

REACHING THE HEART:

assessing & nurturing spiritual well-being via education

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SUMMARY

Spirituality is posited as existing at the very core, or heart, of being human. The work reported here builds on a theoretical model of spiritual health, that I have been developing and testing over the last 15 years. This model proposes that spiritual well-being (SWB) is reflected in the quality of relationships that people have in up to four areas, namely with themselves (Personal SWB), with others (Communal SWB), with the environment (Environmental SWB) and/or with God (Transcendental SWB).

Numerous attempts to assess or measure SWB have been reported over the last 25 years with increasing tension being shown between proponents of religious and existential bases for SWB. Most research into SWB has originated from concerns about ageing and sick people. Considerable qualitative studies have arisen in education but negligible quantitative work had been reported, especially at school level, until the commencement of the work reported here.

Several studies of SWB that I conducted with primary and secondary school teachers and students, and university Education students, provided data from which my measures of SWB were developed, namely Spiritual Health And Life-Orientation Measure (SHALOM)/ Spiritual Well-Being Questionnaire (SWBQ), Feeling Good, Living Life (FGLL) and Quality Of Life Influences Survey (QOLIS). A mix of state, Catholic, other Christian, and independent schools and universities were involved in studies reported here.

A review of about 200 spirituality measures shows that SHALOM/SWBQ and FGLL offer unique means by which to assess SWB, with a good balance across the four domains. Spiritual dissonance is revealed by comparing 'ideals' with 'lived experience' in SHALOM/SWBQ and FGLL.

Performing the studies reported here over the last decade has allowed me to make comparisons over time. Teachers and education students report a decline in help being provided in schools to develop the kind of relationships which foster school students' SWB. Although school students indicate that factors other than their teachers have the greatest influence on their SWB, my research for this EdD demonstrates that teachers nonetheless play an important role, especially in Christian schools.

The quality of teachers' own SWB impacts greatly on their perceptions of the level and type of help provided to students. Concerted effort is needed on curriculum and help for teachers, pre-service teachers and school students to go beyond the 3Rs to nurture the heart as well as the head for holistic education, especially in Victoria.

STATEMENT OF AUTHORSHIP

Except where explicit reference is made in the text of the portfolio, this portfolio contains no material published elsewhere or extracted in whole or in part from a thesis / portfolio by which I have qualified for or been awarded another degree or diploma. No other person's work has been relied upon or used without due acknowledgement in the main text and bibliography of the portfolio.

John W. Fisher

Date 17 December 2008

Principal Supervisor: Professor Lawrence Angus

Date

Associate Supervisor: Dr Genée Marks

Date

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Rapson Gomez (at the time Associate Professor, BSSH, UB) helped show the validity of my SHALOM by providing generous assistance with confirmatory factor analysis and Item Response Theory analyses of this instrument and three joint papers. This assistance and support was much appreciated.

Clem Barnett provided timely help to gain ethics approval for several projects related to this study, when I was Research Project Officer, later as Hon Research Fellow in the School of Nursing, UB, as well as when an EdD candidate (SOE, UB). Clem's knowledge and skill was of great assistance. Many thanks.

I am indebted to Professor Lawrie Angus and Dr Genée Marks for their willingness to help supervise this work and provide insightful comments on work in progress. My sincere thanks for making priority in busy schedules to provide this valuable, professional advice. It was greatly appreciated.

The feedback given by Professor Anthony Love and Dr Bruce Rumbold on a draft of this work was also appreciated.

I am extremely grateful to the thousands of people who gave so willingly of their time and themselves in providing data for these studies. They included students in primary and secondary schools and universities; teachers at primary and secondary level; staff in university, manufacturing industry and nursing, as well as adults in churches. Special thanks to Larry Burn, Director, Catholic Education Office, Ballarat, Jim Bond, Manager, Student Wellbeing, Department of Education and Training, Ballarat and Maria Varlet, Association of Christian Schools, Victoria for help in facilitating research in schools.

To numerous colleagues, conferees, the University of Ballarat Education Research Group and others who have been subject to my enthusiastic outpourings about this research, my sincere thanks for your politeness, occasional banter, and many helpful comments which have informed this work.

Without the amazing grace, understanding and support of my wonderful wife Marlie, this work would not have been possible. As our health faltered, we were thrown even more onto the resources of our Heavenly Father, who is our Source of love and hope and is the basis and inspiration for our spiritual well-being; for life itself.

DEDICATION

I dedicate this work to my family and many students from whom I have learnt so much about life.

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CHAPTER ONE JOHN FISHER'S EDD 2009

INTRODUCTION

Background

In 1994, the *spiritual* development of students was mentioned for the first time in official curriculum documents presented by the Australian and Victorian governments (AEC, 1994; BOS, 1994). At that time I took up the challenge, by doing a PhD at the University of Melbourne, of finding out what educators thought was meant by the term 'spiritual' as it related to students' health and well-being, and where it fitted in the school curriculum (Fisher, 1998). The most prolific sources of references to spiritual well-being (SWB) at that time were journals of nursing. An increasing number of publications of religious/theological and psychological literature had featured SWB since the 1990s. Educators in the United Kingdom had been grappling with the meaning of 'spiritual' following the change from Religious Education to 'spiritual, moral, social and cultural development of all pupils' in the core curriculum presented in the British *1992 Education (Schools) Act* (OFSTED, 1994, p.2).

In 1994 and 1995, I surveyed 23 Australian experts and interviewed 98 educators in 22 schools in Victoria, Australia, using grounded theory techniques (Strauss & Corbin, 1990) to develop a model and definition of spiritual health and well-being. In summary, I proposed that spiritual health is a, if not THE, fundamental dimension of people's overall health and well-being, permeating and integrating all other dimensions of health (*i.e.*, physical, mental, emotional, social and vocational). Spiritual health, I concluded, is a dynamic state of being, shown by the extent to which people live in harmony within relationships in up to four domains of spiritual well-being, namely Personal (intra-relationship with self), Communal (relationship with others), Environmental (connection with environment), and Transcendental (relationship with some-thing or some-One beyond the human level) (Fisher, 1998, p.181). I asserted that the quality of relationships in each of these four domains provides a measure of the SWB in that domain.

On my second visit with the Rev'd Canon Professor Leslie J Francis in the UK in 1997, he challenged me to find valid ways of using quantitative methods to investigate spiritual health and well-being (SH/WB). I subsequently superimposed my theoretical model on data related to 'spirituality' that had been collected from 311 primary school teachers in the UK by one of Leslie's PhD students, Peter Johnson. Judicious selection from the 150 items, followed by exploratory factor analysis, led to the production of the Spiritual Health in 4 Domains Index (SH4DI) (Fisher, Francis & Johnson, 2000, herein as

Appendix A). That paper contains a 'Critique of (twelve) Existing Spiritual Health Measures' (ibid, pp. 137-9), none of which I and my colleagues believed adequately addresses the four domains of spiritual health and well-being presented in my four domains model and definition. My appetite was whetted for further investigations.

This dissertation contains details of my research over the last ten years in developing ways of assessing SWB among primary and secondary school students, teachers and university Education students. These assessments have been applied in practice as a base for nurturing spiritual well-being, especially in schools. Most of the people reported on in these studies were located in educational institutions in Victoria and other states of Australia.

Rationale for this research

On reflection, people seem to remember relationships built at school much more than the subjects they studied or the content of lessons. As SWB is reflected in the quality of relationships, it plays a vital role in providing education that really counts for the quality of students' lives. So, having a simple means by which to measure students' (and teachers') SWB could form a basis from which to provide support to meet the range of needs expressed. Rather than trying a one-size fits all approach, it would be beneficial if individual needs could be identified and addressed. In so doing, educators could go beyond the 3Rs, dealing with cognitive aspects of increasingly mechanistic curricula, in order to reach the heart; that is, to develop humans 'being', not just humans 'doing.' In this work, spirituality is posited as existing at the very core, or heart, of being human.

Significance of this study

Some qualitative work in spirituality had been undertaken with students (e.g., Coles, 1990; Hay & Nye, 1998) but very little quantitative work had been done in the field of SWB in education at the time I started the research reported here in 1998. Ellison (1983, p.334) had reported surveying college (university) and high school students in the USA. However, he did not distinguish high school students' data from others' data, so it was not possible to form a picture of adolescents' SWB from his study.

There were no obvious references to quantitative studies of SWB among teachers or primary school students in literature I reviewed. The details of available measures of spirituality and SWB provided in Chapter three of this dissertation show a paucity of measures providing balance across the four domains of spiritual health and well-being.

This research was designed in an attempt to rectify that situation by providing simple, effective, quantitative means by which to assess the four domains of SWB, particularly in educational settings. Quantitative measures (such as pencil-and-paper test) provide efficient means of screening large populations to gain an overview of responses to the matter under investigation. One intention of this research was to show that developing simple, effective questionnaires to identify strengths and weaknesses in individuals' SWB provides valuable information to inform pastoral care.

Statement of purpose

The title '*Reaching the heart: assessing and nurturing spiritual well-being via education*' reveals the main purposes of this study:

- The major aim is to show how quantitative measures can be used to assess and inform our understanding of spiritual well-being, providing a balance across four domains of spiritual health & well-being.
- To outline how the SWB of students (and teachers) can be nurtured via education.

Research questions

Commensurate with the statement of purpose, the key research questions are:

- How can the four domains model of spiritual health & well-being be used as a foundation for the development of valid and reliable quantitative measures of spiritual well-being?
- What factors are perceived to influence the spiritual well-being of young people?
- How can findings from SWB measures be used to inform pastoral care?

Assumptions

The work presented here is predicated on the assumptions that:

- Participants tell the truth on surveys. It is more difficult to assess this through written responses compared with face-to-face interviews or focus groups.

However, some students completed an Eysenck Personality Questionnaire which contains a Lie Scale (Francis, 1996) indicating whether or not they were providing socially acceptable responses. The vast majority scored low on this test, providing confidence that they were telling the truth, at least as they saw it.

- The language used in items has appropriate meaning for all participants. Some testing of face validity of items was carried out with school students. Similar tests for face validity were not performed with adults in subsequent studies because they used the same instrument that had been developed with the students. It was assumed that, if language and conceptual clarity was appropriate for students, this would also hold for adults.

Limitations

The study has the following limitations:

- The size and distribution of populations studied may not be representative of whole communities from which they are drawn. The samples in the research satisfied the requirements for using the selected statistical procedures with SPSS (Pallant, 2007). Variations within and between samples reveal the sensitivity of the instruments developed, showing their usefulness as spiritual health measures which provide vital insight to inform pastoral care.
- Due to ethics constraints requiring university, Education Department, School Board, principal, teacher, parental as well as student permission to participate, I would expect there could be a bias toward more well-rounded students having self-selected to complete the surveys. Some principals and types of school have greater interest in, and are more supportive of, the topic under investigation than others, so this difference would most likely have influenced the number and nature of responses in particular schools.
- Analyses of spirituality and SWB in this work are filtered through my theoretical model of spiritual health which is discussed in detail in Chapter two. This model posits four domains in which SWB may be expressed.
- I am an evangelical Christian. However, I have done my best to interpret all results objectively. Please excuse any unintended bias which might be presented herein, because of my world-view.

Structure of Dissertation

A professional doctorate program at the University of Ballarat involves completion of advanced study units and a research component.

The advanced study units in this EdD program were:

- a summary and analysis of available quantitative spirituality measures
(Chapter three)
- a comparison of educators' views on levels of SWB in Victorian schools
(Chapter five)
- the development of the Spiritual Health And Life-Orientation Measure
(SHALOM) (Chapter six), and
- Feeling Good, Living Life: A SWB measure for young children
(Chapter eight).

The research component may take the form of a single research report or a portfolio. The portfolio presented here is made up of the items mentioned above and a series of research reports which cohere as a whole and which are centred on the research questions. Reports on the above studies were integrated with presentations in a professional journal (Chapter nine) and new research projects:

- Influences on SWB of secondary school students to inform pastoral care
(Chapter ten)
- Teachers' views on SWB in Victorian schools
(Chapter eleven)
- Investigating Australian Education students' views about SWB
(Chapter fourteen)

Chapter two contains a copy of a paper summarising views presented in my PhD thesis on the nature of spiritual health and well-being. This paper provides important background that lays the theoretical foundation for the research in spiritual well-being presented in this dissertation. The theoretical construct is referred to here as the four domains model of spiritual health & well-being. Chapter two is for information only and not an assessable component of this dissertation.

The remainder of the work presented in the main text of this portfolio was undertaken after 1998, that is, it was performed after the confirmation of my PhD, which had employed qualitative methods anyway. Credit was given for the work presented here in Chapters five, six and eight, as I had done these projects independently whilst working in the University of Ballarat, School of Nursing, prior to my formal enrolment as an EdD candidate. These three projects form an integral part of the whole message being presented in this portfolio, so the papers resulting from them have been included.

Chapter three provides an analysis of accessible quantitative spirituality measures which have been published in journals and theses over the last 40 years. It evaluates how well these measures offer balanced assessment across the four domains of SH/WB.

Chapter four presents a coherent overview of the research papers that have emerged from projects associated with this Professional Doctorate, either as advanced study units for which credit has been given or as new projects. This chapter has been written deliberately in a conversational style which is somewhat different to the scientific discourse contained in the papers presented in chapters five to fourteen.

All but one of the papers presented in chapters five to fourteen have been published as peer-reviewed articles in recognised journals or as papers in a professional journal. Chapters five to fourteen contain an introduction to each paper with brief background and dot-point summary of key points from the paper. Comments are added on the implications of the paper to the overall argument of the folio. These introductory sections are designed to allow a quick overview of the whole work presented here before in-depth reading is done of each of the publications which have resulted from the research. The last three papers, reported in Chapters twelve to fourteen tie together the work reported in the earlier chapters by assessing and laying the foundation for nurturing spiritual well-being via education.

Chapter fifteen shows how findings from the development and use of the SWB measures can be applied to inform pastoral care practice in schools. It describes ways of measuring SWB in the four domains and it highlights the unique contribution my research has made to the study of SWB.

Chapter sixteen presents a summary of this work by reviewing how the three research questions have been addressed. It then poses challenges to education that arise from this research.

Please note that with the style chosen for the presentation of this portfolio there will be some repetition between the overview in Chapter four and the introductions to separate studies and papers in Chapters five to fourteen and the summary at the start of Chapter sixteen. According to notes on the University of Ballarat regulations, this repetition is acceptable within this type of dissertation.

CHAPTER TWO

THEORETICAL FOUNDATION FOR RESEARCH IN SPIRITUAL WELL-BEING

Background

The paper presented below is a summary of the central finding from my qualitative PhD study with 98 educators and 23 experts investigating the nature of SWB and its place in the school curriculum (University of Melbourne, 1998). The four domains model of spiritual health & well-being purports to encompass the world-views existent in many, if not most, populations. As such, it provides an ideal theoretical framework for the spiritual well-being measures that I have built and which are reported in this dissertation. A summary of this paper might not have adequately captured the multifaceted nature of SWB that the full paper reveals. So, as this theoretical framework is pivotal to the work presented here, the paper describing the model is presented in its entirety.

Key points made in the paper

For the purpose of developing the argument of the folio as a whole, the following points are particularly significant:

- Increasing interest in spirituality led to its inclusion in educational discussions particularly in the UK, and in Australia, from 1994.
- Spirituality is an elusive concept. However, key features discussed include its innate, emotive, dynamic and subjective nature as well as its relation to religion.
- The multi-dimensional nature of health needs to be understood before discussing the inter-relationship among spirituality and health and well-being.
- My definition and model of spiritual health & well-being refer to the importance of the quality of relationships in four domains, of people with themselves (Personal domain of SWB); with others (Communal domain of SWB); with the environment (Environmental SWB); and/or with a Transcendent Other (Transcendental domain of SWB) as expressions of SWB in each domain.

Paper

The original paper was published as:

Fisher, J. (2000). Being human, becoming whole: Understanding Spiritual Health & Well-Being. *Journal of Christian Education*, 43(3), 37-52.

It has been updated and what follows is the beginning of a book chapter to be published:

Fisher, J. W. (2009). Understanding and Assessing Spiritual Health. In, M. de Souza, L.J. Francis, D. Norman. & D. Scott (Eds.) *The international handbook of education for spirituality, care and wellbeing*. Dordrecht, The Netherlands: Springer

Brief Introduction

There is a growing consensus that human spirituality is a real phenomenon, not just a figment of the imagination (Seaward, 2001; Moberg, 2002). Accurate assessment is needed to extend knowledge about spiritual wellness, to help diagnose spiritual ailments, so that appropriate spiritual care might be provided to restore spiritual health (Moberg, 2002). According to Seaward (2001), this action is not only needed for individuals, but the whole world, for the survival of the human race.

Attempts at defining spirituality vacillate between the human and the divine (see Spilka, 1993, cited in Hill et al., 2000). Many people claim that ‘spirituality’ and ‘well-being’ are both multifaceted constructs that are elusive in nature (e.g., Buck, 2006; de Chavez, 2005; McSherry & Cash, 2004). This has not prevented people from trying to define spirituality and well-being and their interrelationship in the form of spiritual well-being (SWB).

Nature of Spirituality

The nature of spirituality has been debated for centuries. The literature reveals the difficulty writers have in defining the concept (Chiu et al., 2004; Diaz, 1993; Goodloe & Arreola, 1992; Seaward, 2001). Muldoon and King have claimed:

Spirituality can mean many things in popular usage, and is often understood differently by different people. While retaining a certain ambiguity, its current range of application extends from traditional institutional religion to occult practices. In general, the term appears to denote approaches to discovering, experiencing, and living out the implications of an authentic human life (1995, p.330).

There are 24 separate meanings for the word ‘spirit’ listed in the *Oxford English Dictionary* (Brown, 1993). The general meaning underlying all the uses is that of an animating or vital principle which gives life, transcending the material and mechanical. It refers to the essential nature of human beings, their strength of purpose, perception, mental powers, frame of mind. “‘Spiritual’ may refer to higher moral qualities, with some religious connotations and higher faculties of mind” (Hill, 1989, p.170).

An extensive survey of the literature on spirituality reveals several points of agreement about its nature, as well as divergent opinions, that are worth noting.

Spirituality is innate

There is considerable support for spirituality being posited at the heart of human experience (McCarroll, O’Connor & Meakes, 2005), and being experienced by everyone (Nolan & Crawford, 1997). Oldnall not only believes that “each individual has spiritual needs” (1996, p. 139), he goes a step further, claiming that “human spirituality in a very real sense...unifies the whole person” (ibid., p.140). This view is supported by Leetun, in whose opinion spirituality “is the dimension that permeates, deepens, shapes, and unifies all of life” (1996, p. 60). Spirituality can be seen as a vital component of human functioning.

Spirituality is emotive

The notion of spirituality is emotive (Jose & Taylor, 1986). It touches people's hearts because it deals with the very essence of being. It is important for people in

positions of influence to remember that they cannot be neutral, or value free, but must try to be objective in examining the concepts of spirituality and spiritual health, especially as they relate to young people (Warren, 1988).

Spirituality and religion

Opinions vary on the nature of any relationship between spirituality and religion. Some people equate spirituality with religious activity, or use the words interchangeably (e.g., Gorsuch & Walker, 2006; Piedmont, 2001), whereas others believe this assumption is not valid (e.g., Banks, Poehler & Russell, 1984; Scott, 2006). Hill *et al.* (2000) discuss commonalities between spirituality and religion as well as differences. Scott reports three polarizations between views held by behavioural scientists, differentiating spirituality and religion (Zinnbauer, Pargament & Scott, 1999). Hill *et al.* (2000) argue that spirituality is subsumed by religion, but some see religion as one dimension of spirituality (Nolan & Crawford, 1997). Rather simplistically speaking, Horsburgh (1997) maintains that religion focuses on ideology and rules (of faith and belief systems), whereas spirituality focuses on experience and relationships which go beyond religion (Lukoff, Lu & Turner, 1992).

Koenig, McCullough and Larson (2001) include “a relationship to the sacred *or* transcendent” [my italics](p.18) in their definition of spirituality. Taking this broader view, Seaward asserts that spirituality involves “connection to a divine source whatever we call it” (2001, p.77). But, spirituality does not have to include “God-talk” according to Jose and Taylor (1986).

Abraham Maslow, reputed by many to be the father of humanistic psychology, and John Dewey, a founder of the philosophical school of Pragmatism, both consider spirituality to be part of a person’s being, therefore, prior to and different from religiosity (Fahlberg & Fahlberg, 1991). A number of authors have followed this humanistic line of thinking by providing attempts at defining secular spirituality as a spirituality without any need for a religious/God component (Crossman, 2003; Harvey, 1996; Newby, 1996). Smith (2000) and Wright (2000) are among many Christian writers who raise arguments against removing religion and God from discussions of spirituality.

This kaleidoscope of viewpoints illustrates how people’s worldviews and beliefs can influence their understanding of spirituality, a key feature in the model of spiritual health presented later in this chapter.

Spirituality is subjective

Spirituality has been seen as personal, or subjective, lacking much of the objective nature considered necessary for its investigation via the scientific method (Chapman, 1987). But, science can neither affirm nor deny metaphysical issues, such as spirituality, any more than it can aesthetics. Diaz (1993, p. 325) is concerned that proponents of *scientism*, those who exalt the scientific method to the unholy status of “science = truth”, tend to dismiss spirituality, because it cannot be studied through current scientific methodology. Jose and Taylor (1986, p.18) maintain that, “If we can accept concepts such as self-worth, self-esteem, and self-actualization, then it should be legitimate to explore...spirituality, for these concepts are equally as intangible as spirituality”.

If one says that the use of the five physical senses and the empirical way of knowing is the only true science, then much of logic, mathematics, reason and psychology have no place in science. To focus too much on the sensory realm, and, from a spiritual perspective, to reduce a person to mere matter, is a classic example of mistaking substance for essence (Fahlberg & Fahlberg, 1991).

To balance an over-emphasis on the subjectivity of spirituality, Thatcher (1991, p.23) argues that there is a “crippling price to pay for misidentification of spirituality as inwardness,” and we need to go beyond the inner search to fully understand spirituality.

Spirituality is dynamic

According to Priestley (1985, p.114), “The spirit is dynamic. It must be felt before it can be conceptualised.” Terms like ‘spiritual growth’ and ‘development’ are used to express the vibrant nature of spirituality (Chapman, 1987). A person’s spiritual health can be perceived to be high or low. If it is static, there is neither growth nor development, nor spiritual life. The spiritual quest is like being on a journey: If you think you’ve arrived, you haven’t yet begun, or you are dead.

Understanding spirituality

Koenig et al. (2001, p.19) describe five types of spirituality they believe exist in the United States (US), namely “humanistic spirituality” with focus on human spirit with no claim to a higher power, “unmoored spirituality” focussing on energy, connection, nature, and three types of “moored spirituality” based on Eastern religions, or Western religions with evangelical or conservative bases. These five types could just as easily be grouped into the three categories described by Spilka as “God-oriented, worldly-oriented with an idolatrous stress on ecology or nature, or humanistic, stressing human potential or achievement” (cited in Moberg, 2002, p.49).

Palmer attempts an integration of the divergent views, by describing spirituality as “the ancient and abiding human quest for connectedness with something larger and more trustworthy than our egos – with our own souls, with one another, with the worlds of history and nature, with the invisible winds of the spirit, with the mystery of being alive.” (Palmer, 1999, p.6). Palmer’s definition has many similarities to my functional definition:

Spirituality is concerned with a person’s awareness of the existence and experience of inner feelings and beliefs, that give purpose, meaning and value to life. Spirituality helps individuals to live at peace with themselves, to love (God and)* their neighbour, and to live in harmony with the environment. For some, spirituality involves an encounter with God, or transcendent reality, which can occur in or out of the context of organised religion, whereas for others, it involves no experience or belief in the supernatural. (NB * These words were placed in parentheses as they will be meaningless to those people who do not relate with God.) (Fisher, 1998, p.190)

Dimensions of health

A comment on the nature of health is warranted before investigating the relationship between spirituality and health. Brown (1978) reports that even in Greek times, educators considered the total health of each individual as having a sound spiritual base. Thus, “for Hippocrates, it is nature which heals, that is to say the vital force - *pneuma* (or spirit) - which God gives to man” (Adams, 1939); while ‘healing’ may be defined as “a sense of well-being that is derived from an intensified awareness of wholeness and integration among all dimensions of one’s being” (Coward & Reed, 1996, p.278), which includes the spiritual elements of life.

Writers suggest that there are six separate, but interrelated, dimensions that comprise human health (e.g., Hawks, 2004; Seaward, 2001). Health involves much more than *physical* fitness and absence of disease; it includes the *mental* and *emotional* aspects of knowing and feeling; the *social* dimension that comes through human interaction; the *vocational* domain; and, at the heart, or, very essence of being, the *spiritual* dimension.

To Eberst, it is the spiritual dimension which seems to have greatest impact on overall personal health (1984).

Spiritual health and well-being

Ellison (1983, p.332) suggests that spiritual well-being “arises from an underlying state of spiritual health and is an expression of it, much like the color of one’s complexion and pulse rate are expressions of good [physical] health.” Fehring, Miller and Shaw (1997, p.664) support this view by adding, “spiritual well-being is an indication of individuals’ quality of life in the spiritual dimension or simply an indication of their spiritual health.”

Four main themes appear in the framework definition of spiritual well-being (SWB) proposed by the National Interfaith Coalition on Aging (NICA), in Washington DC, that SWB is “the affirmation of life in a relationship with *God, self, community* and *environment* that nurtures and celebrates wholeness” (NICA, 1975. Italics added).

An extensive review of literature reveals these four sets of relationships are variously mentioned when discussing spiritual well-being (references across the last three decades include Benson, 2004; Burkhardt, 1989; Como 2007; Ellison, 1983; Martsolf & Mickley, 1998; Ross 2006). These relationships can be developed into four corresponding domains of human existence, for the enhancement of spiritual health:

- relation with self, in the *Personal* domain
- relation with others, in the *Communal* domain
- relation with the environment, in the *Environmental* domain, and
- relation with transcendent Other, in the *Transcendental* domain.

Detailed descriptions of these four domains of spiritual health were developed from interviews with 98 educators from 22 secondary schools (State, Catholic and Independent) in Victoria, Australia. Up to five senior staff were interviewed in each school to elicit their views on the nature of spiritual health and its place in the school curriculum. Surveys were also collected from 23 Australian experts in the fields related to SWB (Fisher, 1998). The following definition was derived, in which spiritual health is described as:

a, if not *the*, fundamental dimension of people’s overall health and well-being, permeating and integrating all the other dimensions of health (*i.e.*, physical, mental, emotional, social and vocational). Spiritual health is a dynamic state of being, shown by the extent to which people live in harmony within relationships in the following domains of spiritual well-being:

Personal domain – wherein one intra-relates with oneself with regards to meaning, purpose and values in life. Self-awareness is the driving force or transcendent aspect of the human spirit in its search for identity and self-worth.

Communal domain – as shown in the quality and depth of interpersonal relationships, between self and others, relating to morality, culture and religion. These are expressed in love, forgiveness, trust, hope and faith in humanity.

Environmental domain – beyond care and nurture for the physical and biological, to a sense of awe and wonder; for some, the notion of unity with the environment.

Transcendental domain – relationship of self with some-thing or some-One beyond the human level (ie, ultimate concern, cosmic force, transcendent reality or God). This involves faith towards, adoration and worship of, the source of Mystery of the universe (from Fisher, 1998, p.191).

This definition outlines the inter-connective and dynamic nature of spiritual health, in which internal harmony depends on intentional self-development, coming from

congruence between expressed and experienced meaning, purpose and values in life at the Personal level. This intentional self-development often eventuates from personal challenges, which go beyond contemplative meditation, leading to a state of bliss, perceived by some as internal harmony.

Morality, culture and religion are included in the Communal domain of spiritual health, in accord with Tillich's view that the three interpenetrate, constituting a unity of the spirit, but "while each element is distinguishable, they are not separable" (1967, p.95). Tillich adds that separation of religion from morality and culture yields what is generally called 'secular' (ibid., p.97).

In the work presented here, religion (with small 'r') is construed as essentially a human, social activity with a focus on ideology and rules (of faith and belief systems), as distinct from a relationship with a Transcendent Other such as that envisioned in the Transcendental domain of spiritual health.

A model of spiritual health

Figure 1 depicts the dynamic interrelationships between the component parts of the definition of spiritual health given above. Here, each DOMAIN of spiritual health is comprised of two aspects - knowledge and inspiration. **Knowledge** (written in **bold** type under the heading for each DOMAIN) provides the cognitive framework that helps one to interpret the *inspirational* or transcendent aspect of spiritual health /well-being (in *italics* in the centre of each domain), which is the essence and motivation of each domain of SH. Here we see the metaphorical 'head' and 'heart' working together, striving for harmony. Once achieved, this harmony is reflected in the expressions of well-being, written in Arial type at the bottom of each cell.

In this model, people's worldviews are seen to filter the knowledge aspects of spiritual health, while their beliefs filter the inspirational aspects. A key feature of this model is the partially distinct nature of, yet interrelation between, the 'knowledge' and 'inspirational' aspects of each of the four domains of spiritual well-being.

The quality, or rightness, of the relationship that a person has with themselves, others, nature and/or God constitutes a person's *spiritual well-being* in those four domains. An individual's *spiritual health* is indicated by the combined effect of spiritual well-being in each of the domains embraced by the individual. Spiritual health is thus enhanced by developing positive relationships in each domain, and can be increased by embracing more domains.

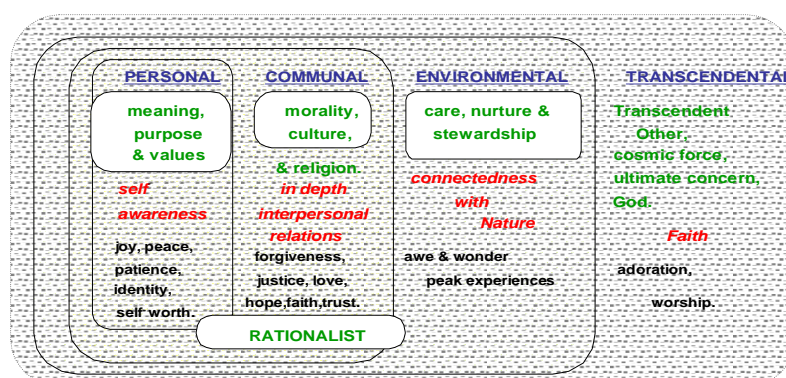


Figure 1 Four domains model of spiritual health & well-being

The notion of *progressive synergism* is proposed here to help explain the interrelationship between the domains of spiritual well-being. As the levels of spiritual

well-being in the domains are combined, the result is more than the sum of the quality of relationships in the individual domains. Progressive synergism implies that the more embracing domains of spiritual well-being not only build on, but also build up, the ones they include. The figure depicts the progressive synergistic relationship between the four domains of spiritual well-being.

When relationships are not right, or are absent, we lack wholeness, or health; spiritual dis-ease can grip our hearts. The quality of relationships in each of the domains will vary over time, or even be non-existent, depending on circumstances, effort and the personal worldview and beliefs of the person. Not many people hold the view that they are sole contributors to their own spiritual health (relationship in the Personal domain only); most at least include relationships with others in their world-view of spiritual well-being. The notion of progressive synergism implies that development of the Personal relationships (related to meaning, purpose and values for life) is precursor to, but also enhanced by, the development of the Communal relationships (of morality, culture and religion).

Ideally, a person's unity with the environment builds on, and builds up, their Personal and Communal relationships. Cultural differences apply here. Many people from Western societies do not hold the same view of environment as other people groups, for example Australian Aborigines and New Zealand Maoris. Westerners are more likely to have some awareness of environmental concerns rather than the deep connection or a sense of wonder and oneness that is evidenced in some non-Western cultures.

The figure also shows the relationship of a person with a Transcendent Other as embracing relationships in the other three domains. For example, a strong faith in God should enhance all the other relationships for SWB reflecting Macquarrie's assertion, "As persons go out from or beyond themselves, the spiritual dimension of their lives is deepened, they become more truly themselves and they grow in likeness to God" (cited in Best, 1996, p.126).

In Figure 1, the people called Rationalists would be willing to embrace the knowledge aspects of 'spiritual' well-being, but not the inspirational aspects (shown in balloon boxes). These people would be atheistic or agnostic.

Just as spiritual health is a dynamic entity, it is similarly through the challenges of life that the veracity and viability of a person's worldview and beliefs will be tested, together with the quality of their relationships in the domains of SWB considered important. Spiritual health will flourish or flail. If we had a way of assessing the current state of a person's spiritual health, as friend, counsellor, parent, or teacher, we would have a basis from which to help nurture relationships appropriately, to enhance our own, and others', spiritual well-being.

Reflections on the paper in relation to the purpose of the folio

The four domains model of spiritual health & well-being purports to provide a clear conceptual framework which embraces the diversity of views expressed in discussions of spirituality in the general populace. In order to operationalise concepts related to spirituality to form a base for pastoral care, the work presented in this dissertation deals with spiritual well-being. SWB is the expression of the underlying state of spiritual health of a person. As such, spiritual health, spiritual well-being and the composite spiritual health & well-being all encompass the same field of enquiry, namely

the quality of relationships people have with themselves (Personal domain), with others (Communal domain), with the environment (Environmental domain) and/or with a Transcendent Other (Transcendental domain).

Chapter three presents an analytical review which critiques available spirituality and spiritual health & well-being measures against the four domains model. This review will reveal the extent to which available SWB address the quality of relationships in each of the four domains. This four domains model of SH/WB will also provide the base for the development of new, well-balanced SWB measures. The model also gives significant structure to the Quality Of Life Influences Survey which is developed to assess the level of support that young people gain from home, school, church and wider community (see Chapter ten) in nurturing relationships which enhance their SWB.

CHAPTER THREE

ASSESSING SPIRITUAL WELL-BEING

This chapter provides an analytical review of about 200 ways in which people have attempted quantitative assessments of spirituality or spiritual health/well-being over the last 40 years. They range from single-item to multi-item measures. Each item in these measures has been classified using the theoretical framework provided by the four domains model of spiritual health & well-being presented in Chapter two.

Organisation of this chapter

Some considered thoughts are presented relating to the purpose and ways of assessing SWB. The majority of this chapter is devoted to getting the right measure. Results of literature reviews about assessments of spirituality lead to a discussion of the types and forms of spirituality and SWB measures. Single-item measures are compared with multiple-item measures. A salutary reminder that much work needs to be done on assessment of SWB is shown by references to more than 70 studies on children's well-being which do not contain any specific mention of spirituality. A summary table is then presented containing 173 studies with distinct multi-item measures. These measures are all critiqued for content against the four domains model of SH/WB. A summary of a further 11 studies is included in a table as full details were not accessible for these instruments. A critique is given of measures which have the potential to provide balance across the four domains of SWB. The chapter concludes with comments on the current status of assessment of SWB in educational settings.

Purpose and ways of assessing SWB

Assessment serves many purposes, one of which is to help identify the strengths and weaknesses of populations and individual people. Suitable quantitative assessment instruments provide fast, efficient and effective means by which the views and self-reported experiences of groups of people or individuals can be screened to create awareness of concerns that can be acted upon by responsible authorities in order to lead to desired action. Research reported in this dissertation shows that the use of properly developed and tested research instruments can save valuable time in the initial screening of small or larger groups of people. The time that is saved can be used for pastoral care.

Many attempts at assessing spirituality and SH/WB are reported in the literature (e.g., Egbert, Mickley & Coeling, 2004; Hill & Pargament, 2003; King & Crowther, 2004; Koenig *et al.*, 2001; MacDonald & Friedman, 2002; Moberg, 2002). A major difficulty in trying to make sense of this mass of research is that the conceptual bases upon which the research is founded vary markedly between studies (Berry, 2005). Much of the research confuses spirituality and religion. Although there are commonalities between these two constructs, they are not synonymous (see arguments in Chapter 2).

All measurement devices are built on a values base (generally the researcher's), and most instruments produce norms for populations studied. Norms vary so much between groups that what appears to be positive for SWB in one group might have negative implications in another (Moberg, 2002). Moreover, each group is likely to believe that its own criteria for 'true' spirituality are better than everyone else's, and should possibly be the normative base for all humanity. Moberg (2002) does not agree that, because all people are spiritual, it is possible to use identical procedures to evaluate SWB of diverse populations, especially religious and minority groups. He asserts that investigating spirituality is complicated because no measure can be perfect, and any measure simply reflects the phenomenon or its consequences, because it cannot be measured directly. Most measures rely on self-reports, but they might not reflect reality because "*feeling well* is not necessarily *being well*" (Moberg, p.55). It is essential to check the validity of any instrument used. Does it "genuinely measure spirituality or its components?" (Moberg, p.56). Gray (2006) asserts that the power of a questionnaire depends on its theoretical base and the rigour with which it is developed and tested.

Nearly all available religiosity/spirituality measures ask people for a single response about their 'lived experience' on a series of questions (Ross, 2006). In the best instruments, these questions are built on theoretical frameworks of relationships between spirituality and health that are considered important by the developers of the scales. The 'scores' thus obtained are arbitrary indicators of spiritual health or well-being, especially if they only have a handful of items (Boero *et al.*, 2005). The notion of a group norm for spiritual health is also problematic. People's spiritual health depends on their world-view and beliefs as well as lived experience (Fisher, 1999a; Hill *et al.*, 2000), so development of a single measure, which purports to be an objective standard by which to compare people, fails to recognise the multifaceted nature of spiritual health.

Getting the right measure

Results of literature searches

I performed numerous literature searches during 1998-2008 using the key words 'spiritual*' on its own and using the BOOLEAN terms AND with 'health' OR 'well-being', together WITH 'assess' OR 'instrument' OR 'measure' OR 'questionnaire' OR 'scale' OR 'survey.' The sources variously employed were Aarlin, which provided access to eight Victorian university libraries, and A-Z databases and journal listings, along with Cambridge Journals, EBSCOhost, Emerald Fulltext, Informaworld, Informit online, JSTOR, Sage Journals Online, Springerlink and Wiley Interscience. Information was sought from journals in education, nursing and health, psychology, religion and social sciences. Dissertation abstracts and Australasian and US theses were also searched. Using Google Scholar yielded several research papers and theses not otherwise accessible.

The searches revealed that qualitative methods are mainly the ones used and reported in education. Houskamp, Fisher and Stuber (2004, p.233) claim:

Although researchers have spent considerable effort developing paper-and-pencil self-report measures to assess aspects of spirituality in adults, there have been few researchers who have devoted their resources to studying spirituality in children. As a result, the research in spirituality in children and adolescents is still at an early stage and is highly dependent on interviewing and other qualitative research techniques to generate hypotheses, with no established body of research to develop reliable and valid quantitative measures.

Original references were sought and traced, where necessary, to obtain copies of quantitative spirituality measures. Three authors were contacted directly by e-mail to achieve this. As very few results were found for 'spirituality' and school-aged children, additional searches were performed using the descriptors 'quality of life' and 'children.'

Increasing interest in spirituality over the last two decades has spawned numerous literature reviews. Those published between 1999 and 2008 are listed below:

- 1999 Hill – 125 Measures of religiosity - most marginal for spirituality (10 included here)
- 1999 MacDonald – Survey of spiritual & transpersonal constructs – parts 1 (1995) and 2 (1999)
- 1999 Niederman – Conceptualization in operational measures of spirituality
- 2000 Hill – Conceptualizing religion & spirituality (R/S)
- 2000 Stanard - Assessment of spirituality in counselling
- 2001 Koenig et al. – Handbook of religion & health – has a section on measures of spirituality.
- 2001 Sherman – Assessment of R/S in health research (in Plante & Sherman)
- 2001 Slater – Measuring religion and spirituality
- 2003 Hill – Measurement of spirituality – implications for physical & mental health research
- 2004 Chiu – Review of spirituality in health sciences
- 2004 Egbert – Measures of R/S in health communication research
- 2004 King – Measurement of R/S and psychology
- 2005 Kilpatrick – Review of spiritual & religious measures in nursing research journals
- 2005 Moberg – Research in spirituality, religion and aging

2005 Stefanek – R/S and cancer
 2006 Ross – Spiritual care in nursing – an overview
 2006 Rew – Review of religiosity/spirituality & adolescent health (90% religion, US only)
 2006 Wong - Review of adolescent religiosity/spirituality & mental health (90% religion, US only)
 2007 Center for Spiritual Development – website – Overview of spirituality measures
 2007 Del Rio – Comprehensive synopsis of 23 spirituality measures, in thesis
 2007 Haber – Dimensions of R/S & relevance to health research
 2007 Lewis – Review of measures of spirituality in health research with African-Americans
 2007 O’Connell – Assessment of spirituality and religion in health-related QoL
 2007 Victorson – Measuring QoL in cancer survivors
 2008 Hall – Review & critique of religiousness (and S) in health research
 2008 Shorkey – Measuring dimensions of spirituality in chemical dependence treatment
 2008 Vivat – Measures of spiritual issues for palliative care patients; a lit review
 n.d. Brown University – Toolkit of instruments to measure end-of-life care
 n.d. Harris – Samford University – Online guide for evaluating theological learning

Overall, I found about 200 quantitative measures of spirituality and/or spiritual health or well-being (SH/WB) in available literature published between 1967 and November 2008. Many more religiosity measures have been reported elsewhere (Hall, Tisdale & Brokaw, 1994; Hill & Hood, 1999; Koenig *et al.*, 2001).

All available spirituality measures are mentioned here in the hope that this summary will save future researchers time in tracking down measures which are most suited to their needs.

Types of quantitative spirituality measures

Three types of measures are discussed in this chapter:

- those that focus on spiritual health, well-being or wellness (SH/WB),
- those with specific mention of spirituality, and
- related/partial spirituality measures (reflecting key aspects of the four domains model of SH/WB, not often with a spirituality label).

Each item in these 200 measures has been classified using the theoretical framework provided by the four domains model of spiritual health & well-being:

- If the item indicates relationship with self, it is classified as P
(for Personal SWB)
- If the item indicates relationship with other people, it is classified as C
(for Communal SWB)
- If the item indicates relationship with environment, it is classified as E
(for Environmental SWB)
- If the item indicates relationship with Transcendent Other/God, it is classified as T
(for Transcendental SWB)

R is used to classify references to religion/religiosity, that do not express relationship with God (T) or other people (C). Items which do not address relationships within P, C, E, or T, and are not classified as R, are labelled as O for Other. As some items cross-load on more than one domain, some 0.5 scores have been allocated to represent this.

Format of spirituality measures

Single versus multiple-item measures

There is no ‘gold standard’ for assessing or measuring spiritual well-being. The literature contains a smorgasbord of spirituality measures with content ranging from one to 156 items. The selection of an appropriate SWB measure depends on the purpose of the research for which it is intended. The choice between a single- or a multi-item measure is not a competition. Qualitative and quantitative measures can inform different aspects of a concern, and single and multi-item measures can be used in a study to provide complementary and/or confirmatory data (Sloan *et al.*, 2002).

Sloan *et al.* (p.482) maintain that the following points are important in selecting an instrument:

- it must have the ability to discriminate between groups at a given time, and
- be able to detect changes over time.
- the concepts measured by it must be consistent with the purpose for which it is being used, that is, the ‘research’ question.
- it should not show floor or ceiling effects.
- a good measure indicates how large a change is necessary to declare that an important shift has occurred, or condition exists.

Single-item measures

This section offers a critique of nine single-item measures which purport to address spirituality.

In an investigation with 11-14 year-olds, Ark (1997) used ‘prayer as a coping strategy’ as a measure of ‘spirituality’. This is a prime case of conflating religiosity with spirituality. In a study with 13-18 year-olds, Good and Willoughby (2006) assessed religiosity with a single question related to church attendance, whereas they defined spirituality as ‘personal beliefs in God or a higher power’. These authors criticized their

own single-item measures and their 'theistic conceptualization' of spirituality, concluding, 'The scientific community must seek to produce indicators that accurately reflect how youth today experience spirituality in their own lives, rather than trying to categorize them according to outdated indicators of "religiosity"' (ibid., p. 53).

In a study of Australian adolescent health issues, Stanton et al. (2000) used one item on religion, but none on spirituality. The National Survey of Young Australians (Mission Australia, 2007) asked respondents how highly they valued ten items, one of which was 'spirituality'. They ranked the items on a scale from 1 to 10. This could hardly be considered a comprehensive assessment of spirituality.

A self-rated health status survey of 15-90 year-olds conducted by Ratner et al., (1998) included, as question 7, 'Would you describe your spirituality as...' 'poor' to 'excellent' on a 5-point scale. The Spiritual Well-Being Liner Analogue Self Assessment (SWB-LASA) asked, 'How would you describe your overall spiritual well-being?' based on a scale from 0 = 'as bad as it can be' to 10 = 'as good as it can be' (Johnson *et al.*, 2007). These single item measures are offered as global 'measures' of a complex construct.

Contemporary research among 15-16 year-olds being undertaken by the Universal Education Foundation (UEF) (Awartani *et al.*, 2008) showed promise of providing a means of assessing spiritual potential in young people. This project states that it is using material from the WHO Quality Of Life SRPB Group (2006). UEF's Voice of Children Questionnaire 1 (VOC1) contains 135 closed-item questions grouped into 25 clusters. The single SWB question Q1_7, prompts, 'Rate your satisfaction with your sense of inner peace'. In VOC 2, 16 provisional indicators drawn from study 1 have been collapsed into nine domains. The only one to identify spiritual components, is '**Domain 7: Inner Strength and Spirit**', which is described as 'feeling playful, alive, inspired by life, at ease with oneself, and zestful' (Awartani *et al.*, 2008, p.63). Both of these expressions of SWB would be classified as P. It will be interesting to see what eventuates from the UEF project and whether a more expansive assessment of SWB ensues.

Researchers who use single-item measures justify their actions by saying, 'simply cueing the respondent into this area of their life and the aspect that is most salient to them within this area will form the basis of their response' (Wills, 2007). This argument has some merit because all surveys are built on the assumption that respondents make sense of the concept/s being investigated via a questionnaire. The level of abstract thinking may be greater when using single-item measures compared with using many items to break a

complex concept into relatively concrete questions, which is of particular import with surveys of young children.

When two multi-dimensional constructs, such as religiosity and spirituality, are conflated into one question, any conceptual confusion among respondents could be exacerbated. Buckey (2007) used one self-report item to indicate ‘the degree of importance given to individual religious or spiritual beliefs’. The first Australian Unity Wellbeing Index to use a Religion/Spirituality (R/S) question asked, ‘How satisfied are you with your spiritual fulfilment or religion?’ (Survey 16, October, 2006 in Cummins, 2008). In Survey 17 this was changed to, ‘How satisfied are you with your spirituality or religion?’ (Cummins, 2008). Wills (2007) modified this notion slightly to *religiosity* instead of religion. The problem remains, however, that if a person scored highly on a composite R/S question, it could indicate satisfaction with BOTH religion/religiosity and spirituality, OR either spirituality (but not religion) OR religion (but not spirituality). The conflation of spirituality with religion is even continued within a multi-item measure (for 32 of the 34 questions in the Spiritual and Religious Competency Assessment (SARCA) tool developed by Fluellen (2007)).

How do each of ‘religion’ and ‘spirituality’ relate to SWB? Using the 20-item SHALOM survey, data extracted from studies with secondary school and university education students reported in this dissertation reveal small to high correlations between the items, ‘How important is religion in your life?’ compared with, ‘How important is spirituality in your life?’ The results also show very small ($r \sim 0.10$) to moderately large ($r > 0.50$) correlations between the importance of each of religion and spirituality with SWB (see Table 3.1).

Table 3.1 Correlations between importance of religion and spirituality and SWB

participants	n	impspirXimpred	impspirXSWB	impredXSWB
sec. school students				
Independent	166	.500	.451	.505
Catholic	455	.565	.408	.481
Other Christian	365	.680	.407	.382
uni. ed. students				
State	282	.522	.553	.548
Catholic 1	94	.511	.487	.365
Catholic 2	114	.396	.388	.303
Christian	119	.265	.107	.095

NB impred = importance of religion impspir = importance of spirituality

Squaring the value of the correlation coefficient (r) indicates the percentage of variance that exists between two factors. For example, for state university Education students, $0.553^2=0.306$, that is, 31% of variance is explained by the correlation between their perceived importance of spirituality with that of SWB. For Christian university education students this is $0.107^2=0.001$, or 1%. With such variations between groups, it would be very difficult to interpret responses to a composite R/S question, such as those displayed above.

Performing correlations of composite single-item measures with other demographic, psychological or health variables could lead to questionable conclusions. Sloan *et al.* (2002) report, 'It is not uncommon for scores on a single-item index and a multi-item index to be reasonably correlated. It is more common, however, that scores on the multi-item index are more reliable (stable) than single-item scores' (p.485). With this in mind, the following sections deal with multi-item measures, that according to Sloan *et al.* (2002), one would expect to be more reliable.

Measures with 2-4 items

Measures with small numbers of items are not much better than single-item measures at providing a comprehensive cover of multidimensional SWB. The following examples show this lack of balance across the four domains of SH/WB:

Maton (1989) assessed 'spiritual support' with a 3-item scale: 'I experience God's love and caring on a regular basis', classified as T (see p.18 herein), 'I experience a close personal relationship with God,' classified as T, and 'Religious faith has not been central to my coping' classified as R/P with no C & E items.

Poston and Turnbull (2004) used themes of 'having spiritual beliefs' (P) and 'participating in religious communities' (R/C) as key components of a spiritual domain of quality of life (*i.e.*, no E and T items).

The Yellowstone Boys and Girls Ranch' Spiritual Assessment of youth was based on two items: 'reported previous spiritual/religious participation' (R) and 'assent to a higher power' (T) (Mayer, 2005). There were no P, C or E items in this measure.

Greenberger (2006) had difficulty trying to fit three items together to form one construct of religious/spiritual functioning (RSpF). The 3 items used were: 'attendance at religious events' (R), 'frequency of watching religious events on TV' (R), and 'importance of religious or spiritual beliefs' (R/S). The RSpF construct had to be

eliminated from the measurement model and was replaced by the single observed variable ‘importance of religious or spiritual beliefs’, which is a compounded R/S variable.

Aird (2007) used four items to assess spirituality in a study with young Australian adults: ‘belief in God’ (R/T), ‘belief in a spiritual or higher power other than God’ (R/T), ‘frequency of church attendance’ (R/C), and ‘maternal belief in God’ (O). No P or E items were present here.

Lindholm and Astin (2008) assessed ‘spirituality’ as: ‘consider myself a spiritual person’, ‘seek opportunities to grow spiritually’, and ‘integrate spirituality into my life’ in a study of faculty in American universities. These four items fit in the Personal domain of SWB, with none for C, E or T.

When Land, Lamb and Mustillo developed the Foundation for Child Development Child Well-Being Index (FCD-CWI) (2001), they included three of their 28 National Indicators of Child Well-Being in a domain entitled ‘Emotional/Spiritual Well-Being’. This domain comprised three items: ‘suicide rate’ (ages 10-19) (P), ‘rate of weekly religious attendance’ (Grade 12) (R), ‘percent who report religion as being very important’ (Grade 12) (R). There were no C, E or T items here. Subsequent child well-being studies *An overview of child well-being in rich countries* (UNICEF, 2007) and *The UNICEF Index of Children’s Well-Being* (Ben-Arieh, 2008) both used the FCD-CWI.

None of these seven measures with 2-4 items mention more than two of the four domains of spiritual health & well-being.

Measures of children’s well-being lacking spirituality

The FCD-CWI is not a very comprehensive measure of SWB, but in a revision of it, Moore et al. (2008) removed the emotional/spiritual well-being domain from the Index, leaving no spiritual measure at all. Lippman (2007) also revealed the absence of reference to SWB of children in a compilation of Indicators and Indices of Child Well-Being. Lippman (2007), who stressed the importance of ‘indicators of positive development’, appears oblivious to the mounting evidence linking religious and spiritual well-being with positive health outcomes (Koenig *et al.*, 2001; Larson, 2003). Desjardins (2008) investigated ‘potential causal links between education and well-being’ (p.23). Hall and Mathews’ account of welfare and education related greater accountability with productivity (2008). All these efforts ignore the very heart of humanity in education – the spirit.

In similar fashion, Creemens et al. (2006) reviewed 53 health-related self-report measures for children aged 3-8 years, none of which made any reference to children's SWB. A health-related quality of life study among 10-12 year-old Icelandic children also ignored SWB (Svavarsdottir & Orlygsdottir, 2006) as did Wiklund et al. (1994) in their study of wellbeing in 9-13 year-olds. A systematic review of health-related quality of life measures in children under 5 years of age listed 16 studies in which only one mentioned spiritual aspects of children's well-being (Grange *et al.*, 2007). Not enough detail was available on the 'QoL in Children in Nordic Countries' to make any comment other than 'spiritual' featured as one of the three dimensions under the Personal sphere of QoL, with an example of an item expressing 'meaning of existence' (Lindström & Eriksson, 1993).

It appears that considerable effort has been expended in studying children's quality of life and well-being, but almost all of it lacks any mention, let alone serious study, of their spiritual well-being. This matter has been of major importance in my research.

Multiple-item measures

It is not possible for single or even the available two to four item measures to adequately cover the four domains of spiritual health & well-being. In accord with comments by Sloan (2002), it seems reasonable to suggest that multifaceted constructs would be best measured with multidimensional, multi-item measures of SWB.

A summary of available multi-item spirituality measures follows. Table 3.2 lists the three types of spirituality measures (described on p. 18 above) within four sections:

- General (measures that have been used with adults, some university students and in health-related studies),
- University only (with most studies being performed with psychology students),
- Schools (for studies with students and teachers), and
- Health-only studies related to spirituality and well-being.

