

SUBJECTIVE MEASURES OF SPIRITUAL WELL-BEING¹

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The growing pragmatic and scholarly interest in spiritual well-being (SWB) makes the development of instruments for its analysis increasingly important. Factor analysis of items from survey research in Sweden and the U.S.A. resulted in seven indexes. The strongest pertain to the Christian faith, selfsatisfaction, and personal piety, all of which are significantly, correlated with subjective SWB. Three more indexes summarize involvement in political, religious, and charitable volunteer service activities. Findings within and between subcategories of respondents in the two nations were surprisingly, similar. The ten indexes explore only a few components of the complex multidimensional phenomenon of SWB. Ae area and the indexes require additional research; yet the indexes can be used for scientific, clinical and evaluative purposes in religious research, in the social indicators, quality of life, and wholistic health movement, in psychological and pastoral counseling, and in program planning and evaluation studies even as they, undergo further modification and validation.

A central concern of the Christian faith, if not also of Islam, Judaism, Hinduism, and Buddhism, is to enhance the spiritual well-being of people. Although the semantics and theology of this concern vary from one group to another, it is located at the very core of many religious goals. It also is central to the ultimate values of Soviet Marxism, which hopes to shape "the new man" who combines "spiritual richness" with "moral purity" (United Press International, 1974).

The 1971 White House Conference on Aging (1971) has helped to stimulate research on spiritual well-being (SWB). Its technical committee on the subject considered "the spiritual" to pertain to "man's inner resources especially his ultimate concern, the basic value around which all other values are focused, the central philosophy of life--whether religious, anti-religious, or nonreligious-which guides a person's conduct, the supernatural and nonmaterial dimensions of human nature" (Moberg, 1971 :3). Components of SWB were described in terms of the human need to deal with sociocultural deprivations, anxieties and fears, death and dying, personality integration, self-images, personal dignity, social alienation, and philosophy of life. SWB was interpreted as a lifelong pursuit, continued spiritual growth hence being possible throughout the entire life span. Analogous to but not identical with "spiritual health," it overlaps with religiosity, aspects of which can be viewed as among its domains or components. In our "new spiritual climate" spiritual activities and perspectives are interwoven with all other aspects of life and hence are found in a wide range of contexts, not just those related to institutional religion (Moberg, 1971:5, 14-15).

The National Interfaith Coalition on Aging (NICA) has persistently included an emphasis upon SWB in its research and policy recommendations (Cook, 1976). Its

consultation to deal explicitly with the question of definition concluded that "Spiritual Well-Being is the affirmation of life in a relationship with God, self, community and environment that nurtures and celebrates wholeness" (NICA, 1975). Obviously, this does not constitute an operational definition for research purposes even when actions are a part of "affirmation," but it satisfies many pragmatic needs of humanities scholars and religious leaders.²

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

The purpose of this paper is to report some exploratory efforts to construct instruments for the measurement of SWB. Building upon various past contributions (see Moberg, 1967a; 1971; 1978, 1979c), it assumes that SWB is a multidimensional phenomenon with possibly hundreds of components, many of which are unrecognized at present. Some of its dimensions (particularly those which pertain to human relationships with the Deity) transcend the finite boundaries of that which is directly observable. SWB overlaps with religiosity but is neither synonymous nor coterminous with it. Because it, like religiosity, is presumed to be multidimensional, it is assumed that research will proceed better by identifying and analyzing its respective elements than by treating it as if it were unidimensional. Therefore, it is necessary to construct numerous indexes of SWB, not just one, to tap its various dimensions (see Machalek, 1977). Those developed in this study are subjective in the sense that they are based upon attitudinal and behavioral data provided by the subjects rather than objective or external sources.

