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Gender Analysis of the Spiritual Well-Being Scale

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by

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Abstract

The purpose of this study was to determine if any of the twenty items on the Spiritual Well-Being Scale (SWBS) show differential item functioning (DIF) between gender and item response. Archival data were obtained on two groups: (a) 331 members of the Christian Association for Psychological Studies (CAPS, USA), 197 males and 134 females, average age 44.5 years (Adams, 1993; Stratton, 1992); and (b) 392 incoming freshmen students at a liberal arts college in the Pacific Northwest, 148 males and 244 females, average age 18 years (Foster & LaForce, 1991). For each sample, partial correlations were computed for gender-related response differences (DIF) on each item with total SWBS

score, Religious Well-Being Subscale (RWBS) score, and Existential Well-Being Subscale (EWBS) score held constant.

For these two populations, evidence was found for small effects (each item that showed significance accounted for less than two percent of the total variance) indicating DIF in six items [Item 6 (college population) and Item 18 (CAPS population) on the SWBS; Item 7 (college population) and Item 17 (CAPS population) on the RWBS; and Item 6 (college population) and Item 20 (college population) on the EWBS]. Due to the number of significance tests (80 at $p < .05$), four items could be expected by chance to show a response difference.

After post-hoc partial correlations to remove variance due to other factors known to be correlated with gender in these samples such as licensure, years of professional service, and age in the CAPS population; and parents' income, mothers' education, fathers' education, theological classification, high school GPA, and age in the college population, Item 18 in the CAPS sample and Item 6 in the college sample still showed DIF between gender groups. The small magnitude of the relationships (less than two percent

of the total variance) suggests these significant DIF scores have little practical importance for this sample.

Further post-hoc analysis of those items no longer showing significance revealed that the factors that appeared to account for original significance were a combination of all six additional items on Item 6 (SWBS, college population); years of professional practice for Item 7 (CAPS population); parents' income for Item 17 (college population); and theological classification (conservative or liberal) for Item 20 (college population).

In comparing mean scores for SWBS, RWBS, and EWBS in the two samples, the male mean scores were .2 to .6 points higher than the female mean scores in the CAPS sample. In the college sample, the female mean scores were 2.1 to 5.0 points higher than the male mean scores. Developmentally, these two samples were apparently at different stages (middle adulthood, average age 44.5 years, in the CAPS sample, and young adulthood, average age 18 years, in the GFC sample) which could account for the mean differences. Also, the college sample may have been identity foreclosed

while the CAPS sample was more likely to be identity achieved.

Preface

The reader needs to know my cultural background since it has shaped me and therefore affects my interpretations of these results. This includes an American, conservative, evangelical Christianity (Southern Baptist) that was practiced in a traditional mid-Western Caucasian middle class family in which my father worked outside of the home and my mother worked within the home. This is the culture from which I came and I do not make any privileged truth or value claims for this culture.

Acknowledgements

I would like to thank the members of my committee, Dr. Rodger Bufford (chair), Dr. Gale Roid, and Dr. Susan Shaw, for their hard work and perseverance in getting me successfully through the dissertation process. I would also like to thank Patricia Warford, MA, for her help in initially editing and proofing this document, as well as, showing me how to generate a table of contents.

Dr. Samuel Adams, Dr. Steve Stratton, and Dr. Timothy Perkins (a researcher in Dr. James Foster's and Dr. Beth LaForce's 1991 study) provided their archival data on a disk format which saved me having to type approximately 16,000 item responses for which I am extremely grateful. The statistical analysis of the archival data was done by Dr. Timothy Perkins for which I am thankful. Without the help of Rawlen Smith of George Fox College's Computer Store I would not have been able to transport the data output directly into my dissertation. Rawlen successfully converted data

output from a Macintosh format to an IBM DOS format for which I am very thankful.

I would also like to thank my family, especially my parents, and friends for their continued support, encouragement, and prayers, throughout graduate school and this dissertation process.

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CHAPTER 1

INTRODUCTION

Spiritual well-being (SWB) was defined in 1975 by the National Interfaith Coalition on Aging as "the affirmation of life in a relationship with God, self, community and environment that nurtures and celebrates wholeness" (p. 1). This definition suggests two aspects of spiritual well-being, a religious component and a social-psychological component (Ellison, 1983).

Based on these two aspects of spiritual well-being, Paloutzian and Ellison (1979b) developed the Spiritual Well-Being Scale (SWBS) from a Jewish and Christian perspective. They called the two components religious well-being (RWB) and existential well-being (EWB). RWB deals with a person's sense of well-being in relationship to God. A person's sense of purpose and satisfaction in life that is not connected to religion (has no mention of God) was termed EWB. These became the two subscales of the SWBS, the Religious

Well-Being Subscale (RWBS) and the Existential Well-Being Subscale (EWBS), respectively.

Bufford, Paloutzian, and Ellison (1991) compiled normative mean scores for various groups. An issue that was left unresolved was whether or not separate norms are needed for males and females. Bufford (1984) found no relationship between the SWBS scores and gender. Jang (1987) found gender differences in his Chinese-American sample but this could also be attributed to cultural differences. Frantz (1988) found gender differences for the RWBS but not for the SWBS or the EWBS in a small (N = 17) clinical sample.

Hence, the question of differential item functioning (DIF) by gender on the SWBS is an area which needs to be further explored. This study attempts to deal with this issue by using two samples, one a professional sample and the other a college freshman sample, and the statistical procedure of partial correlation to determine if there is a difference between male and female item responses with the SWBS score, the RWBS score, and the EWBS score partialled out.

Concept of Spiritual Well-Being

The concept of spiritual well-being was developed by Moberg (1971, 1974). He stated that spiritual well-being represented the inner direction of a person and included two dimensions: a vertical dimension which reflected one's well-being in relation to God and a horizontal dimension which reflected a sense of life purpose and life satisfaction apart from any particular religious references.

Campbell (1981) suggested that subjective well-being is dependent on satisfying three basic kinds of needs: the need for having (the acquisition and possession of material objects), the need for relating (the enjoyment of interpersonal and social relationships), and the need for being (the feeling of self-acceptance and satisfaction with one's life). In 1983, Ellison added a fourth need, the need for transcendence (a faith that gives purpose and meaning to life) which he referred to as a spiritual dimension.

Ellison (1983) conceptualized spiritual well-being as distinct from spiritual health or spiritual maturity. He viewed spiritual well-being as holistic because it was concerned with a person's relationship

to God as well as that person's relationship to life in general. Ellison (1983) viewed spiritual well-being as an expression of spiritual health which varies with each individual.

Paloutzian (1982) also conceptualized spiritual well-being as not being synonymous with spiritual health or spiritual maturity. He referred to spiritual well-being as a consequence of focusing attention beyond oneself. Thus, spiritual well-being can take on religious or non-religious forms.

In 1979, Paloutzian and Ellison developed the Spiritual Well-Being Scale (SWBS) based on Moberg's (1971, 1974) work. Using Jewish and Christian terminology, they defined spiritual well-being as the spiritual dimension which reflects a person's basic need for transcendence. Transcendence includes a person's experiences which involve meaning, ideals, faith, commitment, purpose in life, and relationship to God or a divine Being (Ellison, 1983). Their scale has two subscales, the Religious Well-Being Subscale (RWBS) and the Existential Well-Being Subscale (EWBS), which reflect Moberg's vertical and horizontal dimensions, respectively.

The Spiritual Well-Being Scale (SWBS) was intended to provide a global assessment of spiritual well-being. It contains twenty self report questions, ten of which measure religious well-being and ten of which measure existential well-being. They appear alternately in the overall scale. Each question has six response options in a Likert scale format which range from strongly agree to strongly disagree with no neutral point (See Appendix C).

Factor analysis of the SWBS revealed one factor which comprised the Religious Well-Being Subscale and two sub-factors, one measuring life satisfaction and one measuring life direction which loaded together onto the Existential Well-Being Subscale (Bufford, 1984; Ellison, 1983; Ledbetter, Smith, Fischer, Vosler-Hunter, & Chew, 1991). Results of the study by Bufford, Bentley, Newenhouse, and Papania (1986) suggested that both the RWBS and the EWBS showed significant differences between groups, and provided evidence of construct validity for the two dimensions of the scale.

Previous Spiritual Well-Being Studies

Bufford (1984) found that the Spiritual Well-Being Scale and its subscales were positively correlated with each other. They are also positively correlated with self reports regarding the importance of religion, frequency of church attendance, and the duration and frequency of personal and family devotions (Boliou, 1989; Bufford, 1984; Ellison & Economos, 1981; Huggins, 1988; Moody, 1988).

Spiritual well-being has been found to correlate with feelings of being loved and valued by God (Ellison & Economos, 1981). Religious well-being has been found to correlate with one's concept of God (Lewis, 1986). Professing to be a Christian correlates positively with SWBS scores (Boliou, 1989; Moody, 1988). Boliou (1989) also found a correlation between EWBS scores and the number of years one professes to be a Christian.

A positive correlation between subjective well-being as measured by the Psychological General Well-Being Index and the SWBS, RWBS, and EWBS was shown by Temple (1986). These relationships were affirmed while statistically controlling for the participants' recent life events with the Social Readjustment Rating Scale.

Spiritual well-being has also been positively correlated with self-confidence (Campise, Ellison, & Kinsman, 1979; Colwell, 1986; Ellison & Economos, 1981; Paloutzian & Ellison, 1979a; Paloutzian & Ellison, 1979b). A positive correlation with assertiveness has also been demonstrated (Bufford, 1991; Sherman, 1986).

Spiritual well-being, existential well-being, and religious well-being have been positively correlated with a person's self-esteem (Campise et. al, 1979; Ellison & Economos, 1981; Gartner, 1983; Paloutzian & Ellison, 1979b). However, Marto (1984) did not find a significant relationship between a father's spiritual well-being and his child's self-esteem when looking at the relationship between parental spiritual well-being and children's self-esteem in a Catholic High School sample.

SWB, EWB, and RWB have also been positively correlated with a person's perceived quality of parent-child relationships while growing up (Maccoby & Martin, 1983; Paloutzian & Ellison, 1979b). Newenhouse (1988) found that first grade children from Christian schools were more socially adaptive (higher social adaptational status or more adequate social task performance as rated by teachers) when their mothers scored higher on

the Spiritual Well-Being Scale. In contrast, in the public school, as the mother's Spiritual Well-Being Scale scores increased, the first grade child's social adaptability (as rated by teachers) decreased. When gender and SWBS scores were correlated, Newenhouse (1988) found that mothers of male first grade children had moderate SWBS scores while mothers of female first grade children had either high or low SWBS scores.

Marital adjustment has been found to correlate positively with SWBS scores, especially in women. In men, marital adjustment was correlated with EWBS scores. In correlating length of marriage and SWBS scores, higher correlations were found in couples married over forty years as opposed to those married less than forty years (Roth, 1988).

SWB has been correlated with a greater willingness to face interpersonal conflict (Bufford, 1991). Both SWBS and RWBS scores have been correlated with ease of dealing with people in two Air National Guard units (Boliou, 1989).

Bufford (1987) found that EWBS scores positively correlated with current level of health. The SWBS was found to be positively correlated with self-ratings of past and present health and ideal body weight (Hawkins

& Larson, 1984). Individuals with eating disorders have been found to have significantly lower SWBS and EWBS scores than normal populations (Sherman, 1986). The SWBS has been found to be negatively correlated with blood pressure and obesity (Hawkins, 1986).

Hope was found to be positively correlated to SWBS in a sample of persons having positive evidence of human immunodeficient virus (HIV) (Carson, Soeken, Shanty, & Toms, 1990). A negative correlation was found between use of analgesics to control chronic pain and higher SWBS scores (Mullins, 1986).

The SWBS has been negatively correlated with levels of psychopathology in adult outpatients as measured by the Minnesota Multiphasic Inventory (MMPI) (Frantz, 1988). It has been negatively correlated with loneliness (Paloutzian & Ellison, 1979a; Paloutzian & Ellison, 1979b) and depression as measured by the Beck Depression Inventory (Campbell, 1983).

From these studies, it appears that the SWBS is a general measure of well-being since it correlates positively with subjective well-being as measured by the Psychological General Well-Being Index (Temple, 1986). The SWBS also correlates positively with self-confidence (Campise et. al, 1979; Colwell, 1986;

Ellison & Economos, 1981; Paloutzian & Ellison, 1979a; Paloutzian & Ellison, 1979b), assertiveness (Bufford, 1991, Sherman, 1986), self-esteem (Campise et. al, 1979; Ellison & Economos, 1981; Gartner, 1983; Paloutzian & Ellison, 1979b), marital adjustment (Roth, 1988), current level of health (Bufford, 1987), and hope. Negative correlations were found with levels of psychopathology as measured by the MMPI (Frantz, 1988), loneliness (Paloutzian & Ellison, 1979a; Paloutzian & Ellison, 1979b), and depression as measured by the Beck Depression Inventory (Campbell, 1983).

Gender Differences in Religious Experiences/Perceptions

Religious experiences involve the ways that individuals relate to God both privately and publicly. Gender appears to influence the way a person perceives religious experiences, in some cases, resulting in religious stereotyping. It contributes to assumptions about appropriate roles in religious involvement. Gender also appears to be an influence on the formation of gifts and abilities that are exercised in religious

communities. These gender stereotypes can be limiting to both men and women (Lewis, 1988).

Men and women embrace religion for a variety of reasons and express their spirituality and religious concerns in different ways. A person's religious orientation is a reflection of personal history, motivations, cognitions, and behaviors (Spilka, Hood, & Gorsuch, 1985). Brinkerhoff and Mackie (1985) hypothesized that more traditional gender attitudes are portrayed by those who are more religiously involved since the family derives many of its ideas about gender from religion and they believed religion fosters traditional gender roles.

Since the masculine terms for God have been seen as the ideal, many persons have come to know God along these lines. Hence, behavior or expression of religiosity is seen along the masculine line (this includes the Jewish and Christian heritage). Traditionally it was assumed that men and women develop on an equal continuum along these lines. Little attention was paid to gender differences in religious conceptualization and experience (Argyle & Beit-Hallahmi, 1975; Van Leeuwen, Knoppers, Koch, Schuurman, & Sterk, 1993).

Van Leeuwen (1990), however, pointed out that while some churches help women to develop a healthy balance of altruism and independence, many others do not. Many churches discourage leadership and independent thought by women because it is considered unfeminine or unsubmissive. She suggested that neither men nor women have acknowledged the fallenness of this behavior (men turning dominion into domination and women turning sociability into unhealthy social enmeshment) which she contends is influenced by gender role socialization and unjust social structures.

Several ways have been identified in which spiritual life and religious experiences are formed, e.g., shared confessions, dogma, doctrines, sermons, ritual, Bible study groups, Sunday School lesson, personal devotions, and family devotions. Narrative, or story, gives presence to what goes on inside the believer since people learn from and live by stories as well as principles and rules. Stories provide models for action. The form and content of stories show people how to think and what to think about. Reactions to narrative (story-based) religious instruction may be different between genders (Van Leeuwen et. al, 1993).

Van Leeuwen et. al (1993) stated that people learn from principles, rules, and stories. Studying narrative (story) form and content is important to gender studies in two ways: (a) women find stories congenial forms of expression suited to preserving and passing on knowledge and (b) stories provide models for action. Carol Gilligan (1982) theorized that women tend to think narratively (in story form).

Biblical narratives (stories) may shape gender relations among Christians since stories can be powerful social tools. Those who tell the stories shape the communal memory. A community uses its stories for guidance about what course of action to take. Thus, narratives (stories) are value-laden and express the values and beliefs of the culture throughout the generations (Van Leeuwen et. al, 1993).

Bufford and Johnston (1982) theorized that an important force in the prevention of mental disorders could be the positive contribution by churches and religious organizations to a person's social and emotional needs. This was seen in Mishler's (1988) study in which first grade children who attended church regularly with an adult family member were rated by their teachers as achieving at levels consistent with

their abilities. Girls who attended church more frequently were also found to be less shy and achieved higher overall adaptability ratings by their teachers than those girls who did not attend church as frequently.

Development and Gender

Erikson's (1963) theory of psychosocial development described eight stages that a person goes through as he or she matures. Each stage contains a crisis that the person must resolve. The adult stages are explained by Erikson (1963) in stages five through eight. During the adolescent stage a person goes through a crisis surrounding his or her identity (stage five, identity versus role diffusion) with fidelity being the resolution. In early adulthood stage six occurs in which intimacy versus isolation is the crisis and love is the resolution. The crisis in stage seven is generativity versus stagnation and occurs in the middle adult years with care being the resolution. In the eighth stage, the crisis is ego integrity versus despair with the resolution of the crisis being wisdom.

Building upon Erikson's (1963) developmental theory, James Marcia (1966) described four types of outcomes evolving from the identity crisis experience. A person who is content to be uncommitted is said to have diffused identity. A person who has made a commitment to a critical choice without a period of crisis is said to be identity foreclosed. A person in a period of struggle is said to be in moratorium. A person who successfully resolves the crisis period and commits him- or her-self to certain choices as being personally meaningful and fulfilling, is considered to be identity achieved.

Jordan (1971) found that most students entered college as either identity diffused or identity foreclosed. The identity foreclosed student confuses identification with identity thus conforming to the beliefs of his or her parents. During the education process, through personal exploration, college students usually develop identity achieved by the junior or senior year. An identity achieved student's self-image is rooted in his or her personal and critical exploration of beliefs and goals.

The ongoing Cooperative Institutional Research Project (CIRP) that was initiated by the American

Council on Education (ACE) in 1966 and taken over by the Higher Education Research Institute at the University of California in Los Angeles in 1973 has 1300 participating institutions. CIRP research has found that in many areas, Christian college students are indistinguishable from their secular counterparts. Christian college students are different from the total student population in regard to current moral issues (e.g., abortion, sexual morality) and in the motivations for choosing a career and attending college (e.g., less emphasis on wealth and more emphasis on helpfulness and service to society) (Baylis, Burwell, & Dewey, 1994).

Gilligan (1982) suggested that because Erikson's (1963) developmental stages are based on males, they focus on crises where the task is separation and individuation. Gilligan (1982) stated that men's formation of an identity preceded intimacy and generativity. For women, identity and intimacy are fused and thus their attachments would be developmental impediments in Erikson's schema. Gilligan (1982) concluded that attachments are significant factors at all stages of development for women while separations appear to be of more importance in male development. A

woman's identity is defined in the context of relationship and judged by a standard of responsibility while a man's identity is defined by separation, autonomy, and independence.

Relationships and dependency needs are experienced differently by male and female children. Early female identity formation occurs in a context of being like mother while early male identity formation occurs in a context of being different than mother. Thus, girls experience identification and attachment with their mothers. Boys must separate from their mothers in order to identify with their fathers. Chodorow (1978) stated that femininity is defined by attachment and masculinity by separation.

Sayers (1983) criticized Chodorow's (1978) theory because Chodorow assumed that gender roles were biological and that women must mother and become relationally oriented. Chodorow did not look at the affect of culture on the female role of mothering. Nor does she have empirical evidence that the bond between mothers and daughters is different than the bond between mothers and sons.

According to social learning theory (Bandura, 1977), gender role behaviors are acquired through

reinforcement and modeling. For example, as a general rule, girls receive reinforcement for playing with dolls and boys receive reinforcement for playing with cars and trucks. Generally, children are more apt to see their mother cooking and cleaning while their father is mowing the lawn and taking out the garbage. Children tend to imitate models of the same-sex as themselves. Other adults, peers, and images portrayed by the media also play a role in the development of gender concepts by children.