Rather than identify abbreviations as footnotes to Table 3.2, the organisational detail of the table is presented here in the hope that it will help readers negotiate the considerable detail contained therein.

- Please remember that the items in each of the study/instruments have been classified on the basis of the four domains model of SH/WB, in which:

P=Personal SWB C=Communal SWB E=Environmental SWB

T=Transcendental SWB(including God) R=Religious variables O=Other variable

Some items cross-load over 2 factors so 0.5s are used to represent this.

- The first, that is left-hand, column shows the Year in which the study or instrument was reported, as well as a key to describe the Group of people with whom it was developed:
s=school students, u=university students, t=teachers, a=adults,
h=health-related (mainly pts=patients, with ca.=cancer)
- The second column (sum) provides a summary of the study/instrument. The * indicates that sound psychometric analysis has been performed with at least exploratory Factor Analysis. The code for the summary relates to the allocation of items across four factors of SWB (P,C,E,T), together with Religious and Other variables:

X=mainly P/C; N= P and T; L=lacks E; H=lacks T; M=mystical E/T; G=T/R;

B= (fairly) balanced across P, C, E&T. (A minimum of 3 items per factor is considered necessary to produce a sturdy measure for a given factor.)

- The third column lists the study/instruments in alphabetical order in each section.
- Columns 4 to 9 show the allocation of items to each of the domains of SWB (P, C, E, T), plus R and O:

As SWB is seen as being relational, it is important to distinguish between religious belief statements (R) and expressions of religious faith, in practice, in relationship with God (T). Religious faith might also be expressed through relationship with other people, in which case it would be classified as R/C.

- Column 10 labelled FA, indicates the status of the instrument with respect to Factor Analysis (e.g., Y2 indicates that, Yes, the data generated by the study/instrument have been subjected to factor analysis with 2 discrete resultant factors. N indicates that No factor analysis was reported for the study/instrument. The symbol ‘?’ indicates doubt about the validity of claims made relating to the factor

analysis. For example, items cross-loading on factors but factors being treated as discrete entities, or, item-to-total correlations being too low to be considered (e.g. value < 0.3).

- Columns 11 to 13 show the Number of people in each study, the **type** of respondent and **place** (country) in which the study was performed.

- Column 14 lists the name of the first author.

- Column 15 lists the Source of a copy of the actual instrument:

C=Contact with author, H=Hill & Hood 1999, P=Publication, T=Thesis,

W=Web, Underlined = 2⁰source

Abbreviations: Afr-Am= African-American, alc= alcoholics,

Qol=Quality of Life; F=Female; stu = students; 1⁰=primary; 2⁰=secondary.

Table 3. 2 Composition of Original Measures of SH/WB, Spirituality and Related/partial measures

Listed alphabetically by ‘Study/instrument’ name in each section

		GENERAL (including some <i>uni</i>)													
		SH/WB measures	SWB												
Col.1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
Yr.gp	sum	Study/instrument	P	C	E	T	R	O	FA	N	type	place	1 st author	S	
08.a	X	Geriatric Spiritual Wellbeing Scale	4	8	1	2.5	0.5		Y4?	138	elderly	USA	Dunn	P	
96.a	*L	JAREL SWB Scale	11.5	4.5		3	2		Y3	?	adults	USA	Hungelmann	P	
95.ua	OX	<i>Mental Physical Spiritual Well-being Scale</i>	5.5	2	1	0.5	1	20	Y3?	358	uni/adult	Aus	Vella-Brodrick	P	
97.a	X	New Spiritual Well-Being Scale	10.5	1		2	2.5		N	119	adults	Aus	Fraid	T	
04.ah	*B?	Spiritual Health Inventory (SHI)	15	2.5	3	5	2.5		Y3	243	jail/alc	USA	Korinek	P	
07.a	*N	Spiritual Health Locus of Control Scale	5			7.5		0.5	Y4	108	Afr-Am F	USA	Holt	P	
04.ah	*X	Spirituality Index of Well-Being (SIWB)	12						Y2	523	out-pts	USA	Daaleman	P	
98.a	NO	Spirituality and Well-Being	3.5			3	3.5	7	N	70	adult F	USA	Kennedy	P	
84.a	*L	Spiritual Well-Being Questionnaire (SWBQ)	10	6		4	18	4	Y7	981	adults?	US/Swed	Moberg	P	
83.ua	N	<i>Spiritual Well-Being Scale(SWBS)</i>	10			10			Y2+	206	stu/adults	USA	Ellison	P	
07.ah	X	Adapted Spiritual Well-Being Scale	17.5	0.5					N	10	hospice pts	USA	Wlodarczyk	P	
94.a	X	Revised Spiritual Well-being Scale	10.5	4	1	5.5			Y3?	393	Cath srs	USA	Kelly	T	
99.a	L	Revised Spiritual Well-being Scale	15.5	1.5		11	2		Y2/5?	150	adults	USA	Endyke	T	
95.a	*B?	Spiritual Wellness Inventory (SWI)	24	9.5	4.5	5	3	9	Y10	515	adults	USA	Ingersoll	W	
(general)		Spirituality measures	SWB												
Yr.gp	sum	Study/instrument	P	C	E	T	R	O	FA	N	type	place	1 st author	S	
04.a	X	ASPIRES- Spiritual Transcendence Scale-revised Short Form	1.5	5			1.5	1	Y3?	322	uni?	USA	Piedmont <u>Smith, DJ06</u>	P <u>P</u>	
07.a	*X	ASP Questionnaire (Expressions of spirituality)	21	6.5	1.5	6.5	4.5		Y7	488	adults	Europe	Büssing	P	
05.a	*X	Body-Mind-Spirit Well-Being – Spirituality scale	10.5	1	1	0.5			Y3	674	adults	Hong Kong	Ng	P	
99.a	*L	Brief Multidimensional Measure of Religiousness/Spirituality	5.5	6.5	1	9.5	10.5		Y9	1445	adults	USA	Fetzer <u>Idler 03/04</u>	W <u>P</u>	
04.a	*L	Christian Spiritual Participation Profile (CSPP)	8	14	2	13.5	12.5		Y4	1687	church	USA	Thayer	P	

Yr.gp	sum	Study/instrument	P	C	E	T	R	O	FA	N	type	place	1 st author	S
99.ua	N	<i>Daily Spiritual Experiences Scale - 6</i>	1.5		1	3	0.5		?		uni/adults	USA	Fetzer	W
02.ua	G	<i>Daily Spiritual Experiences Scale</i>	2	2	1	9	2		Y2?	355	uni/adult	USA	Underwood	P
05.a	G	Embodied Spirituality Scale	0.5	1.5		5		2	N	267	church	USA	Horn	P
06.a	*B(-C)	Exceptional Experiences Questionnaire	10	2	5	7	1		Y4	705	adults	Europe	Kohls	P
05.a	B(-C)	Expressions of Spirituality Index - Revised	12.5		7	5.5	4	1	Y4?	309	adults	USA	Clarke	T
07.a	*N	Health Intelligence Questionnaire – Spirituality subscale	3	0.5		5	0.5		Y2	140	adults	USA	Rachelle	T
91.a	*H	Human Spirituality Scale (HSS)	6.5	8.5	5				Y3	285	adults	USA	Wheat	T
02.a	*X	Independent Spirituality Assessment Scale	29	9		1			Y10	508	adults	USA	Rojas	T
91.ah	*L	Index of Core Spiritual Experience (INSPIRIT)	5	3	1	7	3		Y4	83	adult outpts	USA	Kass	P
90.ah	*NO	Index of Spiritual Orientation	3		1	4	4	7	Y3	313	pts/adult	USA	Glik	P
06.a	X	Integrating Spirituality in the Workplace Survey	15.5	1.5		2		2	Y3?	569	soc wkrs	USA	Chamiec-Case	T
03.a	L	Older Adult Spirituality Scale	6.5	1		2.5	1		N	320	elderly	USA	Eggers	P
96.uah	XO	<i>Orientation Toward R&S Index</i>	5.5	3		1.5	2	6	Y3?	220	uni/pts	USA	Goldfarb	P
97.a	BO	Psychomatrix Spirituality Inventory (PSI)	23	12.5	3.5	9.5	13	18.5	Y7?	714	adults	USA	Wolman	P
05.ua	L	<i>Religious & Spiritual variables</i>	2	2		1.5	2.5		N	453	21-26yo	USA	Horosewski	T
01.a	G	Royal Free Interview for R/S Beliefs RFIRSB –self-report version	0.5	0.5	0.5	4.5	4		N	297	adults	UK	King, M	P
05.ua	*G	<i>Spiritual & Religious Dimension Scale</i>	11		2.5	2	19.5		Y5	180	uni/adults	Aus	Nasel	P
96.a	L	Spiritual Assessment Inventory (2)	11.5	16.5		20	8	16	N	56	church	USA	Cunyus	T
93.a	*H	Spirituality Assessment Scale (SAS)	18	5.5	3.5	1			Y4	189	adults	USA	Howden	T
98.ah	*G	Spiritual Beliefs Inventory (SBI-15R)	2	2.5		6	4.5		Y2	301	adults	USA	Holland	P
96.ah	*N	Spiritual Beliefs Scale	3.5	1		3.5			Y2	295	alcohol	USA	Schaler	P
03.h	G	Spiritual Beliefs Scale (2)					4		N	165	patients	USA	Kimmel	P
08.ua	B?	<i>Spiritual Connection Questionnaire(SCQ14)</i>	6.5	2.5	2	3			Y1?	420	uni/adults	UK	Wheeler	P
97.ua	*L	<i>Spiritual Experience Index-Revised</i>	6	3	1	3	10		Y2	286	uni/adult	USA	Genia	P
03.ah	*B	Spiritual Focus Questionnaire (SFQ)	7.5	3	3.5	4	2		Y5	456	F/pts	USA	Wikoff	T
01.a	*G	Spiritual History Scale in Four Dimensions (SHS-4)	1	4		6.5	11.5		Y4	228	elderly	USA	Hays	P
98.a	L	Spiritual Involvement and Beliefs Scale (SIBS)	14.5	4		4	2.5	1	Y4?	83	adults	USA	Hatch	P

Yr.gp	sum	Study/instrument	P	C	E	T	R	O	FA	N	type	place	1 st author	S
84.a	L	Spiritual Maturity Index	8	3		17	2		Y1?			USA	Ellison	<u>H</u>
01.a	L	Spiritual Needs (parent's perceptions)	8	12.5	2	10	9.5	1	Y2?	523	parents	USA	Smith JM	T
88.ua	L?	<i>Spiritual Orientation Inventory (SOI)</i>	35.5	19.5	4.5	17.5	8		N	120	uni/adult	USA	Elkins	P <u>W</u>
08.a	X	Spiritual Screening Tool for Older Adults	8.5	3.5	1	3.5	3.5		N	49	elderly	USA	Stranahan	P
02.a	*N	Spiritual Transcendence Index (STI)	4			4			Y2	226	adults	USA	Seidlitz	P
01.a	*G	Spirituality/Religiosity Scale	0.5	0.5		5	3		Y1	41	black F	USA	Lukwago	T
05.ah	*B(-T)	¹ Spirituelle Bedürfnisse krebsskranker Menschen – Einstellung und Praxis (SpREUK-P1.1)	7	6	3	1	8		Y5	354	well/sick	Germany	Büssing	P
04.a	*N	State-Trait Spirituality Inventory	6		1	4	1	1	Y2	141	church	USA	Harvey	T
93.a	B?	Temperament & Character Inventory Self-transcendence (TCIS)	4.5	3.5	4	3			Y7? N	300 2738	>50twins	USA Aus	Cloninger <u>Kirk 99</u>	P <u>P</u>
(general)		Related/partial spirituality measures	SWB											
Yr.gp	sum	Study/instrument	P	C	E	T	R	O	FA	N	type	place	1 st author	S
08.ua	G	<i>Attitudes to Mysticism Scale</i>	3	1		4	14	2	N	90	uni/adult	UK	Edwards	P
06.ah	*G	Beliefs and Values Scale	5		1	3	11		Y2	656	adult/pts	UK	King	P
98.ua	*L	<i>Brief RCOPE</i>	4.5	4	1	10.5	1		Y2	1387	uni/adult	USA	Pargament	P
05.ah	*X	Existential Meaning Scale	10						Y1	150	adults	USA	Lyon	T
00.a	B(-C)	Francis-Louden Mystical Orientation Scale (FLMOS)	7		4.5	9.5			Y1?	?	priests	UK	Francis <u>Edwards 08</u>	P <u>P</u>
87.ah	*XO	Health-Promoting Lifestyle profile (HPLP)	15.5	6.5	1	0.5	0.5	24	Y6	952	adults	USA	Walker, S	P
03.a	*X	Life Attitude Scale	17.5	6	1	3.5	1	3	Y5	183	adults	Canada	Leung	T
73	X	Life Regard Index (LRI)	26.5		0.5			1	?			USA	Battista <u>Leath</u>	P <u>W</u>
01.a	X	Life-Regard Index-Revised	28						Y2?	91	adults	USA	Harris, A	P
07.ua	*X	<i>Meaningful Life Measure</i>	23						Y5	200	uni/adult	UK	Morgan, J	P
99.a	X	Pargament's Meaning Scale	14		0.5	4.5	1		?		adults?	USA	Pargament	P
98.a	*X	Personal Meaning Profile	29.5	17.5	1.5	5.5		2	Y7	?	?	USA?	Wong <u>Leung 03</u>	<u>T</u>
64	X	Purpose in Life Test (PIL)	13		2			5	?			USA	Crumbaugh <u>Leath</u>	P <u>W</u>
92.ah	*X	Quality of Life Index (QLI)	15	11	1	1		5	Y4	349	pts	USA	Ferrans	P

Yr.gp	sum	Study/instrument	P	C	E	T	R	O	FA	N	type	place	1 st author	S
67.a	L	Religious Orientation Scale	4	3		2	11		N	309	church	USA	Allport Valentine07	T
97.a	X	Scale of Resilience (SCOPE)	19	12.5	0.5				Y5?	283	parents	USA	Vestal	T
04.a	M	Short Index of Mystical Orientation	0.5		5	3.5			N	1468	priests	UK	Francis	P
06.a	*X	Sources of Meaning & Meaningfulness Questionnaire (SoMe)	13.5	5.5	1	1	1	4	Y4	202	19-68yo	Germany	Schnell	P
		UNIVERSITY only												
		SH/WB measures		SWB										
Yr.gp	sum	Study/instrument	P	C	E	T	R	O	FA	N	type	place	1 st author	S
07.u	N	<i>Brief Spiritual Well-being Scale</i>	3			3			N	150	grad stu	USA	Kroft	T
06.u	X	<i>Spiritual Wellness Survey</i>	10	4		1			N	303	uni	USA	Patneau	T
(uni only)		Spirituality measures		SWB										
Yr.gp	sum	Study/instrument	P	C	E	T	R	O	FA	N	type	place	1 st author	S
99.u	N	<i>Cognitive-Behavioral Spirituality Scale</i>	6			9			Y3?	103	uni	USA	Niederman	W
07.u	#*	<i>College Students Beliefs & Values (CSBV)</i>							Y12	14527	uni	USA	HERI, UCLA	W
	X	<i>Spirituality Factor Scale</i>	9		3	1								
	X	<i>Spiritual Quest</i>	7	1				1						
	X	<i>Ethic of caring, compassionate self-concept</i>		11	1									
	L	<i>Global citizenship, personal God</i>	0.5	6		5.5								
97.u	*B	<i>Expressions of Spirituality Inventory(ESI)</i>	43	5.5	18.5	10.5	12.5	8	Y5	938	uni	Canada	MacDonald	T
05.u	*H	<i>Inclusive Spirituality Index</i>	24	13.5	7	0.5	1	1	Y6	251	uni	USA	Muse-Burke	T
07.u	*B	<i>Fundamental Spiritual Profile (FSP)</i>	21.5	14	4	6.5		7	Y10	1080	uni	USA	Del Rio	T
03.u	X	<i>Intrinsic Spirituality Scale</i>	6?						Y	172	uni	USA	Hodge	P
03.u	*L	<i>Means-Ends Spirituality Questionnaire</i>	17.5	8	1	10	5.5		Y2	405	uni	USA	Ryan	P
04.u	B?	<i>Miller Measure of Spirituality (MMS)</i>	12	4.5	2.5	7	1.5	3.5	Y2?	781	uni	USA	Miller	P
99.u	*L	<i>Multidimensional Spiritual Orientation Inventory (MSOI)</i>	35	6		8	14		Y6	444	uni	USA	Morgan, D	T
05.u	X	<i>Ryff's Scales of Psychological & spiritual wellbeing</i>	8.5			1.5			Y2?	233	uni	Nether lands	van Dierendonck	P
97.u	L	<i>Spirituality Assessment Scale(2)</i>	8.5	7		6.5	2	6	Y4?	332	grad stu	USA	Beazley	T
96.u	*G	<i>Spiritual Assessment Inventory (SAI)</i>	3.5	2		37	0.5		Y5	449	uni	USA	Hall	P

Yr.gp	sum	Study/instrument	P	C	E	T	R	O	FA	N	type	place	1 st author	S
02.u	*G	<i>Spiritual beliefs & religious participation</i>	1.5	2.5		4	8		Y2	192	uni	USA	Walker, K	P
08.u	*X	<i>Spiritual Intelligence Self-Report Inventory SISRI-24</i>	15	2.5	3.5	1		2	Y4	619	uni	Canada	King, D	T W
02.u	*X	<i>Spiritual Involvement Scale (SIS)</i>	7	5		4.5	0.5	1	Y2	136	uni	USA	Fenzel	C
04.u	*X	<i>Spiritual Meaning Scale</i>	10.5	1		2	0.5		Y1	465	uni	USA	Mascaro	P
86.u	L	<i>Spiritual Perspective Scale</i>	5	2.5		2.5			?	?	?	USA	Reed <u>Jesse 99</u>	<u>T</u>
04.u	L	<i>Spiritual Transformation Inventory</i>	8.5	13		20	2.5		Y19?	371	uni	USA	Hall	W
99.u	*X	<i>Spiritual Transcendence Scale</i>	9	10	2	1.5	1.5		Y3	735	uni	USA	Piedmont	P
00.u	L	<i>Spirituality Questionnaire</i>	21	3	1	13.5	9.5	2	N	674	uni	Canada	Fazakas- deHoog	T
02.u	*X	<i>Spirituality Rating Scale</i>	15?						Y5	385	uni	Japan	Hayato	P
06.u	N	<i>Spirituality, Religion & Life Satisfaction</i>	2			1	2	2	N	522	uni	USA	Zullig	P
85.u	H	<i>Spirituality Scale</i>	3.5	2	6.5	0.5	5	2.5	?	?	Afr-Am uni	USA	Jagers <u>Smith T 99</u>	T <u>T</u>
07.u	X	<i>Spirituality Scale (4)</i>	9	1		2	1		N	221	uni	USA	Nelms	P
05.u	*L	<i>Theistic Spiritual Outcome Survey</i>	7.5	4.5	1	4			Y3	344	uni	USA	Richards	P
08.u	E	<i>Wilderness Spirituality Scale</i>	3.5	0.5	15	1		8	Y2?	608	uni	USA	Bloom	T
(uni only)		Related/partial spirituality measures	SWB											
Yr.gp	sum	Study/instrument	P	C	E	T	R	O	FA	N	type	place	1 st author	S
89.u	L	<i>Intrinsic/Extrinsic Measurement</i>	3	3		2	6		Y3?	771	uni	USA	Gorsuch	P
81.u	*X	<i>Life Attitude Profile</i>	44						Y7	219	uni	USA	Reker	P
04.u	*X	<i>Life Attitude Profile-Revised (LAP-R)</i>	48						Y6	524	uni	USA	Dennis	P
06.u	*X	<i>Meaning in Life Questionnaire (MLQ)</i>	10						Y2	154	uni	USA	Steger	P
07.u	B	<i>Mystical Experience Scale(MES)</i>	7.5	4	3.5	4			Y1?	778	uni	Aus/UK	Lange	P
75.u	*M	<i>Mysticism Scale</i>	2		17	9		4	Y3	300	uni	USA	Hood	<u>H</u>
91.u	G	<i>Quest Scale</i>	1.5		0.5	0.5	9.5		N	214	uni	USA	Batson	P
97.u	*L	<i>Santa Clara Strength of Religious Faith Questionnaire (SCORF)</i>	2.5	1		2	4.5		Y1	102	uni	USA	Plante/ Freiheit 06	P P
00.u	*L	<i>Religious Coping (RCOPE)</i>	33.5	14.5		46.5	10.5		Y17	540	uni	USA	Pargament	P

		SCHOOL												
		SH/WB measures	SWB											
Yr.gp		Study/instrument	P	C	E	T	R	O	FA	N	type	place	1 st author	S
04.s	*B	<i>Feeling Good/Living Life(FGLL)</i>	4	4	4	4			Y4	1080	1 ⁰ student	Aus	Fisher	P
01.t	*B	<i>Level of SWB in schools</i>	8	8	8	8			Y4	144	teachers	Aus	Fisher	P
03.s	N	<i>Modified Spiritual Well-Being Scale</i>	11.5			8.5			N	71	11-12yo	USA	Patrick	T
99b.s	*B	<i>Spiritual Health & Life-Orientation Measure (SHALOM)</i>	5	5	5	5		(5)	Y4	850	2 ⁰ stu	Aus	Fisher	P
00.t	*B	<i>Spiritual Health in 4 Domains Index (SH4DI)</i>	7	5.5	5	4	1.5	1	Y4	311	1 ⁰ teachrs	UK	Fisher	P
03.sut	*B	<i>Spiritual Well-Being Questionnaire (SWBQ)(2)</i>	5	5	5	5			Y4	2071	2 ⁰ ,uni,tr	Aus	Gomez	P
07.s	B?	<i>SWBQ(2) modified</i>	4	5	7	5			N	1184	13-20yo	S Africa	Van Rooyen	T
05.s	B?	<i>Urban Hope & Spiritual Health</i>	6	9.5	4.5	2	3	3	N	23418	13-15yo	UK	Francis	P
07.sa	B?	<i>Young People Putting Life Together Australian Youth Spirituality</i>	36	54	5.5	6.5	31		N	4000	13-24yo	Aus	Hughes	P
(school)		Spirituality measures	SWB											
Yr.gp	sum	Study/instrument	P	C	E	T	R	O	FA	N	type	place	1 st author	S
00.su	L	<i>Adolescent Spirituality</i>	4	18.5		5.5	19		N	141	11-25yo	USA	Holder	P
06.sua	G	<i>Generation Y study</i>	2	1		10.5	11.5		N	1216	13-29yo	Aus	Mason	W
01.s	L	<i>Religion/Spirituality Survey</i>	7.5	4		3.5	8		N	100	12-19yo Afr-Am	USA	Chase	T
08.sua	B?	<i>Search Institute Inventory of Youth Spiritual Development (SIIYSD)</i>	59	32.5	12.5	17.5	27.5	7	N	6853	12-25yo	8 countries	Center for Sp Devt	C
03.s	L	<i>Sifers Childrens Spirituality Scale (SCSS)</i>	6	5.5		7.5		1	N	175	7-14yo	USA	Sifers	C
00.s	L	<i>Smithline Spirituality Inventory for Teens (SSIT)</i>	3	4.5		3.5	3	1	Y2?	196	hi schl	USA	Smithline	T
06.sa	H	<i>Spiritual Sensitivity Scale (SSS)</i>	7	3	1				Y4?	496	stu/adults	Finland	Tirri	P
04.s	L	<i>Spirituality scale(3)</i>	2	0.5		3	0.5	2	N	642	2 ⁰ stu	USA	Ritt-Olson	P
00.s	OX	<i>TestWell: Wellness Inventory- Spirituality & Values Section</i>	2.5	2.5				45	?	?	high school	USA	National Wellness Institute	W
02.sa	X	<i>WHOQOL-Spiritual, Religion & Personal Beliefs (SRPB) – Field test Instrument</i>	22	1	3	2	4		Y6/8?	3636	16-90yo	world	WHOQOL SRPB gp	P

(school)		Related/partial spirituality measures	SWB											
Yr.gp	sum	Study/instrument	P	C	E	T	R	O	FA	N	type	place	1 st author	S
07.sh	G	<i>Alcohol-related God Locus of Control Scale for Adolescents (AGLOC-A)</i>				12			Y1	356	Afr-Am. youth	USA	Goggin	P
07.sh	*X	<i>Benefit Finding Scale for Children (BFSC)</i>	5	5					Y1	199	7-18yo	USA	Phipps	P
nd.s	X	<i>Child Health Questionnaire</i>	7	3				77			10-18yo	USA	HealthAct	W
00.s	OH	<i>Children's Quality of life (C-QOL) Thai</i>	3	7	4		3	45	N	35	5-8yo	Thailand	Jirojanakul	P
93.sa	B?	<i>Faith Maturity Scale(FMS)</i>	7.5	10	3	8.5	8	1	N	3986	yth/adult	USA	Benson	H
98.s	ON	<i>Frameworks for Life Questionnaire</i>	4	1		1	3.5	75.5	N	144	15-16yo	Aus	Gehrig	T
94.s	*HO	<i>Multidimensional Life Satisfaction Scale for Children</i>	7.5	13.5	3			16	Y5	725	1 ⁰ school	USA	Huebner	P
98.s	OX	<i>Personal Inventory of Kid's Optimal Capacities (PIKOC)</i>	8	14				70	Y3/4?	174	grade 3-5	USA	Ziegler	T
02.s	*HO	<i>Quality Of Life Profile –Adolescent Version</i>	8	8	3		1	17	Y8	899	12-16yo	UK	Bradford	P
04.s	*OL	<i>S/R & Thriving in Adolescence</i>	1	9.5			9.5	27	Y16	1000	9-15yo	USA	Dowling	P
00.s	*HO	<i>²Vécu et Santé Perçue de l'Adolescent (VSP-A)</i>	15	12	2			11	Y6	2941	11-17yo	France	Simeoni	P
		HEALTH												
		Spirituality measures	SWB											
Yr.gp		Study/instrument	P	C	E	T	R	O	FA	N	type	place	1 st author	S
03.ah	N	End-Stage Renal Disease Spiritual Beliefs Scale		8			4		N	165	pts	USA	Kimmel	P
02.h	X	Functional Assessment of Chronic Illness Therapy – SWBS (FACIT-Sp-12)	10.5				1.5		Y2?	1617	ca pts	USA	Peterman <u>Canada 08</u>	P P
02.h	*L	Ironson-Woods Spirituality/Religiousness Index	7.5	6		5	6.5		Y4	279	HIV pts	USA	Ironson	P
94.ah	G	Nurses Spiritual Care Perspective Scale		1.5		3	5.5	2	N	244	pts/carers	USA	Taylor	P
01.h	L	Spiritual Support for terminally ill – nurse assessment	3.5	2	1	3	7.5	4	N	328	nurses	Finland	Kuuppelo-mäki	P
00.h	G	Spirituality & religion Survey	1.5	1.5		4.5	12	1.5	N	275	HIV pts	USA	Somlai	P
02.h	L	Spirituality & Spiritual Care Rating Scale	7	5.5	0.5	1	3		Y4?	549	nurses	UK	McSherry	P
03.ah	*B(-T)	Spirituality Scale (SS) (2)	10	3	6	2.5	1.5		Y3	240	chronic pt	USA	Delaney	T

Yr.gp	sum	Study/instrument	P	C	E	T	R	O	FA	N	type	place	1 st author	S
06.h	*L	Spiritual Interests Related to Illness Tool (SpIRIT)	18.5	10.5		7.5	5.5		Y8	244	pts/carers	USA	Taylor	P
06.ah	B(-T)	Spiritual Needs Assessment Scale (SNAS)	11	4.5	3.5	1.5	2.5		Y6?	683	pts	USA	Flannelly	P
06.h	*L	Spiritual Needs Inventory	4.5	7.5	1	1	3		Y5	100	pts	USA	Hermann	P
08.ah	*X	Spiritual Transformation Scale	23.5	8.5	1	4	3		Y2	253	ca pts	USA	Cole	P
07.ah	X	Spirituality in hospice	17.5	0.5					N	10	pts	USA	Wlodarczyk	P
(health)		Related/partial spirituality measures				SWB								
Yr.gp	sum	Study/instrument	P	C	E	T	R	O	FA	N	type	place	1 st author	S
04.h	X	Benefit Finding Scale	10	8				2	Y3?	364	F ca pts	USA	Tomich	P
07.ah	*X	Chinese Cancer Coherence Scale	9	1		1			Y2	390	F ca pts	HK	Chan	P
02.ah	X	Existential Loneliness Questionnaire	9.5	11.5	1				N	47	HIV F	USA	Mayers	P
04.ah	OX	City of Hope QOL-Ostomy Questionnaire	5				5	13	Y4?	1513	pts	USA	Grant	P
95.ah	*OX	Quality Of Life – Cancer Survivors	6				1	34	Y4	686	ca pts	USA	Ferrell	P
97.ah	HO	McGill Quality of Life Questionnaire MQOL	8	1	1			6	Y4?	120	ca pts	Canada	Cohen	P
06.h	*X	Meaning in Life Scale	19.5				1.5		Y4	167	ca pts	USA	Jim	P
98.ah	XO	Missoula-VITAS qol index	11	5		1		8	Y6?	257	PC pts	USA	Byock	P
05.h	*XO	Missoula-VITAS Quality of Life Index – Revised (MVQOLI-R)	8.5	5.5	1			10	Y5	175	pts	USA	Schwartz	P
05.ah	OX	Palliative care Outcome Scale (POS)	2					8	N	471	pts	N'lands	Büssing	P
07.ah	*X	Personal Meaning Profile	23	9		4	3		Y5	294	ca pts	N'lands	Jaarsma	P
01.ah	OX	Quality Of Life –Cancer Survivors (2)	11	1			1	24	Y5/6?	177	adults	USA	Zebrack	P
06.ah	XO	QE Health Scale	12	1.5	1.5	3		10	Y5-6?	205	disabled	NZ	Faull	T P
98.ah	OX	Revised Hospice Quality of Life Index – Social/Spiritual Well-being	1.5	3.5	1	1		11	Y1of 3	255	hospice pts	USA	McMillan	P
04.ah	*L	Self-Perception & Relationships Tool (S-PRT)	7	14		14			Y5	136	patients	Canada	Atkinson	P
98.ah	OX	³ Skalen zur Erfassung von Lebensqualität bei Tumorkranken (SELT-M) + spiritual QL	8					16	N	89	ca pts	Swiss	van Wegberg	P

¹SpREUK = spiritual needs of people with cancer – attitude & practice

²VSP-A = Lived & perceived health of adolescents

³SELT-M = scales to capture the quality of life in cancer patients

Incomplete references to spirituality measures

References were found to the following measures of spirituality, but without a copy of the items it was difficult to see how they would fit the above matrix. Therefore, only a summary of available detail is shown in Table 3.3.

Table 3.3 Other measures of spirituality (with incomplete detail)

Yr	Study/instrument	items	N factors	Available detail	author
06	Chinese Middle School Students' Spiritual Beliefs Questionnaire		7 sets of beliefs		Tian
07	Connecting to nature – measurement scale	26 items	6 factors	awe, fear, identity, restoration, sorrow spirituality	Pennisi
87	Meaning in Life Scale	15 items			Warner
95	Measurement of Materialism & Spiritualism in Substance abuse research	56 items	5 factors	God, religion, mysticism, character, spirits & psi	Mathew
05	Needs Assessment for Advanced Cancer Patients	95 items	7 factors	8-item sp factor P/R	Rainbird
77	Seeking Of Noetic Goals Test (SONG)	20 items			Crumbaugh
03	Spiritual Coping Strategies scale	16 items	2 factors	Religion & God, Self & Others	Baldacchino
00	Spiritual Dimension Inventory	25 items	4 factors	connection, empathy, commitment, trust	Rieck
96	Spiritual Perspective Attitude Scale	12 items	1 factor		Neupauer
97	Spiritual well-being profile		Child study		Zuses
04	Spirituality of Czech uni students	30 items	3 factors	Pagan eco-spirituality, belonging, transcendental mysticism	Rican

Providing a balance across the four domains of SWB

Table 3.4 provides a summary of the composition of the measures reported in Table 3.2 above with respect to Personal, Communal, Environmental and Transcendental SWB, with additional reference to the presence of Religious and Other factors.

Table 3.4 Overall % composition of measures with 3 or more items in each factor

Type of Measure	n	SWB				R	O
		P	C	E	T		
SH/WB	25	100%	56%	44%	72%	24%	24%
Spirituality	94	78%	53%	22%	61%	44%	13%
Related/partial	54	81%	51%	15%	30%	22%	44%

Table 3.4 has been included to show how well the available spirituality and SWB measures provide means of investigating the four domains of SWB which theoretically underpin the work presented here.

The composition of the SH/WB measures reveals their authors' dominant emphases on relating with self (P=100%) and God (T=72%). The SH/WB measures, however, show the highest percentage of study/instruments addressing each of P, C E and T for SWB, compared with the other two types of measure. Those instruments labelled as SH/WB measures are in fact providing the best coverage across the four domains of SH/WB.

Just over half of the three types of spirituality measures contain items about relating other people (C). Less than half refer to relationship with environment for SWB (E). Most of the 'Related/partial' measures focus on 'meaning' and 'purpose' in life. To counteract this imbalance, other measures of religiosity could have been tabled, but they have been described previously by Hall, Tisdale and Brokaw (1994) and Hill and Hood (1999). Many of these religiosity measures would be classified as R, with some T, to distinguish between religion and relation (with God). Information about the ten most spirituality-oriented instruments was extracted from Hill and Hood (1999) and entered in Table 3.2.

The four Instruments marked with a **Bold B** (in Table 3.5) namely, SHALOM (Fisher, 1999), SWB in schools (Fisher, 2001), SWBQ (2) (Gomez & Fisher, 2003) and FGLL (Fisher, 2004) indicate an equal balance of items across the four domains of SWB, with 3 or more items in each domain. However, there are another 21 studies (listed in Table 3.5) which have potential to produce SWB questionnaires which could also be well-balanced across the four domains with appropriate action. The instruments have been presented in chronological order in Table 3.5 to show how my studies fit historically.

The last column indicates the current 'status' of each of the 25 instruments with regards balance across the four domains of SH/WB and what action, if any, is needed to provide balance. The \surd means the SWB measure provides a good balance across the four domains. + means items need to be added to provide a balanced instrument. R indicates items need refinement, to ensure they focus on relational aspects of separate domains, thus removing the cross-loading of some existing items over more than one domain. S indicates items need to be selected from those currently present to reduce the size of the instrument and make it balanced across the four domains of SH/WB.

Until researchers consider it appropriate and are prepared to spend time and effort in refining other measures, mine remain the only ones that fit well into the theoretical framework for SWB described in the four domains model of SH/WB.

Table 3.5 Balance across four domains in SWBQs (listed by date)

Yr.gp	FA	Study/instrument	place	1 st author	status
93.sa	N	<i>Faith Maturity Scale(FMS)</i>	USA	Benson	R
93.a	Y7?	Temperament & Character Inventory Self-transcendence (TCIS)	USA Aus	Cloninger <u>Kirk 99</u>	R
95.a	Y10	Spiritual Wellness Inventory (SWI)	USA	Ingersoll	R
97.u	Y5	<i>Expressions of Spirituality Inventory(ESI)</i>	Canada	MacDonald	S
97.a	Y7?	Psychomatrix Spirituality Inventory (PSI)	USA	Wolman	S
99b.s	Y4	<u><i>Spiritual Health & Life-Orientation Measure (SHALOM)</i></u>	Aus	Fisher	√
00.t	Y4	<u><i>Spiritual Health in 4 Domains Index (SH4DI)</i></u>	UK	Fisher	R
01.t	Y4	<u><i>Level of SWB in schools</i></u>	Aus	Fisher	√
03.ah	Y5	Spiritual Focus Questionnaire (SFQ)	USA	Wikoff	R
03.sut	Y4	<u><i>Spiritual Well-Being Questionnaire (SWBQ)(2)</i></u>	Aus	Gomez	√
03.ah	Y3	Spirituality Scale (SS) (2)	USA	Delaney	+
04.s	Y4	<u><i>Feeling Good/Living Life(FGLL)</i></u>	Aus	Fisher	√
04.u	Y2?	<i>Miller Measure of Spirituality (MMS)</i>	USA	Miller	+R
04.ah	Y3	Spiritual Health Inventory (SHI)	USA	Korinek	+R
05.a	Y4?	Expressions of Spirituality Index - Revised	USA	Clarke	+R
05.ah	Y5	¹ Spirituelle Bedürfnisse krebsskranker Menschen – Einstellung und Praxis (SpREUK-P1.1)	Germany	Büssing	+
05.s	N	<i>Urban Hope & Spiritual Health</i>	UK	Francis	R
06.a	Y4	Exceptional Experiences Questionnaire	Europe	Kohls	+R
06.ah	Y6?	Spiritual Needs Assessment Scale (SNAS)	USA	Flannelly	+
07.u	Y12	<i>College Students Beliefs & Values (CSBV)</i>	USA	HERI	R
07.u	Y10	<i>Fundamental Spiritual Profile (FSP)</i>	USA	Del Rio	S
07.s	N	<i>SWBQ(2) modified</i>	S Africa	Van Rooyen	R
07.sa	N	<i>Young People Putting Life Together Australian Youth Spirituality</i>	Aus	Hughes	S
08.sua	N	<i>Search Institute Inventory of Youth Spiritual Development (SIYSD)</i>	8 countries	Center for Sp Devt	S
08.ua	Y1?	<i>Spiritual Connection Questionnaire (SCQ14)</i>	UK	Wheeler	+

√=OK +=adds items to... R=refine items in... S=select items from...

Current status of assessment of SWB in educational settings

It was surprising to note that, of 100 chapters in the *International Handbook of the Religious, Moral and Spiritual Dimensions of Education* (de Souza et al. (Eds.), 2006), only one mentioned evaluating spirituality. In that chapter Rossiter (2006) presented an initial list of evaluative criteria, which are covered by the four domains model of SH/WB. It was also disappointing to note that out of 34 chapters in *The Handbook of Spiritual*

Development in Childhood and Adolescence (Roehlkepartain *et al.* (Eds.) 2006), only one was devoted to ‘Measurement and research design in studying spiritual development’ (Gorsuch & Walker, 2006). In that chapter discussion is limited generally to North American Christianity and that by a few authors. The deficiency of both of these handbooks will be overcome somewhat by the forthcoming production of *The International Handbook of Education for Spirituality, Care and Well-being* (2009), in which Section 1, edited by Leslie Francis will contain 14 chapters on the ‘Psychology of religion and spirituality, implications for education and wellbeing’, prepared by Astley, Baker, Boyatzis, Fisher, Francis, Hill, Hood, Janssen, Lewis, Loewenthal, Pargament and Piedmont.

Up to 1998, some qualitative studies of spirituality had been undertaken with school-age children (Coles, 1990; Hay & Nye, 1998; Ota & Erricker, 1995), but I could not find any record of balanced quantitative studies of spirituality and/or SWB with school children. The work of Benson *et al.* (1993) only became readily available once reported in an edited collection by Hill and Hood (1999), which was after I had developed SHALOM. The only studies that I could find that bore any potential relationship with spirituality of children were reported by Huebner (1994), whose items focussed on Personal and Communal, with a slight reference to Environmental but no Transcendental SWB, and Ziegler (1998), who featured a selection of items related to P and C SWB in his PIKOC instrument. These two studies were only peripheral to SWB, being only related to existential aspects of SWB.

Subsequent to my work described in this folio, at least three other studies have used my model of SH/WB or the SWBQ to critique their surveys of adolescents (Francis & Robbins, 2005; Hughes, 2007; Van Rooyen, 2007) but none of these reported on validity to show if their items cohered in the factors presented in my model. None of the other recent studies of youth spirituality have included a balance across the four domains of SH/WB as expressed in my model, which can be seen by the following comments:

- Dowling *et al.* (2004) employed 7 items that can be described as Communal SWB, together with 11 items in a Religiosity scale.
- The studies by Harris *et al.* (2008) and the Australian Generation Y Study (Mason *et al.*, 2007) almost exclusively used questions about religion and relation with God, conflating spirituality with religion.
- Tirri, Nokelainen, and Ubani (2006) reported validity analyses, which rated as ‘fair’ for their Spiritual Sensitivity Scale with its 11 items in

four sub-scales, which would fit mainly in Personal and Communal SWB.

- Two recent studies with adolescents in the US (reported in Wong, Rew & Slaikau, 2006) used the Spiritual Well-Being Survey (SWBS) (Ellison, 1983). The SWBS is a commonly used instrument in the US. It comprises two 10-item measures, one for Existential Well-Being and the other for Religious Well-Being. I considered this scale was too God-oriented for use with increasingly secular Australians, although it was used to validate SHALOM during its development (see Chapter six). Two revised versions of SWBS, a brief version, an adapted version and a modified version, also fall short of providing balance in the four domains of SWB. Their composition is reported in Table 3.2.

As well as my SWB measures appearing to be the only available instruments which offer a balanced assessment across the four domains of SWB, the only studies that I could find that specifically targeted groups of teachers or education students in universities are those which I have performed. Details of the development and composition of my SWB measures are contained in the following chapters, together with examples of how they have been used to inform pastoral care.

The sections of this chapter which relate specifically to education (e.g., the measures written in italics in table 3.2) form the basis of a paper accepted for publication:

Fisher, J.W. (2009). Getting the balance: Assessing spirituality and well-being among children and youth. *International Journal of Children's Spirituality*, 14(3).

CHAPTER FOUR

COHERENT OVERVIEW OF THE RESEARCH PROJECTS: CREATING THE TAPESTRY

The summary of spirituality and SH/WB measures presented in the previous chapter locates my research in a clear timeframe and global perspective. The data show that my measures are the only ones that currently provide a balanced assessment across the four domains of SH/WB. This chapter draws together the threads which comprise each of my research studies into a whole tapestry of SWB measures that I have developed. These measures have not merely been developed as an end in themselves. They serve a purpose of informing pastoral care (to be addressed in Chapter 15).

From foundation to form: Responding to the first research question.

The first research question in this EdD asked whether valid and reliable quantitative measures of SWB can be built on the theoretical foundation of the four domains model of spiritual health & well-being, the main product of my PhD research conducted in 1994-1997.

First fruits: From UK primary school teachers (Appendix A)

The development of my first quantitative spiritual health/well-being measure, the Spiritual Health in 4 Domains Index (SH4DI), began during my PhD candidature and was completed and published subsequently. To reduce confusion between the work reported in my PhD thesis and the research that has contributed to this EdD thesis, the SH4DI is only mentioned here, not presented as a formal part of the current dissertation (but it is presented as Appendix A). The SH4DI was developed by applying my four domains model of SH/WB to data collected from 311 primary school teachers in the UK, who had completed a 150-item survey of spirituality. Exploratory factor analyses were used to identify the best sets of six items which most adequately reflected four theoretically derived domains of SWB, which comprise the SH4DI. However, not all the items fitted neatly into the conceptual bounds provided by the model. Some were not based on relationships with self, others, nature or God.

Further reflection and action was needed to improve on the SH4DI.

On home turf: With Australian secondary school educators (in Chapter 5)

While undertaking a consultancy with the Council for Christian Education in Schools (CCES) in Victoria in 1998-9, I surveyed 144 educators to gain their insights into SWB in their schools. In developing the survey, I started with the items from SH4DI, deleted some and added others, based on my model and wide reading of qualitative and quantitative measures of SWB. Forty items were developed which had the potential to reflect the quality of relationships in four domains of SWB. Exploratory factor analysis confirmed the four distinct domains of SWB. This finding added support to my work with the initial SH4DI and showed that my model could be used as the foundation upon which to form, or build, SWB measures.

Second-order factor analysis showed that these four factors cohered into a single higher order measure of SWB, as hypothesised in my model. This was not the only pleasing outcome of this activity. I had sought three responses from each person in the project. They had rated each item according to ‘current practice’, ‘priority’ for schooling and ‘perceived needs’ of students in developing these aspects of SWB. No longer was a single response being used to investigate SWB, as was done in all other spirituality measures at that time. Quality of outcomes could now be considered by comparing practice with stated priority, and perceived needs, once identified, could be used to inform pastoral care.

Secondary school students sire SHALOM (in Chapter 6)

With the successful application of the four domains of SH/WB model to two quantitative surveys with teachers, my attention was drawn to the question of whether a SWB measure could be developed for use with school students. Apart from the oblique reference in Ellison (1983) mentioned previously, an extensive literature search did not yield any reference to the assessment of SWB of school students. The available quantitative measures of SWB were being employed mainly in health and psychology studies. I wanted to develop an instrument that would give a balanced assessment of young people’s SH/WB as presented in the four-domains of SH/WB model.

I considered that the language used in such an instrument should make it suitable for wider application to the general populace. In the four domains of SH/WB model, I hypothesised that people’s beliefs and worldviews filter their understandings and responses in each of the four domains of SWB. With this in mind, I had to ensure that as

representative a sample of the general population as possible should be employed in developing the next SH/WB measure.

Working under the auspice of CCES during the development of this measure in 1999 facilitated my access to a variety of schools. A select sample of 850 secondary students from multicultural backgrounds in state, Catholic, other Christian and independent schools in Ballarat and western suburbs of Melbourne was surveyed. Exploratory factor analysis led to a reduction of the initial 60 items to form the 20-item Spiritual Health And Life-Orientation Measure, SHALOM for short. SHALOM is actually two instruments in one. It elicits respondents' 'ideals' for SH/WB, which is the spiritual Life-Orientation Measure, as well as how they 'feel' (lived experience), which is the Spiritual Health measure. Together the SHm And sL_{OM} make SHALOM.

The construct validity and concurrent validity and reliability of SHALOM were examined. The difference between 'ideals' and lived experience ('feels') was used to investigate spiritual harmony/distress among these students. Implications for pastoral care were considered briefly.

With only 20 items, SHALOM cannot be seen as an exhaustive measure of SH/WB. However, it does contain salient features of each of the four domains of SH to make the overall instrument a balanced, sensitive, flexible, easy-to-use tool for assessing spiritual health and well-being of individuals and groups.

From SHALOM to SWBQ (in Chapter 7)

As SHALOM showed promise as a SWB measure, I planned and undertook further studies with students in secondary schools in Australia and universities in Australia, England and Ireland. I performed the exploratory factor analyses to prepare the SHALOM instrument (reported above) and worked with Associate Professor Rapson Gomez (Psychology, University of Ballarat) on the confirmatory factor analyses and writing of the paper in Chapter seven. As such, I contributed the major input to this paper, so it is included in this dissertation.

In this work, the lived experience, or 'feel', categories of SWB in SHALOM are presented as the Spiritual Well-Being Questionnaire (SWBQ). This procedure of only looking at one response is typical of the analysis applied to other available SWB measures apart from mine. The results reported here showed that the SWBQ had good reliability (Cronbach's alpha, composite reliability and variance extracted) as well as (construct, concurrent, discriminant, predictive) validity. Factorial independence from

personality shown by the SWBQ indicates that it does more than just add a religious component or 'religify' existing personality constructs. SWBQ offers a challenge to the religifying criticism that has been aimed at other SWB measures by Van Wicklin (cited in Piedmont 2001, p.4).

Primary pupil's progeny - Feeling Good, Living Life: A spiritual health measure for young children (in Chapter 8)

By 2000, I had expended considerable effort in developing SWB measures for secondary and tertiary students and their teachers. The key measure, SHALOM, had also been applied to the wider community with pleasing results. My contention was that an instrument developed with adolescents would have the language and conceptual clarity suitable for use with the general public. This intention would seem to have been supported.

It was now time to face what was probably the greatest challenge in developing a valid SWB measure for primary school pupils. A literature review revealed one attempt to measure what could be considered some aspects of SWB through the Personal Inventory of Kid's Optimal Capacities for fourth and fifth graders (Ziegler 1998). This PIKOC contains 22 items which could be classified as existential concerns (8 P and 14 C items) together with 70 Other items which do not relate to SWB. Two references were found to a Student's Life Satisfaction Scale which addressed self-concept but not SWB of middle school children (mean age 12.6 years) (Huebner 1994, Gilman & Huebner 1997). Wiklund et al. (1994) also developed a well-being measure for 9 to 13 year-olds, but did not assess SWB either.

A considerable amount of qualitative research had been conducted into aspects of spirituality related to children's development (Coles, 1990; Hay & Nye, 1998; Ota & Erricker, 1995). However, there was no evidence of the existence of a relevant substantive measure of young children's spirituality or SWB. The challenge was to find how my model of spiritual health could provide a base for assessing the SWB of primary pupils (aged 5 to 12 years). Forty items were developed relating to the four domains of SWB, ten for each of pupils relating with themselves, with other people, with nature (environment) and with their God. The language used in these items was very basic, considering the conceptual development of the children. For example, concrete expressions, such as 'looking at the stars and moon', were used rather than more abstract concepts, such as 'sense of awe in the environment', that were used in SHALOM.

I wanted to continue using the double response technique with this instrument to compare primary pupils' 'ideals' with their 'lived experience'. Wiley (1996) suggested that when people focus on their spiritual side they tend to focus on how they feel rather than how they function. This insight informed the title of the first half of the instrument (*i.e.*, the 'ideal' became 'Feeling Good'). I could not think of a better way to express 'lived experience' than 'Living Life.' The overall instrument was therefore called 'Feeling Good, Living Life.'

Two small groups totalling twenty 5-11 year-olds were used to test the face validity of the items. Minor variations were made to the wording as a result, but the method of presentation appeared sound. As this instrument was designed for use with non-readers as well as readers, I used responses that could be discriminated visually. The questions were clearly numbered with responses: (BIG) YES yes ? no (BIG) NO. When working with non-readers, the question was read to them as a group and a helper held a piece of paper under the question until it was answered by each pupil.

It took some time, but 1080 pupils aged 5 to 12 years in 14 state, Catholic, other Christian and independent schools in Victoria and Western Australia participated in this study. Principal components analysis was used with oblimin rotation (as the factors were found to be correlated). From the initial forty items, the items with highest factor loading were taken to form the final 16-item version of 'Feeling Good, Living Life' (FGLL). Internal reliability and test-retest reliability, face validity, content validity and construct validity were all shown to be acceptable.

An initial SWB for primary pupils had been produced.

From form to function

Spreading the word through Health Education Australia (in Chapter 9)

There is no point in having a story to tell if you are not given, and do not take, opportunities to tell it to teachers who can influence students' well-being. In the light of growing interest in spiritual development of students among key health educators in Victoria, the journal *Health Education Australia*, produced a special edition on 'Spiritual Health and Well-Being. I was asked to be the Guest Editor (Fisher, 2001b). In this issue I critiqued the removal of specific mention of the psychological and spiritual well-being of students from the 'crowded' official Victorian Curriculum and Standards Framework version II (CSF II) and noted the lack of study of SWB in other research that focussed on

health status of Australian youth. I partially countered this deficiency with an offer of help in the area of SWB, which several teachers accepted (Fisher, 2001c).

Addressing the second research question: What influences students' SWB?

Students' views (in Chapter 10)

Having at different times been a Youth Worker and school principal, and having been actively involved in youth welfare in local communities, and as my SWB measures were based on quality of relationships, I was most interested in Resnick's (1993) work on resilience and connectedness. In line with Resnick's three areas of concern, available literature revealed the importance that educators and social scientists were placing on the home (Davies, 2001; supported later by Mackay, 2003), school (Fisher, 2001a) and church (Fisher, 2001a; supported later Bond, 2004) as sources of support for spiritual development of young people in Australia.

Considerable thought about these issues led me to develop the Quality Of Life Influences Survey (QOLIS). This study investigated how four sets of supports could enhance connectedness or relationships in the four domains of SWB. QOLIS comprises a four by four matrix that requires respondents to indicate the extent to which 22 'people', within each of four categories (at home, school, church and community), influence their relationships with self, others, nature and God. A 4-point Likert scale was used here (0=never to 3=always).

During 2002-3, 1002 students from 10 Victorian secondary schools (Catholic, other Christian and independent) participated in this survey. Initial findings from the study were presented in a paper titled 'Who Influences students' spiritual well-being?' at the Fifth International Conference on Children's Spirituality, Lincoln, UK, 19-23 July, 2004.

Stepwise multiple linear regression analyses showed that the greatest variance in each of the four domains of SWB was attributed to the students themselves. Other contributing factors were gender, mothers, (female) friends, teachers, school, youth leaders and God. Students reported greater influence from teachers on the four sets of relationships that impact their SWB than from principals, welfare staff and chaplains. QOLIS had revealed what students thought was happening in schools as far as their SWB was concerned. The next step was to find out what the teachers thought.

Teachers' views on SWB in schools (in Chapter 11)

A project was designed to find out what factors influence teachers' views on SWB as well as to identify the perceived help they believe students gain from schools in developing the four domains of SWB in their lives (Fisher, 2007). As well as using SHALOM to elicit teachers' ideals and lived experiences, a third column was added for teachers to respond to the question, 'what **help** you think schools give **students** to nurture their spiritual well-being' in relation to each of the 20 items. Data were collected from 820 primary and secondary school teachers in Victorian state, Catholic, other Christian and independent schools. The response rate varied markedly between schools (from 16% in state schools to 56% in Christian schools). The main reasons schools gave for not participating were 'too many requests to participate in research' and 'too busy to present this material to staff'. As higher percentages of responses were received from teachers in Catholic and other Christian schools, it seems likely that people related to the survey on the basis of religion, even though the Plain Language Statement stated that 'spiritual well-being is expressed in the quality of relationships people have in *up to* four domains, namely with self, with others, with the environment *and/or* with a transcendent Other' [italics added for emphasis].

Several comments recorded in the above paper (Fisher, 2007, p.173) indicate a possible misconception of some people who tend to equate SWB with religion when they see the GOD-word mentioned three times in the 20 items of SHALOM. People's worldviews filter their understanding of, and even their approach or reproach to, spiritual well-being.