THE NEED FOR SWB MEASURES

Several circumstances contribute to the need for appropriate instruments to measure SWB. Among these are internal pressures for evaluation research to plan activities and monitor progress in religious bodies (Moberg, 1982a), concern for the "vital signs of a healthy church" (Wagner, 1976), issues related to church growth and decline (Kelley, 1977; Hoge and Roozen, 1979), and interest in evaluating the intensity of faith (Wagner and Johnston, 1977). Without reliable tools, evaluation of efforts to promote SWB will remain on the level of nonrepresentative illustrations, philosophical arguments, theological exhortations, commonsense folk wisdom (ingrained with unrecognized folly), and careless "trial-and-error" experimentation rather than systematically tested conclusions. Significant beginnings have been made by Duncombe (1969), Edwards et al. (1974), and several studies which recognize the centrality of spiritual health to a humanized system of care for the whole person (Allen et al., 1980; Reed, 1979; Tubesing, 1979; Fish and Shelly, 1978). Appropriate instruments could serve an important diagnostic function in clinical counseling, as well as in evaluating SWB levels among members of total institutions like nursing and convalescent homes.

Another influence stimulating research on SWB is the social indicators movement (U.S. Dept. of Health, Education, and Welfare, 1969; Bunge, 1975; Rossi and Gilmartin, 1980). Various measures of the quality of life (QOL) have been incorporated into it, including subjective indicators of life-satisfaction (Campbell et al.,

-352

1976). QOL is a complex multidimensional phenomenon (Edvardsson and Vegelius , 1976; Krendel, 1971; Terleckyj, 1970; Gerson, 1976) which involves both material and spiritual well-being and is a modern counterpart to the notion of "the good life" (George and Bearon, 1980 : 1). However, social indicators research efforts "can only yield results that are formed by the focus and orientation of empirical inquiry . . . When we specify those aspects of reality that merit our attention, our indicators may distract our attention from other aspects, particularly those that are more difficult to quantify" (Johnston, 1980 : ix).

This consequence of predispositions may be a major reason for the relative neglect of religious variables and SWB in the social indicators and QOL movement. One would expect them to be important in such research because of their significant role in providing personal satisfactions, their

influence upon political and social issues which impinge upon holistic well-being, and their significant place in the classical theories of Weber (1930 ; 1963), Durkheim (1915), James (1902), and others. Nevertheless, religion is almost completely ignored (Moberg and Brusek, 1978; Hadaway and Roof, 1978 :296).

One exception is the national QOL survey by Campbell et al. (1976). Despite the facts that their "investment in the domain of personal religiosity was cursory" (p. 355), that no standardized item was asked to measure satisfaction with religion (p. 375n.), and that a personal resource like religious faith "might be seen as downright esoteric" (p. 387), they discovered that 23 percent of the sample chose "having a strong religious faith" as one of the two most important of twelve domains of life. Thirty-eight percent considered a strong religious faith to be "extremely important" and 22 percent said it is "very important" (pp. 83-84). Re-analysis of their data shows that the rating of the importance of faith was one of the strongest predictors of the feeling that life is worthwhile, with religious activities also playing an important role (Hadaway and Roof, 1979).

An error in coding, other inaccuracies in the data on religion, and problems related to assumptions about the well-being measures of Campbell et al. (1976) mitigate the validity of their conclusions about the allegedly minor role of religion in life satisfaction (Hadaway, 1978, McNamara and St. George, 1978, 1979). Feelings about religion were placed on the same level as items about one's job, pay, schools, neighborhood safety, car, television entertainment, housework, and the weather. This reduces religion to an "everyday problem or concern, and, in effect, trivializes it . . . The very format of the question is tantamount to invalidating religiosity (as measured) as an indicator of spiritual well-being" (McNamara and St. George, 1979 :236).

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

-353

METHODS

Survey research was used to gather the data for building instruments to measure various aspects of SWB. An 82-item questionnaire was constructed with both new items and questions selected from previous studies, including several Gallup Poll items used with the permission of President George Gallup, Jr. Earlier case studies, interviews, and other qualitative research, as well as religious literature, QOL studies, conceptual definitions, and logical analysis of SWB, contributed by identifying diverse dimensions and reflectors or indicators of SWB. These included social attitudes, self-perceptions, theological orientation, and activities serving others in charitable, political, and religious contexts, and religious beliefs, opinions, experiences, preferences, and affiliations. On the assumption that most subjects would have at least a nominal background in Christianity, Likert-type belief items tapped various aspects of Christian doctrines, but these were all asked in such manner that non-believers could easily disagree without embarrassment.

