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Correlations Between Spiritual Well-Being, Self Esteem, and Social Desirability for Chinese Americans in the Northwest.

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Correlations between spiritual well-being,
self esteem, and social desirability
for Chinese Americans in the Northwest.

by
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APPROVAL

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self esteem, and social desirability
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May His work and the results glorify His name.

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Abstract

The Chinese in America must deal with two cultures. Their original culture with its traditions and norms may clash with the larger Western culture in which they live. How this tension is resolved and manifested was examined in terms of a number of factors, including spiritual well-being, self esteem, and social desirability. It was hypothesized that for a Chinese church group in the Northwest, spiritual well-being and self esteem would be positively correlated with social desirability factored out of the relationship. Spiritual well-being was measured by the Spiritual Well-Being Scale which included a total

Spiritual Well-Being score, the Existential Well-Being score, and the Religious Well-Being score. Self esteem was measured by the Tennessee Self Concept Scale, using the subscales Self Criticism, Net and Total Conflict, and overall Positive. Social desirability was measured by the Edwards Social Desirability Scale. Significant relationships were found between the subscales of the Spiritual Well-Being Scale and the subscales of the Tennessee Self Concept Scale. These relationships were not significantly affected by Edwards Social Desirability Scale scores. Demographic variables which were correlated with these scales included age, number of years in the U.S., education, and birthplace.

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CHAPTER ONE

INTRODUCTION

The Chinese in America, as a group, are distinctly different from the larger, white population, yet are also different from each other. Each Chinese person living in the United States must integrate two different cultures: one's own Chinese background and traditions and the Western culture. The purpose of this research will be to examine the process of this integration in terms of spiritual well-being and self esteem.

An overview of the Chinese in America will be presented, with descriptions of the traditional Chinese and Western culture, and the process of acculturation. Concepts such as spiritual well-being and self esteem and methodological issues, such as cross-cultural research approaches and social desirability problems involved in studying this subgroup in America will be addressed. This chapter will conclude with a statement of the research hypotheses and questions.

Culture

Definition. Culture could be defined as the integrated system of learned patterns of behaviors, ideas, and products characteristic of a society (Hiebert, 1983). Certain behaviors are given meaning and significance depending on when these behaviors are manifested and by whom. For example, in North America, hard boiled eggs that have been decorated are passed out to friends and family once a year at Easter time to celebrate Christ's resurrection. A similar ritual is practiced by the Chinese but with very different significance. One month after a child is born, hard boiled eggs dipped in red dye are passed out to relatives and friends to celebrate the child's birth. Thus, one can see how a certain set of learned behaviors can have different meanings to different groups.

Worldview. Underlying these rituals and customs are the worldviews a particular group holds. There are specific assumptions of human nature, standards of accepted behaviors, and social expectations which shape the life of the individual and the fabric of the society (Liu, 1959; Mol, 1961). These are often unconscious yet they play a powerful part in providing

a sense of identity, forming attitudes and beliefs about one's world, and guiding behaviors and goals (Mol, 1961).

Boundaries. One's culture can provide a sense of belonging and set up boundaries which protect it. Outsiders are easily detected by their inability to conform to cultural norms and may never fully understand all the subtle nuances of the culture because its own members cannot fully explain it. While they may not be able to verbalize their culture, they all know when it is being violated.

Barriers. An awareness of a group's culture is more than an intellectual challenge. It is an important step in breaking down barriers of ethnocentrism which separate people and hinder understanding and establishing relationships with people from different backgrounds, which is vital if Christians are to present the gospel in a relevant and effective way (Hiebert, 1983).

In today's mobile society, where travel to all the ends of the earth is possible in a few short hours, it becomes even more important to try to understand the increasing number of people one meets from different backgrounds. Closer to home, here in North America,

where there are numerous ethnic minorities living in the same communities, an appreciation of each other's cultures seems even more important in order to enhance understanding and relationships with one's neighbors.

Chinese in America

The Chinese in America is one such group which straddles two cultures. The Chinese in America have retained, to varying degrees, their own culture brought over from China. At the same time, they live as minorities in a larger American society which has a different cultural system. At times, these two cultures clash and the Chinese in America must somehow sort out the various values and norms and integrate them in order to survive in his environment (Lee, 1985; Lee & Bliatout, 1986; Sue, 1982).

Awareness. A fuller awareness of the two cultures on the part of the Chinese in America can help them understand themselves and aid the process of integrating the two and living in North American in harmony with himself and his neighbors. A fuller awareness of the two cultures on the part of non-Chinese Americans can increase sensitivity to what the Chinese in America face and how to relate to them more effectively.

The following will be a brief look at the two cultures to provide a foundation for understanding this group and what they face in North America.

Traditional Chinese. Traditional Chinese society no longer exists, not even in China, because of the erosive process of modernization, but many traits have survived both in China and in the new countries emigrants have gone to (Lang, 1946; Liu, 1959). By examining the original culture, one can then understand the remains which have lasted into today's age.

Confucianism. The philosophy which has been the dominant value system of traditional Chinese society is Confucianism. This frame of reference will be outlined in three major areas: social, personal, and moral (Wan, 1987). In Confucianistic thought, there is a social hierarchy which underlies the universe. Heaven and earth take top priority, followed by the emperor or ruler, and then followed by parents and teachers. When this order is maintained, there is harmony, tranquility, and equilibrium. Man is to adjust to the world, not attempt to change it (Wan, 1987).

In the personal realm, parents and family take priority. The Chinese clan and family system is a powerful and vital institution and provides group

cohesion, psychological security for the individual members, common property, common support for education and philanthropy, group prestige, group moral well being, judiciary power, and legal responsibility (Liu, 1959). As a result, there is great value placed on being part of the family, fulfilling one's duties to the family, and maintaining these ties. This is also demonstrated in the inclusion of friends as family members who are addressed as an aunt or uncle (Wan, 1987).

In the third area, moral values, there is an emphasis on knowledge and understanding, benevolence, courage and loyalty, sincerity, and righteousness (Wan, 1987).

As these values are worked out in everyday life, general characteristics emerge. There is a focus on being rather than doing, an emphasis on the past and a resistance to change, and value placed on humility and conservatism. There is also a strong emphasis on interdependence among individuals, a desire for relationships and social cooperation, harmony, continuity, and perpetuation (Hu, 1948; Liu, 1959; Wan, 1987).

Western culture compared

On the other hand, Western cultural values are almost opposite of the Chinese culture in a number of ways. Preheim (1969) and Hiebert (1983) outline several core values in the American culture. These will be briefly addressed and compared to the Chinese culture.

Opportunities. In the American culture, opportunities to change and improve one's world are crucial and aggressively pursued. In contrast, the Chinese culture holds that history is cyclical. Kingdoms rise and fall. Missed opportunities will come around again.

Time. In the American culture, time is of the essence. There is a race for the newest and latest technologies to have greater efficiency and quick solutions to problems. At times, relationships may be put on hold because of the press for time. On the other hand, the Chinese culture places a higher priority on relationships and family and sacrifices of efficiency for the sake of relationships is accepted.

Success. In the American culture, there is an ambitiousness to get ahead, especially financially. This competitive spirit and self starter mentality

assumes that with hard work, even someone born in a log cabin can become the president (Preheim, 1969). The Chinese, however, place greater emphasis on working cooperatively out of a sense of duty to family and kin. Success is measured in terms of family relationships.

Individual versus family. The American culture values the individual more than the family. The individual is judged by his own merit and accomplishments and competes with his neighbor. Alternatively, the Chinese culture emphasizes the family. One's status is determined by the generational position.

From this brief sketch, one can begin to see some of the problems that must be faced by the Chinese in North America while participating in two cultures. One's own culture is not fully comprehended and it may also be at odds with the host culture at an unconscious level.

Discrimination. Further tension arises when the historical background of Chinese immigrants is examined. Minorities with different norms are consistently victims of oppression (Sue, 1982). Since the first Chinese immigrated to North America, they have been victims of racial discrimination, not only on

an individual basis but also at a governmental level. Asian stereotypes have often been portrayed as unassimilable, sexually aggressive, and treacherous when the economic conditions were poor but were seen more favorably when a cheap labor supply was needed (Sue, 1982).

Distortion. Paradoxically, the Chinese have often been labelled the "model" minority because they received their harsh treatment quietly and rose above it, excelling in many areas of business and education (Hsu, 1981; Lee, 1985). These assumptions, like the negative stereotypes, are also distorted, based on biased theories and inaccurate information gathering methods.

Acculturation

The question of how the Chinese in America have dealt with this mix of messages has been raised. One's culture may lead one to respond in a typical manner, but for people with an ethnic background different from the society in which they live, there is an interaction between their own culture and the dominant one.

Immigrants. Immigrants who leave the security and familiarity of their homeland face a crisis when their

assumptions about what is acceptable are undermined. Their universe of associations which provided a sense of belonging and self image are shaken and result in feelings of frustration and loss (Mol, 1961). Over time, they may adopt external behaviors and some values in order to survive and blend in but if they cannot acquire an integrated set of values and achieve harmony between their thoughts and emotions, their self esteem cannot develop healthily (Brandon, 1969). In addition, the ease with which this can be accomplished will depend on how close the two cultures are to one another (Mol, 1961).

Identification. For the Chinese who were born in North America, there is a parallel process. The extent to which a person with a strong ethnic background identifies with his or her culture appears to influence his or her perceptions (Fu, Hinkle, and Korslund, 1983). Fong (1963) found that as Chinese become progressively removed from their ancestral culture and have greater contact with the dominant American culture, they show a concurrent increase in the level of assimilation and in the internalization of American cultural norms.

Connor (1977) found that third generation Japanese Americans are more like Americans than like their own ancestors in certain areas. They desire to retain their heritage in terms of symbolic, artistic, and aesthetic aspects but appear to take on American ways of thinking and behavior.

Identities. Taking a different approach, Hisama (1980) analyzed three types of identities taken on by Asians in America. The first is the traditionalist who internalizes his or her own ethnicity and refuses to accept the American culture. He or she will try to retain as much of his or her culture as possible but it will not be completely possible if he or she is to survive in America, so some level of compromise will take place.

A second possible response to the American way of life is to embrace it. This Asian, the marginal man, rejects Asian values and tries to assimilate totally, but because of his or her physical characteristics he or she can never be a white American.

The Asian-American, the third type of response to American living, is sensitive to forces which have shaped his or her identity and is not ashamed of his or her Asian identity. He or she also sees himself or

herself as a constructive member of American society by taking the best of both worlds.

It is also possible that an individual can move through each of these stages at various points in life and over different values and behaviors. For example, a Chinese American woman may behave in a traditional manner when she is with her family but take on American behaviors when she is at work.

Culture and the Church

Religion. Regardless of the level of acculturation reached, there is constant tension as Chinese attempt to uncover who they are and how they fit into their world. Religious faith has been recognized as a tension-resolving element for the individual and society (Mol, 1961). Religion can provide greater equilibrium, reorientation, and stability.

Christianity. One religion, Christianity, offers a transcendental, transcultural frame of reference which can help the integration process since these core values do not change (Mol, 1961). Christianity specifically addresses issues of unity among believers from different cultures. For example, the apostle Paul was instructed to accept Gentile believers as brothers

in Acts 10.¹ In 1 Corinthians 12, the church is described as one body, with Christ as the head and having many parts which work together as a whole.

Unity. By sharing in worship, a group of believers from different backgrounds can become more integrated and supportive (Mol, 1961). Cultural differences and racial barriers can be removed and every member of the body of Christ accepted.

Isolation. At the same time, a church consisting primarily of one particular group of immigrants or minorities may also promote isolation and impede integration if religious values related to unity for the universal church of Christ are applied only to the local church body. Common Christian and cultural values can work to cement a group together and may foster exclusivity and isolation instead of integration into the larger circle of believers (Mol, 1961).

In the church's efforts to meet spiritual needs of a minority group, cultural values and self esteem issues closely connected to it will enter into the picture and must be addressed. However, the church's key focus will be on the Christian values and the individual's spiritual well-being.

Spiritual Well-Being

Well-Being. Humans are biological, cognitive, interpersonal, emotional, and spiritual beings. Each person has certain needs which must be met. How these needs are met and how one interprets the process will affect one's quality of life or sense of well being. That is, one's sense of well being is affected through one's perceptions and expectations as well as "objective" facts or life circumstances which interact with the interpretation of these realities (Ellison, 1982).

Spiritual Well-Being. Though sometimes ignored, religious faith has been found to be a highly important domain for understanding the quality of life (Campbell, 1983) and may affect one's entire satisfaction with existence (Paloutzian and Ellison, 1982).

Spiritual well-being is different from religious knowledge or practices, self esteem, or emotional experiences, although each of these certainly plays a part in influencing how one interprets his world. Spiritual well-being can be understood as a two-dimensional concept with a vertical and a horizontal component. The vertical dimension refers to one's sense of well being in relationship to God while

the horizontal dimension refers to a sense of life purpose and life satisfaction without reference to anything specifically religious (Ellison, 1982). Both are distinct concepts yet integrated into a person's interpretation of the world.

Spiritual Well-Being Scale. To measure spiritual well-being, the Spiritual Well-Being Scale was developed (Ellison, 1982). It was designed to tap into both the vertical and horizontal dimensions of well being. On this scale, the vertical dimension is called Religious Well-Being (RWB) and the horizontal dimension is called Existential Well-Being (EWB). Together, these combine to make up the total Spiritual Well-Being (SWB). Measurements are continuous and deal with transcendent concerns involving meaning, ideals, faith, commitment, purpose in life, and relationship to the Divine. It is the measurement of subjective experience which is a commonly accepted indicator of well being and does not measure doctrinal knowledge or values.

Spiritual Well-Being and Chinese Americans

Very little research exists concerning the Chinese in America and spiritual well-being. According to Jang (1986), Chinese who had low levels of acculturation,

defined as those living in the U.S. five years or less, had lower existential well-being scores than those who had higher levels of acculturation, defined as those living in the U.S. 6 years or more. Also, younger subjects (ages 18 - 25) had lower spiritual well-being and existential well-being than older subjects (26 years or older).

This data is useful but can be of greater value if more data were added to it. Data such as self esteem and social desirability may shed more light on the personal-social characteristics of Chinese in America.

Self Esteem

Self esteem has been widely researched and is a popular subject with the general public. It is commonly accepted that self esteem is central to what a person chooses to do and what he thinks is important. How a person views himself affects his values and aspirations (James, 1890). The self is motivated to grow and reach its fullest potential and be effective (Maslow, 1954) and this is possible only if there is consistency between what one sees oneself to be and one's outward behavior (Rogers, 1951). The closer the alignment with how a person sees oneself and what one

wants to be and do, the higher the self esteem (Brandon, 1969).

Definition. Self concept and self esteem are similar yet distinct and their differences should be noted. Self concept can be defined as self in relation to various attributes and expectancies of an individual. It is self-reflection within a particular context, behavior, and outcome, and is a learned phenomenon (Marto, 1984). Self esteem is one's evaluative judgement of self against an ideal.

Major Theories. Currently there are three major categories of self concept theories. One is the General Factor approach, organizing self concept as a single factor. Though there may be a number of sub-factors, they are not consistently distinguishable from the general factor.

Another theoretical approach, the Hierarchical theory, postulates that self esteem has certain elements which may be arranged into hierarchical order.

The third category is a Multiple-factor theory which stresses subdimensions of self concept which provide both a global measure of self esteem and separate dimensions of self concept based on clusters of subscales (Roid, 1988).

Associated Variables

Social support. A number of variables have been associated with self esteem. Hansson and Jones (1981) hypothesized that lonely people have pessimistic feelings and expectations of others and of themselves which interfere with adaptive social processes. The perceived lack of social support or inability to access these support systems appeared to have a negative impact on self esteem.

Alternatively, Colletta, Hadler, and Gregg (1981) found that higher self esteem was correlated with active support systems. In addition, Reiter and Levi (1980) found that participation in special social clubs was associated with higher self concept while social skills, personality characteristics, IQ, age, ethnic origin and social class were not associated with self esteem.