Even though I cannot claim that the results of the survey are representative of the four school types, they nevertheless reveal some interesting features of teachers. Gender, age or subject specialty accounted for very few differences that were found among the teachers' ideals, lived experiences and perceptions of the help they provide to students for SWB. The greatest variations in teachers' reports of their own and students' SWB were accounted for by differences in school type and year level in a fairly predictable manner. Details are provided in the paper presented in Chapter eleven.

Data from this survey of the 820 teachers conducted in 2005 were compared with data from a similar study of 144 educators conducted in 2000. Differences were noted between these two groups of teachers who had been drawn in most cases from the same schools. The teachers in 2005 perceived that students were not being helped to develop the four sets of relationships which build their SWB to as great an extent as previously.

With over twenty years' experience with Christian schooling I had a particular interest in seeing what was happening in these schools with regards to SWB.

Nurturing students' spiritual well-being: Caring for the whole child in Christian schools (in Chapter 12)

This paper provides a specific Christian focus by comparing students' and teachers' views on the provision of SWB in Victorian Christian primary and secondary schools. The paper presented in Chapter twelve is a revised version of a keynote presentation with the same title that I delivered at the Victorian Christian Teachers Conference, 'Thinking through the issues,' Wantirna South, 11 July 2005. The paper has been accepted for publication as 'Nurturing students' spiritual well-being: Caring for the whole child' in the *Journal of Christian Education*, 51(1).

This paper ties together findings from projects conducted with primary and secondary school students in 2002-3 with findings from projects conducted with teachers in 2005. It provides additional comment on curriculum in Victoria, where a recent curriculum revision has occurred in the form of the Victorian Essential Learning Standards (VELS). VELS takes the curriculum even further away from holistic education than did CSF II (Hodder, 2007). Results from this study need to be heard by principals and other decision-makers in Victorian schools so they can become aware of the state of students' SWB and that of teachers who are charged with the responsibility of nurturing their well-being.

The Christian school students and teachers surveyed in these projects appear to be in good agreement about the level of support that students gain from school in developing relationships with themselves (Personal SWB) and others (Communal domain). However, these Christian school students generally report that they receive greater help from schools in the development of their Environmental SWB and Transcendental SWB than teachers expect. These students value their teachers' support, rating them of equivalent influence to their parents, which is a higher rating than in other types of schools.

Impacting teachers' and students' spiritual well-being (Chapter 13)

This work is more general in scope than that in the previous section. It refers to several studies in order to compare views on SWB among primary and secondary state, Catholic and other Christian and independent school students and teachers. The paper, 'Life's experiences colour the way teachers and students view the impact of schools on

the spiritual well-being of students', which was presented at the International Seminar on Religious Education & Values XVI, Ankara, Turkey, 27 July – 1 August, 2008, was modified for publication as 'Impacting teachers' and students' spiritual well-being' in the *Journal of Beliefs & Values*, 2008, 29(3), 253-261.

In line with their greater age and maturity, teachers generally rate their lived experiences of SWB higher than students do. Regression analyses reveal that teachers' lived experiences have the greatest influence on the help they perceive schools provide for students' SWB. However, teachers' perceptions of the help they provide to students correlate well with students' lived expressions of Personal, Communal and Environmental SWB in primary and junior secondary schools. But considerable variation is shown between teachers' perceptions of the help they provide and students' experiences of relating with God, depending on school type.

As mentioned previously, regression analyses of students' self-reports show that their ideals and the way they think they support themselves have the greatest influence on their own SWB. Teachers are reported to have an impact, which is greater than that of principals. So, even though principals set the standards for student behaviour and provide resources to support curriculum initiatives, it is up to the teachers who are in direct contact with the students to help them enhance their ideals and lived experiences in the four domains of SWB.

It took until the beginning of 2008 for me to finally discover the significance of the difference between the 'ideal' and 'feel' (lived experience) categories on SHALOM. Up to this time I had been looking at each of the four SWB domains separately, totally ignoring my holistic model of SH/WB. It appears that people can show dissonance in one domain of SWB without it having too great an influence on their overall well-being and outlook on life. However, when I looked at concurrent dissonance in multiple domains of SWB, I found a significant minority of people who did not live up to their espoused higher ideals and this impacted on their expectations of help they provided to others and received from others. In other words, their spiritual angst affects their outlook and performance in life. About 12% of teachers and students studied here fell into this category of having spiritual dissonance in more than one of the four domains of SWB.

In line with recent interest in SWB in the workplace (Fisher & Sellers, 2000; Sheep, 2006; Mitroff & Denton, 1999), it is vital that teachers' own SWB be fostered. This should help ensure they are personally prepared, so that given the opportunity, they should be able to nurture the SWB of students in their care.

Existing teachers are not the only ones to influence students' SWB. Education students in universities also have a part to play.

Comparing pre-service and in-service teachers' views on SWB in schools.

(in Chapter 14)

This report provides a synthesis of several projects I conducted between 2000 and 2007. Views of teachers in state and Christian schools were compared with the views of a sample of pre-service teachers (education students) in state and Christian universities, with regards the help they perceive they provide to school students for SWB. A paper on this topic was presented at the 8th *International Conference on Children's Spirituality*, Australian Catholic University, Ballarat, 20-24 January 2008. The revised paper, 'Investigating Australian education students' views about spiritual well-being as compared with teachers in schools', has been published in the *International Journal of Children's Spirituality*, 2009, 14(2), 151-167.

There are some similarities and also considerable differences between the views of education students in the state and Christian universities regarding issues related to SWB. As was shown with a sample of teachers (Chapter 13), education students' personal experiences colour their perceptions of the amount of help schools provide to nurture students' SWB. As a result of this finding, education students' own SWB should be assessed and addressed as a matter of priority in order to help ensure their optimal fostering of students' SWB in schools.

The sample of education students in the state university who responded to the survey reflect similar expectations of schools to those of current teachers, so they are likely to maintain the status quo with regards to school students' SWB. In light of the lack of enthusiasm among the teachers toward participation in this research (*e.g.*, response rate of 16% in state schools, 56% in Christian schools), further investigation would be warranted to determine how well secular educators handle spiritual issues for the range of students for whom they care, especially those with religious convictions.

Education students in the Christian universities displayed some uncertainty about their identity and role in schools with respect to fostering the SWB of students. Data from these students indicate that their ideals and personal experience are heavily influenced by religious activities. Their expectations for SWB in schools are, on average, not as high as those of existing teachers' in Christian schools. If these education students are forced by circumstances to seek employment in secular state schools, they will need to adjust their

expectations. To their credit, after receiving these results, some initiatives were taken by Christian university staff to implement an extra-curricular requirement of 150 hours of mentoring for spiritual formation. This activity will hopefully help these pre-service teachers to be prepared for the holistic care of students that they will be expected to provide in whatever school system they find themselves.

Subsequent analyses of results in this study revealed fascinating findings that suggested the possibility of a societal shift among female teacher education students from 2000 to 2007. The female respondents in the state university in 2007 tested as less tender-hearted than those in 2005, with scores on Personal and Communal SWB dropping to the level of males, who did not show any significant change in measures of SWB in the same time frame. However, further investigation of the first year education students in the state university, as well as campuses of a religious university in 2008, led to the conclusion that SHALOM picks up minor, yet significant, variations between perceptions of student cohorts from year to year in different types of university. The state university females' scores had risen from 2007 to 2008. Significant, inconsistent variations were also found between religious university students in 2000 compared with those in 2008. These findings were presented as a paper titled 'University education students' spiritual well-being: Across time and faiths' at the University of Ballarat Annual Research Conference, Crossing Boundaries: Connectivity, Collaboration and Confluence, 5 November, 2008 has been accepted for publication in the *Religious Education Journal of Australia*.

This research has revealed that education students are markedly diverse within the same institution, whether state or religious, from one year to another. Longitudinal studies of students as they proceed through their courses and into the workforce (in schools) would help assess the impact of teacher education programs on the preparation and effectiveness of beginning teachers in nurturing the SWB of students in their care. A major study of the college (*i.e.*, university) component of a program such as this is currently under way in the USA (HERI, 2007). All that is needed in Australia is a source of funding to support such a study as there are people ready to do it.

This overview has shown the coherence of the projects developed throughout this research. A variety of measures of SWB were formed from the theoretical foundation of the four domains model of SW/WB. This model also influenced the formation of QOLIS which was used to gauge the level of support for relationships affecting students' SWB. These measures were designed for, and fulfil the function of, providing insight into pastoral care. Details of these studies follow in Chapters five to fourteen.

CHAPTER FIVE

COMPARING LEVELS OF SPIRITUAL WELL-BEING IN STATE, CATHOLIC AND INDEPENDENT SCHOOLS IN VICTORIA, AUSTRALIA

Background

The study that is reported in the paper that forms the basis of this chapter is the first attempt I made to test my four domains model of spiritual health & well-being in a quantitative manner with Australian teachers. Following the development of my model of SH/WB, I analysed data collected by Leslie Francis and Peter Johnson who had been working with primary school teachers in the UK, to develop the Spiritual Health in 4 Domains Index. The SH4DI indicated that my model of SH could be operationalised into a measure of Personal, Communal, Environmental and Transcendental SWB among UK teachers. The SH4DI was also seen to provide an overall measure of spiritual health. However, not all of the items in the SH4DI fitted into the relationally-based conceptual framework of my model. Some revision was needed.

In 1998 I was working as a consultant with the Council for Christian Education in Schools, Victoria, which afforded me ready access to chaplains working in state schools to assess their views on aspects of SWB in schools. It seemed reasonable to compare their views with those of chaplains and Religious Education Coordinators in Catholic and independent schools in Victoria. Student Welfare Coordinators were also invited to participate in the survey. Up to two people were requested to complete the survey in each of the schools selected for inclusion in the study.

Key points extracted from the paper

- Just under half (48%) of the schools participated in the survey, with greatest response coming from state schools (61%), with less from Catholic (47%) and independent schools (38%). This is a much higher rate of response than would be expected from a single mail out of a survey questionnaire (~10-20%), indicating that it was an area of concern for these staff who have specific responsibility for the students' welfare.
- The items from the four domains of SH in the SH4DI were reviewed, replaced and expanded to provide a 40 item measure, with eight to twelve items that fitted conceptually well in each domain. Principal components analysis confirmed the four domains of SWB. The best eight items (with highest item-total correlations)

were selected for each domain, providing alpha values from 0.87 to 0.95 accounting for 52 to 80% of the variance for each factor.

- The staff generally reported positively on the current practice for developing students' SWB in the four domains, with variations being shown between different types of school. These results compared with the qualitative findings from interviews with 98 educators undertaken for my PhD (University of Melbourne, 1998).
- The staff scored 'priority' for developing these four areas higher than 'current practice.' This indicated their desire to improve the quality of the four sets of relationships pertaining to their students' SWB.

Implications

Surveying is a simple, effective process that saves a lot of time compared with interviews. This study showed that a questionnaire can be used to gain meaningful, valuable feedback from educators in Australia, on the four domains of SWB as expressed in my model of spiritual health & well-being. Having the educators' views on current practice provided a sound basis from which to compare their expressions of priority for future action.

Paper:

Fisher, J.W. (2001a). Comparing Levels of Spiritual Well-Being in State, Catholic and Independent Schools in Victoria, Australia. *Journal of Beliefs and Values*, 22(1), 99-105.

This paper was published in the *Journal of Beliefs & Values*, 22(1):99-105, 2001, as

Comparing levels of spiritual well-being in State, Catholic and Independent schools in Victoria, Australia

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Comparing levels of spiritual well-being in State, Catholic and Independent schools in Victoria, Australia

ABSTRACT

This paper reports on a survey completed by Chaplains, Religious Education and Student Welfare Coordinators in State, Catholic and Independent schools in Victoria. Results from this survey support the model of spiritual well-being, which was seen to be reflected in the quality of relationships that people develop with themselves, others, the environment, and with a Transcendent Other. The staff surveyed generally reported positively on current practice and expressed high priorities for action in nurturing their students' spiritual well-being. School type contributed to significant differences in each of these four sets of relationships.

INTRODUCTION

As part of their charter, Australian schools have the responsibility of providing 'a foundation for young Australians' intellectual, physical, social, moral, spiritual and aesthetic development' (MCEETYA 1999). Although there are some encouraging signs about the physical health of young people in Australia (Moon, Meyer & Grau 1999), signs of emotional and psychological health are not as positive. The rate of suicide among 12-24 year-olds has increased over the period from 1979 to 1997, particularly for males. Moon et al. (1999) reported that, even though the rates of "successful" suicides was higher for males, more females are clinically depressed than males and the parasuicide rate is also higher for young females than males. These results may indicate that there are still too many young people in Australia who lack a clear sense of meaning, purpose and direction in life. These are all key elements of spiritual well-being. For example, research studies with college students have shown a relationship between spiritual well-being and depression (Fehring et al. 1987) and between spiritual well-being and psychological well-being (Barcus 1999).

Spiritual well-being has been conceptualised as harmonious relationships – with self, others, God, and the world (National Interfaith Coalition on Aging, 1975 in Ellison 1983). From an analysis of recent literature, it can be seen that these four sets of relationships are mentioned to varying degrees in discussions of spirituality, spirituality and health, and spiritual health. Fisher (1999) expanded the NICA statement in light of a literature search and his research to describe spiritual well-being as a fundamental dimension of people's overall health and well-being, permeating and integrating all the other dimensions of health (i.e. the physical, mental, emotional, social and vocational). In addition, he proposed that spiritual health is a dynamic state of being, shown by the extent to which people live in harmony with:

- * themselves (i.e. stated meaning, purpose and values in life);
- * others (as expressed in the quality and depth of relationships, relating to morality, culture and religion);
- * the environment (beyond care and nurture for the physical and biological, to a sense of awe and wonder; for some, the notion of unity with the environment); and
- * some-thing/some-One beyond the human level (i.e. ultimate concern; cosmic force; transcendent reality; or God - through Faith).

These four sets of relationships are seen as being contained within corresponding domains of spiritual well-being, namely the Personal, Communal, Environmental and Transcendental domains. Spiritual well-being is reflected by the quality of relationships that people have in one or more of these four domains. The choice as to which of these domains is important for spiritual well-being is influenced by the world-view and beliefs of each person.

Through interviews, Fisher (1999) found that teachers in three types of schools expressed marked differences within the four domains of spiritual well-being, the most obvious of which was related to religious pursuits. Catholic schools are less homogeneous than they used to be when the Catholic religious constituted the majority of the teaching staff. Miedema (2000) reported that in the US in the last five years 'links between Catholic primary and secondary teachers and religious communities have (also) become weaker.' In Australia, however, many Catholics and Protestants have injected religious fervour into teaching in Catholic schools in keeping with the goal outlined by Dorman (1999) of the 'role of Catholic schools in developing and maintaining positive attitudes towards Christianity.' Independent schools in Victoria range from traditional schools with a religious base which offer Chapel services and possibly RE from a predominately Christian-values perspective, through to fundamentalist Christian schools which enrol only children of 'practising-Christian' parents. In Victoria, State schools are secular. However, each State school in this study was serviced by a chaplain who is financially supported by the Council for Christian Education in Schools in Victoria, local churches and the school community.

Chaplains/RE Coordinators and Student Welfare Coordinators are charged with oversight of the religious and social and emotional welfare, and often the pastoral care, of students in their

schools. They were chosen for this study because it was expected that their views should reflect considered opinion on factors related to their students' spiritual well-being.

The research reported here aimed to assess the reliability of a spiritual health measure in three types of schools, and to assess differences between the types of schools.

METHOD

Fisher's model of spiritual health (1999) was used to develop a questionnaire to gain quantitative feedback about current practice and priority for nurturing students' spiritual well-being in a wide range of schools in Victoria, to see if it corresponded to the previously mentioned results found by interviewing teachers. Forty items were developed which had the potential to reflect the quality of relationships in four domains of spiritual well-being. Respondents were asked to rate their perceptions of their *current practice* and *priority* for **Developing** each of the items with their students. The items were rated on a five-point Likert scale from *very high* to *very low*.

The questionnaires were sent to Chaplains/Religious Education Coordinators in selected State, Catholic and Independent secondary schools in Victoria. If the school had a Student Welfare Coordinator, or another interested person, a request was made for a second questionnaire to be completed. Overall, replies were received from just under half (48%) of the schools surveyed. The greatest response rate (n=44, 61%) came from staff in State schools, with fewer responses coming from Catholic (n=51, 47%) and Independent school (n=55, 38%) staff.

RESULTS AND DISCUSSION

Four Domains of Spiritual Well-being

Factor analysis was used to see if the items grouped together according to the theoretical construct of the Fisher's model (1999). Principal component analysis, using SPSS, confirmed the four domains of spiritual well-being labelled Personal, Communal, Environmental, and Transcendental, representing the four sets of relationships of people with themselves, with others, with the environment, and with a Transcendent Other.

In order to have consistency across factors, the best eight items were retained for each of the Personal, Communal, Environmental and Transcendental subscales. The four resulting factors had alpha values ranging from .873 to .945, accounting for between 52 and 80 percent of the variance in each factor. The correlation values for all eight items in each factor were greater than .618, well above the minimum acceptable value of 0.4 (details are shown in Appendix A).

When the residual 32 items were factor analysed as a group, the principal component accounting for 45 percent of the variance had an alpha value of .925 with correlation values for all items

greater than .55. As well as the four separate domains of spiritual well-being having coherence, the 32 items came together to make a valid overall measure of spiritual well-being.

Current Practice and Priority

The *priority* mean scores were all significantly higher ($p < .001$) than those for *current practice* indicating that there is a general desire, on the part of the secondary school staff surveyed, to improve the quality of the four sets of relationships pertaining to their students' spiritual well-being. The scores for current practice and priority for the four domains of spiritual well-being are shown in Table 1.

Table 1. Scores for Current Practice and Priority for Four Domains of Spiritual Well-being, by School Type.

Spiritual Well-being, by School Type.								
	School type							
n	State 42		Catholic 49		Independent 53			
SWB domain	mean	SD	mean	SD	mean	SD	F	sig.
Personal								
current practice	3.93	0.61	4.36	0.47	4.07	0.62	5.69	.004
priority	4.14	0.62	4.50	0.46	4.21	0.53	5.82	.004
Communal								
current practice	4.01	0.57	4.44	0.39	4.19	0.59	7.69	.001
priority	4.20	0.56	4.59	0.41	4.33	0.53	7.38	.001
Environmental								
current practice	3.21	0.81	3.78	0.67	3.41	0.76	6.92	.001
priority	3.43	0.81	3.90	0.73	3.53	0.73	5.09	.007
Transcendental								
current practice	2.55	1.06	3.85	0.76	3.55	1.07	21.4	.000
priority	3.02	1.06	4.05	0.84	3.71	1.08	12.2	.000

Independent samples T-tests showed that the staff in the Catholic schools reported a greater concern than their counterparts in the State schools for nurturance of their students' spiritual well-being in each of the four domains, both in current practice and priority. Nevertheless, the scores gained by the staff in the State schools, around four on a scale from 1-5, showed they had a high level of concern for their students' well-being in the Personal and Communal domains.

The Catholic school staff expressed greater concern than the Independent school staff in the Personal, Communal and Environmental domains, but equal concern in the Transcendental domain, which reflects the religious ethos upon which the non-government schools were founded. The relative importance of the Transcendental domain for students' spiritual well-being was reflected in the fact that this was the only factor on which the Independent school staff showed greater concern for their students than those in the State schools. This is not surprising as the chaplains in the Victorian State schools do not have the same freedom to focus on religious education that is available to staff in Catholic and Independent schools with religious bases. Greater opportunity to focus on RE as well as a greater openness to deal with religious issues

across the curriculum in the non-government schools should enhance the Transcendental domain of their students' spiritual well-being.

The results obtained from this survey correspond well to the findings previously reported on interviews held with staff in the three types of schools in Victoria (Fisher 1999). The spiritual health measure developed in this study has shown itself to be a reliable, convenient, relatively quick way to assess the current practice and perceived priorities that secondary school staff place on nurturing their students' spiritual well-being. A key advantage of using this quantitative measure is that it takes so much less time to administer and process the results and, as has been stated, yields similar results to labour-intensive interviews.

CONCLUSION

The results of this survey showed that a questionnaire can be used to gain valuable feedback on the four domains of spiritual well-being proposed in Fisher's model of spiritual health. All of the secondary school staff surveyed expressed high levels of concern for their students' nurturance in the Personal and Communal domains of spiritual well-being. Staff in the Catholic schools expressed consistently high levels of concern for their students' spiritual well-being in each of the four domains, supporting the holistic goal of education in these Catholic schools. The staff in the Independent schools showed a more dualistic response to the issue of spiritual well-being. Although their concerns on the Transcendental/God factor did not differ significantly from staff in the Catholic schools, their concerns for students' spiritual well-being in the other domains (Personal, Communal, and Environmental) were lower than those in the Catholic schools, equating with that of State school staff.

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APPENDIX A

Factor analyses of Current Practice and Priority for the four domains of spiritual well-being

Domains of spiritual well-being	Current Practice	Priority
Personal		
purpose in life	.790	.618
life values	.764	.744
joy	.691	.762
inner peace	.775	.719
patience	.721	.723
sense of identity	.780	.762
self-awareness	.704	.692
integrity	.697	.734
% variance	54.9	51.9
alpha	.906	.873
Communal		
ethics	.574	.626
forgiveness	.793	.731
sense of justice	.677	.749
empathy	.690	.753
love others	.782	.784
trust	.732	.800
kindness	.809	.845
hope for humanity	.715	.721
% variance	52.6	56.8
alpha	.905	.903
Environmental		
scenic beauty	.789	.773
positive attitude to environment	.799	.788
awe in nature	.760	.803
environmental concerns	.839	.891
connect with nature	.854	.862
value creation/nature	.797	.789
harmony with environment	.897	.894
unity with environment	.859	.876
% variance	68.1	69.9
alpha	.926	.923
Transcendental		
adore supreme being	.895	.834
prayer life	.862	.883
worship creator	.904	.899
intune with God	.886	.901
relation with Divine	.914	.914
oneness with God	.933	.908
peace with God	.883	.908
eternal life	.872	.882
% variance	79.9	79.5
alpha	.945	.940

CHAPTER SIX

DEVELOPING A SPIRITUAL HEALTH AND LIFE-ORIENTATION MEASURE FOR SECONDARY SCHOOL STUDENTS

Background

The research reporting the development of the SH4DI (Appendix A) and the investigation of SWB among Australian educators (Chapter 3) showed the usefulness of the four domains model of SH/WB as a sound framework upon which to build simple, effective measures of SWB for use with teachers. The question arose as to whether it was possible to develop an instrument to reflect young people's spiritual health.

I conducted a survey of secondary school students under the auspice of the Council for Christian Education in Schools, Victoria, in 1999. The schools were carefully chosen to be as representative of the general populace as possible, reflecting the multi-cultural nature and religious affiliation recorded in census data. A total of 850 students aged 12-18 years, from state, Catholic, other Christian and independent secondary schools participated in this project.

Key points extracted from the paper

- The 40 items in the previous teachers' measure of SWB were expanded to 48 using ideas that had been gleaned from other spirituality measures with adults as well as from the theoretical framework provided by my model. There were 12 items for each of the four domains of SWB. (Twelve items representing 'Rationalist thinking,' shown as one world-view in my model of SH, were initially included but these were excluded from detailed analysis of 'spiritual' well-being.)
- Students gave two responses reflecting their 'ideals' for SWB (Spiritual Life-Orientation Measure) as well as their 'lived experience' or how they felt regarding each area (Spiritual Health Measure). These two sets of responses comprise the Spiritual Health And Life-Orientation Measure (SHALOM) (see Appendix A).
- The five items with highest item-total correlations included in the four domains of SWB, yielded alpha values of 0.70 to 0.89 when tested by school type, gender and split halves. These are acceptable levels indicating the reliability of SHALOM. Test to re-test correlations were 0.82 and 0.83 for the two halves of SHALOM.
- Significant variations were found between schools on the four factors and by gender on Communal and Environmental SWB.

- The notion of spiritual distress was introduced as being shown by a marked difference between ‘ideals’ and ‘lived experience’. Significant variations were found between schools for spiritual distress in Personal and Transcendental SWB.

Implications

This was the first time that the results of a SWB questionnaire had been reported using each person as their own standard by which to determine their quality of relationships across a balanced range of items reflecting four domains of SH. SHALOM showed itself to be a simple, sensitive instrument that can be used to identify students with spiritual distress. This information can inform pastoral care.

Paper:

Fisher, J. (1999b). *Developing a spiritual health and life-orientation measure for secondary school students*. In J. Ryan, V. Wittwer & P. Baird (Eds.) *Research with a regional/rural focus: Proceedings of the University of Ballarat inaugural annual research conference, 15 October, 1999* (pp. 57-63). Ballarat: University of Ballarat, Research and Graduate Studies Office.

Developing a spiritual health and life-orientation measure for secondary school students.

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Abstract

The problem posed in this project was the development of an instrument to give a balanced assessment of young people's spiritual health. Spiritual health is a dynamic state of being, which can be reflected in how well people relate in up to four domains of human existence, namely with themselves; with others; with the environment; and/or with a Transcendent Other. A convenience sample of 850 secondary students in State, Catholic, Christian Community and other independent schools in Ballarat and western suburbs of Melbourne were surveyed during 1999 to determine how important they considered each of the four sets of relationships to be for an ideal state of spiritual health (called Life-Orientation). They also expressed how each area reflected their personal experience most of the time (called Spiritual Health). Extensive factor analysis enabled the original 60-item instrument to be reduced to a reliable, compact 25-item Spiritual Health And Life-Orientation Measure (SHALOM for short). Analysis of variance and t-tests revealed significant variations between students' views when compared by school type, gender, and year level.

SHALOM has advantages over previous instruments in that it is balanced across the four domains, is more sensitive, and it compares people's stated ideal position, with their lived experience; not others', in determining the quality of relationships which constitute their spiritual well-being.

Introduction

Much of the increasing literature reporting on spiritual well-being has focussed on the quality of life in the elderly and people with terminal illnesses, such as cancer and AIDS. Most of the literature cited in this area comes from nursing and associated journals. Interest in spirituality has also featured in health education journals over the last three decades. Following the 1992 Education (Schools) Act in the UK, the 'spiritual development of all pupils' has been seen as 'a compulsory part of the curriculum.' The curriculum reforms in Australia saw the notion of students' spiritual well-being featuring in national and state documents for the first time in 1994.

According to Scott et al. (1998), it was 'in conjunction with the social indicators movement in the 1960s and 1970s that the US government tried to develop measures and indicators to assess whether or not the quality of life of U.S. citizens was improving.' This led to the development of a variety of measures of spiritual well-being, which has been conceptualised as harmonious relationships - with self, others, God, and the world (National Interfaith Coalition on Aging 1975). Early measures of spiritual well-being (SWB) designed by Moberg (1979) and Ellison (1983) were highly biased towards a religious/God orientation, thus skewing the results toward this relationship at the expense of the other three.

Other quantitative attempts at measuring spiritual well-being also fall short of the balanced approach necessary for an inclusive appreciation of the notion. In these instruments there was a heavy emphasis on relationships with oneself (Chapman 1987a, Cross 1994, Adams et al. 1997, Cohen et al. 1997, Ersek et al. 1997, van Wegberg 1998), while others focussed exclusively or almost so on the religious or relationship with God (Kass 1991, Hall & Edwards 1996). Some instruments had no 'God' items (Elkins et al. 1988, Skevington et al. 1997). Glik (1990) had no

Communal items. There was an overall lack of items on relationship with the environment for spiritual well-being; several (Moberg 1979, Ellison 1983, Kuhn 1988, Vella-Brodrick & Allen 1995, Hungelmann et al. 1996, Hatch et al. 1998, Holland et al. 1998) had no items for this domain.

Of the few qualitative approaches to assessing spiritual well-being (Chapman 1987b, Burkhardt & Nagai-Jacobson 1994, Ferrell 1998, Espeland 1999), the one by Burkhardt & Nagai-Jacobson offers an excellent balance over the four sets of relationships. Unfortunately it would be very time consuming to complete and not convenient to use for comparing the views of a large sample.

No references to the assessment of the spiritual well-being of secondary school students was found in an extensive literature search using Current Contents, MEDLINE, PsycLIT, CINAHL, FirstSearch, EBSCOhost, and Sociofile. The challenge addressed in this research was to develop an instrument which would give a balanced assessment of young people's spiritual health. According to the author's model, spiritual health can be reflected in how well people relate in up to four domains of human existence, namely with themselves (Personal); with others (Communal); with the environment (Environmental); and/or with something or some-one beyond the human level (Transcendental) (Fisher 1999a). I believed that an instrument made to assess the state of spiritual health of secondary school students should have general applicability to adolescents and adults in communities of similar composition to the multicultural sample surveyed in this project.

Development of New Spiritual Health Measures

Stage One

The author's model of spiritual health (Table 1) was used as the theoretical basis to extract 24 items from a total pool of 150 questions related to views on the term *spiritual* held by 311 teachers in the south west of England. As part of this study, factor analysis distributed the 24 items into four distinct components which comprised an overall index of spiritual health, entitled the Spiritual Health in Four Domains Index (SH4DI) (Fisher, Francis & Johnson 1999). The Environmental factor in this instrument concentrated on caring for, not connecting with, the environment.

Stage Two

A recent investigation of the views of 150 teachers in Victoria showed that a 40-item instrument comprised a valid overall measure of spiritual well-being (Alpha = 0.92, with all item-total correlation values > 0.5 except for one, which was 0.41). The items derived from the author's model of spiritual health were equally distributed in four separate domains. These also showed coherence as distinct factors in assessing spiritual well-being (Fisher 1999b).

Current development of a Spiritual Health and Life-Orientation Measure (SHALOM)

The 40-item instrument was refined and extended to contain 48 items, of which 12 related to each of the four domains of spir-

Table 1 A Model of Spiritual Health

DOMAINS OF SPIRITUAL WELL-BEING				
	PERSONAL	COMMUNAL	ENVIRONMENTAL	TRANSCENDENTAL
KNOWLEDGE ASPECT - filtered by world-view	meaning, purpose, and values	morality, culture, and religion	beyond care, nurture and stewardship of the physical, eco-political and social environment to	transcendent Other - ultimate concern Tillich - cosmic force New Age - God, for Christians Jews & Moslems
INSPIRATIONAL ASPECT - essence and motivation - filtered by beliefs	- human spirit creates self-awareness	- in-depth inter-personal relations - reaching the heart of humanity	connectedness with Nature/Creation	Faith
EXPRESSED AS	- joy, fulfilment, - peace, patience - freedom, - humility - identity, integrity - self-esteem	- love - forgiveness - justice - hope & faith in humanity - trust - service	- sense of awe and wonder - valuing Nature/Creation	adoration & worship, being: - at one with Creator - of the essence of the universe - in tune with God

itual well-being, namely the Personal, Communal, Environmental and Transcendental domains. Twelve additional items, which reflected Rational attributes, will be reported later. They were excluded from this report because rational attributes cannot theoretically be contained in a spiritual health measure, which investigates transcendence, beyond the mind, or rational thought processes.

Sample

The instrument, called SHALOM, was administered to a selected, convenience sample of 850 students in four different types of secondary schools (State, Catholic, Christian Community and other independent schools) in Ballarat, a regional city, and western suburbs of Melbourne. The schools are labelled A-D in order of increasing size of population sample, not in the order listed above so the schools will not be readily identified. The distribution of students in this study is shown in Table 2.

Table 2 Distribution of Students by School Type, Year Level and Gender

School	A		B		C		D		total	
Year	b	g	b	g	b	g	b	g	b	g
7			26	36	24	23	50	30	100	89
8	11	9	20	16*	34	21	31	28	96	74
9			16	13	35	33	45	34	96	80
10	34	49	5	8	17	21	40	30	96	108
11					7	10	28	22	35	32
12							14	28	14	28
total	45	58	67	73	117	108	208	172	437	411
Total	103		141		225		381*		848*	850

NB * = 2 unspecified
Approximately a quarter of the students surveyed came from non-English speaking backgrounds.

Procedure

The instructions given to the students are written at the top of SHALOM, shown in Appendix A. Students were asked to respond on two 5-point Likert scales for each item. Their responses to column a) were used to constitute the Spiritual Life-Oriented Measure (SLOM). The responses to column b) made up the Spiritual Health Measure (SHM).

The students did the Spiritual Well-Being Scale (SWBS) (Ellison 1983) after completing SHALOM.

Confidentiality of results was assured with a written report, interpreting the students' data, being presented to the Principal of each school by the researcher. Students' questionnaires were retained by the researcher.

Data analysis

The SPSS for Windows statistical package was used for item and factor analyses, as well as ANOVA and regression analyses.

Results

ITEM ANALYSIS

The full range of values from 1-5 was recorded on each of the 48 items in both the Ideal (column a) and Feel (column b) sections of SHALOM. In a series of analyses, corrected item-total correlations were calculated for the 48 item scales (Ideal and Feel) as well as for each of the four hypothesised subscales (Personal, Communal, Environmental and Transcendental). All of the 48 items showed item-total correlations greater than 0.44 (44/48 were >0.5 for Ideal and 42/48 were >0.5 for Feel) showing that all of these items cohere as a valid indicator of spiritual well-being.

FACTOR ANALYSIS

To reduce the size of the instrument, factor analysis was employed to help determine which items best reflected valid factors for assessing spiritual health. Principal Component Analysis (PCA) extraction was used to identify the independent factors underlying the observed data. Oblimin Rotation with Kaiser Normalization was employed to optimise the four factors, which correlated with each other.

The five items with highest item-total correlation values from each of the four key factors in Ideal and Feel, and the Personal, Communal, Environmental and Transcendental subscales were entered into a factor analysis with PCA extraction and Oblimin Rotation. The Personal, Communal, Environmental and Transcendental factors for the Ideal category of SHALOM were defined as comprising the Spiritual Life-Oriented Measure (SLOM), whereas those for the Feel category made up the Spiritual Health Measure (SHM).

All items loaded on expected factors at a level of 0.4 or higher, except for factor C5 for the SHM. But, they were all greater than 0.3, which is the minimum acceptable value for this sized sample. The Personal and Communal items coalesced into a single factor when the ideal state of spiritual health was considered. This finding is consistent with the progressive synergism postulated to exist between these two domains of spiritual well-being, according to the author's model of spiritual health. However, on the SHM, the lived experience (Feel category), these two sets of five items (Personal & Communal) factored discretely (see Table 3).

When the results for SLOM and SHM were analysed for each school, by gender, and by split halves, the same basic composition of factors was revealed, with minor variations. As item C5 adhered to the Personal factor for schools B and C, to reduce any ambiguity, it will be reworded as 'forgiveness toward others'

TABLE 3 FACTOR ANALYSIS RESULTS FOR SHALOM

		SLOM			SHM			
item	Factor/Component	1	2	3	1	2	3	4
Personal								
P1	meaning	.51				.78		
P2	inner peace	.47				.53		
P3	identity	.70				.77		
P4	joy	.74				.71		
P5	self-awareness	.76				.70		
Communal								
C1	love others	.48						.76
C2	trust	.71						.70
C3	kindness	.71						.85
C4	respect others	.71						.63
C5	forgiveness	.59						.38
Environmental								
E1	env. harmony		.74				.76	
E2	connect with nature		.84				.83	
E3	env. 'magic'		.89				.88	
E4	one with nature		.87				.84	
E5	awe at view		.62				.52	
Transcendental								
T1	oneness with God			.87		-.86		
T2	relation with divine			.88		-.90		
T3	worship Creator			.87		-.84		
T4	prayer			.87		-.86		
T5peace with God				.83		-.83		
Total								
KMO/ total variance		.925 / 61.8%			.907 / 62.7%			

NB Extraction Method: Principal Component Analysis
Rotation Method: Oblimin with Kaiser Normalization.

TABLE 4 CORRELATIONS AMONG FACTORS AND TOTAL MEASURES IN SLOM AND SHM FOR SHALOM

Factors	Spiritual Life-Orientation Measure					
	SHM	Personal	Communal	Environmental	Transcendental	SLOM
Personal	0.78		0.66	0.49	0.42	0.80
Communal	0.74	0.61		0.37	0.52	0.80
Environmental	0.68	0.46	0.37		0.20	0.67
Transcendental	0.71	0.34	0.34	0.18		0.76

Spiritual Health Measure NB $p < .01$ for all correlations

to locate it clearly in the Communal domain.

With the exception of the overlap between the Personal and Communal factors in SLOM, the moderate correlations among factors on SLOM and SHM suggests that each represents a unique dimension of spiritual health related to the others, without being superfluous (see Table 4 for details).

The consistency of factor analyses across the school types, by gender and split halves is taken to represent a significant measure of construct validity for SHALOM.

Limitations

As the students participated in this survey on a voluntary basis, it was interesting to note that the greatest number of students abstaining or not completing the questionnaire were in Year 10 classes across each school type. At least 90 per cent of students responded to each of the items included in these analyses.

As there was significant correlation between the items and factors in SHALOM, the factor scores used in this study were obtained by averaging the item values of three or more items in each factor. The SLOM and SHM scales were obtained by averaging the Personal, Communal, Environmental and Transcendental factor scores for each category of SHALOM.

As this project collected survey data from relatively small con-

venience samples of students in four different schools, the findings cannot be considered indicative of school type.

CONCURRENT VALIDATION STUDY

The Spiritual Well-Being Scale (SWBS) is the generally accepted instrument which has been widely used to measure spiritual well-being in a variety of groups (Bufford et al. 1991, Ledbetter et al. 1991). However, the SWBS has several limitations in that it is designed to be primarily used with religious populations, with 10 of its 20 items reflecting relationships with God (called Religious Well-Being - RWB). It also has ceiling problems and is negatively skewed (Hatch 1998, p. 476). However, the Religious Well-Being scale of the SWBS was considered to be the best available instrument to compare with the Transcendental factor of SHM. The Existential Well-Being scale of SWBS, which is not comprised of a single factor even though it is written about as if it is, differs to a marked extent from the Communal and Environmental factors in SHALOM. Some theoretical comparison can be drawn between EWB and the Personal factor in the SHM section of SHALOM. The Pearson correlation coefficients listed in Table 5 show values commensurate with the theoretical positions described above, giving external validation to SHALOM in comparison with SWBS.

TABLE 5 PEARSON CORRELATION BETWEEN SWBS AND SHM FACTORS IN SHALOM

	Domains of SWB – SHM factors				SHM section of SHALOM
	Personal	Communal	Environmental	Transcendental	
EWB	.45	.33	.19	.26	.41
RWB	.22	.22	.04*	.82	.52
SWBS	.37	.32	.12	.74	.58

NB a. All correlations were significant at the 0.01 level, except Environmental with RWB.

RELIABILITY

The two 20-item sections of SHALOM scored high internal consistency, with Kaiser-Meyer-Olkin Measures of Sampling Adequacy (KMO) of .925 for SLOM and .907 for SHM.

The four sets of five items assigned to each of the factors (Personal, Communal, Environmental, Transcendental) were examined for their reliability as subscales and were found to have KMO values ranging from .70 to .89 by school type, gender and split halves, which are acceptable levels indicating reliability of the SHALOM instrument.

In order to assess its stability, a convenience sample of 275 students from school D re-set a reduced version of SHALOM three months after they had completed the full version. Pearson *r* values of .82 for SLOM and .83 for SHM were obtained. Significant variations were found between test and re-test results for the E and T factors indicating either changes due to the administration of the instrument, from 60 to 25 items, or sensitivity of SHALOM to changes in life experience of young people over a three month period. Test-retest data for the reduced measure will be forthcoming to further assess the stability of SHALOM.

Discussion

Moberg drew attention to the need for humility when working in the area of measuring spiritual well-being (1984, p. 359). With this in mind, it is pleasing to report that the four factors of spiritual health that emerged from factor analysis of SHALOM correspond to elements of the four domains of spiritual well-being described in models of spiritual health on which SHALOM is based. We cannot hope to exhaustively cover all the features of each of the domains of spiritual well-being with five questions for each. The number of questions needs to be limited for efficient administration of the instrument. It is hoped, however, that the stringent process applied to the development of SHALOM will have yielded the salient features of each of the domains to make the overall instrument a balanced, sensitive, flexible tool for assessing spiritual health of individuals and groups.

Testing the whole sample, by school, by gender, and by split halves and comparison with SWBS has shown SHALOM to have good initial validity and reliability, with promise as a research instrument. Further studies are in progress with samples of state school chaplains, tertiary students and nurses. Other studies are planned with selected groups within communities to further evaluate the construct validity of SHALOM and to establish norms for these groups.

Application of SHALOM

Categorising Spiritual Health

Assessing a person's state of spiritual health is one matter; using the information to help improve quality of life is another. As was mentioned in the introduction to this paper, if sufficient time exists, for example in an extended counselling session, Burkhardt's qualitative approach to examining spiritual well-being (1994) is an excellent strategy, which offers balanced enquiry across the four domains of spiritual well-being. In schools, hospices and hospitals, however, most staff do not have the time for in-depth communication with individuals to ascertain their deepest needs which impact on their spiritual well-being. So, how can people

be encouraged to share of themselves in a way in which concerned carers can obtain and use the information to help enhance quality of life in the spiritual dimension?

Previous spiritual health measures have relied on people giving one set of responses to a series of questions, with the level of their SWB being compared with others'. A set of norms could be developed if sufficient information was obtained using one instrument. It is difficult to obtain norms for a whole community as not everyone is willing to participate in surveys; statistical procedures are designed to help obtain valid measures across groups, but there is no certainty that a subset of the population will not opt out of a study for whatever reason. When investigating a sensitive area such as people's spiritual well-being, their level of involvement could be influenced by the trust they place in the person administering the survey, as well as knowing how the information is to be used. The SWBS has been used extensively with religious groups and convicts, so comparative data are available for these groups with this instrument. There are, however, many other people for whom norms have not been established.

The notion of a norm of spiritual well-being is in itself problematic. People's spiritual health depends on their world-view and beliefs as well as lived experience (Fisher 1999b, p. 33), so development of a single measure, which purports to be an objective standard by which to compare people, challenges the multifaceted nature of spiritual well-being.

SHALOM provides a means by which some of the above problems can be addressed. The full instrument takes about ten minutes to complete, including the demographic details. (The SHALOM instrument shown in Appendix A contains five items which assess a person's Rational attributes, an adjunct measure to SWB.) Spiritual health is indicated by the quality of relationships in up to four domains of spiritual well-being. These domains are of varying importance to people depending on their world-view and beliefs. An advantage of SHALOM as an instrument for measuring spiritual health is that it compares each person's stated ideal with how s/he feels (lived experience) in each of the four domains of spiritual well-being. The quality of relationship in each domain has two components:

1. The magnitude of the person's lived experience.
2. The difference (degree of harmony) between a person's stated ideal and lived experience.

On this self-reporting instrument, people indicate on a 5-point scale (from Very High to Very Low) what they think constitutes an ideal state of spiritual health and how they feel about each area, most of the time.

The previous sections of this paper have presented statistical evidence to support the claim that SHALOM is a valid and reliable measure of a person's level of health in each domain of spiritual well-being.

The magnitude of a person's spiritual health is measured on four factor scales (for Personal, Communal, Environmental and Transcendental) and the complete SHM within the range 1-5. The following *descriptives* are proposed as a basis for stimulating further discussion on levels of spiritual health:

If the magnitude is > 4.5, this would indicate *vibrant* spiritual well-being in that domain or overall; from 3.5-4.499 would be *good*; 2.5-3.499 would be *moderate*; 1.5-2.499 *lethargic*; <1.5 *depressed*.

In describing the difference between the mean scores for Ideal (SLOM) and Feel (SHM):

<1.0 would be *harmonious*; 1-1.499 *content*; 1.5-2 *discontent*; > 2 *distressed*.

As each person embraces one or more of the four domains of spiritual well-being, her/his Ideal (SLOM) is the standard against which the quality of her/his spiritual health is measured for each domain and as a whole (SHM). However, to gain an overall appreciation of the state of spiritual health of a group or community, it is proposed that the mean value of their SLOMs be compared with their SHMs. Comparison of an individual's scores with the group's could be of value if the group is based on a similar world-view and set of beliefs.

Sensitivity of SHALOM

In order to give some idea of the sensitivity of SHALOM as a measure of spiritual health in the four domains of spiritual well-being, results from the survey of the 850 secondary school students used to develop the instrument will be further analysed for variations between groups.

Regression analysis revealed that the stated Ideals for each factor accounted most significantly for variance in the Feel results (Communal-26%, Personal-34%, Environmental-49%, Transcendental-51%). School type, gender, and year level also significantly account for variations in factors and total SHM scores, albeit to a small extent (from 1% to 19%). Similar investigation of SWBS on this sample did not reveal any difference by gender, indicating the sensitivity of SHALOM in this regard. Other reported measures of SWB have been unable to reveal significant differences by gender and age (Baider 1999, Holland 1998).

Variations in SHM by School type and Gender

A few summary comments will be given here relating to variations by school type and gender.

MAGNITUDE OF SPIRITUAL WELL-BEING (VIBRANCY-DEPRESSION)

Inspection of the Personal factor of SHM shows that students in schools C, A, and D score significantly higher than those in school B, but they all still bear the descriptive good for their magnitude of spiritual health in this domain. No significant difference was noted between boys' and girls' reported lived experience in this area (see Table 6 for details).

When comparing schools on the Communal factor, a similar result was found as for the Personal. However, the girls scored significantly higher than the boys in the Communal domain ($t(837) = 4.775$, $p = .000$).

All groups scored at the moderate level of magnitude in the Environmental domain, with students in schools C, A and B hav-

ing significantly higher scores than those in school D. The girls also scored significantly higher than the boys ($t(821) = 2.632$, $p = .009$).

In the Transcendental factor, school D students scored significantly higher (good) than the others (moderate) in this domain of spiritual well-being, with students in school B scoring significantly lower than those in schools D and C, but not A. No differences were noted between girls and boys on this factor.

Overall, the girls' SHM was significantly higher (good) than the boys' (moderate) due to their higher scores on the Communal and Environmental factors. School D's SHM score was also higher (good) than the others' (moderate) due to its much higher score on the Transcendental factor, which more than compensated for its lower Environmental factor score.

Of particular interest for pastoral care is the identification of people who need help, together with the type of help they need. A descriptive called *spiritual depression* was postulated as being evidenced by a factor score of less than 1.5/5 on the self-reporting SHM. Table 7 indicates that a higher percentage of students in school A fit this category for the Personal domain, whereas more students from school D feature in the Environmental factor. School D also has least students in the Transcendental factor for spiritual depression. This was interesting to note as the Transcendental factor was the one recording greatest perceived need for help by the students in school D when they completed the re-test on the modified SHALOM. The Year 12 students expressed greater need for help than those in Years 7 and 8 even though the Year 12s' scores were already higher in this domain of spiritual well-being. It appears as if they were missing the RE classes they had in previous years but not currently.

EXTENT OF SPIRITUAL HARMONY-DISTRESS

It was mentioned previously that SHALOM has an advantage in that the quality of relationship in each domain of spiritual well-being has two components. Brief comments have been made on the magnitude of the lived experiences. The difference between a person's stated ideal (SLOM) and lived experience (SHM) indicates the degree of harmony-distress in that domain. The greatest differences were observed in students in school A, with differences significantly greater than schools B & C for the Personal & Transcendental factors, with school A > B for the Communal factor. The difference in school D was greater than schools B and C for the Communal factor, with school D > B for the Personal factor.

The school with highest Ideals had more students who were spiritually distressed in some way. Table 8 shows that the great-

TABLE 6 MEAN VALUES (AND STANDARD DEVIATIONS) FOR SHM AND SWBS

Factor	Total	School A	School B	School C	School D	boys	girls
SHM-P	3.75 (.77)	3.80 (.84)	3.58 (.78)	3.83 (.79)	3.75 (.74)	3.71 (.75)	3.79 (.80)
SHM-C	3.90 (.68)	3.96 (.70)	3.77 (.70)	3.92 (.66)	3.93 (.69)	3.80 (.67)	4.02 (.67)
SHM-E	3.14 (.92)	3.25 (.77)	3.24 (.89)	3.24 (.89)	2.99 (.94)	3.06 (.89)	3.23 (.94)
SHM-T	3.22 (1.2)	2.65 (1.1)	2.57 (1.0)	2.79 (1.0)	3.85 (.97)	3.23 (1.1)	3.21 (1.2)
SLOM	3.95 (.66)	3.98 (.65)	3.63 (.65)	3.84 (.72)	4.11 (.56)	3.88 (.67)	4.01 (.63)
SHM	3.51 (.64)	3.42 (.62)	3.29 (.61)	3.46 (.67)	3.64 (.62)	3.45 (.62)	3.56 (.67)
EWB	45.6 (8.6)	46.5 (8.4)	43.2 (9.1)	45.7 (8.7)	46.2 (8.2)	45.7 (8.4)	45.4 (8.7)
RWB	39.8 (13.6)	34.2 (11.3)	30.6 (11.3)	33.4 (12.1)	48.5 (10.2)	40.0 (13.4)	39.6 (13.8)
SWB	85.4 (18.3)	80.6 (16.0)	73.9 (15.6)	79.0 (17.7)	94.7 (15.3)	85.7 (17.6)	85.1 (19.0)

TABLE 7 PERCENTAGE OF SPIRITUAL DEPRESSION BY SCHOOL TYPE AND GENDER

factor/measure	whole sample	School				gender	
		A	B	C	D	male	female
SHM - P	1.2	3.0	1.5	1.3	.5	.5	2.0
SHM - C	.5	-	-	.9	.5	.2	.7
SHM - E	4.4	-	2.9	2.3	7.4	4.5	4.3
SHM - T	10.4	16.8	19.0	14.3	3.2	8.8	12.1
SHM	.7	-	.7	1.8	.5	.2	1.2

TABLE 8 PERCENTAGE OF SPIRITUAL DISTRESS BY SCHOOL TYPE AND GENDER

factor/measure	whole sample	School				gender	
		A	B	C	D	male	female
mean diff.	1.6	3.0	2.0	2.0	2.0	1.6	1.5
SHM - P	2.3	6.2	1.5	.9	2.2	1.4	3.2
SHM - C	1.1	1.0	.7	1.3	1.9	.9	1.2
SHM - E	3.0	2.1	2.2	1.8	3.3	3.8	2.3
SHM -T	8.5	13.1	6.7	6.3	6.4	9.1	7.9

est amount of spiritual distress is shown by students in school A, especially in the Personal and Transcendental factors. Spiritual distress was postulated as being evidenced by a difference of greater than two of the maximum four points between SLOM and-SHM scores on the self-reporting SHALOM.

Although students in school B had the lowest mean values for most factors they were also among those with least difference between SLOM and SHM scores, that is, least distress in any of the domains of spiritual well-being.

USE OF SHALOM FOR PASTORAL CARE

It is proposed that SHALOM is suitable for use with individuals and/or groups to determine areas of need for enhancing spiritual health. The proposed descriptives indicate the level of spiritual vibrancy-depression indicated by the scores on SHM, as well as the extent of spiritual harmony-distress illustrated by the difference in scores between SLOM and SHM. A third column has been added to SHALOM, which asks respondents to indicate, 'what help you need to nurture/build up your spiritual well-being.' This information can be used directly from inspection of perceived need for help in specific areas (indicated by one or more of the items) or in factors/domains (group of five items clustered together). If large differences (i.e. high spiritual distress levels) are noted between any SLOM and SHM factor and/or overall, yet no help is called for in the help column, it is suggested that this signals an area of major concern.

Current and proposed investigations of individuals and groups in a range of settings should help clarify the significance of the magnitude and difference levels in each of the domains of spiritual well-being as they relate to quality of life for people in this area.

Suitable pastoral care/welfare procedures can be designed and implemented once areas of concern have been identified through investigating the magnitude and/or degree of difference for factors and/or individual items on SHALOM.

Conclusion

The initial intention of this study was to develop a spiritual health measure which would be a self-sufficient instrument comparing each person's stated ideal for spiritual health with her/his lived experience (feel). The results indicate that SHALOM has good potential as a balanced, flexible, sensitive instrument in this regard.

Comparisons between students in different schools, at different year levels, and by gender have revealed that the total measure (SHALOM), individual factors (Personal, Communal, Environmental, Transcendental) and differences between ideal (SLOM) and felt (SHM) states of spiritual well-being show variations between groups.

SHALOM is flexible in that it can be used as a 1-, 2-, or 3-Dimensional instrument. If respondents only complete column b (lived experience), 1-D SHALOM is administratively similar to other quantitative SHMs, except that it provides a balanced measure of the four domains of SWB not present in the others. If columns a and b are completed (2-D SHALOM), examination of the difference between the perceived ideal state and lived experience provides depth of understanding of each person's level of SWB. Completion of the third column (3-D SHALOM) gives a direct measure of each person's perceived need for help in nurturing her/his SWB. With the above measures, a basis is provided for considering and implementing appropriate pastoral care/welfare to enhance respondents' spiritual well-being, as a dimension of their overall quality of life.

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APPENDIX A

Spiritual Health And Life-Orientation Measure (SHALOM)©

Spirituality can be described as that which lies at the heart of a person being human.

Spiritual health can be seen as a measure of how good you feel about yourself and how well you relate to those aspects of the world around you, which are important to you.

Please give **three responses** to each of the following items, by **circling the letters** in each of the three columns, to show:

- how important you think each area is for an ideal state of spiritual health, **AND**
- how you feel each item reflects your personal experience most of the time, **AND**
- what help you need to nurture/build up your spiritual well-being.

Please respond to all of the items in column a), then do column b), then c).

Each response is graded: **vh** = very high **h** = high **m** = moderate **l** = low **vl** = very low.

