596.4049			

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int	for Mean
Grp 1	78	101.5641	14.0117	1.5865	98.4050 To	104.7232
Grp 2	85	103.4471	14.7741	1.6025	100.2604 To	106.6338
Total	163	102.5460	14.4009	1.1280	100.3186 To	104.7734
Fixed Effects Model			14.4145	1.1290	100.3164 To	104.7756
Random Effects Model				1.1290	88.2003 To	116.8917

- Between component variance is negative
it was replaced by 0.0 in computing above random effects measures

Random Effects Model - Estimate of Between Component Variance - .7814

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----- O N E W A Y -----

Variable RWB
By Variable MARST marital status

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	1	.6750	.6750	.0120	.9128
Within Groups	164	9201.7828	56.1084		
Total	165	9202.4578			

Minor Hypothesis 12 (Continued)

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean
Grp 1	80	53.1625	6.8850	.7698	51.6303 To 54.6947
Grp 2	86	53.0349	8.0124	.8640	51.3170 To 54.7527
Total	166	53.0964	7.4681	.5796	51.9519 To 54.2408
		Fixed Effects Model	7.4906	.5814	51.9484 To 54.2443
		Random Effects Model		.5814	45.7093 To 60.4835

- Between component variance is negative
it was replaced by 0.0 in computing above random effects measures

Random Effects Model - Estimate of Between Component Variance - .6687

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----- O N E W A Y -----

Variable EWB
By Variable MARST marital status

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	1	169.6122	169.6122	2.8247	.0947
Within Groups	164	9847.7131	60.0470		
Total	165	10017.3253			

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean
Grp 1	80	48.3375	7.9060	.8839	46.5781 To 50.0969
Grp 2	86	50.3605	7.6002	.8195	48.7310 To 51.9899
Total	166	49.3855	7.7917	.6048	48.1915 To 50.5796
		Fixed Effects Model	7.7490	.6014	48.1980 To 50.5731
		Random Effects Model		1.0117	36.5310 To 62.2401

Random Effects Model - Estimate of Between Component Variance 1.3218

Minor Hypothesis 13

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----- O N E W A Y -----

Variable SWB
By Variable EMPLOY employment status

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	4	2069.3212	517.3303	2.6209	.0369
Within Groups	160	31582.3152	197.3895		
Total	164	33651.6364			

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean
Grp 1	76	106.2500	13.6099	1.5612	103.1400 To 109.3600
Grp 2	15	104.7333	13.4773	3.4798	97.2698 To 112.1968
Grp 3	3	101.0000	13.7477	7.9373	66.8484 To 135.1516
Grp 4	16	101.1250	17.0406	4.2602	92.0447 To 110.2053
Grp 5	55	98.4182	13.8867	1.8725	94.6641 To 102.1723
Total	165	102.9091	14.3246	1.1152	100.7072 To 105.1110
Fixed Effects Model			14.0495	1.0938	100.7490 To 105.0691
Random Effects Model				2.2835	96.5691 To 109.2491
Random Effects Model - Estimate of Between Component Variance					11.7743

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----- O N E W A Y -----

Variable RWB
By Variable EMPLOY employment status

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	4	169.2836	42.3209	.7645	.5498
Within Groups	163	9023.1926	55.3570		
Total	167	9192.4762			

Minor Hypothesis 13 (Continued)

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean
Grp 1	77	53.8831	7.5166	.8566	52.1771 To 55.5892
Grp 2	15	54.0000	6.7082	1.7321	50.2851 To 57.7149
Grp 3	3	55.6667	5.1316	2.9627	42.9189 To 68.4144
Grp 4	16	53.8125	7.5385	1.8846	49.7955 To 57.8295
Grp 5	57	51.8772	7.5524	1.0003	49.8733 To 53.8811
Total	168	53.2381	7.4192	.5724	52.1080 To 54.3682
Fixed Effects Model			7.4402	.5740	52.1046 To 54.3716
Random Effects Model				.5740	51.6444 To 54.8318

WARNING - Between component variance is negative
it was replaced by 0.0 in computing above random effects measures