These studies suggest that social relationships with one's community enhances self esteem or that healthy self esteem encourages community involvement. While it is quite likely that there are a number of other variables which could also be related to self esteem, belonging to a social group is one which has particular relevance to this study since the Chinese

group under investigation belong to a distinct ethnic group. In addition, more specialized identification occurs as Chinese in America join together for religious purposes. The Chinese Christian church may serve to enhance self esteem and a sense of well being because it is a special social group.

Spirituality. In addition, spirituality has been associated with self esteem. As mentioned earlier, religion can have a stabilizing effect (Mol, 1961). By providing a philosophy or frame of reference with which to interpret the world, a person's sense of well-being and self esteem can be enhanced.

Christianity. In Christianity, there is an acknowledgement that everyone is a sinner, fallen from God's standards (Romans 3:23, Isaiah 53:6) yet this is balanced by a promise of unconditional love (Romans 5:8, John 3:16) and an elevated identity as a child of God (John 1:12). These concepts provide a basis for accepting one's faults and still affirming a person's worth.

Research. Investigations carried out in this area indicate that religious individuals with high self esteem view their defeats and tragedies as due to God or some other supernatural being and still are able to

claim credit for personal triumph and prosperity (Spilka, Hood, and Gorsuch, 1985). There can be an internal commitment to a greater being who is in control of life circumstances and this can serve to protect one from the sting of failures and stresses in life, thus protecting one's self esteem.

Powers (1986) and Colwell (1987) investigated this relationship using the Tennessee Self Concept Scale (TSCS) and SWB Scale and found that spiritual well-being and self esteem were positively related. They surveyed students from an evangelical American seminary, using mostly white participants. When looking at a Chinese population, there are unique features of their culture and experience which prevent one from assuming that this relationship between self esteem and spiritual well-being in the seminarians would also be found among the Chinese in America. Thus, this study would be able to provide information about the existence of this relationship among the Chinese in America.

Self Esteem in Other Cultures

A positive self esteem appears to be an accepted concept. An accurate assessment of oneself and action consistent with one's values seems to be universal.

However, one cannot assume that this concept is equally valued or displayed universally.

Mixed findings. Numerous studies on self esteem have been conducted using cross-cultural samples. The results have been confusing and contradictory. Different races have been compared, but results have lacked consistency. Past racial problems between whites and blacks have led people to believe that blacks have lower self esteems than whites, yet there is some evidence that blacks actually have higher self esteem than whites (Hines and Berg-Cross, 1981). In a study of self esteem in American Indians, Halpin and Halpin (1981) found that Indians have lower self esteem than whites. In another study, Samuels and Griffore (1979) reported that there were no significant differences in self esteem between black and Mexican American children. Fu, Hinkle, and Korslund (1983) found that European Americans had higher self concepts than Afro Americans, and that both these groups had higher self concepts than Mexican Americans.

Self Esteem Among Orientals

There has not been very much research carried out on self esteem in Orientals. White and Chan (1983) found that self esteem ratings among Chinese Americans

tend to be lower than among whites. The Chinese subjects were less autonomous, more dependent, more conforming and obedient to authority, were less willing to express impulses, less assertive, and more reserved. White and Chan (1983) counter that the Chinese culture values character as demonstrated by the restraint of strong feelings, unquestioning obedience to family authority and submergence of individuality to the welfare of family. This would cause Chinese to score lower on self esteem. On the other hand, Hsu (1981) found that American culture emphasizes individuality and free expression of emotions. This would lead to higher self ratings by white subjects.

Mixed findings. Based on these various studies and diverse findings, there does not appears to be any clear relationship between self esteem and race. The difficulty may be in the different ways different cultures show self esteem and the complications in comparing different cultures. These issues need to be addressed.

Considerations for Cross-Cultural Studies

Before any cross-cultural comparisons can be made, equivalence must be established. Brislin, Lonner, and Thorndike (1973) presented several criteria in order to

ensure valid and useful results. First, a functional equivalence is required. In different cultures, a specific institution may have different functions or alternatively, a specific function can be filled by different institutions. Equivalence must be established in these areas.

A second aspect which needs to be controlled for is conceptual equivalence. Meanings an individual attaches to a specific stimulus will vary. It then becomes important to ask how generalizable a social psychological concept is. As well, results must be analyzed in the cultural context to determine equivalence in the significance of the concept.

The third area important in this type of research is linguistical equivalence. Brislin et al (1973) cautions against intuitive translations which assume one's own cultural sensitivities will make material equal.

Metric equivalence is also crucial. Differences in scores may reflect absolute, perhaps genetic differences in a hypothesized attribute. However, one needs to be sure that the scores measure the same thing at the same level across cultures.

Rationale. Methodology may meet these criteria, but conducting cross-cultural research must be justified. Lonner (1979) listed several common purposes for cross-cultural studies ranging from learning appropriate methodology to understanding and appreciating human behavior in any cultural context to broadening the base of psychological investigation and inquiry. Cross-cultural psychology is not in a position to deal with the many possibilities suggested, so a smaller goal is set. Because of the lack of research in this area, contributing to a cross-cultural profile of Chinese Americans will be the aim of this study.

Cross-cultural versus sub-cultural. Lonner (1979) makes a distinction between cross-cultural and sub-cultural groups. Cross-cultural research is used to make theoretical constructs maximally contrasted while relatively free of confounding variables. The presence of naturally occurring behavior, rather than laboratory manipulations, are the focus. Sub-culture or cross-ethnic studies, however, look at contrasts within a country. These different groups studied will have different levels of acculturation, bilingualism, and education. Findings have been productive with

psychological and educational implications for the groups studied but levels of equivalence are diminished. This serves to confound investigations aimed at studying different cultures because these cultures are not isolated but rather, are interacting with other cultures. Therefore, any number of alternative hypotheses could account for results. While cross-cultural research is more a theoretical pursuit which extends the range of variables contrasting cultural groups, subcultural research is defensible in investigations of groups within a country when aiming for application of theory.

In studying the self esteem of Chinese Americans, no comparison with white Americans will be included in this investigation because the differences will not necessarily reflect differences in self esteem but are more likely to reflect differences in cultural response. Thus, in this study, equivalence of concept, translation equivalence, metric equivalence, and functional equivalence will not pose a problem since only one ethnic group, Chinese Americans, will be studied.

Social Desirability

Social desirability is an important issue on any self report personality inventory due to the relationship between an individual's response and the significance attached to their response, which is related to the construct validity of the scale (Crowne and Marlow, 1964).

A socially desirable response style is the tendency for a person to intentionally attribute to themselves, in self description, personality statements with socially desirable scale values and to reject those with socially undesirable scale values (Edwards, 1957). Wiggins (1959) described it as putting your best foot forward. Motives for doing so may be related to two different needs. One is the need for approval, based on an approach motivation and the other is defensiveness, based on an avoidance motivation.

Social Desirability and the Chinese

Social desirability is an important consideration in any self report study but appears to be a special concern when dealing with the Chinese population.

Reluctance. Low utilization of North American social services, and in particular, mental health services reflect a tendency for the Chinese to avoid

admitting that there is any problem (Lin, 1982). There is great reluctance on the part of families to expose or admit the presence of any mentally ill family member. The social stigma and shame and guilt experienced are widespread and severe.

Concealment. To deal with these sorts of problems, there is an attempt to conceal them from outsiders, use of reasoning and exhortation, especially from respected family members or relatives, or a blatant denial of the situation. The heavy reliance on interfamily resources is reinforced by the Chinese culture, the cultural isolation from the larger society, and the fear of losing face, which would be a serious disgrace to the family (Lin, 1982).

In light of this response to mental illness, one could safely deduct that there is a hesitancy to admit to outsiders how one really feels about stressors and problems in general, and one's own personal weaknesses in particular. Thus, it would be important in this study to take into consideration the extent to which this tendency affects self reports on one's spiritual well-being and self esteem. To do this, a measurement of social desirability would be useful.

Social Desirability Instruments

The Marlow-Crowne Social Desirability and Edward's Social Desirability scales are two scales which have been used for research in this area.

The Marlow-Crowne scale assumes individuals have habitual patterns of evaluating themselves and response styles will reflect self evaluation. The scale presents an evaluative problem and responses indicate the tendency to respond in a socially desirable manner. However, there is some evidence that it is actually measuring the need for approval and the responsiveness to social pressure and defensiveness (Crowne and Marlow, 1964).

The Edwards Social Desirability Scale (Edward's SD) assumes that there is a tendency to give socially desirable responses in self description as a general trait but it places social desirability on a continuum and relates the probability of endorsement of a personality statement to the social desirability scale value of the statement.

When comparing the two scales, three factors were found (Edwards, Diers, and Walker, 1962). The first was correlated with items keyed for social desirability, the second correlated with true response

items, and the third with instructions to deliberately respond in socially desirable ways. The Marlowe-Crowne scale was more heavily loaded on the third factor than the Edwards scale, indicating that this may be a measure of a tendency to lie.

It appears that the use of the Edward's scale would be more appropriate since it more accurately measures the tendency to give socially desirable responses in self description whereas the Marlowe-Crowne scale may be measuring something quite different, such as the need for approval or the willingness to lie. It also results in quantifiable responses, allowing for measures of the proportion of variance attributed to social desirability whereas the Marlowe-Crowne produces more descriptive information.

Summary

The Chinese in American face the task of integrating their traditional Chinese culture with the Western culture in which they live. The process of acculturation is key to adjusting and contributing to the larger society and may be reflected in measurements of spiritual well-being and self esteem. While well-being in general and spiritual well-being in particular are understood to be closely tied to self

esteem, this relationship cannot be assumed to exist with the Chinese in America due to cultural factors. Thus, it is important to examine this relationship for this group.

Special factors such as cross cultural research issues and social desirability tendencies unique to the Chinese in America need to be considered to ensure accurate information gathering. This study will focus on the Chinese in America and examine spiritual well-being and self esteem while taking into consideration the influence of social desirability.

In general, research on the Chinese is sparse, especially in the area of acculturation and in more specific areas such as spiritual-well being and self esteem. It is the intent of this study to provide more information on this group of people in order to better understand and provide useful services to the Chinese in America.

Hypotheses And Questions

1.(a) Spiritual Well-Being scores including SWB, EWB, and RWB and Self Esteem scores including TSCS Self Criticism score, Net and Total Conflict scores, and overall Positive scores, will be related. Spiritual Well-Being scales will be positively correlated with

TSCS Positive and negatively correlated with Self Criticism and Net and Total Conflict.

1.(b) Social Desirability as measured by Edwards SD and Spiritual Well Being (SWB, RWB, and EWB) will be positively correlated.

1.(c) Social Desirability as measured by Edwards SD will be negatively correlated with TSCS Self Criticism score, Net and Total Conflict scores, and positively correlated with overall Positive score.

2. Spiritual Well-being (SWB, EWB, and RWB) will be negatively correlated with TSCS Self Criticism score, Net and Total Conflict scores, and positively correlated with overall Positive score when Social Desirability as measured by Edwards SD is held constant.

Question One: Is the strength of the relationship between SWB and TSCS affected by controlling for Edwards SD?

Question Two: Do any demographic variables correlate with Spiritual Well Being (SWB, EWB, and RWB), Self Esteem (Self Criticism score, Net and Total Conflict scores, and overall Positive score), or Edwards SD?

CHAPTER TWO

METHODOLOGY

This study was an attempt to follow up on a study previously conducted by Jang (1987) who examined SWB and acculturation among four Chinese churches in the Northwest. This study examined SWB and some similar demographic data but also included measures of self esteem and social desirability.

Subjects

The population used for this study was a church group in the Northwest whose members are ethnic Chinese, can read English, were between the ages of 19 and 76, and had attended at least one church service in the last three months.

Instruments

The scales used were The Spiritual Well-Being Scale (SWB), Tennessee Self-Concept Scale, and Edward's Social Desirability Scale (the Edward's Social Desirability Scale was reproduced from the Minnesota Multiphasic Personality Inventory [MMPI] copyright the University of Minnesota 1943, renewed 1970, with

permission of the publisher). Also, a brief questionnaire with demographic questions was used.

Spiritual Well-Being Scale. In order to measure this dimension of man, Paloutzian and Ellison (1982) developed the Spiritual Well-Being Scale (SWB), which is Judeo-Christian but attempts to avoid specific theological issues or a priori standards of well-being which may vary from one religious belief system or denomination to another. It is a 20 item objective scale with responses ranging from strongly agree to strongly disagree on a 6 point Likert scale with no mid-point. Approximately half of these questions are worded positively and half are worded negatively to prevent acquiescence response sets. That is, the tendency to agree or disagree with questions regardless of content was controlled for. Ten of these items are designed to measure Religious Well-Being (RWB) while 10 measure Existential Well-Being (EWB). Together, they add up to give an overall measurement of Spiritual Well-Being (SWB). High scores on these three measurements indicate a higher level of reported well-being.

Empirical information. Test-retest reliability coefficients were reported to be .93 (SWB), .96 (RWB),

and .86 (EWB) over a one week time span (Ellison, 1982). Internal consistency alpha coefficients were reported at .89 (SWB), .87 (RWB), and .78 (EWB) (Ellison, 1982). This suggests that the Spiritual Well-Being Scale has high reliability and internal consistency.

Item content suggest good face validity. The correlation between the subscales ranges from .62 ($p < .001$) to .32 ($p < .001$) (Ellison, 1982). High correlations have been found between SWB and RWB ($r = .90$) and EWB ($r = .59$) (Ellison, 1982).

In addition, the SWB has correlated with various other tests in the predicted directions: negatively correlated with loneliness measures (SWB = $-.29$ to $-.55$, RWB = $-.19$ to $-.48$, EWB = $-.52$ to $-.59$; Ellison, 1982), positively correlated with purpose in life (SWB = $.52$, RWB = $.28$, EWB = $.68$; Ellison, 1982), positively correlated with intrinsic religious orientation (SWB = $.67$, RWB = $.79$, EWB = $.19$; Ellison, 1982), and positively correlated with other variables such as self esteem (Marto, 1984; Mitchell and Reed, 1983), spiritual maturity (Bufford, 1984; Jang, Paddon, and Palmer, 1985), spiritual leadership qualities (Carr, 1986, Parker, 1984), and religiosity as measured by

Religious Orientation (Bufford and Parker, 1985; Durham, 1988). No manual or norms have been established for the SWB scale yet.

Edward's Social Desirability Scale. The Edward's Social Desirability Scale is an objective test which consists of 39 statements to which the subject is asked to answer true or false as it pertains to them. Initially, items were taken from the MMPI and the Manifest Anxiety Scale and submitted to ten judges who were to give socially desirable responses to the items. Items for which there was perfect agreement among the judges were further analyzed. The 39 items finally selected were those which best differentiated between a high and a low group in terms of total Social Desirability scores on the original scale (Edwards, 1957). High scores indicate defensiveness.

Empirical Information. Correlated split-half reliability was found at .83 among a college student population (Robinson and Shaver, 1978).

In one sample, the mean was 28.6 and the standard deviation was 6.5. In another sample, the mean was 27.1 and the standard deviation was 6.5 (Edwards, 1957).

The Edward's SD scale has been correlated with the validity, clinical and derived scales of the MMPI, and found to be substantially correlated with Dominance ($r = .49$), Responsibility ($r = .52$), Status ($r = .61$), Social Introversion ($r = -.90$), Manifest Anxiety ($r = -.84$), Neuroticism ($r = -.50$), Hostility ($r = -.75$), Dependency ($r = -.73$), Insecurity ($r = -.84$), Cooperativeness ($r = .63$), Agreeableness ($r = .53$), and Objectivity ($r = .71$), leading Edwards to hypothesize that these scales were measurements of social desirability (Robinson and Shaver, 1978). No manual was available but some norms have been established.

Tennessee Self Concept Scale. To measure self concept, the Tennessee Self Concept Scale (TSCS) asks subjects to rate themselves on 100 mildly self critical statements using a scale from 1 (Completely False) to 5 (Completely True) and measures the degree to which one reports minor faults. Its clinical scales include Identity, Self Satisfaction, Behavior, Physical Self, Moral-Ethical Self, Personal Self, Family Self, and Social Self. Research scales include Defensive, Positive, General Maladjustment, Psychosis Score, Personality Disorder, Neurosis, and Personality Integration.