Do not spend too much time on any one item. It is best to record your first thoughts.

Items	a. ideal for spiritual health	b. how you feel	c. help needed
Developing:			
1. a love of other people	vh h m l v	vh h m l vl	vh h m l vl
2. a personal relationship with the Divine/God	vh h m l vl	vh h m l vl	vh h m l vl
3. forgiveness toward others	vh h m l vl	vh h m l vl	vh h m l vl
4. connection with nature	vh h m l vl	vh h m l vl	vh h m l vl
5. a sense of identity	vh h m l vl	vh h m l vl	vh h m l vl
Developing:			
6. worship of the Creator	vh h m l vl	vh h m l vl	vh h m l vl
7. awe at a breathtaking view	vh h m l vl	vh h m l vl	vh h m l vl
8. trust between individuals	vh h m l vl	vh h m l vl	vh h m l vl
9. self-awareness	vh h m l vl	vh h m l vl	vh h m l vl
10. oneness with nature	vh h m l vl	vh h m l vl	vh h m l vl
Developing:			
11. oneness with God	vh h m l vl	vh h m l vl	vh h m l vl
12. harmony with the environment	vh h m l vl	vh h m l vl	vh h m l vl
13. peace with God	vh h m l vl	vh h m l vl	vh h m l vl
14. joy in life	vh h m l vl	vh h m l vl	vh h m l vl
15. prayer life	vh h m l vl	vh h m l vl	vh h m l vl
Developing:			
16. emotional well-being	vh h m l vl	vh h m l vl	vh h m l vl
17. bright thoughts	vh h m l vl	vh h m l vl	vh h m l vl
18. peace of mind	vh h m l vl	vh h m l vl	vh h m l vl
19. thinking at a higher level	vh h m l vl	vh h m l vl	vh h m l vl
20. inner peace	vh h m l vl	vh h m l vl	vh h m l vl
Developing:			
21. respect for others	vh h m l vl	vh h m l vl	vh h m l vl
22. meaning in life	vh h m l vl	vh h m l vl	vh h m l vl
23. kindness towards other people	vh h m l vl	vh h m l vl	vh h m l vl
24. clear thinking	vh h m l vl	vh h m l vl	vh h m l vl
25. a sense of 'magic' in the environment	vh h m l vl	vh h m l vl	vh h m l vl

Thank you for completing this survey.

© If you wish to use SHALOM, please obtain permission (free of charge) from (Dr) John W. Fisher, School of Nursing, University of Ballarat, Victoria 3353 Australia. Email: j.fisher@ballarat.edu.au. Fax: +61.3.5327.9719.

CHAPTER SEVEN

DOMAINS OF SPIRITUAL WELL-BEING AND DEVELOPMENT AND VALIDATION OF THE SPIRITUAL WELL-BEING QUESTIONNAIRE

Background

The 20-item SHALOM instrument, reported in the previous chapter, had been subject to exploratory factor analysis with encouraging results. Initial analyses of data generated by a survey of secondary school students showed SHALOM's potential for use as a simple, sensitive instrument balanced across four domains of spiritual health & well-being. I hoped that developing SHALOM with secondary school students would yield an instrument suitable for use with the general adult population. In other words, that it would have suitable concepts and language for general application.

During 2000-1, whilst I was working as the Research Project Officer in the School of Nursing at the University of Ballarat, I extended my research program on SWB by using SHALOM with university students in Australia and overseas (two studies), with nurses and carers of patients with dementia, with university staff and staff in a manufacturing industry. These studies led to several conference presentations that expounded the usefulness of SHALOM across a wide adult population, as I had hoped.

During this time I was introduced to Associate Professor Rapson Gomez, who expressed interest in the psychometric properties of SHALOM. I did not have the software to perform confirmatory factor analyses (CFA) on SHALOM, so I prepared the data sets and worked with Rapson on the CFA. Rapson and I discussed my idea of spiritual distress, which I later called dissonance, but Rapson was most interested in pursuing the finding that the lived experience scores correlated higher with psychological variables (personality and happiness) than did the differences between ideal and feel (lived experiences).

Rapson and I split the secondary student population into two groups and repeated exploratory factor analyses on the partial groups. This yielded similar results to those I had obtained previously with the total group, by school type, gender and split halves. Confirmatory factor analyses were then performed on surveys carried out in a third study with 832 nursing and education students from six Australian universities. A fourth study I had done of students from universities in Australia, England and Ireland compared their response on SHALOM with personality (Eysenck PQR) and happiness (Oxford Happiness Inventory) measures. Leslie Francis had been instrumental in introducing me

to these measures when we extended our study on the UK teachers (Fisher, Francis, & Johnson, 2002).

Key points extracted from the paper

- The four studies supported my theoretical model of Spiritual Health and Well-Being.
- Rapson Gomez and I presented the ‘lived experience’ component of SHALOM as the Spiritual Well-Being Questionnaire (SWBQ).
- The tests reported in this chapter show that the SWBQ has good reliability with Cronbach’s alpha, composite reliability and variance extracted. The SWBQ also has good construct, concurrent, discriminant and predictive validity. It also shows factorial independence from personality.
- SHALOM withstood a barrage of extended statistical interrogation performed by Rapson Gomez, with my assistance:
 - ‘There was general support for the psychometric properties of the SWBQ from an Item Response Theory perspective’ (Gomez & Fisher, 2005a, p.1107).
 - ‘Multi-group confirmatory factor analysis [showed]...The statistical fit results supported the invariance of the measurement model, and of both the measurement and structural models. The results also showed little gender differences. Together, these findings support gender equivalencies for the SWBQ’ reported in (Gomez & Fisher, 2005b, p.1383).

Implications

These publications reporting the well-established psychometric properties of the SWBQ have made it very attractive to other researchers. Over 90 requests for its use have been forthcoming from Australia and overseas since 2003. SHALOM has been translated into seven other languages. I send enquirers a description indicating that the SWBQ is half of SHALOM. As most of the studies are being performed by researchers steeped in psychology they are only using the SWBQ in a broad range of areas. They may have not yet grasped the significance of spiritual dissonance revealed by using both components of SHALOM. Although I had described the difference between the ideal and lived experience scores as providing measures of harmony or dissonance and illustrated the

usefulness of this difference for pastoral care, I had not realised the full statistical implications of spiritual dissonance until the beginning of 2008 (Fisher & Brumley, 2008).

Paper:

Gomez, R. & Fisher, J.W. (2003). Domains of spiritual well-being and development and validation of the Spiritual Well-Being Questionnaire. *Personality and Individual Differences*, 35(8), 1975-1991

Abstract

Fisher (1998) proposed a spiritual well-being model, comprising the domains of personal, communal, environmental and transcendental well-being, and a single global spiritual well-being dimension. This paper reports on four studies aimed at testing Fisher's theoretical model, and establishing the validity and reliability of a new self-rating questionnaire (Spiritual Well-Being Questionnaire; SWBQ), developed to reflect this model. All four studies supported Fisher's model. The SWBQ showed good reliability (Cronbach's alpha, composite reliability and variance extracted), and validity (construct, concurrent, discriminant, predictive and factorial independence from personality). The SWBQ has the advantage over other existing spiritual well-being measures in that it is based on a broader and more empirically based conceptualization of spiritual well-being, and has well established psychometric properties.

1. Introduction

The concept of "spiritual health" is doubly problematic in view of the way in which the two terms "spiritual" and "health" have themselves undergone considerable development and revisions in recent years. Classical definitions of spirituality have tended to concentrate on the religious, ecclesiastical, or matters concerned with the soul, while current studies in spirituality adopt much wider definitions, integrating all aspects of human life and experiences (Schneiders, 1986; Muldoon & King, 1995). There has been a similar widening in understanding of what counts as health and wellness, in that, current emphasis in medicine tends to give greater concern for the whole person, rather than just the treatment of disease. According to Coward and Reed (1996), wellness reflects a sense of well-being that is derived from an intensified awareness of wholeness and integration among all dimensions of one's being, which also includes the spiritual elements of life.

In recent years, several attempts have been made to link the two concepts of spirituality and health within the idea of spiritual well-being. For example, Hateley (1983) wrote about spiritual health in terms of relationship to self, empathy in the community, and relationship with God. Young (1984) mentioned the interrelatedness of body, mind, and spirit within the context of inner peace, and in terms of relationships with others and with nature. Goodloe and Arreola (1992) spoke of meaning and purpose with self-transcendence, social and spiritual actions with others, oneness with nature, and personal relationship with God. For Hood-Morris (1996), spiritual health included transcendent and existential features pertaining to an individual's relationships with the self, others and a higher being, coupled with interactions with one's environment. Drawing upon these approaches, the National Interfaith Coalition on Aging (NICA; 1975) suggested that spiritual well-being is the affirmation of life in a relationship with oneself (personal),

others (communal), nature (environment), and God (or transcendental other). Integrating these concepts together, spiritual well-being can be defined in terms of a state of being reflecting positive feelings, behaviors, and cognitions of relationships with oneself, others, the transcendent and nature, that in turn provide the individual with a sense of identity, wholeness, satisfaction, joy, contentment, beauty, love, respect, positive attitudes, inner peace and harmony, and purpose and direction in life.

Using the domains proposed by the NICA (1975) as a framework, Fisher (1998) interviewed 98 secondary school teachers in terms of what they thought were important indicators of spiritual well-being in their students. The interview was based on questions derived from a number of existing measures for spiritual well-being. These included the Spiritual Well-Being Scale (Ellison, 1983), the Spiritual Orientation Inventory (Elkins, Hedstrom, Hughes, Leaf, & Saunders, 1988), the Mental, Physical and Spiritual Well-Being Scale (Vella-Brodrick & Allen, 1995), the Spiritual Assessment Inventory (Hall & Edwards, 1996), the Perceived Wellness Survey (Adams, Bezner, & Steinhardt, 1997), and the JAREL Spiritual Well-Being Scale (Hungelmann, Kenkel-Rossi, Klassen, & Stollenwerk, 1996). Consistent with the NICA (1975) model, quantitative analyses of their responses led Fisher (1998) to also conclude that spiritual well-being reflects the extent to which people live in harmony within relationships with oneself (personal), others (communal), nature (environment), and God (or transcendental other).

According to Fisher (1998), the personal domain deals with how one intra-relates with oneself with regard to meaning, purpose and values in life. The communal domain expresses in the quality and depth of inter-personal relationships, between self and others, and includes love, justice, hope, and faith in humanity. The environmental domain deals with care and nurture for the physical and biological world, including a sense of awe, wonder and unity with the environment. The transcendental domain deals with the relationship of self with some-thing or some-One beyond the human level, such as a cosmic force, transcendent reality, or God, and involves faith towards, adoration and worship of, the source of mystery of the universe. Fisher also suggested that these four spiritual well-being domains cohere to determine a person's overall or global spiritual well-being. It is to be noted that in Fisher's model, the term "well-being" is associated the different domains to keep in line with existing literature, and to be consistent with the NICA (1975) model. Thus its use in Fisher's model does not necessarily imply positive or better well-being (Fisher, 1998).

In a subsequent study, Fisher, Francis and Johnson (2000) used a questionnaire to examine primary school teachers' views about important indicators of spiritual well-being. The questionnaire comprised a checklist of items covering spiritual health in terms of personal, communal, environment, and transcendental other. The items included were those that were identified as important for spiritual well-being in Fisher's (1998) earlier study. Factor analysis of the responses of this questionnaire supported Fisher's four dimensional model of spiritual well-being. Also, the items comprising the questionnaires were highly correlated with each other, raising the possibility that the four spiritual well-being domains may cohere to form a higher order global spiritual well-being dimension, as proposed by Fisher (1998).

In another study, Fisher (2001) used a questionnaire comprising items for each of the four spiritual well-being domains to explore teachers' views of current practice and priority for nurturing secondary school students' spiritual well-being. Factor analyses of responses for both current practice and priority supported Fisher's four dimensional model of spiritual well-being. Consistent with Fisher's (1998) view a second order global spiritual well-being dimension, the items comprising the questionnaires were highly correlated with each other.

As noted earlier, currently there are a number of self-rating questionnaires that provide measures for spiritual well-being. However no questionnaire exists that includes a balance in all the four domains identified by Fisher (1998). For example, the widely used Spiritual Well-Being Scale (Ellison, 1983; see Ellison & Smith, 1991; Ledbetter, Smith, Fischer, Vosler-Hunter, & Chew, 1991; Tjeltveit, Fiordalisi, & Smith, 1996) has dimensions for existential well-being (fusion of Fisher's personal, communal, and transcendental domains) and religious well-being (comparable to Fisher's transcendental domain). The items of the Spiritual Orientation Inventory (Elkins et al., 1988) clusters around two dimensions, namely the experiential dimension and the value dimension (Tloczynski, Knoll, & Fitch, 1997). These questions essentially relate to personal and communal aspects of spiritual health, with fleeting references to the environment and a deliberate exclusion of religion and any mention of a transcendent other. The spiritual part of the Mental, Physical and Spiritual Well-Being Scale (Vella-Brodrick & Allen, 1995) has dimensions for existential and religious well-being. The Spiritual Assessment Inventory (Hall & Edwards, 1996) is entirely focused on relationship with God. The subscale for spiritual wellness in the Perceived Wellness Survey (Adams et al., 1997) is limited to the personal domain as proposed by Fisher. The JAREL Spiritual Well-Being Scale consists of questions focusing on self, on others, and on the transcendent, but not on the environment (Hungelmann et al., 1996). Spiritual well-being has been featured in a number of quality of life questionnaires, such as the McGill Quality of Life Questionnaire (Cohen, Mount, Bruera, Provost, Rowe, & Tong, 1997). According to Cohen et al. (1997), most quality of life instruments exclude the existential domain.

Overall, therefore, existing questionnaires do not provide an adequate operationalization of the definition of spiritual well-being as embraced by the four domains identified by Fisher (1998). Against this background, the aim of the studies reported here were to develop and validate a self-rating measure of spiritual well-being in terms of Fisher's (1998) model. The development of such a self-rating questionnaire for spiritual well-being would be useful as existing data show that some aspects of spiritual well-being (in particular the transcendental) may be associated negatively with happiness (Fehring, Brennan, & Keller, 1987), and other aspects of spiritual well-being (such as personal) are positively associated with psychological well-being (Barcus, 1999). Thus a broad based spiritual well-being questionnaire will enable data to be obtained for a more heuristic model of spiritual well-being, and thereby facilitate advancement in research in this area. Using Fisher's (1998) model, four separate studies were conducted over a period of three years to develop a questionnaire (Study 1), examine its factorial structure using exploratory factor analysis (Study 2) and confirmatory factor analysis (Studies 3 and 4), and also its reliability and validity (Studies 2, 3 and 4).

2. Study 1

2.1 Overview

Study 1 reports on the development of a self-rating questionnaire for measuring personal well-being, communal well-being, environmental well-being, and transcendental well-being, as conceptualised in Fisher's spiritual well-being model. More specifically, beginning with an initial questionnaire containing 12 items for each of the spiritual well-being domains and using exploratory factor analysis, a shorter 20-item questionnaire, comprising five items for each spiritual well-being domain is outlined.

2.2 Method

2.2.1 Participants

The total sample comprised 248 students from four different types of secondary schools (State, Catholic, Christian Community, and other independent schools) in Ballarat, a regional city, and the western suburbs of Melbourne in Victoria, Australia. In all, four schools participated in the study. There were 120 males and 128 females. The participants' ages ranged from 11 to 16 years, with a mean of 13.80 ($SD = 1.33$).

2.2.2 Procedure and measure

For all participants, consent was obtained from parents, school principals and teachers, and students themselves. Participants were asked to complete a questionnaire, which was done in groups during school hours. The Preliminary Spiritual Well-Being Questionnaire (PSWBQ) contained 48 items, with 12 items for each of the spiritual well-being domains. For each domain, the 12 items were selected as follows.

Initially, a pool of 64 items, with 16 items per spiritual well-being domain was selected, based on those identified previously by Fisher (Fisher, 1998, 2001; Fisher et al., 2000). It will be recalled that many of Fisher's initial pool of items were derived from other spiritual well-being questionnaires (see introduction). These items were listed in their respective domains. Following this, two independent researchers in the field of personality and spirituality were asked to rate their agreement with this classification in terms of either "yes" or "no". Thus, inclusive of the researchers, there were three ratings of the classification of the initial 64 items. Items selected for a domain by at least two raters were considered as belonging to that domain. Overall, there was high agreement among the three raters, with at least 12 agreements between two raters for all four domains. For each of the domains with more than 12 agreements (i.e., environmental and transcendental), 12 most relevant items were selected, based on their loadings in Fisher's previous studies (Fisher et al., 2000).

Overall, therefore, all items that were included in the PSWBQ were selected through a process that involved selection of appropriate items from other spiritual well-being questionnaires, three studies of teachers views of spiritual well-being, and two expert opinions. To allow self-ratings, participants were asked to indicate how they felt the statements in the items described their personal experience over the last six months, using a 5-point Likert scale, ranging from very low (rated 1) to very high (rated 5).

3. Results and Discussion

An exploratory factor analysis using principal component analysis with oblimin rotation was conducted with all items of the PSWBQ. This resulted in a four-factor solution, with eigenvalues more than 1. Together, these four factors accounted for 51.33% of the variance. Based on a factor loading of .35, Factor 1 included 10 personal well-being items and 4 communal well-being items. Factor 2 comprised 11 of the transcendental items and 1 communal item, while Factor 3 comprised all 12 environmental well-being items. Factor 4 included 6 of the communal items and one personal well-being item. Thus Factors 1, 2, 3 and 4 reflected mainly personal, transcendental, environmental, and communal spiritual well-being, respectively. The loadings are shown in Table 1. In order to reduce the number of items in the four empirically derived factors, the five items with the highest loading in each factor were selected. This resulted in 20 items, with five items in each factor. For all four factors of this revised Spiritual Well-Being Questionnaire (SWBQ), the resultant items within each factor were those that were initially hypothesised to belong in them. Thus the exploratory factor analysis was generally supportive of the four domains of spiritual well-being model proposed by Fisher (1998).

Table 1 Primary Factor Loadings of the Preliminary SWBQ in Study 1

Key feature of item	Factor 1	Factor 2	Factor 3	Factor 4
Self-esteem (P)	<u>.41</u>	.06	.07	.30
Purpose for life (P)	<u>.50</u>	.04	.03	.11
Contentment (P)	<u>.48</u>	.05	.13	.22
Integrity (P)	.29	.03	.09	<u>.44</u>
Patience (P)	.29	.09	.05	.34
Freedom (P)	<u>.65</u>	.21	.09	.02
Values (P)	<u>.64</u>	.08	.04	.07
Meaning (P)	<u>.69</u>	.15	.07	.03
Peace (P)	<u>.70</u>	.21	.11	.11
Identity (P)	<u>.70</u>	.06	.10	.05
Joy (P)	<u>.67</u>	.00	.06	.14
Self-awareness (P)	<u>.80</u>	.10	.00	.02
Empathy (C)	.12	.20	.08	.34
Love others (C)	.17	.23	.00	<u>.52</u>
Respect cultures (C)	.11	.02	.33	.27
Trust others (C)	.29	.01	.05	<u>.51</u>
Kind to others (C)	.00	.03	.17	<u>.64</u>
Faith in people (C)	.30	.18	.09	<u>.40</u>
Ethical to others (C)	<u>.56</u>	.14	.04	.05
Respect others (C)	.23	.02	.18	<u>.47</u>
Hope in others (C)	<u>.48</u>	.01	.29	.05
Respect others religious beliefs (C)	.04	<u>.81</u>	.04	<u>.42</u>
Forgive others (C)	<u>.38</u>	.16	.01	.09
Justice for all (C)	<u>.56</u>	.05	.08	.30
Positive attitude to environment (E)	.15	.02	<u>.68</u>	.13
Unity with environment (E)	.11	.08	<u>.71</u>	.02
Awe in nature (E)	.08	.13	<u>.62</u>	.03
Value in nature (E)	.12	.30	<u>.41</u>	.08
Wonder at universe (E)	.32	.01	<u>.50</u>	.05
Beauty in nature (E)	.02	.01	<u>.61</u>	.11
Environmental concern (E)	.07	.10	<u>.69</u>	.02
Environmental harmony (E)	.09	.04	<u>.74</u>	.03
Connect with nature (E)	.04	.03	<u>.77</u>	.10
Environmental magic (E)	.08	.03	<u>.83</u>	.20
One with nature (E)	.04	.01	<u>.74</u>	.07
Awe at view of nature (E)	.22	.01	<u>.77</u>	.01
Oneness with God (T)	.16	<u>.85</u>	.00	.17
Relate to godlike force (T)	.12	<u>.71</u>	.14	.13
Relation with divine (T)	.23	<u>.88</u>	.04	.11
Adoration of God (T)	.31	<u>.61</u>	.02	.19
Faith in God (T)	.30	<u>.68</u>	.05	.16
Intune with God (T)	.04	<u>.84</u>	.02	.05
Worship of God (T)	.03	<u>.86</u>	.07	.05
Believe in eternal life (T)	.16	<u>.70</u>	.05	.04
Prayerful life (T)	.07	<u>.85</u>	.05	.01
Believe in supernatural power (T)	.29	<u>.42</u>	.29	.34
Peace with God (T)	.03	<u>.85</u>	.01	.04
Connected with sacred writings (T)	.28	.27	.03	.17

Eigenvalues	14.99	5.08	2.96	1.65
% of variance	31.12	10.58	6.16	3.47

Note: Loadings of .35 or more are underlined. The five highest loading in each factor are bold. P, C, E, and T are items representing the personal, communal, environmental, and transcendental well-being domains, respectively.

4. Study 2

4.1 Overview

Study 2 examined the factor structure of the 20 items SWBQ (see also Table 1), using exploratory factor analysis. As noted earlier, Fisher (2001) has proposed that the four spiritual well-being domains are all subsumed by a second-order global spiritual well-being dimension. Study 2 also examined this hypothesis. In addition, it reports some data on the internal consistency, and convergent and discriminant validity of the SWBQ.

4.2 Method

4.2.1 Participants

The total sample comprised 537 students from four different types of secondary schools (State, Catholic, Christian Community, and other independent schools) in Ballarat, a regional city, and the western suburbs of Melbourne in Victoria, Australia. In all five schools participated in the study. There were 272 males and 265 females. The participants' ages ranged from 11 to 16 years, with a mean of 13.78 ($SD = 1.38$). The mean age for boys was 13.66 years ($SD = 1.36$), and it was 13.89 ($SD = 1.39$) for girls. There was no significant difference between the gender groups, $t(df = 535) = 1.90$, *ns*.

4.2.2 Procedure and measure

For all participants, consent was obtained from parents, school principals and teachers, and students themselves. Participants were asked to complete the SWBQ (see Study 1), and also the Spiritual Well-Being Scale (SWBS; Ellison 1983). As noted earlier, the existential well-being subscale of the SWBS has items reflecting Fisher's personal, communal and transcendental domains, while the religious well-being subscale has items reflecting the transcendental domain. Both the questionnaires were completed in groups during school hours. Half the number of participants completed the SWBS after completing the SWBQ, while the other half completed it before completing the SWBQ.

4.3 Results and Discussion

4.3.1 Exploratory factor analysis of the SWBQ:

In order to establish the factor structure of SWBQ, the 20 items of SWBQ were subjected to an exploratory factor analysis using principal component analysis with oblimin rotation. This was done for all participants together, and for males and females separately. As the results were very similar for males and females, the results for both groups together are presented here. Table 2 provides the results of the factor analysis. As shown, the analysis resulted in four factors. The items for personal, transcendental, environmental, and communal well-being loading together, but separately, in Factors, 1, 2, 3, and 4, respectively. The correlations of total scores of items comprising personal with transcendental, environmental, and communal were .30, .47, and .58, respectively. Transcendental correlated with environmental, and communal at .20, and .28, respectively. The correlation between environmental and communal was .40. In addition, all the primary factors correlated significantly and positively with the total

score of the SWBQ. These were .76, .70, .71, and .72 for personal, transcendental, environmental, and communal, respectively.

Table 2 Primary Factor Loadings of the SWBQ in Study 2

	Factor 1	Factor 2	Factor 3	Factor 4
Developing a love of other people	.05	.19	.08	<u>.73</u>
Developing a personal relationship with God	.08	<u>.90</u>	.03	.05
Developing forgiveness toward others	.28	.02	.03	<u>.47</u>
Developing connection with nature	.00	.04	<u>.83</u>	.00
Developing a sense of identity	<u>.72</u>	.03	.14	.05
Developing worship of the Creator	.01	<u>.86</u>	.02	.00
Developing awe at a breathtaking view	.17	.04	<u>.56</u>	.09
Developing trust between individuals	.06	.05	.04	<u>.71</u>
Developing self-awareness	<u>.73</u>	.05	.05	.05
Developing oneness with nature	.01	.05	<u>.83</u>	.02
Developing oneness with God	.02	<u>.87</u>	.01	.01
Developing harmony with the environment	.01	.05	<u>.83</u>	.01
Developing peace with God	.14	<u>.83</u>	.05	.03
Developing joy in life	<u>.69</u>	.04	.14	.05
Developing prayer life	.01	<u>.84</u>	.09	.02
Developing inner peace	<u>.57</u>	.15	.14	.05
Developing respect for others	.15	.06	.12	<u>.57</u>
Developing meaning in life	<u>.80</u>	.12	.08	.05
Developing kindness towards other people	.09	.01	.04	<u>.82</u>
Developing a sense of magic in the environment	.11	.03	<u>.89</u>	.03
Eigenvalue	6.45	3.10	1.85	1.17
% of variance	32.3	15.5	9.2	5.9

For the second order factor analyses, the total scores for items comprising the four primary factors were subjected to an exploratory factor analysis using principal component analysis with oblimin rotation. This resulted in a single higher order factor accounted for 56% of the variance, and it comprised all the four primary factors, with an eigenvalue of 2.16, and loadings ranging from from .54 to .83. Also, the intercorrelations of the four primary factors were all significant ($p < .01$). Taken together, these findings provide support for a hierarchical model in terms of the four spiritual well-being domains being components of a higher order global spiritual well-being dimension, as proposed by Fisher (2001).

4.3.2 Internal consistency of the SWBQ:

The Cronbach's alpha values for personal, transcendental, environmental, and communal were .89, .86, .76, and .79, respectively, and this was .92 for all items together. These scores indicate high internal consistency for both the primary and secondary dimensions.

4.3.3 Convergent and discriminant validity of the SWBQ:

The convergent and discriminant validity of the SWBQ were examined in terms of how the scores on this questionnaire correlated with the scores on the SWBS. As will be noticed in Table 3, the religious well-being dimension of the SWBS and the transcendental domain of the SWBQ were highly positively correlated, thereby supporting the convergent validity of the transcendental domain of the SWBQ. The correlations of the religious well-being dimension of the SWBS with all the other SWBQ

domains were all low. This supports the discriminant validity of the personal, communal and transcendental domains of the SWBQ. Although the existential well-being dimension of the SWBS correlated significantly with all the SWBQ domains, the correlations were especially strong for personal, transcendental, and communal domains. Given that the existential well-being dimension of the SWBS is a fusion of Fisher's personal, transcendental, and communal domains, the findings here support the convergent validity of the personal, transcendental, and communal domains of the SWBQ. The global scores of both questionnaires correlated moderately. Taken together, the findings in the study support the convergent and discriminant validity of the SWBQ primary and global scales.

Table 3 Correlations for the SWBQ Dimensions with SWBS Dimensions

SWBQ Dimensions	Spiritual Well-Being Scale (Ellison, 1983)		
	Existential	Religious	Overall
Personal	.38**	.10*	.26*
Transcendental	.27**	.77**	.70**
Environmental	.18**	.03	.10*
Communal	.31**	.10*	.41**
Global	.38**	.42**	.49**

* $p < .05$, ** $p < .01$.

5. Study

5.1 Overview

Study 3 examined the factor structure of the SWBQ using confirmatory factor analysis (CFA). Based on the results of Studies 1 and 2, it first examined support for a 4-factor oblique model in which the relevant items for personal, communal, environmental, and transcendental spiritual well-being loaded on four separate first order factors, with the factors freely correlated. It then examined a second order CFA model, in which all the four first order factors loaded on a single higher order spirituality well-being factor, with the first order factors not correlated with each other (i.e. orthogonal). Reliability data are also provided.

5.2 Method

The participants comprised 832 individuals, with 416 male and 416 female participants, ranging in age from 18 to 42 years, with a mean age of 20.20 ($SD = 2.95$). Participants were students from six universities in Australia. All participants completed the SWBQ (developed in Study 1) at the end of lectures.

5.3 Results

An initial EFA of SWBQ ratings produced results similar to Study 1. In view of space limitation, the results are not shown, but are available from the authors. Thus EFA of three sets of data (Studies 1, 2 and 3), across different age and gender groups, showed the expected four factors for the SWBQ. The mean (SD) were 19.97 (3.39), 13.00 (6.06) 16.69 (4.23), and 20.77 (3.16) for the personal, transcendental, environmental, and communal domains, respectively. The Cronbach's alpha values were .82, .95, .83, and .82, respectively.

All CFA models tested used covariance matrix and maximum likelihood estimate. They were tested using LISREL 7.3 (Jöreskog & Sörbom, 1988). The results of CFA of the 4-factor oblique model are reported in Table 3. As shown, all the fit indices for this model were good. The correlations of personal with transcendental, environmental and communal were .17, .53, and .86, respectively. The correlations of transcendental with environmental and communal were .16 and .18, respectively, while environmental and

communal correlated at .44. All correlations were significant, suggesting that these latent factors may be related to a single higher order factor.

In order to test the hierarchical second order CFA model, the second order CFA model (i.e., all the four first order orthogonal factors loading on a single higher order spirituality well-being factor) was compared with a 1-factor first order CFA model (i.e., all items loading on a single first order factor) and a 4-factor orthogonal first order CFA model (i.e., the four first order factors not allowed to correlate with each other). As shown in Table 4, the fit scores for both the 1-factor and 4-factor orthogonal models were outside the range considered as good fit, while all the fit scores of the second order CFA model were good.

Taken together, these results indicate evidence for the construct validity of the SWBQ, and also Fisher's model of spiritual life experience, and the hierarchical second order spiritual experience model (1998, 2001).

Table 4 Absolute Goodness-of-Fit Indices for the CFA Models of the SWBQ

Model	χ^2	df	SNCP	GFI	AGFI	RMSR
Study 3						
Four-factor (oblique)	565	164	0.48	.93	.92	.04
One-factor	5816	170	6.82	.50	.39	.16
Four-factor (orthogonal)	1635	174	1.76	.82	.77	.18
Hierarchical second order model	999	168	1.00	.89	.86	.09
Study 4						
Four-factor (oblique)	488	164	0.71	.90	.87	.05
One-factor	3455	170	7.21	.48	.36	.18
Four-factor (orthogonal)	1180	174	2.20	.78	.74	.24
Hierarchical second order model	731	168	1.24	.86	.83	.10

Note. AGFI = adjusted goodness-of-fit index; GFI = goodness-of-fit index; RMSR = root mean square residual; SNCP = scaled noncentrality parameter. Lower values of χ^2 , and SNCP indicate a better fit. RMSR values of $\leq .10$ and GFI and AGFI values of $\geq .90$ indicate good fit.

6. Study 4

6.1 Overview

Study 4 also used CFA to examine the SWBQ models tested as part of Study 3. The reliability of the SWBQ was established by examining the composite reliability, variance extracted and internal consistency of the four spiritual well-being factors and the overall spiritual well-being factor. The validity was established by examining (1) the factorial independence of the spiritual well-being dimensions from the personality dimensions, (2) the relationships of the spiritual well-being dimensions with Eysenck's (1967) personality dimensions (i.e., extraversion, neuroticism, and psychoticism) and happiness, and (3) if the spiritual well-being dimensions contributed additional variance over that of the personality dimensions in the prediction of happiness.

6.2 Method

The participants comprised 456 individuals, with 146 male and 310 female participants. Participants' ages ranged from 18 to 24 years, with a mean age of 20.20 ($SD = 2.95$). Participants were students from the University of Ballarat, and universities in England and Ireland, within a wide range of courses. All participants completed the SWBQ (developed in Study 1), the Adult Eysenck Personality Questionnaire-Revised

Short Scale (EPQ-R/SS; Eysenck & Eysenck, 1991), and the Oxford Happiness Inventory (OHI; Argyle, Martin, & Crossland, 1989). These questionnaires were completed in groups at the end of lectures. The order of completion of the questionnaires was randomised across participants.

The Adult Eysenck Personality Questionnaire-Revised Short Scale (EPQ-R/SS; Eysenck & Eysenck, 1991) was used to measure extraversion, neuroticism, and psychoticism. It also has a lie score that can be interpreted as a measure of social desirability. The EPQ-R/SS is a 48-item “yes”/“no” questionnaire. It contains twelve items chosen from each of the four scales (extraversion, neuroticism, psychoticism, and lie) of the longer version of the EPQ-R (Eysenck & Eysenck, 1991). Eysenck and Eysenck (1991) have reported high internal consistency (Cronbach’s α s) for all the scales of the EPQ-R/SS.

The Oxford Happiness Inventory (OHI; Argyle, Martin, & Crossland, 1989) is a 29-item measure of happiness. The OHI was developed mainly by reversing the items of the Beck Depression Inventory (Beck, Ward, Mendelson, Mock, & Erbaugh, 1961) and adding more items of subjective well-being. For each item, the respondent is required to select one of four options, reflecting incremental increases in happiness. The total score provides a measure of overall happiness. Argyle et al. (1989) have reported an internal reliability (Cronbach’s α) of 0.90 for the OHI, and studies have also supported its construct and concurrent validity (e.g., Argyle et al., 1989; Bradburn, 1969; Beck et al., 1961; Chan & Joseph, 2000; Furnham & Cheng, 1999; Hills & Argyle, 1998; Lu & Argyle, 1991).

6.3 Results and Discussion

6.3.1 Confirmatory factor analysis and construct validity of the SWBQ:

As shown in Table 4, the fit values of the 4-factor oblique model, and the second order CFA model were all good. The fit for the 1-factor and 4-factor orthogonal models were outside the range considered good. Also, the correlations of personal well-being with communal, environmental, and transcendental well-being factors were .87, .54, and .31, respectively. The correlations of communal with environmental, and transcendental well-being factors were .42, and .20, respectively. The environmental and transcendental well-being factors correlated at .13. All these correlations were significant ($p < .01$). Taken together, these findings once again support the hierarchical model of spiritual well-being, as proposed by Fisher (1998, 2001). They also provide evidence for the construct validity of the SWBQ.

6.3.2 Reliability of the spiritual well-being constructs of the SWBQ:

Table 5 also shows the Cronbach’s α s for the four spiritual well-being and the overall spiritual well-being factors.

Table 5 Reliability of the Spiritual Well-Being Dimensions of the SWBQ in Study 4

Well-Being	Composite Reliability	Variance Extracted	Cronbach’s Alpha
Personal	.84	.52	.80
Communal	.86	.55	.84
Environmental	.85	.53	.84
Transcendental	.95	.75	.95
Global	.73	.41	.89

Note: Mean (SD) for personal, communal, environmental, transcendental, and global were 19.36 (3.85), 20.16 (3.59), 16.04 (4.44), 13.78 (6.51), and 69.35 (12.94), respectively.

The composite reliability, variance extracted and internal consistency of the four spiritual well-being factors and the overall spiritual well-being factor were computed by the methods provided by Hair, Anderson, Tatham, and Black (1998). Generally, composite reliability scores of above .70, and variance extracted scores above .50 are deemed acceptable. As will be noticed in Table 5, except for the reliability score derived from the variance extracted method for overall spiritual well-being, all other reliability measures showed acceptable levels. Overall, these results imply support for the reliability of the four spiritual well-being constructs and also the overall spiritual well-being construct.

6.3.3 Factorial independence of the SWBQ:

The factorial independence of the spiritual well-being domains from the personality and lie dimensions was examined by conducting an exploratory factor analysis involving the four spiritual well-being domains of the SWBQ and the personality dimensions and lie scores of the EPQ-R/SS. Using principal component analysis, with oblimin rotation, three factors emerged with eigenvalues greater than 1. The results are shown in Table 6. As shown, Factor 1 was comprised of all four spiritual well-being domains, and it accounted for 29.13% of the variance. Factor 2 was comprised of the three personality dimensions, and accounted for an additional 16.66% of the variance. The third factor was comprised of the lie scale and psychoticism. This factor accounted for 13.39% of the variance. Of particular significance is that none of the spiritual well-being domains and personality dimensions loaded together on the same factor. This suggests factorial independence of the spiritual well-being domains from the personality dimensions.

Table 6 Joint Factor Analysis of the Dimensions of the EPQ-R/SS and the SWBQ

	Principal Component		
	1	2	3
Spiritual well-being: Personal	<u>.87</u>	.17	.03
Spiritual well-being: Communal	<u>.85</u>	.03	.04
Spiritual well-being: Environmental	<u>.63</u>	.02	.03
Spiritual well-being: Transcendental	<u>.43</u>	-.22	.18
Extraversion	.31	<u>.60</u>	-.12
Neuroticism	.04	<u>-.81</u>	-.32
Psychoticism	-.33	<u>.47</u>	<u>.44</u>
Lie	-.04	.10	<u>.89</u>

Note. Values greater than .35 are underlined.

6.3.4 Convergent and discriminant validity of the SWBQ:

Table 7 shows the correlations of the global and domain scores of the SWBQ with EPQ-R/SS. It also shows the correlations of the SWBQ scores with the total OHI score. As shown, the lie score correlated significantly and positively with global, personal, and environmental well-being. Thus one's perception of one's spiritual well-being in these areas may be influenced by social desirability effects. In relation to the personality dimensions, psychoticism correlated significantly and negatively with all spiritual well-being measures. Extraversion correlated significantly and positively with the global, personal, and communal well-being measures, while neuroticism correlated significantly and negatively with personal well-being. Given that existing data show that spirituality (a concept related to spiritual-well-being) is associated positively with extraversion, and negatively with psychoticism (Maltby & Day, 2001a, 2001b; MacDonald, 2000), the

findings are therefore supportive of the convergent and discriminant validity of the spiritual well-being dimensions of the SWBQ.

As shown in Table 7, global spiritual well-being, and the spiritual well-being domains of personal, communal, and environmental correlated positively and significantly with happiness. Happiness was unrelated to transcendental well-being. In terms of past studies, Argyle and Hills (2000) found happiness to be associated with a spiritual factor (“Immanent”) that reflects Fisher’s personal and transcendental well-being domains, while Fehring et al. (1987) found a negative association between happiness and a spiritual well-being factors that reflected Fisher’s transcendental well-being domain. Given these past findings, the findings here of positive association between personal spiritual well-being and happiness, and no relation between transcendental well-being and happiness can be inferred as supportive of the concurrent validity of the personal spiritual well-being domain, and the discriminant validity of the transcendental well-being domain.

Table 7 Correlations of the Scores of the Oxford Happiness Inventory and Eysenck’s Personality Questionnaire with the Dimensions of the SWBQ

	Spiritual Well-being (SWBQ)				
	Global	Personal	Communal	Environmental	Transcendental
Extraversion	.15**	.19**	.17**	.07	.03
Neuroticism	-.05	-.11*	-.03	-.00	.02
Psychoticism	-.27**	-.12**	-.25**	-.10*	-.25**
Lie	.12*	.10*	.09	.11*	.05
Happiness	.29**	.33**	.34**	.15**	.08

* $p < .05$, ** $p < .01$.

6.3.5 Incremental validity:

In relation to incremental validity, the additional variance contributed to happiness by spiritual well-being over that made by personality was examined using hierarchical regression analysis (Cohen & Cohen, 1983). Since the earlier analysis raised the possibility that social desirability effects could influence some of the spiritual well-being dimensions, the lie scores and the personality dimensions were entered in step 1, with the relevant spiritual well-being measure entered in step 2. Table 8 shows the results of the hierarchical regression analysis. As will be noticed, the changes in R^2 in step 2 were significant for the global, personal, communal, and environmental well-being measures. These findings imply that global, personal, communal, and environmental well-being contribute additional variance to happiness over that made by personality.

According to Eysenck (1983), happiness comprises high extraversion and low neuroticism, in that the positive affect in happiness is related to high and pleasant sociability and interactions with others that constitute extraversion, and low worries, anxieties and negative affect that constitute neuroticism. A number of studies have examined the relationships of extraversion, neuroticism, and psychoticism with happiness (e.g., Argyle and Lu, 1990; Furnham and Brewin, 1990; Lu and Argyle, 1991; Brebner, Donaldson, Kirby, & Ward, 1995; Francis, 1999; Francis, Brown, Lester, & Philipchalk, 1998; Francis & Katz, 2000). In general these studies have shown that happiness is correlated positively with extraversion, and negatively with neuroticism. Also, happiness is not correlated with psychoticism. Given this, it can be argued that if spiritual well-being domains provide additional variance to the prediction of happiness over the personality dimensions included here, it would imply support for the incremental validity of spiritual well-being. This was found here for global, personal, communal, and environmental spiritual well-being. Thus the findings here support their incremental validity.

The findings here raise the possibility that the personal, communal, and environmental spiritual well-being domains are likely to be associated with other forms of well-being (such as life satisfaction), while the transcendental well-being domain may not be. This may imply that viewing the transcendental domain as well-being may be inappropriate. However, we wish to argue that as this study examined only happiness, this argument may be premature. It is possible that the transcendental well-being domain may be a critical factor in particular groups, such as those who are religious, or older groups of individuals. Additionally, while the transcendental domain may not have an on-going association with the general well-being of individuals, its association with general well-being may be more evident during particular periods, such as during a crises. Clearly, we need more studies in this area.

Table 8 Standardized Beta and R² Change for Incremental Effect for the Dimensions of the SWBQ

	Spiritual Well-Being (SWBQ)				
	Global	Personal	Communal	Environmental	Transcendental
Step 1					
Extraversion	.29***	.28***	.28***	.31***	.32***
Neuroticism	-.34***	-.34***	-.35***	-.36***	-.36***
Psychoticism	-.00	-.04	.00	-.05	-.05
Lie	.02	.01	.02	.02	0.79
Step 2 (ΔR^2)	(.05***)	(.05***)	(.07***)	(.02**)	(.00)
SWB	.22***	.23***	.27***	.13**	.06

Note: ** $p < .01$, *** $p < .001$.

7. General Discussion

Consistent with Fisher's model, the results of the exploratory factor analyses (Studies 1, 2 and 3) and the confirmatory factor analyses (Studies 3 and 4) reported here indicated that spiritual well-being can be conceptualized in terms of the four domains of personal well-being, communal well-being, environmental well-being, and transcendental well-being. Also, in line with Fisher's model, there were significant and moderate to high correlations between these domains (Studies 2, 3, and 4). Both exploratory (Studies 2 and 3) and confirmatory (Studies 3 and 4) factor analyses showed that these domains reflect primary dimensions that cohere to form a single higher second order or global spiritual well-being dimension. Across the studies, these findings were found for three different samples, and across gender and age groups. Given this, and that three previous studies that examined teachers' perceptions of indicators of spiritual well-being have all supported Fisher's model (Fisher, 1998, 2001; Fisher et al., 2000), it can be argued that Fisher's model does indeed provide a valuable conceptualization of spiritual well-being, and is worthy of further empirical study.

Based on the results of the first study, the SWBQ was developed to provide a self-rating questionnaire reflecting Fisher's theoretical model of spiritual well-being. This questionnaire comprised five items for each of the four spiritual well-being domains. There was evidence of generally high internal consistency (Studies, 2, 3, and 4), composite reliability (Study 4), and variance extracted (Study 4) for the global and the four domains of the SWBQ. Both the exploratory factor analysis (Studies 2 and 3) and confirmatory factor analysis (Studies 3 and 4) indicated strong support for its construct validity. A joint factor analysis of the four SWBQ domains with Eysenck's personality dimensions (Study 4) showed that the spiritual well-being domains were independent of the personality dimensions, providing further support for the construct validity of the

SWBQ and its dimensions. The SWBQ also showed good convergent and discriminant validity in that its global and domain scores correlated appropriately with the global and dimension scores of the widely used Ellison's (1983) Spiritual Well-Being Scale (Study 2). Also, consistent with predictions from existing theory and data, the SWBQ global and domain scores for personal, communal, and environmental spiritual well-being correlated as expected with extraversion, neuroticism, psychoticism, and happiness (Study 4). The demonstration that these SWBQ scores contributed additional variance over that of the personality dimensions in the prediction of happiness indicates support for their incremental validity as well.

In conclusion, the studies reported here demonstrate support for Fisher's (1998) spiritual well-being model, and the SWBQ as a reliable and valid measure of spiritual well-being. The SWBQ has the advantage over other existing spiritual well-being measures in that it is based on a broader conceptualization of spiritual well-being, compared to other spiritual well-being measures. Thus it could have a high degree of relevance for those interested in research on the interrelations between spiritual life experience and well-being, in general. Such studies would be useful as existing data (Barcus, 1999) and also this study have shown that some aspects of spiritual life experience is associated positively with psychological well-being. Since a major component of happiness is low depression, the findings here of incremental validity of global, personal, communal, and environmental well-being in the prediction of happiness suggest that these spiritual life experience constructs may be valuable in the understanding of both happiness and depression.

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CHAPTER EIGHT

FEELING GOOD, LIVING LIFE: A SPIRITUAL HEALTH MEASURE FOR YOUNG CHILDREN

Background

By 1998 I had used my four domains model of spiritual health & well-being as the theoretical basis upon which to construct the SH4DI, with data from a study on spirituality conducted with primary teachers in the UK (Appendix A). During 1998, I modified questions from SH4DI to investigate views about SWB held by educators in Victorian schools (Chapter five). Further modification of items and application with secondary school students led to the development of SHALOM in 1999 (Chapter six). SHALOM comprised two categories of measure of SWB, namely expressions of the ‘ideal’ state and the ‘lived experience.’ I had hypothesised that the statistical difference between these two measures would provide an indication of spiritual harmony or distress, later called dissonance.

My wide use of SHALOM with a range of students, nurses and community members during 2000-1 provided a rich bank of data upon which extensive statistical tests were performed. Every other available quantitative spirituality or SWB measure, apart from mine, simply asked for one response to each question. In keeping with these other studies, the ‘lived experience’ half of SHALOM was presented as SWBQ (Chapter 7).

My next research challenge, in 2000, was to find if it was possible to develop a SWB questionnaire for primary school pupils. Several qualitative studies had been done by researchers (*e.g.*, Coles 1990, Ota & Erricker 1995, Hay & Nye 1998) talking with children about issues related to spirituality, so I knew children could express ideas that could be interpreted by adults. But, could a valid pencil and paper test be constructed to measure children’s SWB? A literature search revealed very few references to anything that resembled a SWB questionnaire for primary pupils.

I wanted to keep the double response technique happening in this instrument to compare pupils’ stated ideals with their lived experiences. I knew the language would have to be simple to suit the conceptual skills of primary pupils. In retrospect, it was rather remiss of me not to re-visit the three sources mentioned in the previous paragraph when choosing items for this survey. Some of the ideas presented therein might have stuck in my mind, but my mind was the source of the initial forty items for this survey.

As well as the items, finding a single method of seeking responses from children aged 5 to 12 years and a suitable name for the instrument posed challenges. Wiley (1996)

suggested that people focus on how they feel more than how they function when considering spiritual aspects of life. So, the ‘ideal’ scale became ‘Feeling Good.’ The second response related to ‘Living Life,’ which fitted well. I could have used a visual analogue Faces scale (Wong & Baker, 1988) with happy, sad and neutral expressions to elicit responses for ‘Feeling Good’ but as I wanted frequency of occurrence to show how well the children lived life, Faces would not quite fit. Responses needed to be consistent in format to reduce confusion. I used BIG and small type in the belief that the difference in size could provide a visual cue for the non- or limited-readers in the group. These scales are shown on page 309 of the paper presented in this chapter (also Appendix D).

I was working with the Churches’ Commission on Education in WA as well as CCES in Victoria, which facilitated access to state primary schools. 1080 primary pupils from 14 schools in Victoria and Western Australia participated in this project.

Key points extracted from the paper

- A refinement process, following exploratory factor analysis, reduced Feeling Good, Living Life (FGLL) to a 16-item SWB measure. There were four items representing relationships with each of self, family (the most significant ‘others’ for primary pupils), environment and god, in keeping with the four domains of SWB in my model.
- Good internal reliability of the factors in each section of FGLL and test to re-test correlations after one week indicated the reliability of FGLL as a SWB measure for primary school pupils.
- Face, content and construct validity of FGLL are reported on p. 313 of the paper.

Implications

Feeling Good, Living Life is an easy-to-use, valid, reliable measure of SWB for primary school pupils, either individually or in groups. Later analyses have shown that although most children in this study did not show much spiritual dissonance (difference between FG & LL) the instrument did identify some. Using FGLL would help teachers, parents and children’s workers to become aware of such difficulties in children as the first step to enhancing their quality of life by providing appropriate pastoral care.

Paper:

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ABSTRACT

Following previous work on the spiritual health of secondary students, the author wondered if it was possible to develop a spiritual health measure for younger children. Taking Fisher's model of spiritual health as the basis, items were developed to reflect relationships with self, with others, with the environment, and with a god. The children's ideals for spiritual health (what makes them Feel Good) were compared with their lived experience (Living Life) to ascertain their levels of spiritual health. Factor analyses on responses from 1080 students in 14 schools (State, Catholic, Independent and Christian Community Schools) in Victoria and Western Australia are reported in this paper.

INTRODUCTION

There have been many spiritual health measures developed over the last 20 years (reported in Fisher, Francis and Johnson, 2000), but an extensive literature search revealed only one reference to any attempt to measure the spiritual well-being (SWB) of young children (Ziegler, 1999). Details of Zeigler's work are rather sketchy as it was reported as a dissertation abstract and apparently has not yet been published in a readily accessible journal. Ziegler developed an instrument which 'provided a broad array of health and social skills information' including an aspect of spiritual health for 174 fourth and fifth graders in four American public schools. In addition, two references to a Student's Life Satisfaction Scale (SLSS) were found for work with middle school students (mean age 12.6 years) (Huebner, 1994; Gilman and Huebner, 1997). The SLSS addressed students' self-concept but not their spiritual well-being. Wiklund *et al.* (1994) also developed a well-being measure for 9, 11 and 13 year-olds, which included a self-perception measure but did not assess spiritual well-being.

Considerable effort has been expended in qualitative research into aspects of spirituality related to children's development (Coles, 1990; Hay and Nye, 1998; Nesbitt, 2000; Ota and Erricker, 1995; Ratcliff, 2000). Qualitative methods definitely have advantages in reaching in-depth understanding of a concept or person, but are generally very time-consuming. They are also open to the possibility of bias by the manner in which the researcher asks the questions, and/or the number of questions asked in a particular area of interest. Quantitative studies can supplement qualitative ones by providing a large amount

of data, relatively painlessly, in a short space of time, with the appearance of greater objectivity.

In reference to quantitative studies, Moberg (1984) clearly pointed out that using an index or a scale to measure any area

represents an abstraction from reality. How to walk the tightrope of trying to avoid 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.

Hungelmann et al. (1996) reported 'spiritual well-being is a complex construct.' However, they attest that people's responses to items on questionnaires 'can provide clues to possible concerns....[which after] thoughtful discussion [by the carer]...can lead to greater awareness of strengths and personal resources on the part of the individual...that can be mutually incorporated into the planning of care.'

Following qualitative research with teachers investigating what they thought constituted spiritual health and well-being (Fisher, 1998), the challenge was faced of developing a spiritual health measure for secondary school students (Fisher 1999a, Gomez & Fisher 2003). The resultant Spiritual Well-Being Questionnaire has a distinct advantage over other spiritual health measures in that it provides an instrument which helps investigate the quality of four sets of relationships that people have with themselves, others, the environment and/or with God. A person's spiritual health is reflected in the quality of relationships that s/he has in the domains of spiritual well-being s/he embraces (Fisher 1999b). Qualitative student-centred research in the UK (Hay and Nye, 1998) brought forth the notion of *relational consciousness* at the same time that Fisher was developing his concept of *quality of relationships* for spiritual well-being. There are marked similarities between these two ideas.

The project reported herein aimed at developing a quantitative spiritual health measure for students aged from five to twelve years of age, which would be a quick, convenient way to help teachers reflect on the quality of relationships which constitute young children's spiritual health. Having experienced the joy of developing SHALOM with secondary school students, this author was motivated to develop a suitable instrument to help caring adults understand how they can assess, then hopefully address, the quality of life of young children in their care.

METHOD

Survey research was used to gather data for building an instrument to measure the spiritual well-being of pre-adolescents. Fisher's model of spiritual health (Fisher 1999b) was used to develop 40 items relating to the four domains of spiritual well-being – 10 in each of the Personal, Communal, Environmental, and Transcendental domains, that is, for students relating with themselves, other people, the environment and/or with their god.

The 40 items were included in each of two components of the developing instrument, one component investigating what students believe influences their Feeling Good, the other reflecting their perceptions of Living Life in the four domains. According the Wiley (1996), 'It has been suggested that when persons focus on their spiritual sides, they are focusing on the way they feel rather than specifically how they function.' It was felt to be important to assess both the ideal (Feeling Good) and lived expression (Living Life) of the students' spiritual well-being, hence the two components of FGLL. Comparing students' responses on these two measures will help teachers assess the degree of internal harmony or quality of life for the students.

Developing a method, which permitted non-readers to complete a questionnaire accurately, was fascinating. The researcher knew the questions had to be read to these students, but getting groups of up to 35 five and six-year-olds to stay focussed for 30 minutes presented a challenge. In order to keep the youngest students focussed, each question was read aloud twice. Older primary children worked with groups of four to six junior primary students, ensuring that they had a piece of paper under the question being read. The respondents completed their answers by circling one of five responses, following the instructions, for Feeling Good:

Please **show how good each** of the following **makes you feel** by drawing a **circle** around **your best answer** for **each** question.