Same-sex role modeling is a complex process through which children must have the ability to classify males and females into separate groups, recognize personal similarity to one of the groups, and store that group's behavior patterns in his or her memory to guide behavior (Bandura, 1986). Social experiences also determine which behaviors and characteristics are adopted and exhibited by the child through same sex modeling. Serbin, Powlishta, and Gulko (1993) found that children whose mothers frequently performed nontraditional household and child-care tasks exhibited traditional and nontraditional activities in their play.

Within the past twenty years, increasing research and theoretical exploration has taken place regarding developmental differences between men and women (Gilligan, 1982). Prior psychological theories were based upon analyzing men's experiences throughout their lifetime (Erikson, 1963). Women's development is seen in relationship to the phases and transitions in their lives. The organizing factor in their lives is relational growth (Jordan, Kaplan, Miller, Stiver, & Surrey, 1991). Hence, because women's development is relational, they experience everything in a relational context. They experience their spirituality in a relational context with other people, internalized images (e.g., of God), nature, or experiences because that is how they have learned to socialize with others (Harris, 1989; Randour, 1987; Van Leeuwen, 1990).

Faith/Moral/Spiritual Development Theories

Faith development refers to the developmental process of finding and making meaning as a human activity (Fowler, Nipkow, & Schweitzer, 1991). Faith is a way of being and giving shape to a person's experience of life. It provides a bridge between the

elements of the external world and the internal being of a person (Fowler, 1981).

Researchers have found that children's religious development follows along cognitive developmental lines such as those proposed by Piaget (1929) and/or Erikson (1963). Piaget (1929) stated that a person coordinates his or her actions in order to understand the interrelationships among objects. He or she then progresses through stages which represent structures of coordinated actions. James Fowler (1981) based his theory of faith development on this cognitive model.

James Fowler's (1981) faith development theory encompasses a person's total life span. He defined faith as being both relational and a way of knowing or being. He differentiated between faith and belief in that belief is a way of expressing faith. The structural development of a person's faith has seven stages. They are (a) primal faith (infancy); (b) intuitive-projective faith (early childhood); (c) mythic-literal faith (childhood and beyond); (d) synthetic-conventional faith (adolescence and beyond); (e) individuative-reflective faith (young adulthood and beyond); (f) paradoxical-conjunctive faith (mid-life and beyond); and (g) universalizing faith (mid-life and

beyond). [For a critique of Fowler's (1981) work by several authors see Dykstra and Parks (1986). They bring up concerns regarding Fowler's (1981) definition of faith, his use of cognition as the basis of faith development, the complexity of his theory, the universality of faith, linkages between faith and development, and his use of structures rather than themes.]

While Fowler (1981) dealt with faith development on a cognitive level, Fritz Oser (1991) dealt with it on a more relational level. Oser used religious dilemmas to provoke religious judgments and reasoning on the part of his subjects. His theory concentrated on the relationship between persons and an Ultimate Being (God) and the development of religious judgment. Oser's stages of religious development are as follows. In Stage 1, the relationship with the Ultimate Being is one-sided with the person dependent on the Ultimate Being whose will must always be fulfilled. In Stage 2, the Ultimate Being can be influenced by prayers, offerings, following religious rules, etc., yet the person must adhere to what the Ultimate Being requires. In Stage 3, the person assumes responsibility for his or her own life and the Ultimate Being is independent

from the person. In Stage 4, a correlational relationship exists between the person and the Ultimate Being in which the person assumes responsibility but he or she now wonders about the conditions that allow this to happen. In Stage 5, the Ultimate Being appears in every human commitment yet is transcendent (Fowler et. al. 1991).

Tamminen (1994) found differences in religiousness between girls and boys. For example, girls experienced God's nearness and guidance more often than boys. Tamminen (1994) also noted a turning point in religious development in thirteen- to fifteen-year-olds. She noticed a clarification and stabilization in religious development happens between the ages of 15 to 20 years.

Gilligan (1982) stated that although moral development in males and females is different, the moral development of one sex is not better than the other. Males prefer moral reasoning which reflects a desire for justice and separation (individuation) while bfemales prefer a moral reasoning which reflects a desire for caring and attachment (relationship). Men appear to be more legalistic and women more relationship oriented because of differences in socialization. Through social play, girls learn to

relate to others while boys learn a respect for the rules and a sense of fairness and justice. Golombok and Fivush (1994) found that both the level of education of the person and early socialization experiences affected moral reasoning with socialization having the greatest effect.

As Erikson's (1963) developmental theory was found lacking for female development (Belenky, Clinchy, Goldberger, & Tarule, 1986; Gilligan, 1982) so cognitive faith/moral development theories have been found lacking.

The spiritual aspects of development have rarely been addressed except when looking at faith development, moral development, or concept of God development. Erikson (1963) hinted at spiritual development in his eighth stage where wisdom is the ego strength gained at this stage (described earlier in this chapter). Jung (1933) and Maslow (1968) have written about transcendence which is a part of the spiritual aspect of humans. In order to study spirituality in people, several scales have been developed including the Spiritual Well-Being Scale (as described earlier in this chapter) which is based upon defining spiritual well-being as an affirmation of life

in a relationship with God, self, community, and environment that nurtures and celebrates wholeness (Ellison, 1983).

Relevant Conclusions from Review of the Literature

Using a Jewish and Christian perspective and based upon the definition of spiritual well-being being "the affirmation of life in a relationship with God, self, community and environment that nurtures and celebrates wholeness" (National Interfaith Coalition on Aging, 1975, p. 1), Paloutzian and Ellison (1979b) developed the Spiritual Well-Being Scale. Factor analysis of the SWBS revealed one factor which comprised the RWBS and two sub-factors, one measuring life satisfaction and one measuring life direction, which comprised the EWBS (Bufford, 1984; Ellison, 1983; Ledbetter, Smith, Fischer, Vosler-Hunter, & Chew, 1991). Bufford (1984) found that the SWBS and its subscales were positively correlated with each other.

The Spiritual Well-Being Scale has been positively correlated to self-esteem (Campise et. al, 1979; Ellison & Economos, 1981; Gartner, 1983; Paloutzian & Ellison, 1979b), assertiveness (Bufford, 1991; Sherman,

1986), self-confidence (Colwell, 1986), marital adjustment (Roth, 1988), willingness to face interpersonal conflict (Bufford, 1991), ease in dealing with people (Soliou, 1989), current level of health (Bufford, 1987; Hawkins & Larson, 1984), and hope (Carson et. al, 1990). It has been negatively correlated with eating disorders (Sherman, 1986), high blood pressure (Hawkins, 1986), use of analgesics to control chronic pain (Mullins, 1986), loneliness (Paloutzian & Ellison, 1979a; Paloutzian & Ellison, 1979b), depression (Campbell, 1983), and levels of psychopathology (Frantz, 1988).

Gender appears to influence the way that an individual perceives a religious experience (Lewis, 1988). Gender differences in religious conceptualizations may be due partly to gender role socialization (Van Leeuwen, 1990). Since stories (narratives) can be powerful social tools, Biblical stories may shape gender relations among Christians (Van Leeuwen et. al, 1993).

According to social learning theory (Bandura, 1977), gender role behaviors are acquired through reinforcement and modeling. Social experiences determine which behaviors and characteristics are

adopted and exhibited by a person (Serbin, Powlishta, & Gulko, 1993).

Traditional developmental theories, e.g., Erikson (1963), are based on separation and individuation as a basis for identity formation. Chodorow's (1978) research showed that females' identity formation was based on attachment rather than separation. Gilligan (1982) stated that males prefer moral reasoning which reflects a desire for justice and separation while females prefer a moral reasoning which reflects a desire for caring and attachment.

Jordan (1971) found that most students entered college as either identity diffused or identity foreclosed. The ongoing Cooperative Institutional Research Project has found that Christian college students are different from the total student population in regard to current moral issues (e.g., abortion, sexual morality) and in the motivations for choosing a career and attending college (e.g., less emphasis on wealth and more emphasis on helpfulness and service to society) (Baylis, Burwell, & Dewey, 1994).

Erikson (1963) hinted at spiritual development in his eighth stage where wisdom is the ego strength that is gained. Jung (1933) and Maslow (1968) have written

about transcendence which is a part of the spiritual aspect of humans. In order to study spirituality in people, several scales have been developed including the Spiritual Well-Being Scale (Ellison, 1983).

Rationale for the Study

The spiritual dimension of subjective well-being known as spiritual well-being (SWB) has two components, religious well-being (RWB) and existential well-being (EWB). Religious well-being refers to a sense of life purpose or satisfaction in relationship to God (in Jewish and Christian terminology). Existential well-being refers to a sense of life purpose or satisfaction without any reference to religion. Spiritual well-being has been positively correlated to mental health and existential well-being has been negatively correlated to psychopathology.

Spiritual well-being, as a spiritual factor, may interact with biological, psychological, and social factors to contribute to the existential well-being of a child. Gender appears to influence the way that an individual perceives these experiences.

It appears that men's development focuses on separation and individuation while women's focuses on attachment and relationships. Early female identity formation occurs in a context of being like mother (identification and attachment) while early male identity formation occurs in a context of being different from mother (separation). Socially, gender role behaviors are acquired through reinforcement and modeling. Culture dictates which behaviors are acceptable to each gender.

Bufford et. al (1991) posed the question of whether or not scores on the SWBS are affected by gender. This study analyzes the answers given by men and women to determine if differential item functioning (DIF) exists on the SWBS, RWBS, and EWBS.

Purpose of the Study

The purpose of this study is to determine whether or not differential item performance (DIF) of gender groups exists in the item responses on the SWBS.

Research Question and Hypothesis

The central research question was "Does a gender bias exist in the Spiritual Well-Being Scale"? In technical terms (e.g., Richards & Davidson, 1992), the research question was "Do items on the Spiritual Well-Being Scale show differential item functioning (DIF) between gender groups equated for their overall level of spiritual well-being"?

The following hypothesis was examined: "Responses to items on the Spiritual Well-Being Scale are gender-related." In technical terms (e.g., Richards & Davidson, 1992), the hypothesis was "Item responses on the Spiritual Well-Being Scale show differential item functioning between gender groups."

CHAPTER 2

METHOD

In order to analyze the items of the SWBS for differential item functioning (DIF), this study used archival data from Adams (1993) and Stratton (1992), which was a survey of CAPS clinical members conducted in 1991. Also, the Foster and LaForce (1991) study of incoming freshmen students at a liberal arts college was used in determining whether or not DIF between gender groups existed in the item responses on the SWBS. Archival research is deemed appropriate since the data selected is suited to an analysis and discussion of the topics in this study.

Subjects

Archival data was obtained on two groups: (a) regular, clinical members of the Christian Association for Psychological Studies (CAPS) who are usually masters or doctoral level counselors or psychologists

and (b) incoming 1990 and 1991 freshman college students at a Christian liberal arts college located in Oregon.

In the first group, regular, clinical members of CAPS are those who have earned an approved graduate degree and/or professional certification in a psychologically related field (CAPS, 1990). The CAPS sample was 331 therapist members, 197 (59.5%) male and 134 (40.5%) female. Of this group, 129 (39%) were psychologists, 81 (24.5%) were marriage and family therapists, 55 (16.6%) were master's level therapists, 26 (7.9%) were Christian counselors, 15 (4.5%) were social workers, 1 was a physician (.3%), and 21 (6.3%) were other. Their ages ranged from 24 to 81 with a mean age of 44.5 years (Adams, 1993; Stratton, 1992). Racial composition of this group was not available.

In the second group, a total of 392 freshman students, 148 (37%) male and 244 (63%) female, were surveyed. Their ages ranged from 17 to 22, with 70% being 18 years of age (Foster & LaForce, 1991). Racial composition of this group was not available.

Archival Data Procedures

CAPS Members

Clinical CAPS members were randomly selected from the National Directory of CAPS members and responded to a mailed survey which included the Spiritual Well-Being Scale.

After obtaining written approval from their institutional human subjects research committee and written permission for the survey from CAPS, Stratton (1992) and Adams (1993) sent surveys to 450 of the 1181 CAPS clinical members. Stratton (1992) and Adams (1993) numbered the alphabetical listing of 1181 members from 0001 to 1181. Then a random number table was used to select 450 individuals from the listing.

Research packets were mailed on November 3, 1991, including a cover letter explaining the nature and purpose of the study, instructions, a discussion of confidentiality, an appeal for a response, the SWBS, a Professional Practice Questionnaire (PPQ), the Christian Counseling Techniques Inventory (CCTI), and a self-addressed stamped envelope. A follow-up post card and thank you was sent to all participants one week after the first mailing. Three weeks after the initial

mailing, a letter was sent which informed non-respondents that their questionnaires had not been received and requested that they return them. This mailing included an additional SWBS, PPQ, CCTI, and self-addressed, stamped envelope.

Six weeks after the initial mailing, 325 individuals had responded to the survey. Ten weeks after the initial mailing, there were 340 surveys returned which was a 75.6% return rate. Of the 340 returned surveys, 331 were complete and usable which was a 73.6% return rate (Adams, 1993; Stratton, 1992).

Of the 331 participants, 197 (59.5%) were males and 134 (40.5%) were females. Their ages ranged from 24 to 81 years with a mean of 44.5 years. Their reported clinical experience ranged from 2 to 50 years with a mean of 12.8 years. Two hundred and eighty-six (86%) individuals were married, twenty-seven (8.2%) never married, fourteen (4.2%) divorced, two (.6%) separated, and two (.6%) widowed (Adams, 1993; Stratton, 1992).

Freshmen Students

This sample consisted of 392 incoming 1990 and 1991 freshmen college students. One hundred and forty-

eight (37%) were male and 244 (63%) were female. Their age range was 17 to 22 years with 70% being 18 years. Both groups were comprised of volunteers from a required six-week freshman orientation class. The volunteers who participated in these studies received points as one of the options to earn credit toward their grades in that class. Data was collected during the first six weeks of the Fall semester of each year. The 1990 group included 161 students (89.9% of the total incoming freshmen). The 1991 group included 231 students (89.5% of the total incoming freshmen). These two groups, which were 89.7% of the combined 1990 and 1991 freshman classes, were combined for the previous study (Foster & LaForce, 1991).

These students were an existing, convenient group, and were selected by Foster and LaForce (1991) on the basis of their freshman status. As a part of the on-going study by Foster and LaForce, they completed the SWBS, a demographic questionnaire, and several other psychometric instruments. A statement of confidentiality was read to the participants in order to diminish the possible effect of social desirability. Participant names were replaced by numerical assignment in order to protect student confidentiality.

A total of 437 students were enrolled in the required 1990-91 freshman courses. Of these, 392 (89.7%) partial or complete questionnaire packets were returned. Partial questionnaire packets which had blank items on the demographic questionnaire which were pertinent to the study resulted in the elimination of that case. Students were offered the choice of participating in this project or an alternative project in order to receive a cash prize or class credit for their participation.

One of the questions on the demographic survey asked about current religious affiliation. Of the 392 participants, 349 returned the demographic questionnaire and the SWBS. The following denominations were represented: 15.8% (55) Nondenominational; 13.8% (48) American Baptist, Baptist, Conservative Baptist, Southern Baptist; 12.9% (45) Quaker, Friends, Mennonite Brethren; 6.3% (22) Four Square; 4.6% (16) Assembly of God; 4.0% (14) Free Methodist, Methodist; 4.0% (14) Nazerene; 3.7% (13) Evangelical; 3.4% (12) Roman Catholic; 1.7% (6) Pentecostal; 1.4% (5) Christian Missionary; 1.4% (5) Lutheran; 1.4% (5) Presbyterian; 1.1% (4) Protestant; 0.6% (2) Church of Christ; 0.6% (2) Church of God; 0.6%

(2) Interdenominational; 0.3% (1) Charismatic; 0.3% (1) Christian Church; 0.3% (1) ECNA; 0.3% (1) First Christian; 0.3% (1) Set Free Christian Fellowship; 0.3% (1) Wesleyan; 7.7% (27) Christian only; and 13.2% (46) no religious affiliation.

Instrumentation

The Spiritual Well-Being Scale (SWBS) was used to obtain statistical data necessary for the partial correlation of gender differences in the scoring of test items. The following section includes a description, the rationale, the reliability, and the validity of the SWBS.

Spiritual Well-Being Scale

The Spiritual Well-Being Scale (SWBS) was developed by Paloutzian and Ellison (1979b) to provide a systematic measure of spiritual well-being. Using Jewish and Christian terms, they defined SWB as the spiritual dimension which reflects a person's need for transcendence. Transcendence includes a person's experiences which involve meaning, ideals, faith,

commitment, purpose in life, and relationship to God or a divine Being (Ellison, 1983).

The Spiritual Well-Being Scale consists of two subscales, the Religious Well-Being Scale (RWBS) and the Existential Well-Being Scale (EWBS). Ellison (1983) stated that religious well-being refers to a sense of well-being in relation to God (described in Jewish and Christian terms) while existential well-being refers to a sense of life purpose and life satisfaction with no reference to anything specifically religious.

The Spiritual Well-Being Scale (Ellison, 1983) contains twenty self-report items, ten measure religious well-being (the odd numbered items) and ten measure existential well-being (the even numbered items). The test is scored on a Likert scale format from one to six with a higher number representing more well-being. Negatively worded items are reverse scored. There are nine negatively worded items. Total scores vary from 20 to 120 with each of the subscales ranging from 10 to 60.

A factor analysis reported by Ellison (1983) revealed that the religious items load on one factor while the existential items load on two subfactors, one

related to life direction and another related to life satisfaction. Since the EWBS is related to life direction and life satisfaction, and research has shown that men and women develop differently and are socialized differently then doing a statistical analysis of the SWBS would be beneficial to the research regarding differences in gender development. That other factors are involved in the SWBS has been shown by Ledbetter et. al (1991) who surmised that the SWBS is a complex factorial design rather than a two factor model as suggested by Ellison (1983).

The SWBS and its two subscales, the RWBS and the EWBS, are positively correlated with each other (Bufford, 1984). Paloutzian and Ellison (1979b) reported that the RWBS and EWBS have a correlation of .32 significant at the .001 level.

Reliability

Test-retest reliability coefficients of the SWBS have been found to range from .82 to .99 with a median of .93, from .88 to .99 with a median of .96 on the RWBS, and from .73 to .98 with a median of .86 on the EWBS, all of which are significant at the $p < .001$ level. For a comprehensive review of reliability of the SWBS, see Brinkman (1989).

Coefficient alphas, an index of internal consistency reliability, range from .89 to .94 for the SWBS with a median of .91, from .82 to .94 for the RWBS with a median of .86, and from .78 to .86 for the EWBS with a median of .84 (Brinkman, 1989; Bufford et. al, 1991). This is indicative of high reliability and internal consistency for the SWBS and its two subscales.

Intratest correlations have been found to be high between SWBS scores and RWBS scores, and SWBS scores and EWBS scores. They have been found to be lower between RWBS scores and EWBS scores. These findings appear logical because the subscales each comprise one-half of the SWBS, but the RWBS and EWBS are wholly separate and theoretically different (Paloutzian & Ellison, 1982).