Data were collected in 1978 and 1979 from 761 respondents in seventeen group settings in three regions of the United States and, with a Swedish translation, from 320 respondents in fifteen groups from all major regions of Sweden.³ The goal of the purposive and convenience samples in both nations was to have a diversity of respondents. The primary focus of attention was upon relationships among the variables rather than generalizing to a national population, so having a

representative sample of questionnaire items was considered more important than representative sampling of subjects.⁴

On the assumption that correlations among responses to items which were selected for their logical connections with SWB result from some underlying regularity in the data, factor analysis of appropriate items was used to construct seven indexes. Three others were constructed by logical analysis of dichotomous variables which are not amenable to factor analysis.

INDEX CONSTRUCTION

Forty-five of the 82 items in the questionnaire were amenable to factor analysis, i.e., could be treated as continuous variables for which a correlation matrix can be calculated or constructed. These were put into the SPSS program for factor analysis (Kim, 1975). The terminal solution of the varimax rotated orthogonal-factor matrix was used as the basis for assigning items to the respective indexes. Matrices were prepared for each of the four major sub-categories of respondents (people from evangelical and nonevangelical groups in the two countries), as well as for the total of all respondents in both nations. The factors identified among the various subgroups in both nations were similar, even though they did not always appear in the same order, so it was concluded that it is legitimate to construct factor-analytic indexes on the basis of composite data from the entire survey.⁵

Each of the seven indexes derived from factor analysis is presented in rank order in Table 1. Factor 1 is labeled "Christian Faith;" its thirteen items are arranged in the rank order of the loadings, as are the nine in Factor 2, "Self-Satisfaction," and those of the other respective indexes. Only one item, "It is possible for everybody to have spiritual well-being," which is loaded positively in Subjective Spiritual WellBeing and negatively in Elitism, is included in more than one index.

-354

Table 1 INDEXES OF SPIRITUAL WELL-BEING DERIVED FROM FACTOR ANALYSIS

Items^a	Factor
Loadings^b	
CHRISTIAN FAITH:	
I believe that Jesus Christ died for my sins.	.86531
I believe that Jesus Christ is my own personal Savior.	.84105
God is the Creator and Supreme Being of the universe.	.82620
My religious faith gives meaning to my life.	.81512
The Holy Spirit lives in me.	.80890
I know that God has forgiven my sins.	.79191
How important to you are your religious beliefs? (Very important, fairly important, not too important, not at all important).	.78562
I'll be happy when I die because I'll go to be with God forever.	.77010
My faith helps me to make decisions.	.74908
I believe in life after death.	.72121
I have peace with God.	.57676
Having a strong religious faith is not important to me personally.	-5.3661
All people are sinners.	.47156
SELF-SATISFACTION:	
I have inner peace.	.74430
I have harmony with myself.	.73694
Right now my life is happy.	.69808

I have found the meaning of my life.	.64076
Compared to other people, I get down in the dumps too often.	-.59029
Most people are friendly to me.	.43729
I once had spiritual well-being but have lost it.	-.41655
My life has no real purpose.	-.33991
I love myself.	.33212
PERSONAL PIETY:	
How often do you meditate? (Never, occasionally, weekly, daily)	-.69691c
How often do you usually attend religious services in a church or synagogue? (Twice or more each week, once a week, once or more each month, several times a year, once a year or less, never).	.37755
How often do you attend or take part in other religious activities such as Bible studies, prayer groups, religious discussions, etc.? (At least once a week, once or more a month, several times a year, once a year or less, never).	.52700
How often do you read the Bible or other devotional literature? (Every day, at least once a week, occasionally, never).	.49321
How often do you pray privately? (Never, only when I have a crisis or emergency, every day, several times each day).	-.36176c
How religious would you say you are? (Very, somewhat, not very, not at all).	.36553