There are five answers to choose from:

- YES** if it makes you feel REALLY GOOD
- yes** if it makes you feel good a little bit
- ?** if you are not sure how good it makes you feel
- no** if it does not make you feel good, just a little bit
- NO** if it REALLY does NOT make you feel GOOD

The responses for Living Life were modified to reflect the frequency with which students participated in each of the activities listed in the 40 items:

Please **show how much you do** each of the following by drawing a **circle** around **your best answer** for **each** question.

There are five answers to choose from:

- YES** if you do this ALL the TIME or very often
- Yes** if you do this fairly often
- S** if you do this sometimes
- No** if you hardly ever do this
- NO** if you NEVER do this

The non-readers were able to follow the numbers, as well as identify the BIG or small affirmative and negative responses and answer accordingly, being taken through the questionnaire as a group one item at a time.

It is not easy to gain access to students in schools for purposes of research (Harrell *et al.*, 2000). As well as obtaining permission from the Victorian Department of Education, a Director of Catholic Education, the School of Nursing Research Advisory Committee and the Human Research Ethics Committee at the University of Ballarat, permission was required from the school Principals as was support from the school communities (staff, parents and students) for this project to proceed. Through perseverance, data were collected from 1080 students, aged 5 to 12 years, in 14 primary schools (in Victoria, 165 in 4 State schools, 297 in 3 Catholic schools, 131 in 2 Independent schools and 288 in 4 Christian Community schools; and in Western Australia, 199 in 2 State schools).

The goal of the purposive and convenience sample was to have a diversity of respondents, rather than a representative sample of students. Since grouping the questionnaire items into robust factors was considered most important, a key goal of this research was to develop a sensitive instrument, which accurately assessed aspects of students' spiritual well-being. Therefore, the results shown in this study do not necessarily reflect the views of the total population in any given school or school type.

DEVELOPMENT OF THE FEELING GOOD, LIVING LIFE (FGLL) INSTRUMENT

Factor analysis.

Exploratory factor analysis. Using SPSS procedures, a principal-components analysis conducted on the 40 item FGLL yielded seven factors for Feeling Good and eight factors

for Living Life. Oblimin Rotation with Kaiser Normalization was used, as the factors were found to be correlated (see details in Table III). Each of the factors had an eigenvalue greater than 1.00, accounting overall for 55% and 57% of the variance on each of the components of FGLL respectively.

Refining Feeling Good, Living Life. In order to reduce the number of items to make a more manageable instrument, four criteria were used for the selection of items to be retained: (a) a factor loading of at least .45 on the primary factor in at least one of the sectors of FGLL, (b) a difference of at least .3 between the loading of the item on the primary factor with its value on any other factor, (c) correlations of less than .9 with all other items loading on the same factor (to eliminate item redundancy), (d) more than three items per factor (to yield a useable mean value for each factor/subscale) (from Stephenson, 2000). A total of 26 items satisfied these criteria and were retained for the second stage of the refinement of FGLL.

Table I. Factor Pattern Matrix for Feeling Good using Oblimin rotation

item Does the following make you feel good?	family	god	environ- ment	self- concern	Communal- ities
Loving your family	.66	-.02	-.06	.19	.56
Knowing your family love you	.73	-.04	-.05	.18	.66
Spending time with your family	.71	-.06	.13	-.03	.59
Knowing you belong to a family	.78	.02	.06	-.08	.58
Talking with your god	-.07	-.87	-.03	.15	.77
Knowing your god is a friend	.02	-.92	.01	-.03	.85
Thinking about your god	.05	-.90	.01	-.05	.81
Knowing your god cares for you	.03	-.91	.004	-.10	.81
Watching a sunset or sunrise	-.16	-.08	.61	.31	.54
Being in the garden	.10	.01	.76	-.05	.60
Going for a walk in a park	.01	-.03	.72	-.03	.52
Looking at the stars and moon	.08	.05	.83	-.05	.68
Feeling happy	.03	.02	.004	.69	.49
When people say you are good	.11	.005	-.08	.68	.50
Thinking life is fun	.18	-.10	.11	.42	.36
Knowing people like you	-.02	.01	.07	.71	.52
extraction sums of squared loadings	4.98	2.27	1.59	1.00	
% variance	31.1	14.2	9.90	6.28	
α - reliability values	.76	.84	.75	.71	

NB The Kaiser-Meyer-Olkin test of sampling adequacy yielded a result of .87, with Bartlett's Test of Sphericity being significant at the .000 level.

A principal-components analysis (using Oblimin Rotation with Kaiser Normalization) conducted on the 26 remaining items in the FGLL yielded four factors for each of Feeling

Good and Living Life. The factors each had an eigenvalue greater than 1.00, and accounted overall for 58% and 59% of the variance on each of the components of FGLL respectively.

In order to give equal representation to each of the four factors, the four items with the highest factor loading in each factor were extracted to form the final 16-item version of FGLL.

The *environment* item ‘*looking at a waterfall*,’ was not retained as it did not have as practical an application to everyday life as did the other items representing this domain.

Final 16-item version of FGLL. The results of principal-components analyses (using Oblimin Rotation with Kaiser Normalization) conducted on the final 16-item version of FGLL are shown in Table I (Feeling Good) and Table II (Living Life).

Table II. Factor Pattern Matrix for Living Life using Oblimin Rotation

item Do you...	family	god	enviro n-ment n	self- concer n	Commu nalities
love your family?	.75	-.01	.05	.09	.59
know your family love you?	.76	-.10	.06	.04	.62
spend time with your family?	.54	.001	-.14	.17	.46
know you belong to a family?	.81	.04	-.10	-.13	.62
talk with your god?	-.08	-.86	-.06	.003	.74
know your god is a friend?	.05	-.90	.05	.01	.82
think about your god?	-.04	-.90	-.05	-.03	.81
know your god cares for you?	.07	-.90	.05	.01	.83
watch a sunset or sunrise?	-.02	.02	-.77	.06	.60
be in the garden?	.03	.00	-.68	.07	.52
go for a walk in a park?	-.02	-.07	-.76	-.01	.59
look at the stars and moon?	.06	.01	-.84	-.08	.68
feel happy?	.14	.02	.10	.70	.53
hear people say you are good?	-.18	.05	-	.80	.59
think life is fun?	.14	-.08	-.09	.56	.47
know people like you?	.07	-.09	-.08	.65	.54
extraction sums of squared loadings	5.18	2.11	1.58	1.16	
% variance	32.3	13.2	9.89	7.2	
α - reliability values	.74	.82	.76	.72	

NB The Kaiser-Meyer-Olkin test of sampling adequacy yielded a result of .86, with Bartlett's Test of Sphericity being significant at the .000 level.

Subscale reliabilities.

Internal reliability of factors in each sector of FGLL. Alpha reliability values for the four-item factors on each of the components of FGLL ranged in value from .71 to .84 (shown in the above tables). Item-total correlations ranged from .66 to .91 within these factors.

A correlation matrix of the FGLL factors is presented in Table III. As expected, each subscale was significantly correlated with the composite measure and with each other.

The significant interscale correlations suggest that the factors all measure aspects of an underlying spiritual well-being construct.

Table III. Intercorrelations between factors of FGLL and composite measures.

		Feeling Good factors				
	factors	self- concern	family	Environ ment	god	FG composite measure
Living Life factors	<i>self-concern</i>	.416^{**}	.518 ^{**}	.355 ^{**}	.255 ^{**}	.635 ^{**}
	<i>family</i>	.450 ^{**}	.588^{**}	.340 ^{**}	.343 ^{**}	.664 ^{**}
	<i>environment</i>	.420 ^{**}	.342 ^{**}	.655^{**}	.288 ^{**}	.685 ^{**}
	<i>god</i>	.293 ^{**}	.345 ^{**}	.300 ^{**}	.817^{**}	.702 ^{**}
	<i>LL composite measure</i>	.674 ^{**}	.632 ^{**}	.686 ^{**}	.713 ^{**}	.720^{**}

NB ^{**}. Correlation is significant at the .01 level (2-tailed).

Test-retest reliability. The 16-item Feeling Good, Living Life instrument was tested on a whole school population with responses being obtained from 201 students aged 5-12 years. The re-test was held one week after the initial test. On the Feeling Good and Living Life components of this spiritual well-being measure, the test-retest correlation values (Pearson *r*) were all significant ($p < .000$) for the four factors in each of the two components of FGLL: values for self-concern, $r = .56$ and $.59$; for family, $r = .50$ and $.55$; for environment, $r = .66$ and $.60$; and for the god factor, $r = .72$ and $.78$. These results show the consistency of the students' responses over time, indicating the reliability of Feeling Good, Living Life as a spiritual health measure for pre-adolescent students.

Instrument validity.

Face validity was probed in the early stages of development of FGLL through careful examination of the responses to each item of FGLL from seven children (aged 4-10) in order to ensure clarity of meaning. The questions were clear and effective. The week after my four and a half year old grandson had trialled the questionnaire, with my assistance, he went up to his father with pencil and paper in hand and asked, "Dad how do you feel when you watch a sunset with a friend?" From experiencing FGLL, Liam had encapsulated three of the key components of spiritual well-being into one question, showing that he had accurately interpreted its meaning through the language, expression, etc in the instrument (Stanton *et al.*, 2000).

Content validity. As the scales were developed from Fisher's model of spiritual health and well-being, the four domains of spiritual well-being had their own internal validity. This model was developed from extensive literature review and empirical studies with secondary school staff (Fisher 1998). The model was then used as the basis for the development of a Spiritual Health And Life-Orientation Measure (SHALOM). Empirical studies of SHALOM with secondary school students (Fisher 1999a) and higher education students (Fisher 2000, Gomez & Fisher 2003) have reinforced the validity of the model of spiritual health, used in the current study.

Construct validity is partially provided for FGLL as the mean scores for the *god* factor are higher for the students in the Catholic and Christian Community Schools than in the State and Independent schools, which would be expected in schools with overtly Christian ethos.

CONCLUSION

Feeling Good, Living Life was developed to provide a screening or assessment tool for teachers and other carers of young children to facilitate their understanding of aspects of an individual's or group of children's spiritual well-being.

Feeling Good, Living Life has been shown to be a robust spiritual health measure for young children, giving a balanced view across four domains of human experience. The items which cohered to form the respective factors (of *self-concern*, *family*, *environment* and relation with *god*) reflect underlying phenomena associated with spiritual aspects of quality of life. These factors neither fully make up, nor fully measure, all features of the phenomena.

Feeling Good, Living Life is a relatively quick, convenient, valid, reliable instrument which can be used with individuals, and small or large groups of young children to gain insight into important aspects of their spiritual well-being. Carers can be made aware that for some children aspects of life measured by this instrument are not positive experiences. Improving awareness, by using FGLL can be seen as the first step to enhancing their quality of life.

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CHAPTER NINE

SPIRITUAL HEALTH AND WELL-BEING, *HEALTH EDUCATION AUSTRALIA*

Background

Dr Sue Wright was a Senior Lecturer in Health Education in the Department of Science and Mathematics Education at the time I completed my PhD at the University of Melbourne in 1998. Sue was one of my supervisors. She later became President of the Health Education Association (Victoria) in 2000-1. So, when a special issue on 'Spiritual Health and Well-being' was mooted for the journal *Health Education Australia*, I was invited to be guest editor. This gave me a wonderful opportunity of presenting my model of spiritual well-being to a wider audience of health education practitioners. Until that time, most of my quantitative studies had involved chaplains, Student Welfare and RE Coordinators and principals. As my four domains model of SH/WB was built upon interviews with educators representing all and no faiths in line with Australian census figures, my model formed the ideal base from which to reflect on the variety of papers submitted for publication in this special issue. This special issue of the journal provided an ideal forum to express my concerns about constrictions being applied to curriculum in Victoria in relation to spiritual and psychological well-being of students.

Key points extracted from the paper

- My model was used as a base from which to review an array of presentations covering issues of Yoga, Women's Rights, meditation, Buddhism, Daoism, people interpreting views from Steiner and Nelson Mandela, Religious Education and a qualitative study of young people aged 15-16 in a rural Victorian school.
- I critiqued the removal of specific mention of psychological and spiritual well-being of students from the 'crowded' official Victorian Curriculum & Standards Framework version II (CSF II).
- As a practical suggestion for teachers and others who are concerned with the spiritual well-being of young people, I presented an overview of my SWB measures and gave e-mail contact details.

Implications

Creating awareness is the first step in challenging educators' thinking about how they address SWB in education. Journals published by professional associations, such as

Health Education Australia, are excellent avenues to access practitioners working with young people in schools. Several people took up the invitation of reviewing and using my SWB measures with their students.

Publications:

Fisher, J.W. (2001b). Guest editorial – Spiritual health and well-being. *Health Education Australia*, 1(1), 3-5.

Fisher, J.W. (2001c). Going beyond CSF II to nurture the head and heart of students in Victorian schools. *Health Education Australia*, 1(1), 6-9.

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by Dr John W. Fisher

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As we move into the 21st Century AD it seems that many people are searching for the meaning of life to a greater extent than that espoused by Monty Python, or even many of the social revolutions humanity has experienced over the last millennium. After emerging from the Dark Ages people would have expected religion and subsequently the Enlightenment to lead to a greater sense of well-being in society. The Industrial and Scientific revolutions which promised improvement to quality of life have brought with them unemployment and pollution problems. Elements of the Computer-Age threaten to replace real life with virtual reality. Economic Rationalism, which devalues people in preference to profit, is being scorned by many as a hollow philosophy by which to live. Many are crying, 'Enough!'

Rather than admiring materialistic goals where people are valued for what they do, we want to focus on humans being. Our quality of life is undergirded by our spiritual health and well-being which has been a topic of discussion in education in the USA for the last 20 years, for over 10 years in the UK and since 1994 in official education documents in Australia. My doctoral study with 98 teachers in 22 schools in Victoria led to a definition of *spiritual health* as a fundamental dimension of people's overall health and well-being, permeating and integrating all the other dimensions of health (i.e. the physical, mental, emotional, social and vocational). It is also a dynamic state of being, shown by the extent to which people live in harmony within relationships in the following domains of spiritual well-being:

- Personal domain (wherein one intra-relates with oneself with regards to meaning, purpose and values in life. The human spirit creates self-awareness, relating to self-esteem and identity)
- Communal domain (as expressed in the quality and depth of inter-personal relationships, between self and others, relating to morality, culture and religion. This includes love, justice, hope & faith in humanity)
- Environmental domain (past care and nurture for the physical and biological, to a sense of awe and wonder; for some, the notion of unity with the environment)
- Transcendental domain (Relationship of self with some-thing or some-One beyond the human level, i.e. ultimate concern, cosmic force, transcendent reality, or God. This involves faith toward, adoration and worship of, the source of Mystery of the universe).¹

The first part of this definition outlines the inter-connective nature of spiritual health, and shows it is dynamic, not static. Internal harmony depends on intentional self-development, coming from congruence between expressed and experienced meaning, purpose and values in life. This often is the result of personal challenges which go far beyond the contemplative meditation leading to a state of bliss, perceived by some as internal harmony. In the study described above, religion (with a small 'r'), was construed as essentially a human, social activity with a focus on ideology and rules (of faith and belief systems), as distinct from a relationship with a Transcendent Other such as that envisaged in the Transcendental domain of spiritual well-being.

People's world-views and beliefs filter the way in which they perceive the relative importance of each of these four sets of relationships for their spiritual health and well-being. This issue of the HEAV journal contains a kaleidoscope of world-views espoused by the various contributors reflecting some of the many belief systems embraced in our multicultural nation of Australia.

My paper attacks the inadequacy of the *Curriculum and Standards Framework II in Health and Physical Education*, arguing that it does not represent an holistic view of health as it essentially ignores the mental and spiritual development of students, which was included in CSF I. My model of spiritual well-being, based on the above definition, shows how people choose from the four domains to reflect their spiritual well-being.

In illustrating the way that world-views filter people's perceptions of spiritual health and well-being, a number of contributors focus on spiritual well-being as an internal state, rather than including relationships with others, environment, and/or a Transcendent Other.

Eugenie Knox explains that the idea behind HATHA yoga is to realize the Self, with this individuality finally being absorbed into the Totality of Being. Some comments on her own journey expose a variety of influences which have contributed to Eugenie's current state of spiritual health.

Bodhi Priti talks about the Great and Glorious Girls project which aims to help young women understand their spiritual connection to life. This right of passage, spending time with older women, enhances the younger women's self-awareness and inner balance for a sense of spiritual health and well-being.

Peggy Hailstone claims that your spirituality is nothing more than your self's experience of its true self. Peggy raises some fascinating alternatives as to what this self might be called, but fails to enlarge on the differences in interpretation between them.

Maxine Cowie outlines how she finds meditation to be a useful practice in helping Special Needs students gain a greater sense of self-worth, inner strength and peace, leading to emotional, psychological and spiritual maturity.

Other contributors go beyond the individual to others in discussing issues of spiritual well-being. For example, Jane Ginberg's poem highlights an individual's struggle to attain inner peace for the soul, resulting in more peacefulness to pass to others.

The two contributions by Diana Cousins give an overview of the Life of the Buddha and some claims for the Benefits of Buddhism, a moral philosophy which enhances personal development as well as a sense of belonging to a community. Issues of rebirth and enlightenment are raised as is dying with peace.

Raffaele Vavala presents a Daoist perspective on health and spirituality, contrasting Western and Eastern ideas concerning wholism. However, the final challenge to maintain the Heaven-Earth-Man conformation and integrity between Form and Spirit rests entirely with the individual.

Joan Salter expounds on the Steiner approach to spiritual life, distinguishing it from soul (psychological life). Spiritual life is said to emphasise truth, moral goodness and

individual choice. Steiner also insisted that knowledge of man (sic) precedes knowledge of God.

An extract from Nelson Mandela's 1994 Inaugural Speech challenges us to exercise our freedom to manifest the glory of God that is within us to help set others free.

From a Religious Education perspective, Michelle Greene offers a wide range of suggestions for activities that focus on producing wholeness of the human person. These activities go beyond self to the community and environment and relations with the Great Spirit.

Leigh Mellberg reports on a study of 19 young people aged 15-16 in a rural Victorian school. Although the findings reveal a distinction between traditional religion and spiritual viewpoints held by the young people, these results show the range of relationships of young people with themselves, others, the environment and the presence of another, for spiritual well-being. Leigh also raises the issue of spirituality enhancing resilience in young people at risk, raised in my earlier paper.

A recent interview by Rachael Kohn with me on Radio National's *The Spirit of Things* discusses how spiritual health can be assessed as a basis for pastoral care to enhance students' and others' quality of life.

If we take a constructivist approach to health education, then as teachers we need to know where our students are at to help them progress on their journey of life toward spiritual health and well-being. We can help our students if we recognise that our lives are not static but constantly changing and how we handle the challenges we face can give insight into helping others.

The articles in this issue have only scratched the surface of spiritual health and well-being. Considering questions such as, 'Are we makers of our own destiny or part of a cosmic plan?' and 'Are we here as a result of accidents of nature (evolution) or for a Divine purpose?' and 'Are our spirits eternal or recycled?' can have marked impact on students' feelings of self-worth. With depression rates predicted to rise dramatically in the 21st Century, it is imperative that we be pro-active in helping young people find meaning, purpose and values by which to live healthy spiritual lives. Hopefully, this issue will start to raise awareness and stimulate discussion leading to greater understanding by health educators for their own spiritual health and that of their students.

May your spiritual journey be challenging, yet rewarding and may your life be fruitful.

Shalom.

This paper was published in *Health Education Australia*_1(1): 6-9 (2001), as

Going beyond CSF II to nurture the head and heart of students in Victorian schools.

Dr John W. Fisher,

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Introduction

The Foreword to the Victorian Curriculum and Standards Framework II (BOS, 2000) tells us that ‘this edition takes into account the skills and knowledge students now need to prepare them for work.’ The Preface informs us that the CSF ‘makes it clear what students should know and be able to do.’ *Focusing on the essentials* provides a rationalistic approach to humans doing, rather than humans being. At this point, one could well ask “What about the attitudes, values and beliefs which lie at the heart of nurturing people?” Later in the Overview of the CSF, under attitudes and values, we find

Many schools include in their charters...a commitment to the personal and social development of each of their students. The CSF relates to them by providing the framework for the underlying knowledge and skills associated with this development. The CSF *does not* comprehensively *describe all that is valued in education* [emphasis added]....The CSF is based upon a commitment to the educational values of rational enquiry.

Where is the vitality reflected in *The Adelaide Declaration on National Goals for Schooling in the Twenty-First Century*? ‘These goals provide a foundation for the intellectual, physical, social, **spiritual**, moral and aesthetic development of young Australians’ (MCEETYA, 1999) – a balanced package for the education of the whole child, something which does not exist in complete form in the CSF, by its own admission (shown above in italics).

Health and Physical Education curriculum

A report on the development of the HPE syllabus in Queensland argues that ‘creation of policy is a political act, involving intent occurring at different levels, and the presence of competing interest groups with different agendas’ (Dinan, 2000). How much political action prevailed in the development of CSF II is an interesting question. Although submissions were called for on a draft version of CSF II, much of the feedback was apparently ignored in the hasty construction of the resulting documents. It would be interesting to know what theoretical model of health was used to frame the CSF II Health and Physical Education document. It appears that the Victorian HPE committee’s efforts to prune the number of objectives from an apparently crowded curriculum led to the removal of much of the substance of health, leaving peripherals, which might be easier to measure. The emphasis throughout this document is on the *physical, social and emotional health of individuals*. It is understandable that physical aspects of health would feature in an HPE document, but to only include social and emotional as the other important dimensions of health does not provide a complete picture of the notion of health.

The seven references to mental health in the HPE document treat it as a discussion issue for senior students, not as a key concern for student development. The ten references to the spiritual development of young people, present in the HPE component of CSF I, have been expunged in the review process, in spite of its inclusion in the national goals of schooling as well as its incorporation into health-promoting schools’ literature. It appears

as if mental health (the head) and spiritual health of young people (the heart) were not of sufficient concern to be included as core by the writers of this HPE document.

The social and emotional well-being of students will hopefully be outcomes of developing positive mental and spiritual health strategies in schools. But, focusing on outcomes, rather than the core of human being, is like polishing a magic lamp to make the outside gleam, while hoping desperately that there is something inside waiting to come out. There are other people who are more qualified than I am to speak about the mental health of young people, so I will concentrate on findings from my doctoral and post-doctoral research over the last six years, which has been on spiritual health issues related to staff and students in a wide range of schools in Australia and overseas.

Rationalists attempt to reduce spiritual well-being to emotional well-being. This minority view is unacceptable to the large majority of people who see spiritual health as a fundamental dimension of people's overall health and well-being, permeating and integrating all the other dimensions of health. Spiritual health is a dynamic state of being reflected in the quality of relationships that people have in one or more of four domains of spiritual well-being. These four sets of relationships are of a person with her/himself; with others; with the environment; and/or with a Transcendent Other (Fisher, 1998). Social well-being, listed as being of importance in CSF II, is an aspect of relationships with others, one of the components of spiritual health.

From these brief comments, it can be seen that the model of health proposed in CSF II does not represent a holistic view of health. It appears to be rather Aristotelian in nature, focusing on the external outcomes or expressions of health, rather than the internal states which reflect the health of a person. The window of opportunity supporting the holistic development of children, that existed in the Victorian CSF I from 1994, appears to have closed somewhat in 2000. The HPE curriculum document no longer supports vital aspects of human development (ie the head and the heart) at its core.

References to spiritual well-being in CSF

The only overt reference to students' spiritual development in the text of CSF II is found in the Rationale section in the Introduction to The Arts. As well as the removal of the ten references to the spiritual development of children from HPE, the five references mentioned in the SOSE component of CSF I have also been deleted. These deletions show a trend in the opposite direction to that taken by concerned educators for the total well-being of students in places other than Victoria, hardly 'achieving comparability with the highest Australian and international standards' quoted by the Chair and Executive Officer of the Board of Studies in the Overview to CSF II.

Victorian teachers will need to search assiduously to find implicit references to elements of the domains of students' spiritual well-being in CSF II, as described in the model which has arisen from research in Victorian schools (shown as Table 1). In this model, the four sets of relationships, which constitute spiritual health, are reflected in corresponding domains of spiritual well-being, each of which has two aspects - knowledge and inspiration. People embrace one or more of these four sets of relationships depending on their world-view, which filters their knowledge, and their belief system, which filters the inspirational aspect of their spiritual well-being. There is a group of people, called Rationalists, who are willing to embrace the knowledge aspects of 'spiritual' well-being, but not the inspirational aspects.

Table I A Model of Spiritual Well-being

DOMAINS OF SPIRITUAL WELL-BEING				
	PERSONAL	COMMUNAL	ENVIRONMENTAL	TRANSCENDENTAL
KNOWLEDGE ASPECT -filtered by world-view	meaning, purpose, and values	morality, culture, and religion	care, nurture and stewardship of the physical, ^{eco} political and social environment	transcendent Other - ultimate concern Tillich - cosmic force New Age - God, for Christians Jews & Moslems
INSPIRATIONAL ASPECT - <i>essence</i> and motivation - filtered by beliefs	- human spirit creates awareness - <i>self-consciousness</i>	- <i>in-depth inter-personal relations</i> - reaching the heart of humanity	<i>connectedness with Nature/Creation</i>	<i>Faith</i>
EXPRESSED AS	-joy, fulfilment, -peace, patience, - freedom, - humility - identity, integrity - self-esteem	- love - forgiveness - justice - hope & faith in humanity - trust	- sense of awe and wonder - valuing Nature/Creation	adoration & worship, being: - at one with Creator - of the essence of the universe - in tune with God

NB Extracted from Fisher, 1999a, p.33.

The HPE and SOSE components of CSF II contain reasonably comprehensive coverage of the elements of the Personal and Communal domains of spiritual well-being described in the above model, without specific reference to spiritual well-being itself. Missing from the Personal domain, however, are references to joy, peace, patience, humility, contentment. Forgiveness, hope and faith are missing from the Communal domain. Also missing are 'connection with the environment', and 'awe and wonder', which would enhance the Environmental domain. There are no references to worship or adoration of any thing or being above and beyond the realms of humanity, ie Transcendent Other, cosmic force, ultimate concern or a god, which are significant for the spiritual well-being of students, particularly those in schools with a religious ethos.

Spiritual well-being and health

It is not surprising that overt reference to the spiritual well-being of students has been pruned from HPE documents in Victoria as it is mainly PE students who are trained to teach 'Health' in schools. It is of concern that one university study has shown that PE students scored significantly lower than general education students on the Personal and Communal domains of spiritual well-being (Fisher, 2000a). In fact the only area in which the PE students outscored their education counterparts was in nominating 'sport' as the key activity by which they enhance their *spiritual* well-being.

Although the first national report on the health status of youth (aged 12-24 years) in Australia (Moon et al., 1999) contains information on diseases and injuries, major risk factors and wider determinants of health and well-being, it does not make any mention of spiritual well-being of young people, as it focuses exclusively on the biomedical model of health. The authors used the WHO's definition of health 1946 as 'a state of complete physical, mental and social well-being and not merely the absence of disease or

infirmity.’ They would have done well to note Larson’s comments on the inclusion of spiritual aspects of health in discussing the WHO definition (Larson, 1996) and the spiritual components in the WHO quality of life survey (Skevington et al., 1997). Moon et al.’s study used the SF-36 survey (Moon et al., 1999, p.25) which does not include spiritual aspects of health. Stanton et al. (2000) have acknowledged the potential impact that spirituality/religion can have on adolescent health by including one question in their survey, although they recognise more research is needed in this area (personal communication, May 2000).

In agreement with Resnick’s work (1993), Moon et al. stated that school and family connectedness act as protective factors against risk behaviour, ‘emotional distress, suicidal tendencies and violence’ (1999, p.165). However, the third most important factor found by Resnick et al., that of spiritual/religious practices, was omitted from consideration in Moon et al.’s study. Although a number of gaps and deficiencies were identified by Moon et al. in their research, the important notion of young people’s spiritual well-being still did not rate a mention in what future research ought to be conducted. Hopefully this deficiency will be rectified in future surveys coordinated by the Australian Institute of Health and Welfare.

Spiritual Health Measures

Teachers and others who are concerned with the spiritual well-being of young people might wonder how they can assess such an apparently elusive characteristic. Two Spiritual Health Measures have been developed for this purpose with students in state, Catholic and independent schools in Victoria and WA. The Spiritual Health And Life-Orientation Measure (SHALOM) gives a measure of the quality of relationships that secondary school students have with themselves, others, the environment, and/or with God (Fisher, 1999b). As different students will embrace these four sets of relationships to varying extents, SHALOM has the advantage over other spiritual health measures in that it compares each student’s stated ideal with how s/he feels in each of the four areas. It has been proposed that SHALOM can be used to help identify young people at risk of spiritual depression and distress (Fisher, 2000b). The second instrument, Feeling Good, Living Life gives measures in five areas related to primary school students’ spiritual well-being, namely self-concern, family, fair play, environment, and god. These relatively quick, reliable instruments can be obtained by contacting John Fisher by e-mail: j.fisher@ballarat.edu.au or fisher@cbl.com.au.

Summary

Victorian teachers will need to go beyond CSF II to find the philosophical underpinning and substance necessary to educate the whole child in line with the national goals of education, especially in relation to the mental and spiritual well-being of students, that is to nurture the head and heart young people, for whom they care. Feeling Good, Living Life and SHALOM have been developed as two instruments that can be used by teachers to assess the spiritual well-being of primary and secondary school students as a basis for enhancing this aspect of students’ development.

Acknowledgements

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Brief Biography of John Fisher:

John Fisher has over 30 years' experience in education and youth work. He has done post-graduate research in science and education, culminating in a PhD in Spiritual Health from the University of Melbourne (1998). John is currently the Research Project Officer in the School of Nursing at the University of Ballarat, where he is continuing his studies in spiritual health.

CHAPTER TEN

USING SECONDARY STUDENTS' VIEWS ABOUT INFLUENCES ON THEIR SPIRITUAL WELL-BEING TO INFORM PASTORAL CARE

Background

Building relationships is of paramount importance for well-being. My research in SWB reflects on the quality of relationships that people have in up to four areas, namely with themselves, with others, with the environment and/or with God. The broader the base of relationships, the greater the likelihood of support being available to nurture SWB.

From 1999-2002, I was actively involved in the Ballarat community, helping with a 'breakfast club' program at a local state secondary school where half the students came from single-parent homes. I was involved in a 'Rites of Passage' project for youth, which led to a program called 'Communities that Care' supported by the Victorian Department of Human Services and Education Department. This latter program was based on findings from research on youth resilience done in the USA by Resnick *et al.* (1993). They discovered that home/family, school and church connectedness were protective factors for youth 'at risk'.

By 2002, I had constructed and tested measures of SWB for pupils at primary school, and students and teachers at secondary school, and the wider community (especially university students). My SWB measures indicate the quality of relationships that people have with themselves, others, the environment and/or with God. I had hypothesised that my SWB measures could be used to identify spiritual dissonance which was described as a significant difference in scores between respondents' stated ideals and lived experience in each of the four domains of SWB.

I had the SWB measures and a way of interpreting the findings. As quality of relationships is the key to my model and measures of SWB, people are involved in providing support for others' SWB. Tying together my four domains model of SH/WB with an extension of Resnick *et al.*'s (1993) findings from resilience studies with youth yielded a four by four matrix. SWB is reflected in the quality of four sets of relationships. Support with relationships can come from four areas, namely home, school, church, and wider community. Students were asked to indicate how much each of 22 people (which reflected the 4 areas of support) helped them relate with themselves, others, nature and God. The Quality Of Life Influences Survey (QOLIS) was born (see Appendix E).

During 2002-3, SHALOM, QOLIS the Junior Eysenck Personality Questionnaire – Reduced (JEPQR) and Oxford Happiness Inventory (OHI) were used to survey 1002 students aged 12-18 years in 10 secondary schools (Catholic, other Christian and independent). State schools were not included in this study as the response rates from state schools in Victoria was low in my previous research (Chapter eight), and it would have taken additional ethics approval from the Education Department, principals, teachers, parents and students. I just did not have the time to put in for the likely return. (From 2001-3, I was growing a small Christian school from Years 9 to 12, overseeing staff, curriculum development, inspections by the Registered Schools Board, building programs and pastoral care. Small schools often cannot provide adequate support staff, which depletes willing workers' time to do other things.)

Key points

- Each item on QOLIS correlates significantly with students' responses on each of the four corresponding domains of SWB (as measured by SHALOM) (*e.g.*, influence of you relating with yourself, compared with Personal SWB).
- Regression analyses revealed that factors other than schools (*e.g.*, self, mothers and friends (and God for Christian schools)) explained greatest variance on students' support for SWB.
- QOLIS reveals the varying levels of support students report as being provided by staff within and between schools.
- A case study shows how spiritual dissonance, perceived support levels, happiness and personality factors can be used to inform pastoral care for young people in schools.

Implications

Correlations between QOLIS and SHALOM support the idea that quality of relationships in the four areas is important for, and is an indicator of, students' SWB. Discovering spiritual dissonance using SHALOM, and employing QOLIS to note levels of support from four areas, provide useful means to gain insight into students' well-being.

Paper:

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**Using secondary students' views about influences on their spiritual well-being
to inform pastoral care.**

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Brief biography:

John Fisher has worked with schools over the last forty years, during the last 13 of which he has researched the nature of spiritual well-being and factors influencing its nurturance in schools and wider community. John is a qualified pastor and is currently the Research Manager of projects in palliative care, in the Grampians Health Region, Victoria, Australia, where he is extending his studies in quality of life. He is associated with the School of Education, University of Ballarat, and is a part-time teacher.

Abstract

Spiritual well-being is reflected in the quality of relationships that each person has in up to four different domains, namely with self, with others, with the environment and/or with God. This study investigated how secondary students perceived relationships with family, friends, school and church community (including God) impacted on their spiritual well-being. This paper reports the views of 1002 secondary school students aged from 12 to 18 years in Catholic, Christian Community and other non-government schools in Victoria, Australia. ANOVA and multiple regression analyses of students' responses on the Quality Of Life Influences Survey developed in this study, and the Spiritual Health And Life-Orientation Measure, a spiritual well-being questionnaire for secondary students, revealed significant differences in perceptions students held about influences on their spiritual well-being. Findings from this study have implications for pastoral care of young people.

Key words: Spiritual well-being
Secondary students
Quality of life

**Using secondary students' views about influences on their spiritual well-being
to inform pastoral care.**

Introduction

The idea that there are four key domains of spiritual well-being, first proposed by the National Coalition on Aging, Washington DC (NICA, 1975), has been supported recently by studies with primary school pupils (in Hay & Nye, 1998 p.120), with secondary school educators (Fisher, 1999a, 2001), university students (Fisher, 2000) and primary school teachers (Fisher, Francis and Johnson, 2002; Elton-Chalcraft, 2002) and Australian 16-20 year-olds (deSouza et al, 2004). The four key domains refer to four different sets of relationship that people have with Self, Others, Nature and/or with God. Nye's term 'relational consciousness' mirrors Fisher's 'quality of relationships' in each of four domains, which reflect a person's spiritual well-being.

As people embrace each of these different domains to varying extents, depending on their beliefs and world-view, Fisher developed spiritual well-being questionnaires (SWBQs), which help ascertain the relative importance of each domain. The Spiritual

Health And Life-Orientation Measure (SHALOM) was initially developed with secondary school students in Victoria (Fisher, 1999b) and validated with secondary school and university students (in Australia, UK and Hong Kong), and nurses (in Australia) (Gomez and Fisher, 2003). SHALOM comprises 20 items, with five in each of four domains of Personal, Communal, Environmental and Transcendental well-being.

Wagener et al. (in Bond, 2003, p.5) 'argued that religious involvement contributed to the development of networks of support ...which had a direct impact on wellbeing'. Mackay (2003) found 'that processes that operate at the family level – including ...family belief systems, especially those based on spiritual or religious values – are important means by which families manage to cope with adversity.' In initial findings from a study on youth spirituality Bond (2004, p.4) reported, 'The importance of significant relationships...cannot be overemphasised.' It is apparent that relationships are an essential ingredient for spiritual well-being (an aspect of quality of life).

A research question for this study was, 'How do young people perceive that relationships in each of four areas, namely home, school, community and Church, provide support, which influences their spiritual well-being? That is, enhance their relationship with Self, Others, Nature and/or with God?'

Fisher's (1999a) study with secondary educators in Victoria showed

parents and families have primary responsibility for young people's spiritual health...[and] the students can progressively take responsibility for the development of their own spiritual well-being. But, they need guidance and nurture to help develop the necessary foundation for this life-long journey. (p. 45).

Another study by Fisher (2001) with chaplains, RE and welfare coordinators showed

All of the secondary school staff expressed high levels of concern for their students' nurturance in the Personal and Communal domains of spiritual well-being. Staff in the Catholic schools expressed consistently high concern ...in each of the four domains. The staff in the Independent schools showed that....although their concerns on the Transcendental/God factor did not differ significantly from staff in Catholic schools, their concerns ...in the other [three] domains were lower than Catholic schools, equating with that of State school staff (page 117).

Davies' (2001) study with Headteachers in UK found

Almost all the respondents (95.1%) felt that [children's spiritual development] was the responsibility of the home. The vast majority also felt that it should also be the responsibility of religious groups such as churches (84.8%)....(73.5%) felt that it should be the responsibility of the school. (page 355).

The Quality Of Life Influences Survey (QOLIS) was developed by considering who, within each of four *categories*, had greatest influence on young people. Twenty two groups of people were selected based on the author's pastoral involvement with students over several decades. The people in each *category* are:

<i>Home:</i>	<i>School:</i>	<i>Community:</i>	<i>Church:</i>
mother	teacher	male friend	youth leader
father	religion teacher	female friend	Sunday/Sabbath
self	school chaplain	sport coach	school teacher
sister	school welfare person	doctor	religious leader
brother	school principal	counsellor	(pastor/priest)
grand-parent	school office staff	musical artist	God

Students were instructed to indicate ‘how often does the [each] person help you:

- feel good about yourSelf
- get along well with Other people
- relate to the Natural world around you
- get to know your God better’

Responses were scored: 0 = never 1 = sometimes 2 = most of the time 3 = all of the time.

Methodology

Following ethics approval from the University of Ballarat, further approvals were gained from Directors of Catholic Education Offices, school principals and school Boards, as well as parents and students. A convenience sample of 10 secondary schools agreed to participate in this study, with students in Years 7 to 12 (aged 12 to 18 years) being included.

The survey was completed in religious education classes in each school with 1002 students participating. The students firstly completed the SHALOM spiritual well-being questionnaire, comprised of 20 items with 5-point Likert responses:

Please respond to each of the following items, by circling a number, to show

- a. how important you think each area is for an **ideal** state of **spiritual well-being**, AND
- b. **how you feel** each item reflects your personal experience most of the time.

Each response is graded:

1 = very low **2** = low **3** = moderate **4** = high **5** = very high.

These items are grouped in fives to give measures for four domains of spiritual well-being:

Personal domain of swb

Developing

- 5. a sense of identity
- 9. self-awareness
- 14. joy in life
- 16. inner peace
- 18. meaning in life

Communal domain of swb

Developing

- 1. a love of other people
- 3. forgiveness toward others
- 8. trust between individuals
- 17. respect for others
- 19. kindness toward other people

Environmental domain of swb

Developing

- 4. connection with nature
- 7. awe at a breathtaking view
- 10. oneness with nature
- 12. harmony in the environment
- 20. sense of 'magic' in the environment

Transcendental domain of swb

Developing

- 2. personal relation with the Divine/God
- 6. worship of the Creator
- 11. oneness with God
- 13. peace with God
- 15. prayer life

Students also answered demographic questions on gender, age, grade and frequency of attending Church/religious group, with responses *Often*, *Sometimes*, *Never*. They then completed QOLIS, followed by the Revised Junior Eysenck Personality Questionnaire (JEPQR)(Francis, 1996), comprised of 48 items which require Yes or No responses. These 48 items give measures of Extraversion, Neuroticism, Psychoticism and the Lie Scale, designed to detect socially desirable responding. Students also completed the Oxford Happiness Inventory (OHI) comprised of 29 items scored 0-3. The respondent chooses one of four sentences constructed to reflect incremental steps defined as: unhappy or mildly depressed, a low level of happiness, a high level of happiness, and mania (Argyle et al).

Results

Participants

Responses were gathered on SHALOM, QOLIS, JEPQR and OHI from 1002 pupils aged from 12 to 18 years in 10 secondary schools (3 Catholic, 6 Christian Community Schools (CCS), 1 Independent school) in Victoria, Australia during 2002-3.

Catholic secondary schools come under the auspices of Regional Catholic Education Offices. The majority of teachers and parents associated with these schools are adherents, if not members, of the Catholic Church. CCS are low-fee, Christian schools, most of which have been established within the last 25 years by Church groups, or concerned Christians in the community, who constitute boards of management of these independent schools. Staff in these schools are required to be active members of Christian churches. Some of the CCS require at least one parent to be a church member, whereas others have open enrolment policies, but all families must support the Christian ethos of these schools. Other Independent schools in Australia are well-established, higher fee, educational institutions, each with a religious base that provides a Chaplain for the school. They are traditional Church schools, established by Anglican, Baptist, Lutheran, Presbyterian and Uniting Churches, etc. at least 50 years ago. Staff in these schools are expected to support Christian values upon which these schools are based, but staff are not required to be church members. Religious affiliation is not generally an enrolment criterion for these schools, except for children of clergy, who are often offered discount on fees.

Participation rates in the schools ranged from 30 to over 90 per cent (see Table 1 for a summary of participants). Participation rate appeared to be mainly influenced by the extent of visible and verbal support given the project by each principal.

Table 1 Summary of participants

School type	gender	Year level						total
		7	8	9	10	11	12	
Catholic	female	51	42	49	57	50	49	298
	male	19	11	35	18	41	43	167
	total	70	53	84	75	91	92	465
CCS	female	38	23	52	30	23	13	179
	male	39	40	50	21	24	15	189
	total	77	63	102	51	47	28	368
Independent	female	22	19	21	11	10	10	93
	male	17	12	19	7	13	8	76
	total	39	31	40	18	23	18	169
Total		186	147	226	144	161	138	1002
Average age (yrs)	f=m	12.5	13.4	14.4	15.4	16.3	17.4	

All data in this study were analysed by the SPSS for Windows 12.0 statistical package. Analysis of variance (ANOVA) of students' responses on individual items revealed more similarities than differences between schools in each of three school types, namely Catholic, CCS and Independent schools and at junior secondary (Years 7-9) and senior secondary (Years 10-12). For convenience, these three school types and two school levels will be used for comparative purposes although it must be kept in mind that these results are not claimed to be representative of all students in each of these schools.

Levels of Spiritual Well-Being

Table 2 contains the mean scores for the students' responses on SHALOM. ANOVA revealed significant variations: Catholic students were most idealistic as well as reporting highest lived experience in the Personal domain with Independent school students lowest. The Christian students were most idealistic in the Communal domain, but there were no significant differences between any of the school types for the lived experience in this domain. The rank order for both the ideal and feel categories for the Environmental domain went Catholic > Independent > Christian. In the Transcendental domain, the order for both categories went Christian > Catholic > Independent. On all but the Personal and Communal domains for Independent school students, the ideals were significantly higher than the lived experiences (feels) ($p < .000$).

Table 2 Students' levels of spiritual well-being by school type - SHALOM

category School	<i>Personal SWB</i>		<i>Communal SWB</i>		<i>Environmental SWB</i>		<i>Transcendental SWB</i>	
	ideal	feel	ideal	feel	ideal	feel	ideal	feel
Catholic	4.10	3.88	4.22	4.05	3.51	3.24	3.31	2.66
CCS	4.06	3.76	4.33	3.98	2.92	2.77	4.49	3.92
Independent	3.82	3.74	3.99	3.95	3.25	3.07	2.74	2.30
Total	4.04	3.81	4.22	4.01	3.25	3.04	3.65	3.06
ANOVA F=	8.78	3.74	13.04	1.79	43.0	28.1	204.7	210.6
p	<.000	<.05	<.000	ns	<.000	<.000	<.000	<.000

Quality Of Life Influences Survey (QOLIS)

Each item in QOLIS correlates significantly with students' responses on each of the four corresponding domains of spiritual well-being (as measured by SHALOM) (eg influence of yourself relating with Self compared with Personal swb Pearson $r = .245$, $p < .000$, Others with Communal swb $r = .280$, $p < .000$, Nature with Environmental swb, $r = .501$, $p < .000$, God with Transcendental swb $r = .718$, $p < .000$). These results support the idea that quality of relationships in the four areas is important for, and indicators of, students' spiritual well-being.

A full analysis of the influence of all these people on students' relationships is beyond the scope of this paper, so only a summary of most significant influences and/or variations will be included.

Students' views about influences on them relating with Self

Stepwise multiple linear regression analysis was done to determine which key influences on students accounted for variation in Personal spiritual well-being. The results show consistent patterns in students' responses on SHALOM and QOLIS. Variation in Personal spiritual well-being was attributed to self (22%), gender (15%), mothers (10%), teachers (9%), grand-parents (8%), female friends (7%) and God (8%).

Students' views about influences on them relating with Others

Consistent patterns were once again found on students' responses to SHALOM and QOLIS. Stepwise multiple linear regression analysis shows that variance in students' Communal spiritual well-being was attributed to themselves (21%), gender (19%), female friends (14%), mothers (13%), and religion teachers (11%).

Students' views about influences on them relating with Nature

Stepwise multiple linear regression analysis results show that the greatest variation of this aspect of students' spiritual well-being was attributed to self (37%), belonging to Catholic schools (15%), grand-parents (15%) and youth leaders (14%).

Students' views about influences on them relating with God

Stepwise multiple linear regression analysis results show that variance in this aspect of students' spiritual well-being was attributed to self (37%), God (24%), type of school (14%), youth leaders (11%), mothers (9%) and attending religious groups (8%).

Discussion

Personal differences in students accounts for greatest variation in relationships which affect their swb in each of the four domains studied here. There are also differences in the way students relate with themselves and others based on gender. Differences between mothers and grand-parents also account for variance in various domains of swb. Female friends, teachers and religion teachers have differing effects on students, depending on their gender and type of school, thus their swb. Participation in religious groups, hence youth leaders, significantly influence students' relations with the environment and God. Differences in students' perceived relationship with God account for variance in their personal and transcendental well-being, that is, relationships with self and God. All this shows that there are differences between students' views in different schools, as there are within schools.

Use of students' views for pastoral care

Almost all spiritual well-being measures ask for a single response to each item, eg how does this reflect your view? An advantage of SHALOM is that it asks for two responses, that is, each person's ideal for an item as well as how it is reflected in their lived experience. This means that each person becomes the standard against which they are compared, rather than taking some arbitrary group norm or other externally-imposed standard. The SHALOM instrument can therefore be used to indicate which students have major dissonance between their ideal and lived experience in each of the four domains of spiritual well-being. QOLIS can be used in conjunction with this SWBQ to identify the areas of support, or lack thereof, for students who present with problems in their relationships.

A difference in score of 0.6-0.8 between the ideal and feel categories of well-being yielded statistically significant results for small groups of students, so taking a slightly larger difference of greater than 1.0 should be a useful critical value to investigate dissonance in each factor. Results in Table 3 show that nearly 10 percent of the students have marked dissonance in the Personal domain of spiritual well-being. At junior and senior secondary levels, more Christian school students reveal greater variance between their ideals and how they feel in the Communal domain than students in other schools (who reveal a modest 5 percent with marked variance). There is less dissonance between ideal and feel in the Environmental domain, than in the other three areas. There is marked dissonance on the God-factor at junior secondary level, which is even higher at senior secondary. For one in five students at the junior level and for nearly one in three at the senior level, their lives are not reflecting the beliefs which they express. As each of the schools investigated here had a religious base, this result indicates a move away from the belief system in all of these schools among students as they age.

Table 3. Percentage of students with variance >1.0 between 'ideal' & 'feel' in 4 domains of SWB

	Junior secondary			Senior secondary		
	Christian	Other	Chi-square sig	Christian	Other	Chi-square sig
n	243	313		125	317	
<i>Domain of swb</i>	%	%		%	%	
<i>Personal</i>	8.6	7.7	.175 ns	10.4	7.9	.721 ns
<i>Communal</i>	9.5	5.1	3.98 p=.046	16.0	5.0	14.4 p<.000
<i>Environmental</i>	4.9	8.6	2.82 ns	5.6	11.4	3.83 ns
<i>Transcendental</i>	19.9	21.4	.518 ns	28.0	28.1	.000 ns

As well as these general trends, which can be used to take the spiritual temperature of the schools compared with their ethos, the results can also be used to interpret the situation and needs of individual students.

Case study

For convenience, we will call a 15 year-old girl, who is in Year 10 in a Christian school, Jane. What is Jane's state of spiritual well-being? She holds relatively high ideals for relating with Self and Others (3.8 and 4.0 on scales from 1 to 5). However Jane scored her lived experience in each of these areas at 1.8 (which is between low and very low). Jane reported reasonable levels of support from home and school with very positive feedback about help from friends in relating with both Self and Others, so how could she feel so poorly? The telltale signs are revealed on close inspection of how much influence Jane reports having on herself - only sometimes on Self, Others and God, and never with Nature. With such a low opinion of herself, and marked differences in scores between the ideal and feel for Self and Others, it is likely that Jane is depressed. Other results support this view, for example, a score of 13/87 on the Oxford Happiness Inventory, with the following subsets - 3/15 for satisfaction in life, 2/18 on self-efficacy, 3/18 on sociability/empathy, 2/18 for positive outlook, 0/9 for well-being, 4/9 for cheerfulness and 1/6 for self-esteem, and with a score of 6/12 on the Psychoticism scale of JEPQR (group mean=2.71).

With the ideal and feel (lived experience) at the lowest possible score for the environment (both at 1.0), it is not surprising that Jane reports negligible help from anyone in relating with Nature.

Neither Jane, nor her family, attends Church, but she indicated that school staff always help her relate with God, and male friends do sometimes and female friends do often. She also said that God sometimes helps her relate with Self, Others and God but never with Nature. It appears that the staff and friends at the Christian school are trying to help Jane relate with God, as indicated by her ideal score (of 4.6/5), but she has not embraced a personal relationship with the Transcendent Other (feel score = 1.2) to such an extent that it assists in any area of her spiritual well-being.

Jane could benefit from a medical or psychological assessment for depression and be helped to build on her positive relationships at home and school to assist her spiritual well-being in the Personal and Communal domains. The school staff would do well to look closely at the impact the ethos of the school is having on Jane's lived experience. Some personal, sensitive and open discussion with this young woman could help her clarify the reasons for the marked dissonance on the God-factor, as well as Personal and Communal well-being.

We must keep in mind that it is a privilege and responsibility to carefully interpret and make judicial use of the innermost thoughts and feelings expressed on these questionnaires, which have been developed to help teachers identify needs and nurture students' spiritual well-being. This study has shown that SHALOM and QOLIS provide a convenient and effective way to identify students' views about their relationships with Self, Others, Nature and God and perceived influences on their spiritual well-being in each of these domains. These instruments are not exhaustive, but they are comprehensive. In the 10-15 minutes that it takes to complete them, we cannot cover every aspect, but they do provide valuable information on key aspects, of relationships which can aid understanding of students' swb and pastoral care of students in our schools.

These instruments can help identify students who have little support with relationships at home, at school, and at church, with themselves and with friends, as well as with God. Besides being an aid to pastoral care of individuals, they can be used as evaluation instruments, helping to gauge influences on students' swb in a whole school, Year levels or groups. They provide a balanced approach to investigating students' spiritual well-being, allowing for differing emphases on each of four domains, to suit the needs in various schools.

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CHAPTER ELEVEN

IT'S TIME TO WAKE UP AND STEM THE DECLINE IN SPIRITUAL WELL-BEING IN VICTORIAN SCHOOLS

Background

QOLIS had provided me with students' views as to levels of support from staff in schools, but 2000 was the last time I had looked at teachers' views on SWB. So, when I had some spare time in 2005, I organised a survey of 820 teachers in state, Catholic, other Christian and independent schools in Victoria. This project was planned to review the teachers' personal levels of SWB as well as determine how much help they perceived schools were currently providing for students in each of the four domains of SWB (see third column on SHALOM in Appendix C).

Key points extracted from the paper

- Response rates varied with only 16% of state schools and 18% of other independent schools, but 33% of Catholic and 56% of other Christian schools responding to the invitation to participate in this survey.
- Regression analyses revealed that school type and Year level taught contributed most to variance in the four domains of SWB for teachers personally, as well as in the help provided for students' SWB. Few differences were found by gender, age or subject specialty.
- Comparable with other studies using SHALOM, teachers report that their ideals exceed their lived experiences. But, their lived experiences generally exceed the level of help they think schools provide for students' SWB.

Implications

If the response rate is any indication, greater awareness is needed about the nature of SWB, especially in state and other independent schools, to help ensure a firm foundation is laid for holistic education of students.

Teachers are generally fairly realistic about their own SWB. However, they are reporting lower levels of help for students' SWB than previously. It is time for school staff to reflect seriously on what they are doing and what they need to do to enhance SWB of students.

Paper:

Fisher, J.W. (2007). It's time to wake up and stem the decline in spiritual well-being in Victorian schools. *International Journal of Children's Spirituality*, 12(2), 165-177.

It's time to wake up and stem the decline in spiritual well-being in Victorian schools.