Validity

Face validity is suggested by examination of the item content (Bufford et. al, 1991; Ellison, 1983). Ledbetter et. al (1991) found the construct validity of the SWBS's two-factor model to be superior to a one-factor model, but noted that there was need for further research since neither model provided a good conceptualization of the SWBS's factor structure. This

suggests that the SWBS may be more factorially complex than Ellison's (1983) two factor conceptualization.

Furthermore, the SWBS scores correlate in the expected direction with other theoretically related constructs (Brinkman, 1989). The SWBS appears to reflect a person's well-being both existentially and in relation to God thus representing a measure of one's internal spiritual health.

The SWBS has been found to have a ceiling effect in highly religious samples (Bufford et. al, 1991; Ledbetter et. al, 1991). It is unable to accurately discriminate among highly religious individuals who are at the highest levels of spiritual well-being. This limits the SWBS's usefulness to low scores and average scores up to approximately one standard deviation above the mean in such samples. However, the SWBS does serve as an indicator of those who are experiencing various levels of spiritual distress.

Statistical Design

The central purpose of this study was to determine, statistically, whether or not differential item functioning (DIF, Richards & Davidson, 1992)

between gender groups existed on any of the items on the Spiritual Well-Being Scale. According to Jensen (1980), "psychometric bias is a set of statistical attributes conjointly of a given test and two or more specified subpopulations" (p. 375). As Jensen (1980) and others (e.g., Berk, 1982; Holland & Wainer, 1993) have explained, simple differences between groups in response to items or mean differences in test scores between groups is not sufficient evidence of bias. Differences could be due to preexisting group differences, e.g., socioeconomic level. Thus, the statistical procedure of partial correlation was used to determine the relationship between gender and each individual item score on the SWBS. Partial correlation allows the effect(s) of the total test score or subscale test score to be removed so that a predominance of gender and item effects remain.

A partial correlation was used on each of the twenty items of the SWBS to determine if a difference existed between male and female responses to each item with the total score held constant statistically. Partial correlations were also run to determine if a difference existed between male and female responses to each item on the subscale scores, RWBS and EWBS.

Partial correlation is a procedure in which one finds the correlation between two variables with one or more variables partialled out or statistically controlled (Howell, 1987). This rationale was recommended by Reynolds, Willson, and Jensen (1984) who used it to compare blacks and whites on their performance on the Kaufman Assessment Battery for Children independent of overall ability differences. This procedure was also used in examining the item bias for gender, ethnic, and regional bias on the Wechsler Intelligence Scale for Children--Revised (WISC-R) and the Wechsler Intelligence Scale for Children--Third Edition (WISC-III) (Wechsler, 1991, pp. 12-13).

Partial correlation is one of several psychometric methods used for evaluating cross-cultural fairness. These methods are referred to as differential item functioning methods (Holland & Wainer, 1993; Richards & Davidson, 1992) or item bias methods or item discrepancy methods (Berk, 1982). If an item is identified as showing a significant differential item functioning, then much additional investigation is necessary to determine the reason(s) for the difference(s) in item functioning. It may be that the item is either measuring a different construct or has a

different meaning for that cultural group. The item may then be re-examined and dropped from the questionnaire or test (Richards & Davidson, 1992). In this study, DIF was used to determine if there were any significant differences between gender groups for items on the SWBS, RWBS, and/or EWBS scores.

Data Analyses

The data from both samples was analyzed on a Macintosh computer through the Statistical Package for the Social Sciences (SPSS) which was developed by Nie, Hull, Jenkins, Steinbrenner, and Bent (1975). The SPSS subprogram of partial correlation was used to analyze the data from the two groups.

Partial correlations were coded for male (0) and female (1). These gender codes (0, 1) were then correlated with the Likert scale values (1, 2, 3, 4, 5, 6) for each of the twenty items. Since nine of the twenty questions on the SWBS are reverse scored, converted (reversed) scores were used in the statistical analysis.

Three separate partial correlations were run on each sample. The first examined the relationship of gender and item variance with the total SWBS score held

constant (20 items). The second examined the relationship of gender and item variance with the RWBS score held constant (10 items). The third examined the relationship of gender and item variance with the EWBS score held constant (10 items). Due to the number of significance tests (80 at $p < .05$), four items could be expected by chance to show a response difference.

Evidence was found in both populations for small effects indicating DIF on six items (one item had significance on both the SWBS and EWBS). Hence, post-hoc partial correlations were performed on these six items which already had SWBS scores, RWBS scores, and EWBS scores removed. Factors [e.g., licensed counselor, licensed marriage and family counselor, non-licensed counselor, licensed psychologist, years of professional service, and age (six additional factors)] that might have affected the CAPS participants' item responses were removed as a group. Factors [e.g., parents' income, mothers' education, fathers' education, theological classification, high school GPA, and age (six additional factors)] that might have affected the GFC participants' item responses were removed as a group.

After post-hoc removal of these other factors (as two groups of six factors, one for each population), which might be influencing the gender and item response partial correlation, evidence was found in both populations for small effects indicating DIF on two items (one item in each population and one item repeated on the SWBS and EWBS).

The three items that no longer showed significance were then analyzed post-hoc to see which additional factor had caused the item to no longer be significant. Post-hoc partial correlations were performed with each of the additional factors for each item (six partial correlations for the item in the CAPS sample and six partial correlations for each of the items in the GFC sample).

The statistical procedure of partial correlation was used in order to partial out the influence of total SWBS score or RWBS score or EWBS score and other factors which might be related to item responses to determine the partial correlation between gender and item score. The objective was to identify the variance in item scores that was due to the influence of gender when the true effects due to the item scores and extraneous factors have been removed by the partialling

procedure. Essentially, subjects were statistically matched for overall well-being level before differential item performance was noted.

Summary

This chapter presented the method used in statistically analyzing the archival research data from two different studies, a CAPS sample and a GFC freshman sample, to determine whether or not differential item functioning between gender groups existed on any of the items on the SWBS. Partial correlation was used to eliminate the effect(s) of the total test score (SWBS) and/or subtest scores (RWBS and EWBS) in order to be able to separate each item response and compare it with gender. In this study, DIF was used to determine if there were any significant differences between gender groups for items on the SWBS, RWBS, and/or EWBS scores.

CHAPTER 3

RESULTS

The purpose of this study was to determine if any items on the Spiritual Well-Being Scale showed evidence of differential item functioning (DIF) between gender groups. Partial correlation was used so that gender could be compared with item response. Two samples were used (1) CAPS clinical members, and (2) GFC freshmen.

CAPS Members

In the first sample, there were 197 males and 134 females. The means and standard deviations of each gender for the SWBS, RWBS, and EWBS are listed in Table 1. The difference between the two groups' mean total SWBS score, RWBS score, and EWBS score is .565 or less. With a minimal difference in total scores, partialling out the total scores is important in determining whether or not there is DIF between the males and

females in this sample even though the effect may be very small.

Table 1

Means and Standard Deviations of the SWBS, RWBS, and EWBS in the CAPS Sample

	SWBS	RWBS	EWBS
Males			
Mean	109.893	56.066	53.827
Standard Deviation	8.896	4.919	4.941
Number	197	197	197
Females			
Mean	109.328	55.881	53.448
Standard Deviation	9.935	5.171	5.974
Number	134	134	134
Entire Sample			
Mean	109.665	55.991	53.674
Standard Deviation	9.320	5.015	5.378
Number	331	331	331

Table 2 lists the partial correlation coefficients and their significance as found in the CAPS sample for

each item with the SWBS score, RWBS score, and EWBS score partialled out, respectively. All of the items marked with asterisks (*) show statistically significant relationships between gender and item ($p < .05$). All of the numbers are small showing that only a small part of the variance is due to gender. Yet two questions were found to have DIF.

Table 2

Partial Correlations and Significance in the CAPS Sample

Item	SWBS		RWBS		EWBS	
	r	p	r	p	r	p
1	.038	.497	.034	.539		
2	-.017	.760			-.015	.784
3	.017	.762	.015	.790		
4	-.024	.668			-.020	.725
5	-.003	.965	-.007	.896		
6	-.006	.915			.003	.961
7	-.105	.057	-.125	.023*		
8	-.044	.431			-.039	.476

(table continues)

Table 2 - Continued

Item	SWBS		RWBS		EWBS	
	r	p	r	p	r	p
9	-.081	.140	-.095	.085		
10	-.043	.431			-.039	.476
11	-.017	.758	-.025	.646		
12	-.007	.904			-.001	.985
13	.015	.788	.008	.887		
14	-.033	.555			-.028	.619
15	.080	.146	.074	.183		
16	.093	.091			.107	.053
17	.074	.179	.076	.169		
18	-.110	.047*			-.107	.051
19	.012	.830	.003	.955		
20	.026	.634			.025	.646

* = $p < .05$

N = 331 (197 males, 134 females)

On the Spiritual Well-Being Scale, one item was found to show DIF. Item 18, "Life doesn't have much meaning," was significant at $p = .047$. It was a negative correlation ($r = -.110$) meaning that females

scored lower [as gender went from male (0) to female (1), the scale score went from a high score (6, strongly disagree) to a low score (1, strongly agree)]. This accounts for 1.210 percent of the variance [(-.110) x (-.110)]. In other words, after correction for overall level of SWB, females tend to agree with this item more than males.

On the Religious Well-Being Scale, one item was found to show DIF. Item 7, "I have a personally meaningful relationship with God", was significant at p = .023. It was a negative correlation (r = -.125) again meaning that females scored lower [as gender went from male (0) to female (1), the scale score went from a high score (6, strongly agree) to a low score (1, strongly disagree)]. This accounts for 1.563 percent of the variance [(-.125) x (-.125)]. In other words, after correction for overall level of RWB, males tend to agree with this item more than females.

On the Existential Well-Being Scale, no items were found to show DIF.

After discovering which items were statistically significant, frequencies of response (agree or disagree) by gender and by level on SWBS or RWBS (low, medium, or high) for those items were tabulated (Table

3). The response of agree was obtained by adding strongly agree (SA), moderately agree (MA), and agree (A) together. The response of disagree was obtained by adding strongly disagree (SD), moderately disagree (MD), and disagree (D) together. The level on SWBS or RWBS was computed by dividing the range of scores into thirds so that low, medium, and high ranges were obtained.

Table 3

Frequencies of Response (Agree or Disagree) by Gender and Level on SWBS or RWBS for Identified Items in the CAPS Sample

Item 18 - Life doesn't have much meaning. (SWBS)

Score	Males				Females			
	Agree		Disagree		Agree		Disagree	
	Count	%	Count	%	Count	%	Count	%
Low	1	0.9	63	57.8	4	3.7	41	37.6
Medium			59	59.0			41	41.0
High			74	60.7			48	39.3

(table continues)

Table 3 - Continued

Item 7 - I have a personally meaningful relationship with God. (RWBS)

Score	Males				Females			
	Agree		Disagree		Agree		Disagree	
	Count	%	Count	%	Count	%	Count	%
Low	48	53.9	2	2.2	35	39.3	4	4.5
Medium	68	66.7	1	1.0	32	31.4	1	1.0
High	78	55.7			62	44.3		

N = 331 (197 males, 134 females)

% = percentage of males or percentage of females

In the CAPS population, evidence was found for small effects indicating DIF on two items (Item 18 on the SWBS, and Item 7 on the RWBS). Due to the number of significance tests (40 at $p < .05$), two items could be expected by chance to show a response difference. To control for other demographic factors which might vary with gender, post-hoc partial correlations were performed on these two items which already had SWBS scores, RWBS scores, and EWBS scores removed.

Other factors, e.g., licensed counselor, licensed marriage and family counselor, non-licensed counselor, licensed psychologist, years of professional service, and age, that might be affecting the item responses were removed post-hoc (Table 4). When all of these variables were removed, one of the two items, Item 18, "Life doesn't have much meaning," still showed DIF between gender groups, $p = .010$. This accounts for 2.074 percent of the variance [(-.144) x (-.144)].

Table 4

Further Partial Correlations and Significance for Item 18 (SWBS) and Item 7 (RWBS) in the CAPS Sample with Other Factors Removed

	Item 18 (SWBS)		Item 7 (RWBS)	
	r	p	r	p
SWBS or RWBS + 6 listed below	-.144	.010*	-.080	.152
Licensed Counselor (Y/N)			-.127	.022
Licensed Marriage & Family Counselor (Y/N)			-.111	.044

(table continues)

Table 4 - Continued

	Item 18 (SWBS)		Item 7 (RWBS)	
	r	p	r	p
Non-licensed Counselor (Y/N)			-.126	.022
Licensed Psychologist (Y/N)			-.115	.037
Years of Professional Practice			-.106	.054ns
Age			-.124	.025

* = $p < .05$

ns = $p > .05$

N = 331 (197 males, 134 females)

Further post-hoc analysis of Item 7 by each of the new variables separately showed that when years of professional practice was controlled, Item 7 no longer showed significance at $p < .05$ (Table 4). Years of professional practice was an interval level variable in the archival data so the means were computed (Table 5). The mean years of professional practice for males was 14.536 years while the mean for females was 10.239 years.

Table 5

Means and Standard Deviations for Years of Professional Practice in the CAPS Sample

	Males	Females	Entire Population
Mean	14.536	10.239	12.791
Standard Deviation	7.906	6.316	7.592
Number	197	134	331

GFC Freshmen

In this sample, there were 115 males and 193 females. Means and standard deviations of the SWBS, RWBS, and EWBS for each gender are listed in Table 6. The difference between the two groups average total SWBS score was 4.970, RWBS score was 2.923, and EWBS score was 2.046. With the difference in total scores varying, partialling out the total scores is important in determining whether or not there is DIF between the items and gender in this sample.

Table 6

Means and Standard Deviations of the SWBS, RWBS, and EWBS in the GFC Sample

	SWBS	RWBS	EWBS
Males			
Mean	97.235	50.113	47.122
Standard Deviation	16.841	10.440	7.887
Number	115	115	115
Females			
Mean	102.205	53.036	49.168
Standard Deviation	13.726	8.450	7.033
Number	193	193	193
Entire Sample			
Mean	100.349	51.945	48.404
Standard Deviation	15.131	9.335	7.417
Number	308	308	308

Table 7 lists the partial correlation coefficients and their significance as found in the GFC sample for each item with the SWBS score, RWBS score, and EWBS score partialled out, respectively. All of the items marked with asterisks (*) show statistically

significant differences ($p < .05$) in scores by gender. All of the relationships are small, showing that only a minimal part of the variance is due to gender. Yet three questions were found to show DIF by gender with one question showing effects on both the SWBS and EWBS.

Table 7

Partial Correlations and Significance in the GFC Sample

Item	SWBS		RWBS		EWBS	
	r	p	r	p	r	p
1	.032	.574	.025	.665		
2	-.080	.164			-.072	.211
3	.034	.554	.026	.652		
4	.018	.753			.025	.667
5	.006	.919	.002	.970		
6	-.114	.046*			-.130	.023*
7	-.011	.849	-.024	.681		
8	.030	.602			.045	.431
9	-.009	.879	-.015	.800		
10	-.073	.204			-.062	.280
11	.018	.754	.015	.799		

(table continues)

Table 7 - Continued

Item	SWBS		RWBS		EWBS	
	r	p	r	p	r	p
12	-.002	.971			-.006	.919
13	.057	.319	.058	.310		
14	-.057	.324			-.076	.186
15	.060	.298	.064	.266		
16	.104	.068			.105	.066
17	-.100	.079	-.126	.028*		
18	.063	.269			.082	.153
19	-.041	.478	-.045	.437		
20	.088	.122			.117	.041*

* = $p < .05$

N = 308 (115 males, 193 females)

On the Spiritual Well-Being Scale, one item was found to show DIF. Item 6, "I feel unsettled about my future", was significant at $p = .046$. It was a negative correlation ($r = -.114$) meaning that females scored lower [as gender went from male (0) to female (1), the scale score went from a high score (6,

strongly disagree) to a low score (1, strongly agree)]. This accounts for 1.300 percent of the variance [(-.114) x (-.114)]. In other words, after correction for overall level of SWB, females tend to agree with this item more than males.

On the Religious Well-Being Scale, one item was found to show DIF. Item 17, "I feel most fulfilled when I'm in close communion with God", was significant at p = .028. It was a negative correlation (r = -.126) meaning that females scored lower [as gender went from male (0) to female (1), the scale score went from a high score (6, strongly agree) to a low score (1, strongly disagree)]. This accounts for 1.588 percent of the variance [(-.126) x (-.126)]. In other words, after correction for overall level of RWB, males tend to agree with this item more than females.

On the Existential Well-Being Scale, two items were found to show DIF. Item 6, "I feel unsettled about my future", was significant at p = .023. It was a negative correlation (r = -.130) meaning that females score lower [as gender went from male (0) to female (1), the scale score went from a high score (6, strongly disagree) to a low score (1, strongly agree)]. This accounts for 1.690 percent of the variance

[(-.130) x (-.130)]. In other words, after correction for overall level of EWB, females tend to agree with this item more than males.

Item 20, "I believe there is some real purpose for my life", was significant at p = .041. It was a positive correlation (r = .117) meaning that females scored higher [as gender went from male (0) to female (1), the scale score went from a low score (1, strongly disagree) to a high score (6, strongly agree)]. This accounts for 1.369 percent of the variance [(.117) x (.117)]. In other words, after correction for overall level of EWB, females tend to agree with this item more than males.

After discovering which items were statistically significant, frequencies of response (agree or disagree) by gender and by level on SWBS or RWBS or EWBS (low, medium, or high) for those items were tabulated (Table 8). The response of agree was obtained by adding strongly agree (SA), moderately agree (MA), and agree (A) together. The response of disagree was obtained by adding strongly disagree (SD), moderately disagree (MD), and disagree (D) together. The level on SWBS, RWBS, or EWBS was computed by dividing the range of scores into thirds so that low,

medium, and high ranges were obtained. (Note: the number of students that had completed the SWBS and filled out the demographic questionnaire was less than the number of students that had just completed the SWBS.)

Table 8

Frequencies of Response (Agree or Disagree) by Gender and Level on SWBS, RWBS, or EWBS for Identified Items in the GFC Sample

Item 6 - I feel unsettled about my future. (SWBS)

Score	Males				Females			
	Agree		Disagree		Agree		Disagree	
	Count	%	Count	%	Count	%	Count	%
Low	34	29.1	12	10.3	45	38.5	26	22.2
Medium	14	12.8	21	19.3	39	35.8	35	32.1
High	6	5.0	27	22.7	20	16.8	66	55.5

(table continues)

Table 8 - Continued

Item 17 - I feel most fulfilled when I'm in close communion with God. (RWBS)

Score	Males				Females			
	Agree		Disagree		Agree		Disagree	
	Count	%	Count	%	Count	%	Count	%
Low	31	27.0	16	13.9	34	29.6	34	29.6
Medium	33	32.7	1	1.0	54	53.5	13	12.9
High	34	26.4			82	63.6	13	10.1

Item 6 - I feel unsettled about my future. (EWBS)

Score	Males				Females			
	Agree		Disagree		Agree		Disagree	
	Count	%	Count	%	Count	%	Count	%
Low	35	31.5	9	8.1	47	42.3	20	18.0
Medium	14	13.9	20	19.8	39	38.6	28	27.7
High	5	3.8	31	23.3	18	13.5	79	59.4

(table continues)

Table 8 - Continued

Item 20 - I believe there is some real purpose for my life. (EWBS)

Score	Males				Females			
	Agree		Disagree		Agree		Disagree	
	Count	%	Count	%	Count	%	Count	%
Low	39	35.1	6	5.4	52	46.8	14	12.6
Medium	33	32.7	1	1.0	56	55.4	11	10.9
High	36	27.1			81	60.9	16	12.0

N = 345 (115 males, 230 females)

% = percentage of males or percentage of females

In the GFC population, evidence was found for small effects indicating DIF on four items (Item 6 on the SWBS and EWBS, Item 17 on the RWBS, and Item 20 on the EWBS). Due to the number of significance tests (40 at $p < .05$), two items could be expected by chance to show a response difference.