-355

Factor Loadings^b	Items^a
SUBJECTIVE SPIRITUAL WELL-BEING	
My family members believe that I have spiritual well-being.	.59209
I personally do have spiritual well-being	.57790
My friends believe that I have spiritual well-being.	.57201
If my ideas about religion were different, my lifestyle would be very different.	.47094
It is possible for everybody to have spiritual well-being.	.31381
OPTIMISM:	
All that I am and ever hope to be I owe to others.	.72043
Most people have spiritual well-being.	.55187
The world owes me a living.	.51838
I believe in the goodness of all people.	.38798
RELIGIOUS CYNICISM:	
Organized religion (church, synagogue, etc.) has hindered or harmed my own spiritual well-being more than it has helped.	.58491
I try hard to keep my religion separate from the rest of my life.	.48200
Efforts to deal with the most difficult problems of humanity by religious means are a waste of time and resources.	.42019
ELITISM:	

I do not want a group residence or half-way house for ex-convicts, alcoholics, drug addicts, or mentally ill people near my home.	.78926
It is possible for everybody to have spiritual well-being.	-.47667
I am annoyed when someone asks me to help them out of a jam.	.26823

^aUnless otherwise indicated, the answer categories for each item are strongly agree, agree, tend to agree, tend to disagree, disagree, and strongly disagree.

^bVarimax rotated orthogonal-factor matrix coefficient. A minus sign means that the negative (strongly disagree) response is correlated with positive (strongly agree) responses on the other items.

^cNote that the negative loadings are a consequence of the reversed order of responses; for future applications, reverse the scoring.

Several items had significant loadings (0.3 or higher) on more than one factor. The first item under Christian Faith is an exception; it loaded significantly on only that one theoretical dimension, which accounts for 74.9 percent of its total variance (calculated by squaring its co-efficient of 0.86531) among the 45 items in the factor analysis. In contrast, 33 percent of the variance of "I have peace with God" is accounted for by Christian Faith, 19 percent by Self-Satisfaction, and 12 percent by Subjective Spiritual Well-Being, so that item is multidimensional, even though it is arbitrarily assigned to but one of the indexes. The index assignments were based

-356

upon highest loadings or, in a few instances, subject content which seemed logically to fit better in the index with the next-highest loading.

There was an exceptionally high amount of overlap of items in Personal Piety with those in Christian Faith. This suggests that the Personal Piety Index may be interpreted as a subset of Christian Faith. Three of the five items in Subjective SWB overlap with Self-Satisfaction at loadings of .32859 to .48951 and three with Christian Faith at loadings of .31375 to .41425. "I have peace with God" could have been added to either Subjective SWB (.34790) or Self-Satisfaction (.43465); it was left with Christian Faith because of its considerably higher loading there.

The last three indexes (Optimism, Religious Cynicism, and Elitism) are the weakest statistically and conceptually, and they may be mislabeled.⁶ Nevertheless, only one of their items, the last in Elitism, fails to meet the criterion of having a loading of 0.3 or more.

It is possible, of course, that the items in Subjective SWB clustered together because four of the five items included the words "spiritual well-being." Yet internal evidence suggests that there was no such response set; three other items which included that phrase had low or negligible loadings on Subjective SWB.⁷

In addition to the seven indexes based upon factor analysis, 19 either-or items on service activities were combined on the basis of face validity into three indexes of volunteer activities during the past twelve months: Political Social Involvement, Religious Social Involvement, and Charitable Social Involvement.⁸

Each person in the survey was given an additive score for each of the ten indexes.⁹ Scores on most of the respective indexes are intercorrelated. This gives credence to the hypothesis that they all reflect varying domains of the complex multidimensional phenomenon of SWB. It also confirms the impression that religiosity is linked with SWB. For example, the correlation coefficients of scores on Subjective SWB with those of the other indexes are given in Table 2. The high correlations with

Table 2 PEARSONIAN CORRELATION COEFFICIENTS OF SUBJECTIVE SPIRITUAL WELL-BEING SCORES WITH SCORES ON OTHER INDEXES

	<u>America</u>	<u>Sweden</u>	<u>Total</u>
Christian Faith	.650	.643	.635
Self-Satisfaction	.404	.459	.417
Personal Piety	.494	.499	.480
Optimism	-.094	.072 ^a	.003 ^a
Religious Cynicism	-.546	-.210	-.399
Elitism	.225	.344	.261
Political Involvement	.079	.025 ^a	.084
Religious Involvement	.491	.469	.460
Charitable Involvement	.199	.076 ^a	.170
Total Respondents	761	320	1081

^aNot statistically significant. All the others are statistically significant at the one percent level.