Abstract

This paper reports the views of 820 teachers from State, Catholic, Christian and other Independent schools in Victoria. The purpose of the study was to investigate what factors relate to teachers' views on spiritual well-being personally, as well as the perceived help gained by students from school in this aspect of life.

Spiritual well-being is reflected in the quality of relationships that people have in up to four domains, namely with self, with others, with the environment and/or with God. School type and year level contribute most to the variance in these four domains of spiritual well-being among teachers and in the help they provide to students in this area of life. Very few differences were found by gender, age or subject specialty among teachers.

The teachers report that their lived experiences (how they feel) in each of the four domains of SWB do not generally measure up to their ideals. Both the teachers' ideals and how they feel were generally higher than the views they held of the help schools provide to students in each domain of SWB. A comparison with an earlier study shows a decline in the help being provided to secondary school students for SWB.

It is time to stop, step aside from the busyness in schools, take stock of what is happening and find ways to nurture the relationships which enhance the spiritual well-being of students (and staff).

Key words: teachers' views spiritual well-being

Introduction

Mention of the development of spiritual aspects of students first appeared in official curriculum documents in Australia in the 1990s. They seemed to signal an interest in the development of the whole child through education. This prompted at least one person to ask educators what they thought spirituality was and how it related to health/well-being and the curriculum (Fisher 1999a). Through interviews with 98 secondary school educators in 22 State, Catholic and Independent schools in Victoria, it was found that relationships in four domains (with self, others, nature and/or God) can be considered to have two related components of knowledge and inspiration, combining the 'head' with the 'heart' of a human being. These findings concur with the expression 'spiritual well-being' (SWB), which is reported to have first been used by the National Coalition on Aging, in Washington DC, where it was described as 'the affirmation of life in a relationship with God, self, community and environment that nurtures and celebrates wholeness' (NICA, 1975).

Fisher contended that the quality or rightness of relationship, in each of the four domains, constitutes a person's spiritual well-being in that domain (Fisher 2000). So, quantitative measures were developed to provide empirical evidence to support this model of spiritual well-being. One of these, the Spiritual Health And Life-Orientation Measure (SHALOM),

which was developed with secondary school students (Fisher 1999b, Gomez and Fisher 2003), is used in this study.

Research among education students in universities has shown significant variations in SWB by gender and subject specialty. For example, in developing their spiritual well-being, females showed greater reliance on developing relationships, whereas the males tended to be more independent (Fisher, 2002). Other studies with adults have shown variation by age, especially in relationships with nature (Fisher & Sellers, 2000). Research about SWB among primary school teachers has been undertaken in the UK (Fisher, Francis & Johnson, 2000), but none has been reported in Australia, nor has there been a large-scale study with a broad range of secondary school teachers in Australia.

The research question for this study was 'How do gender, age, subject specialty, year level taught and school type relate to teachers' views on spiritual well-being personally, and with respect to the perceived help gained by students from school, in this aspect of life?' This study also compared the current views of teachers with those expressed by others five years earlier (Fisher 2001a). Changes had occurred in curriculum in Victoria over this time. Had there been any changes in the nurture of students' spiritual well-being?

Method

Ethics approval was gained from the University of Ballarat, Victorian Education Department and Catholic Regional Director of the Ballarat Diocese. Principals in the following schools then invited staff to join this project:

- 127 State schools in the Grampians Region, Victoria, Australia,
- 61 Catholic schools in the Diocese of Ballarat, Victoria,
- 186 Independent schools in the Association of Independent Schools of Victoria (AISV). (Many of these Independent schools have a Christian foundation, as do the Catholic schools, but for convenience, the Christian Parent-Controlled, and Christian Schools Association, schools in this AISV group (n=39) are referred to as Christian schools in this paper.)

After being given written information about the project, the teachers were invited to complete a one-page questionnaire, which asked for three responses to each of twenty items, which comprise the Spiritual Health And Life-Orientation Measure (SHALOM):

- Please respond to each of the following items, by circling a number, to show
- a. how important you think each area is for an **ideal** state of **spiritual well-being**,
AND
 - b. **how you feel** each item reflects your personal experience most of the time,
AND
 - c. how much **help** you think **your students gain from school** to develop these aspects of life.

Each response is graded:

1 = very low **2** = low **3** = moderate **4** = high **5** = very high.

The 20 items are grouped in fives to give measures for four domains of spiritual well-being:

Personal domain of SWB

Developing:

5. a sense of identity
9. self-awareness
14. joy in life
16. inner peace
18. meaning in life

Communal domain of SWB

Developing:

1. a love of other people
3. forgiveness toward others
8. trust between individuals
17. respect for others
19. kindness toward other people

Environmental domain of SWB

Developing:

4. connection with nature
7. awe at a breathtaking view
10. oneness with nature
12. harmony in the environment
20. sense of 'magic' in the environment

Transcendental domain of SWB

Developing:

2. personal relation with Divine/God
6. worship of the Creator
11. oneness with God
13. peace with God
15. prayer life

Teachers were also asked to indicate their gender, age, year level taught and subject specialty. Responses were returned to the researcher by mail and processed using SPSS for Windows 13.0 statistical package. A reminder was sent to the schools one month after the initial contact to provide every opportunity for teachers to participate.

Results

There was considerable variation in response rate from teachers in the different types of schools. At least one teacher responded from 16 percent of State schools, 33 percent of Catholic schools, 18 percent of Independent schools and 56 percent of Christian schools. Further responses offering reasons for not participating were received from 3 percent of State schools, 8 percent of Catholic schools, 16 percent of Independent schools and 10 percent of Christian schools. The main reasons given for not participating were 'too many requests to participate in research' and 'too busy to present this material to staff.' The numbers of teachers who responded are indicated under column n in Table 1. The results must be interpreted with caution, as they cannot claim to represent the whole population approached for this study. The findings never-the-less provide some interesting comparisons within and between schools.

Twelve teachers did not reveal their age and gender, and another 15 females and 3 males did not reveal their age. From those who gave full details, the age of the primary teachers (female 36.0 years, male 36.7 years) was slightly less than that of those in secondary schools (female 37.1 years, male 38.9 years). As would be expected, there were less males in the primary schools (26%) than secondary schools (46%).

Factor analysis using responses to the five items in the four factors for each category (ideal, feel, help) yielded Cronbach alpha values for the Personal domain (0.80, 0.77, 0.84), Communal domain (0.78, 0.82, 0.84), Environmental domain (0.88, 0.86, 0.88), Transcendental domain (0.91, 0.91, 0.90). These scores indicate high internal consistency for these factors, which will be used for discussion in this paper.

The mean values of teachers' responses in the three categories (of *ideal*, how they *feel*, and *help* for students) for each of the four domains (Personal, Communal, Environmental and Transcendental) of spiritual well-being, are listed by school type and year level in Table 1.

Table 1. Mean values of teachers' responses in three categories for each of four domains of Spiritual Well-Being (SWB) by school type and year level.

Domains of SWB		PER			COM			ENV			TRA		
School/year level	n	A	B	C	A	B	C	A	B	C	A	B	C
State													
primary	44	4.46	4.23	3.75	4.55	4.40	4.08	3.90	3.77	3.29	2.65	2.29	1.79
secondary	24	4.42	4.10	3.48	4.48	4.28	3.78	3.93	3.89	3.13	2.94	2.37	1.80
total	68	4.45	4.18	3.65	4.52	4.36	3.97	3.91	3.81	3.24	2.76	2.32	1.79
Catholic													
primary	81	4.61	4.21	3.99	4.67	4.38	4.27	4.20	4.13	3.65	4.25	3.87	3.90
secondary	82	4.59	4.13	3.74	4.68	4.28	3.97	4.08	3.91	3.16	3.80	3.30	3.25
total	163	4.60	4.17	3.86	4.67	4.33	4.12	4.14	4.02	3.40	4.03	3.59	3.57
Independent													
primary	68	4.45	4.09	3.92	4.71	4.31	4.24	3.61	3.47	3.11	4.48	3.93	3.82
secondary	187	4.50	4.06	3.64	4.61	4.21	3.75	3.82	3.69	3.08	3.61	3.20	2.82
total	255	4.49	4.07	3.72	4.64	4.24	3.88	3.76	3.63	3.09	3.84	3.39	3.09
Christian													
primary	173	4.43	4.03	3.64	4.73	4.18	4.00	3.22	3.16	2.80	4.90	4.27	3.86
secondary	161	4.35	3.99	3.58	4.62	4.12	3.90	3.31	3.25	2.66	4.77	4.15	3.72
total	334	4.39	4.01	3.61	4.68	4.15	3.95	3.26	3.20	2.73	4.83	4.21	3.79
Total													
primary	366	4.48	4.11	3.78	4.69	4.28	4.11	3.59	3.51	3.10	4.41	3.88	3.61
secondary	454	4.46	4.05	3.63	4.62	4.19	3.85	3.69	3.58	2.95	4.02	3.51	3.17
Total	820	4.47	4.07	3.70	4.65	4.23	3.97	3.65	3.55	3.02	4.19	3.68	3.36

PER=Personal, COM=Communal, ENV=Environmental, TRA=Transcendental domains of Spiritual Well-Being. Values reported on scales from 1-5.

A= *ideal*, B=lived experience (*feel*), C= student *help*, category for each domain of SWB.

Variations between categories (ideal, feel, help)

The teachers' ideals were generally significantly higher than their lived experience (how they feel) in each of the four domains of SWB. Both the teachers' ideals and how they feel were higher than the perceptions they have of the help that schools provide to students in each domain. There are a few exceptions to these trends:

- At primary level, the State, Catholic and Christian school teachers express similar ideals and lived experiences in relating with the environment. There are no significant

differences between how the Catholic and Independent school teachers feel about relating with others and with God as well as the level of help they perceive schools provide to their students in these areas.

- At secondary level, only the State and Christian school teachers express similar ideal and lived experiences in relating with the environment. The Catholic school teachers are the only ones to show congruence between how they feel about relating with God and the level of help they perceive schools provide to their students in this area.

Variations within categories

For the *ideal* and lived experiences (*feel*) in all schools at primary and secondary levels, teachers rate the Communal and Personal factors highly (mean values 4.06-4.71 on a scale of 1-5). The Environmental factor is moderately important to teachers (means 3.47-4.2). Variation occurs in the stated importance of the God-factor for SWB. In the secular State school, it is of low importance as would be expected. In Catholic and Independent schools, primary teachers rate the God-factor higher than their secondary counterparts (with their ideals and how they feel of moderate to high import). The Christian school teachers express very high ideals on the God-factor, with lived experience being high, and not as marked variation between primary and secondary staff as in other schools.

The teachers' perception of the level of *help* students gain from school is lower than the lived experience teachers profess in each of the four domains and much lower than their ideals. Why don't teachers do more about this then? Is SWB not perceived as important for the students as it is for the teachers themselves? State school teachers see very little help provided in their schools for the God-factor, even at primary level, where Religious Education (RE) is provided in many schools for 30 minutes per week, by volunteers.

Variations between groups

Stepwise multiple linear regression analyses were performed on each category for each domain of SWB to determine the extent of influence of the type of school, year level, gender, age and subject specialty of the teachers. Table 2 shows the β -values, which roughly indicate the percentage of influence, attributed to the specified variables, and their levels of significance.

school type

At the primary level, the trend is for Catholic teachers to score highest and the Christian school teachers lowest (with State and Independent school teachers in-between) on the Personal, Communal and Environmental domains. The God-factor is different, with Christian school teachers scoring highest on their ideals and how they feel. However, there are similar perceptions expressed by the Catholic, Christian and Independent school teachers about what help is provided to students on the God-factor. It is no surprise that the teachers in secular State schools score lowest in this area.

At the secondary level, there is not as much difference in the Personal and Communal domains that was evident with the primary teachers. There is a similar trend with Catholic highest and Christian school teachers lowest on Personal-ideal, Communal-feel and the three Environmental categories. On the God-factor, there is a consistent pattern

of Christian higher than Catholic and Independent, which in turn are higher than State school teachers in this area.

Table 2. β -values from regression analyses for domains and categories of Spiritual Well-Being

Dependent variables Domains & <i>categories</i> of SWB	Predictors			
	School type	Year level	Gender	Age
Personal- <i>ideal</i>	-.098**		.095**	
Personal- <i>feel</i>	-.107**			
Personal- <i>help</i>	-.079*	-.084*		
Communal- <i>ideal</i>			.098**	
Communal- <i>feel</i>	-.135***			
Communal- <i>help</i>		-.179***		
Environmental- <i>ideal</i>	-.307***		.079*	.108**
Environmental- <i>feel</i>	-.300***			.146***
Environmental- <i>help</i>	-.263***	-.096**		
Transcendental- <i>ideal</i>	.512***	-.175***		
Transcendental- <i>feel</i>	.441***	-.173***		
Transcendental- <i>help</i>	.398***	-.214***		

*** $p < .001$, ** $p < .01$, * $p < .05$

year level

The primary teachers in the State, Catholic and Independent schools indicated that their schools provide greater help for their students' development in the Personal and Communal domains than in the corresponding secondary schools. This finding could add support for the old adage, 'Primary teachers teach students; secondary teachers teach subjects.' The primary Catholic and State school teachers also rated their Environmental development of students higher than their secondary school counterparts. Although the scores for Christian school teachers were generally lower than other teachers in the Personal, Communal and Environmental domains, they were more consistent across year levels, with no marked differences between primary and secondary levels being evident as in the other types of schools.

In the ideals for the Transcendental domain, the secondary State school teachers outscored their primary counterparts, which is the reverse of the other schools. The Council for Christian Education in Schools in Victoria provides education materials for volunteers to offer a 30-minute lesson each week in State primary schools. On the surface, it does not appear that the teachers in primary schools see this impacting to any great extent, as they rate this category at the same low level as their secondary counterparts. It might be a reality that 30 minutes per week is not enough to influence students markedly and/or it could be that the primary students keep their opinions to themselves in the secular State schools.

On the ideal, feel and help categories, the primary teachers in the Catholic and Independent schools scored higher than their secondary counterparts. This is a similar finding to the other three domains of SWB. This is interesting because all the Catholic and Independent schools participating in this study were originally founded on religious bases. These secondary school teachers report less personal connection with God than their primary counterparts. Are they also more subject-oriented and less concerned about the religious component of the SWB of their students?

There was greater congruence between primary and secondary teachers in Christian schools compared with other schools, both on how they relate with God, and their perceptions of the help provided to their students in this area. No significant differences were evident between primary and secondary Christian school teachers in these areas.

gender

The primary female teachers were more idealistic than the males in the Personal domain, with no differences in the corresponding feel and help categories. The secondary female teachers were more idealistic than the males in the Communal and Environmental domains, but again this difference did not carry over to the corresponding feel and help categories.

age

Older teachers indicated a greater connection with the environment as is evidenced by higher scores on the ideal and feel categories for this domain. This was a personal experience only, not one that carried over to their perceptions of influence on students at school.

subject specialty

Although not apparent from the regression analyses, ANOVA revealed differences on the Environmental-ideal and -help categories. The teachers with general interest across the curriculum scored highest and the health/physical education teachers lowest in these areas. There were no significant variations by subject specialty in the other three domains of SWB.

Discussion

In answer to the research question, the greatest variations in teachers' perceptions of their own and students' spiritual well-being were accounted for by differences in school type and year level. Very few differences were found by gender, teacher age or subject specialty.

It was encouraging to note that the teachers rated the Communal domain highly. This should augur well for building community among students as a high priority within schools.

Developing relationships with the environment was of moderate to low importance for teachers in each of the different schools. This leaves an opening for further instruction/

input regarding the importance of connecting with the physical world around them to enhance their own as well as students' SWB.

It was not surprising that teachers in the secular State schools rated the Transcendental factor lowly. However, some of the other schools with religious bases might benefit from close scrutiny of their results to see how well they concur with the stated ethos and religious practice in those schools, especially at secondary level.

Schools are very busy places, which are increasingly being pestered to become involved in research projects such as this one. The response rate could be taken as an indication of the level of interest and understanding of the topic reported herein, namely spiritual well-being. It was disappointing to note the lack of understanding among some school principals about the nature of spiritual well-being. The introductory letter from the researcher stated that 'spiritual well-being is expressed in the quality of relationships people have in **up to** four domains, namely with self, with others, with the environment **and/or** with a transcendent Other.' But, some people merely see the 'God'-word featured three times among the 20 items in the Spiritual Health And Life-Orientation Measure (SHALOM) and decide that religion is the major emphasis in this study. SHALOM is being used in over 50 research studies in Australia and overseas. Its main strength is that it has a balance across existential (personal and communal), environmental and religious areas, four main factors in spiritual well-being.

The following comments support the contention that the concept of SWB has been misconstrued somewhat:

- In declining to participate in the study, a female principal of a State secondary school reported, 'I don't think it is appropriate for a secular institution to participate.' The female principal of an Independent school wrote, '...non denominational school so best to remain 'neutral' on this topic.' These comments show that these principals missed the importance of the three factors other than religion that go to make up spiritual well-being. The question could also be asked, 'Should not secular State, and non-denominational Independent, schools offer freedom *of* religion, *not* freedom *from* it?' if they are to provide an open education for all-comers in an egalitarian society. The author separates religion (man-made rules) from the Transcendental domain (relationship with God) but it takes time and a desire to really come to grips with an understanding of spiritual well-being, which allows identification of such subtle points.

- A male State secondary school teacher in his 20s who participated in the study wrote, 'I feel that our education system is shallow and devoid of meaning. It isolates us from nature and alienates us from God. This is one of many reasons why I will not be continuing to work as a teacher after this year is over.' This is a sad indictment on the failure of the system to adequately prepare this young man for the reality of the culture existent in at least some State schools.

- A female primary school principal in her 50s, who identified herself as 'a Catholic working in the State system' and 'very interested in this research' wrote, 'I believe that practising school values is vital for the development of SWB. In the state system it is difficult to promote spirituality and inner peace. We do try hard to promote "reflective self awareness" but have many challenges.' This comment focuses on some of the personal and communal aspects of SWB, but the principal appears to equate spirituality with things other than this, religion perhaps.

These comments show a need for further education about the nature of spiritual well-being and its place in schools.

Table 3 contains a comparison of the perceptions of current secondary school staff with an earlier study comprised of a smaller cohort of chaplains, religious education (RE) and student welfare coordinators (Fisher, 2001a).

In general, the current staff are not as optimistic as the previous cohort about the level of help that schools provide to nurture students' SWB. In particular, the RE staff indicate the same sort of decline in each domain of SWB over the last five years. Only Catholic and Independent schools have RE staff in Victoria, as State secondary schools do not teach RE. There were not enough chaplains or student welfare coordinators in the current study, nor other staff in the previous study, to draw other direct comparisons. These general and specific results give some cause for concern. Are they reflecting curriculum change emanating from the Victorian Education Department, or is there a general societal influence dehumanising young people, or is Generation Y having difficulty connecting in post-modernity, or are teachers' perceptions failing? More research is needed to find out. One thing is certain, however, curriculum emphases are changing in Victoria.

Table 3. Comparison of staff perceptions on help students gain from schools for Spiritual Well-Being

Sample	All staff			Religious Education staff only		
Year of study	2000	2005	t ^{sig}	2000	2005	t ^{sig}
Domain of SWB / n	143	452		38	39	
Personal	4.10	3.63	6.80***	4.27	3.64	4.06***
Communal	4.24	3.85	5.72***	4.35	3.79	3.66***
Environmental	3.38	2.95	5.55***	3.62	2.98	3.31**
Transcendental	3.39	3.17	2.19*	4.01	3.24	3.80***

***p<.001, **p<.01, *p<.05 for independent T-tests.

There were explicit references to the spiritual development of students in the Curriculum & Standards Framework (CSF I) in Victoria (BOS, 1994) but these were removed when the crowded curriculum was pruned to become CSF II (see Fisher, 2001b). The Victorian Essential Learning Standards (VCAA, 2004) has followed suit by offering a utilitarian, mechanistic framework through which students can be trained to take their place in the workforce. The psychological and spiritual development of students has been overlooked in these later documents, in spite of the Adelaide Declaration on National Goals for Schooling in the Twenty-First Century for Australian Schools, which expressly included the spiritual. 'These goals [of schooling] provide a foundation for the intellectual, physical, social, *spiritual*, moral and aesthetic development of young Australians' (Ministerial Council for Education, Employment, Training and Youth Affairs, 1999)[*Italics added for effect*]. By the time the National Framework for Values Education in Australian Schools was published (DEST, 2005) explicit reference to spiritual development of students had disappeared, except for the restatement of the Adelaide Declaration. For example, in the Glossary on page 8, Safe and Supportive Learning Environment 'protects the emotional, psychological and physical well-being of students.' Reference to the spiritual well-being has gone.

I would like to agree with Bouma that Australian spirituality will provide hope for the future (2006, p.30). Bouma provides an insightful definition, 'At the core of spirituality is the encounter with the other, some other, be it God, nature, a tree, the sea, some other person or the core of our own being' (2006, p.12). But, when it comes to reporting quantification of spirituality in Australia he has conflated spirituality with religion in Chapter 3, quoting religious observances, etc not spiritual matters. His conclusions that 'Australia's religious and spiritual life is alive and well' and 'spirituality is on the rise' (p.85) are therefore dubious. We must be careful with our language and consistent with its use otherwise confusion will reign supreme. This has happened to too great an extent in our schools. We need to be clear that religion and relating to God can and do influence spirituality, but there are three other domains that also need to be considered, for a balanced discussion on spirituality.

It is to be hoped that close inspection of the findings from this study will provide valuable information upon which to reflect, for the provision of a balanced framework for the nurturance of spiritual well-being of staff and students in all primary and secondary schools. In so doing, we will hopefully see a restoration of fostering the essence of humanity in and through education. More specifically, teachers in a variety of schools are indicating that students are not being helped to relate as well with themselves, with others, with the environment and with God as previously. If there was a similar decline in literacy or numeracy, or students' performance in any other subject for that matter, we would most likely hear an outcry, such as, "What's happening in our schools?!" It is time to stop, step aside from the busyness in schools, take stock of what is happening and find ways to nurture the relationships which enhance the spiritual well-being of our students (and staff).

Crawford and Rossiter (2006, p.19) contend:

'In proposing a role for school education we do not want to give an impression that we think education is the principal means of communicating meaning, identity and spirituality to the young; family and cultural experience are considerably more influential....The opportunity for the school curriculum to bring about personal change in young people is limited.'

This might be the experience of Crawford and Rossiter in the Catholic schools with which they are associated, but secondary students from Catholic, Christian and other Independent schools in Victoria do not entirely agree with this contention. They report a similar influence from teachers as from mothers on their Personal well-being (~10% variance). Religion teachers have a similar influence to mothers on Communal well-being (~12% variance). Belonging to Catholic schools accounted for 15% of the variance on Environmental well-being and the type of school (with its teachers) accounted for 14% of the variance on Transcendental well-being (relating with God) (Fisher, 2006). Family undoubtedly have a significant influence, but the influence of teachers and schools should not be discounted too lightly. Crawford and Rossiter do, however, provide many valuable points for teachers to consider in educating young people in their search for meaning, identity and spirituality. They address implications for public education, religious education in independent schools and state-based Religion Studies course in Australian schools (ibid).

Principals have the primary influence on what happens in schools, especially when it comes to spiritual development (Fisher, 1999a). They set the tone and in many schools

they choose the staff to implement the programs to nurture students in ways considered appropriate by the school community. This paper has hopefully created an awareness that all is not well with (w)holistic education of students in Victorian schools. Herein lies a plea for principals and other pedagogues, parents and pupils to take the challenge of spiritual development seriously.

Families and community have key roles to play in spiritual development of young people, but students and teachers see that schools also help. This help cannot be imposed on students by decree or doctrinaire instruction. But, by providing opportunities for students to reflect openly on the four domains that constitute spiritual well-being, they will hopefully be helped in their search for meaning and purpose in their lives; underpin their values; inform their inter-personal relations; and clarify their relationships with the world around them and/or Transcendent Other (known as the Author of Creation, the Divine Other, Ultimate Concern, or God). We need staff to be adequately prepared and willing to work with students toward accomplishing this task for the total well-being of students as well as the staff themselves.

If another review is done in a further five years, what will it show? We have an awareness of the situation. Now is the time for action, to stem the decline in spiritual well-being in Victorian schools.

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CHAPTER TWELVE

NURTURING STUDENTS' SPIRITUAL WELL-BEING: CARING FOR THE WHOLE CHILD

Background

After I had delivered a keynote address and workshop on the spiritual growth of students to the Christian Schools Association National Leaders' Conference in South Australia in 2004, I was invited to present a keynote address at the Victorian Christian Teachers' Conference in 2005. The paper presented here, which derived from that presentation, has a particular emphasis that is fitting for Christian schools.

Key points from the paper

- The question was addressed, 'Do we have the right and/or responsibility of nurturing children's SWB in schools?'
- SHALOM, FGLL and QOLIS were presented as 'Ways of Measuring Spiritual Well-Being.'
- This paper added discussion on primary pupils' results using QOLIS, not included in the previous chapter of this dissertation, as well as that for secondary students.
- Almost instantaneous feedback from 238 teachers in 24 Christian schools in Victoria (in 2005) was presented to them at this conference. (Written feedback was also provided to each participating school).
- Comparisons were presented between teachers' and students' reported experiences and expectations relating to SWB in schools.
- Two case studies showed how quantitative measures can inform pastoral care.

Implications

The quantitative measures reported here are very useful means of gathering and comparing feedback from teachers and students within the same school and school system. They can be used to monitor personal SWB as well as for quality control reflecting on schools' vision and mission statements.

Paper:

Fisher, J.W. (2008) Nurturing students' spiritual well-being: Caring for the whole child. *Journal of Christian Education*, 51(1), 7-20.

Nurturing students' spiritual well-being: caring for the whole child

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Abstract:

Spiritual well-being (SWB) is reflected in up to four sets of relationships that people have, namely with themselves, with others, with the environment, and/or with God. Details are provided about quantitative measures for SWB used with students and teachers in Victorian Christian primary and secondary schools. Case studies illustrate how such quantitative measures can be used to inform pastoral care of students to help ensure the holistic development of each child in our schools.

Key words

Assessing spiritual well-being SHALOM Quality of life

Brief Bio:

Over the last 46 years John Fisher has been a teacher, principal, lecturer and researcher in science, education and health. John has focussed his interest on spiritual health for the last 15 years and he is currently completing his second doctorate in this area.

Introduction

The pastoral care of students in our schools is a matter of importance and has been highlighted by the recent introduction of the National School Chaplaincy Programme by the Australian government. Nurturing spiritual well-being is a significant element of pastoral care and the question arises 'Do we have the right and/or responsibility of nurturing children's spiritual well-being in schools?' It is argued here that we do have the right and the responsibility to do so. Ways of measuring this entity have been developed and used in an ongoing research program. One aspect of this is to compare the spiritual well-being of students and teachers and the implications for the relationship between them. The results of an investigation in some Christian schools in Victoria are presented. Further evidence of the usefulness of the measures to inform pastoral care is provided by two case studies.

Nature of Spiritual Well-Being (SWB)

The expression 'spiritual well-being' (SWB) is reported to have first been used by the National Coalition on Aging, in Washington DC, where it was described as 'the affirmation of life in a relationship with God, self, community and environment that nurtures and celebrates wholeness' (NICA, 1975). Through interviews with 98 secondary school educators in 22 schools in Victoria, it was found that relationships in these four areas can be considered to have two related components of knowledge and inspiration (Fisher 1999a). The notion of progressive synergism was also proposed to help explain

the interrelationship between the domains of SWB. This notion implies that the more embracing domains of SWB not only build on, but also build up, the ones they include.

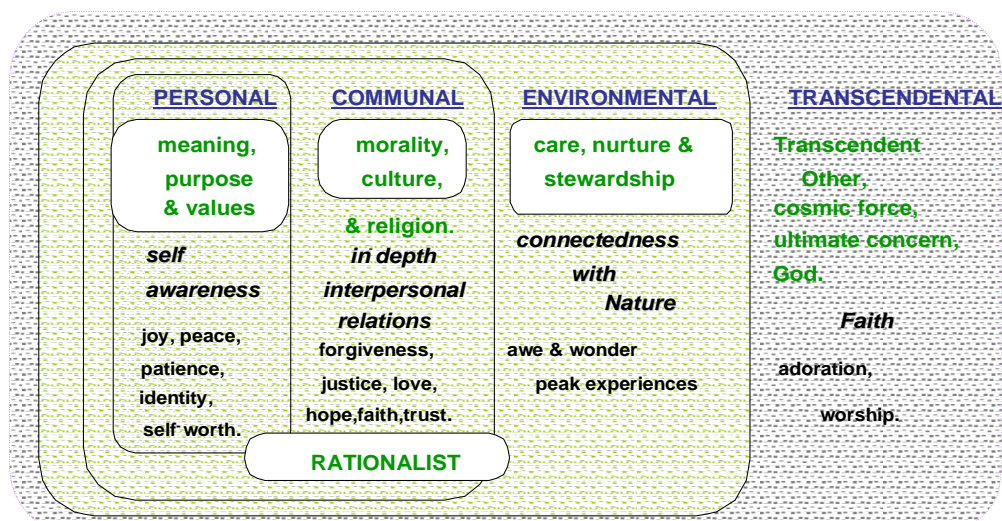


Figure 1. Spiritual Well-Being – expressed by quality of relationships in each DOMAIN
Knowledge aspects of each domain are written in **bold type**, at the top of each cell.
Inspiration aspects of each domain are written in *italics*, in the centre of each cell.
Expressions of well-being in each domain are in **roman type**, at the base of each cell

In the model displayed as Figure 1 (Fisher 1999a), the quality or rightness of relationship, in each of the four domains, constitutes a person's SWB in that domain. Different people embrace the four domains to varying extents, depending on their world-view and belief systems. Figure 1 aims to include all world-views. Rationalists do not acknowledge religion or transcendent aspects of SWB described here as 'inspiration.' As such, the 'knowledge' components that Rationalists acknowledge are encased in clear balloons in the figure. Other world-views are more expansive than that of Rationalists. For more detail see Fisher (2000).

Do we have the Right &/or Responsibility of Nurturing Children's SWB in Schools?

When Curriculum and Standards Framework I was developed in Victoria in 1994, it was the first time that spiritual well-being of students had featured in official curriculum documents. It mirrored this inclusion in national and other state's documents at that time. However, when pruning the crowded curriculum in 2000, the writers of CSF II deleted references to students' mental and spiritual well-being in Health & Physical Education and Studies of Society and Environment components.

The window of opportunity supporting the holistic development of children, ... from 1994, appears to have closed somewhat in 2000. The HPE curriculum document [and others] no longer supports the vital aspects of human development (ie the head and heart) at its core. (Fisher 2001a, p.7).

In the development of the latest curriculum initiative, Victorian Essential Learning Standards (VELS), the authors continue to ignore The Adelaide Declaration on National Goals for Schooling in the Twenty-First Century, which states, 'These goals [of schooling] provide a foundation for the intellectual, physical, social, *spiritual*, moral and aesthetic development of young Australians' (MCEETYA, 1999). VELS extends the emphasis on what humans can *do*, rather than how they can *be*.

VELS has a solitary reference to 'spiritual dimensions' in exploring the 'Indigenous perspectives in Australian history' (VELS, Discipline-based learning, Humanities/History 2005, p.12). Further on in this unit, one can find several references to beliefs and (cultural) values and even a reference to religions. Values and beliefs are also mentioned in the Physical, Personal and Social Learning Strand - Interpersonal Development (VELS, VCAA 2005). From these references, it is possible to infer that some aspects of spiritual development, as defined by the model in this paper, have a place within VELS, which purportedly 'describe what is essential for all students to achieve from Prep to Year 10 in Victorian schools.' Teachers in Christian schools in Victoria need to see VELS as a basic framework to which need to be added psychological and spiritual well-being to care for the whole child.

'Education, properly understood, is a spiritual activity' (Rodger 1991, p.13) and according to Marfleet, 'it would seem morally reprehensible to deny a spiritual education to the young' (1992, p.25). Hull contends that 'teachers must provide ways for young people to understand and accept their own spirituality so as to free them for human awareness in the teeth of the cultural rejection of spiritual and religious claims' (1993, p.19).

Acknowledging these calls for education in spirituality, we need to look at what this entails. Wright expressed the view that

a critical spiritual education does not imply a modernist analytical approach that inevitably destroys the spiritual dimension in a haze of suspicion, but rather an education for discernment that recognises the material content of a diversity of spiritual traditions, and leads the child towards spiritual wisdom through a pedagogical dialectic of nurture and critique (1997, p.17).

Rather than an either/or choice in or out of RE, Hill contends, 'Promoting spiritual development requires an across-the-curriculum strategy....it also requires the specific study of world-views and notions of the spiritual in a subject such as RE. Both strategies are necessary' (1989, p.178). A qualitative study of 98 educators (Fisher 2001b) and a quantitative study of 144 secondary school staff in Victoria (Fisher 2001c) indicated that spiritual health had a place in the school curriculum.

It appears we have the right and responsibility to nurture students' well-being in our schools (together with parents and the wider community).

Ways of Measuring Spiritual Well-Being

As people embrace each of the four different domains of SWB to varying extents, depending on their beliefs and world-view, Fisher developed spiritual well-being questionnaires (SWBQs), which help ascertain the relative importance of each domain. The Spiritual Health And Life-Orientation Measure (SHALOM) was initially developed with secondary school students in Victoria (Fisher, 1999b) and validated with secondary school and university students (in Australia, UK and Hong Kong), and nurses (in Victoria), church attendees, workers in a university and a manufacturing industry (in Ballarat) (Gomez and Fisher 2003), with a total of 4462 people. SHALOM comprises 20 items, with five in each of the four domains of Personal, Communal, Environmental and Transcendental well-being.

The Personal SWB items referred to *sense of identity, self-awareness, joy, inner peace, and meaning in life*. The Communal SWB items referred to *love, forgiveness, trust, respect and kindness towards other people*. The Environmental SWB items referred to *connection, oneness, harmony with the environment, sensing awe and 'magic' in the environment*. The Transcendental SWB items referred to *personal relationship with the*

Divine/God, worship of the Creator, oneness and peace with God, and prayer life. Therefore it is often referred to as the 'God-factor'.

Each item in SHALOM is scored on a five-point Likert scale from 1 = very low to 5 = very high in response to:

- a.) how important each item is for your *ideal* of spiritual well-being, and
- b.) how you *feel* each item reflects your *personal experience* most of the time.

The Junior SWBQ (called Feeling Good, Living Life - FGLL) was developed with 1080 primary school pupils aged 5-12 years in Victoria and Western Australia (Fisher 2004). It is made up of 16 items, with four items in each domain of spiritual well-being.

The items in FGLL are more concrete in keeping with the conceptual levels of pre-adolescents. They never-the-less refer to the four domains of SWB shown in Figure 1. Personal SWB items for FGLL relate to *feeling happy, hearing people say you are good, thinking life is fun, knowing people like you*. Family are the significant others for pre-adolescents. The Communal SWB items refer to *loving and being loved by family, spending time with and knowing you belong to a family*. The Environmental SWB items refer to *watching a sunset or sunrise, being in a garden, going for a walk in a park and looking at stars and moon*. The Transcendental SWB items refer to *thinking about and talking with your god, and knowing your god is a friend, who cares for you*.

Each item in FGLL is also scored on a five-point Likert scale.

The Quality Of Life Influences Survey (QOLIS) was developed by considering who it was within each of four categories (of home, school, church and community) that had greatest influence on students' relationships with self, others, nature and God, *i.e.*, four domains of spiritual well-being. For example, the people in school include teacher, principal, religion teacher, etc. Each item on QOLIS has a four -point Likert response from 0 = never to 3 = all of the time (Fisher 2004b).

Research Methods for Two Studies of Students' and Teachers' Views on SWB

Study 1. Students

The research on students described here is part of a larger study, some of which is reported by Fisher (2006). Following ethics approval from the University of Ballarat (2002), a convenience sample of 11 primary schools (4 Catholic, 5 Christian, & 2 Independent schools) agreed to participate in this study. This necessitated further approvals from Directors of Catholic Education Offices, school principals and in some cases Boards, as well as parents and pupils. Even though FGLL had been developed with children aged 5 to 12 years, it was quite time-consuming working through it with younger children who could not read fluently. Pupils in Years 4 to 6, aged 8 to 12 years, were therefore chosen for this study. The 372 pupils in this study completed FGLL, QOLIS, followed by the Revised Junior Eysenck Personality Questionnaire (JEPQR) (Francis, 1996), comprised of 48 items which require Yes or No responses. These 48 items give measures of Extraversion, Neuroticism, Psychoticism and the Lie Scale (designed to detect socially desirable responding).

Responses were gathered on SHALOM and QOLIS from 1002 students aged from 12 to 18 years in 10 secondary schools in Victoria, Australia during 2002-3 (3 Catholic, 6 Christian and 1 Independent school). These secondary students also completed JEPQR and the Oxford Happiness Inventory (Hills and Argyle, 1998) to see if any relationship existed between SWB and personality and/or happiness, which have been found among university students (Gomez & Fisher 2003). Any such relationships can inform pastoral care considerations, included here in case studies near the end of the paper.

Study 2. Teachers

SHALOM was completed by 238 teachers in 24 Christian schools in Victoria in 2005 (77 upper primary, 81 junior secondary and 80 senior secondary teachers in 7 primary only, 1 secondary only and 16 combined primary-secondary schools). As well as indicating a.) their *ideal* and b.) how they *feel* for each item on SHALOM, the teachers were also asked to show (for each of the 20 items):

c.) how much *help* you think students gain from school to develop this aspect of their lives.

Comments on statistical procedures

The QOLIS scores were converted from their original score from 0-3 to a score from 1-5 for comparison with the 5-point SWBQ scores (*i.e.* multiplied by 1.333 add 1). Correlations remained the same; it just made visual comparison easier.

In a recent study of 76 Christian school students in Years 6 to 12, a third column was added to SHALOM, which requested students to indicate how much help they received on each of the 20 items. These responses were collated as 'help' categories for each of the four domains of SWB. Medium, yet significant, correlations were found between these 'help' categories on the SWBQs and 'help from teachers,' using QOLIS. For example, the correlation of Personal help (Perh) and help to self from teachers (trs) is .265, with $p=.021$; Comh – tro $r=.434$, $p=.000$; Envh – trn $r=.338$, $p=.003$; Trah – trg $r=.429$, $p=.000$. These findings provide support for the comparisons made between the different instruments in this paper.

Results

For the purposes of this paper, the results of surveys for the students in the Christian schools were selected from Study 1. They are presented along with the results for teachers from Study 2.

Personal SWB

The mean values and independent t-test results on Personal SWB for students (st) compared with teachers (tr), at upper primary (up), junior secondary (js) and senior secondary (ss) levels are shown in Table 1.

Table 1. Personal SWB values and t-tests for Christian primary & secondary school students and teachers

level	up			js			ss		
SWB	st	tr	t ^{sig}	st	tr	t ^{sig}	st	tr	t ^{sig}
ideal	4.49	4.53	-.66 ^{ns}	4.03	4.27	-2.78 ^{.006}	4.12	4.43	-3.75 ^{.000}
feel	4.01	4.13	-1.70 ^{ns}	3.77	3.91	-1.72 ^{ns}	3.74	4.06	-3.62 ^{.000}
help	4.22	3.69	4.47 ^{.000}	3.73	3.58	1.15 ^{ns}	3.64	3.60	.36 ^{ns}
Ideal cf feel	13.2 ^{.000}	7.55 ^{.000}		6.46 ^{.000}	5.61 ^{.000}		7.91 ^{.000}	5.60 ^{.000}	
	rt	pr	tr-pr	rt	pr	tr-pr	rt	pr	tr-pr
help	3.81	3.21	11.4 ^{.000}	3.83	2.97	8.04 ^{.000}	3.71	2.57	8.22 ^{.000}

An inspection of Table 1 shows that the students and teachers have high *ideals* for Personal SWB, with secondary teachers scoring higher than students. Although their lived experience, or how they *feel* most of the time about their relationships with themselves, is statistically lower than their *ideals*, they still express relatively high or positive experiences in this area of life (see Table 1 for results). The primary pupils are very positive about how their teachers help them relate with themselves, which is greater than the teachers expect, and higher than the students' lived experiences ($t(220)=-3.21$, $p=.002$). The secondary students indicate a lower, but still reasonable, level of help from teachers and religion teachers (rt). The secondary students' reported levels of Personal

SWB are similar to what the teachers think students gain from school in developing this area.

Students indicate lesser influence by principals (pr) than teachers at primary school, dropping to even lower levels at junior and senior secondary school (see Table 1). This finding is not surprising because principals do not generally have as close a personal contact with students as teachers do in the normal operation of schools, so they are less likely to influence students' *Personal* well-being to as great an extent.

Primary and junior secondary boys and senior secondary girls in Christian schools reported that their teachers helped them more in this area of life than did their counterparts in the Catholic and independent schools studied (Fisher, 2006).

In the big picture, schools do not make the only contribution to students' personal well-being.

Other Influences on Personal SWB

Analysis of data reported by Fisher (2006) shows that students in Catholic and independent schools indicated that the most significant influence on their personal well-being came from their mothers and female friends, followed closely by grand-parents, male friends, fathers and themselves. Students in Christian schools attributed the greatest influence on their personal well-being to God, with significant influence from youth leaders (about the same as female friends and mothers, followed by similar patterns to the other students).

Communal SWB

The mean values and independent t-test results on Communal SWB for students (st) compared with teachers (tr), at upper primary (up), junior secondary (js) and senior secondary (ss) levels are shown in Table 2.

Table 2. Communal SWB values and t-tests for Christian primary & secondary school students and teachers

level	up			js			ss		
SWB	st	tr	t ^{sig}	st	tr	t ^{sig}	st	tr	t ^{sig}
ideal	4.78	4.76	.31 ^{ns}	4.28	4.58	-4.04 ^{.000}	4.43	4.67	-3.26 ^{.001}
feel	4.64	4.18	7.44 ^{.000}	4.00	4.06	-.77 ^{ns}	3.95	4.18	-2.71 ^{.007}
help	4.06	3.97	.87 ^{ns}	3.75	3.90	-1.06 ^{ns}	3.60	3.90	-2.02 ^{.045}
Ideal cf feel	5.35 ^{.000}	10.5 ^{.000}		7.12 ^{.000}	8.13 ^{.000}		10.4 ^{.000}	8.35 ^{.000}	
	rt	pr	tr-pr	rt	pr	tr-pr	rt	pr	tr-pr
help	3.51	3.31	8.01 ^{.000}	3.81	3.12	6.24 ^{.000}	3.65	2.86	5.90 ^{.000}

Primary pupils and teachers expressed similar, high ideals for Communal SWB, but the primary pupils indicated very positive relationships with their families (the relevant measure of 'others' for primary pupils). Secondary teachers expressed higher ideals than students in this area but their lived experience (how they feel) was comparable with the students' at junior secondary and slightly higher at senior secondary levels.

Teachers' expectations of the help students receive from school in relating with others is comparable with what students report (as for Personal SWB). However, students report less help from school than their lived experience in this area (upper prim $r=7.52$, $p<.001$; jun sec $r=3.15$, $p=.002$; sen sec $r=3.01$, $p=.003$). Principals again have less influence than teachers especially among older students.

Other influences on Communal SWB

Analysis of data reported by Fisher (2006) shows that students in Catholic and independent schools attribute strongest influences on their relationships with others (Communal SWB) to self and female friends, closely followed by mothers and male friends, with lesser influence from fathers and teachers. Christian school students again

report that God has greatest influence on this aspect of their lives, with youth leaders coming in second, together with self. Similar patterns then follow as in other schools.

Environmental SWB

The mean values and independent t-test results on Personal SWB for students (st) compared with teachers (tr), at upper primary (up), junior secondary (js) and senior secondary (ss) levels are shown in Table 3.

Table 3. Environmental SWB values and t-tests for Christian primary & secondary school students and teachers

level	up			js			ss		
SWB	st	tr	t ^{sig}	st	tr	t ^{sig}	st	tr	t ^{sig}
ideal	3.45	3.26	1.60 ^{ns}	2.99	3.35	-2.74 ^{.007}	2.78	3.27	-3.69 ^{.000}
feel	3.15	3.19	-.39 ^{ns}	2.83	3.32	-4.07 ^{.000}	2.65	3.17	-4.22 ^{.000}
help	3.89	2.81	7.21 ^{.000}	3.25	2.70	3.63 ^{.000}	2.98	2.62	2.30 ^{.023}
Ideal cf feel	7.05 ^{.000}	.89 ^{ns}		4.34 ^{.000}	.36 ^{ns}		2.27 ^{.025}	1.21 ^{ns}	
	rt	pr	tr-pr	rt	pr	tr-pr	rt	pr	tr-pr
help	3.35	2.97	9.68 ^{.000}	3.41	2.82	4.13 ^{.000}	3.20	2.39	5.25 ^{.000}

Less interest is expressed in this area of SWB by students and staff in these Christian schools. Primary pupils and their teachers have similar ideals and reported lived experiences in this area (see Table 3) but secondary school teachers report higher levels (of ideal and feel) than their students. However, the students report more help from the schools in nurturing their relationship with nature than teachers expect and higher than students' reported lived experiences (upper prim $r=-8.24$, $p<.001$; jun sec $r=-4.40$, $p<.001$; sen sec $r=-2.86$, $p=.005$).

Principals once again have less influence than teachers and both of these influences are lower among oldest students.

Other Influences on Environmental SWB

Analysis of data reported by Fisher (2006) shows that influences on students are generally weaker in this area of spiritual well-being. Students themselves and their mothers are reported to have greatest impact. The influence of religion teachers is rated higher by Catholic girls than those in other schools. God is once again ascribed greatest influence on Christian school students in this area.

Transcendental well-being

The mean values and independent t-test results on Transcendental SWB (God-factor) for students (st) compared with teachers (tr), at upper primary (up), junior secondary (js) and senior secondary (ss) levels are shown in Table 4.

Table 4. Transcendental SWB values and t-tests for Christian primary & secondary school students and teachers

level	up			js			ss		
SWB	st	tr	t ^{sig}	st	tr	t ^{sig}	st	tr	t ^{sig}
ideal	4.69	4.94	-4.78 ^{.000}	4.42	4.75	-3.53 ^{.000}	4.61	4.79	-2.10 ^{.037}
feel	4.46	4.27	3.83 ^{.000}	2.83	4.06	-1.56 ^{ns}	3.87	4.18	-2.51 ^{.013}
help	4.33	3.78	4.30 ^{.000}	4.29	3.66	4.82 ^{.000}	3.94	3.77	1.14 ^{ns}
Ideal cf feel	5.14 ^{.000}	8.67 ^{.000}		9.17 ^{.000}	9.49 ^{.000}		10.1 ^{.000}	8.69 ^{.000}	
	rt	pr	tr-pr	rt	pr	tr-pr	rt	pr	tr-pr
help	4.36	3.75	6.91 ^{.000}	4.54	3.51	7.22 ^{.000}	4.38	3.44	4.30 ^{.000}

Teachers are more idealistic than students in relating with God (see Table 4) with primary being higher than secondary ($t(236)=3.33$, $p=.001$). Although primary pupils' personal relationship with God is measured on a different instrument (FGLL compared with SHALOM), their reported lived experience is never-the-less markedly higher than for the secondary students ($t(595)=9.31$, $p<.001$) but there were no significant differences between their lived experiences and how much help they provide to students. Religion teachers have greater impact than other teachers on students' relationship with God ($t(368)=5.03$, $p<.001$).

Except at senior secondary level, students report very high influence of schools on their relationship with God; significantly greater than that anticipated by the corresponding teachers. Students report greater influence of principals on them in this area than in the Personal, Communal and Environmental domains, although it is still lower than that of other staff and it is lower for older students.

Other Influences on Transcendental SWB

Analysis of data reported by Fisher (2006) shows that greater numbers of students in Christian schools, compared with other schools, rate their relation with God moderate to very high (primary 97.8% vs 66.7%; junior secondary 81% vs 39.2%; senior secondary 83.5% vs 27.3%). Christian school students report markedly greater influence on their relationship with God, from God, church leaders and school teachers than do students in other schools. Students' influence on themselves in this area emulates that of their parents, with Christian school parents being rated considerably higher than those in other schools.

Discussion

Personal SWB

According to the above definition, spiritual well-being is reflected in the quality of relationships that people have in up to four domains of life, namely with self, others, the environment and/or with God (for Theists). This does not mean that spiritual well-being is constantly like being in a field of roses with everyone seeking a happy feeling, as some New Age mystics might think. That could reflect some form of emotional well-being, but not SWB. SWB can be expressed in happy as well as challenging times. And it is in the challenges that the strength of a relationship is tested. For example, an ascetic, removed from the hustle and bustle of everyday life should be able to have a form of peace, in the absence of any substantial challenge, except the mental one of concentration. A post-modern individualist might claim to have peace by defining her/his life to be so, but that does not necessarily make it so.

The peace of Personal SWB comes from a testing of purpose and values with them not being found wanting. The ideal for Christians is to have a vibrant personal relationship with God, through Christ, which lays the foundation for meaning, purpose and values in a life that bears the fruit of the Holy Spirit, which is love, joy, peace, etc.(Galatians 5:22-3) It would be interesting to see how dynamic or static students' (and for that matter, teachers') views were, as expressed by their responses to these survey questionnaires. If repeated over time, what variations are both possible and likely as a result of life influences from school compared with home and wider community?

Results from the studies described in this paper suggest that students' Personal SWB is well nurtured at primary level, where they give great credit to their teachers for how good they feel about themselves. Teachers are well in touch with what is happening with regards the Personal SWB of students in these Christian secondary schools. Teachers' expectations almost mirror what students report experiencing in school with respect to this aspect of their development.

Communal SWB

Teachers were also able to accurately predict the level of help given by schools for students developing their Communal SWB. However, the help received at school is significantly lower than students' lived experience in this area, and it is lower for older students. What do these results indicate about the relative importance or place of schools in helping students develop inter-personal relationships? Are adequate opportunities given and/or are other influences stronger? There appears to be some need for Christian schools to look carefully at fine tuning their understanding and practice of nurturing students' communal well-being to provide answers to these questions.

Reference to Interpersonal Development in VELS (Physical, Personal and Social Learning, 2005 page 6) contributes to a discussion in this area by encouraging teachers to address 'positive social relationships' with students and the 'capacity to work cooperatively' especially in pluralistic Australia where people have 'varying interests, values and beliefs.' It encourages 'approaching topics from different viewpoints,' with the school providing 'students with opportunities for reflection and growth.' I hope teachers will take students beyond a search for peace and being good team players in school, to greater depths of understanding and enlivening the hearts of students to the dynamic of *agape*, or selfless love. In Christian schools, this would enhance the outworking of the second part of the Great Commandment, 'to love our neighbours,' and not just be 'accepting' of differences so as to 'act in socially responsible ways,' to which this VELS' publication seems to be appealing.

Table 5 below shows that at junior and senior secondary levels, more Christian school students show greater variance, between their ideals and how they feel, in the Communal domain of spiritual well-being, than students in other schools. Are too many Christian young people feeling that they are failing to reach their ideals in relating to others? Spiritual growth, which involves character growth, can come from facing challenges. A little bit of pressure of striving for ideals can be stimulating, but too much can be destructive. How are the teachers encouraging students to reflect on the positives, whilst supporting them in exercising the love and grace of God in ministering to others in realistic ways?

Environmental SWB

Moderate to low ideals, lived experiences and expectations with regards the environment, are shown in these studies, but students report receiving moderate help from schools. Catholics have more of a tradition of relating with the Creation, compared with Protestants, with examples set by people such as St Francis of Assisi. It is possible to live in harmony/unity with the environment without worshiping earth spirits. God said that his Creation was 'Good,' so why do so many Protestants shy away from nurturing, even embracing, it? Creation was cursed at The Fall, but humans were separated from God by sin. Christ came to reconcile all of Creation to God. Just as we are a work in progress so too we need to live in harmony with the environment the best we can and take responsibility for nurturing it. If we aim to keep it in a fit state for our great-grand children, for example, by not denuding the landscape and poisoning the waterways, there should be enough food and oxygen for them to have the possibility of life.

Most people would admit to 'magic' (meaning wonder-full) moments in nature, such as walking barefoot in sand on a golden beach, basking in the radiance of a glowing sunset. And some children's hospitals have introduced gardening activities for their patients, because they know the healing power of relating with the environment. But there is more to relating with the environment than this. The brilliance of the Creator can

be seen in his Creation. (N.B. The expression “‘magic’ in the environment” is an integral part of the validated SHALOM instrument. It also plays a valuable role in helping to identify people who read items literally, rather than in-depth.)

Transcendental SWB

Previous analyses have shown that Christian school students rated God of greatest influence on the four areas of spiritual well-being (Fisher 2006), but this impact is experienced at home and church as well as school, because God is seen to be omnipresent. So, how great an influence does God have in Christian schools? The reported impact of schools helping students relate with God is high at primary level, reducing somewhat by senior secondary. How can we be sure that primary pupils are not just being compliant telling teachers what they think they want to hear? All the students were given a personality questionnaire that contained a so-called Lie Scale, which reflects the social desirability of responses. Independent school girls at primary and junior secondary levels scored higher than others, raising some concern about their responses, but not those of Christian school students.

Staff in the Christian, Catholic and Independent schools reported similar influence on helping primary pupils relate with God (Fisher 2007). At secondary level, the Christian school staff reported significantly greater levels of support than that by other schools in line with the students’ positive comments noted above (ibid).

Further studies

This paper contains summaries of reported experiences and expectations of students and teachers in some Christian schools in Victoria. It would be interesting to investigate how consistent these responses were over time by doing a longitudinal study of students through the school years and after leaving school. It would also be useful to do a larger study to see how representative these students and teachers were of all schools in Victoria, or Australia. Limited analysis of subsets within these data revealed consistency with the general trends reported herein.