To control for other demographic factors which might vary with gender, post-hoc partial correlations were performed on these four items which already had SWBS scores, RWBS scores, and EWBS scores removed.

Other factors, e.g., parents' income, mothers' education, fathers' education, theological classification, high school GPA, and age, that might be affecting the responses were removed post-hoc (Table 9). When all of these variables were removed, one of the four items, Item 6 (EWBS), "I feel unsettled about my future," still showed DIF between gender groups, p = .031. This accounts for 1.904 percent of the variance [(-.138) x (-.138)]. (Note: the number of students that had completed the SWBS and filled out the demographic questionnaire was less than the number of students that had just completed the SWBS.)

Table 9

Further Partial Correlations and Significance for Item 6 (SWBS & EWBS), Item 17 (RWBS), and Item 20 (EWBS) in the GFC Sample with Other Factors Removed

	Item 6 (SWBS)		Item 17 (RWBS)	
	r	p	r	p
SWBS or RWBS + 6 listed below	-.107	.096ns	-.115	.074ns
Parents'Income	-.142	.011	-.117	.060ns
Mothers'Education	-.117	.022	-.132	.023
Fathers' Education	-.115	.024	-.132	.023
Theological Classification	-.136	.011	-.138	.020
High School GPA	-.131	.013	-.144	.015
Age	-.107	.033	-.135	.020

(table continues)

Table 9 - Continued

	Item 6 (EWBS)		Item 20 (EWBS)	
	r	p	r	p
SWBS or RWBS + 6 listed below	-.138	.031*	.100	.120ns
Parents'Income			.125	.045
Mothers'Education			.117	.044
Fathers' Education			.125	.032
Theological Classification			.105	.077ns
High School GPA			.122	.039
Age			.129	.027

* = $p < .05$

ns = $p > .05$

N = 308 (115 males, 193 females)

Further post-hoc analysis of Item 6 (SWBS), Item 17 (RWBS), and Item 20 (EWBS) by each of the new variables separately showed that when all six variables were removed together, Item 6 (SWBS) no longer showed significance at $p < .05$ (Table 9); that when parents' income was controlled, Item 17 no longer showed significance at $p < .05$ (Table 9); and when theological

classification (conservative or liberal) was controlled, Item 20 no longer showed significance at $p < .05$ (Table 9). An interval breakdown of parents' income and frequencies of response to theological classification question is shown in Table 10. (Note: the number of students that had completed the SWBS and filled out the demographic questionnaire was less than the number of students that had just completed the SWBS.) Since Item 6 (SWBS) remained significant when each of the demographic variables were controlled individually, no further breakdown of the individual six items was calculated.

Table 10

Breakdown of Factors Influencing Item 17 and Item 20 so That They are no Longer Significant in the GFC Sample

Item 17 - I feel most fulfilled when I'm in close communion with God. (RWBS)

Parental Income Distribution

Income	Males		Females	
	Count	Percent	Count	Percent
< 25,000	20	18.2	34	19.7
25,000 - 49,999	55	50.0	70	40.5
50,000 - 74,999	27	24.5	47	27.2
75,000 - 99,999	5	4.5	12	6.9
> 100,000	3	2.7	10	5.8

(table continues)

Table 10 - Continued

Item 20 - I believe there is some real purpose for my life. (EWBS)

Theological Classification Frequencies

Theological Classification	Males		Females	
	Count	Percent	Count	Percent
Very Conservative	3	2.6	5	2.5
Conservative	34	29.8	32	16.1
Somewhat Conservative	34	29.8	79	39.7
Somewhat Liberal	19	16.7	45	22.6
Liberal	9	7.9	23	11.6
Very Liberal	6	5.3	8	4.0

N = 283 (110 males, 173 females) on Item 17

N = 313 (114 males, 199 females) on Item 20

% = percentage of males or percentage of females

Summary

This chapter presented the results from the statistical analysis (partial correlations) of the SWBS scores of the archival research data from two different

studies, a CAPS sample and a GFC freshman sample. Minimal DIF between gender groups and item responses existed on the SWBS, RWBS, and/or EWBS.

In the CAPS population, two items were found to show DIF by gender ($p < .05$). They were Item 18 (on the SWBS) and Item 7 (on the RWBS). Item 18 was significant at $p = .047$, had a negative partial correlation of ($r = -.110$), and accounted for 1.210 percent of the variance. Item 7 was significant at $p = .023$, had a negative partial correlation of ($r = -.125$), and accounted for 1.563 percent of the variance. Due to the number of significance tests (40 at $p < .05$), two items could be expected by chance to show a response difference.

To control for other demographic factors which might vary with gender, post-hoc partial correlations were performed on these two items (Item 18 and Item 7) which already had SWBS scores, RWBS scores, and EWBS scores partialled out. Factors that might be affecting the item responses, e.g., licensed counselor, licensed marriage and family counselor, non-licensed counselor, licensed psychologist, years of professional service, and age, were partialled out post-hoc. When all of these variables were removed, one of the two items,

Item 18, "Life doesn't have much meaning," still showed minimal DIF between gender groups, $p = .010$. This accounted for 2.074 percent of the variance.

Further post-hoc analysis of Item 7 by partialling out each of the variables separately showed that when years of professional practice was controlled, Item 7 no longer showed significance. Since years of professional practice was an interval level variable in the archival data, the means were computed. The mean years of professional practice for males was 14.536 years while the mean for females was 10.239 years.

In the GFC population, four items were found to show DIF by gender ($p < .05$). They were Item 6 (on the SWBS and EWBS), Item 17 (on the RWBS), and Item 20 (on the EWBS). Item 6 (SWBS) was significant at $p = .046$, had a negative partial correlation of ($r = -.114$), and accounted for 1.300 percent of the variance. Item 6 (EWBS) was significant at $p = .023$, had a negative partial correlation of ($r = -.130$), and accounted for 1.690 percent of the variance. Item 17 (RWBS) was significant at $p = .028$, had a negative partial correlation of ($r = -.126$), and accounted for 1.588 percent of the variance. Item 20 (EWBS) was significant at $p = .041$, had a positive correlation of

(r = .117), and accounted for 1.369 percent of the variance.

Due to the number of significance tests (40 at p < .05), two items could be expected by chance to show a response difference. To control for other demographic factors which might vary with gender, post-hoc partial correlations were performed on these four items [Item 6 (which showed up on two scales), Item 17, and Item 20] which already had SWBS scores, RWBS scores, and EWBS scores partialled out. Factors that might be affecting the responses, e.g., parents' income, mothers' education, fathers' education, theological classification, high school GPA, and age, were partialled out post-hoc. When all of these variables were removed, one of the four items, Item 6 (EWBS), "I feel unsettled about my future," still showed minimal DIF between gender groups, p = .031 (EWBS). This accounted for 1.904 percent of the variance.

Further post-hoc analysis of Item 6 (SWBS), Item 17, and Item 20 by partialling out each of the variables separately showed that when all six factors were controlled, Item 6 (SWBS) no longer showed significance; that when parents' income was controlled, Item 17 no longer showed significance; and when

theological classification (conservative or liberal) was controlled, Item 20 no longer showed significance. An interval breakdown of parents' income and frequencies of response to theological classification question were computed. When all six additional factors were controlled, Item 6 (SWBS) no longer showed significance even though it was significant with each factor individually partialled out.

CHAPTER 4

DISCUSSION

The purpose of this study was to identify items on the Spiritual Well-Being Scale that were showing differential item functioning between gender groups while equating overall level of spiritual well-being. The use of a series of partial correlations allowed the effect of the total SWBS score, the RWBS score, and the EWBS score to be factored out so that gender and unique item response were correlated. Post-hoc partial correlations were calculated on the six items showing significance to isolate other factors that were masquerading as gender effects and contributing to DIF.

The initial findings of this study revealed that two items (one on the SWBS and one on the RWBS) in the CAPS sample, and four items (one on the SWBS, one on the RWBS, and two on the EWBS) in the GFC freshman sample were found to show minimal DIF by gender and item response. Each of these items individually accounted for less than two percent of the unique item

variance (added together less than eight percent of the total variance). Due to the number of significance tests (80 at $p < .05$), four items could be expected by chance to show a response difference.

To control for other factors which might affect item response and masquerade as gender effects, six other factors were partialled out (post-hoc) of the six items that showed significance for gender and item response since these factors may have been contributing to the response difference. The additional six factors that were partialled out were different for the CAPS sample and the GFC freshmen sample since archival data was used and demographic data available for the two samples were different. Available demographic factors which were potentially related to both SWB and gender could have affected the minimal DIF by gender and item response that was found in these two samples.

The results of the additional partialling revealed that one item on the SWBS in the CAPS sample and one item on the EWBS in the GFC freshman sample still showed minimal DIF by gender and item response. Each of these items individually accounted for approximately two percent of the unique item variance (added together approximately four percent of the total variance).

Since the variances are so small, the effects on the overall scores appears to be very slight. The group means were almost identical in the CAPS sample and females scored higher than males in the GFC freshman sample.

In examining the meaning of these findings, it must be remembered that the DIF was minimal for gender and item response so interpretations must be made cautiously. Generality is limited since gender appears to have little affect on item responses in these samples. Since the effects of these items is almost undetectable, interpretations that the SWBS shows any larger gender bias should be avoided. Also, age differences in these two samples (CAPS range from 24 to 81 years and GFC range from 17 to 22 years) does not lend itself to comparison of results by age because the groups likely differ on a number of other variables (e.g., income) which could affect scores.

Interpretation of Findings in CAPS Sample

The findings of this study revealed that two items (Item 7 on the RWBS and Item 18 on the SWBS) in the

CAPS population were found to have very slight DIF by gender and item response. Both items were negatively correlated, meaning that women score lower. A lower score on Item 7 (RWBS), "I have a personally meaningful relationship with God," would mean that women more often disagree with this item. A lower score on Item 18 (SWBS), "Life doesn't have much meaning," means that females more often agree with this item.

Post-hoc partial correlations of the two items showing minimal DIF (factoring out licensed counselor, licensed marriage and family counselor, non-licensed counselor, licensed psychologist, years of professional practice, and age) showed that only one item, Item 18 (SWBS), "Life doesn't have much meaning," showed minimal DIF for gender and item response. Further post-hoc partial correlations on Item 7 (RWBS) showed that when years of professional practice was controlled, Item 7 (RWBS) no longer showed significance. More years of professional experience by the males in this samples, seemed to account for what initially appeared to be a gender effect on Item 7 (RWBS).

Because the DIF was minimal for gender by item response and Item 18 (SWBS) accounts for about two

percent of the total variance, it is difficult to make gender observations since other variables that are unknown to me (because this is archival data) may be affecting these results. Questions are still raised as to what developmental and socialization affects are at work in this minimal DIF by gender since research has shown gender differences developmentally and socially.

In the CAPS sample, the male and female mean SWBS scores, mean RWBS scores, and mean EWBS scores were almost identical (.2 to .6 points higher for males). The entire sample mean was 109.67 for the SWBS, 55.99 for the RWBS, and 53.67 for the EWBS. This mean SWBS score (109.67) is between the mean score for seminary students (109.99), Assembly of God attenders (109.88) and Conservative Baptists (108.58), born-again Christians (108.13) (Bufford et. al, 1986).

Interpretation of Findings in GFC Sample

The findings for GFC freshmen revealed that four items (Item 6 on both the SWBS and EWBS, Item 17 on the RWBS, and Item 20 on the EWBS) were found to have very slight DIF for gender and item response. Three items

(Item 6 on both the SWBS and EWBS, and Item 17 on the RWBS) were negatively correlated, meaning that women score lower. One item (Item 20 on the EWBS) was positively correlated, meaning that women score higher.

A lower score on Item 6 (SWBS & EWBS), "I feel unsettled about my future," means that females more often agree with this item. A lower score on Item 17 (RWBS), "I feel most fulfilled when I'm in close communion with God," means that females more often disagree with this item. A higher score on Item 20 (EWBS), "I believe there is some real purpose for my life," would mean that females more often agree with the item.

Post-hoc partial correlations of the four items showing minimal DIF [factoring out parents' income, mothers' education, fathers' income, theological classification (liberal or conservative), high school GPA, and age] showed that only one item, Item 6 (EWBS), "I feel unsettled about my future," showed minimal DIF for gender and item response. Further post-hoc partial correlations of Item 6 (SWBS), Item 17 (RWBS), and Item 20 (EWBS) showed that when all six additional factors were controlled, Item 6 (SWBS) no longer showed significance; when parents' income was controlled, Item

17 (RWBS) no longer showed significance; and when theological classification (conservative or liberal) was controlled, Item 20 (EWBS) no longer showed significance. On Item 6 (SWBS), each of the six additional factors appears to be contributing a small amount to the correlation so that what looks like a gender effect is really a cumulative effect of several factors. Differences in parental incomes of males and females seemed to account for what initially appeared to be a gender effect on Item 17 (RWBS). On Item 20 (EWBS), greater religious conservatism in females seemed to account for what initially appeared to be a gender effect on this item.

Because the DIF was minimal for gender by item response and Item 6 (EWBS) accounts for about two percent of the total variance, it is difficult to make gender observations since other variables that are unknown, because this is archival data, may be affecting these results. College women in this sample seem slightly more doubtful about their future than college men in this sample. Questions are raised as to what if any factors are coming into play based on developmental and/or socialization differences between men and women. If the goal of the women in this sample

is to be a wife and mother (typical of conservative religious populations) and if that doesn't work out then a career is a secondary choice then being unsettled about their future would be a by-product of this dilemma.

In the GFC freshman sample, the male and female mean SWBS scores, mean RWBS scores, and mean EWBS scores were 2.1 to 5.0 points different; females scored higher than males. The mean SWBS score for the females was 102.21 and for the males 97.24 which would put the females between Evangelical college students (104.26) and United Methodists (99.09) and the males between United Methodists (99.09) and nursing college students (Bufford et. al, 1991).

This group's average age is 18 years and there is a good possibility that a majority of the people in this group were identity foreclosed (Lee and Stronks, 1994). Approximately thirteen percent of this group stated that they had no religious affiliation (see appendix G for breakdown of GFC sample religious affiliations). Thus eighty-seven percent stated that they had a religious affiliation making it a highly religious sample which would be subject to the ceiling effect of the SWBS (Bufford et. al, 1991; Ledbetter et.

al, 1991). Also, demographic differences between males and females may account for gender differences on SWB, RWB, and EWB in the GFC sample.

Limitations of the Research Project

A major limitation of this analysis was that it was done on two specific populations, college freshmen at a liberal arts Christian college and clinicians affiliated with a professional Christian organization. This limits the generalizability of the results since these two populations are both Christian and involved with higher education. Use of two samples broadens generality somewhat. Since both were highly religious, however, conclusions likely apply best to similarly religious samples.

A second limitation of this study was the ceiling effect that has been found on the SWBS for highly religious samples (Bufford et. al, 1991; Ledbetter et. al, 1991). It is slightly less of a problem on the EWBS. The ceiling effect was seen in this study (see Appendix G for frequencies of scores and histograms). This means that it was more difficult for the SWBS to accurately discriminate between those on the higher end

of the SWBS. The ceiling effect limits the SWBS's usefulness to low scores and average scores up to approximately one standard deviation above the mean. Also, ceiling effects attenuate the range of correlations. This may be a factor in finding little support for gender DIF.

Third, age may have been a factor since different life issues are associated with different ages. Other demographic factors may also account for differences. Research has shown that college freshmen enter college identity foreclosed meaning that they have accepted their parents' beliefs without questioning them (Lee & Stronks, 1994). In the CAPS study, the age range was from 24 to 81 years with a mean of 44.5 years and these were professionals who should have been identity achieved. However, the two groups may differ on a number of uncontrolled factors. Thus, differences in SWBS scores between the groups are not interpretable.

Fourth, as a result of this being archival data, the racial composition of the participants was unavailable. A cultural factor may have been influencing the results. It cannot be determined if cultural stereotyping was occurring.

Fifth, other factors, e.g., licensed counselor, licensed marriage and family counselor, non-licensed counselor, licensed psychologist, years of professional practice, and age in the CAPS sample; and parents' income, mothers' education, fathers' education, theological classification, high school GPA, and age in the GFC sample, may have been influencing the results as was shown when the above mentioned factors were partialled out post-hoc and the results went from six items to two items showing significance for minimal DIF by gender and item response. This again spoke to the limitation of using archival data since demographic information that was collected could not be controlled and some other factor(s) in the archival studies could have been affecting the minimal DIF by gender and item response that was found in these two samples.

Implications of the Research Project

It is not surprising that different items [Item 18 (SWBS) in the CAPS group and Item 6 (EWBS) in the GFC group] showed minimal DIF by gender and response in these two groups because developmentally, these two groups were at different stages (professional in the

CAPS sample and college freshmen in the GFC sample). Because the DIF was minimal for gender by item response and the two items that were significant accounted for about four percent of the total variance, it is difficult to make gender observations since other variables that are unknown (because this is archival data) may be affecting these results.

In the area of mean scores for genders, the CAPS population's mean scores were almost identical for males and females thus showing no gender differences for total SWBS score. In the GFC population, the females' mean scores were almost five points higher than the males on the SWBS. Bufford et. al (1991) questioned whether or not separate norms are required for different ages and genders. These results do not clarify that area but show that in one group (CAPS), the same norms for males and females might be acceptable but in the other group (GFC) because there is a five point spread in the SWBS means, separate male and female norms might be advisable. However, demographic differences between males and females may account for gender differences on the SWBS, RWBS, and EWBS in the GFC sample.

Ellison (1982) stated that responses to the items on the SWBS were indicative of personal experience. This scale was based on the National Interfaith Coalition on Aging's 1975 definition of spiritual well-being ("the affirmation of life in a relationship with God, self, community and environment that nurtures and celebrates wholeness"). In the GFC population (mean age 18 years), there was a five point spread on the mean SWBS score yet in the CAPS population (mean age 44.5 years), there were negligible differences. This could be indicative of more or similar experiences in this culture which somehow cause men's and women's SWBS scores to converge or there could be some other factor that is influencing these scores. Demographic differences between men and women in the GFC population may account for gender differences on SWBS, RWBS, and EWBS. College women in this sample seemed slightly more doubtful about their future than the men in this sample.

Gilligan (1982) stated that men's development focuses on separation and individuation having to form an identity prior to having intimacy and generativity. For women, identity and intimacy are fused and attachments are significant factors at all stages in

women's development. These could possibly be factors behind the five point spread in the mean SWBS score in the GFC sample and then a minimal point spread in the older, professional CAPS sample.