Data reflecting response styles include a subscale for Self Criticism, a measurement of defensiveness, openness, honesty in self description, and a capacity for self criticism. A low score indicates defensiveness while a high score indicates extreme self criticism. Another subscale, True/False, provides a measurement of a response set or tendency to agree or disagree with the content. Conflict measures internal consistency or the amount and direction of conflicting and contradictory self perception. Conflict scores are reported as Net and Total scores with Net scores indicating the direction of response biases while Total scores give an indication of the general conflict. Other subscales include Positive Scores, one's overall self esteem, identity, self satisfaction with self and behavior, physical attributes, moral-ethical-religious aspects, personal worth, family relationships, and social interactions, Variability between different subselves, Distribution of scores on each item response continuum, and Number of deviant signs (Fitts, 1965).

Empirical information. The reliability of the TSCS appears to be good. Internal consistency measured by split-half reliability has been reported as high as

.92 for overall scores (Fitts, 1965). Test-retest reliability coefficients over a one year time span have ranged from .60 to .90 for major scores and data suggests that the distinctive features of an individual's profile are still present in most persons a year or more later (Fitts, 1965).

Content validity, the ability to discriminate among groups, correlation with other personality measures, and the ability to measure personality changes under particular conditions have confirmed the usefulness of this scale (Fitts, 1965).

The TSCS has some empirically based support for each of the three models of self esteem (Roid, 1988). The Total Score can be used as a global measure of self concept, while the subscales can be treated as specific factors. Construct validity has been confirmed with correlations with the Fundamental Interpersonal Relations Orientation-Behavior (.23 to .44, significant at .01 levels), measures of anxiety (negative correlation ranged from .63 to .70 with Taylor Manifest Anxiety Scale, Institute for Personality and Ability Testing Anxiety Scale, and State-Trait Anxiety Scale), Coopersmith Self Esteem Inventory (.64 to .75), Jackson Personality Inventory (.45), and Janis-Field Feelings

of Inadequacy (.65), to name some of the scales which validate the TSCS (Roid, 1988).

Criterion-related evidence of validity has also been supported through use of the TSCS to differentiate various groups of people, including subgroups of prisoners, psychiatric diagnostic groups, and high school students (Fitts, 1965). Norms and scoring instructions and interpretation guidelines are available in the Tennessee Self Concept Manual.

Demographic Questionnaire. Information about the participants can be useful for descriptive purposes, particularly if they are significantly correlated with scores. Each item on the demographic questionnaire was compared to each of the three test instruments (SWB scale, TSCS, and Edwards SD scale) and specified subscales. In addition, descriptive data on this population may provide some clues to understanding if any of these factors affect a person's perceptions. This would facilitate development of effective ministry to this group.

Included in the questionnaire were multiple choice items on marital status (single, married, separated, divorced, widowed), gender (male, female), and number of years of education completed (less than high school,

high school, college, and post-college). Also, blank lines were provided for age, birthplace, and number of years in North America.

Procedure

As previously stated, this study attempted to follow up the study by Jang (1987). One of the churches used in the original study was used again to further investigate various characteristics of this population.

Selection. After contacting one of the previously studied churches, permission was granted to restudy this group. In the original study, 60 participants were chosen and over 90 percent of the participants responded. For this study, 100 people were chosen to participate. With the help of a church elder from that church, all possible participants' names were drawn from the church directory. This list contained approximately 250 names, including Japanese and Anglo-Saxon last names and names of children and senior citizens. Names of 125 persons who met the criteria of being English reading, between 18 and 75 years old, and having attended church at least once in the last three months were written in alphabetical order on a master list and numbered. Then, 125 pieces of paper were

numbered and placed in a sack and 100 numbers were drawn from it. Those people whose names matched the number on the master list were asked to participate.

Administration and Data Collection. Survey packets consisting of a mailout envelope, a stamped return envelope, a cover letter signed by the researcher on seminary letterhead, and a survey with the demographic questions, SWB Scale, Edwards SD scale, and a TSCS question booklet and answer sheet were sent to each participant (See Appendices A and B). Each packet was given a code number written on the forms and the return envelope.

To encourage cooperation, announcements were made by the pastor from the platform during the Sunday worship services.

After the first week, the code numbers on the packets which had been returned were crossed off the master list. A postcard was sent to remind the participants who had not yet returned the surveys to complete the surveys.

After another week, code numbers from recently received packets were crossed off the master list and a letter was sent reminding the participants who had not yet returned the survey to complete and return them.

After another week, code numbers from recently received packets were crossed off the master list and another copy of the survey and another letter was sent to remind remaining participants to cooperate.

The final sample was comprised of those whose completed forms were received by the end of the fifth week.

Scoring Procedure. The Demographic Questionnaire responses were assigned numerical values and treated as nominal or interval variables depending on the items. Responses to gender, marital status, and birthplace were given numbers to represent the categories and treated as nominal data. Responses to items measuring age, years in the U.S.A., education, and scale scores were treated as interval data (See Appendix C).

The Spiritual Well-Being Scale and Edwards Social Desirability scales had a number of negatively and positively worded items. The rating scales for the negatively worded items were reversed when scored (See Appendix C). The TSCS scores were calculated according to the directions on the profile sheet and manual (See Appendix C).

Several surveys had one or two items which were left unanswered. In order to use all the data, missing

values were replaced with a number value which would be equivalent to a mid-range response. If there were more than a total of 5 items left unanswered, the survey was not used.

Nominal data such as birthplace, gender, and marital status, was assigned numerical values and analyzed using analysis of variance (ANOVA) while interval data such as age, years in U.S., education, and the subscale scores of the SWB, Edward's SD, and the TSCS were correlated using Pearson correlation tests.

Analysis was conducted using the Statistical Package for the Social Sciences/Personal Computer (SPSS/PC) on an IBM XT computer system.

CHAPTER THREE

RESULTS

Of the 100 subject selected, 75 returned survey packets. Three of these were incomplete with written comments explaining their decision to not fill out the surveys. These included difficulty understanding the questions and/or feeling that the questions were not relevant to them. The remaining 72 completed surveys were used for this study. This study has a 72 percent return rate.

Demographic Information

Of the 72 participants, 48.6% (35) were male and 51.4% (37) were female. There were 30.6% (22) singles, 63.9% (46) marrieds, and 5.6% (4) widowed; none were divorced or separated. There were 65.3% (47) American born, 12.5% (9) born in China, 19.4% (14) born in Hong Kong, and 2.8% (2) born in Canada. In terms of education, 16.7% (12) had completed high school, 54.2% (39) completed college, and 29.2% (21) completed post-college (See Table 1).

Table 1

Demographic Information

| Gender | Frequency | Percent |
|----------------|-----------|---------|
| Male | 35 | 48.6 |
| Female | 37 | 51.4 |
| Marital Status | Frequency | Percent |
| Single | 22 | 30.6 |
| Married | 46 | 63.9 |
| Widowed | 4 | 5.6 |
| Birthplace | Frequency | Percent |
| U.S.A. | 47 | 65.3 |
| China | 9 | 12.5 |
| Hong Kong | 14 | 19.4 |
| Canada | 2 | 2.8 |

(table continues)

Table 1--Continued

| Education | Frequency | Percent |
|---------------------|-----------|---------|
| High School Degree | 12 | 16.7 |
| College Degree | 39 | 54.2 |
| Post college Degree | 21 | 29.2 |

Note: N = 72

Descriptive Information

The mean age was 39.5 years old with a standard deviation of 15. The modal age was 27 years old and the median age was 35 years old. The mean number of years in the U.S. was 33.9 with a standard deviation of 15.7. The mode was 27 years and the median was 31.

Scale Scores

The mean score for SWB was 105.6 with a standard deviation of 10.8, a mode of 112 and a median of 108. The mean score for RWB was 54.5 with a standard deviation of 5.6, a mode of 60 and a median of 56. The mean score for EWB was 51.0 with a standard deviation of 6.2, a mode of 57, and a median of 52.

The mean score for the Edwards SD was 32.8 with a standard deviation of 3.8, a mode of 33, and a median of 33.

The mean score for the TSCS Self Criticism was 30.9 with a standard deviation of 6.5, a mode of 38, and a median of 31. The mean for TSCS Net Conflict was -6.1 with a standard deviation of 10.46, a mode of -12.00, and a median of -6. The mean for the TSCS Positive was 384.6 with a standard deviation of 29.066, a mode of 379, and a median of 384. The mean for the TSCS Total was 27.6 with a standard deviation of 7.7, a mode of 29, and a median of 28 (See Table 2).

Table 2

Descriptive Information

| Scale | Mean | Standard Deviation | Mode | Median |
|----------------|-------|-----------------------|------|--------|
| Age | 39.5 | 15.0 | 27 | 35 |
| Years in U.S. | 33.9 | 15.7 | 27 | 31 |
| SWB | 105.6 | 10.8 | 112 | 108 |
| RWB | 54.5 | 5.6 | 60 | 56 |
| EWB | 51.0 | 6.2 | 57 | 52 |
| Edwards SD | 32.8 | 3.8 | 33 | 33 |
| Self Criticism | 30.9 | 6.5 | 38 | 31 |
| Net Conflict | -6.1 | 10.5 | -12 | -6 |
| Total Conflict | 27.6 | 7.7 | 29 | 28 |
| Positive | 384.6 | 29.1 | 379 | 384 |

Note: N = 72

Correlation Data

Pearson correlation was computed between (a) SWB, RWB, and EWB; (b) TSCS Self Criticism, Net and Total Conflict, and Positive; and (c) Edwards SD. This study focused on the hypothesis that significant relationships would be found between spiritual well-being and self esteem, with and without social desirability held constant. Results will be evaluated in light of these hypotheses. Hypotheses were tested with one tailed significance of $p < .05$.

Hypothesis One. Hypothesis One stated that (a) SWB Scale would be positively correlated with TSCS Positive and negatively correlated with TSCS Self Criticism, Net, and Total Conflict; (b) Edwards SD would be positively correlated with the SWB Scale; and (c) Edwards SD would be positively correlated with TSCS Positive and negatively correlated with TSCS Self Criticism, Net, and Total Conflict.

Relationships with SWB were found for Self Criticism ($r = -.2808$, $p < .01$) and Positive ($r = .2455$, $p < .05$). Relationships with RWB were found for Self Criticism ($r = .2115$, $p < .05$). EWB was correlated with Self Criticism ($r = -.2958$, $p < .01$) and Positive ($r = .3067$, $p < .3067$) (See Table 3).

Table 3

Correlations among SWB and TSCS scales

| | SWB | RWB | EWB |
|----------------|----------|---------|----------|
| Self Criticism | -.2808** | -.2115* | -.2958** |
| Net Conflict | -.1674 | -.2372* | -.0738 |
| Positive | .2455* | .1328 | .3067** |
| Total Conflict | -.0517 | -.0226 | -.0695 |

Note: N = 72

One tailed significance:

* = .05 ** = .01 *** = .001

Edwards SD was correlated with EWB ($r = .2987$, $p < .01$). No other relationships were found between SD and the other SWB subscales (See Table 4).

Table 4

Correlations among SD and SWB scales

| EDS | |
|-----|---------|
| SWB | .1531 |
| RWB | -.0337 |
| EWB | .2987** |

Note: N = 72

One tailed significance:

* = .05 ** = .01 *** = .001

TSCS Self Criticism was correlated with Edwards SD ($r = -.2351$, $p < .05$). TSCS Net Conflict was also correlated with Edwards SD ($r = -.2051$, $p < .05$). TSCS Positive was correlated with Edwards SD ($r = .5469$, $p < .001$) (See Table 5).

Table 5

Correlations among SD and TSCS scales

| | EDS |
|----------------|----------|
| Self Criticism | -.2351* |
| Net Conflict | -.2051* |
| Positive | .5469*** |
| Total Conflict | -.0312 |

Note: $N = 72$

One tailed significance:

* = .05 ** = .01 *** = .001

Hypothesis Two. Hypothesis Two stated that there would still be a relationship between spiritual well-being and self esteem when social desirability was held constant; that is, *SWB subscales would be positively correlated with TSCS Positive and negatively correlated with TSCS Self Criticism, Net and Total Conflict.*

When Social Desirability was held constant, significant partial correlations with SWB were found with Self Criticism ($r = -.2476$, $p < .05$), and Positive ($r = .2255$, $p < .05$). Significant relationships with RWB were found with Self Criticism ($r = -.2177$, $p < .05$). Significant relationships with EWB were found with Self Criticism ($r = -.2305$, $p < .05$) and Positive ($r = .2190$, $p < .05$) (See Table 6).

Table 6

Correlations among SWB and TSCS scales with SD controlled

| | SWB | RWB | EWB |
|----------------|---------|---------|---------|
| Self Criticism | -.2476* | -.2177* | -.2305* |
| Net Conflict | -.1455 | .0112 | -.0114 |
| Positive | .2255* | .1882 | .2190* |
| Total | -.1309 | -.0958 | -.1401 |

Note: N = 72

One tailed significance: * = .05

Question One. Question One asked if there would be any difference in the relationships between SWB scales and TSCS subscales when Edwards SD was held constant and when it was not. Results found that there was no difference, indicating that social desirability did not have any significant effect on the magnitude of these correlations. All the relationships found with social desirability interacting were still significant with Social Desirability removed.

Question Two. Question Two asked if any of the demographic variables would be correlated with any of

the test scores. Pearson correlations were carried out between each scale and subscale, including the SWB, RWB, EWB, TSCS Self Criticism, Positive, Net and Total Conflict, and Edwards SD, and interval level demographic variables including education, age, and years in the U.S.

Education was significantly correlated with years in U.S.A. ($r = -.3700$, $p < .001$), SWB ($r = .4282$, $p < .001$), RWB ($r = .3478$, $p < .001$), EWB ($r = .4277$, $p < .001$), and age ($r = -.3363$, $p < .01$).

Age was correlated with RWB ($r = -.2453$, $p < .05$), Self Criticism ($r = -.3933$, $p < .01$), and years in the U.S. ($r = .8394$, $p < .001$).

The number of years in the U.S. was correlated with SWB ($r = -.2344$, $p < .05$), RWB ($r = -.2983$, $p < .01$), and Edwards SD ($r = .3088$, $p < .01$) (See Table 7).

Table 7

Correlations of scales with demographics variables

| | Education | Years in US | Age |
|----------------|-----------|-------------|-----------|
| SWB | .4282*** | -.2344* | -.1767 |
| RWB | .3478*** | -.2983** | -.2453 |
| EWB | .4277*** | -.1346 | -.0827 |
| Edward SD | .0687 | .3088** | .1784 |
| Self Criticism | .0746 | -.1795 | -.3933*** |
| Net Conflict | .0368 | -.0163 | .0665 |
| Positive | .1302 | .1510 | .1057 |
| Total Conflict | .0316 | -.0350 | -.0762 |

Note: N = 72

One tailed significance:

* = .05 ** = .01 *** = .001

Analysis of variance was carried out between each scale and subscale, including SWB, RWB, EWB, TSCS Self Criticism, Positive, Net and Total Conflict, and Edwards SD, and nominal demographic variables including gender, marital status, birthplace, and education for a total of 32 ANOVA's.

Self Criticism was related with birthplace ($df = 3,68$, $F = 5.640$, $p < .01$), and Marital Status ($df = 2,69$, $F = 3.660$, $p < .05$). No other nominal demographic variables were significantly related to the scales and subscales (See Table 8).

Table 8

Analysis of Variance for Self Criticism by Demographic Variables

| Self Criticism by Birthplace | | | | | |
|------------------------------|---------------|----|-------------|-----|--------|
| Source | Sum of Square | DF | Mean Square | F | Signif |
| Between | 584.7 | 3 | 194.9 | | |
| Within | 2350.1 | 68 | 34.6 | 5.6 | .0016 |

| Birthplace | Mean | Standard Deviation |
|------------|-------|--------------------|
| U.S.A. | 32.21 | 5.86 |
| China | 24.17 | 3.79 |
| Hong Kong | 30.14 | 7.01 |
| Canada | 24.00 | 4.24 |

(table continues)

Table 8--Continued

| Self Criticism by Marital Status | | | | | |
|----------------------------------|---------------|----|-------------|-----|--------|
| Source | Sum of Square | DF | Mean Square | F | Signif |
| Between | 281.5 | 2 | 140.8 | | |
| Within | 2653.3 | 69 | 38.5 | 3.7 | .0308 |

| Marital Status | Mean | Standard Deviation |
|----------------|-------|--------------------|
| Single | 32.52 | 5.58 |
| Married | 30.25 | 6.60 |
| Widowed | 23.62 | 3.73 |

Note: N = 71

Analysis of covariance was carried out between Self Criticism and marital status and birthplace with age held constant to see if these relationships were due to the main factors or another factor such as age.