Table 5. Percentage of students with variance >1.0 between 'ideal' & 'feel' in 4 domains of SWB

	Upper primary			Junior secondary			Senior secondary		
	Chr	Other	Chi-square sig	Chr	Other	Chi-square sig	Chr	Other	Chi-square sig
n	228	144		243	313		125	317	
domain	%	%		%	%		%	%	
<i>Per</i>	13.6	4.2	8.76 p=.003	8.6	7.7	.175 ns	10.4	7.9	.721 ns
<i>Com</i>	2.2	0.0	3.20 ns	9.5	5.1	3.98 p=.046	16.0	5.0	14.4 p<.000
<i>Env</i>	7.9	4.2	2.03 ns	4.9	8.6	2.82 ns	5.6	11.4	3.83 ns
<i>Tra</i>	2.6	8.6	5.07 p=.024	19.9	21.4	.518 ns	28.0	28.1	.000 ns

NB Chr=Christian Per=Personal Com=Communal Env=Environmental
Tra=Transcendental SWB

Use of Studies for Pastoral Care

These instruments have been used to compare views of students and teachers; to test the heartbeat of schools. They can also be used to indicate how many students (and staff) have major dissonance between their ideals and lived experiences in each of the four domains of spiritual well-being reported here. QOLIS can be used in conjunction with the SWBQs to identify areas of support, or lack thereof, for students who present with problems in their relationships.

A difference in score of 0.6-0.8 between 'ideal' and 'feel' categories of SWB yielded statistically significant results for small groups of students and teachers. A slightly larger difference of 1.0 has been arbitrarily ascribed as the critical value to investigate the variance between groups here (Fisher 2006). Results in Table 5 show that at the upper primary level more Christian school pupils had significant variation from their ideals in the Personal domain compared with other pupils, whose greatest variation came on the God factor (Transcendental SWB). Comment has already been made on secondary students' results in the Communal domain.

Two case studies follow.

Case study 1. 11 Year-old boy in Grade 5.

Table 6. Measures of SWB for 11 year-old boy (scales are scored 1-5)

Personal SWB		Communal SWB		Environmental SWB		Transcendental SWB	
ideal	feel	ideal	feel	ideal	Feel	ideal	feel
4.25	2.5	4.75	3.5	2.25	2.25	4.5	3.0

How this boy felt in three of the four domains of SWB was markedly lower than his ideals. The fourth area (Environment) had low perceived and experienced value for his spiritual well-being (see Table 6). He reported a reasonable support from family in relating with himself, but little from school or friends. Little support came from family and friends for relating with others, with even less from school (teachers = never). Friends often help him relate with the environment and the school staff do sometimes. Church staff help him relate with God all the time, and family, school and friends do sometimes. This boy reported that God helps him relate in all four areas 'all the time'. A score of 2/12 on the Lie Scale indicates this boy believes what he is saying. He appears to have head knowledge about God but has not fully appropriated the relationship at heart level to influence his life. He scored very high on the Neuroticism scale (11/12, group mean=6.81) and Psychoticism scale (8/12, group mean=2.98). This boy needs help to make contact with reality and to build positive human relationships for his well-being.

Case study 2. 15 Year-old female in Year 10

Table 7. Measures of SWB for 15 year-old female (scales 1-5)

Personal SWB		Communal SWB		Environmental SWB		Transcendental SWB	
ideal	feel	ideal	feel	ideal	feel	ideal	feel
3.8	1.8	4.0	1.8	1.0	1.0	4.6	1.2

This girl reported reasonable levels of support from home and school with very positive feedback about help from friends in relating with both herself and others. Negligible help was forthcoming for the environment. Neither this girl, nor her family, attend Church, although she reported that school staff always help her relate with God, and friends do sometimes (for males) or often (for females). God sometimes helps her relate with self, others and God but never with the environment. With such marked differences in scores (shown in Table 7), it is likely that this girl is depressed. Other

results support this view - score of 13/87 on the Oxford Happiness Inventory, with the following subsets - 3/18 for satisfaction in life, 2/21 on self-efficacy, 3/18 on sociability/empathy, 2/18 for positive outlook, 0/9 for well-being, 4/9 for cheerfulness and 1/6 for self-esteem, with a score of 6/12 (group mean=2.71) on the Psychoticism scale. This girl should seek medical or psychological assessment for depression and build on her positive relationships to assist her well-being.

Final Comment

We must keep in mind that it is a privilege and responsibility to carefully interpret and make judicious use of the innermost thoughts and feelings expressed on these questionnaires. They have been developed to help teachers identify needs and nurture students' spiritual well-being. As well as being a simple, convenient way to gain an overview of the SWB of whole schools, classes or groups, I earnestly desire to see how useful they are in helping inform the pastoral care of students identified with concerns, as in the above cases. School staff, who want to use these instruments for these purposes, are invited to contact the author.

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CHAPTER THIRTEEN

IMPACTING TEACHERS' AND STUDENTS' SPIRITUAL WELL-BEING

Background

This paper is more expansive than the one presented in the previous chapter. It includes a comparison of findings from several studies reported herein on a range of primary and secondary school students and teachers in government (state) and non-government (Catholic, other Christian and independent) schools. This paper derives from a presentation at the International Seminar on Religious Education and Values XVI, Ankara, Turkey, 27 July – 1 August, 2008.

Key points from the paper

- Teachers' lived experiences have greatest impact on their perceptions of help provided by schools for students' SWB. In other words, 'How they live is what they give' in terms of help for SWB.
- It was not surprising to find some similarities but also differences by school type.
- The major feature of this paper is the discussion of 'spiritual dissonants' and how they can be identified.

Implications

This paper reinforces the role that SHALOM, FGLL and QOLIS can play in helping teachers understand their own SWB as well as that of their students, especially as it relates to spiritual dissonants. Having this awareness is the foundation upon which appropriate counselling and pastoral care processes can be constructed to nurture students' and teachers' SWB.

Paper:

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Impacting teachers' and students' spiritual well-being.*

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Abstract:

Spiritual well-being (SWB) is reflected in the quality of relationships that people have with themselves, others, environment and/or God.

This paper ties together several studies of SWB among teachers and students in primary and secondary, state, Catholic, other Christian, and independent schools in Victoria, Australia.

Teachers' lived experiences have greatest impact on their perceptions of help provided by schools for students' SWB.

Factors other than teachers contribute most to students' SWB.

As well as presenting an overview of key supports for students' SWB this paper reports ways in which spiritual dissonance can be identified. These findings could be used to lay a foundation for further support in nurturing the total well-being of staff and students in schools.

Keywords: help for spiritual well-being; spiritual dissonance; SHALOM

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*This paper derived from a presentation at ISREV XVI, Ankara, Turkey 27 July – 1 August 2008

Introduction

'Who are you?' and 'How are you?' Answers to these two questions will have major impact on your quality of life and the influence you have on others'.

When considering a response to the second question, we could address the many facets of health in turn. Health comprises physical, mental, emotional, social, vocational and spiritual components (Hawks 2004). The first five components are addressed in bio-physical – psycho-social models of health. But, what is the spiritual component?

An answer to this question is embedded in the 'Who are you?' above. It reaches to the very core, we could say 'heart', of being human. People's socially-constructed beliefs and world-views filter their understanding of issues which impinge on their identity (Poll & Smith 2003). The basic questions of meaning, purpose and values comprise the core of discussions on Personal spiritual well-being (SWB) (Seidl 1993).

Few people attempt to live as ascetics, separating themselves from others. The rest of us live with other people who influence, and are influenced by, us, whether in families, communities or nations. Some of the relationships formed here are weak, others are strong, as are the influences on and by other people. Our notions of morality, culture, and, for those for whom it is important, religion, build on and build up the Personal SWB, in what is called Communal SWB. For many people, these two domains are what they believe they need for SWB (Faver 2004).

Going beyond care, nurture and stewardship of the physical to a sense of relating, or connecting, with the environment is of paramount importance for indigenous people in developing their sense of identity and community. This mystical relationship is becoming increasingly valued by others, for Environmental SWB (Irvine & Warber 2002).

Going a step further, into the unseen realms, many people, by faith, believe there is either an impersonal cosmic force or ultimate concern, or a personal Transcendental reality, often called God, which/who superintends the whole of Creation. Relating in this Transcendent realm should build on and build up the other three sets of well-being, for Transcendental SWB (progressive synergism described in Fisher 1998)

These four sets of relationships arose as key features of SWB from interviews of nearly 100 educators in schools in Victoria, Australia (Fisher 1998). This four domains model of Spiritual Health/Well-being has parallels in the NICA definition (1975) and work by Nye (Hay & Nye 1998).

Spiritual well-being is reflected in the quality of these four sets of relationships, which reveal the underlying state of spiritual health of a person. People have varying beliefs and world-views so they will embrace these four sets of relationships to varying extents.

Any attempt to determine or measure the 'average' state of spiritual well-being for a population is fraught with challenge (Moberg 2002). In order to circumvent this challenge, a novel approach was taken in research reported here. Instead of comparing norms for groups, each person was asked what they thought was 'ideal' for spiritual well-being. This became the standard against which their 'lived experience' (how they felt) was measured to determine the degree of harmony or dissonance in each of the four domains of SWB.

For example, a full spectrum of views is provided in the literature in discussions about spirituality and religion - from spirituality as a subset of religion (religious view) (Hill et al. 2000), through the equivalence of the two constructs (Gorsuch & Walker 2006), to religion as one expression of spirituality (Nolan & Crawford 1997), to the other end that claims a spirituality devoid of religion (humanistic view) (Newby 1996). Some religions do not invoke the notion of a god (e.g. Buddhism). Other religions include relationship with a Transcendent Other /God. If people do not believe a god is important for their ideal of SWB (e.g., atheist/ agnostic or non-theist), when they do not report a lived experience with a god, they are in tune with their ideals, i.e., no spiritual dissonance for them in this domain.

When studying students' well-being in schools, what is the focus? In our western, materialistic society, we most frequently equate school success or 'health' with academic grades. Thanks to Descartes, we shoot straight for the head, often ignoring the heart, or spiritual well-being.

Just as health is multifaceted, so too is well-being. It is seen as the outworking or reflection of the state of health (Ellison 1983). When a person (either teacher or student) is physically unwell, it is generally obvious. When they bring psychological, emotional, social or spiritual baggage to school, these can often go unnoticed. Such baggage is, however, likely to prevent the full involvement of each person in processes of learning until dealt with.

Indicators and indices of child well-being in the United States contain very little in the way of spiritual well-being. Only one survey method devotes three of its 36 items to a measure of emotional/spiritual well-being. The three questions relate to suicide rate, weekly religious attendance and religion rated as very important (Land, Lamb & Mustillo 2001; Land, Lamb et al. 2007). This is a prime case of equating religion with spirituality.

Recent reports have mentioned 'positive relationships with parents and siblings and positive attitudes towards school and community (Lippman 2007, 49). These constructs concur with some of the matrix of support for students developed via the Quality Of Life Influences Survey (QOLIS) (Fisher 2006), but Lippman et al. did not

relate their findings to spiritual well-being, only to physical, psychological, cognitive, social and economic well-being.

This presentation ties together several studies in which views about spiritual well-being were investigated among teachers and students in primary and secondary, state, Catholic, other Christian, and independent schools in Victoria, Australia (Fisher 1999, 2004, 2006, 2007). As well as presenting an overview of key supports for students' SWB it shows some ways in which spiritual dissonance can be identified. These findings could be used to lay a foundation upon which further support might be built to nurture the total well-being of staff and students in schools.

Method

The Spiritual Health And Life-Orientation Measure (SHALOM) (Fisher 1999; Gomez & Fisher 2003) was used to ascertain 820 teachers' views in three categories, showing how important relationships are for i) an ideal state of SWB; ii) reflecting teachers' lived experiences; and iii) showing how well teachers think schools help students develop SWB (Fisher 2007). SHALOM comprises 20 items, five representing each of the four domains of SWB mentioned above (e.g., identity, love people, connect with nature, relate with God). Items are scored on 5-point Likert scale (1= very low to 5=very high).

Secondary school students (n=1002) also completed 'ideal' and 'lived experiences' categories of SHALOM. Primary school pupils (n=372) completed Feeling Good, Living Life (FGLL), a 16-item measure of SWB, with four items in each of the four domains (e.g., feel happy, love family, watch sunset, know God as friend). FGLL is scored on a 5-point Likert scale (YES yes ? no NO) (Fisher 2004). These surveys were completed in class under teachers' supervision, following ethics' approvals.

All students also completed the Quality Of Life Influences Survey (QOLIS) (Fisher 2006). QOLIS elicits students' responses about how much 22 influencers (from school, family, friends and church) help them relate with themselves, others, nature, and God. A 3-point Likert scale was used (0=never to 2=always).

Secondary students responded to the Oxford Happiness Inventory (OHI) (Argyle & Hills 2000) and the Junior Eysenck Personality Questionnaire Revised-Abbreviated (JEPQR-A) (Francis 1996).

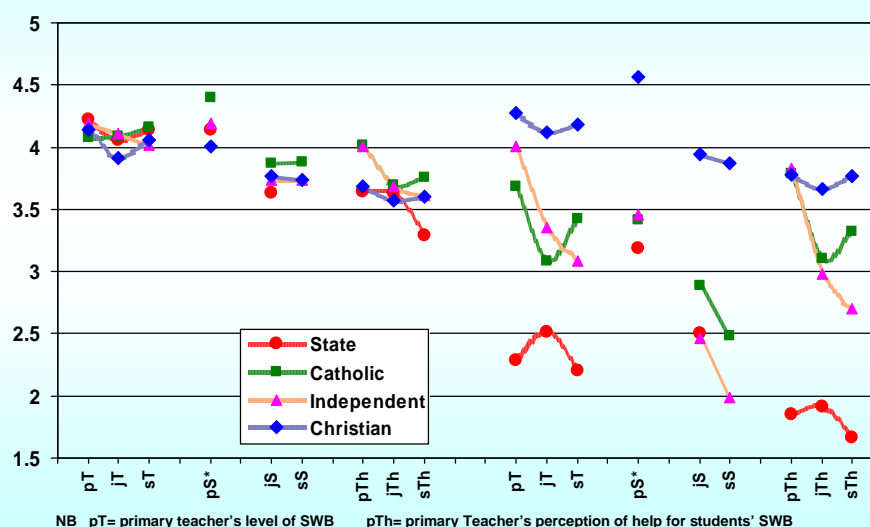
Results

Levels of spiritual well-being

Teachers

Teachers' levels of lived experience in each of the four domains of SWB remained fairly constant from primary through to senior secondary levels, *within* each of the four different types of schools. However, slight variations existed *between* school types (Fisher 2007). Some Christian school teachers rated their lived experiences slightly lower than others on Personal SWB (at junior secondary) and Communal SWB (at primary and junior secondary) and they scored lower than others on Environmental SWB (at primary to senior secondary). It was not surprising to note that Christian school teachers also rated their lived experience higher than others on Transcendental SWB, with staff from secular state schools lowest. (Figure 1 shows a selection of the statistics fully reported in Fisher 2007, 169).

**Fig. 1. primary , junior & senior secondary
Teachers' and Students' SWB & Teacher help
PERSONal & TRANScendental SWB**



Primary school pupils

Catholic primary school pupils rated Personal SWB higher than others. Results for the Communal domain (relating with family) were tightly grouped at a very high level for primary pupils. Results for Environmental SWB were similar for pupils in each type of school. Christian primary school pupils rated themselves higher than others on relating with God (Transcendental SWB).

Secondary school students

Close agreement was shown on Personal and Communal SWB by secondary students in the four types of school (Fisher 2006, 352). Christian school students rated Environmental SWB slightly lower than others and Transcendental SWB markedly higher.

Comparing teachers' with students' levels of SWB

Primary pupils' levels of SWB could not be compared directly with teachers' because different measures were used to assess their SWB.

As SHALOM was used with teachers as well as secondary school students, direct comparison was possible. A fairly consistent pattern was noticed, with teachers generally rating levels of SWB higher than students in each of the four domains of SWB. However, at junior secondary level, teachers and students rated their SWB similarly in Christian schools for Communal SWB, and in Catholic and Christian schools for Transcendental SWB.

Influences on teachers' perceived help for SWB

Linear regression analyses reveal that teachers' lived experiences account for greatest variance in their perceptions of help provided for students' SWB in schools (see Table 1 for detail).

Comparing teachers' perceived levels of help with students' levels of SWB

Teachers' perceptions of help provided by schools for students' SWB were remarkably similar to that of secondary students' lived experience in Personal, Communal and Environmental domains. Slight variations existed in Transcendental SWB with

teachers in Catholic schools (at senior secondary), and independent schools (at junior and senior secondary), expecting schools to provide greater help than that experienced by their students. In state schools, junior secondary students reported higher lived experience of relating with God than teachers would anticipate schools providing. Only Christian school staff appeared to be in tune with their students here.

Differences between teachers' perceptions and students' experiences for Transcendental SWB could impact teaching of Religious Education.

Table 1. Factors influencing Teachers' perceptions of Help for Students' SWB in schools

Factor \ domain SWB	Personal	Communal	Environmental	Transcendental
ΔR^2	.27	.43	.41	.45
School level (prim-sec)	-.07	-.15	-.13	-.10
School type				.24
Ideals	.09		.22	
Lived experience	.46	.54	.44	.50

Note: β -values shown from linear regression analyses

Discussion

Students' perceived levels of help for SWB

Primary pupils and secondary school students provided information about how much help various groups provide for their SWB. Whilst analyzing this information from QOLIS, it became clear that pupils and students were helped in developing SWB by factors other than school.

Christian school students are more optimistic than others about help they receive from teachers and church for SWB generally, and by family and friends for relating with God, in particular.

Independent senior secondary school students report lack of support from school and church for nurturing SWB. They are more reliant on family and friends (especially for Personal and Communal SWB).

Catholic school students report levels of support for SWB in-between the other two.

Linear regression analyses reveal that students' ideals, and their perceptions of how much they influence themselves, are major factors accounting for variance in students' lived experiences in four domains of SWB (see Table 2). It would be interesting to compare the impact of good and poor teachers on students' perceptions of support, to see if they are taking their teachers for granted.

Table 2. Factors which help build SWB in secondary school students (β -values shown)

Factor \ domain SWB	Personal	Communal	Environmental	Transcendental
ΔR^2	.47	.48	.69	.73
Gender		.06		
Importance of religion				.21
Self	.22	.15	.21	.21
Mother		.08	.02	
Female friend	.06			
God				.16
Ideals	.60	.59	.67	.36

Spiritual dissonance

The notion of norms for samples is problematic. Some university reports provide norms for spirituality studies, but size of some samples does not warrant the claim of being representative of larger groups (see Bufford et al. 1991; Koenig et al. 2001).

The problem of norms can be circumvented by using each person as their own standard, by comparing their 'lived experience' with 'ideals.' The difference provides a measure of each person's level of harmony or dissonance within each domain of SWB. People who show dissonance in more than one of the four domains of SWB have been labeled 'spiritual dissonants,' because, as a group, they show significant variation from other people (Fisher 2007).

Teachers

Results from these studies indicate that 12 percent of teachers showed dissonance in more than one of the four domains of SWB. These dissonants have significantly higher ideals than they are able to live up to. And, as teachers' lived experiences markedly impact their perceptions of help provided by schools, these dissonants have lower expectations of schools (especially for Personal, Communal and Environmental SWB), and therefore of themselves? If this is the case, these staff need guidance in setting more realistic goals and/or support in raising their own levels of lived experience for SWB.

Appropriate professional development would probably best be given one-to-one for dissonants, but this could be very time consuming. Alternatively, these staff could be set apart from involvement in nurturing students' SWB, but this could be difficult as teachers have responsibility for educating the 'whole' child.

It is not easy to pick spiritual dissonants by looking at a group of teachers, because they are not significantly different from others by gender, type of school, year level taught or subject specialty. The only apparent factor is that dissonants have a slightly higher percentage of teachers in their 40s (21%), compared with other age groups (7% for 20s, 12% for 30s, 13% for 50+) (Chi square (3,796)= 9.98, $p=.019$; $\phi=.112$, $p=.019$). But, SHALOM can help identify dissonants.

Students

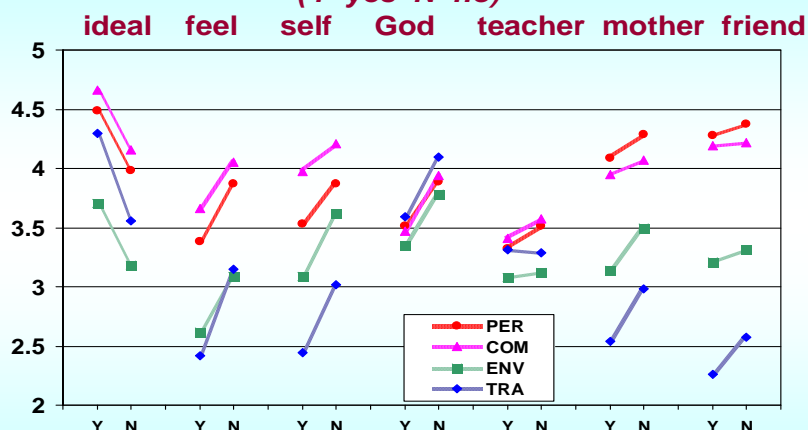
The same percentage of secondary school students as teachers (12%) show dissonance in more than one domain of SWB.

Only 3.2% of primary pupils would be classified as 'spiritual dissonants' using FGLL. With tight constraints (e.g., ethics' approval from university, school authorities, parents and pupils) it would not be surprising to find that this sample was a rather select group. Further study is needed with a greater diversity of primary pupils to see how representative this group was, and to show how well it compares with SHALOM in revealing spiritual dissonance among young children. The number of primary school dissonants ($n=12$ out of 372) was too small to do comparative statistical analyses.

Secondary school dissonants ($n=118$ out of 998) showed marked differences from the remaining students. There were no differences by gender, level or type of school, but they did score lower on the Oxford Happiness Inventory (Chi-square (1,998)=17.6, $p<.001$; $\phi=-.133$, $p<.001$) and they scored higher on the Psychoticism scale of the JEPQR-A (but not Extraversion or Neuroticism) (Francis 1996) (Chi-square (1,998)=16.7, $p<.001$; $\phi=.129$, $p<.001$). Independent t-tests showed that student dissonants had higher ideals and lower lived experiences (how they feel) in each of the four domains of SWB. This would not make them happy (OHI), possibly even depressed. Dissonants also gave lower ratings to the help they receive for SWB from themselves, God, mother and father (see Figure 2). Eysenck (1993) states that higher psychoticism

scores correlate with tough-mindedness and traits such as non-acceptance of cultural norms, immaturity and anti-authoritative attitudes. But, he also linked these scores with higher creativity. It would be interesting to identify such students to see how they fit academically, socially and emotionally in the school environment, at home, as well as future workplace, and see if, and how, counseling influences their lives.

Fig. 2. Spiritual dissonance among secondary students
(Y=yes N=no)



Student dissonants did not rate help received from (and therefore authority of?) teachers or religious leaders any differently than other students. If RE classes teach *about* God, dissonants would probably not handle this any differently than other students. It is only in relating *with* God that differences could arise.

Summary

Teachers' lived experiences have greatest impact on their perceptions of help provided by schools for students' SWB. Teachers generally rate lived experiences of SWB higher than students. However, teachers' perceptions of their help are a good match with students' lived experiences for Personal, Communal and Environmental SWB, at primary and junior secondary levels of schooling.

Less clarity is shown in teachers' judgment on Transcendental SWB. Catholic and independent school teachers rate schools' help higher than students' reported lived experience in relating with God. State school teachers rate their schools' help below the level of students' lived experience in this area. Only Christian school teachers appear to be in tune with their students here. These variations could impact teaching of RE in different schools.

Factors other than teachers contribute most to students' SWB. Students' ideals, and how they think they support themselves, have greatest influence on their SWB. For teachers to impact students' SWB, they need to input into students' ideologies and support their relationships with self, others, nature and/or God, whether or not the students acknowledge it. To effect this, teachers must know themselves, their students and their subject matter well.

SHALOM, FGLL and QOLIS are useful tools for teachers to gain understanding of their own and their students' SWB, which should help inform appropriate learning and counseling experiences to nurture them on their spiritual journeys.

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CHAPTER FOURTEEN

INVESTIGATING AUSTRALIAN EDUCATION STUDENTS' VIEWS ABOUT SPIRITUAL WELL-BEING AS COMPARED WITH TEACHERS IN SCHOOLS

Background

With increasing interest being shown in spirituality research among university students in the USA, it seemed appropriate to update data on Australian university students to see how well these students compare with Australian teachers and to have a modest database from which to compare findings from the USA when they become available. To this end, in 2007, I undertook a survey of education students in the University of Ballarat and those in two emerging Christian universities, using the same questionnaire that I had used previously with university students and teachers (See Appendix C).

Key points from the paper

- Some similarities but considerable differences were found in measures of SWB and sources of support for SWB among education students in Australian state and Christian universities.
- As with teachers surveyed previously, the education students' lived experience provided the greatest influence on their views of help provided by schools for students' SWB.
- Education students in the state university reported similar expectations to state school teachers of help provided for students' SWB in schools. These findings indicate that education students in the state university would be likely to maintain the status quo with respect to provision of support for school students' SWB.
- Education students at the Christian universities showed some uncertainty about their identity and role in education. Three lecturers from these universities, who attended my conference presentation, agreed with my assertion that this uncertainty could possibly be a result of inner conflict caused by the prospect of the Christian university students having to face the issue of teaching in state schools after having trained in Christian organisations for some time (school as well as university). An exciting initiative has been taken to address this situation, following findings from this survey.

Implications

Teacher educators would do well to seriously consider how they are nurturing their own and their students' SWB. If the same pattern holds at tertiary level as at school level, lecturers are likely to be projecting their own levels of SWB onto their education students, who in turn are likely to model the way they were 'taught'.

Paper:

Fisher, J.W. (2009). Investigating Australian Education students' views about spiritual well-being as compared with teachers in schools. *International Journal of Children's Spirituality*, 14(2), 151-167.

INVESTIGATING AUSTRALIAN EDUCATION STUDENTS' VIEWS ABOUT SPIRITUAL WELL-BEING AS COMPARED WITH TEACHERS IN SCHOOLS.*

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Abstract

Education students in Australian State and Christian universities expressed their views on ideals, lived experience and help expected from schools in four domains of spiritual well-being (Personal, Communal Environmental and Transcendental SWB), by using the Spiritual Health And Life-Orientation Measure (SHALOM).

Students' lived experiences greatly affected their views on help provided by schools to nurture students' SWB. Currently, the more religious students in Christian universities reported support for their SWB from religious activities whereas students in the State university gained support from more humanistic sources. But is this sufficient?

Education students in State university are likely to maintain the status quo regarding SWB in state schools. They report levels of help for students in line with current teachers' views. Christian university Education students have lower expectations of schools than current teachers in Christian schools. However, some positive action is being taken in Christian universities to address the spiritual formation of their students. Further opportunities are needed within teacher education and schools in Australia for staff to address this area of vital concern for their own and students' SWB.

* This paper derived from a presentation at the 8th International Conference on Children's Spirituality, Australian Catholic University, Ballarat, Australia, 20-4 January 2008.

Key words

Assessing spiritual well-being SHALOM support Spiritual dissonance

Brief Biography of author

Over the last 46 years, John Fisher has been involved in teaching in schools (Principal for 14 years) and teacher education (up to Senior Lecturer) as well as research. John's main research interest for the last 15 years has been in spiritual well-being (PhD, University of Melbourne 1998 and currently completing an EdD at the University of Ballarat).

INVESTIGATING AUSTRALIAN EDUCATION STUDENTS' VIEWS ABOUT SPIRITUAL WELL-BEING AS COMPARED WITH TEACHERS IN SCHOOLS*

Introduction

There is growing interest in the United States concerning university students' spiritual well-being (SWB). *Spirituality in Higher Education* (www.spirituality.ucla.edu/) is a National Study of College Students' Search for Meaning and Purpose which began with a study of 112,000 freshmen in 2004 with 14,527 being followed up in 2007. A national survey of 55,000 faculty members was also undertaken in 2005. 'The authors found that "spiritually-enhancing activities do not seem to hinder, and may even have mildly salutary effects on, engagement in educationally purposeful activities and desired outcomes of college"' (*Chronicle of Higher Education* 52(25), 24 Feb 2006). 'An estimated 500 administrators, faculty members, student-life professionals, and chaplains from a broad spectrum of American colleges and universities registered to attend a February conference on integrative learning and spirituality in higher education' (*PRNewswire-USNewswire* 20 Jan 2007).

The project reported in this paper is located within a continuum of research in the area of spiritual well-being in education undertaken by the author over the last 15 years. This research provides simple, effective survey forms that yield valuable information with a minimum of disruption to schools or universities' operation. No similar studies on the views of Education students have been found in reports from Australian universities or overseas.

Distinctively Christian universities are a fairly recent addition to the higher education landscape in Australia. I considered it an appropriate time to investigate views of Education students in two of the newest Christian universities, together with a secular state university, about their own spiritual well-being and the impact they believe schools have on students' SWB. To put these findings in context, Education students' views were compared with those of practising teachers in schools. Personal/ spiritual development of Education students will not only impact on their own well-being but also on those around them, especially school students, who will be entrusted to their care.

Theoretical framework

Spirituality (vis-à-vis religion)

Numerous reports on spirituality have appeared in health, psychology, social work, religion, education and business journals and books, especially over the last two decades. Some, however, question whether spirituality is an unnecessary concept (Draper & McSherry, 2002) or whether it is merely the means by which religious folk are trying to religify existential or psychosocial constructs in an effort to keep God in the picture, from which he has purportedly been expunged by humanistic thinking (Salander, 2006). Nietzsche's often misquoted statement, "God is dead," was not meant to indicate the physical death of God, as some suppose, rather a warning that if people lose faith in God it is as if he were dead, leading to an existential angst of, "In whom will I trust?" (Heidegger, 2002). Ellison (1983) believes existential and religious well-being comprise SWB.

Swinton & Narayanasamy (2002, p.158) claim spirituality has a base in the 'classic works of Otto (1950), James (1983), Hardy (1987) and Smart (1996), who present evidence to suggest the universality and enduring nature of spirituality as a significant human experience.' Hay adds the view that spirituality 'is not a plaything of language that can be deconstructed out of existence' (2002, p.7). He has also found a growing

sense of spiritual awareness in the general population' in the UK (reported in Swinton & Narayanasamy, p.158).

There is a multitude of expressions of spirituality in current literature that range from the view that religion subsumes spirituality (Hill & Pargament, 2003), through the use of the terms religion and spirituality as if they were synonymous (Gorsuch & Walker, 2006); to others who believe the two constructs have overlapping features but distinct differences (Zinnbauer et al., 1999); then there are those who believe that spirituality subsumes religion (Nolan & Crawford, 1997), or that it can exist in its own right separate from religion (as atheistic/humanistic spirituality – Johnson, Kristeller & Sheets, 2004). The focus of religion is on ideology and rules of faith and belief systems (Horsburgh, 1997), whereas spirituality focuses on experience and relationships which go beyond religion (Lukoff, Lu & Turner, 1992).

It is clear that people's worldviews and beliefs filter their understanding of the notion of spirituality (Fisher, 1998). These worldviews and beliefs are variously constructed within social settings of home, school and the wider community, including religious and other social organisations.

Nature of (spiritual) health and well-being

Spirituality is multi-faceted; so too is health (Hawks, 2004). Well-being is seen as the expression of the underlying state of health of a person (Adams & Bezner, 2000). From interviews with nearly 100 educators in state, Catholic, independent and other Christian schools, Fisher developed a definition and model of spiritual health and well-being. In this work, spiritual health is described as

a, if not *the*, fundamental dimension of people's overall health and well-being, permeating and integrating all the other dimensions of health (*i.e.*, physical, mental, emotional, social and vocational). Spiritual health is a dynamic state of being, shown by the extent to which people live in harmony within relationships in the following domains of spiritual well-being:

Personal domain – wherein one intra-relates with oneself with regards to meaning, purpose and values in life. Self-awareness is the driving force or transcendent aspect of the human spirit in its search for identity and self-worth.

Communal domain – as shown in the quality and depth of interpersonal relationships, between self and others, relating to morality, culture and religion. These are expressed in love, forgiveness, trust, hope and faith in humanity.

Environmental domain – beyond care and nurture for the physical and biological, to a sense of awe and wonder; for some, the notion of unity with the environment.

Transcendental domain – relationship of self with some-thing or some-One beyond the human level (ie, ultimate concern, cosmic force, transcendent reality or God). This involves faith towards, adoration and worship of, the source of Mystery of the universe (from Fisher, 1998, p.191).

In support of this model, recent research has shown the influence of religion/spirituality (R/S) on physical health (Koenig et al., 2001), mental health (Wong et al., 2006) emotional and social health (Idler, 2008). Increasing interest is also being shown in SWB in the workplace (vocational health) building on the foundational work of Mitroff and Denton (1999).

Assessing spiritual well-being

Many attempts have been made at developing measures of religiosity (Hill & Hood, 1999) and spirituality (Moberg, 2002). Some of these are qualitative, others are quantitative. In this paper, I will concentrate on quantitative means of assessing SWB.

A detailed search of the literature from 1998 to 2007 revealed 45 papers that reported on quantitative spiritual measures used with university students in the USA/Canada. In this time, outside North America, there was one study in Finland (Tirri et al, 2006) and three in Australia that included some university students (Nasel & Haynes, 2005; Mason et al, 2006; Hughes, 2007). An earlier study had been done at Monash University, Victoria (Vella-Brodrick & Allen, 1995). Qualitative comments from a brief survey of some Australian teacher education students were categorised into five areas of self, religion, nature, relationships and major life events (Rogers & Hill, 2002). These authors reported 'that trainee teachers were struggling with the notions of spirituality as much as the researchers were struggling to draw out and capture their understandings' (ibid, p287) using qualitative methods.

The standard practice with questionnaires is to ask for a single response to a question on a scale to indicate the current state of experience or existence of the respondent. The responses to each question may either be compared individually or grouped into a larger statistically-sound construct (e.g., by factor analysis). These items or grouped factor are then compared and/or classified as high to low using arbitrary or group norms.

The most frequently used instrument in the US studies was the Spiritual Well-Being Survey (Ellison, 1983). This was not considered appropriate for use with Australian university students as it did not assess the Communal or Environmental domains of SWB and 10/20 questions on God seemed too heavy a focus, considering the growing secular nature of the Australian populace (increase from 11% in 2001 to 33% in 2006 of people who claim no religion, do not state one, or give no reply – Australian Bureau of Statistics Census data). None of the quantitative measures found in the literature showed balance across the four domains of SWB mentioned above.

Fisher's model of SH/WB provided the theoretical framework for construction of the Spiritual Health and Life-Orientation Measure (SHALOM) (Fisher, 1999; Gomez & Fisher, 2003). SHALOM was developed with a diverse range of multi-cultural secondary school students, in the belief that the language and conceptual clarity thus obtained would make the instrument suitable for use with a wider audience (including adults). SHALOM has been rigorously tested and shown to be psychometrically sound. It showed good reliability (Cronbach's alpha, composite reliability and variance extracted) as well as construct, concurrent, discriminant and predictive validity (Gomez & Fisher, 2003). Confirmatory factor analyses performed with thousands of late adolescents and adults across a wide range in the community, upheld the belief that SHALOM would be suitable for use with adults as well as students.

Factorial independence from personality shown by SHALOM indicates that it does more than just religify existing personality constructs. This finding challenges Draper & McSherry and Salander's claims mentioned above that talk of spirituality adds nothing to psychology.

With only 20 questions, SHALOM cannot pretend to be an exhaustive measure of SWB, but it has certainly proven itself to be a good indicator of the four domains of SWB.

SHALOM has been translated into six languages and has been requested for use in 85 studies in Australia and overseas. In particular, SHALOM has been used in two studies with university students in Australia (Fisher, 2000, 2002).

Research questions

This project aimed at providing answers to the following questions:

- What similarities and differences exist on views about SWB among Education students in Christian institutions and those in a State university in Australia?
- How do these Education students' views compare with those of practicing teachers regarding help for students' SWB in schools?

Method

Following ethics' approvals from the universities, all the Education students in three Australian universities were invited to participate in a survey about their views on aspects of spiritual well-being. Education students from one Victorian State University and two Australian Christian Universities participated in this project. This data was compared with findings from a previous study with teachers (Fisher, 2007).

Lecturers gave a Plain Language Statement about the project to Education students at the end of a lecture or tutorial time. Students were informed that this survey was not related to their course and that participation was voluntary. Opportunity was provided for questions, and time allowed for students to decide if they wanted to participate. Those who stayed (59% of the total cohort) completed a two-page questionnaire comprising demographic data indicating gender, age, marital status, level (primary or secondary) and year of course (1st to 4th), subject specialisation (choice of 6), religious affiliation (none, Anglican, Catholic, other Protestant, other). Responses were anonymous.

Students also indicated to what extent each of the following factors build up their spiritual well-being by using a 5-point Likert scale (1 = very low to 5 = very high):

self-improvement	helping others	music	counselling
time out/relaxing	friends	meditation	pastor/priest
being happy	walks	sport	church/religious activity
family	nature	prayer	Scripture-Bible/Koran

The same 5-point Likert scale was used to record students' perceptions of the importance of both Religion and Spirituality in their lives.

SHALOM was used to elicit students' views on three aspects of spiritual well-being:

- i. how important they think each area is for an **ideal** state of **spiritual well-being**,
- ii. **how they feel** each item reflects their personal experience most of the time,

AND

iii. what **help** they think schools give **students** to nurture their spiritual well-being.

SHALOM is comprised of 20 questions, with five for each of four domains of spiritual well-being:

Personal	Communal
<i>Developing</i>	<i>Developing</i>
a sense of identity	a love of other people
self-awareness	forgiveness toward others
joy in life	trust between individuals
inner peace	respect for others
meaning in life	kindness towards other people

Environmental	Transcendental
<i>Developing</i>	<i>Developing</i>
connection with nature	personal relationship with the Divine/God
awe at a breathtaking view	worship of the Creator
oneness with nature	oneness with God
harmony with the environment	peace with God
sense of 'magic' in the environment	prayer life

The same 5-point Likert scale was used to record the three sets of responses to these 20 items, as for supports for SWB.

It took approximately ten minutes for participants to complete the questionnaires, which were collected and sent to the researcher.

All analyses were performed using SPSS for Windows 15.0.

Completed questionnaires were obtained from 351 Education students (232/370 in State, 119/220 in Christian universities, 59% response rate):

- Education students in each university were mainly of Anglo-Saxon origin and from working class and middle class families.
- More Education students in this study were preparing to teach at primary (74%) compared with secondary level of schooling.
- There were more males from the Christian universities (34%) compared with the State university (22%).
- Significant difference was shown by age between students in the two types of university. Christian universities had more of the youngest students (40% 18-20 years old) compared with the State university (28% 18-20).
- No significant difference was evident in marital status of students, by gender or between the two types of universities, with 81% being single, 16% married/partnered and 3% divorced.
- With a small number of students in the two Christian universities, Mann-Whitney U-tests were carried out to see if their responses were sufficiently similar to combine the two groups. As only minor variations were revealed, results from the two Christian Universities were combined.

Results

Religion and spirituality

About half the Education students in the Christian universities graduated from Christian secondary schools, whereas the vast majority of the State university students came from State secondary schools. Therefore, it was not surprising to note a significant difference in religious affiliation between students in the two types of universities. There were more Education students with None or Other religious affiliation, as well as Catholics and Anglicans in the State university compared with the predominately (evangelical and Pentecostal) Protestant cohort in the Christian universities (see Table 1). The Christian universities were almost mono-cultural in composition.

Table 1. Religious affiliation by university

University	Religious affiliation					total
	None	Catholic	Anglican	Protestant	Other	
State	143 (62%)	43 (18%)	13 (6%)	29 (12%)	4 (2%)	232
Christian	5 (4%)	6 (5%)	2 (2%)	106 (89%)	0	119

It followed that spirituality and religion were both more important in the lives of Education students in the Christian universities compared with their counterparts in the

State university. However, spirituality was rated of higher importance than religion by students in both types of university (see Table 2).

Table 2. Importance of Spirituality and Religion for university Education students

University	Importance of religion	Importance of spirituality	t^{sig}
State	2.19	3.28	13.4***
Christian	3.85	4.73	6.96***
t^{sig}	11.1***	12.0***	

NB ***= $p < .001$

It was not surprising to note the differences in support for SWB reported by these Education students. Christian university students reported greatest support for *spiritual* well-being from religious activities of ‘prayer’, ‘Scripture’ and ‘church/religious activity.’ This indicates that they relate, if not equate, *spiritual* with *religious* well-being. State university students indicated that ‘being happy,’ ‘friends’ and ‘family’ provided greatest support for their SWB (see Table 3 for detail). If home and community enculturate young people, it was interesting to note that family and friends were not acknowledged as having greater impact on Christian university students. Further work could be done by comparing dysfunctional families to see if these students took the formative influence of family and friends somewhat for granted.

Table 3. Supports for SWB for Education students in State (SU) & Christian (CU) universities

Support	SU>CU			Support	CU>SU		
	SU	CU	t^{sig}		SU	CU	t^{sig}
Being happy	4.21	3.77	3.81***	Prayer	2.15	4.57	-21.1***
Friends	4.15	3.84	2.70**	Scripture	1.60	4.50	-23.9***
Family	4.08	3.75	2.71**	Religious acts	1.96	3.95	-14.8***
Time out	3.95	3.43	4.44***	Pastor	1.68	3.36	-12.5***
Walks	3.50	2.90	4.73***	Meditation	2.47	3.25	-5.38***
Sport	3.24	2.25	6.82***	Counselling	1.93	2.80	-6.57***
SU similar to CU							
	SU	CU	t^{sig}		SU	CU	t^{sig}
Help others	3.76	3.91	-1.38	Self-improve	3.45	3.23	1.78
Music	3.67	3.88	-1.63	Nature	3.19	3.18	.11

Comparing Protestants in the State and Christian universities shows that they rate the importance of religion the same (~3.9/5.0), as they do church/religious activities (~3.9/5.0), but their actual church attendance is different (State 45% and Christian 94% at least once per week). Spirituality is more important for the Protestants in Christian university (4.76) compared with State (4.17). Those in State university have higher expectations of schools providing help for school students in Personal, Communal and Environmental SWB, but they have the same expectations for relating with God (Transcendental SWB).

Protestants at the State university stand out on religious activities, importance of religion and spirituality as well as ideal, feel and help on the God factor, when compared with the other religious and non-religious students. Anglican and Protestant students rate highest on the ideal and feel categories of Personal and Communal SWB in the State university.

Spiritual well-being scores

Cronbach α -values for the ‘ideal’, ‘feel’ and ‘help’ categories for the Personal (0.84, 0.82, 0.83), Communal (0.80, 0.80, 0.82), Environmental (0.86, 0.86, 0.88) and Transcendental (0.91, 0.91, 0.90) domains of spiritual well-being indicate high internal consistency for these factors of SHALOM.

variations between universities

Mean values for the three categories of each of the four domains of SWB, using SHALOM, are recorded in Table 4. Independent t-tests revealed differences between the two groups of students.

Table 4. Mean values for Four Domains of SWB – 3 categories (ideal, feel, help)

SWB	University		t^{sig}	SWB	University		t^{sig}
	State	Christian			State	Christian	
PER				ENV			
Ideal	4.15	4.28	-1.60	ideal	3.38	2.88	4.77***
Feel	4.04	3.89	1.88	feel	3.34	2.74	5.76***
Help	3.76	3.42	3.51**	help	3.05	2.47	5.78***
COM				TRA			
Ideal	4.25	4.52	-3.72***	ideal	2.41	4.79	-19.6***
Feel	4.19	4.08	1.54	feel	2.22	4.10	-15.5***
Help	3.98	3.71	2.96**	help	2.22	2.95	-5.70***

NB df=349 * = $p < .05$ ** = $p < .01$ *** = $p < .001$

PER= Personal domain of SWB COM=Communal domain of SWB

ENV= Environmental SWB TRA=Transcendental SWB

It seems reasonable to expect the more religious Education students in Christian universities to score the Transcendental domain of SWB (relation with God) higher than their State university colleagues for their ideals for SWB, how they feel, and expectation of help for students from schools. They did exactly that.

The reverse situation applied in the Environmental domain, with State students outscoring Christian Education students in these three aspects of SWB. This is also not surprising, as the trend for Protestants to play down the importance of Environment for SWB has been noted previously (Fisher, 2007).

Christian university students expressed higher ideals on Communal SWB, but these higher ideals did not carry over to higher lived experience. State university students had higher expectations of the level of help provided to school students in relating with other people.

On relating with themselves (Personal SWB), the same trend was revealed as for Communal SWB, where Christian Education students expressed higher ideals, but showed slightly lower scores on lived experience (how they felt). State university Education students had higher expectations of schools helping students relate with themselves.

Education students preparing to teach in primary schools saw greater help being provided by schools for Transcendental SWB (compared with secondaries). This finding is not surprising as time is allocated for voluntary RE classes in many Australian primary, but not secondary, state schools. Catholic and most independent schools have RE classes in both primary and secondary levels of schooling in Australia.

Age also made its mark, with the under-20s scoring highest and those in their 30s lowest on help for Transcendental SWB. This finding reflects the significant relationship between age and ‘uni type,’ with more of the youngest students in Christian universities.

variations by religious affiliation

ANOVA revealed significant differences by religious affiliation among the four domains of SWB. Similar results were found within the two types of university for all but the help category of Environmental SWB.

Students with no religious affiliation presented lower ideals than all other students for Personal and Communal SWB. The notion of ‘Love your neighbour as yourself’ was apparently carrying through to these ideals for religious students. Other Protestant students scored lower than all others on ideals and how they felt on Environmental SWB.

It is understandable that students with no religious affiliation scored very low on ideals and how they felt about Transcendental SWB. However, students with ‘other’ religious affiliation, most of whom identified as Buddhist, scored even lower than those students with no religious affiliation. This finding, that relating with ‘God’ is not relevant to their religious beliefs or practice, adds face validity to SHALOM.

No significant differences by religious affiliation were revealed for help provided by schools for Personal and Communal SWB. Protestants in the Christian universities, but not those in the State university, expected less help for Environmental SWB from schools. These Protestant students in Christian universities also expected greatest help for students for Transcendental SWB in schools. Anglicans and Catholics rated help for Transcendental SWB higher than Buddhists and those with no religious affiliation.

Perceived help for spiritual well-being in schools

Linear regression analyses revealed that Education students’ lived experience provided the greatest influence on their views of help provided by schools for SWB (see Table 5). It is therefore important that Education students’ SWB is attended to well.

Table 5. Education students’ views of help provided for SWB in schools (β -values shown)

Factors	<i>Domains of SWB</i>				
	<i>PER</i>	<i>COM</i>	<i>ENV</i>	<i>TRA</i>	
ΔR^2	.34		.38	.50	.50
University type					.12
Age					-.08
School level (prim/sec)	-.06	(-.06)			
Year of course (1-4)	.07	.07	(.06)		.09
Course specialisation	-.07	-.07			
Nature			-.09		
Scripture					-.10
Ideals	.20	.20	.25		.26
Lived experience	.39	.44	.51		.60
<i>PER</i> = Personal <i>COM</i> = Communal <i>ENV</i> = Environmental <i>TRA</i> = Transcendental					

Discussion

Variations in SWB

differences within and between university types

A difference of >1.0 in mean values between ideal and feel categories of SWB in SHALOM has been postulated as a measure of ‘spiritual dissonance’ (Fisher 2006). There were 4% of State and 18% of Christian university students with $d_{per}>1.0$, and 4% of State and 14% of Christian university students with $d_{com}>1.0$. Two possibilities spring to mind about why Christian university students show significantly greater dissonance on Personal and Communal SWB:

- Either their ideals are unrealistic products of religious contemplation that need to become more grounded, or
- They are worthwhile, and students need to be shown ways to better achieve them, to reduce the potential for spiritual dissonance and/or disillusionment.

State university Education students outscored their Christian counterparts on every aspect of Environmental SWB, except ideal and feel for ‘awe in nature.’ However, there was very little indication of spiritual dissonance for Environmental SWB with $d_{env} > 1.0$ for 4% of State and 6% of Christian students.

Christian university students’ ideals and lived expressions for Transcendental SWB were markedly higher than those in the State university. Their ideals were also significantly higher than their lived experiences of relating with God with $d_{tra} > 1.0$ for 10% of State and 27% of Christian university students. These Christian students are not unique. In the recent US study it was found that ‘a majority of first-year students (69%) say their beliefs provide guidance, but many (48%) describe themselves as “doubting,” “seeking” or “conflicted”’ (Bartlett, 2005).

This US study also found that first-year ‘Students at faith-based colleges engage in spiritual [religious?] practices more, and gain more in this area, but participate less often in certain other activities associated with liberal education outcomes’ (Kuh & Gonyea, 2006).

Another aspect of the US study related to *spiritual distress* among university students (Fleischer & Davis, 2004). Twenty-two percent of the highly spiritual students report high levels of spiritual distress (e.g., questioning R/S beliefs, feeling unsettled about R/S matters, feeling angry with God). The US finding prompted a closer inspection of the data in my study. ANOVA revealed that spiritual dissonance increases in each of the four domains of SWB with increasing importance of spirituality and for all but Environmental SWB with importance of religion (see Table 6). This extends the discussion beyond the religious aspects described as spiritual distress in the US study.

Table 6. ANOVA for importance of spirituality and religion for spiritual dissonance .

Importance of	Dissonance in SWB domain			
	Personal	Communal	Environmental	Transcendental
Spirituality				
F(4,344)	5.15	9.54	3.17	3.09
p	.000	.000	.014	.016
Religion				
F(4,342)	4.36	3.86	1.17	2.94
p	.002	.004	.325ns	.021

These findings are not surprising. They can be compared with doing a high jump. If the bar is set very high, less people will clear it than if they can simply walk over it. Those with highest ideals have less chance of achieving them unless they are committed to them and are adequately supported.

importance of God for SWB

Discussions will continue about the place of relating with God in schools (e.g., see Burrows, 2006), but this is important considering the growing number of students who are being educated in Australian non-Government schools, most of which have religious bases. The Federal government is allocating \$90 million from 2007-9 to appoint Chaplains to Australian State and non-Government schools. These Chaplains can

mention the possibility of relating with God as part of their brief, so it will be interesting to note any changes in schools.

In comparing Education students at the State university in 2000 with 2007, a marked decline in scores was noted for Transcendental SWB, as well as a change in tone of responses. In the current cohort, a small number put a zero in front of the 1-5 scale for items relating to 'God' and they annotated these items with comments such as, 'Not appropriate for state schools'. In 2000 there was more an attitude of lassitude toward the issue; but some animosity in 2007. Similar views expressing the inappropriateness of discussions about spiritual issues was made by a few principals in state schools (Fisher, 2007). It seems that these people believe 'secular' means freedom *from* religion, rather than freedom *of* religion. An example of such censorship was meted out on my three year-old grand-daughter, who was chastised by a staff member in her state-run pre-school, for mentioning God.

If we take the word 'educate' to mean leading students on/out from their current state of being, how well will these respondents be able to respect school students' world-views and handle comments made by those who have personal/family life experiences of relating with religion or God? Providing an accepting, trusting environment for students to express alternate views is needed for wholesome, holistic education.

W(h)ither teacher education?

Education students' lived experiences are key determinants of views they hold as to how much help schools provide for their students' SWB in the four domains described here. State and Christian university students differ in their views about schools' provision of help for SWB. It would be interesting to refine this research to see if these Education students were referring to different types of schools and, if so, what the differences were in practice.

What does this project say to teacher educators in these institutions? Do teacher educators have a clear idea as to how important these four sets of relationships are for their own ideals for, and practice in, education? And, if so, how freely do they allow Education students to reflect and express their ideas during their university years, and to what extent will/does this impact on schools? Answers to these questions would also be a valuable extension of this study.

There are challenges for higher education. Should it 'preserve the culture or speak prophetically to its culture ... at a time when western culture is going through a period of major flux'? (Poe, 2005). Are 'universities failing to encourage students to explore their spirituality' and, instead, placing 'excessive emphasis on external and material factors' such as grades? (Svoboda, 2005). Colleges and universities face the challenge of educating students holistically. 'To the extent that educating the whole student is possible, incorporating spiritual development underscores the potential to facilitate transformative learning' (Capeheart-Meningall, 2005). This can be done by providing 'insightful, probing questions [which] help learners to begin to know who they are and provides an opportunity to explore ideas, feelings, emotions, concepts, and attitudes on a much deeper level' (Gilley, 2005). 'Students' spiritual development can be assisted as faculty and staff acknowledge what is personally sacred and valuable' (Hindman, 2002).

Initial findings from the HERI study (2005) reveal that 56% of the American university students state that their professors do not foster discussion of spiritual issues. It was not clear what percentages related to state, compared with faith-based, institutions and in what courses of study. Staff in the faith-based colleges with Education courses in Australia, eg, Australian Catholic University, Avondale College, Christian Heritage College, College of Christian Higher Education (NSW), Tabor College, University of

Notre Dame, would be expected to provide opportunities for students to discuss spiritual issues. To do a study similar to the one in the US, to find out how much and how well this is done in comparison with the secular universities would be an interesting exercise.

Opportunities must be given for students in all universities to face and find adequate answers to the perennial existential questions, 'Who am I?' 'Why am I here?' and 'Where am I going?' These are questions of identity, meaning and purpose, and destiny, that all impinge on SWB. If future and practicing teachers do not have a good grip on these aspects of their own lives, how can they possibly hope to be positive influences in the lives of the students in their care?