Ellison (1983) conceptualized spiritual well-being as an expression of an underlying state of spiritual health. The SWBS measures a person's sense of well-being in relation to God and his or her sense of life purpose and life satisfaction, without specific reference to religion. Women experience their spirituality in a relational context with other people, internalized images (e.g., of God), nature, or experiences because that is how they have learned to socialize with others while men are socialized to autonomy and individuation (Harris, 1989; Randour, 1987; Van Leeuwen, 1990). This might be coming into play with the two items that showed minimal DIF between gender and item response. Females agreed with feeling like life doesn't' have much meaning (CAPS) and unsettled about their future (GFC). What, if any, social and developmental factors are coming into play?

Suggestions for Future Research

This same procedure should be repeated with similar Christian groups, non-Christian college populations, non-Christian professional populations, various ages, and other general populations in which the SWBS has been administered.

Since the two populations examined were of different ages, a longitudinal study comparing (a) item response and gender and/or (b) mean scores on the SWBS and its subscales could be done on various populations dividing groups into male or female and various age ranges, e.g., five year intervals. With a longitudinal study, differences on the SWBS items by gender and/or differences in means on the SWBS, RWBS, and EWBS could be compared to see if there are statistical differences between men and women on this scale as they go through life. A longitudinal study would also allow a person to look at questions regarding socialization of genders during development.

Another study could be done in which total SWBS scores are compared to see if the total SWBS score and its subscales show statistical difference between genders.

Different cultural groups should be used to determine if there is a cultural bias as well as a gender bias within that culture. Different cultures might be found to need their own norms on the SWBS.

A comparison of Christian college freshmen and juniors or seniors on (a) item responses and gender, and (b) SWBS scores might shed light on the research (Jordan, 1971) that has shown that freshmen college students are identity foreclosed and by their senior year are identity achieved. A study could also be done in which career and future plans of the individual are correlated with SWBS or other measures.

Summary

The question of differential item functioning (DIF) by gender and item response on the SWBS and its subscales is an area which needs to be further explored. This study attempted to deal with this issue by statistically analyzing two archival samples (one a professional Christian sample and the other a liberal arts Christian college freshman sample).

Partial correlation was used to eliminate the effect(s) of the total test score (SWBS) and/or subtest

scores (RWBS and EWBS) in order to be able to separate each item response and compare it with gender. As a post-hoc analysis, partial correlations were performed on the items which showed minimal DIF by gender. These correlations partialled out factors which could be mimicking gender differences. Another post-hoc partial correlation was run on the items that no longer showed significance to see which of the six factors had caused the item to lose significance.

The results of this study showed that there was minimal DIF between gender groups on six items: Item 6 (GFC) and Item 18 (CAPS) on the SWBS; Item 7 (GFC) and Item 17 (CAPS) on the RWBS; and Item 6 (GFC) and Item 20 (GFC) on the EWBS. Each of these items accounted for less than two percent of the total variance (together approximately eight percent of the total variance). Due to the number of significance tests (80 at $p < .05$), four items could be expected by chance to show a response difference.

Upon post-hoc analysis in which six other factors were partialled out [licensed counselor, licensed marriage and family counselor, non-licensed counselor, licensed psychologist, years of professional practice, and age in the CAPS sample; and parents' income,

mothers' education, fathers' income, theological classification (liberal or conservative), high school GPA, and age in the GFC sample], only Item 6 (EWBS, GFC) and Item 18 (SWBS, CAPS) showed DIF between gender groups. Each of these two items accounted for approximately two percent of the variance (approximately four percent of the total variance) which does little to affect the practical application of the SWBS. Further post-hoc partial correlations showed that when years of professional experience in the CAPS sample was controlled, Item 7 (RWBS) no longer showed significance. In the GFC sample, when the combination of all six additional factors was controlled, Item 6 (SWBS) no longer showed significance; when parental income was controlled, Item 17 (RWBS) no longer showed lose significance; and when theological classification (conservative or liberal) was controlled, Item 20 (EWBS) no longer showed significance.

In the CAPS sample, the male and female mean SWBS scores, mean RWBS scores, and mean EWBS scores were almost identical (.2 to .6 points higher for males). While in the GFC freshman sample, the male and female mean SWBS scores, mean RWBS scores, and mean EWBS

scores were 2.1 to 5.0 points different (females scored higher than males).

In these two populations, different items on the SWBS (Item 18 on the SWBS for the CAPS sample and Item 6 on the EWBS for the GFC sample) showed minimal differential functioning between gender groups. These two items accounted for about four percent of the total variance. Thus, it is difficult to make gender observations since other variables that are unknown (because this is archival data) may be affecting these results. There may be minimal affects from socialization and developmental differences between men and women.

In the area of mean scores for genders, the CAPS population's mean scores were almost identical for males and females showing no gender difference in total mean scores. This could indicate that separate norms are not needed for males and females. In the GFC population, the females' mean scores were about five points higher than the males for the SWBS. This could indicate that separate male and female norms would be advisable. However, demographic differences between males and females may account for gender differences on SWBS, EWBS, and RWBS in the GFC sample.

Little evidence was found of gender related response differences on the items of the SWBS in these two samples. Use of two samples broadens generality somewhat. Since both were highly religious, however, conclusions likely apply best to similarly religious samples. The ceiling effect on the SWBS attenuates the range of correlations which may be a factor in finding little support for gender DIF. While generalizing to other samples is problematic, these results provide little evidence of item-level gender response difference.

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APPENDIX A

LEGEND FOR ABBREVIATIONS

LEGEND FOR ABBREVIATIONS

CAPS = Christian Association for Psychological Studies

EWB = Existential Well-Being

EWBS = Existential Well-Being Subscale

GFC = George Fox College

RWB = Religious Well-Being

RWBS = Religious Well-Being Subscale

SWB = Spiritual Well-Being

SWBS = Spiritual Well-Being Scale

APPENDIX B

DEFINITION OF TERMS

DEFINITION OF TERMS

Existential Well-Being: an individual's sense of life direction and purpose without referring to anything specifically religious (Ellison, 1983).

Religious Well-Being: the sense of well-being in relationship to God (Ellison, 1983).

Spiritual Well-Being: the affirmation of life in a relationship with God, self, community and environment that nurtures and celebrates wholeness (Ellison, 1983).

Transcendence: the sense of well-being that we experience when we find purposes to commit ourselves to which involve ultimate meaning for life. It refers to a non-physical dimension of awareness and experience which can best be termed spiritual (Ellison, 1983).

APPENDIX C

SPIRITUAL WELL-BEING SCALE

SPIRITUAL WELL-BEING SCALE

For each of the following statements circle the choice that best indicates the extent of your agreement or disagreement as it describes your personal experience:

SA = Strongly Agree
MA = Moderately Agree
A = Agree
D = Disagree
MD = Moderately Disagree
SD = Strongly Disagree

1.	I don't find much satisfaction in private prayer with God.	SA	MA	A	D	MD	SD
2.	I don't know who I am, where I came from, or where I'm going.	SA	MA	A	D	MD	SD
3.	I believe that God loves me and cares about me.	SA	MA	A	D	MD	SD
4.	I feel that life is a positive experience.	SA	MA	A	D	MD	SD
5.	I believe that God is impersonal and not interested in my daily situations.	SA	MA	A	D	MD	SD
6.	I feel unsettled about my future.	SA	MA	A	D	MD	SD
7.	I have a personally meaningful relationship with God.	SA	MA	A	D	MD	SD
8.	I feel very fulfilled and satisfied with life.	SA	MA	A	D	MD	SD
9.	I don't get much personal strength and support from God.	SA	MA	A	D	MD	SD
10.	I feel a sense of well-being about the direction my life is headed.	SA	MA	A	D	MD	SD

SPIRITUAL WELL-BEING SCALE

For each of the following statements circle the choice that best indicates the extent of your agreement or disagreement as it describes your personal experience:

SA = Strongly Agree
MA = Moderately Agree
A = Agree
D = Disagree
MD = Moderately Disagree
SD = Strongly Disagree

11.	I believe that God is concerned about my problems.	SA	MA	A	D	MD	SD
12.	I don't enjoy much about life.	SA	MA	A	D	MD	SD
13.	I don't have a personally satisfying relationship with God.	SA	MA	A	D	MD	SD
14.	I feel good about my future.	SA	MA	A	D	MD	SD
15.	My relationship with God helps me not to feel lonely.	SA	MA	A	D	MD	SD
16.	I feel that most of life is full of conflict and unhappiness.	SA	MA	A	D	MD	SD
17.	I feel most fulfilled when I'm in close communion with God.	SA	MA	A	D	MD	SD
18.	Life doesn't have much meaning.	SA	MA	A	D	MD	SD
19.	My relationship with God contributes to my sense of well-being.	SA	MA	A	D	MD	SD
20.	I believe there is some real purpose for my life.	SA	MA	A	D	MD	SD

Paloutzian and Ellison (1979).

APPENDIX D

DEMOGRAPHIC QUESTIONNAIRE - CAPS SAMPLE

DEMOGRAPHIC QUESTIONNAIRE - CAPS SAMPLE

Nationwide Survey of CAPS Members

Regarding

Use of Christian Counseling Techniques

Samuel A. Adams, M.A.
Steven W. Stratton, M.A.
Rodger K. Bufford, Ph.D.
Neal F. McBride, Ed.D. Ph.D.
George Fox Graduate School of Clinical Psychology
Newberg, Oregon.

Q-1 Which of the following best describes your primary professional counseling setting?
(Please circle number)

1 CHURCH BASED OR RELIGIOUS NON-PROFIT CLINIC
2 INDEPENDENT (SOLO) PRIVATE PRACTICE
3 HEALTH MAINTENANCE ORGANIZATION
4 COLLEGE OR UNIVERSITY COUNSELING CENTER
5 COMMUNITY MENTAL HEALTH CENTER
6 INPATIENT HOSPITAL SETTING
7 GROUP PRIVATE PRACTICE
8 STATE/COUNTY/VA HOSPITAL SETTING
9 SCHOOL COUNSELOR/ CONSULTANT
10 OTHER (PLEASE SPECIFY BELOW)

For Q-2 through Q-6, please circle the number of the choice that best describes the extent of your agreement or disagreement with the following statements.

Q-2 My primary counseling setting supports the discussion of religious issues during counseling sessions.
(Please circle number)

1 STRONGLY AGREE
2 MODERATELY AGREE
3 SLIGHTLY AGREE
4 SLIGHTLY DISAGREE
5 MODERATELY DISAGREE
6 STRONGLY DISAGREE

Q-3 In general, my primary counseling setting supports the use of interventions which are derived primarily from a Christian religious tradition.
(Please circle number)

1 STRONGLY AGREE
2 MODERATELY AGREE
3 SLIGHTLY AGREE
4 SLIGHTLTY DISAGREE
5 MODERATELY DISAGREE
6 STRONGLY DISAGREE

Q-4 My primary counseling is identified as Christian in its literature or statement of purpose. (Please circle number)

1 STRONGLY AGREE
2 MODERATELY AGREE
3 SLIGHTLY AGREE
4 SLIGHTLY DISAGREE
5 MODERATELY DISAGREE
6 STRONGLY DISAGREE

Q-5 In general, treatment of client problems/ difficulties is guided by a Christian world view/values system by counselors in my primary counseling setting. (Please circle number)

1 STRONGLY AGREE
2 MODERATELY AGREE
3 SLIGHTLY AGREE
4 SLIGHTLY DISAGREE
5 MODERATELY DISAGREE
6 STRONGLY DISAGREE

Q-6 My primary counseling setting serves a client population that is predominantly Christian. (Please circle number)

1 STRONGLY AGREE
2 MODERATELY AGREE
3 SLIGHTLY AGREE
4 SLIGHTLY DISAGREE
5 MODERATELY DISAGREE
6 STRONGLY DISAGREE

Q-7 Estimate the percentage of clients in your primary setting who would identify themselves as Christian (Please circle number)

1 0 TO 25 PERCENT
2 26 TO 50 PERCENT
3 51 TO 75 PERCENT
4 76 TO 100 PERCENT

Q-8 My primary professional identification is. (Please circle all that apply)

1 PSYCHOLOGIST
2 PHYSICIAN
3 MARRIAGE AND FAMILY THERAPIST
4 CHRISTIAN COUNSELOR
5 SOCIAL WORKER
6 MASTER'S LEVEL THERAPIST
7 OTHER (PLEASE SPECIFY BELOW

_____

Q-9 What are your professional credentials and licensure(s). (Please circle all that apply)

0 NOT CURRENTLY LICENSED OR CERTIFIED
1 LICENSED PSYCHOLOGIST
2 LICENSED MARRIAGE AND FAMILY THERAPIST
3 LICENSED M.A. PSYCHOTHERAPIST
4 LICENSED COUNSELOR
5 LICENSED SOCIAL WORKER
6 CERTIFIED SUBSTANCE ABUSE COUNSELOR
7 OTHER (Please specify below)

_____

Q-10 Which of the following most accurately describes your professional orientation? Please circle the number of the choice that is the best descriptor of your professional practice.

1 COGNITIVE
2 COGNITIVE-BEHAVIORAL
3 PSYCHOANALYTIC
4 PSYCHODYNAMIC
5 GESTALT/EXISTENTIAL/HUMANISTIC
6 ROGERIAN/PERSON CENTERED
7 ECLECTIC
8 OTHER (Please specify below)

_____

Q-11 Which statement best describes your approach to counseling?
(Please circle number)

1 I AM GENERALLY DIRECTIVE IN MY APPROACH
2 I AM GENERALLY NON DIRECTIVE IN MY APPROACH
3 OTHER (PLEASE SPECIFY)

Q-12 Number of years of counseling experience.

_____ YEARS

Q-13 What is the approximate number of client contact hours per week you have had during your counseling experience?

_____ HOURS

Q-14 Please circle the number(s) that correspond to degree(s) you have achieved in psychologically related program(s) of study.
(Please circle all that apply).

1 BACHELOR'S DEGREE (B.A., B.S, B.S.E OR EQUIVALENT)
2 MASTER'S DEGREE (M.A., M.S.W., M.S., M.Ed.)
3 DOCTORAL DEGREE (Ph.D., Psy.D., M.D., Ed.D.)

Q-15 Please list the degree(s) and the name(s) of the institution(s) from which you completed training in a psychologically related program of study.

BACHELOR'S:

DEGREE(S):_____

INSTITUTION(S):_____

MASTER'S:

DEGREE(S):_____

INSTITUTION(S):_____

DOCTORAL:

DEGREE(S):_____

INSTITUTION(S):_____

For Q-16 through Q-21, please circle the number of the choice that best describes your perception as to the accuracy of the statements. These statements concern your graduate training in a psychologically related program of study.

Q-16 through Q-18 refer to Master's level of graduate training.

Q-16 There was an explicit commitment to a Christian world view in the philosophy or statement of purpose of the institution from which I graduated.
(Please circle number)

1 COMPLETELY ACCURATE
2 MOSTLY ACCURATE
3 SOMEWHAT ACCURATE
4 SOMEWHAT INACCURATE
5 MOSTLY INACCURATE
6 COMPLETELY INACCURATE

Q-17 There was a commitment to the study of the integration of psychology and theology/Christianity in theory, practice, and research by the institution from which I graduated.
(Please circle number)

1 COMPLETELY ACCURATE
2 MOSTLY ACCURATE
3 SOMEWHAT ACCURATE
4 SOMEWHAT INACCURATE
5 MOSTLY INACCURATE
6 COMPLETELY INACCURATE

Q-18 Issues related to the integration of psychology and theology/Christianity were addressed in the curriculum of the graduate program of study from which I graduated.

1 COMPLETELY ACCURATE
2 MOSTLY ACCURATE
3 SOMEWHAT ACCURATE
4 SOMEWHAT INACCURATE
5 MOSTLY INACCURATE
6 COMPLETELY INACCURATE

Q-19 through Q-21 apply only to those who have completed a doctoral degree in a psychologically related program of study. Others go to Q-22.

Q-19 There was an explicit commitment to a Christian world view in the philosophy or statement of purpose of the institution from which I graduated.
(Please circle number)

1 COMPLETELY ACCURATE
2 MOSTLY ACCURATE
3 SOMEWHAT ACCURATE
4 SOMEWHAT INACCURATE
5 MOSTLY INACCURATE
6 COMPLETELY INACCURATE

Q-20 There was a commitment to the study of the integration of psychology and theology/Christianity in theory, practice, and research by the institution from which I graduated.
(Please circle number)

1 COMPLETELY ACCURATE
2 MOSTLY ACCURATE
3 SOMEWHAT ACCURATE
4 SOMEWHAT INACCURATE
5 MOSTLY INACCURATE
6 COMPLETELY INACCURATE

Q-21 Issues related to the integration of psychology and theology/Christianity were addressed in the curriculum of the graduate program of study from which I graduated.
(Please circle number)

1 COMPLETELY ACCURATE
2 MOSTLY ACCURATE
3 SOMEWHAT ACCURATE
4 SOMEWHAT INACCURATE
5 MOSTLY INACCURATE
6 COMPLETELY INACCURATE

Q-22 What is the highest level of academic religious education you have completed?
(Please circle number)

1 BACHELOR'S DEGREE (B.D., Th.B. OR EQUIVALENT)
2 0-60 SEMESTER HOURS IN A GRADUATE PROGRAM OF STUDY
3 MASTER'S DEGREE (M.Div., Th.M, M.A., OR EQUIVALENT)
4 DOCTORAL DEGREE (Ph.d., Th.D, OR EQUIVALENT)
5 NONE

Q-23 How frequently do you attend church or church related activities?
(Please circle number)

0 NOT APPLICABLE
1 LESS THAN ONCE A YEAR
2 ONCE OR TWICE A YEAR
3 3 TO 12 TIMES A YEAR
4 2 TO 3 TIMES A MONTH
5 WEEKLY
6 2 TO 4 TIMES A WEEK
7 5 TO 7 TIMES A WEEK

Q-24 How often do you practice personal devotions? (Please circle number)

0 NEVER
1 LESS THAN ONCE A MONTH
2 1 TO 3 TIMES A MONTH
3 WEEKLY
4 2 TO 4 TIMES A WEEK
5 5 TO 7 TIMES A WEEK

Q-25 I practice personal religious disciplines (Bible study, prayer, meditation, etc.)

0 NEVER
1 DAILY
2 SEVERAL TIMES PER WEEK
3 SEVERAL TIMES PER MONTH
4 INFREQUENTLY

Q-26 What is the average duration of your personal devotions?

_____ MINUTES

Q-27 How important would you say religion is to you, on a scale of 1 to 6, 1 being of no importance or have no religion and 6 being extremely important, religious faith is the center of your life ? (Circle Number)

No Importance Extremely Important

1--------2--------3--------4--------5--------6

Have no Religion Religious Faith is the center of my life

Q-28 Religious faith plays a very important role in my professional practice.
(Circle Number)

0 STRONGLY AGREE
1 MODERATELY AGREE
2 SLIGHTLY AGREE
3 SLIGHTLY DISAGREE
4 MODERATELY DISAGREE
5 STRONGLY DISAGREE

Q-29 Your sex (Circle number)

1 MALE
2 FEMALE

Q-30 Your present age: _____ YEARS

Q-31 Your present marital status. (Circle number)

1 NEVER MARRIED
2 MARRIED
3 DIVORCED
4 SEPARATED
5 WIDOWED

Is there anything else you would like to tell us about the use of Christian counseling techniques. If so, please use this space for that purpose.

Also, any comments you wish to make that you think may help us in understanding your responses to this survey will be appreciated, either here or in a separate letter.

Your contribution to this effort is greatly appreciated. If you would like a summary of the results, please print your name and address on the back of the return envelope (NOT on this questionnaire). We will see that you get it.