Only Self Criticism remained related to marital status ($df = 1,3$, $F = 3.062$, $p < .05$). No other nominal demographic variables were significantly related to the scales and subscales (See Table 9).

Table 9

Analysis of Covariance for Self Criticism by Birthplace

Self Criticism by Birthplace with Age as a Covariate

| Source | Sum of Square | <u>DF</u> | Mean Square | <u>F</u> | Signif |
|------------|---------------|-----------|-------------|----------|--------|
| Age | 367.6 | 1 | 367.6 | 10.8 | .002 |
| Birthplace | 312.1 | 3 | 104.0 | 3.1 | .034 |

Note: N = 67

CHAPTER FOUR

DISCUSSION

A discussion of the sample used in this study will be provided, including an examination of possible sources of error due to sampling procedures and unique characteristics of this group. This will be followed with interpretation and evaluation of the results. Some theological implications and practical applications of the information gathered in this study will also be addressed.

Sample

The sample used in this study was equally represented by male and female participants, thus reducing any gender differences which may have biased the results. Gender was not significantly related to any of the scales used in this study. Had there been more of one gender or the other, a bias would have been evident.

One might have expected more women than men to respond to the study or to respond differently since it is commonly accepted that women are often more

socialized to be cooperative and act in socially acceptable ways. However, this was not the case and greater confidence can be placed in the finding that gender differences did not effect responses rates or interact significantly with other variables.

Approximately two-thirds of the sample were married, one-third were single, and a small fraction were widowed. That no participants were divorced or separated sets this group of participants apart from many other Christian churches in North America which typically will have at least a few members who are separated or divorced.

This unusual makeup may reflect the impact of two cultures. In both the Christian and Chinese cultures, marriage and family are valued. Many Christian churches in North America will uphold these values but do not appear to be as successful in achieving them. Perhaps because the Chinese culture also places high value on marriage and family, members belonging to both groups receive twice the support and reinforcement for maintaining these values. Thus, it would be valuable to highlight areas where these two cultures are compatible to promote biblical principles.

Alternatively, those who do not conform to these values and are separated or divorced may feel alienated and isolated and leave such an atmosphere regardless of the spiritual resources available in a church or the support available in an ethnic community. This would call for greater tolerance and sensitivity to those who do not fit into the norm but are still God's children.

The majority of the participants were born in the U.S.A., with the second largest number of participants from Hong Kong, then China, and lastly, a few from Canada. In general, people from different countries tend to be distinct from each other. Those born in the U.S.A. are more likely to have longer exposure to Western ideas and attitudes and accept these since they must live in the United States and deal with the larger culture daily. Those from China are likely to be more deeply ingrained with traditional Chinese values and behaviors since these are predominant. People from Hong Kong are likely to have a blend of Western and Chinese cultural attitudes because Hong Kong itself is a place where East meets West. Chinese Canadians are not exactly the same as Chinese Americans, but relatively speaking, they are more like the Chinese Americans than any other group mentioned.

The average age of the participants was 40 years old but the mode was 27, with over half the population under the age of 35. This indicates that the church group used was quite young and may mean that this church attracts American born Chinese rather than older immigrants. This highlights the need to take this age group into consideration when developing church programs and also calls attention to the possible neglect of older immigrants who are not being served.

This sample was unusually highly educated. Over half had completed college degrees and another third had completed graduate degrees. The Chinese culture placed great importance on education and its manifestation in this group is obvious. However, this may not be truly representative of Chinese in America since it excludes a segment of this population which tends to be uneducated as a result of language barriers when immigrants enter an English speaking country. This subgroup tends to remain at a lower socioeconomic status because they cannot speak the English language and are unlikely to go on in their education and increase their socioeconomic status.

With the highly educated sample at the church under study, it is increases the likelihood that

sermons and Christian education are highly intellectual and doctrinal in nature in order to appeal to and stimulate its members. In addition, the high level of education among members could be a drawing card to attract and serve other highly educated people to the church.

At the same time, those who are of average intelligence with average or below average education may be intimidated or bored by it and decide that this church is not appropriate for them. There must be a careful balance between doctrinal study, which may appeal to the highly educated, and practical application of Scripture, which is the responsibility of every Christian. Often, churches are accused of the former without the latter and Chinese churches with an intellectual bias may be especially prone to this malady.

Sources of Sampling Error

Sources of error may have occurred in the selection of participants. It is possible that because this is one of the churches surveyed in a previous study (Jang, 1987), some of the participants from the previous study may have been selected again in the current study. The people who may have been chosen in

the first study may respond differently from the other participants, especially in light of the fact that one scale, the Spiritual Well-Being Scale, was used in both studies. Lack of homogeneity in this sample may confound results. At the same time, there were no comments from the participants indicating any familiarity or memory of completing the Spiritual Well-Being Scale previously.

The response rate of 75 percent was not as high as the response rate for Jang (1987) which was over 90 percent. This may be attributed to slight variations in methodology. Jang (1987) had research assistants contact participants directly through follow up letters while for this study, the researcher contacted the participants.

Another difference was the type of questions included in the survey packets. While Jang (1987) included the Spiritual Well-Being Scale and a demographic questionnaire, this research included the Spiritual Well-Being Scale, fewer demographic questions, the Edwards Social Desirability scale and the Tennessee Self Concept Scale, with the latter two possibly perceived as more personal and threatening, thus reducing the response rate. In addition, the number of

questions asked was different. The original study's survey was much shorter, requiring less than ten minutes to fill out. This study's survey packet was expected to take about thirty minutes although some respondents reported taking over one hour to complete. Clearly there was a difference in the amount of time required to participate and this may have led some to decide not to participate.

Another possible confounding factor may have been the different genders of the researchers. While this would be difficult to measure, the bias towards men in a patriarchal culture such as the Chinese may have influenced responses to a female researcher.

While response rate was lower in this study than the original, a 75 percent return is still reasonable and results are still useful. This is the average return rate for research using the Total Design Method and is still higher than the accepted 50 percent return rate (Dillman, 1978).

Unique Characteristics

Certain characteristics of this group which may effect results may come from the unique mix of experiences in this sample. A participant may have any or all of several influences in his or her life which

could effect self concept and spiritual well-being. First, there is a cultural pride in being Chinese. Attending a Chinese church in the United States can provide a sense of support and identity based on common experiences, world views, and even appearance (Brandon, 1969; Mol, 1961). This might serve to increase self esteem and spiritual well-being.

Second, the Chinese culture promotes humility (Preheim, 1969), which could lower reports of self esteem and spiritual well-being. Compared to the sample used by Colwell (1987), which was mostly white Americans, the sample in this study had higher scores on the TSCS Self Criticism scale.

Third, like many other cultures, the Chinese culture also fosters a tendency to present oneself well in front of other people (Sue, 1982). This aspect is slightly different from humility. The culture discourages boasting about one's abilities; however, showing weaknesses or admitting problems to outsiders is frowned upon, thus raising the possibility of exaggerated reports of self esteem and spiritual well-being, and defensiveness or idealization on measures of social desirability. While social desirability was a factor in each of the SWB and TSCS

scale scores, it did not appear to play a significant role in the relationship between the two.

Fourth, immigrants and visible minorities, that is, minorities easily recognized because of different physical features, experience greater difficulty integrating into the larger society (Lee, 1985; Lee & Bliatout, 1986; Sue, 1982). This could also lower self esteem and spiritual well-being.

Fifth, those who have assimilated satisfactorily into the larger society may have adapted American values of transparency. If they reported their own struggles as a minority with this attitude, scores on self esteem and spiritual well-being may have been lowered. At the same time, the flexibility of the Asian-American could enable realistic self appraisal and acceptance of life circumstances (Hisama, 1980), thus produce higher self esteem and spiritual well-being.

With this blend of influences, whether there is a relationship between self esteem and spiritual well-being may be a result of diverse factors and may be difficult to sort out. This study found that there was a significant relationship between these two factors and that this relationship was not

significantly influenced by social desirability. However, the various other combinations of personal experiences and levels of integration still need to be examined.

Summary of Major Results

All three SWB Scale scores were negatively correlated with TSCS Self Criticism, indicating that those with higher spiritual well-being were less critical of themselves. SWB and EWB subscales, but not RWB scale scores were positively correlated with TSCS Positive, indicating that those with higher existential well-being had higher self esteem.

Edwards SD and EWB were related, indicating that responding on EWB is related to social desirability.

Edwards SD was also related to Self Criticism and Net Conflict. There was a significant relationship between defensiveness and the tendency to not criticize oneself and to disagree with negative comments about oneself. At the same time, defensiveness was related to self reports of higher self esteem.

With Social Desirability partialled out, the relationships between the Spiritual Well-Being Scale scores including SWB, RWB, and EWB, and the measures of self esteem including Positive and Self Criticism,

remained significant. This indicates that social desirability did not play an important part in influencing the relationship between spiritual well-being and self esteem in this sample.

Age and Self Criticism were significantly related. The number of years in the U.S. was positively related to social desirability and scores on SWB and RWB. Also, education was positively correlated with scores on SWB, RWB, and EWB.

Also, marital status and birthplace were initially correlated with Self Criticism, but upon further analysis, the relationship between self criticism and marital status appeared to be mainly influenced by age which accompanies marital status. Once this was factored out, the relationship was no longer significant. Thus, only birthplace and self criticism were related, indicating that where one was born may have an influence on self esteem in this sample.

Scale Scores

Spiritual Well-Being. This study found that the mean SWB score was 105.6 with a standard deviation of 10.39, the mean RWB score was 54.5 with a standard deviation of 5.6, and the mean EWB score was 51.0 with a

standard deviation of 6.2. Norms have not been established for this scale but it is clear that RWB and EWB scores in the 50's out of a maximum of 60 and SWB scores over 100 out of a maximum of 120 indicate a ceiling effect where participants rated themselves quite highly. Perhaps this is not so surprising given that this was a church population where spiritual and existential issues are commonly addressed.

When compared to another religious group, a white seminary population, scores were almost identical. Colwell (1987) found mean SWB scores at 106.00 with a standard deviation at 10.39, mean RWB scores at 54.75 with a standard deviation of 5.92, and a mean EWB score of 51.25 with a standard deviation score of 6.2.

When compared to another Chinese church population, scores from this study were similar. Jang (1986) found mean SWB score of 102.78 with a standard deviation of 14.38, mean RWB score of 53.13 with a standard deviation of 7.44, and mean EWB score of 49.53 with a standard deviation of 7.8.

Scores found by Jang (1987) were lower than scores found by Colwell (1987) and this study, perhaps due to Jang's larger sample size which may reduce any bias due to extreme scores. That is, according to the

statistical law of large numbers (Gravetter and Wallnau, 1985), the larger the sample, the more representative of the populations from which they are selected. Smaller samples used by Colwell (1987) and in this study may reflect more extreme scores while Jang's (1987) may reflect the Christian population more accurately (See Table 10).

Table 10

Comparisons of Spiritual Well-Being Scale mean scores
with other studies

| | Wong | Colwell (1987) | Jang (1987) |
|-------|---------------|----------------|----------------|
| SWB | 105.6 (10.8) | 106.00 (10.39) | 102.78 (14.38) |
| RWB | 54.5 (5.6) | 54.75 (5.92) | 53.13 (7.44) |
| EWB | 51.0 (6.2) | 51.25 (5.88) | 49.53 (7.8) |
| <hr/> | | | |
| | <u>N</u> = 72 | <u>N</u> = 51 | <u>N</u> = 169 |

Note: mean score (standard deviation)

The difference may also be due to greater defensiveness due to the more personal and perhaps more threatening nature of this study prompting participants to rate themselves higher.

Tennessee Self Concept Scale. Participants rated themselves quite high. Scores were also very similar to those found by Colwell (1987) but Self Criticism scores were lower, Net Conflict scores were more negative, and Positive scores were slightly higher, indicating that participants in this study were less critical of themselves, more defensive, and reported higher self esteem.

Compared to TSCS norms, this group had lower Self Criticism scores, more negative Net Conflict scores, and higher Postive scores, again appearing to be less critical of themselves, more defensive, and higher on self esteem (See Table 11).

Table 11

Comparisons of TSCS mean scores with other studies

| | Wong | TSCS Norms | Colwell (1987) |
|---------------|--------------|----------------|----------------|
| Self Crit | 30.9 (6.5) | 35.54 (6.7) | 31.49 (5.96) |
| Net Con | -6.1 (10.5) | -4.91 (13.01) | -.45 (14.68) |
| Total Con | 27.6 (7.7) | 30.10 (8.21) | 27.38 (7.60) |
| Positive | 384.6 (29.1) | 345.57 (30.70) | 360.04 (32.39) |
| <u>N</u> = 72 | | <u>N</u> = 626 | <u>N</u> = 51 |

Note: mean score (standard deviation)

Greater defensiveness may be a reflection of the Chinese culture's hesitancy to admit faults (Lin, 1982). Higher self esteem may be a reflection of a sense of support and identity gained from this group's cultural heritage or the positive input of this particular church.

Social Desirability. No norms were available for this scale but one can see that with a mean score of 32.8 out of a maximum score of 35, there is a high level of defensiveness. These are higher than means found with a college sample with means of 28.6 and 27.1.

Hypotheses and Questions

Hypothesis One predicted that spiritual well-being and self esteem would be related, that all three Spiritual Well-Being Scale scores would be related to the TSCS scores, with a positive relationship with Positive scores, and a negative relationship with Self Criticism, Net Conflict, and Total Conflict.

SWB and EWB were positively correlated with the TSCS Positive scores, but not RWB. This seems to indicate that a higher self esteem is more closely related to existential issues and having a sense of purpose. This could mean that those who have a clear sense of purpose in life can make more sense out of difficulties in life which may serve to protect their self esteem rather than blaming themselves or feeling hopeless. Alternatively, this relationship could result from feeling secure enough about oneself to look

more closely at existential issues and ideals and grapple with these.

All three Spiritual Well-Being Scale scores were negatively correlated with Self Criticism indicating that spiritual well-being in general is related to having a less critical view of oneself. This could be a reflection of the Spiritual Well-Being concepts of satisfaction with life and spiritual issues. Therefore, it would not be surprising that one would feel more acceptable and less critical of oneself.

RWB but not SWB or EWB were related to Net Conflict, indicating that those high on RWB reported fewer negative comments about themselves. That RWB is more strongly related to these two measures of self criticism may be due to the fact that this subscale focuses more on one's relationship with God than the other Spiritual Well-Being subscales, tapping into ideas of God's unconditional love, forgiveness of sin, and total acceptance.

There was no relationship between any of the Spiritual Well-Being Scale scores and the Total Conflict scores. That is, the amount of conflict one has over one's self perception was not related to spiritual well-being.

Hypothesis One also predicted that there would be a relationship between spiritual well-being and social desirability; that all three Spiritual Well-Being Scale scores would be positively related to Edwards SD.

Results found that EWB was related to Edwards Social Desirability, indicating that those with more satisfaction in existential areas describe themselves in more socially desirable terms, perhaps reflecting that in Chinese culture, allowing others to see personal faults is frowned upon.

Hypothesis One also predicted that there would be a relationship between social desirability and self esteem and that all three scales of the Spiritual Well-Being Scale would be positively related to TSCS Positive and negatively related to Self Criticism, and Net and Total Conflict.

Results found that social desirability was related to all of the above except for Total Conflict. It appears that social desirability and denial of negative attributes of oneself and endorsement of positive descriptors were related.