-357-

Christian Faith indicate that over 40 percent of the variation in the one is explained by its linear association with the other. The next highest inter-relationship is with Personal Piety, which can be interpreted as explaining 23 percent of the variation of the Subjective SWB scores. Similarly, 17 percent is explained by Self-Satisfaction and 15 percent (negatively) by Religious Cynicism. These cannot be simply added to each other, however, as if the totality of the phenomenon of subjective SWB is a consequence merely of these other items. The results reflect only an internal interpretation of the variables included within the indexes.

DISCUSSION

The ten indexes of SWB developed in this study reflect many attitudinal, behavioral, religious, and self-evaluative variables. Seven consist of items which are shown by factor analysis to cluster together. The factor analysis of the 45 amenable questionnaire items fulfills the methodological criteria of using over 100 subjects, having at least ten subjects per variable, including several items per scale, sampling diverse populations, and, with but a few exceptions for certain Swedish groups, having high rates of return (Yeatts and Asher, 1982).

The factor-derived indexes have face validity, for the items were based upon insights gained through earlier exploratory qualitative research on SWB (e.g., Moberg, 1967a, 1967b, 1979a, 1980). The consistency of the findings with those from open-ended interviews and case studies helps to establish criterion validity as well. When rank-and-file Americans are asked to define SWB, they have no automatic, stereotyped answer. Most of their responses are in terms of religious faith, self-satisfactions, and personal piety, often using words like the items listed under the first three indexes in Table 1.

Criterion validity also is partially provided by findings from analyses of the data reported elsewhere. For example, the hypothesis that evangelical Christians have higher levels of spiritual well-being than other Christians, who in turn rank higher than persons who profess to be atheists, agnostics, or skeptics, was verified with highly significant differences on the indexes. Because evangelicals are a religious minority who have made an explicit personal commitment of faith in Jesus Christ as Savior and Lord, one would expect them to differ from other committed Christians who belong to the majority group in society and most of all from those whose religious identity represents little more than a casual church membership, merely upholding a family tradition, or only

being a resident of a society in which Christianity is the dominant religion. Results are consistent with these hypothesized expectations (Moberg, 1981a; 1981b, 1982b).

The indexes need to be validated further through application to criterion groups in which the members' levels of SWB have been rated independently by other methods. If those who are independently ranked high receive scores indicating high levels of SWB and vice versa, we can be increasingly certain that the indexes are valid. Similarly, results on these and related instruments for the same subjects could be compared. The most significant of these are the scales to measure existential, religious, and spiritual well-being which have been developed by Ellison and Paloutzian (1978, 1979; Paloutzian and Ellison, 1979a, 1979b, 1982); scores on them are significantly associated in expected directions with such psychological variables as loneliness and purpose in life. Preliminary analysis of data from our

-358-

subsequent survey research in diverse American groups (N = 1,535) shows that their Existential Well-Being scale has a correlation coefficient of +.728 with our Self-Satisfaction Index. Their Religious Well-Being correlates +.858 with our Christian Faith and +.701 with Personal Piety. Christian Faith also is correlated highly with Personal Piety (+.706), Subjective SWB (+.629), Religious Involvement (+.633), and Religious Cynicism (-.602). Kauffman (1979) Religious Life Scale on spiritual maturity and Farnham (1979) semantic differential scales to measure internal well-being can also be included in validation studies. The rich legacy of instruments related to religiosity can yield equivalent instruments for subdimensions of SWB, and other measures related to wholistic well-being can provide helpful input.¹⁰

Abbreviated measures, alternate forms, and additional sub-scales of SWB and its major components may emerge out of comparative research to establish reliability and validity of the various SWB indexes. The extent to which these and other SWB scores overlap with such other aspects of wholistic well-being as life satisfaction, mental health, social integration, or other socio-psychological phenomena needs careful attention. Ideally, objective indicators, not merely self-reported data, should be observed alongside the subjective measures.