APPENDIX E

DEMOGRAPHIC QUESTIONNAIRE - GFC SAMPLE

DEMOGRAPHIC QUESTIONNAIRE - GFC SAMPLE

NAME _____ College ID Number _____

Q0. Gender
1. Male
2. Female

Q1. Which of the following best describes the community in which you grew up? (Please check only one)
1. FARM OR OPEN COUNTRY
2. SMALL TOWN (less than 50,000 in the immediate area)
3. CITY (50, 000 to 200,000 in immediate area)
4. LARGE CITY (200,000 to 500,000 in immediate area)
5. LARGE METROPOLITAN AREA (more than 500,000 in immediate area)

Q3. Check your biological parents' present marital status.
1. MARRIED
2. SEPARATED
3. DIVORCED
4. DIVORCED/ONE OR MORE REMARRIED
5. PARENT(S) DECEASED

Q4. Please indicate the category that most accurately describes your family structure as you were growing up.
1. BOTH BIOLOGICAL PARENTS OR ADOPTING PARENTS PRESENT.
2. RAISED PRIMARILY BY MOTHER ALONE (no step parent).
3. RAISED PRIMARILY BY FATHER ALONE (no step parent).
4. STEP PARENT PRESENT (same step parent throughout childhood).
5. MULTIPLE STEP PARENTS PRESENT.
6. OTHER _____

Q5. What is your father's occupation? _____

Q6. What is your mother's occupation? _____

Q7. What is the highest level of formal education completed by your father?
1. EIGHTH GRADE OR LESS
2. SOME HIGH SCHOOL
3. HIGH SCHOOL GRADUATE
4. SOME COLLEGE
5. COLLEGE GRADUATE
6. SOME GRADUATE OR PROFESSIONAL STUDY
7. GRADUATE OR PROFESSIONAL DEGREE COMPLETED
8. DON'T KNOW

Q8. What is the highest level of formal education completed by your mother?
1. EIGHTH GRADE OR LESS
2. SOME HIGH SCHOOL
3. HIGH SCHOOL GRADUATE
4. SOME COLLEGE
5. COLLEGE GRADUATE
6. SOME GRADUATE OR PROFESSIONAL STUDY
7. GRADUATE OR PROFESSIONAL DEGREE COMPLETED
8. DON'T KNOW

Q9. What is your best estimate of your parents' total income last year? Consider income from all sources before taxes.
1. LESS THAN $25,000
2. $25,000 - $49,999
3. $50,000 - $74,999
4. $75,000 - $99,999
5. $100,000 OR MORE

Q10 What was your high school grade average?

1. A+ or A	6. C-
2. A-	7. C
3. B+	8. C-
4. B	9. D-
5. B-	10. D-

Q11. What is your college major (or interest area)?

_____

Q12. Do you have a career goal in mind at this point?
1. NO
2. YES

If YES, please state what it is (be as specific as possible)

_____

Q13. What is the highest degree that you definitely plan to earn?
1. NO DEFINITE PLANS AT THIS TIME
2. I PLAN TO ATTEND COLLEGE FOR A PERIOD OF TIME, BUT I DO NOT NECESSARILY PLAN TO GET A DEGREE
3. ASSOCIATE OF ARTS
4. BACHELOR'S
5. MASTER'S
6. Ph.D., M.D., Ed.D., D.Min, OR OTHER EQUIVALENT DEGREE

Q14 According to your current plans or thoughts, do you plan an off-campus learning experience (for example, an internship) sometime during your college experience?

1. DEFINITELY YES
2. PROBABLY YES
3. UNCERTAIN
4. PROBABLY NO
5. DEFINITELY NO

Q15. As a Christian, how do you classify yourself theologically?
(_____ Check, if you are not a Christian.)

1. VERY CONSERVATIVE
2. CONSERVATIVE
3. SOMEWHAT CONSERVATIVE
4. SOMEWHAT LIBERAL
5. LIBERAL
6. VERY LIBERAL

Q16. When it comes to political and social issues, how do you classify yourself?

1. VERY CONSERVATIVE
2. CONSERVATIVE
3. SOMEWHAT CONSERVATIVE
4. SOMEWHAT LIBERAL
5. LIBERAL
6. VERY LIBERAL

Q17. What is your current denomination or religious affiliation?

_____

APPENDIX F

DESCRIPTIVE STATISTICS

DESCRIPTIVE STATISTICS

Means and Standard Deviations for the CAPS Sample

SWBS

Variable	Value Label	Mean	Std Dev	Cases
For Entire Population		109.6647	9.3199	331
	0 male	109.8934	8.8959	197
	1 female	109.3284	9.9350	134

Total Cases = 331

RWBS

Variable	Value Label	Mean	Std Dev	Cases
For Entire Population		55.9909	5.0154	331
	0 male	56.0660	4.9188	197
	1 female	55.8806	5.1708	134

Total Cases = 331

EWBS

Variable	Value Label	Mean	Std Dev	Cases
For Entire Population		53.6737	5.3775	331
	0 male	53.8274	4.9405	197
	1 female	53.4478	5.9743	134

Total Cases = 331

Partial Correlation Coefficients
Controlling for SWBS Score in the CAPS Sample

SWB1	.0375	
	(328)	
	p = .497	
SWB2	-.0169	
	(328)	
	p = .760	
SWB3	.0167	
	(328)	
	p = .762	
SWB4	-.0237	
	(328)	
	p = .668	
SWB5	-.0025	
	(328)	
	p = .965	
SWB6	-.0059	
	(328)	
	p = .915	
SWB7	-.1050	
	(328)	
	p = .057	
SWB8	-.0435	
	(328)	
	p = .431	
SWB9	-.0814	
	(328)	
	p = .140	
SWB10	-.0434	
	(328)	
	p = .431	
SWB11	-.0170	
	(328)	
	p = .758	
SWB12	-.0067	
	(328)	
	p = .904	
SWB13	.0149	
	(328)	
	p = .788	
SWB14	-.0326	
	(328)	
	p = .555	

Partial Correlation Coefficients
Controlling for SWBS Score in the CAPS Sample
(Continued)

SWB15	.0802	
	(328)	
	p = .146	
SWB16	.0932	
	(328)	
	p = .091	
SWB17	.0742	
	(328)	
	p = .179	
SWB18	-.1096	
	(328)	
	p = .047	
SWB19	.0118	
	(328)	
	p = .830	
SWB20	.0263	
	(328)	
	p = .634	

(Coefficient / (D.F.) / 2-tailed Significance)

Partial Correlation Coefficients
Controlling for RWBS Score in the CAPS Sample

SWB1	.0339	
	(328)	
	p = .539	
SWB3	.0147	
	(328)	
	p = .790	
SWB5	-.0073	
	(328)	
	p = .896	
SWB7	-.1253	
	(328)	
	p = .023	
SWB9	-.0950	
	(328)	
	p = .085	
SWB11	-.0254	
	(328)	
	p = .646	
SWB13	.0079	
	(328)	
	p = .887	
SWB15	.0735	
	(328)	
	p = .183	
SWB17	.0759	
	(328)	
	p = .169	
SWB19	.0031	
	(328)	
	p = .955	

(Coefficient / (D.F.) / 2-tailed Significance)

Partial Correlation Coefficients
Controlling for EWBS Score in the CAPS Sample

SWB2	-.0151	
	(328)	
	p = .784	
SWB4	-.0195	
	(328)	
	p = .725	
SWB6	.0027	
	(328)	
	p = .961	
SWB8	-.0393	
	(328)	
	p = .476	
SWB10	-.0394	
	(328)	
	p = .476	
SWB12	-.0011	
	(328)	
	p = .985	
SWB14	-.0275	
	(328)	
	p = .619	
SWB16	.1068	
	(328)	
	p = .053	
SWB18	-.1074	
	(328)	
	p = .051	
SWB20	.0254	
	(328)	
	p = .646	

(Coefficient / (D.F.) / 2-tailed Significance)

Frequencies of Response (Agree or Disagree) by Gender and Level on SWBS for Identified Items in the CAPS Sample

Item 18 - Life doesn't have much meaning. (SWBS)

SWB by GENDER by QUESTION 18 AGREE DISAGREE:
Life doesn't have much meaning.

SWB	Count / Row Pct / Col Pct / Tot Pct	Q29A male agree 1.00	male disagree 2.00	female agree 3.00	female disagree 4.00	Row Total
lo	1.00	1 .9 100.0 .3	63 57.8 32.1 19.0	4 3.7 100.0 1.2	41 37.6 31.5 12.4	109 32.9
med	2.00		59 59.0 30.1 17.8		41 41.0 31.5 12.4	100 30.2
hi	3.00		74 60.7 37.8 22.4		48 39.3 36.9 14.5	122 36.9
	Column Total	1 .3	196 59.2	4 1.2	130 39.3	331 100.0

Number of Missing Observations: 0

Frequencies of Response (Agree or Disagree) by Gender and Level on RWBS for Identified Items in the CAPS Sample

Item 7 - I have a personally meaningful relationship with God. (RWBS)

RWB by GENDER BY QUESTION7 AGREE DISAGREE:
I have a personally meaningful relationship with god.

RWB	Q29A	male agree 1.00	male disagree 2.00	female agree 3.00	female disagree 4.00	Row Total
lo	1.00	48 53.9 24.7 14.5	2 2.2 66.7 .6	35 39.3 27.1 10.6	4 4.5 80.0 1.2	89 26.9
med	2.00	68 66.7 35.1 20.5	1 1.0 33.3 .3	32 31.4 24.8 9.7	1 1.0 20.0 .3	102 30.8
hi	3.00	78 55.7 40.2 23.6		62 44.3 48.1 18.7		140 42.3
	Column Total	194 58.6	3 .9	129 39.0	5 1.5	331 100.0

Number of Missing Observations: 0

Partial Correlation Coefficients
Controlling for Other Factors on Item 18 (SWBS)
and Item 7 (RWBS) in the CAPS Sample

Item 18 - Life doesn't have much meaning. (SWBS)

CONTROLLING FOR

	TOTSWB	LICCOUNS	MFT	NL	PSYCH	Q12	Q30	Q29
SWB18								-.1443
								(318)
								p = .010

(COEFFICIENT / (D.F.) / SIGNIFICANCE)

Item 7 - I have a personally meaningful relationship with God. (RWBS)

CONTROLLING FOR

	RWB	LICCOUNS	MFT	NL	PSYCH	Q12	Q30	Q29
SWB7								-.0802
								(318)
								p = .152

(COEFFICIENT / (D.F.) / SIGNIFICANCE)

CONTROLLING FOR

	RWB	LICCOUNS	Q29
SWB7			-.1265
			(327)
			p = .022

(COEFFICIENT / (D.F.) / SIGNIFICANCE)

CONTROLLING FOR

	RWB	MFT	Q29
SWB7			-.1113
			(327)
			p = .044

(COEFFICIENT / (D.F.) / SIGNIFICANCE)

Partial Correlation Coefficients
Controlling for Other Factors on Item 18 (SWBS)
and Item 7 (RWBS) in the CAPS Sample (Continued)

```
CONTROLLING FOR
                RWB   NL
                  Q29
SWB7            -.1263
              (  327)
            p = .022
(COEFFICIENT / (D.F.) / SIGNIFICANCE)
CONTROLLING FOR
                RWB   PSYCH
                  Q29
SWB7            -.1153
              (  327)
            p = .037
(COEFFICIENT / (D.F.) / SIGNIFICANCE)
CONTROLLING FOR
                RWB   Q12
                  Q29
SWB7            -.1064
              (  326)
            p = .054
(COEFFICIENT / (D.F.) / SIGNIFICANCE)
CONTROLLING FOR
                RWB         Q30
                  Q29
SWB7            -.1238
              (  324)
            p = .025
(COEFFICIENT / (D.F.) / SIGNIFICANCE)

TOTSWB = SWBS score
SWB = SWBS score
RWB = RWBS score
EWB = EWBS score
SWB18 = Item 18
SWB7 = Item 7
LICCOUNS = Licensed Counselor
MFT = Licensed Marriage & Family Counselor
NL = Non-licensed
PSYCH = Licensed Psychologist
Q12 = Years of Professional Experience
Q30 = Age
Q29 = Gender
```

Means and Standard Deviations for Years of Professional Practice in the CAPS Sample

Description of Subpopulations

Summaries of Q12 NUMBER OF YEARS OF COUNSELING EXPERIENCE
By levels of Q29 GENDER

Variable	Value	Label	Mean	Std Dev	Cases
For Entire Population			12.7909	7.5919	330
Q29	0	male	14.5357	7.9055	196
Q29	1	female	10.2388	6.3164	134

Total Cases = 331
Missing Cases = 1 or .3 Pct

Q12 = Years of Professional Experience
Q29 = Gender

CAPS Sample SWBS Score Frequencies and Statistics

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
	67.00	1	.3	.3	.3
	77.00	2	.6	.6	.9
	79.00	2	.6	.6	1.5
	80.00	1	.3	.3	1.8
	83.00	2	.6	.6	2.4
	84.00	1	.3	.3	2.7
	85.00	2	.6	.6	3.3
	87.00	1	.3	.3	3.6
	89.00	2	.6	.6	4.2
	91.00	3	.9	.9	5.1
	92.00	3	.9	.9	6.0
	93.00	5	1.5	1.5	7.6
	94.00	2	.6	.6	8.2
	95.00	2	.6	.6	8.8
	96.00	3	.9	.9	9.7
	97.00	3	.9	.9	10.6
	98.00	5	1.5	1.5	12.1
	99.00	4	1.2	1.2	13.3
	100.00	2	.6	.6	13.9
	101.00	9	2.7	2.7	16.6
	102.00	7	2.1	2.1	18.7
	103.00	5	1.5	1.5	20.2
	104.00	8	2.4	2.4	22.7
	105.00	6	1.8	1.8	24.5
	106.00	11	3.3	3.3	27.8
	107.00	9	2.7	2.7	30.5
	108.00	8	2.4	2.4	32.9
	109.00	12	3.6	3.6	36.6
	110.00	21	6.3	6.3	42.9
	111.00	19	5.7	5.7	48.6
	112.00	14	4.2	4.2	52.9
	113.00	16	4.8	4.8	57.7
	114.00	18	5.4	5.4	63.1
	115.00	13	3.9	3.9	67.1
	116.00	25	7.6	7.6	74.6
	117.00	23	6.9	6.9	81.6
	118.00	20	6.0	6.0	87.6
	119.00	16	4.8	4.8	92.4
	120.00	25	7.6	7.6	100.0
	Total	331	100.0	100.0	

CAPS Sample SWBS Score Frequencies and Statistics
(Continued)

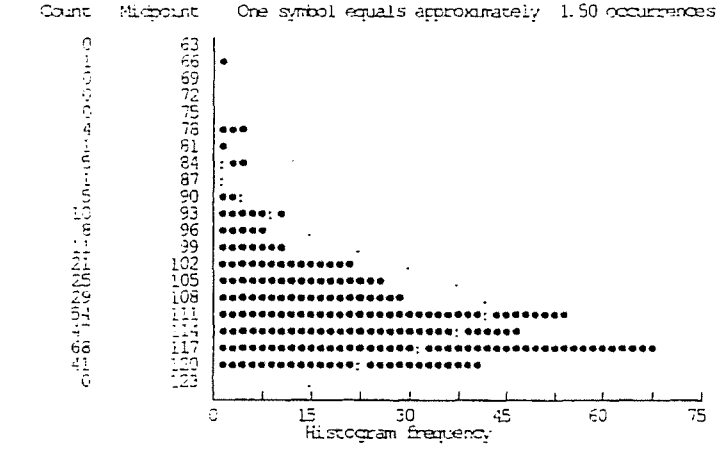
Mean	109.665	Std err	.512	Median	112.000
Mode	116.000	Std dev	9.320	Variance	86.860
Kurtosis	2.401	S E Kurt	.267	Skewness	-1.462
S E Skew	.134	Range	53.000	Minimum	67.000
Maximum	120.000	Sum	36299.000		

Valid cases 331 Missing cases 0

* Multiple modes exist. The smallest value is shown.

CAPS Sample SWBS Histogram

SWB



Valid cases 331 Missing cases 0

CAPS Sample RWBS Score Frequencies and Statistics

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
	34.00	1	.3	.3	.3
	36.00	1	.3	.3	.6
	38.00	1	.3	.3	.9
	39.00	1	.3	.3	1.2
	40.00	2	.6	.6	1.8
	41.00	2	.6	.6	2.4
	42.00	2	.6	.6	3.0
	43.00	2	.6	.6	3.6
	44.00	5	1.5	1.5	5.1
	45.00	3	.9	.9	6.0
	46.00	4	1.2	1.2	7.3
	47.00	6	1.8	1.8	9.1
	48.00	1	.3	.3	9.4
	49.00	3	.9	.9	10.3
	50.00	8	2.4	2.4	12.7
	51.00	6	1.8	1.8	14.5
	52.00	8	2.4	2.4	16.9
	53.00	11	3.3	3.3	20.2
	54.00	22	6.6	6.6	26.9
	55.00	23	6.9	6.9	33.8
	56.00	25	7.6	7.6	41.4
	57.00	16	4.8	4.8	46.2
	58.00	38	11.5	11.5	57.7
	59.00	36	10.9	10.9	68.6
	60.00	104	31.4	31.4	100.0
	Total	331	100.0	100.0	

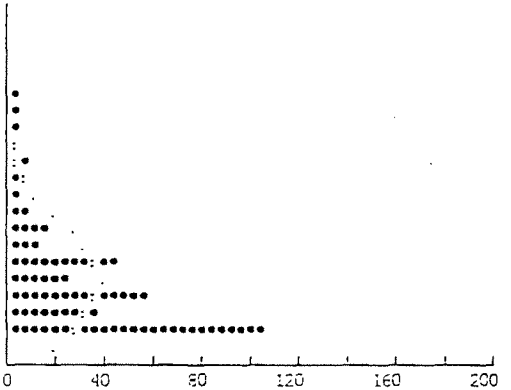
Mean	55.991	Std err	.276	Median	58.000
Mode	60.000	Std dev	5.015	Variance	25.154
Kurtosis	2.982	S E Kurt	.267	Skewness	-1.742
S E Skew	.134	Range	26.000	Minimum	34.000
Maximum	60.000	Sum	18533.000		