It has been argued that there is a curvilinear relationship between defensiveness and measures of well-being, whether spiritual well-being or self

esteem. For example, in interpreting the MMPI K scale, which measure defensiveness, low score may reflect pathological tendencies to admit to too much or reveal too much about oneself in a self-critical fashion. On the other hand, if one was overly defensive, maintaining a facade of control and adequacy would prevent realistic evaluation of oneself and hinder insight or understanding of oneself (Greene, 1980). Somewhere in the middle, there is an optimal level of defensiveness which allows a person to overlook some personal flaws and emphasize one's strengths and still remain realistic and accepting of oneself. Finding this balance may be the key to feeling positive about oneself and one's relationship with God and the world.

Hypothesis Two predicted that the relationship between spiritual well-being and self esteem would hold regardless of the social desirability factor. This was confirmed with the exception of the relationship between RWB and Net Conflict which ceased to be significant. All the relationships found between SWB, RWB, and EWB and self esteem and between SWB and EWB and Positive continued to be significant. These relationships were slightly weaker but still statistically significant, with the exception

previously mentioned. Overall, social desirability did not influence the strength of the relationship between spiritual well-being and self esteem.

To answer Question One concerning the direction of the difference, this relationship was slightly but not significantly weakened when social desirability was factored out, except in the relationship between RWB and Net Conflict, indicating that social desirability played an important role in this relationship but not the others. This may have been a result of the the fact that the study was conducted through a church where one might expect reports of greater endorsement of religious statements and respondents may have answered accordingly.

Question Two looked at demographic variables. Age was negatively correlated with Self Criticism. It seems that with age, respondents became less critical of themselves. This may be a result of life experiences which provide a bigger perspective on oneself. It may also be a result of the Chinese culture which honors older people, thus leading an older person to feel better about himself.

As the number of years in the U.S. increased, so did scores on social desirability and spiritual

well-being; in particular, SWB and PWB. Perhaps as one lives in a Western culture, one becomes more exposed to Western and Christian ideas and can better integrated these into his or her life. Even if these are not sincerely integrated into one's life, exposure to these would at least inform the person how to respond in the expected manner. In a church setting, a person may grow spiritually over time or at least know what is expected and answer spiritual questions accordingly. Social desirability continues to be a factor, perhaps fostered by the Chinese culture, as previously mentioned.

Education was positively correlated with SWB, RWB, and EWB. Again, this may have been the result of a greater understanding of what is expected as well as a greater likelihood of fully experiencing these benefits, especially if material is presented on a cognitive, intellectual level.

Marital status was associated with self criticism. Those who were single were more likely to be critical of themselves while those who were married are less critical of themselves and widows were the least critical of themselves.

The initial relationship found between self

criticism and marital status is likely to be the result of the positive relationship between age and marital status. That is, in this sample, as age increases, marital status changes.

With age, there appears to be greater satisfaction with oneself, perhaps because of life experiences which provide a bigger perspective on oneself. It may also be a result of the Chinese culture which honors older people, thus leading an older person to feel better about himself or herself.

Marital status was a factor mainly because it was related to age which was the main factor. However, marital status may still play a role, albeit a lesser one. For example, it is possible that singles may experience some dissatisfaction with their lifestyles. In view of a community which emphasizes marriage and family and age, a young single person may experience social pressures which may have a wearing effect on self esteem.

Those who were married viewed themselves less critically. This may be due to the possibility that those who are married have experienced more acceptance from their spouses which may foster greater acceptance of themselves. It may also be due to the fact that

they have succeeded according to cultural norms which encourage marriage and are rewarded for this.

Widows rated themselves least critically. This may be a result of the small number of widows in the study sample which may only manifest more extreme scores, but it may also be due to the perspective one develops over time where one's life experiences may serve to help them accept life and themselves.

The results for singles indicate that singles may have special needs which the church ought to be sensitive to. One resource within the church is the married or widowed members who have more accepting views of themselves which they can pass on to the singles.

Birthplace and Self Criticism were significantly related. In general, groups of participants from different countries responded differently. The majority of the participants were born in the U.S.A. Those born in the U.S.A. were more likely to accept themselves, perhaps a reflection of assimilation and acceptance of Western ideas about feeling good about oneself. Those from Canada rated themselves slightly lower. This may be due to the fact that they were a very small percentage of the sample, again due to the

law of large numbers. Those from China also were more critical of themselves, perhaps reflecting stronger ties with the traditional Chinese culture which encourages modesty. Those from Hong Kong were somewhere in the middle, not surprising since Hong Kong itself is a mix of Chinese and Western cultures.

However, these are only rough estimates. No information was gathered regarding how much of an influence there was due to exposure to China or Chinese culture. Also, information about one's parents' background was not gathered. As Fong (1963) indicated, with each generation of Chinese born in the U.S.A., there is greater assimilation. Thus, those in the American-born category may not all be the same. Perhaps the same can be said about those in the other groups.

Age was related to RWB, suggesting that with age, a church member becomes more satisfied with his relationship with God, perhaps due to more time to mature and more experiences through the church and life to develop it.

Implications

Results found that spiritual well-being was positively related to self esteem and negatively

related to self criticism and denial of negative statements about self. Social desirability did not play a major role in the responses. One demographic variable, birthplace, was significant.

There was a relationship between spiritual well-being and self esteem, although there is no way of knowing which causes which, if these are caused by another factor, or if they mutually effect each other. However, it would be useful to recognize that with such a relationship, a person from this population experiencing a struggle in one area may then be limited in experiencing satisfaction in the other area. At the same time, those experiencing satisfaction in one area are more likely to experience satisfaction in the other area. It is important for those ministering to a church population to recognize that both spiritual well-being and self esteem go together and that those in need of spiritual support also need support in developing self esteem. In a day where there is controversy over the legitimacy of anything which remotely sounds psychological coexisting with spiritual concerns in a church, this study argues for recognizing that these two work together.

Social desirability was not a significant factor in this study in that a relationship between spiritual well-being and self esteem remained significant despite controlling for the possibility of social desirability influencing the strength of the relationship. However, this does not mean that social desirability is not an important factor. Edwards SD scores were correlated with each of the test scores under investigation, reflecting that while it did not influence relationships between other factors, it was still a factor.

Social desirability scores were higher than those found in other populations. At the same time, there was a wide range of scores on measures of spiritual well-being, self criticism and positive self esteem, with a number of respondents scoring more than one standard deviation above the sample mean on self criticism and more than one standard deviation below the sample mean on positive self esteem. What this means is that despite the appearance of a very healthy church group, there are still a significant number of individual members who feel badly about themselves. With social desirability measures as high as they were in this study, these people who are unhappy about

themselves and their spiritual well-being may be less likely to seek help. Lin (1982) found the same tendencies in other Chinese groups.

Those who are hurting in this way may see what appears to be a very healthy church group and feel inferior and continue to keep their struggles private or leave such an environment.

Theological Considerations

Spiritual well-being and self esteem. The relationship between spiritual well-being and self esteem is not surprising considering various scriptures which teach believers of the honor of being children of God. In acknowledging the true state of mankind as fallen and sinful (Romans 3:23, Isaiah 53:6), there is a sense of gratitude in discovering God's grace in sparing man from deserved consequences of sin (1 Peter 5:18, Titus 3:5) and in being progressively transformed into His image and given an incorruptible inheritance (Romans 12:1, 1 Peter 1:4 - 5). This promotes both self esteem and spiritual well-being since such blessings are the opposite of what is deserved and better than the best imaginable reward, all because God loves man (John 3:16, Romans 5:8). This unconditional love meets man's deepest need and enables him to

experience acceptance, security, significance, and meaning in life.

Unfortunately, not every Christian experiences satisfaction in these areas. Many Christians still suffer from low self esteem and poor spiritual well-being despite all the hope and blessings of being a Christian. Perhaps one way to understand this phenomenon is to apply the principles found in the parable of the talents. In this parable, each servant was responsible for what the master had entrusted to him. Regardless of the amount, each was to safeguard it and invest it so that the amount multiplied. In the same way, self esteem and spiritual well-being may be seen as gifts from God to be responsibly kept and developed, regardless of the amount, and bringing every believer up to an ideal level may not be the main goal or even a possible goal.

All that one is has been predestined by God. David described how God had wonderfully designed him even while David was still in his mother's womb. God sets the stage and people play their parts. Likewise, personality traits are generally firmly set, and set the stage for a person's approach to life before and after conversion. For example, before Paul was

converted, he was well versed, disciplined, and a high achieving though unbelieving Pharisee. After his conversion, Paul became a well versed, disciplined, and highly respected Christian leader.

Perhaps the same can be said about self esteem and spiritual well-being before and after conversion. There are various factors and influences in a person's life such as genetic background, family life, personality predispositions, and life experiences, all of which set the stage for high or low self esteem and spiritual well-being. Salvation provides a new relationship with God and brings with it resources to enable spiritual maturity and self worth. However, patterns of growth are likely to be consistent with the convert's personality.

For example, a person who is generally positive and well-adjusted before conversion will likely be a positive and well-adjusted Christian. Alternatively, a person who has been abused and struggles with anger or depression will still have to face those emotional scars as a Christian, but has God's assistance to overcome these. While the second person may or may not "catch up" to the first, both are equally responsible to take what they have been given and develop their

spiritual and emotional well-being. Also, pride in being more mature or having higher self esteem than another person is not warranted since it is God who designed each person and set the stage. Nothing achieved was done without God.

Social Desirability. Defensiveness must be balanced and properly directed. A Christian needs to be strongly defended against the sinful ways of a wicked world. Satan is like a lion who seeks to devour believers (1 Peter 5:8). The world is constantly rejecting God and persecuting believers, just as Christ was persecuted (Luke 21:12 - 13). In addition, the things in this world may also be attractive and ensnare believers (Luke 21:34 - 35). To survive as a Christian means a believer must focus on God and give His kingdom top priority (Matthew 6:33) and shut out the world, its attacks, and its temptations.

At the same time, one must constantly examine oneself lest he be judged (2 Corinthians 5:9 - 10). Believers must be honest with themselves, cleanse themselves, and seek to be holy (2 Corinthians 7:1).

Believers must also be honest with each other. Paul opened his heart to the Corinthians and other believers, not hesitating to recall his past enmity

toward Christ and Christians. He shared about his struggles with the thorn in his flesh (2 Corinthians 12:7 - 9) and candidly remarked on how he had been abandoned and needed help and support (2 Timothy 4: 9, 21). Instead of hiding behind a facade, Paul laid out his needs and past life in front of believers. This did not ruin his ministry; it only served to encourage other believers to continue in their ministries because if Paul could rise above his circumstances, they could also.

This attitude may be lacking in many believers and may be a special concern for those dealing with a Chinese group. Pastors of Chinese churches have sometimes felt unused in the area of pastoral counseling because members would not seek help from the pastor despite evidence that they were facing difficult problems. At the same time, the pastors themselves are not immune to the cultural pull to present themselves favorably and without any weaknesses. Perhaps if the pastors themselves were to share their struggles and challenge the assumption that struggles are shameful, the door to greater honesty between Chinese believers would be unlocked.

Practical Applications

Chinese churches have great variety amongst their members. While these groups report high levels of spiritual well-being and self esteem, as found in this study, there are undoubtedly some who are at lower levels and in need of help.

The Chinese church needs to promote biblical principles which enhance self esteem. Christians need to be reminded of the privilege they have as children of God and the resource they have in Him to overcome the trials they face in this life.

The Chinese church also needs to teach biblical principles which foster more honesty and transparency along with love and acceptance within the church body. James 5:19 encourages believers to confess their sins to each other and 1 Thessalonians 5:14 instructs believers to encourage the fainthearted, help the weak and be patient with all men. Believers cannot help each other unless they are aware of each others' needs. This is not likely unless there is an atmosphere of warmth and tolerance.

One way to present these ideas to Chinese church groups would be to address these in group settings such as church retreats or lay counseling training programs.

This would allow presentation of issues without the threat of exposure, giving members time to integrate these into their life.

Future Directions

More information is needed about the Chinese and which factors facilitate or hinder people from seeking help. Educational approaches suggested earlier in this paper are only the beginning stages. Once the concept of being open and asking for help is accepted, it is important to move people to actually seek help. It would be useful to tap into attitudes and behaviors this group uses and determine what people currently do and who they turn to when they have problems. Also, knowing how they feel about people who seek help would give an indication of the degree of stigma which exists.

The topic of assimilation continues to be an important but undeveloped one. Assimilation may still be a valuable indication of mental and spiritual health but the complex interplay of factors is not clearly understood. Factors such as contact with two cultures, language spoken in the home, parents' birthplace, and communication styles, are all possible contributors to well-being and need to be further investigated.

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FOOTNOTE

¹all biblical references are from The Bible, New International Version.

Spiritual well-being and self esteem - 103

APPENDIX A
Survey Packet

Spiritual well-being and self-esteem - 104

Please fill in the identifying information by circling the appropriate letters or completing the blanks.

Age: _____ YEARS

Birthplace: _____ COUNTRY

Education (Check highest level completed):

- _____ less than high school
- _____ high school
- _____ college
- _____ post-college

Number of years in North America: _____

| | |
|---------|--------------|
| Current | a) single |
| Marital | b) married |
| Status: | c) separated |
| | d) divorced |
| | e) widowed |

| | |
|------|-----------|
| Sex: | a) male |
| | b) female |

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These consist of pages:

104-107, Spiritual well-being and self esteem

U·M·I

Spiritual well-being and self esteem - 108

APPENDIX B

Communications and Instructions



Western Seminary

November 16, 1988

Dear Chinese Baptist Church Member:

My name is Elsa Wong and I am a student at Western Conservative Baptist Seminary. You may recognize the school since Pastor Daniel Wong and Steve Lee also attended it. I am writing to you to request your help in some research I am conducting for my doctoral thesis.

The purpose of this research is to better understand and serve Chinese churchgoers in America. Thus, it is important to find out how members of this group view God and themselves. Chinese Baptist Church has been selected as a source of this information.

This project concept was brought before the Church Advisory Board by Pastor Garland and the Board has given approval for the survey. You are being asked to participate based on very specific criteria and you have been randomly selected to fill out the questionnaire for the survey. Due to this small, select sample, your responses and opinions are very important to this study.

Dr. K. K. Chew has been assigned by the Advisory Board to work with me. We do recognize there are some sensitive questions, so we have developed a system to ensure confidentiality of your responses. Your questionnaire has been coded on the enclosed return envelope so that we can check your name off the mailing list once your questionnaire is returned. Again, your name will be removed from the list and your responses will be anonymous.

I would appreciate it very much if you could fill out the survey and return all the contents of the packet (survey, answer sheet, and test booklet) to me by November 10, 1988.

The results of this research will be available to your pastors and any interested participants. 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.

If you have any questions, I would be most happy to answer them. Please write or call (503-775-8901) or contact Dr. Chew.

Your help and cooperation will be most appreciated.

Yours truly,

Elsa Wong, M.A.

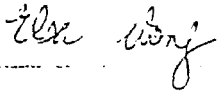
11/26/88

Last week, you were sent a survey packet seeking your responses about your views of God and yourself. Your name was drawn from a sample of churchgoers from Chinese Baptist Church.

If you have already completed and returned it, please accept our sincere thanks. If not, please do so today. Again, please remember that you are part of a small, select sample and your responses and opinions are very important to this study.

If by some chance you did not receive the questionnaire, or it got misplaced, please call me (503-775-8901) and I will send you a replacement immediately.

Sincerely,

A handwritten signature in cursive script, appearing to read "Alex Wong". The signature is written in dark ink on a light background.

W1

Western Seminary

December 1, 1988

Dear Chinese Baptist Church member:

About two weeks ago, I wrote to you seeking your views on God and yourself. As of today, we have not yet received your completed questionnaire.

This research is being conducted in order to better understand and serve Chinese church goers in America and improve the effectiveness of this ministry.

I am writing to you again because of the significance your opinion has to the usefulness of this study. Only 100 people are being asked to participate and in order for the results to be truly representative of this selective group, it is essential that the questionnaire be completed.

If you need another packet, please call me now (503-775-8901) and I will send you another one.

Your cooperation is greatly appreciated.

Cordially,

Elsa Wong

Elsa Wong

Western Conservative Baptist Seminary

December 10, 1988

Dear Chinese Baptist Church Member:

I am writing to you about our study on Chinese church goers in America and their views on God and themselves. We have not yet received your completed questionnaire.