Random Effects Model - Estimate of Between Component Variance - .4721

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----- O N E W A Y -----

Variable EWB
By Variable EMPLOY employment status

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	4	1233.9344	308.4836	5.6750	.0003
Within Groups	163	8860.3453	54.3579		
Total	167	10094.2798			

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean
Grp 1	77	52.2727	6.6681	.7599	50.7592 To 53.7862
Grp 2	15	50.7333	7.3627	1.9010	46.6560 To 54.8107
Grp 3	3	45.3333	9.2916	5.3645	22.2515 To 68.4151
Grp 4	16	47.3125	10.4225	2.6056	41.7587 To 52.8663
Grp 5	57	46.5614	7.2210	.9565	44.6454 To 48.4774
Total	168	49.6012	7.7746	.5998	48.4170 To 50.7854
Fixed Effects Model			7.3728	.5688	48.4780 To 50.7244
Random Effects Model				1.8644	44.4248 To 54.7775

Random Effects Model - Estimate of Between Component Variance 9.2031

Minor Hypothesis 14

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----- O N E W A Y -----

Variable SWB
By Variable FINDEP financial dependence

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	2	1561.8678	780.9339	3.9086	.0220
Within Groups	163	32566.8852	199.7968		
Total	165	34128.7530			

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean
Grp 1	111	104.7477	13.5173	1.2830	102.2051 To 107.2904
Grp 2	29	100.8621	14.0731	2.6133	95.5090 To 106.2152
Grp 3	26	96.5000	16.6403	3.2634	89.7788 To 103.2212
Total	166	102.7771	14.3820	1.1163	100.5731 To 104.9811
Fixed Effects Model			14.1350	1.0971	100.6108 To 104.9434
Random Effects Model				2.8752	90.4062 To 115.1480
Random Effects Model - Estimate of Between Component Variance					14.0646

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----- O N E W A Y -----

Variable RWB
By Variable FINDEP financial dependence

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	2	214.9448	107.4724	1.9644	.1435
Within Groups	166	9081.7298	54.7092		
Total	168	9296.6746			

Minor Hypothesis 14 (Continued)

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean
Grp 1	112	53.7679	7.1028	.6712	52.4379 To 55.0978
Grp 2	31	53.2258	7.0979	1.2748	50.6223 To 55.8293
Grp 3	26	50.5769	8.8777	1.7411	46.9911 To 54.1627
Total	169	53.1775	7.4389	.5722	52.0478 To 54.3072
		Fixed Effects Model	7.3966	.5690	52.0542 To 54.3009
		Random Effects Model		.9693	49.0070 To 57.3480
Random Effects Model - Estimate of Between Component Variance					1.2402

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----- O N E W A Y -----

Variable EWB
By Variable FINDEP financial dependence

Analysis of Variance

Source	D.F.	Sum of Squares	Mean Squares	F Ratio	F Prob.
Between Groups	2	683.0543	341.5272	5.9396	.0032
Within Groups	166	9545.0167	57.5001		
Total	168	10228.0710			

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----- O N E W A Y -----

Group	Count	Mean	Standard Deviation	Standard Error	95 Pct Conf Int for Mean
Grp 1	112	50.9286	7.2170	.6819	49.5773 To 52.2799
Grp 2	31	47.5161	7.5493	1.3559	44.7470 To 50.2852
Grp 3	26	45.9231	9.0639	1.7776	42.2621 To 49.5841
Total	169	49.5325	7.8027	.6002	48.3476 To 50.7175
		Fixed Effects Model	7.5829	.5833	48.3809 To 50.6842
		Random Effects Model		1.9118	41.3066 To 57.7585
Random Effects Model - Estimate of Between Component Variance					6.6760

APPENDIX H

VITA

V I T A

Stephen T.C. Jang
1821 S.E. 25th Ave.
Portland, Oregon 97214
Home Phone: (503) 239-5640

CAREER OBJECTIVE

To provide individual and family psychotherapy in a community counseling center, or in a hospital.