Valid cases 331 Missing cases 0

CAPS Sample RWBS Histogram

FAE

Count Midpoint One symbol equals approximately 4.00 occurrences



Valid cases 331 Missing cases 0

CAPS Sample EWBS Score Frequencies and Statistics

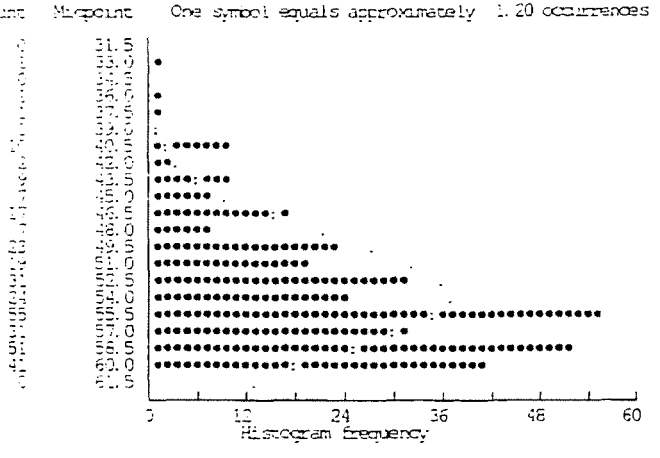
Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
	33.00	1	.3	.3	.3
	36.00	1	.3	.3	.6
	38.00	1	.3	.3	.9
	39.00	1	.3	.3	1.2
	40.00	4	1.2	1.2	2.4
	41.00	6	1.8	1.8	4.2
	42.00	2	.6	.6	4.8
	43.00	2	.6	.6	5.4
	44.00	7	2.1	2.1	7.6
	45.00	7	2.1	2.1	9.7
	46.00	6	1.8	1.8	11.5
	47.00	11	3.3	3.3	14.8
	48.00	7	2.1	2.1	16.9
	49.00	8	2.4	2.4	19.3
	50.00	15	4.5	4.5	23.9
	51.00	19	5.7	5.7	29.6
	52.00	16	4.8	4.8	34.4
	53.00	15	4.5	4.5	39.0
	54.00	24	7.3	7.3	46.2
	55.00	24	7.3	7.3	53.5
	56.00	31	9.4	9.4	62.8
	57.00	31	9.4	9.4	72.2
	58.00	34	10.3	10.3	82.5
	59.00	17	5.1	5.1	87.6
	60.00	41	12.4	12.4	100.0
	Total	331	100.0	100.0	

Mean	53.674	Std err	.296	Median	55.000
Mode	60.000	Std dev	5.377	Variance	28.917
Kurtosis	.660	S E Kurt	.267	Skewness	-1.025
S E Skew	.134	Range	27.000	Minimum	33.000
Maximum	60.000	Sum	17766.000		

Valid cases 331 Missing cases 0

CAPS Sample EWBS Histogram

EWB



Valid cases 331 Missing cases 0

CAPS Sample SWBS Gender Frequency Table and Statistics

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
male	0	197	59.5	59.5	59.5
female	1	134	40.5	40.5	100.0
	Total	331	100.0	100.0	

Mean	.405	Std err	.027	Median	.000
Mode	.000	Std dev	.492	Variance	.242
Kurtosis	-1.860	S E Kurt	.267	Skewness	.390
S E Skew	.134	Range	1.000	Minimum	.000
Maximum	1.000	Sum	134.000		

Valid cases 331 Missing cases 0

Means and Standard Deviations for the GFC Sample

SWBS

Variable	Value Label	Mean	Std Dev	Cases
For Entire Population		100.3490	15.1309	308
Gender	0 Male	97.2348	16.8409	115
Gender	1 Female	102.2047	13.7261	193

Total Cases = 392

Missing Cases = 84 or 21.4 Pct

RWBS

Variable	Value Label	Mean	Std Dev	Cases
For Entire Population		51.9448	9.3345	308
Gender	0 Male	50.1130	10.4399	115
Gender	1 Female	53.0363	8.4498	193

Total Cases = 392

Missing Cases = 84 or 21.4 Pct

EWBS

Variable	Value Label	Mean	Std Dev	Cases
For Entire Population		48.4042	7.4172	308
Gender	0 Male	47.1217	7.8867	115
Gender	1 Female	49.1684	7.0329	193

Total Cases = 392

Missing Cases = 84 or 21.4 Pct

Partial Correlation Coefficients
Controlling for SWBS Score in the GFC Sample

1	.0322	Coefficients
	(305)	(Degrees of Freedom)
	p = .574	Significance
2	-.0795	
	(305)	
	p = .164	
3	.0339	
	(305)	
	p = .554	
4	.0180	
	(305)	
	p = .753	
5	.0058	
	(305)	
	p = .919	
6	-.1140	
	(305)	
	p = .046	
7	-.0109	
	(305)	
	p = .849	
8	.0299	
	(305)	
	p = .602	
9	-.0087	
	(305)	
	p = .879	
10	-.0727	
	(305)	
	p = .204	
11	.0180	
	(305)	
	p = .754	
12	-.0021	
	(305)	
	p = .971	
13	.0570	
	(305)	
	p = .319	
14	-.0565	
	(305)	
	p = .324	

Partial Correlation Coefficients
Controlling for SWBS Score in the GFC Sample
(Continued)

15	.0596	
	(305)	
	p = .298	
16	.1042	
	(305)	
	p = .068	
17	-.1004	
	(305)	
	p = .079	
18	.0633	
	(305)	
	p = .269	
19	-.0406	
	(305)	
	p = .478	
20	.0884	
	(305)	
	p = .122	

Partial Correlation Coefficients
Controlling for RWBS Score in the GFC Sample

1	.0248	Coefficients
	(305)	(Degrees of Freedom)
	p = .665	Significance
3	.0258	
	(305)	
	p = .652	
5	.0021	
	(305)	
	p = .970	
7	-.0236	
	(305)	
	p = .681	
9	-.0145	
	(305)	
	p = .800	
11	.0146	
	(305)	
	p = .799	
13	.0581	
	(305)	
	p = .310	
15	.0637	
	(305)	
	p = .266	
17	-.1258	
	(305)	
	p = .028	
19	-.0445	
	(305)	
	p = .437	

Partial Correlation Coefficients
Controlling for EWBS Score in the GFC Sample

2	-.0715	
	(305)	
	p = .211	
4	.0246	
	(305)	
	p = .667	
6	-.1301	
	(305)	
	p = .023	
8	.0451	
	(305)	
	p = .431	
10	-.0618	
	(305)	
	p = .280	
12	-.0058	
	(305)	
	p = .919	
14	-.0757	
	(305)	
	p = .186	
16	.1050	
	(305)	
	p = .066	
18	.0817	
	(305)	
	p = .153	
20	.1166	
	(305)	
	p = .041	

Frequencies of Response (Agree or Disagree) by Gender and Level on SWBS for Identified Items in the GFC Sample

Item 6 - I feel unsettled about my future. (SWBS)

SWB Spiritual Well-Being by GENDER BY QUESTION 6
I feel unsettled about my future.

Q29A

SWB	Count / Row Pct / Col Pct / Tot Pct	male agree 1.00	male disagree 2.00	female agree 3.00	female disagree 4.00	Row Total
low	1.00	34 29.1 63.0 9.9	12 10.3 20.0 3.5	45 38.5 43.3 13.0	26 22.2 20.5 7.5	117 33.9
medium	2.00	14 12.8 25.9 4.1	21 19.3 35.0 6.1	39 35.8 37.5 11.3	35 32.1 27.6 10.1	109 31.6
high	3.00	6 5.0 11.1 1.7	27 22.7 45.0 7.8	20 16.8 19.2 5.8	66 55.5 52.0 19.1	119 34.5
	Column Total	54 15.7	60 17.4	104 30.1	127 36.8	345 100.0

Number of Missing Observations: 47

Frequencies of Response (Agree or Disagree) by Gender and Level on RWBS for Identified Items in the GFC Sample

Item 17 - I feel most fulfilled when I'm in close communion with God. (RWBS)

RWB by GENDER by QUESTION 17 AGREE DISAGREE:
I feel most fulfilled when I'm in close communion with God.

		Q29A				
	Count Row Pct Col Pct Tot Pct	male agree 1.00	male disagree 2.00	female agree 3.00	female disagree 4.00	Row Total
RWB						
lo	1.00	31 27.0 31.6 9.0	16 13.9 94.1 4.6	34 29.6 20.0 9.9	34 29.6 56.7 9.9	115 33.3
med	2.00	33 32.7 33.7 9.6	1 1.0 5.9 .3	54 53.5 31.8 15.7	13 12.9 21.7 3.8	101 29.3
hi	3.00	34 26.4 34.7 9.9		82 63.6 48.2 23.8	13 10.1 21.7 3.8	129 37.4
	Column Total	98 28.4	17 4.9	170 49.3	60 17.4	345 100.0

Number of Missing Observations: 47

Frequencies of Response (Agree or Disagree) by Gender and Level on EWBS for Identified Items in the GFC Sample

Item 6 - I feel unsettled about my future. (EWBS)

EWB by GENDER by QUESTION 6 AGREE DISAGREE:
I feel unsettled about my future.

EWB	Count / Row Pct / Col Pct / Tot Pct	Q29A male agree 1.00	male disagree 2.00	female agree 3.00	female disagree 4.00	Row Total
lo	1.00	35 31.5 64.8 10.1	9 8.1 15.0 2.6	47 42.3 45.2 13.6	20 18.0 15.7 5.8	111 32.2
med	2.00	14 13.9 25.9 4.1	20 19.8 33.3 5.8	39 38.6 37.5 11.3	28 27.7 22.0 8.1	101 29.3
hi	3.00	5 3.8 9.3 1.4	31 23.3 51.7 9.0	18 13.5 17.3 5.2	79 59.4 62.2 22.9	133 38.6
	Column Total	54 15.7	60 17.4	104 30.1	127 36.8	345 100.0

Number of Missing Observations: 47

Frequencies of Response (Agree or Disagree) by Gender and Level on EWBS for Identified Items in the GFC Sample (Continued)

Item 20 - I believe there is some real purpose for my life. (EWBS)

EWB by GENDER by QUESITON 20 AGREE DISAGREE:
I believe there is some real purpose for my life.

Q29A

EWB	Count / Row Pct / Col Pct / Tot Pct	male agree 1.00	male disagree 2.00	female agree 3.00	female disagree 4.00	Row Total
lc	1.00	39 35.1 36.1 11.3	6 5.4 85.7 1.7	52 46.8 27.5 15.1	14 12.6 34.1 4.1	111 32.2
med	2.00	33 32.7 30.6 9.6	1 1.0 14.3 .3	56 55.4 29.6 16.2	11 10.9 26.8 3.2	101 29.3
hi	3.00	36 27.1 33.3 10.4		81 60.9 42.9 23.5	16 12.0 39.0 4.6	133 38.6
	Column Total	108 31.3	7 2.0	189 54.8	41 11.9	345 100.0

Number of Missing Observations: 47

Partial Correlation Coefficients
Controlling for Other Factors on Item 6 (SWBS & EWBS), Item 17 (RWBS), and Item 20 (EWBS) in the GFC Sample

Item 6 - I feel unsettled about my future. (SWBS)

CONTROLLING FOR

	SWB Q9 Q8 Q7 Q15 Q10 Q1
	GENDER
V6	-.1073
	(240)
	p = .096

Item 17 - I feel most fulfilled when I'm in close communion with God. (RWBS)

CONTROLLING FOR

	RWB Q9 Q8 Q7 Q15 Q10 Q1
	GENDER
V17	-.1149
	(240)
	p = .074

(COEFFICIENT / (D.F.) / SIGNIFICANCE)

Item 6 - I feel unsettled about my future. (EWBS)

CONTROLLING FOR

	EWB Q9 Q8 Q7 Q15 Q10 Q1
	GENDER
V6	-.1384
	(240)
	p = .031

Item 20 - I believe there is some real purpose for my life. (EWBS)

CONTROLLING FOR

	EWB Q9 Q8 Q7 Q15 Q10 Q1
	GENDER
V20	.1003
	(240)
	p = .120

Partial Correlation Coefficients
Controlling for Other Factors on Item 6 (SWBS & EWBS), Item 17 (RWBS), and Item 20 (EWBS) in the GFC Sample (Continued)

Item 17 - I feel most fulfilled when I'm in close communion with God. (RWBS)

CONTROLLING FOR
RWB Q9
GENDER
V17 -.1170
(256)
p = .060
(COEFFICIENT / (D.F.) / SIGNIFICANCE)
CONTROLLING FOR
RWB Q8
GENDER
V17 -.1318
(294)
p = .023
(COEFFICIENT / (D.F.) / SIGNIFICANCE)
CONTROLLING FOR
RWB Q7
GENDER
V17 -.1322
(292)
p = .023
(COEFFICIENT / (D.F.) / SIGNIFICANCE)
CONTROLLING FOR
RWB Q15
GENDER
V17 -.1381
(281)
p = .020
(COEFFICIENT / (D.F.) / SIGNIFICANCE)
CONTROLLING FOR
RWB Q10
GENDER
V17 -.1435
(287)
p = .015
(COEFFICIENT / (D.F.) / SIGNIFICANCE)

Partial Correlation Coefficients
Controlling for Other Factors on Item 6 (SWBS & EWBS), Item 17 (RWBS), and Item 20 (EWBS) in the GFC Sample (Continued)

CONTROLLING FOR
RWB Q1
GENDER
V17 -.1346
(295)
p = .020
(COEFFICIENT / (D.F.) / SIGNIFICANCE)

Item 6 - I feel unsettled about my future. (SWBS)

CONTROLLING FOR
SWB Q9
GENDER
V6 -.1416
(256)
p = .011
(COEFFICIENT / (D.F.) / SIGNIFICANCE)
CONTROLLING FOR
SWB Q8
GENDER
V6 -.1167
(294)
p = .022
(COEFFICIENT / (D.F.) / SIGNIFICANCE)
CONTROLLING FOR
SWB Q7
GENDER
V6 -.1150
(292)
p = .024
(COEFFICIENT / (D.F.) / SIGNIFICANCE)
CONTROLLING FOR
SWB Q15
GENDER
V6 -.1356
(281)
p = .011
(COEFFICIENT / (D.F.) / SIGNIFICANCE)

Partial Correlation Coefficients
Controlling for Other Factors on Item 6 (SWBS & EWBS), Item 17 (RWBS), and Item 20 (EWBS) in the GFC Sample (Continued)

```
CONTROLLING FOR
                SWB  Q10
               GENDER
V6              -.1308
              (  287)
            p = .013
(COEFFICIENT / (D.F.) / SIGNIFICANCE)
CONTROLLING FOR
                SWB  Q1
               GENDER
V6              -.1071
              (  295)
            p = .033
(COEFFICIENT / (D.F.) / SIGNIFICANCE)
```

Item 20 - I believe there is some real purpose for my life. (EWBS)

```
CONTROLLING FOR
                EWB  Q9
               GENDER
V20              .1250
              (  256)
            p = .045
(COEFFICIENT / (D.F.) / SIGNIFICANCE)
CONTROLLING FOR
                EWB  Q8
               GENDER
V20              .1170
              (  294)
            p = .044
(COEFFICIENT / (D.F.) / SIGNIFICANCE)
CONTROLLING FOR
                EWB  Q7
               GENDER
V20              .1249
              (  292)
            p = .032
(COEFFICIENT / (D.F.) / SIGNIFICANCE)
```

Partial Correlation Coefficients
Controlling for Other Factors on Item 6 (SWBS & EWBS), Item 17 (RWBS), and Item 20 (EWBS) in the GFC Sample (Continued)

CONTROLLING FOR
EWB Q15
GENDER
V20 .1052
(281)
p = .077
(COEFFICIENT / (D.F.) / SIGNIFICANCE)
CONTROLLING FOR
EWB Q10
GENDER
V20 .1218
(287)
p = .039
(COEFFICIENT / (D.F.) / SIGNIFICANCE)
CONTROLLING FOR
EWB Q1
GENDER
V20 .1285
(295)
p = .027
(COEFFICIENT / (D.F.) / SIGNIFICANCE)
RWBS

SWB = SWBS score
RWB = RWBS score
EWB = EWBS score
Q9 = Parents' Income
Q8 = Mothers' Education
Q7 = Fathers' Education
Q15 = Theological Classification
Q10 = High School GPA
Q1 = Age
V17 = Item 17
V6 = Item 6
V20 = Item 20

Frequencies of Response by Gender and Parents' Income in the GFC Sample

Q9 PARENTS INCOME by GENDER

Page 1 of 1

Q9	Count / Row Pct / Col Pct / Tot Pct	GENDER MALE 1	FEMALE 2	Row Total
< 25K	1	20 37.0 18.2 7.1	34 63.0 19.7 12.0	54 19.1
25-49999	2	55 44.0 50.0 19.4	70 56.0 40.5 24.7	125 44.2
50K-74999	3	27 36.5 24.5 9.5	47 63.5 27.2 16.6	74 26.1
75K-99999	4	5 29.4 4.5 1.8	12 70.6 6.9 4.2	17 6.0
>100K	5	3 23.1 2.7 1.1	10 76.9 5.8 3.5	13 4.6
	Column Total	110 38.9	173 61.1	283 100.0

Number of Missing Observations: 109

Frequencies of Response by Gender and Theological Classification in the GFC Sample

Q15 THEOLOGICAL CLASSIFICATION by GENDER

Q15	GENDER: MALE (1)	GENDER: FEMALE (2)	Row Total
1 VERY CONSERVATIV	3 37.5 2.6 1.0	5 62.5 2.5 1.6	8 2.6
2 CONSERVATIVE	34 51.5 29.8 10.9	32 48.5 16.1 10.2	66 21.1
3 SOMEWHAT CONSERV	34 30.1 29.8 10.9	79 69.9 39.7 25.2	113 36.1
4 SOMEWHAT LIBERAL	19 29.7 16.7 6.1	45 70.3 22.6 14.4	64 20.4
5 LIBERAL	9 28.1 7.9 2.9	23 71.9 11.6 7.3	32 10.2
6 VERY LIBERAL	6 42.9 5.3 1.9	8 57.1 4.0 2.6	14 4.5
Column Total	114 36.4	199 63.6	313 100.0

Number of Missing Observations: 79

GFC Sample Denominational Affiliation

Item 17 - I feel most fulfilled when I'm in close communion with God. (RWBS)

Q17 DENOMINATION

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
BLANK OR NO	0	46	11.7	13.2	13.2
NONDENOMINATIONAL	1	55	14.0	15.8	28.9
FREE METHODIST	2	8	2.0	2.3	31.2
EVANGELICAL	3	13	3.3	3.7	35.0
CONSERVATIVE BAPTIST	4	13	3.3	3.7	38.7
ROMAN CATHOLIC	5	12	3.1	3.4	42.1
4 SQUARE	6	22	5.6	6.3	48.4
MENNONITE BRETHREN	7	5	1.3	1.4	49.9
QUAKER FRIENDS	8	40	10.2	11.5	61.3
CHRISTIAN ONLY	9	27	6.9	7.7	69.1
BAPTIST	10	32	8.2	9.2	78.2
METHODIST	11	6	1.5	1.7	79.9
NAZERENE	12	14	3.6	4.0	84.0
ASSEMBLY OF GOD	13	16	4.1	4.6	88.5
INTERDENOMINATIONAL	14	2	.5	.6	89.1
CHARISMATIC	15	1	.3	.3	89.4
CHRISTIAN CHURCH	16	1	.3	.3	89.7
PENTECOSTAL	17	6	1.5	1.7	91.4
1ST CHRISTIAN	18	1	.3	.3	91.7
PRESBYTERIAN	19	5	1.3	1.4	93.1
AMERICAN BAPTIST	20	1	.3	.3	93.4
LUTHERAN	21	5	1.3	1.4	94.8
CHURCH OF GOD	22	2	.5	.6	95.4
SOUTHERN BAPTIST	23	2	.5	.6	96.0
CHRISTIAN MISSIONARY	24	5	1.3	1.4	97.4
PROTESTANT	25	4	1.0	1.1	98.6
WESLEYAN	26	1	.3	.3	98.9
SET FREE CHRISTIAN F	27	1	.3	.3	99.1
ECNA	28	1	.3	.3	99.4
CHURCH OF X	31	2	.5	.6	100.0
	.	43	11.0	Missing	
	Total	392	100.0	100.0	