The large number of questionnaires already returned has been very encouraging. But, we cannot determine whether these views are truly representative without knowing how you and others who have not yet responded feel. Based on past experiences, those who are hesitant to respond may feel differently from those who respond immediately. It is this difference that will have a significant impact on the results. Thus, your response is important to us.

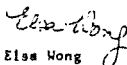
This type of research will be helpful to those who serve Chinese church goers because it will add to our knowledge of how this group thinks and how we can best meet the needs of this group.

For these reasons, I am sending you another copy of the questionnaire. In case our other correspondence did not reach you or was misplaced, this replacement copy is enclosed. May I urge you to complete and return it as soon as possible.

Results of the study will be available to those interested. Simply write "copy of results requested" on the back of the return envelope along with your name and address. These results should be ready by February 1989.

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

Yours truly,


Elsa Wong

Spiritual well-being and self esteem - 113

APPENDIX C

Scoring Key

Demographics Codes

Birthplace

U.S.A. = 1
China = 2
Hong Kong = 3
Canada = 4

Education

High School = 1
College = 2
Post college = 3

Current Marital Status

Single = 1
Married = 2
Separated = 3
Divorced = 4
Widowed = 5

Gender

Male = 1
Female = 2

Scoring Key

Spiritual Well-Being Scale

Points for ratings from strongly agree to strongly disagree

| | | | | | | |
|------|---|---|---|---|---|---|
| Q1. | 1 | 2 | 3 | 4 | 5 | 6 |
| Q2. | 1 | 2 | 3 | 4 | 5 | 6 |
| Q3. | 6 | 5 | 4 | 3 | 2 | 1 |
| Q4. | 6 | 5 | 4 | 3 | 2 | 1 |
| Q5. | 1 | 2 | 3 | 4 | 5 | 6 |
| Q6. | 1 | 2 | 3 | 4 | 5 | 6 |
| Q7. | 6 | 5 | 4 | 3 | 2 | 1 |
| Q8. | 6 | 5 | 4 | 3 | 2 | 1 |
| Q9. | 1 | 2 | 3 | 4 | 5 | 6 |
| Q10. | 6 | 5 | 4 | 3 | 2 | 1 |
| Q11. | 6 | 5 | 4 | 3 | 2 | 1 |
| Q12. | 1 | 2 | 3 | 4 | 5 | 6 |
| Q13. | 1 | 2 | 3 | 4 | 5 | 6 |
| Q14. | 6 | 5 | 4 | 3 | 2 | 1 |
| Q15. | 6 | 5 | 4 | 3 | 2 | 1 |
| Q16. | 1 | 2 | 3 | 4 | 5 | 6 |
| Q17. | 6 | 5 | 4 | 3 | 2 | 1 |
| Q18. | 1 | 2 | 3 | 4 | 5 | 6 |
| Q19. | 6 | 5 | 4 | 3 | 2 | 1 |
| Q20. | 6 | 5 | 4 | 3 | 2 | 1 |

Edwards Social Desirability
Points for true or false responses

| | |
|-------|-------|
| 1. T | 21. F |
| 2. T | 22. T |
| 3. F | 23. F |
| 4. F | 24. F |
| 5. F | 25. F |
| 6. F | 26. F |
| 7. T | 27. F |
| 8. T | 28. F |
| 9. F | 29. F |
| 10. F | 30. F |
| 11. F | 31. F |
| 12. F | 32. T |
| 13. T | 33. F |
| 14. T | 34. F |
| 15. F | 35. F |
| 16. F | 36. F |
| 17. F | 37. T |
| 18. F | 38. F |
| 19. F | 39. F |
| 20. F | |

Eg. for item 1 a "True" response receives a "1" or a
"False" response a "0"

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117, Spiritual Well-Being and Self Esteem

U·M·I

Spiritual well-being and self esteem - 118

APPENDIX D

Raw Data

Explanation of Raw Data

Column 1: Identification Number

Column 2: Age in Years

Column 3: Birthplace (Country)

Column 4: Education: 1 = Less than high school
2 = High School completed
3 = College degree
4 = Post-college degree

Column 5: Years in U.S.A.

Column 6: Current Marital Status
1 = Single
2 = Married
3 = Separated
4 = Divorced
5 = Widowed

Column 7: Gender 1 = Male
2 = Female

Column 8: Religious Well-Being score

Column 9: Existential Well-Being score

Column 10: Spiritual Well-Being score

Column 11: Edwards Social Desirability

Column 12: Tennessee Self Concept Self Criticism

Column 13: Tennessee Self Concept Net Conflict

Column 14: Tennessee Self Concept Positive

Column 15: Tennessee Self Concept Total Conflict

Appendix D

Raw Data

| | | | | | | | | | | | | | | |
|----|----|---|---|----|---|---|----|----|-----|------|------|-------|-------|------|
| 1 | 25 | 1 | 3 | 7 | 1 | 2 | 55 | 57 | 112 | 30.0 | 31.0 | .5 | 398.5 | 30.5 |
| 2 | 27 | 1 | 3 | 27 | 1 | 2 | 58 | 41 | 99 | 28.0 | 31.0 | -1.0 | 370.0 | 37.0 |
| 3 | 61 | 2 | 2 | 37 | 2 | 1 | 51 | 45 | 97 | 27.5 | 25.0 | 0.0 | 250.0 | 0.0 |
| 6 | 33 | 3 | 3 | 14 | 2 | 1 | 56 | 54 | 110 | 30.0 | 30.0 | 2.0 | 340.0 | 46.0 |
| 7 | 64 | 2 | 3 | 35 | 2 | 1 | 60 | 56 | 116 | 36.0 | 21.0 | -13.0 | 420.0 | 21.0 |
| 8 | 61 | 2 | 3 | 34 | 2 | 2 | 59 | 55 | 114 | 27.0 | 18.0 | -3.0 | 385.0 | 29.0 |
| 9 | 35 | 3 | 3 | 15 | 2 | 2 | 56 | 48 | 104 | 25.5 | 35.0 | -9.0 | 362.0 | 31.0 |
| 10 | 34 | 1 | 4 | 34 | 2 | 1 | 58 | 53 | 111 | 33.0 | 33.0 | -4.0 | 403.0 | 20.0 |
| 11 | 30 | 1 | 4 | 30 | 2 | 2 | 60 | 59 | 119 | 37.5 | 34.0 | -6.0 | 404.0 | 18.0 |
| 12 | 21 | 1 | 3 | 21 | 1 | 1 | 58 | 52 | 110 | 33.0 | 31.0 | 3.0 | 368.0 | 21.0 |
| 13 | 55 | 1 | 3 | 55 | 2 | 1 | 59 | 56 | 115 | 31.0 | 28.0 | -10.0 | 394.0 | 14.0 |
| 14 | 52 | 1 | 4 | 52 | 2 | 2 | 50 | 47 | 97 | 33.0 | 28.0 | -15.0 | 383.0 | 31.0 |
| 16 | 45 | 1 | 3 | 43 | 2 | 1 | 52 | 60 | 112 | 39.0 | 30.0 | -2.0 | 442.0 | 28.0 |
| 17 | 76 | 2 | 2 | 64 | 2 | 1 | 46 | 42 | 88 | 35.0 | 24.0 | -1.0 | 391.0 | 29.0 |
| 18 | 75 | 1 | 2 | 75 | 2 | 2 | 48 | 44 | 92 | 35.0 | 29.0 | 4.0 | 377.0 | 30.0 |
| 19 | 64 | 1 | 2 | 64 | 1 | 2 | 40 | 42 | 82 | 35.5 | 28.0 | 11.0 | 365.0 | 29.0 |
| 21 | 61 | 1 | 2 | 61 | 5 | 2 | 52 | 43 | 95 | 36.0 | 23.0 | -13.0 | 402.0 | 25.0 |
| 24 | 61 | 2 | 2 | 52 | 2 | 1 | 60 | 57 | 117 | 36.0 | 24.5 | -35.0 | 395.5 | 35.0 |
| 25 | 27 | 1 | 3 | 27 | 1 | 2 | 58 | 46 | 104 | 33.0 | 28.0 | -11.0 | 355.0 | 17.0 |
| 27 | 20 | 1 | 2 | 20 | 1 | 1 | 60 | 43 | 103 | 35.0 | 28.0 | -23.0 | 395.0 | 41.0 |
| 28 | 53 | 1 | 2 | 53 | 2 | 1 | 43 | 46 | 89 | 32.0 | 32.0 | -8.0 | 358.0 | 28.0 |
| 29 | 47 | 1 | 2 | 47 | 2 | 2 | 56 | 40 | 96 | 23.0 | 40.0 | -4.0 | 330.0 | 28.0 |
| 30 | 37 | 1 | 3 | 37 | 1 | 2 | 57 | 55 | 112 | 34.0 | 25.0 | -7.0 | 370.0 | 31.0 |
| 33 | 38 | 1 | 3 | 38 | 2 | 2 | 56 | 44 | 100 | 30.0 | 37.0 | .5 | 372.5 | 15.5 |
| 35 | 36 | 1 | 4 | 36 | 2 | 1 | 58 | 54 | 112 | 32.0 | 28.0 | -24.0 | 364.0 | 36.0 |
| 36 | 34 | 3 | 3 | 19 | 2 | 2 | 53 | 53 | 106 | 28.0 | 30.0 | -6.5 | 348.5 | 24.5 |
| 37 | 40 | 1 | 4 | 40 | 2 | 1 | 60 | 51 | 111 | 39.0 | 30.0 | -17.0 | 355.0 | 25.0 |
| 38 | 40 | 2 | 4 | 34 | 2 | 2 | 60 | 55 | 115 | 39.0 | 31.0 | -12.0 | 379.0 | 30.0 |
| 39 | 59 | 1 | 3 | 59 | 2 | 1 | 45 | 51 | 96 | 38.0 | 37.0 | -10.0 | 421.0 | 26.0 |
| 40 | 53 | 1 | 3 | 53 | 2 | 2 | 59 | 55 | 114 | 33.0 | 32.0 | -9.0 | 381.0 | 27.0 |
| 41 | 30 | 1 | 3 | 30 | 2 | 1 | 52 | 53 | 105 | 35.5 | 24.0 | 2.5 | 396.5 | 25.5 |
| 42 | 27 | 1 | 3 | 27 | 2 | 2 | 54 | 50 | 104 | 33.0 | 44.0 | -8.0 | 388.0 | 16.0 |
| 44 | 32 | 3 | 4 | 14 | 1 | 1 | 48 | 44 | 92 | 28.0 | 41.0 | 13.0 | 352.0 | 29.0 |
| 45 | 26 | 2 | 3 | 8 | 2 | 2 | 53 | 41 | 94 | 26.0 | 28.0 | 11.0 | 373.0 | 31.0 |
| 46 | 38 | 1 | 3 | 38 | 2 | 1 | 59 | 57 | 116 | 38.0 | 29.0 | -14.0 | 409.0 | 32.0 |
| 49 | 32 | 3 | 3 | 20 | 2 | 1 | 60 | 58 | 118 | 39.0 | 19.0 | -2.0 | 445.0 | 14.0 |

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| | | | | | | | | | | | | | | |
|----|----|---|---|----|---|---|----|----|-----|------|------|-------|-------|------|
| 50 | 34 | 3 | 4 | 18 | 2 | 2 | 60 | 60 | 120 | 30.0 | 34.0 | 11.0 | 339.0 | 31.0 |
| 53 | 31 | 1 | 3 | 31 | 1 | 1 | 53 | 52 | 105 | 31.0 | 38.0 | 2.0 | 328.0 | 46.0 |
| 54 | 26 | 3 | 3 | 16 | 1 | 2 | 50 | 43 | 93 | 32.0 | 28.0 | -22.0 | 360.0 | 26.0 |
| 55 | 38 | 3 | 4 | 20 | 2 | 1 | 58 | 49 | 107 | 34.0 | 35.0 | -12.0 | 429.0 | 30.0 |
| 56 | 35 | 3 | 4 | 18 | 2 | 2 | 60 | 58 | 118 | 30.0 | 28.0 | -4.0 | 392.0 | 24.0 |
| 57 | 46 | 3 | 4 | 23 | 5 | 2 | 60 | 60 | 120 | 37.0 | 19.0 | 1.0 | 396.0 | 23.0 |
| 62 | 27 | 1 | 3 | 27 | 2 | 1 | 52 | 53 | 105 | 32.0 | 37.0 | 0.0 | 349.0 | 24.0 |
| 64 | 26 | 1 | 4 | 26 | 1 | 1 | 59 | 57 | 116 | 32.0 | 31.0 | -11.0 | 402.0 | 25.0 |
| 65 | 27 | 1 | 4 | 27 | 1 | 1 | 57 | 58 | 115 | 35.0 | 28.5 | 4.0 | 298.5 | 42.0 |
| 66 | 27 | 1 | 2 | 27 | 1 | 1 | 47 | 48 | 95 | 38.0 | 32.0 | -1.0 | 387.0 | 19.0 |
| 68 | 31 | 1 | 4 | 31 | 1 | 1 | 55 | 59 | 114 | 37.0 | 23.0 | -3.0 | 428.0 | 17.0 |
| 69 | 75 | 1 | 3 | 75 | 5 | 2 | 60 | 57 | 117 | 35.0 | 24.5 | 4.0 | 401.5 | 34.0 |
| 70 | 25 | 1 | 3 | 25 | 1 | 2 | 52 | 49 | 101 | 27.0 | 34.0 | -9.0 | 361.0 | 17.0 |
| 71 | 59 | 4 | 2 | 59 | 2 | 2 | 39 | 40 | 79 | 37.0 | 27.0 | -18.0 | 379.0 | 34.0 |
| 72 | 26 | 1 | 3 | 26 | 1 | 1 | 55 | 46 | 101 | 23.0 | 34.0 | -24.0 | 346.0 | 34.0 |
| 73 | 37 | 1 | 4 | 37 | 2 | 1 | 46 | 40 | 86 | 30.0 | 39.0 | -3.0 | 360.0 | 29.0 |
| 74 | 37 | 1 | 4 | 37 | 2 | 2 | 43 | 44 | 87 | 36.0 | 35.0 | 8.0 | 363.0 | 22.0 |
| 75 | 32 | 3 | 4 | 9 | 2 | 1 | 59 | 57 | 116 | 29.0 | 22.0 | -4.5 | 369.5 | 18.5 |
| 76 | 32 | 3 | 3 | 12 | 2 | 2 | 46 | 40 | 86 | 33.0 | 27.0 | -11.0 | 388.0 | 41.0 |
| 77 | 30 | 1 | 3 | 30 | 2 | 1 | 44 | 41 | 85 | 29.0 | 36.0 | .5 | 336.5 | 21.5 |
| 78 | 29 | 1 | 3 | 29 | 2 | 2 | 56 | 56 | 112 | 36.0 | 35.0 | -6.0 | 421.0 | 16.0 |
| 79 | 24 | 1 | 3 | 24 | 1 | 1 | 58 | 57 | 115 | 34.0 | 39.0 | -12.0 | 421.0 | 20.0 |
| 81 | 38 | 2 | 4 | 37 | 2 | 1 | 58 | 58 | 116 | 36.0 | 22.0 | -39.0 | 423.0 | 39.0 |
| 84 | 29 | 3 | 4 | 22 | 1 | 2 | 60 | 58 | 118 | 35.0 | 33.0 | -2.0 | 379.0 | 36.0 |
| 85 | 71 | 1 | 3 | 54 | 5 | 2 | 45 | 51 | 96 | 30.0 | 28.0 | 8.0 | 400.0 | 28.0 |
| 87 | 24 | 1 | 3 | 24 | 1 | 1 | 52 | 52 | 104 | 34.0 | 31.0 | -8.0 | 371.0 | 36.0 |
| 90 | 26 | 1 | 3 | 26 | 1 | 2 | 51 | 44 | 95 | 27.0 | 45.0 | 7.0 | 390.0 | 29.0 |
| 91 | 38 | 1 | 4 | 38 | 2 | 1 | 57 | 55 | 112 | 29.0 | 29.0 | 4.0 | 369.0 | 24.0 |
| 92 | 35 | 1 | 3 | 35 | 2 | 2 | 57 | 53 | 110 | 34.0 | 19.0 | -11.0 | 410.0 | 23.0 |
| 93 | 19 | 1 | 2 | 19 | 1 | 2 | 60 | 55 | 115 | 27.0 | 34.0 | -8.0 | 328.0 | 28.0 |
| 94 | 67 | 2 | 3 | 47 | 2 | 1 | 55 | 51 | 106 | 33.0 | 24.0 | -4.0 | 384.0 | 12.0 |
| 95 | 59 | 4 | 3 | 59 | 2 | 2 | 60 | 59 | 119 | 32.0 | 21.0 | 9.0 | 414.0 | 27.0 |
| 96 | 31 | 1 | 3 | 31 | 2 | 1 | 49 | 52 | 101 | 38.0 | 35.0 | -12.0 | 413.0 | 24.0 |
| 97 | 27 | 3 | 4 | 23 | 2 | 2 | 60 | 54 | 114 | 33.0 | 41.0 | -13.0 | 408.0 | 31.0 |
| 98 | 43 | 1 | 3 | 43 | 2 | 2 | 45 | 45 | 90 | 36.0 | 45.0 | 3.0 | 436.0 | 29.0 |
| 99 | 35 | 1 | 3 | 35 | 1 | 2 | 60 | 49 | 109 | 33.0 | 42.0 | -5.0 | 415.0 | 27.0 |