Future research must recognize that what one group views as indicative of a high level of SWB, another may interpret as symptomatic of spiritual illness. For example, major aspects of holding a Christian faith commitment are viewed as signs of weakness, personality disintegration, or even mental illness by certain secularhumanist behaviorists and atheistic Marxists. Such interpretations of good or ill undoubtedly influence human responses, possibly even as self-fulfilling prophecies. It therefore may be necessary to develop diverse operational definitions (i.e., indexes) of spiritual well-being for the major ideological schools. Yet further research may disclose that a common central core of indicators is satisfactory to all major ideologies; around them supplementary instruments could add any unique components demanded by the respective camps.

SWB deserves the benefits of triangulation--the use of diverse methods, theories, and researchers, including studies by scientists and scholars in numerous disciplines (Moberg, 1978, 1979b, 1982a). Each of the indexes that emerged from this study obviously taps only limited components of it, and some may at best be only marginal, reflecting SWB merely in the pragmatic sense that the intercorrelation of answer patterns throws items together. Yet the intercorrelations of the indexes support the assumption that each reflects an underlying phenomenon, SWB. The priority of the Christian Faith factor similarly suggests the possibility that the "new sub-paradigm which transcends the question of uni-dimensionality vs. multidimensionality of religious phenomena" and which consists of "a general Christianity factor" (Gorsuch, in press) applies also to SWB.

Inevitably the use of any index or scale to measure any subject represents an abstraction from reality. How to walk the tightrope of trying to avoid a misleading reductionism that implies one has fully measured the important parameters and yet of being sufficiently effective to fulfill scientific and practical needs is a particularly acute problem in dealing with a complexly multifarious topic like SWB. A strong dosage of humility is needed by all who work on this topic, for it borders upon transcendent and supernatural domains that lie beyond the scope of direct empirical observations even more than most conventional subjects of inquiry do. The indicators clustered into the respective indexes reflect an underlying phenomenon; they

-359-

neither constitute it nor fully measure all of its parameters.

Because SWB is so complex and multi-faceted, important components and variables undoubtedly have been omitted from consideration. Some of these may be identifiable through additional elaboration of NICA's (1975) definition of SWB or through systematic analysis of the various theoretical, empirical, qualitative, and even impressionistic studies of the subject which already have been made (see especially Moberg, 1979c; Thorson and Cook, 1980; Perkins, 1977). Case studies of the spiritual lives of individuals, autobiographical life reviews, and oral history accounts which include attention to spiritual perspectives and experiences also can be linked with the process of further index elaboration, refinement, and validation, as well as being fruitful qualitatively.

CONCLUSION

To continue to ignore spiritual variables in studies of life satisfaction, wholistic well-being, and many areas of religious research just because current research tools are not fully perfected will constitute a dysfunctional self-fulfilling prophecy. The admittedly imperfect but evolving instruments now available to measure various aspects of SWB can make significant contributions to both pure and applied research on religion even while they are undergoing further modification and validation. They also can be useful tools for clinical and applied work related to the social indicators and quality of life movements, clinical psychological practice, pastoral counseling, and the evaluation research and program planning of agencies and groups which aim to promote spiritual health as an important component of wholistic well-being.

NOTES

1 This is a revised version of a paper presented at the 1981 joint annual meeting of the Society for the Scientific Study of Religion and the Religious Research Association in Baltimore, Maryland, October 31, 1981. The author acknowledges support through a sabbatical leave, computer services, and other assistance from Marquette University, a research fellowship during 1977-78 from the Institute for Advanced Christian Studies, and guest researcher status at the Sociology of Religion Institute in Stockholm, Sweden, during Summer 1978. Significant assistance was given to various parts of the project by Klas G. Magni, Thorleif Pettersson, Dagmar Gustafsson, Stefan Gustafsson, and many others in Sweden, and by F. David Bertram, Maria Teresa Gaston, Karen Moore Bothel, Patricia Brusek, Theresa Schreiber, Jamie Lee, Thomas Reik, and others at Marquette University.