Valid cases 349 Missing cases 43

Frequencies of Response by Gender and Denominational Affiliation in the GFC Sample

Item 17 - I feel most fulfilled when I'm in close communion with God. (RWBS)

Q17 DENOMINATION by GENDER

Q17	Count / Row Pct / Col Pct / Tot Pct	GENDER MALE 1	FEMALE 2	Row Total
0 BLANK OR NONE		26 63.4 22.2 8.1	15 36.6 7.3 4.7	41 12.7
1 NONDENOMINATIONAL		11 40.7 9.4 3.4	29 59.3 14.1 9.0	50 15.5
2 FREE METHODIST		3 37.5 2.6 .9	5 62.5 2.4 1.6	8 2.5
3 EVANGELICAL		1 9.1 .9 .3	10 90.9 4.9 3.1	11 3.4
4 CONSERVATIVE BAP		4 36.4 3.4 1.2	7 63.6 3.4 2.2	11 3.4
5 ROMAN CATHOLIC		3 25.0 2.6 .9	9 75.0 4.4 2.8	12 3.7
6 4 SQUARE		8 38.1 6.8 2.5	13 61.9 6.3 4.0	21 6.5
7 MENONITTE BRETHER			5 100.0 2.4 1.6	5 1.6
Column Total		117 36.3	205 63.7	322 100.0

(Continued)

Frequencies of Response by Gender and Denominational Affiliation in the GFC Sample (Continued)

Q17 DENOMINATION by GENDER

Page 2 of 4

Q17	Count / Row Pct / Col Pct / Tot Pct	GENDER MALE 1	FEMALE 2	Row Total
8		12	24	36
[illegible]		33.3	66.7	11.2
		10.3	11.7	
		3.7	7.5	
9		6	20	26
CHRISTIAN CHUR		23.1	76.9	8.1
		5.1	9.8	
		1.9	6.2	
10		8	22	30
BAPTIST		26.7	73.3	9.3
		6.8	10.7	
		2.5	6.8	
11		1	5	6
METHODIST		16.7	83.3	1.9
		.9	2.4	
		.3	1.6	
12		6	7	13
NAZERENE		46.2	53.8	4.0
		5.1	3.4	
		1.9	2.2	
13		9	4	13
ASSEMBLY OF GOD		69.2	30.8	4.0
		7.7	2.0	
		2.8	1.2	
14		1	1	2
INTERDENOMINATIO		50.0	50.0	.6
		.9	.5	
		.3	.3	
15		1		1
CHARISMATIC		100.0		.3
		.9		
		.3		
	Column Total	117	205	322
(Continued)		36.3	63.7	100.0

Frequencies of Response by Gender and Denominational Affiliation in the GFC Sample (Continued)

Q17 DENOMINATION by GENDER

Q17	Count / Row Pct / Col Pct / Tot Pct	GENDER MALE 1	FEMALE 2	Row Total
16 CHRISTIAN CHURCH			1 100.0 .5 .3	1 .3
17 PENTECOSTAL		1 16.7 .9 .3	5 83.3 2.4 1.6	6 1.9
18 1ST CHRISTIAN			1 100.0 .5 .3	1 .3
19 PRESBYTERIAN		2 40.0 1.7 .6	3 60.0 1.5 .9	5 1.6
21 LUTHERAN			5 100.0 2.4 1.6	5 1.6
22 CHURCH OF GOD			2 100.0 1.0 .6	2 .6
23 SOUTHERN BAPTIST		1 50.0 .9 .3	1 50.0 .5 .3	2 .6
24 CHRISTIAN MISSIO		1 20.0 .9 .3	4 80.0 2.0 1.2	5 1.6
(Continued)	Column Total	117 36.3	205 63.7	322 100.0

Frequencies of Response by Gender and Denominational Affiliation in the GFC Sample (Continued)

Q17 DENOMINATION by GENDER

Page 4 of 4

Q17	Count / Row Pct / Col Pct / Tot Pct	GENDER MALE 1	GENDER FEMALE 2	Row Total
PROTESTANT	25	1 25.0 .9 .3	3 75.0 1.5 .9	4 1.2
MESSENIAN	26		1 100.0 .5 .3	1 .3
SET FREE CHRISTI	27		1 100.0 .5 .3	1 .3
ECFA	28		1 100.0 .5 .3	1 .3
CHURCH OF X	31	1 50.0 .9 .3	1 50.0 .5 .3	2 .6
	Column Total	117 36.3	205 63.7	322 100.0

Number of Missing Observations: 70

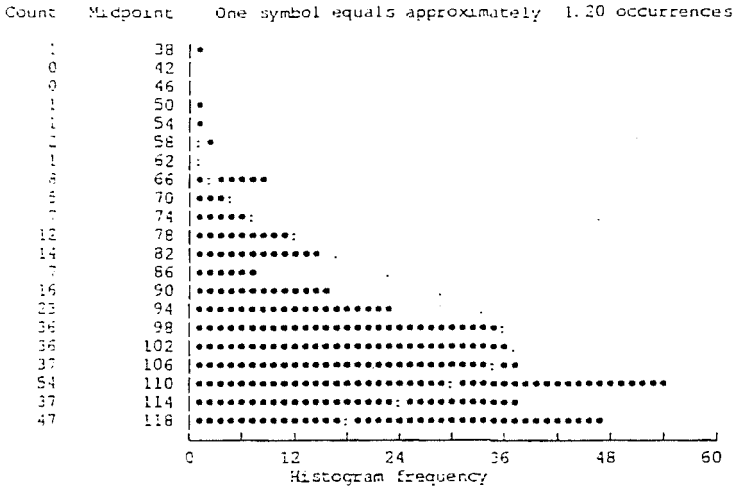
SWBS Score Frequencies in the GFC Sample

Value	Frequency	Percent	Valid Percent	Cum Percent
36.00	1	.3	.3	.3
51.00	1	.3	.3	.6
55.00	1	.3	.3	.9
57.00	1	.3	.3	1.2
59.00	1	.3	.3	1.4
61.00	1	.3	.3	1.7
64.00	2	.5	.6	2.3
65.00	3	.8	.9	3.2
66.00	2	.5	.6	3.8
67.00	1	.3	.3	4.1
69.00	2	.5	.6	4.6
70.00	3	.8	.9	5.5
72.00	2	.5	.6	6.1
73.00	1	.3	.3	6.4
74.00	1	.3	.3	6.7
75.00	3	.8	.9	7.5
76.00	4	1.0	1.2	8.7
77.00	5	1.3	1.4	10.1
78.00	2	.5	.6	10.7
79.00	1	.3	.3	11.0
80.00	4	1.0	1.2	12.2
81.00	2	.5	.6	12.8
82.00	4	1.0	1.2	13.9
83.00	4	1.0	1.2	15.1
84.00	3	.8	.9	15.9
85.00	2	.5	.6	16.5
86.00	1	.3	.3	16.8
87.00	1	.3	.3	17.1
88.00	7	1.8	2.0	19.1
88.50	1	.3	.3	19.4
89.00	3	.8	.9	20.3
90.00	2	.5	.6	20.9
90.50	1	.3	.3	21.2
91.00	2	.5	.6	21.7
92.00	3	.8	.9	22.6
93.00	4	1.0	1.2	23.8
94.00	10	2.6	2.9	26.7
95.00	6	1.5	1.7	28.4
96.00	9	2.3	2.6	31.0
97.00	10	2.6	2.9	33.9
98.00	9	2.3	2.6	36.5
99.00	8	2.0	2.3	38.8

SWBS Score Frequencies in the GFC Sample (Continued)

Value	Frequency	Percent	Valid Percent	Cum Percent
100.00	7	1.8	2.0	40.9
101.00	12	3.1	3.5	44.3
102.00	11	2.8	3.2	47.5
103.00	6	1.5	1.7	49.3
104.00	9	2.3	2.6	51.9
105.00	13	3.3	3.8	55.7
106.00	8	2.0	2.3	58.0
107.00	6	1.5	1.7	59.7
107.50	1	.3	.3	60.0
108.00	13	3.3	3.8	63.8
109.00	6	1.5	1.7	65.5
110.00	17	4.3	4.9	70.4
111.00	18	4.6	5.2	75.7
112.00	12	3.1	3.5	79.1
113.00	8	2.0	2.3	81.4
114.00	8	2.0	2.3	83.8
115.00	9	2.3	2.6	86.4
116.00	14	3.6	4.1	90.4
117.00	8	2.0	2.3	92.8
118.00	9	2.3	2.6	95.4
119.00	13	3.3	3.8	99.1
120.00	3	.8	.9	100.0
.	47	12.0	Missing	
Total	392	100.0	100.0	

GFC Sample SWBS Histogram and Statistics



Mean	100.454	Median	104.000	Mode	111.000
Std dev	14.891	Kurtosis	1.125	Range	84.000

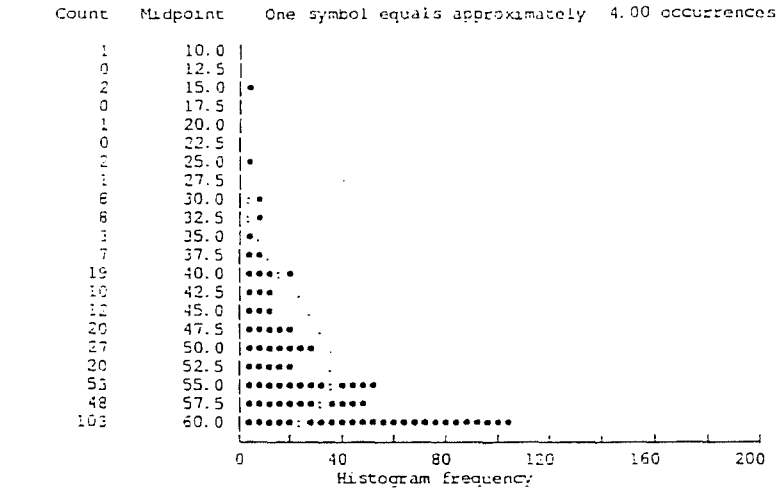
Valid cases 345 Missing cases 47

RWBS Score Frequencies in the GFC Sample

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
	10.00	1	.3	.3	.3
	14.00	1	.3	.3	.6
	16.00	1	.3	.3	.9
	19.00	1	.3	.3	1.2
	25.00	2	.5	.6	1.7
	28.00	1	.3	.3	2.0
	29.00	2	.5	.6	2.6
	30.00	4	1.0	1.2	3.8
	31.00	2	.5	.6	4.3
	32.00	2	.5	.6	4.9
	33.00	5	1.3	1.4	6.4
	33.50	1	.3	.3	6.7
	34.00	1	.3	.3	7.0
	35.00	1	.3	.3	7.2
	36.00	1	.3	.3	7.5
	37.00	4	1.0	1.2	8.7
	38.00	3	.8	.9	9.6
	39.00	4	1.0	1.2	10.7
	40.00	10	2.6	2.9	13.6
	41.00	5	1.3	1.4	15.1
	42.00	4	1.0	1.2	16.2
	43.00	6	1.5	1.7	18.0
	44.00	4	1.0	1.2	19.1
	45.00	5	1.3	1.4	20.6
	46.00	3	.8	.9	21.4
	47.00	8	2.0	2.3	23.8
	47.50	1	.3	.3	24.1
	48.00	11	2.8	3.2	27.2
	49.00	10	2.6	2.9	30.1
	50.00	11	2.8	3.2	33.3
	51.00	6	1.5	1.7	35.1
	52.00	9	2.3	2.6	37.7
	53.00	11	2.8	3.2	40.9
	54.00	14	3.6	4.1	44.9
	55.00	19	4.8	5.5	50.4
	56.00	20	5.1	5.8	56.2
	57.00	22	5.6	6.4	62.6
	58.00	26	6.6	7.5	70.1
	59.00	34	8.7	9.9	80.0
	60.00	69	17.6	20.0	100.0
	.	47	12.0	Missing	
	Total	392	100.0	100.0	

GFC Sample RWBS Histogram and Statistics

RWB Religious Well-Being



Mean	51.913	Median	55.000	Mode	60.000
Std dev	9.289	Kurtosis	2.452	Range	50.000

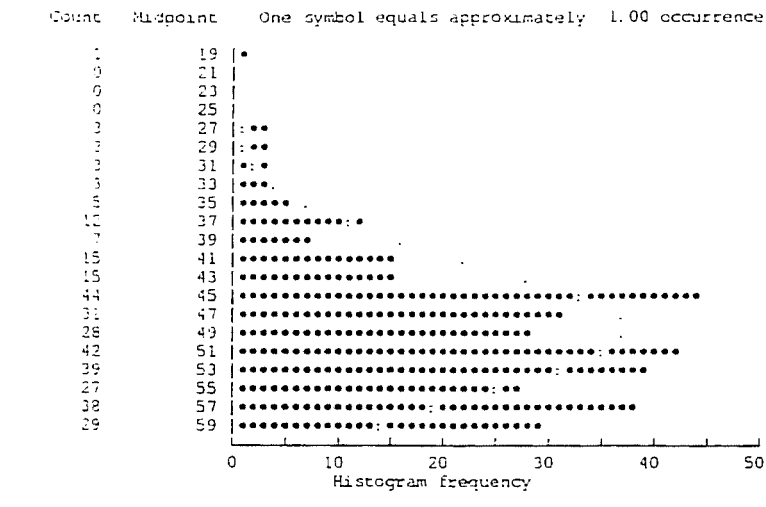
Valid cases 345 Missing cases 47

EWBS Score Frequencies in the GFC Sample

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
	19.00	1	.3	.3	.3
	26.00	2	.5	.6	.9
	27.00	1	.3	.3	1.2
	28.00	1	.3	.3	1.4
	29.00	2	.5	.6	2.0
	30.00	2	.5	.6	2.6
	31.00	1	.3	.3	2.9
	32.00	2	.5	.6	3.5
	33.00	1	.3	.3	3.8
	34.00	3	.8	.9	4.6
	35.00	2	.5	.6	5.2
	36.00	5	1.3	1.4	6.7
	36.50	1	.3	.3	7.0
	37.00	6	1.5	1.7	8.7
	38.00	5	1.3	1.4	10.1
	39.00	2	.5	.6	10.7
	40.00	10	2.6	2.9	13.6
	41.00	5	1.3	1.4	15.1
	42.00	7	1.8	2.0	17.1
	43.00	8	2.0	2.3	19.4
	44.00	19	4.8	5.5	24.9
	45.00	24	6.1	7.0	31.9
	45.50	1	.3	.3	32.2
	46.00	13	3.3	3.8	35.9
	47.00	18	4.6	5.2	41.2
	48.00	19	4.8	5.5	46.7
	49.00	9	2.3	2.6	49.3
	50.00	19	4.8	5.5	54.8
	51.00	22	5.6	6.4	61.2
	51.50	1	.3	.3	61.4
	52.00	24	6.1	7.0	68.4
	53.00	15	3.8	4.3	72.8
	54.00	12	3.1	3.5	76.2
	55.00	15	3.8	4.3	80.6
	56.00	18	4.6	5.2	85.8
	57.00	20	5.1	5.8	91.6
	58.00	7	1.8	2.0	93.6
	59.00	19	4.8	5.5	99.1
	60.00	3	.8	.9	100.0
	.	47	12.0	Missing	
	Total	392	100.0	100.0	

GFC Sample EWBS Histogram and Statistics

EWB Existential Well-Being



Mean	48.541	Median	50.000	Mode	45.000
Std dev	7.327	Kurtosis	.745	Range	41.000

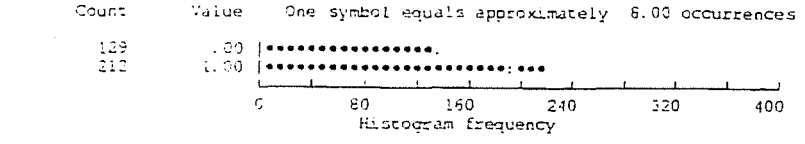
Valid cases 345 Missing cases 47

GFC Sample SWBS Gender Frequency Table and Histogram

FREQUENCY TABLES AND HISTOGRAMS

GENDER

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
MALE	0	129	32.9	37.8	37.8
FEMALE	1	212	54.1	62.2	100.0
	.	51	13.0	Missing	
	Total	392	100.0	100.0	



Valid cases 341 Missing cases 51

APPENDIX G
VITA

Vita

Karen J. Kellums

ADDRESS
420 N. Meridian #5948
Newberg, OR 97132
(503) 538-3654

D.O.B.: 12-22-53
Age: 41 Sex: Female
Health: Excellent

CAREER OBJECTIVE

Licensed Clinical Psychologist

EDUCATION

1995: Psy.D., Clinical Psychology
George Fox College, Newberg, OR

1993: M. A., Clinical Psychology
George Fox College, Newberg, OR

1977: B. S., Biology
Hardin-Simmons University, Abilene, TX

EMPLOYMENT HISTORY

1995: Clackamas County Mental Health Clinic, Oregon City and Marylhurst, OR. Position: Mental Health Specialist 2. Work includes individual and group therapy with adults (geriatrics included).

1993: Wesley Institute for the Arts, Sydney, Australia. Unpaid Position: Guest Lecturer for counseling courses.

EMPLOYMENT HISTORY (CONTINUED)

1991: University of Hawaii, Honolulu, HI. Position: Research Assistant in the Department of Psychology. Work included researching topics on Psych Lit and copying articles.

1987-89: Southern Illinois University School of Medicine, Springfield, IL. Position: Secretary IV, Transcribing, in the Department of Surgery, Division of General Surgery. Worked for 2 general surgeons plus 17 general surgery residents.

1986-87: Southern Illinois University School of Medicine, Springfield, IL. Position: Secretary III, Transcribing, in the Department of Surgery, Division of General Surgery. Worked for 2 general surgeons.

1984-85: Southern Illinois University School of Dental Medicine, Alton, IL. Position: Natural Science Technical Assistant, in the Department of Biomedical Sciences. Work included set-up and supervision of the biomedical sciences laboratories.

1983-84: Southern Illinois University School of Dental Medicine, Alton, IL. Position: Secretary II, Transcribing, in the Department of Biomedical Sciences. Worked for 5 professors.

INTERNSHIPS

1994-95: Chehalem Youth and Family Services
Newberg, OR
Supervisor: Dean Longfellow, Psy.D.
Residential treatment program for mentally retarded developmentally delayed and severely emotionally disturbed youth ages 10 through 18. Work included individual therapy, family therapy, and group therapy.

INTERNSHIPS (CONTINUED)

1994-95: Clackamas County Mental Health Center
Acute Adult Services, Oregon City, OR
Supervisor: Patty Solomon, Ph.D.
Work included individual and group therapy with adults (geriatrics included).

PRACTICUMS

1993-94: Clackamas County Mental Health Center
Child and Family Division, Milwaukie, OR
Work included individual child and adolescent therapy, family therapy, and group therapy for adolescent alcohol and drug offenders.
Supervisor: Tim Kopet, Ph.D.

1993: Christian Psychological Services
Mona Vale, New South Wales, Australia
Work included individual adolescent and adult therapy and group therapy for incest survivors.
Supervisor: Graham Barker, Psy.D.

1992-93: John Wetton Elementary School
Gladstone, OR
Work included individual child play therapy and group play therapy.
Supervisor: Joan Vera

DISSERTATION

"Gender Analysis of the Spiritual Well-Being Scale"

REFERENCES

Available upon request