Spiritual well-being and self esteem - 122

APPENDIX E

Statistical Calculations

Correlations: All variables with each other

| | EDUC | YEARS | RWB | EWB | SWB | |
|-------|----------|----------|---------|---------|---------|----------|
| EDUC | 1.0000 | -.3700** | .3478* | .4277** | .4282** | |
| YEARS | -.3700** | 1.0000 | -.2983* | -.1346 | -.2344 | |
| MRWB | .3478* | -.2983* | 1.0000 | .6530** | .9012** | |
| MEWB | .4277** | -.1346 | .6530** | 1.0000 | .9167** | |
| MSWB | .4282** | -.2344 | .9012** | .9167** | 1.0000 | |
| MEDS | .0687 | .3088* | -.0337 | .2987* | .1531 | |
| SLC | .0746 | -.1795 | -.2115 | -.2958* | -.2808* | |
| CON | .0368 | -.0163 | -.2372 | -.0738 | -.1674 | |
| PSE | .1302 | .1510 | .1328 | .3067* | .2455 | |
| TOT1 | .0316 | -.0350 | -.0226 | -.0695 | -.0517 | |
| AGE | -.3363* | .8394** | -.2453 | -.0827 | -.1767 | |
| | MEDS | SLC | CON | PSE | TOT1 | AGE |
| EDUC | .0687 | .0746 | .0368 | .1302 | .0316 | -.3363* |
| YEARS | .3088* | -.1795 | -.0163 | .1510 | -.0350 | .8394** |
| MRWB | -.0337 | -.2115 | -.2372 | .1328 | -.0226 | -.2453 |
| MEWB | .2987* | -.2958* | -.0738 | .3067* | -.0695 | -.0827 |
| MSWB | .1531 | -.2808* | -.1674 | .2455 | -.0517 | -.1767 |
| MEDS | 1.0000 | -.2351 | -.2051 | .5469** | -.0312 | .1784 |
| SLC | -.2351 | 1.0000 | .1600 | -.1144 | .0549 | -.3933** |
| CON | -.2051 | .1600 | 1.0000 | -.1940 | -.1465 | .0665 |
| PSE | .5469** | -.1144 | -.1940 | 1.0000 | -.0518 | .1057 |
| TOT1 | -.0312 | .0549 | -.1465 | -.0518 | 1.0000 | -.0762 |
| AGE | .1784 | -.3933** | .0665 | .1057 | -.0762 | 1.0000 |

N of cases: 72 1-tailed Signif: * - .01 ** - .001

Analysis of Variance

SWB By GENDER

| Value & Label | Sum | Mean | Std Dev | Sum of Sq |
|---------------|--------|-------|---------|-----------|
| 1 MALE | 3717.5 | 106.2 | 9.8 | 3262.6 |
| 2 FEMALE | 3858.0 | 104.3 | 11.8 | 4991.3 |
| Within | 7575.5 | 105.2 | 10.9 | 8253.9 |

| Source | Sum of Squares | D.F. | Mean Square | F | Sig. |
|---------|----------------|------|-------------|-------|-------|
| Between | 68.0 | 1 | 68.0 | .5765 | .4503 |
| Within | 8254.0 | 70 | 118.0 | | |

SWB By COUNTRY OF ORIGIN

| Value & Label | Sum | Mean | Std Dev | Sum of Sq |
|---------------|--------|-------|---------|-----------|
| 1 USA | 4892.5 | 104.1 | 9.9 | 4508.8 |
| 2 CHINA | 963.0 | 107.0 | 11.2 | 1006.0 |
| 3 HONG KONG | 1522.0 | 108.7 | 11.3 | 1670.9 |
| 4 CANADA | 198.0 | 99.0 | 28.9 | 800.0 |
| Within Groups | 7575.5 | 105.2 | 10.8 | 7985.7 |

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|----------------|----------------|----|-------------|-------|-------|
| Between Groups | 336.2 | 3 | 112.1 | .9544 | .4194 |
| Within Groups | 7985.7 | 68 | 117.4 | | |

SWB By CURRENT MARITAL STATUS

| Value & Label | Sum | Mean | Std Dev | Sum of Sq |
|---------------|--------|-------|---------|-----------|
| 1 SINGLE | 2310.0 | 105.0 | 9.6 | 1926.0 |
| 2 MARRIED | 4837.5 | 105.2 | 11.4 | 5848.0 |
| 5 WIDOWED | 428.0 | 107.0 | 13.3 | 534.0 |
| Within Groups | 7575.5 | 105.2 | 11.0 | 8308.0 |

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|----------------|----------------|----|-------------|-------|-------|
| Between Groups | 13.9 | 2 | 7.0 | .0577 | .9440 |
| Within Groups | 8308.0 | 69 | 120.4 | | |

SWB By LEVEL OF EDUCATION

| Value | Label | Sum | Mean | Std Dev | Sum of Sq |
|---------------|--------------|--------|-------|---------|-----------|
| 2 | HIGH SCHOOL | 1148.5 | 95.7 | 11.5 | 1460.2 |
| 3 | COLLEGE | 4111.0 | 105.4 | 9.0 | 3021.4 |
| 4 | POST COLLEGE | 2316.0 | 110.3 | 10.5 | 2214.3 |
| Within Groups | | 7575.5 | 105.2 | 9.9 | 6696.0 |

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|----------------|----------------|----|-------------|-----|-------|
| Between Groups | 1626.0 | 2 | 813.0 | 8.4 | .0006 |
| Within Groups | 6696.0 | 69 | 97.0 | | |

RWB By GENDER

| Value & Label | Sum | Mean | Std Dev | Sum of Sq |
|---------------|--------|------|---------|-----------|
| 1 MALE | 1900.0 | 54.3 | 5.3 | 950.7 |
| 2 FEMALE | 2008.0 | 54.3 | 6.1 | 1365.3 |
| Within Groups | 3908.0 | 54.3 | 5.8 | 2315.9 |

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|----------------|----------------|----|-------------|-------|-------|
| Between Groups | .0043 | 1 | .0043 | .0001 | .9909 |
| Within Groups | 2315.9402 | 70 | 33.0849 | | |

RWB By COUNTRY OF ORIGIN

| Value & Label | Sum | Mean | Std Dev | Sum of Sq |
|---------------|--------|------|---------|-----------|
| 1 USA | 2520.5 | 53.6 | 5.6 | 1450.7 |
| 2 CHINA | 502.5 | 55.8 | 4.9 | 191.0 |
| 3 HONG KONG | 786.0 | 56.1 | 5.0 | 317.7 |
| 4 CANADA | 99.0 | 49.5 | 14.9 | 220.5 |
| Within Groups | 3908.0 | 54.3 | 5.7 | 2180.0 |

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|----------------|----------------|----|-------------|-----|-------|
| Between Groups | 136.0 | 3 | 45.3 | 1.4 | .2462 |
| Within Groups | 2179.9 | 68 | 32.1 | | |

Spiritual well-being and self esteem - 126

RWB By CURRENT MARITAL STATUS

| Value & Label | Sum | Mean | Std Dev | Sum of Sq |
|---------------|--------|------|---------|-----------|
| 1 SINGLE | 1203.0 | 54.7 | 5.1 | 558.8 |
| 2 MARRIED | 2488.0 | 54.1 | 6.0 | 1595.2 |
| 5 WIDOWED | 217.0 | 54.3 | 7.2 | 156.8 |
| Within Groups | 3908.0 | 54.3 | 5.8 | 2310.7 |

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|----------------|----------------|----|-------------|-----|-------|
| Between Groups | 5.3 | 2 | 2.6 | .08 | .9244 |
| Within Groups | 2310.6749 | 69 | 33.5 | | |

RWB By LEVEL OF EDUCATION

| Value & Label | Sum | Mean | Std Dev | Sum of Sq |
|----------------|--------|------|---------|-----------|
| 2 HIGH SCHOOL | 603.0 | 50.3 | 7.6 | 633.8 |
| 3 COLLEGE | 2119.0 | 54.3 | 4.8 | 856.7 |
| 4 POST COLLEGE | 1186.0 | 56.5 | 5.1 | 529.2 |
| Within Groups | 3908.0 | 54.3 | 5.4 | 2019.7 |

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|----------------|----------------|----|-------------|-----|-------|
| Between Groups | 296.3 | 2 | 148.1 | 5.1 | .0089 |
| Within Groups | 2019.7 | 69 | 29.3 | | |

EWB By GENDER

| Value & Label | Sum | Mean | Std Dev | Sum of Sq |
|---------------|--------|------|---------|-----------|
| 1 MALE | 1817.5 | 51.9 | 5.6 | 1050.1 |
| 2 FEMALE | 1850.0 | 50.0 | 6.7 | 1608.0 |
| Within Groups | 3667.5 | 51.0 | 6.2 | 2658.1 |

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|----------------|----------------|----|-------------|-----|-------|
| Between Groups | 66.9 | 1 | 66.9 | 1.8 | .1887 |
| Within Groups | 2658.1 | 70 | 38.0 | | |

EWB By COUNTRY OF ORIGIN

| Value | Label | Sum | Mean | Std Dev | Sum of Sq |
|---------------|-----------|--------|------|---------|-----------|
| 1 | USA | 2372.0 | 50.5 | 5.8 | 1559.7 |
| 2 | CHINA | 460.5 | 51.2 | 6.6 | 353.0 |
| 3 | HONG KONG | 736.0 | 52.6 | 6.7 | 579.4 |
| 4 | CANADA | 99.0 | 49.5 | 13.4 | 180.5 |
| Within Groups | | 3667.5 | 51.0 | 6.3 | 2672.6 |

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|----------------|----------------|----|-------------|----|-------|
| Between Groups | 52.3 | 3 | 17.4 | .4 | .7224 |
| Within Groups | 2672.6 | 68 | 39.3 | | |

EWB By CURRENT MARITAL STATUS

| Value & Label | Sum | Mean | Std Dev | Sum of Sq |
|---------------|--------|------|---------|-----------|
| 1 SINGLE | 1107.0 | 50.3 | 6.1 | 768.8 |
| 2 MARRIED | 2349.5 | 51.1 | 6.3 | 1765.0 |
| 5 WIDOWED | 211.0 | 52.8 | 7.5 | 168.9 |
| Within Groups | 3667.5 | 51.0 | 6.3 | 2702.5 |

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|----------------|----------------|----|-------------|----|-------|
| Between Groups | 22.5 | 2 | 11.2 | .3 | .7516 |
| Within Groups | 2702.5 | 69 | 39.2 | | |

EWB By LEVEL OF EDUCATION

| Value & Label | Sum | Mean | Std Dev | Sum of Sq |
|----------------|--------|------|---------|-----------|
| 2 HIGH SCHOOL | 545.5 | 45.5 | 5.5 | 328.7 |
| 3 COLLEGE | 1992.0 | 51.1 | 5.6 | 1176.8 |
| 4 POST COLLEGE | 1130.0 | 53.8 | 5.9 | 685.2 |
| Within Groups | 3667.5 | 51.0 | 5.6 | 2190.7 |

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|----------------|----------------|----|-------------|-----|-------|
| Between Groups | 534.2 | 2 | 267.1 | 8.4 | .0005 |
| Within Groups | 2190.7 | 69 | 31.7 | | |

Spiritual well-being and self esteem - 128

EDS By GENDER

| Value & Label | Sum | Mean | Std Dev | Sum of Sq |
|---------------|--------|------|---------|-----------|
| 1 MALE | 1171.0 | 33.6 | 3.8 | 498.2 |
| 2 FEMALE | 1186.5 | 32.1 | 3.9 | 558.6 |
| Within Groups | 2357.5 | 32.7 | 3.9 | 1056.8 |

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|----------------|----------------|----|-------------|----|-------|
| Between Groups | 34.7 | 1 | 34.7 | .3 | .1338 |
| Within Groups | 1056.8 | 70 | 15.1 | | |

EDS By COUNTRY OF ORIGIN

| Value & Label | Sum | Mean | Std Dev | Sum of Sq |
|---------------|--------|------|---------|-----------|
| 1 USA | 1549.5 | 33.0 | 3.9 | 689.7 |
| 2 CHINA | 295.5 | 32.8 | 4.8 | 182.0 |
| 3 HONG KONG | 443.5 | 31.7 | 3.7 | 182.8 |
| 4 CANADA | 69.0 | 34.5 | 3.5 | 12.5 |
| Within Groups | 2357.5 | 32.7 | 4.0 | 1067.0 |

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|----------------|----------------|----|-------------|-------|-------|
| Between Groups | 24.5 | 3 | 8.2 | .5203 | .6698 |
| Within Groups | 1067.0 | 68 | 15.7 | | |

EDS By CURRENT MARITAL STATUS

| Value & Label | Sum | Mean | Std Dev | Sum of Sq |
|---------------|--------|------|---------|-----------|
| 1 SINGLE | 701.5 | 31.9 | 3.8 | 308.0 |
| 2 MARRIED | 1518.0 | 33.0 | 4.0 | 723.0 |
| 5 WIDOWED | 138.0 | 34.5 | 3.1 | 29.0 |
| Within Groups | 2357.5 | 32.7 | 3.9 | 1060.0 |

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|----------------|----------------|----|-------------|-----|-------|
| Between Groups | 31.5 | 2 | 15.8 | 1.0 | .3637 |
| Within Groups | 1060.0 | 69 | 15.4 | | |

EDS BY LEVEL OF EDUCATION

| Value & Label | Sum | Mean | Std Dev | Sum of Sq |
|----------------|--------|------|---------|-----------|
| 2 HIGH SCHOOL | 397.0 | 33.1 | 4.7 | 244.4 |
| 3 COLLEGE | 1256.0 | 32.2 | 4.0 | 589.9 |
| 4 POST COLLEGE | 704.5 | 33.5 | 3.4 | 231.0 |
| Within Groups | 2357.5 | 32.7 | 3.9 | 1065.2 |

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|----------------|----------------|----|-------------|-------|-------|
| Between Groups | 26.3 | 2 | 13.1 | .8508 | .4315 |
| Within Groups | 1065.2 | 69 | 15.4 | | |

SLC BY GENDER

| Value & Label | Sum | Mean | Std Dev | Sum of Sq |
|---------------|--------|------|---------|-----------|
| 1 MALE | 1050.0 | 30.0 | 5.85 | 1125.5 |
| 2 FEMALE | 1151.5 | 31.1 | 7.0 | 1786.7 |
| Within Groups | 2201.5 | 30.6 | 6.5 | 2912.2 |

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|----------------|----------------|----|-------------|-------|-------|
| Between Groups | 22.6 | 1 | 22.6 | .5439 | .4633 |
| Within Groups | 2912.2 | 70 | 41.6 | | |

SLC BY COUNTRY OF ORIGIN

| Value Label | Sum | Mean | Std Dev | Sum of Sq |
|---------------|--------|------|---------|-----------|
| 1 USA | 1514.0 | 32.2 | 5.9 | 1577.3 |
| 2 CHINA | 217.5 | 24.2 | 3.8 | 115.0 |
| 3 HONG KONG | 422.0 | 30.1 | 7.0 | 639.7 |
| 4 CANADA | 48.0 | 24.0 | 4.2 | 18.0 |
| Within Groups | 2201.5 | 30.6 | 5.9 | 2350.1 |