EDUCATION

- 12/86 Will receive the Ph.D. degree in Clinical/Counseling Psychology from Western Conservative Baptist Seminary, Portland, Oregon.
- 5/86 Received M.A. in Theology from Western Conservative Baptist Seminary, Portland, Oregon.
- 6/83 Received M.A. in Clinical/Counseling Psychology from Western Conservative Baptist Seminary, Portland, Oregon.
- 3/83 - 12/83 Completed Psychodiagnosis Courses. This included experience in administering, scoring, and interpreting MMPIs, TATs, VMIs, Bender-Gestalts, WISC-Rs, WAIS-Rs, and Stanford-Binets.
- 6/81 Received B.S. in Psychology from Brooklyn College, City University of New York.

SUPERVISED INTERNSHIP TRAINING

- 7/86-Present Internship Experience at Montavilla Family Counseling Services, Inc., Portland, Oregon
Further experience in doing marriage therapy, child therapy, adult therapy, and psychological testing in a private counseling center.
- 9/85-Present Internship Experience at Clackamas County Mental Health Center, Oregon
Experience in doing family and child assessments and therapy.
Experience in doing alcohol/drug evaluations and therapy with adolescents and their families.
Experience in doing therapy with individual adults.
Experience in leading a Mentally Retarded group.
Further experience in administering, interpreting, and writing-up psychological tests such as MMPI, WAIS-R, WISC-R, Bender-Gestalt, Wisconsin Card Sort, Booklet Category Test, Trail-Making Tests, PIAT, TAT, Stroop Word Color Test, Shipley/Hartford Intelligence Test, Wechsler Memory Scale, Ray-Osterrieth Figure Test, and Porteus Maze.
- 10/85 - 5/86 Internship Experience at Riverside Psychiatric Hospital, Portland, Oregon
Experience in doing assessments, diagnosis, psychological testing and write-ups, program evaluations, and counseling with in-patient clients.

SUPERVISED PRACTICUM EXPERIENCE AND SEMINAR TRAINING

- 11-8-85 Seminar in Group and Existential Psychotherapy
This workshop by Irvin D. Yalom covered the ingredients of good long term out-patient and short term in-patient groups.
- 10-11-85 Seminar in Dual Diagnosis
Patients who carried a diagnosis of both Chronically Mentally Ill, and Drug and Alcohol Abuse were discussed. The biological aspect of addiction, assessment methods, and treatment procedures were addressed.
- 10/84 - 7/85 Practicum Experience at Health Help, Portland, Oregon
Experience in doing psychotherapy with adult clients. Clients' problems included depression, generalized anxiety, adjustment disorder, and marital problems.
- 6/84 - 7/84 Practicum Experience in Assessing and Teaching A Child With Learning Disabilities, Portland, OR
- 4/84 - 6/84 Practicum Experience at Morrison Family and Youth Counseling Center, Portland, Oregon
Experience in an adolescent day treatment center for sexual offenders.
- 9/83 - 3/84 Practicum Experience at Children's Services Division (CSD), Albany, Oregon
Experience in psychological and intelligence testing, crisis intervention, and intake.
- 10/83 Training in High Impact Family Therapy
This training was received through CSD at Albany, Oregon. This model uses multiple therapists working with the whole family for an entire day.
- 3/83 - 12/83 Practicum Experience at Parents United, Portland, Oregon
Experience included leading support groups for incest offenders and their spouses. Groups included an all men's group, and two couples'intake-orientation groups.
- 9/82 - 3/83 Practicum Experience at Alder Elementary School, Gresham, Oregon
Conducted weekly individual and group therapy for children with learning and behavioral disturbances. Clients included two six grade girls, a first grade boy, and a seven year old boy in special education.
- 9/82 - 12/82 Practicum Experience at Portland Adventist Convalescent Center, Portland, Oregon
Supportive listening with a 76 years old man who had brain deterioration and resulting memory loss and disorientation.
- 6/82 - 8/82 Introductory Practicum, Portland, Oregon
Learned and practiced basic counseling and communication skills.
- 1981 Field Work in Psychiatric Hospital, New York City
Experience included participating in a psychiatric in-patient hospital. Participated in supportive small groups, drama, exercises, and staffing.

SPECIAL ACHIEVEMENTS

- 1986 Developed a psychiatric hospital orientation hand-out for patient's family.
- 1980 Ranked in the 92nd percentile on the Advanced Psychology, Graduate Records Examination.
- 1978-1979 On the Dean's List for academic achievement.

REFERENCES WILL BE PROVIDED AS NEEDED