2 NICA's definition of SWB has provided the organizing theme for the National IntraDecade Conference on Spiritual Well-Being of the Elderly (Thorson and Cook, 1980), for Project GIST (see Ziegler, 1980), for numerous regional interfaith associations and workshops on aging, and for many denominational agencies serving the aging and elderly.

3 The 761 American respondents were predominantly from colleges, universities, theological seminaries, and a local church conference. Catholics, women, adults aged 18-24, and people with more than high school education were overrepresented in comparison to the general adult

population. In Sweden the 320 respondents were more diverse, coming from family camps, folk high school courses for adults and senior citizens, a senior citizen center, an alcoholism and drug rehabilitation program, nursing home patients and staff, other health-related personnel, an evangelical students fellowship group, a short course for youth leaders in a free church seminary, and a training program on mental health and counseling for teachers. The Swedish sample overrepresented the highly educated, young adult (ages 19-39), and free church populations.

4 Because of the growing interest in evangelicals, their alleged differences from other Christians, and the dearth of research data on them, many respondents were deliberately

-360-

recruited from American groups self-classified as "evangelical" (liberal arts colleges affiliated or associated with the Christian College Consortium; a Christian Reformed congregation; an evangelically-oriented, graduate-level theological seminary). Others were from such "nonevangelical" groups as Catholic institutions of higher education, a state university, a university gerontology center, and two Catholic theological schools. In Sweden the groups that were theologically and organizationally equivalent were classified similarly instead of using the broader continental definition which makes "evangelical" the equivalent of "Protestant." Over one-third (36.1 percent) of the Americans and three-fifths (60.6 percent) of the Swedish respondents were from evangelical groups.

5 From ten to fourteen factors emerged for the respective subcategories of respondents. The first factor (that with highest intercorrelations) for the nonevangelical groups in both nations consisted of items that pertained primarily to Christian religious beliefs; these comprised the second factor for American evangelicals and the fourth plus sixth for Swedish evangelicals. The first factor for both evangelical groups pertained to subjective feelings of inner peace, harmony, spiritual well-being, and purpose in living; these constituted the second factor for the Swedish and the third for the American nonevangelicals (Moberg, 1981b). With the exceptions of dropping items on age, self rating of health, and a composite score for volunteer service activities, the goal of assigning all of the amenable variables to one or another of the indexes was attained.

6 The Optimism Index appears to reflect a perspective on human nature that sees people as good and generous, while Religious Cynicism items reflect a pessimistic or negative orientation about religion. The Elitism Index could have included only one more item, "Efforts to deal with the most difficult problems of humanity by religious means are a waste of time and resources," which had a weak loading of .26932 but loaded higher on Religious Cynicism. Possibly too few negatively oriented items were included in the questionnaire, previous small scale pilot studies on SWB showed that they often confuse respondents, giving them the impression of being double negatives.

7 "I once had spiritual well-being but have lost it" had a loading of -.27401; "Most people have spiritual well-being" loaded +.19878, and "Organized religion . . . harmed my own spiritual well-being . . ." loaded -.08471.

8 Respondents were asked whether they had contributed money to political, charitable, or religious causes, visited sick or institutionalized persons; communicated with a political representative; signed a petition; voted in an election, demonstrated for human rights or a political cause, tried to influence how others vote, donated time for volunteer service activities; taught in a church school; encouraged someone to believe in Jesus Christ, held an office; donated food or clothing to the needy; helped needy or disabled persons.

9 On attitudinal items a strongly agree response was given a score of 1, agree was scored as 2, tend-to-agree as 3, tend-to-disagree as 4, disagree as 5 and strongly disagree as 6. On items with negative loadings, the scoring was reversed.

10 Interestingly, Gorsuch (in press) reports that the scaling method used for measuring a particular religious content does not matter, intercorrelations are so high that all can be considered parallel forms of each other. Whether this applies to the various domains of SWB as well can be empirically tested.

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- 361-
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-364