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|----------------|----------------|----|-------------|-----|-------|
| Between Groups | 584.7 | 3 | 194.9 | 5.6 | .0016 |
| Within Groups | 2350.1 | 68 | 34.6 | | |

Spiritual well-being and self esteem - 130

SLC By CURRENT MARITAL STATUS

| Value & Label | Sum | Mean | Std Dev | Sum of Sq |
|---------------|--------|------|---------|-----------|
| 1 SINGLE | 715.5 | 32.5 | 5.6 | 653.2 |
| 2 MARRIED | 1391.5 | 30.3 | 6.6 | 1958.4 |
| 5 WIDOWED | 94.5 | 23.6 | 3.7 | 41.7 |
| Within Groups | 2201.5 | 30.6 | 6.2 | 2653.3 |

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|----------------|----------------|----|-------------|-----|-------|
| Between Groups | 281.5 | 2 | 140.8 | 3.7 | .0308 |
| Within Groups | 2653.3 | 69 | 38.5 | | |

SLC By LEVEL OF EDUCATION

| Value & Label | Sum | Mean | Std Dev | Sum of Sq |
|----------------|--------|------|---------|-----------|
| 2 HIGH SCHOOL | 346.5 | 28.9 | 5.0 | 267.1 |
| 3 COLLEGE | 1210.5 | 31.0 | 7.1 | 1896.2 |
| 4 POST COLLEGE | 644.5 | 30.7 | 6.0 | 728.2 |
| Within Groups | 2201.5 | 30.6 | 6.5 | 2891.5 |

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|----------------|----------------|----|-------------|----|-------|
| Between Groups | 43.3 | 2 | 21.7 | .5 | .5986 |
| Within Groups | 2891.5 | 69 | 41.9 | | |

CON By GENDER

| Value & Label | Sum | Mean | Std Dev | Sum of Sq |
|---------------|--------|------|---------|-----------|
| 1 MALE | -265.5 | -7.6 | 11.2 | 4252.7 |
| 2 FEMALE | -135.5 | -3.7 | 8.6 | 2650.5 |
| Within Groups | -401.0 | -5.6 | 10.0 | 6903.3 |

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|----------------|----------------|----|-------------|-----|-------|
| Between Groups | 276.9 | 1 | 276.9 | 2.8 | .0983 |
| Within Groups | 6903.3 | 70 | 98.6 | | |

CON By COUNTRY OF ORIGIN

| Value & Label | Sum | Mean | Std Dev | Sum of Sq |
|---------------|--------|-------|---------|-----------|
| 1 USA | -237.0 | -5.0 | 8.4 | 3226.9 |
| 2 CHINA | -96.0 | -10.7 | 16.5 | 2182.0 |
| 3 HONG KONG | -59.0 | -4.2 | 9.3 | 1131.9 |
| 4 CANADA | -9.0 | -4.5 | 19.1 | 364.5 |
| Within Groups | -401.0 | -5.6 | 10.1 | 6905.3 |

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|----------------|----------------|----|-------------|----|-------|
| Between Groups | 274.9 | 3 | 91.6 | .9 | .4447 |
| Within Groups | 6905.3 | 68 | 101.5 | | |

CON By CURRENT MARITAL STATUS

| Value & Label | Sum | Mean | Std Dev | Sum of Sq |
|---------------|--------|------|---------|-----------|
| 1 SINGLE | -106.5 | -4.8 | 10.1 | 2125.7 |
| 2 MARRIED | -294.5 | -6.4 | 10.2 | 4636.8 |
| 5 WIDOWED | 0.0 | 0.0 | 9.1 | 250.0 |
| Within Groups | -401.0 | -5.6 | 10.1 | 7012.5 |

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|----------------|----------------|----|-------------|----|-------|
| Between Groups | 167.6 | 2 | 83.8 | .8 | .4426 |
| Within Groups | 7012.5 | 69 | 101.6 | | |

CON By LEVEL OF EDUCATION

| Value & Label | Sum | Mean | Std Dev | Sum of Sq |
|----------------|--------|------|---------|-----------|
| 2 HIGH SCHOOL | -96.0 | -8.0 | 12.73 | 1762.0 |
| 3 COLLEGE | -176.5 | -4.5 | 7.9 | 2398.5 |
| 4 POST COLLEGE | -128.5 | -6.1 | 12.0 | 2900.0 |
| Within Groups | -401.0 | -5.6 | 10.1 | 7060.4 |

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|----------------|----------------|----|-------------|----|-------|
| Between Groups | 119.7 | 2 | 59.9 | .6 | .5598 |
| Within Groups | 7060.4 | 69 | 102.3 | | |

Spiritual well-being and self esteem - 132

PSE By GENDER

| Value & Label | Sum | Mean | Std Dev | Sum of Sq |
|---------------|---------|-------|---------|-----------|
| 1 MALE | 13313.5 | 380.4 | 41.5 | 58503.0 |
| 2 FEMALE | 14124.0 | 381.7 | 24.8 | 22117.3 |
| Within Groups | 27437.5 | 381.1 | 34.0 | 80620.3 |

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|----------------|----------------|----|-------------|----|-------|
| Between Groups | 32.5 | 1 | 32.5 | .0 | .8671 |
| Within Groups | 80620.3 | 70 | 1151.7 | | |

PSE By COUNTRY OF ORIGIN

| Value Label | Sum | Mean | Std Dev | Sum of Sq |
|---------------|---------|-------|---------|-----------|
| 1 USA | 17936.0 | 381.6 | 31.2 | 44888.6 |
| 2 CHINA | 3400.5 | 377.8 | 51.0 | 20759.0 |
| 3 HONG KONG | 5308.0 | 379.1 | 32.5 | 13756.2 |
| 4 CANADA | 793.0 | 396.5 | 24.7 | 612.5 |
| Within Groups | 27437.5 | 381.1 | 34.3 | 80016.3 |

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|----------------|----------------|----|-------------|----|-------|
| Between Groups | 636.5 | 3 | 212.2 | .2 | .9094 |
| Within Groups | 80016.3 | 68 | 1176.7 | | |

PSE By CURRENT MARITAL STATUS

| Value & Label | Sum | Mean | Std Dev | Sum of Sq |
|---------------|---------|-------|---------|-----------|
| 1 SINGLE | 8188.0 | 372.2 | 31.7 | 21092.8 |
| 2 MARRIED | 17650.0 | 383.7 | 35.3 | 56068.2 |
| 5 WIDOWED | 1599.5 | 399.9 | 2.7 | 22.2 |
| Within Groups | 27437.5 | 381. | 33.4 | 77183.2 |

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|----------------|----------------|----|-------------|-----|-------|
| Between Groups | 3469.6 | 2 | 1734.8 | 1.6 | .2194 |
| Within Groups | 77183.2 | 69 | 1118.6 | | |

PSE By LEVEL OF EDUCATION

| Value & Label | Sum | Mean | Std Dev | Sum of Sq |
|----------------|---------|-------|---------|-----------|
| 2 HIGH SCHOOL | 4357.5 | 363.1 | 43.2 | 20525.1 |
| 3 COLLEGE | 15084.0 | 386.8 | 30.2 | 34760.4 |
| 4 POST COLLEGE | 7996.0 | 380.8 | 31.8 | 20234.3 |
| Within Groups | 27437.5 | 381.1 | 33.1 | 75519.8 |

Spiritual well-being and self esteem - 133

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|----------------|----------------|----|-------------|-----|-------|
| Between Groups | 5133.0 | 2 | 2566.5 | 2.3 | .1034 |
| Within Groups | 75519.8 | 69 | 1094.5 | | |

TOT1 By GENDER

| Value & Label | Sum | Mean | Std Dev | Sum of Sq |
|---------------|--------|------|---------|-----------|
| 1 MALE | 931.5 | 26.6 | 10.0 | 3371.5 |
| 2 FEMALE | 1006.5 | 27.2 | 6.1 | 1351.2 |
| Within Groups | 1938.0 | 27.0 | 8.2 | 4722.8 |

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|----------------|----------------|----|-------------|----|-------|
| Between Groups | 6.2 | 1 | 6.2 | .1 | .7622 |
| Within Groups | 4722.8 | 70 | 67.5 | | |

TOT1 By COUNTRY OF ORIGIN

| Value & Label | Sum | Mean | Std Dev | Sum of Sq |
|---------------|--------|------|---------|-----------|
| 1 USA | 1246.0 | 26.5 | 7.3 | 2465.7 |
| 2 CHINA | 226.0 | 25.1 | 12.2 | 1198.9 |
| 3 HONG KONG | 405.0 | 29.0 | 8.4 | 920.4 |
| 4 CANADA | 61.0 | 30.5 | 5.0 | 24.5 |
| Within Groups | 1938.0 | 26.9 | 8.2 | 4609.6 |

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|----------------|----------------|----|-------------|----|-------|
| Between Groups | 119.4 | 3 | 39.8 | .6 | .6254 |
| Within Groups | 4609.6 | 68 | 67.8 | | |

TOT1 By CURRENT MARITAL STATUS

| Value & Label | Sum | Mean | Std Dev | Sum of Sq |
|---------------|--------|------|---------|-----------|
| 1 SINGLE | 637.5 | 29.0 | 8.4 | 1502.2 |
| 2 MARRIED | 1190.5 | 25.9 | 8.2 | 3013.6 |
| 5 WIDOWED | 110.0 | 27.5 | 4.8 | 69.0 |
| Within Groups | 1938.0 | 26.9 | 8.2 | 4584.8 |

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|----------------|----------------|----|-------------|-----|-------|
| Between Groups | 144.2 | 2 | 72.1 | 1.1 | .3436 |
| Within Groups | 4584.8 | 69 | 66.4 | | |

TOT1 By LEVEL OF EDUCATION

| Value & Label | Sum | Mean | Std Dev | Sum of Sq |
|---------------|-------|------|---------|-----------|
| 2 HIGH SCHOOL | 326.0 | 27.2 | 10.1 | 1125.7 |

Spiritual well-being and self esteem - 134

| | | | | |
|----------------|--------|------|-----|--------|
| 3 COLLEGE | 1031.5 | 26.4 | 8.3 | 2617.4 |
| 4 POST COLLEGE | 580.5 | 27.6 | 6.9 | 965.6 |
| Within Groups | 1938.0 | 27.0 | 8.3 | 4708.6 |

| Source | Sum of Squares | DF | Mean Square | F | Sig. |
|----------------|-------------------|----|----------------|----|-------|
| Between Groups | 20.4 | 2 | 10.2 | .1 | .8617 |
| Within Groups | 4708.6 | 69 | 68.2 | | |

Analysis of Covariance

SLC BY COUNTRY OF ORIGIN WITH AGE

| Source of Variation | Sum of Squares | DF | Mean Square | F | Sig. of F |
|---------------------|-------------------|----|----------------|------|--------------|
| AGE | 367.6 | 1 | 367.6 | 10.8 | .002 |
| BRTHPL | 312.1 | 3 | 104.0 | 3.1 | .034 |
| Explained | 679.7 | 4 | 169.9 | 5.0 | .001 |
| Residual | 2140.1 | 63 | 34.0 | | |
| Total | 2819.8 | 67 | 42.1 | | |

SLC BY CURRENT MARITAL STATUS WITH AGE

| Source of Variation | Sum of Squares | DF | Mean Square | F | Sig. of F |
|---------------------|-------------------|----|----------------|-----|--------------|
| AGE | 367.6 | 1 | 367.6 | 9.8 | .00 |
| MARSTAT | 60.8 | 2 | 30.4 | .8 | .448 |
| Explained | 428.4 | 3 | 142.8 | 3.8 | .014 |
| Residual | 2391.4 | 64 | 37.4 | | |
| Total | 2819.8 | 67 | 42.1 | | |

Spiritual well-being and self esteem - 136

Partial Correlations between Spiritual Well-Being and Tennessee Self Concept Scales with Social Desirability held constant

SWB by SLC

| Variable | Correl | Part Cor | Partial |
|----------|---------|----------|---------|
| MEDS | .11531 | .05258 | .05458 |
| SLC | -.26805 | -.24763 | -.24930 |

SWB by CON

| Variable | Correl | Part Cor | Partial |
|----------|---------|----------|---------|
| MEDS | .11653 | .08687 | .08807 |
| CON | -.16496 | -.14553 | -.14652 |

SWB by TOT1

| Variable | Correl | Part Cor | Partial |
|----------|--------|----------|---------|
| MEDS | .18152 | .16059 | .16147 |
| TOT1 | .10440 | .06115 | .06219 |

SWB by PSE

| Variable | Correl | Part Cor | Partial |
|----------|--------|----------|---------|
| MEDS | .18152 | .16972 | .17479 |
| PSE | .23900 | .23017 | .23406 |

RWB by SLC

| Variable | Correl | Part Cor | Partial |
|----------|---------|----------|---------|
| MEDS | -.06964 | -.11980 | -.12213 |
| SLC | -.19466 | -.21770 | -.21823 |

RWB by CON

| Variable | Correl | Part Cor | Partial |
|----------|---------|----------|---------|
| MEDS | -.08412 | -.13184 | -.13579 |
| CON | -.23943 | -.26006 | -.26099 |

RWB by TOT1

| Variable | Correl | Part Cor | Partial |
|----------|---------|----------|---------|
| MEDS | -.08412 | -.10030 | -.10061 |
| TOT1 | -.07869 | -.09579 | -.09613 |

RWB by PSE

| Variable | Correl | Part Cor | Partial |
|----------|---------|----------|---------|
| MEDS | -.10267 | -.19237 | -.19324 |
| PSE | .09456 | .18817 | .18917 |

Spiritual well-being and self esteem - 137

| | | | | |
|------------|--------|------|--------|---------|
| EWB by SLC | | | | |
| Variable | Correl | Part | Cor | Partial |
| MEDS | .35975 | | .29755 | .32148 |
| SLC | .37857 | | .32004 | .34300 |

| | | | | |
|------------|---------|------|---------|---------|
| EWB by CON | | | | |
| Variable | Correl | Part | Cor | Partial |
| MEDS | .28403 | | .27673 | .27732 |
| CON | -.06499 | | -.01142 | -.01191 |

| | | | | |
|-------------|---------|------|---------|---------|
| EWB by TOT1 | | | | |
| Variable | Correl | Part | Cor | Partial |
| MEDS | .28403 | | .25341 | .25811 |
| TOT1 | -.18995 | | -.14011 | -.14612 |

| | | | | |
|------------|--------|------|--------|---------|
| EWB by PSE | | | | |
| Variable | Correl | Part | Cor | Partial |
| MEDS | .35975 | | .35534 | .35702 |
| PSE | .09675 | | .07877 | .08442 |

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APPENDIX F

Vita

VITA

Elsa Wong
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Birthdate: 8/20/62
Marital Status: single

EDUCATION

Psy.D (candidate) in Clinical Psychology: Western
Conservative Baptist Seminary, Portland, Oregon.
Dissertation title: Correlations between spiritual
well-being, self esteem and social desirability for
Chinese Americans in the Northwest.

M.A., Clinical/Counseling Psychology: Western
Conservative Baptist Seminary, Portland, Oregon.
(1985)

B.A., (Honors), Psychology: University of Calgary,
Calgary, Alberta, Canada. (1983)

PROFESSIONAL EXPERIENCE

Predoctoral Internship (Half-time): Edgefield
Children's Center, Troutdale, Oregon. (9/88 -
8/89)

Predoctoral Internship (Half-time): Western
Psychological Services Center, Portland, Oregon.
(8/87 - 12/88)

Phone Counselor: Clackamas County Mental Health,
Oregon City, Oregon. (7/86 - 7/87)

PRACTICUM

Health Help Center, Portland, Oregon (6/86 - 6/87)

Children's Service Division, Portland, Oregon
(9/85 - 12/86)

George Fox College, Newberg, Oregon (9/85 - 4/86)

YMCA Youth Service Center, Portland, Oregon (1/85 -
12/85)

Alder Elementary School, Portland, Oregon (10/84 -
12/84)