In America, many university staff are grappling with the issue of engaging students in a search for spiritual well-being. It is seen as an essential part of a liberal education. It has even been suggested that students in secular institutions might be freer to discuss such issues without the perceived confines of faith-based organisations (Poe, 2005). Issues of trust, honesty, compassion and care are key to allowing students to freely express their doubts so they might grow through them (Nash, 2001). Students need well-educated, balanced staff who have a broad understanding of a variety of world-views who can facilitate unbiased discussions on foundational issues of being human. Espousing doctrinaire positions is insufficient; in fact, they are downright dangerous. Who teachers are, rather than what they say, will have major impact on students, whether at university or in schools. Holding onto rhetoric can only go so far. Students must own their beliefs and world-view, not just inherit them or consume them by osmosis in the rarefied atmosphere of academic institutions. Nash reported that a spate of publications has argued that 'the study (not the practice) of religion must find a permanent place in school and college curricula....especially in secular institutions, where a timid intellectual neutrality has effectively neutered or totally ignored the topic' (2001, p.17). How much more then should SWB be included, with or without religion?

Ways of engaging university students in discussions of spirituality are reported in HERI newsletters available at www.spirituality.ucla.edu/. The *International Journal of Children's Spirituality* has 6 articles on spiritual health/well-being, 28 on spiritual education, with a further 12 on spiritual formation and 43 on spiritual development. Most of these articles relate to spirituality in schools but they provide sound principles and practice to apply in teacher education, whether pre-service or in-service.

Comparing university Education students with teachers in schools regarding help for students' SWB

Education students in the State university have similar expectations to state school teachers of help provided for students' SWB in schools. The only exception is that primary Education students have higher expectations on the God-factor, which could relate to a more optimistic view of the impact of the half-hour Christian Religious Education classes available in state schools on a voluntary basis (see Table 7). These findings would indicate that Education students in the State university would be likely to maintain the status quo with respect to provision of support for school students' SWB. Whether this is the most desirable scenario is a question that should be asked in our current climate in which schools, at least in Victoria, are providing a mechanistic curriculum with 'current educational policies which locate young people as "instruments of economic development" (Wyn, 2007) undermin[ing] young people and their wellbeing' (Hodder, 2007, p.188).

Table 7. Comparison of Education students' and teachers' views on help provided for school students' SWB

Domain of SWB		State			Christian		
Primary level	Tr	Edstu	t ^{sig}	Tr	Edstu	t ^{sig}	
n	44	165		173	94		
Personal	3.75	3.73	.22	3.64	3.52	1.32	
Communal	4.08	3.96	1.17	4.00	3.77	2.48*	
Environmental	3.29	3.07	1.61	2.80	2.57	2.37*	
Transcendental	1.79	2.34	-2.95**	3.86	3.16	5.79***	
Secondary level	Tr	Edstu	t ^{sig}	Tr	Edstu	t ^{sig}	
n	24	67		161	25		
Personal	3.48	3.81	-1.52	3.58	3.03	3.63**	
Communal	3.78	4.01	-1.07	3.90	3.45	3.13**	
Environmental	3.13	3.00	.56	2.66	2.10	3.37**	
Transcendental	1.80	1.91	-.46	3.72	2.17	8.88***	

*= p < .05 **= p < .01 ***= p < .001

Christian university Education students are not as ready to provide as much help as existing teachers in Christian schools to nurture students' SWB. They have some similarities to expectations of teachers in state schools but no consistent pattern. These results indicate some uncertainties in the role that these Christian university education students believe they have to play in schools. In reality, they will most likely need to seek employment in state schools when they graduate as two-thirds of Australian students are educated in state schools where, for example, 44% of the staff were 50-54 year-olds, and 65% of the principals were over 50 in 2006 (Victorian Teacher Supply and Demand Report, Vic Gov 2006) and many state school teachers are retiring at age 55.

Subsequent to the findings of this study being made available to staff in one of the Christian universities, they implemented an extra requirement on their students to undertake 150 hours of spiritual formation with a mentor, during their four year course. It will be interesting to re-visit this institution in a couple of years to compare the Education students' views on SWB and see how well they are equipped to face whatever school situation in which they find themselves.

Conclusion

There were some similarities but considerable differences between students in the two types of university. A key finding from this research was that Education students' personal experiences coloured their perceptions of how much help they think schools provide to nurture SWB. So, nurturing Education students' own SWB should have high priority.

Education students in the State university are likely to maintain the status quo with regards students' SWB, as their expectations of schools is similar to that of current teachers. Whether or not this is the best situation for schools is open to debate in our individualistic, consumerist society. Students in the Christian universities show some uncertainty about their identity and role in education, and their expectations of schools are not as high as those of existing teachers in Christian schools. If they have to seek employment in secular state schools away from the comfort of the religious institution, it is not surprising that they will need to reform their expectations of schooling. Some initiatives have already been taken within the Christian universities to help their students reflect on their spiritual formation, in preparation for the future role as teachers in whatever school system they might find themselves.

Throughout this paper reference is given to a substantial move in the US in which tertiary educators are addressing their own needs for SWB as well as that of their students. Teacher educators in Australia would do well to emulate this move if they are really concerned about providing a heart to education in this nation, by building up SWB.

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CHAPTER FIFTEEN

FROM ASSESSMENT TO ACTION: ANSWERING RESEARCH QUESTION 3

It was stated earlier in this dissertation (Chapter four) that the purpose of developing SWB measures is not solely an end in itself. They were designed to provide valuable insight which addresses the third research question, ‘How can findings from SWB measures be used to inform pastoral care?’ Readers will note that this theme has been recurring in the papers presented so far in this dissertation (see especially Chapters, six, ten and twelve). Application of findings from the SWB measures to practical concerns of pastoral care is the *raison d’être* for the work reported here.

Some people are not interested in using surveys, especially in attempts to measure something like spiritual well-being, because they think you have to talk with people to get to the bottom of what they are really thinking. My goal was to show how it is possible to gain a good grasp of people’s innermost thoughts and feelings related to SWB using well-constructed questionnaires, coupled with the ability to interpret and apply them in practice through pastoral care.

A few of the following stories have been told in publications included in this dissertation, but they are combined with others here to illustrate the impact of my quantitative measures on nurturing students’ SWB.

Vignettes from development of instruments

Grandson at age 4 after trial of FGLL

Some people might question whether young children have the capacity to adequately express understanding of spiritual well-being. At one conference presentation in the UK, a person stated that she thought children would only be expressing religious views gained by their enculturation at home or school (or Sunday school) and not able to express individual views of their own understanding of spiritual issues.

My grandson Liam was four and a half years old at the time I trialled ‘Feeling Good, Living Life’ (FGLL), so I read the questions to him. The week after talking him through this instrument, Liam was on holidays with his parents and younger sister, when he walked up to his father, pencil and paper in hand, and asked, ‘Dad, how do you feel when you are watching a sunset with a friend?’ Although he had copied my interview method, he had combined three of my four domains of spiritual wellbeing into one question. Liam’s words concurred with qualitative studies of young children by Robert Coles (USA, 1990), Rebecca Nye (UK, Hay & Nye, 1998), and Brendan Hyde (2005) and

theoretical constructs by Glen Cupit (2001) (both Australian), which show the propensity of young children to express meaningful views about spiritual issues.

Year 2 boy- never sees Dad; too busy working

In one school I administered the FGLL survey within a Library full of junior primary children in Years Prep to 3 (aged 5 to 9), who had older (Year 5 and 6) guides to help keep them on the right question. Whilst answering a question on ‘spending time with your family’ a Year 2 boy raised his hand and said, ‘I never see my Dad, because he is too busy. He is always working’. It was more a matter-of-fact statement than an emotive response. I had to turn away as I responded much more emotionally than this lad did, as I reflected on my personal experience. It brought back memories of my teenage years, with my absent father, and my own absenteeism, during my children’s early years whilst I was spending around 100 hours per week looking after other people’s children. Answering questions on FGLL did not cause this boy, or any other children, distress, even though approximately 7% showed spiritual dissonance.

Within my studies, I hypothesise that spiritual dissonance is shown by a marked difference between responses (score >1 on a 5-point scale, from Chapter ten) on the two parts of the measure, that is, the stated ideals for SWB expressed through Feeling Good, compared with the lived experiences, through Living Life. As the two response sheets are on separate parts of the page, children are not connecting them in any way that causes them distress. FGLL is revealing potentially deeply-seated schisms at the metaphorical ‘heart’ level, which are not obviously impacting the head, that is, the rational or emotional well-being. Further research is warranted to follow through a cohort of young children who display spiritual dissonance to see if there is any long-term difference between them and other children in areas such as self-esteem, application to study and work, forming relationships with family and friends and relating with God.

Year 9 surrogate Mum – improved maths and general well-being

During part of the time that I was developing SHALOM, I was teaching in a secondary school. On the trial version of SHALOM, identification details, not names, were included to enable me to provide feedback to school staff about individual students if I believed they were in need of extra care. Students, in one of the classes with whom I was teaching Maths, completed the trial version of SHALOM during a Religious Education class. SHALOM asks students to give two responses to each of 20 items

which reflect relationships with self, others, environment and God. The students are asked how important each of the items is for their 'ideal' of SWB, as well as how they 'feel' about it most of the time. A 5-point Likert scale is used, from 1=very low to 5=very high.

Whilst interpreting the data, I was drawn to the results of one of my Year 9 girls. Let's call her Jan. Jan was one of three girls in a lower ability class, with a group of boisterous boys. I had only been in this school for less than a month, so did not have complete knowledge of all the students that I taught. I had five classes with around 26 students per class. Jan showed low scores on her 'ideals' and how she felt (lived experience) for the Personal (relating with self) and Communal (relating with others) domains of SWB. I have since discovered, through my work with university students that these results correlate with clinical depression (Gomez & Fisher, 2003).

I should have done it sooner, because Jan had been having trouble keeping up with Maths in class and doing homework, but seeing these results prompted me to talk quietly with Jan. I did not reveal that I had seen her questionnaire, I merely asked, 'How are things going?' Her response was to break into tears and inform me that her Mum was in hospital, Dad was working night shift and she was responsible for looking after her two little brothers and doing the housekeeping and cooking. Jan had not told anyone at school about her situation. I immediately offered lunchtime classes for Jan and any other interested students who wished to attend. A small group responded to this offer. Within two weeks, Jan's demeanour had improved as had her Maths. She was happier once she had support from school. This support was coming from her pastoral carer, whom I had informed with Jan's permission, as well as myself.

The low scores on SHALOM had shown me that Jan had 'problems' relating with herself and others, which is not surprising considering her situation. SHALOM had revealed these 'problems' even though completion of the survey did not cause any emotional response or distress for Jan. SHALOM, as with FGLL above, can reveal inner turmoil without upsetting a person.

Hollow leader – family façade

A Year 9 girl in another school scored highly on the ideals for the Personal and Communal domains, but considerably lower on how she felt. In my written report to the principal, I expressed concern about this girl (let's call her Cathy) and others. The results suggested to me that Cathy was an outgoing person, who was feeling very empty inside.

To me, she was calling out for help. Cathy had not scored very highly on either the Environmental or Transcendental domains for both the ideal and feel categories. By these responses, Cathy had indicated that neither of these two areas was important for her SWB nor did she have support in either of these two aspects of life for her spiritual well-being.

During a meeting with the school principal to discuss these results, he questioned the accuracy of my interpretation of the data for Cathy, but not that for other students 'of concern'. From his point of view, Cathy was fine. She was one of the school leaders. The principal knew the family, who appeared to be supportive of her, so he questioned the accuracy of my interpretation of the results from SHALOM. I had suggested the possibility of a simple, subtle approach such as the one I had used with Jan. But no follow-up action was taken with Cathy because the principal thought he knew the family.

When I had coffee with him a couple of years after this event, the principal recalled Cathy and my comments. Her family had broken up less than six months after she had completed SHALOM and she was quite distraught at that time. What appeared on the surface to be 'Happy families' was in fact a façade. SHALOM had the sensitivity to pick up Cathy's inner state of being, her potential hurt in the heart, without apparently causing her any emotional distress. Completing SHALOM did not precipitate any adverse reaction in Cathy (or in Jan or any other students).

At surface level, Cathy appeared to be fine, in control. But, SHALOM had shown that this was not the case. I believe this example and the one above with Jan both illustrate that SHALOM can carefully cut through a person's exterior to reach their core of being, their 'heart'. A sensitive interpretation and application of findings from SHALOM (and FGLL) can inform and enhance pastoral care.

Whole school environmental education programme; SHALOM used to show improvement.

The staff in a Christian school was not happy that the students had scored 'low' on the Environmental domain of SHALOM. They instigated an environmental awareness program that was effectively based on texts such as, 'The Earth is the Lord's and the fullness thereof' (Psalm 24:1). The course went beyond stewardship for nature to an appreciation of Creation by the Creator and man's place in it. A post-test was conducted using SHALOM six-months later. High levels of correlation with pre-test results indicated stability of views by students on the Personal, Communal and Transcendental domains of SWB. There were, however, significant increases in both the 'ideals' and

‘lived experience’ scores for the Environmental domain, which was the desired result on the school’s part. These results show that SHALOM is a useful instrument to monitor and detect changes within a given population as a result of an intervention.

Case studies – more implications for Pastoral Care

Several case studies are presented here to illustrate how SHALOM (Fisher, 1999b), FGLL (Fisher, 2000d, 2004a) and QOLIS (Fisher, 2004b, 2006) were used in conjunction with the Oxford Happiness Inventory (Argyle & Hills, 2000) and Eysenck’s Personality Questionnaire-Revised (Francis, 1996) in a variety of settings. These studies provide insight into SWB for individual students, and for that of a group, for pastoral care.

Little boy lost

The results shown in Table 15.1 are those from a survey with an eleven year-old boy in a Grade 5 class in a Christian primary school. The table shows the ‘ideal’ and ‘feel’ (lived experience) scores for each of the four domains of SWB as measured on a 5-point Likert scale using FGLL, where 1=very low to 5=very high.

Table 15.1 Measures of SWB for 11 year-old boy (scales are scored 1-5 on FGLL)

Personal SWB		Communal SWB		Environmental SWB		Transcendental SWB	
ideal	feel	ideal	feel	ideal	feel	ideal	feel
4.25	2.5	4.75	3.5	2.25	2.25	4.5	3.0

The way this boy (‘Scott’) felt in three of the four domains of SWB was markedly lower than his ideals. Scott’s fourth area (Environment) showed low perceived and low experienced (feel) value for his spiritual well-being.

Completion of the Quality of Life Influences Survey (QOLIS) reveals levels of support for four areas, namely of relating with self, others, nature and God. On QOLIS, Scott reported that he received reasonable support from his family in helping him relate with himself, but little support from school or friends. Little support came from family and friends for relating with other people and he reported even less from school (teachers = ‘never’). The survey results indicate that friends often help Scott relate with nature, and the school staff do ‘sometimes’. Church staff apparently help Scott relate with God ‘all

the time', and family, school and friends do 'sometimes'. Scott reported that God helps him relate in all four areas 'all the time'.

A score of 2/12 on the Lie Scale (from Eysenck's Junior Personality Questionnaire, see Chapter seven) indicates that Scott believes what he is saying. He appears to have head knowledge about God (score =4.5 on 1-5 scale) but has not fully appropriated the relationship at heart level, in his core of being, to influence his life (score of 3.0 on 1-5 scale). Scott scored very high on the Neuroticism scale (11/12, group mean=6.81) (Eysenck) and Psychoticism scale (8/12, group mean=2.98) (Eysenck).

Scott needs help to make contact with reality and to build positive human relationships for his well-being. These are the challenges for pastoral care for Scott revealed by using a combination of FGLL, QOLIS and Eysenck's Junior Personality Questionnaire.

Pressure to conform?

Table 15.2 contains the results of a survey from a fifteen year-old female in Year 10 in a Christian secondary school. SHALOM, QOLIS, the Oxford Happiness Inventory and the Eysenck Personality Questionnaire were used in this survey.

Table 15.2 Measures of SWB for 15 year-old female (scales scored 1-5 on SHALOM)

Personal SWB		Communal SWB		Environmental SWB		Transcendental SWB	
ideal	feel	ideal	feel	ideal	feel	ideal	feel
3.8	1.8	4.0	1.8	1.0	1.0	4.6	1.2

This girl (Mary) reported reasonable levels of support from home and school and indicated that she received very good help from friends in relating with both herself and others. Negligible help was forthcoming for her relationship with the environment. Neither Mary nor her family attend Church, although she reported that school staff 'always' help her relate with God, and friends do 'sometimes' (for males) or 'often' (for females). According to her survey responses, God 'sometimes' helps Mary relate with herself, others and God, but 'never' with the environment.

With such marked differences in scores between ideal and feel for Personal and Communal SWB (shown in Table 15.2), it is likely that Mary is depressed. Other results support this view. She has a score of 13/87 on the Oxford Happiness Inventory, with the following subsets - 3/18 for satisfaction in life, 2/21 on self-efficacy, 3/18 on

sociability/empathy, 2/18 for positive outlook, 0/9 for well-being, 4/9 for cheerfulness, 1/6 for self-esteem, and a score of 6/12 (group mean=2.71) on the Psychoticism scale.

Pastoral care implications of these findings are that Mary should seek medical or psychological assessment for depression and she should be helped to build on her positive relationships to assist her well-being.

Black on life

When I was principal of Christian schools, I would ask secondary school students if they wanted to come to the school. If they were undecided, I sent them away with a de Bono PMI 'lateral thinking' exercise (de Bono, 1994) to write down the Positives, Minus (negatives) and Interesting points about the school and to compare it with their other possibility/ies. They were asked to seek parental help in that process, so if the parents were really keen for their child to come to the school, they all had to agree. I had a contract with each student that required them to do their best in their schoolwork, homework, get along well with other people, do their best at sport and in representing the school. As friends have a major influence on secondary school students, a 'sample' day in the school with a buddy for companionship introduced any waverers to the caring climate they could expect to nurture their SWB. Through this process students laid the foundation for belonging to our school community.

After a number of students had been invited to join the school community, we held a student testing day in which their mathematics, language and spelling skills were checked against standards for students their age. They also completed my Fifteen Item Measure of Religiosity (Fisher, 1993a), SHALOM and QOLIS. The students and parents responded to my Nine Expectation Factors of Schools (NEFOS) just before the interviews we had with each other (Fisher, 1994). I used this NEFOS to check consistency between student's and parents' expectations of the school. These 'tests' gave me a good profile on each of the students.

I had interviewed a 13-year old boy for entry into Year 8. I will call him Frank. He attended with his mother only because his father was not well at the time. Frank's mother was an effervescent woman, who presented a positive reference for the family from her minister. Frank was quiet but polite. He did not provide any school reports, which were usually required, because he had been home-schooled by his father, who had been a teacher. It was only later that I was informed that an unfortunate series of events and an

accident forced Frank's father out of the workforce. He was now being financially supported by Social Security and his working wife.

Whilst completing SHALOM, Frank scored all the 'ideals' and 'feels' (lived experiences) for the 20 items at 1 = very low. I thought he was just kidding, because a few boys had played games with the trial version of SHALOM, just presenting zig-zag patterns, not taking it seriously. I rather flippantly said to Frank, 'I will give you another one, so you can do it properly.' He retorted rather sullenly, 'That's how I feel.' And he did.

It was only when Frank started school two months later, at the start of the new year, that I began to realise just how poorly he really felt. My research with university students has shown moderate correlation between low scores on the Personal and Communal domains of SWB, using SHALOM, and clinical depression (the opposite of happiness as measured by the Oxford Happiness Inventory). Frank was rather morose, often used his over-weight body in semi-violent acts toward other students and was quite disobedient to teachers. His attention-seeking behaviour caused many interruptions to well-being in his classes. We initially excused Frank's behaviour as we had found that home-schooled students often took a while to settle into being part of group. He was counselled as to his responsibility in contributing to, not detracting from, positive well-being in class. He was reminded of the contract in which he had agreed to do his best and to get along well with other people. His behaviour did not improve.

When I phoned Frank's home to speak with a parent, Frank's father answered the call. I mentioned our concerns and made a time for a discussion at school. When I met Frank's father, it did not take long to see why Frank was expressing such behaviour. Frank's father was bitter at the lot he had been dealt in life. As he had been the major influence in Frank's education, and life in general, Frank had taken on a similar massive chip on his shoulder. Both appeared beyond blue (state of depression) and were very black on life.

What Frank had expressed on his responses to SHALOM accurately reflected his very poor spiritual (and mental) state. He not only lacked support at home, because his mother was often working, but he had his problems compounded by his father. Frank's father expected us to change to accommodate his son's behaviour. Neither father nor son was prepared to seek professional help. At a subsequent meeting, Frank's mother broke down in tears, expressing her frustration and desperation with the situation. I wish I could

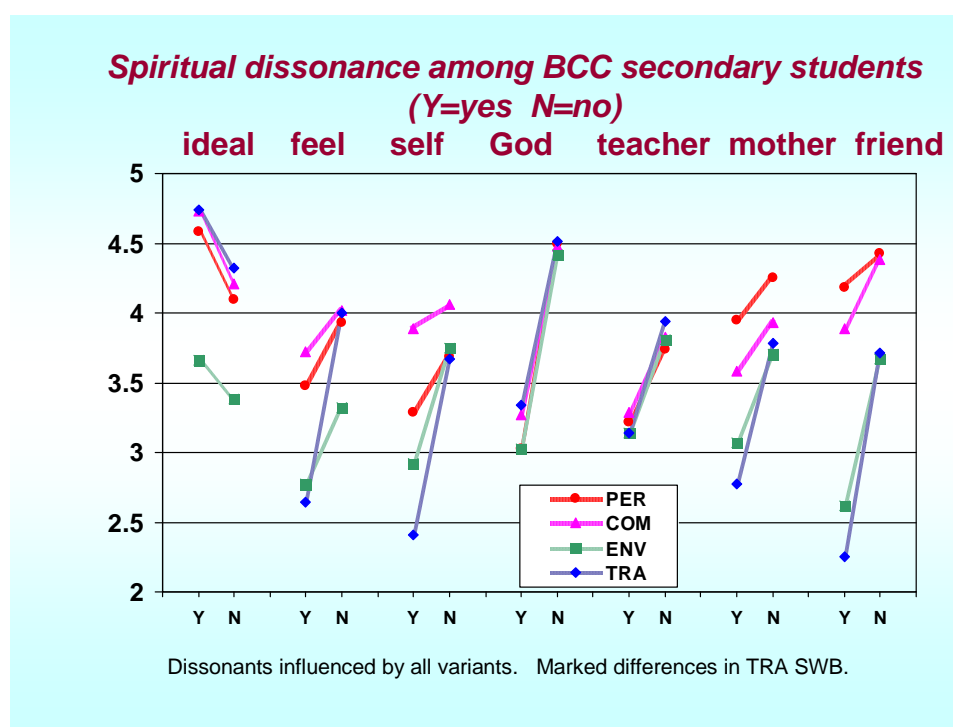
report a more positive outcome, but unfortunately school staff cannot solve everyone's problems (Hill, 2006). Frank returned to home schooling several months later.

The more experiences I had with pastoral care, reflecting on each student's responses (scores) on SHALOM, the greater I have come to believe in its predictive value for future students.

Dealing with dissonance

In early 2008, I contracted to do a review of students' SWB at a Christian community school. This school is growing well and making a good name for itself in the local community, where it serves not only church, but also non-church families. It had been five years since I had 'tested' any of the students with my measures, so only the small cohort in Year 12 had seen them previously.

In my general study with secondary school students from a range of religious schools, 12% spiritual dissonance was found (see Chapter 13). In the survey conducted in this Christian school a slightly lower rate of 10% spiritual dissonance was discovered. Figure 15.1 displays a summary of the scores for dissonants (Y) compared with non-dissonants (N). Using SHALOM, the spiritual dissonants scored significantly higher



NB ideal & feel are categories of SWB reported using SHALOM
QOLIS was used to record levels of support from self, God, teacher, mother, friend

Figure 15.1. Spiritual dissonance & levels of support among BCC secondary students

than non-dissonants on 'ideals' for each of the four domains of SWB and significantly lower than non-dissonants on how they 'feel' (lived experience). The greatest differences between dissonants and non-dissonants are shown on how well they felt they related with God (TRANscendental SWB) and the support for this domain of SWB from themselves, God, mothers and friends, as revealed using QOLIS.

In presenting these results to a staff meeting, I suggested that the dissonants would be feeling very guilty about not living up to the standards expected of them, especially in relating with God. My suggestion to the staff was to lighten up on the students and not hit them with the teachers' high expectations. Allow the students to express their doubts and even fears as a realistic base from which to grow. This is more likely to happen if students are encouraged rather than exhorted, nurtured rather than nagged. The welfare staff nodded vigorously in agreement with my suggestion.

This study illustrates how SHALOM and QOLIS can be used to survey a school body and identify areas of concern and particular students (if the surveys are named, following appropriate approval processes).

Concern over evangelism

I was talking to myself as much as the staff in the Christian school in the preceding section. I qualified as a Pentecostal pastor whilst principal of the second Christian school I had helped to establish. During 14 years as principal in Christian schools I had to check my motivation, 'Was I acting more as an evangelist than as pastor and teacher?' Taking time out to reflect is extremely valuable for educators with regard to their personal and professional principles and practice, especially in areas such as SWB (Long, 2008; Sunley, 2005). SHALOM is very useful in this process.

According to the *Concise Oxford Dictionary*, to evangelise means to 'win over (person) to Christianity.' In a broader sense, evangelism is 'often used to refer to attempts to persuade another person to accept any particular point of view' (Hill, 1990, p.146). How does this relate to education and RE in particular? Cooling (1994, p.166) referred to evangelistic zeal being displayed by religious educators who advocate secular RE. But, it is not just in RE that teachers display zeal or enthusiasm for their subject. If teachers believe that a study of and commitment to a particular subject area can have life-changing consequences for their students, they not only influence the minds of students, but also their hearts. Good education is more than just cerebral. It involves passion.

According to Astley, ‘The best sort of education does *not* just lead the learner to think that here is “something worth knowing”’; the true scholar, scientist and artist is one who in a real sense commits his life to this “something”’ (2002, p.188). Education is often presented as a rational, objective pursuit, whereas evangelism (in a Christian sense) ‘has suffered from very bad press’ (Astley, p.188).

Heavy-handed preachers of hellfire and damnation were more likely to instil fear rather than form caring relationships between people and God; that which lies at the core of Transcendental SWB. Similarly, hyper-enthusiastic teachers whose practice denies their words, and others who attempt to apply pressure on students to conform to patterns of ritualistic behaviour (Dixon, 2001), might have some influence on the externals but not students’ hearts. People cannot be bulldozed nor dragged into the kingdom of God. Churches have been emptied by people trying these methods. They definitely have no rightful place in schools. In this vein, Wolf (2004) also encourages school counsellors to ‘Teach, but Don’t Preach’ (p.363) when dealing with students’ spiritual concerns.

It is made clear in curriculum statements that schools are not open to proselytisation, that is, attempts to coerce students into a particular belief. If evangelism is taken as ‘sharing good news’, which students have the opportunity to discuss, and to discard or embrace in an open fashion, then it has a place in education. Astley (p.192) claims evangelism has an essential place in church schools, but such discussions must be done ‘with imagination and sensitivity, without hypocrisy or embarrassment and without alienating those who hear it’.

Astley (2002) reports work of Attfield and Pollard with respect to a balanced view of evangelism. Attfield (1993) rightly claims that evangelism, like education, demands the promotion of rational autonomy and respect for each child’s freedom. Pollard (1996) is convinced that evangelism is consistent with good education when it helps learners identify and evaluate what they believe, and why they believe it, thus developing their ability to think for themselves. In this vein, Hill (2004, p.87) suggests that schools should turn out ‘liberated choosers’, students who are provided with adequate knowledge and opportunity for discussion to inform their decisions. This principle should apply to each of the four domains of SWB as part of holistic education.

Supporting growth of spiritual dissonants

Identifying students (and staff) with spiritual needs is a key step in helping them to grow. It is not easy to pick those with spiritual needs from external features, as the case

studies above have illustrated. My instruments can expose their heartfelt needs in a manner that does not cause emotional distress. Once identified, the dissonants need careful support and encouragement to (re)gain spiritual harmony in life.

How can you really tell about a person's SWB?

Spiritual thermometers, made to measure

SHALOM and FGLL should take less than five minutes to complete (unless used with a non-reader, for which the time can be doubled). A cursory glance over each survey sheet should take less than a minute (30 seconds with practice) to gauge which students warrant further attention. An average variation in response of more than one grade (*e.g.* very high to less than high, high to less than moderate, or moderate to less than low) is taken to indicate spiritual dissonance in a given domain of SWB.

My spiritual well-being instruments can be used to screen whole schools, classes or small groups to give a measure of SWB in the four domains and SWB overall. What these results mean is open to interpretation as they are not exhaustive measures of SWB. They are indicative measures, which act very much like a spiritual thermometer. Groups can be measured against themselves in a pre- and post-test situation to interpret the effectiveness of a given intervention, as was shown in the Christian school study on the Environmental domain above.

The mean values can be used to compare groups, but caution must be used in looking at the world-views of each group and researchers should not impose their world-views on the interpretation of results. For example, a religious researcher needs to exercise care in comparing results on the Transcendental domain between a religious and a state school. Different groups could assign different meanings to the same word, for example, 'spirituality' (Wheeler & Hyland, 2008). Therefore it is vital to know how the words are being interpreted before attributing cause-and-effect relationships to any results gathered by using measures of spirituality or SWB.

Unique contribution of my research

The unique contribution that my research has made to work in SWB is that it has enabled the development of the notion of spiritual dissonance and has provided ways of measuring it. This is done by comparing each person with her/himself, using validated measures, balanced across four domains of SWB. SHALOM has been developed and used with secondary school students, university students and adults. FGLL arose from

work with primary school pupils. QOLIS also provides a means by which key supports for students' SWB can be identified. These measures are not reliant on group norms, so they can be used to screen groups in order to identify individuals of concern and inform their pastoral care. However, group norms can be used to help evaluate the effectiveness of an intervention within a given group, if desired, whereas comparisons across different groups need to be interpreted cautiously, depending on the clarity of meaning of conceptual constructs employed.

CHAPTER SIXTEEN

FROM HERE TO WHERE? SUMMARY & CHALLENGES FOR EDUCATION

What has been presented in this dissertation is the story of how my four domains model of spiritual health & well-being provided the theoretical foundation upon which several valid and reliable SWB measures were constructed (SHALOM, SWBQ, FGLL). The four domains model of SH/WB also provided an essential part of the framework for the Quality Of Life Influences Survey which investigated levels of support for relationships which reflect young people's SWB. Findings from studies with these instruments and other psychological instruments (on personality and happiness) were shown to provide valuable insights for pastoral care.

This final chapter starts with a summary addressing the research questions before reviewing the role of key players in preparing for and participating in the provision of SWB in education. The next part of this chapter identifies salient points pertinent to the provision of SWB in and through education. In so doing this chapter identifies challenges in 'Reaching the heart: Assessing and nurturing spiritual well-being via education'.

Summary addressing the research questions

Spirituality is posited as existing at the very core, or heart, of being human. The work reported here builds on my theoretical model, the four domains model of spiritual health & well-being (SH/WB), which proposes that spiritual well-being (SWB) is reflected in the quality of relationships that people have in up to four areas, namely with themselves (Personal SWB), with others (Communal SWB), with the Environment (Environmental SWB) and/or with God (Transcendental SWB).

The first Research Question addressed here asked how the four domains model of SH/WB can be used as a foundation to develop valid and reliable quantitative SWB measures.

A survey of available published spirituality and SWB measures showed that, prior to 1998, none provided a balance across the four domains presented in my model. As a prelude to the work reported here, I applied the principles in the four domains of SH/WB in making a selection of items from an existing set of 150 questions that had been used in a study of spirituality with 311 primary school teachers in the UK. Although the resultant Spiritual Health in 4 Domains Index (SH4DI) produced adequate statistical support for

the model, with seven items cohering well in each of the four domains, not all the items fitted neatly within the conceptual bounds provided by the model; not all were relationally based.

With the four domains model of SH/WB clearly in mind, I refined and added to the questions from the SH4DI to construct a questionnaire for a survey held with 144 secondary school educators in Victoria. The 32-item SWB measure which emerged from that survey provided four 8-item factors, which fitted well with the model. Second-order factor analysis also showed that these four factors cohered to provide a single, global measure of SWB.

Up to early 1999, SWB measures based on the model had only been tested with teachers. In order to develop what I hoped would be a SWB measure suitable for use with adolescents and adults in the general populace, a larger item bank derived from the model was tested with 850 secondary school students from diverse backgrounds. It was not only the conceptual clarity of the questions that concerned me, but how the quality of the relationships could best be assessed.

In 1999, every available religiosity/spirituality measures asked people for a single response about their 'lived experience' on a series of questions, generally using a 5- or 7-point Likert-scale. Group norms were used for comparisons within and between groups. There are problems with group norms, especially when assessing multi-dimensional constructs such as SWB. It is difficult to interpret a summary score when people score differently on various sections of an instrument. People might interpret the concepts differently too.

The notion of comparing what respondents think is important for an 'ideal' state of SWB with their 'lived experience' (how they feel) provides the means by which each person becomes their own standard against which they are assessed. This double-response method of indicating quality of relationships in the four domains of SWB was first used in the development of the 20-item Spiritual Health And Life-Orientation Measure (SHALOM) (Fisher, 1999b).

Rigorous statistical testing (with 4462 respondents) of SHALOM and its 'lived experience' half, called the Spiritual Well-Being Questionnaire (SWBQ) revealed the validity, reliability and robust nature of this instrument. The four distinct domains each contained five items. Second-order factor analysis showed that these four factors cohered as a single global measure of SWB. Wide application of SHALOM has shown its

suitability as a general SWB measure, as planned. SHALOM has been sought for use in over 90 studies in Australia and overseas and has been translated into seven languages.

In order to have SWB measures to apply from early school years onwards, a suitable measure was needed for young children. A study with 1080 primary school pupils in Victorian and Western Australian schools culminated in the development of the 16-item Feeling Good, Living Life (FGLL) SWB measure. As its name suggests, FGLL also has two parts, comparing children's ideals with their lived experiences to reflect the quality of relationships in the four domains of SWB (each with four coherent items). A single higher-order global SWB measure was also obtained from factor analysis with these four domains.

These studies have shown how the four-domains model of SH/WB has been used as a suitable foundation upon which to build valid and reliable SWB measures. With only a small number of items per domain, they cannot provide an exhaustive measure of the SWB constructs. They are, however, useful spiritual thermometers to provide an indication of the quality of relationships that people have, that is, they can reflect their SWB in each of the four domains of SH/WB and for SWB as a whole. SHALOM (SWBQ) and FGLL are the only SWB measures to use the double response technique to investigate the quality of these relationships.

The second Research Question addressed here asked, 'What factors are perceived to influence the SWB of young people?'

This question was addressed from both the students' and the educators' viewpoints.

The four domains model of SH/WB also influenced the method employed in seeking school students' answers to this question. As SWB is reflected in the quality of relationships, finding out how these relationships are nurtured became the target for this study. The resultant Quality Of Life Influences Survey (QOLIS) comprised a four by four matrix in which students indicated how much each of 22 people, in four categories (from home, school, church and the wider community), influenced their relationships with self, other people, nature and God (the four domains of SH/WB). Although school students indicated that factors other than their teachers have the greatest influence on their SWB, my research demonstrates that teachers nonetheless play an important role, especially in Christian schools.

Studies with 820 teachers and 351 education students in universities revealed that their own lived experiences had the greatest impact on their perceptions of the help provided to school students to nurture relationships which reflect and enhance students' SWB. These findings indicate how essential it is for staff to be aware of their own SWB and to seek and be provided with appropriate assistance (*e.g.*, professional development, counselling when needed) to be well prepared to help nurture students' SWB.

The third Research Question cuts right to the core of this research, by asking how findings from SWB measures can be used to inform pastoral care.

There did not appear to be much point in developing SWB measures just to look and see what was happening, without having a purpose in mind. The prime purpose was to apply the information in helping to improve the quality of SWB of respondents through appropriate pastoral care.

A marked difference in mean values of scores (>1.0 on a scale from 1-5) between the stated 'ideal' and 'lived experience' in any domain of SWB, measured using SHALOM or FGLL, was hypothesised as indicating spiritual dissonance within that domain. This notion of spiritual dissonance was used together with results from QOLIS and the Junior Eysenck Personality Questionnaire among 372 primary and 1002 secondary school students to inform pastoral care. The Oxford Happiness Inventory was also used in secondary schools (and universities) to add greater insight into Personal and Communal SWB.

Feedback derived from the research projects was given to participants to help the findings influence practice. Written reports were given to principals in each of the schools with details of students considered to be 'of concern.' I described 'of concern' as being shown by dissonance in more than one domain of SWB, with or without evidence from QOLIS showing lack of support in developing relationships which enhance SWB. In the studies conducted with university students, teachers and community groups, written feedback was given as well as opportunities to discuss implications of the research findings.

Outcomes from this research include curriculum initiatives taken in schools (*e.g.*, environmental action in a Christian school; psychologist in a Catholic Education Office reviewing the region's RE program; principal in an independent school reviewing role of the chaplain; schools seeking the use of SHALOM and FGLL with students following conference presentations and *Health Education Australia* publication), at university (*e.g.*,

Christian university implementing a mentoring programme for spiritual formation) and among teachers (keynote addresses and workshops with Christian school leaders and teachers at national and state level and conference presentations at international level; FGLL was also used to help evaluate the impact of a new school principal and a new chaplain on students' well-being in state schools in WA).

Preparation and participation in addressing SWB

Principals

Principals are responsible for setting priorities for their schools and realising the vision as encapsulated in schools' mission statements. These words, 'vision' and 'mission', almost have an evangelistic ring to them. They indicate the vital place that schools should be to nurture the whole child in accordance with the *Melbourne Declaration on Educational Goals for Young Australians* (MCEETYA, 5 December, 2008). So, principals are the prime movers, or blockers, in creating awareness of the role SWB can play in enhancing each teacher's and student's quality of life in schools.

Research presented herein shows that a number of principals do not understand what SWB entails. More effort is therefore needed to illumine their thinking in order to enable them to encompass a broader perspective on education as embracing the spiritual along with the 'intellectual, physical, social,..., moral and aesthetic development and wellbeing of young Australians' (MCEETYA, 2008, p.4). Spiritual wellbeing can include religion but is not restricted to it. There are four domains of SWB that are variously mentioned in literature and are clearly contained within my model of spiritual health and well-being. Principals need to look carefully at how relevant each of these domains is for the development of staff (including themselves) and students.

Teachers

Principals set the scene in their school and they also influence the key players, the staff (Bracken, 2004; Fisher, 1999a). Students have indicated that teachers have greater impact than principals, counsellors and chaplains on developing the four domains of SWB (*i.e.*, relationships with themselves, other people, environment and/or God). But, teachers have shown that their lived experiences have a major impact on the level of help that they provide to students in each of these four areas. A comparison between two studies of educators presented in Chapter 11, showed a decline in teachers' perceptions of the level

of help they provide in schools to nurture students' SWB. So, how well prepared are teachers to reflect on their own, as a precursor to nurturing students', SWB?

Within the ageing Australian teaching workforce, most teachers would have picked up their relational awareness skills via the school of experience rather than through formal education. Some teachers make personal times for reflection on life (for meaning, purpose and values). Others are engaged in community activities that encourage them to contemplate issues of morality, culture and religion. Increasing media attention is being drawn to the physical plight of the environment, but some teachers might have developed an appreciation of the value of the environment for well-being in a manner expressed by many non-Western and indigenous peoples, by immersing themselves in it. Some teachers have fostered a relationship with a Transcendent Other through personal or group instruction and practice. The number that has formal training in ministry, chaplaincy, or theology varies markedly by type of school. In summary, not many teachers are likely to have extensive training in, but they do have a variety of experience in, each of the four domains of SWB discussed here.

SWB is probably a low priority for staff selection in many schools, so principals could use SHALOM to assess the degree of harmony or dissonance in each of the four domains of SH/WB present in their potential and existing staff. These four sets of relationships go beyond personal development. They relate to personality and happiness (Gomez & Fisher, 2003) and general well-being (Hall, 2005), so they have the potential to influence the quality of life of teachers personally and professionally. These aspects of staff will, of course, need to be considered alongside teaching expertise, etc, in selecting and developing appropriate staff to suit each school's ethos and needs.

These studies show that 12% of teachers who were surveyed can be classified as spiritual dissonants. This means they have higher ideals than they can live up to in more than one of the four domains of SWB. Teachers' lived experience is the key predictor of help they provide. So, spiritual dissonants feel they are letting students down in the level of help they provide to nurture students' SWB. There is an obvious need to help these teachers, if not others who show dissonance in only one domain of SWB. Who should do this staff development?

There is a growing number of staff in Australian universities who have studied, researched and counselled teachers for personal and professional development as it relates to SWB. The Victorian Institute of Teaching requires teachers to undertake professional development to retain their teaching certification. Therefore, it seems reasonable to

suggest that a course in holistic education, with aspects of assessing and nurturing SWB, should be made available as an option for teachers.

University education students (pre-service teachers)

As the teaching force is ageing, it seems prudent to focus on university education students who will be replacing teachers who will be retiring in the not-too-distant future. The students who were surveyed have shown marked variations within and between organisations. Education (and other university) students could benefit from having a study of the nature and nurture of SWB included in a core philosophical component of their studies. To this could be added, as an option, a course in holistic education (or well-being) within general studies. A series of lunchtime symposia on spirituality (supported financially by a benevolent faculty and/or Student Services) could provide a short presentation, followed by group discussions led by staff and/or students who had previously explored the issues in focus groups. A spiritual formation mentoring program has already commenced in one Australian Christian university following findings from my research. Others might like to follow this example. All these suggestions beg the question, 'Who would be most suitable to do these activities at university level?'

Tertiary support network

Tertiary educators are becoming increasingly involved in the issues of spiritual development and well-being, especially in education, but this is mainly in religious institutions in Australia. However, a study by a student in an Australian university showed that some Western teacher educators were able to conceive of a place for spirituality in secular university educational programs (Chugani, 2001).

I propose that an informal network of interested university staff and students be established to share ideas in order to create awareness and fertilise embryonic developments in nurturing staff and students' SWB and bring them to fruition in as many Australian universities as possible. Significant resources that could be involved in support of such a network include the Association for Children's Spirituality, Search Institute (Minneapolis, Minnesota, USA), Christian Research Association (Australia), Society for Pastoral Counselling and Research (Saint Paul University, Ottawa, Canada), Society for Spirituality, Theology & Health (Duke University, North Carolina, USA). Recent research among university students in the USA has shown that professors and university culture have significant influence on their students' SWB, especially in faith-based

schools (Alexander, 2005; Bradley, 2003; Damore, 2000; Hook, 2005; Lyke, 2006; McGee et al., 2003; Redden, 2007; Schwartz, 2008).

Delivering the goods

Victoria is out of step

A quick search of the curriculum policies on the websites of the 'Education Departments' of Australian States and Territories reveals that all but Victoria make multiple mention of spiritual development of students. These policies (other than Victoria) are in accord with the *Adelaide Declaration on National Goals for Schooling in the Twenty-First Century* (MCEETYA, 1999), which has been superseded by the *Melbourne Declaration on Educational Goals for Young Australians* (MCEETYA, 5 December, 2008). However, both these declarations of the joint Ministers of Education express a commitment to the 'spiritual development and... wellbeing of young Australians' as a vital role of schools (MCEETYA, 2008, p.4).

The removal of references to students' spiritual development within the Victorian curriculum from the more holistic Curriculum and Standards Framework I of the late 1990s to the current Victorian Essential Learning Standards (VELS) has previously been noted (Fisher, 2001c, 2007). VELS is a mechanistic, utilitarian curriculum framework which fits well with economic rationalist philosophy (Hodder, 2007). It is not surprising, therefore, that the teachers and education students surveyed have reported a decline in the provision of support for students' SWB in schools over recent years, which parallels its removal from curriculum policies (chapters 11 and 14).

The recently released findings (November, 2008) of Search Institute's international study on spiritual development of youth gave Australia a bad report card. Of the 6853 twelve to twenty-five year-olds in eight countries surveyed, those from Australia, mainly from Victoria, scored lowest on 'sense of connectedness', 'mindfulness', and 'spiritual experience in everyday life', and in the bottom three for 'living – hopeful purpose' and 'engaged in the world' (Roehlkepartain et al., 2008). Although these findings must be interpreted with caution, because they are not necessarily representative of the countries involved, they do provide further evidence that something needs to be done to improve curriculum, principals' and teachers' awareness and understanding, and students' standards, with regards SWB, especially in Victoria.

Hopefully, increasing awareness of the issue of SWB among university staff and students, professional development in SWB with existing teachers, and the advent of

increased numbers of chaplains in schools, might cause a sufficient groundswell of opinion to reach the policy-makers in Victoria to help them realise how out of step they are with the rest of Australia. Without the SWB of students featuring in official curriculum policy, there is little likelihood of it being considered of importance in Victorian state schools. It will only be in Catholic and other non-government schools, which have flexibility to go beyond the bounds of state curriculum policies, that SWB of students is likely to be addressed. Removing a focus on students' SWB from education in Victoria is a serious matter that needs to be redressed not only for the sake of students' well-being, but also society's well-being.

Whose standards?

Do schools change or follow community trends? If schools are change agents, to whose standards? Since the 1970s when the Australian Labor Government, under Gough Whitlam as Prime Minister, increased funding for non-government schools, a plethora of mainly religious-based schools has been spawned. Approximately one-third of children in Australia have parents who are choosing non-government schools for them, often paying generously for the privilege. What are they paying for? In my MEd study in 1993, I found that parents and students in a low-fee secondary Christian school were inclined more to the values being presented in the school than the Christian message *per se* (Fisher, 1993b). Parents have prime responsibility for educating their children, which is shared with schools. Through their choice of schools, parents are indicating what they value, that is, what standards they desire for their children.

Outcomes and support

An ideal outcome of schooling would be for students to have knowledge, skills and fortitude to face any situation in life with hope, confidence and courage (Holden, 2005; Oman et al., 2008). My definition proposes that SWB lies at the heart of being human. SWB is the foundation but also the glue that holds people together, especially in times of trial. Each person will choose which of the four domains are relevant to them for SWB. My instruments can be used to identify each person's ideals as well as their lived experience in each of the four domains of SWB. This information is extremely precious as it reveals the motivation and quality of life of each person.

Handled sensitively, teachers can work with parents, chaplains and youth workers to help ensure students are supported in their spiritual development. However, according

to Hill, it is up to ‘other agencies, particularly responsible parents, caring friends and benevolent community institutions, to provide ...supportive relationships that will prompt students to make wise decisions about the promotion of their own and other people’s well-being’ (2006, p.6), thus leaving teachers free to enlighten and skill the students.

In this light, then, it will be interesting to see the outcomes of the Australian Government’s initiative in which up to 1500 new chaplains are being placed in Australian schools from 2008-2010. In their role, these chaplains ‘assist school communities to support the spiritual well-being of their students, including strengthening values, providing greater pastoral care and enhancing engagement with the broader community’ (DEST, March 2007).

Prevailing views

In my discussions with people about SWB, no-one has expressed any concern about the inclusion of the Personal and Communal domains in my model. Increasing numbers of people are rating the Environment of higher priority than previously. The most disparate views have been expressed over the Transcendental domain, often called ‘the God-factor’ for convenience.

Nearly one-third of senior secondary students in schools that have a religious foundation show dissonance between their ideals and how they feel on the God-factor. In other words, they think they should relate with God but do not do it as well as they think they should. The highest correlation was shown between students’ Transcendental SWB and the level of perceived help they received from their parents, not from schools. These results indicate that parents have greater influence than teachers on young people’s relations with God.

Open attitudes?

My research has shown that, to the extent that the results of my sample can be generalised, education students in the state university are becoming more outspoken against having anything to do with God in their own lives. Some state and independent school principals feel likewise. As in religious schools, state school teachers do not have the right to impose their world-view, whether secular or religious, on students. The Victorian Institute of Teaching Code of Conduct includes, for example:

- 1.1e considering all viewpoints fairly (for all students to learn)
- 1.2a promote mutual respect (between teacher and students)

1.4a not displaying bias or preference (to maintain objectivity).

As education cannot be values neutral, according to Hill (2005) it should reflect the dominant culture. How well schools do this impacts on the degree of ownership perceived by their local community. Successful state schools celebrate their differences to enhance students' identity and self-worth within community (Rusthoven, 2001). They help teachers and students move beyond tolerance and acceptance, to embrace differences by being other-centred rather than self-centred.

Ongoing concerns – Existential and Transcendental SWB

We need concerted action to put the heart (back) into education whilst optimizing the academic, aesthetic, practical, communication and problem-solving skills of students. Education must help in humanising young people (Hill, 2006). The young cannot be left to float in a spiritual vacuum of uncertainty bereft of any supporting framework. There are many resources that can provide ideas to help teachers in their daunting task of not adding, but integrating, SWB into their holistic nurture of students (*e.g.*, see Crawford & Rossiter, 2006; Hyde, 2008; Kessler, 2000; Yost, 2004).

As was previously mentioned, Astley (2002) believes that church schools should play a role in evangelism. Schools face major challenges in helping students address the Transcendental domain of SWB. Without adequate curriculum framework and staff resources, any school will have difficulty in providing a truly holistic education for its students (Noddings, 2005).

To the future

Although challenges remain, this study has provided several starting points and means by which educators can look seriously at their own and their students' SWB. In so doing, they will hopefully address the important questions as to what role education plays in assessing and nurturing SWB, to reach the heart and enrich the lives of all concerned.

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Appendix A

This comprises the paper:

Fisher, J.W., Francis, L.F. & Johnson, P. (2000) Assessing Spiritual Health via Four Domains of Spiritual Wellbeing: The SH4DI. *Pastoral Psychology*, 49(2), 133-145.

APPENDIX C

Spiritual Health And Life-Orientation Measure for Education Students (SHALOM)©

Spirituality can be described as that which lies at the heart of a person being human.

Spiritual health can be seen as a measure of how good you feel about yourself and how well you relate to those aspects of the world around you which are important to you.

Please give three responses to each of the following items, by circling the numbers in each of the three columns, to show:

- a. how important you think each area is for an **ideal** state of **spiritual well-being**, **AND**
- b. **how you feel** each item reflects your personal experience most of the time, **AND**
- c. what **help** you think schools give **students** to nurture their spiritual well-being.

Each response is graded:

1 = very low **2** = low **3** = moderate **4** = high **5** = very high.

Please respond to ALL ITEMS IN COLUMN a, THEN those in column b, FINALLY do COLUMN c.

Do not spend too much time on any one item. It is best to record your first thoughts.

Items	a. ideal for spiritual well-being	b. how you feel	c. help for students
Developing:			
1. a love of other people	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
2. personal relationship with the Divine/God	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
3. forgiveness toward others	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
4. connection with nature	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
5. a sense of identity	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
Developing:			
6. worship of the Creator	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
7. awe at a breathtaking view	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
8. trust between individuals	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
9. self-awareness	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
10. oneness with nature	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
Developing:			
11. oneness with God	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
12. harmony with the environment	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
13. peace with God	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
14. joy in life	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
15. prayer life	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
Developing:			
16. inner peace	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
17. respect for others	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
18. meaning in life	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
19. kindness towards other people	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
20. a sense of 'magic' in the environment	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5

Thank you for your input

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For details and scoring code, please contact the author.

Education Students' views on spiritual well-being

BACKGROUND INFORMATION ON EDUCATION STUDENTS

Please answer all questions. (Your responses are anonymous)

Please tick the appropriate box/es, & fill in spaces, to indicate your response/s.

1. **Gender** Female ☐ Male ☐
2. **Marital status** a. Single ☐ b. Married ☐ c. Divorced ☐ d. Widowed ☐
3. What is your **age**?
 < 20 ☐ 20s ☐ 30s ☐ 40s ☐ 50s ☐ 60+ ☐
4. Please indicate **year of course** you are in: a. 1st ☐ b. 2nd ☐ c. 3rd ☐ d. 4th ☐
5. Please indicate the **level of school** in which you intend to teach **AND tick ONE BOX** (in a-f) to show your preferred (**teaching**) **specialisation** on graduation:

level	Primary <input type="checkbox"/>	Secondary <input type="checkbox"/>
a. Creative Arts <input type="checkbox"/>	b. English/Humanities <input type="checkbox"/>	c. Maths/Sc/Tech <input type="checkbox"/>
d. Health & Phys Ed <input type="checkbox"/>	e. Counselling/welfare/RE <input type="checkbox"/>	f. Generalist <input type="checkbox"/>
6. Do you have a **religious group** with which you identify? Yes ☐ No ☐

 If **No**, please **go to** question 8.
 If **Yes**, please continue with **question 7, etc.**
7. **If** you answered **Yes to** question 6, please state your **religious affiliation**?

 (eg Anglican, Buddhist, Catholic, etc)
8. **How often** do you go to church/religious **group** (apart from weddings & funerals)?
 ☐ Never ☐ once a year ☐ 2-3 times a year ☐ once a month
 ☐ most weeks ☐ at least once a week
9. **How often** do you **pray or meditate**?
 ☐ Never ☐ only in times of real need ☐ 1-2 times a year ☐ once a month
 ☐ weekly ☐ daily
10. To what extent do each of the following **build up** your **spiritual well-being**?

 Please put a NUMBER from 1 TO 5) IN EACH of the following [], where:
 1=very low 2=low 3=moderate 4=high 5=very high

a. walks <input type="checkbox"/>	e. prayer <input type="checkbox"/>	i. being happy <input type="checkbox"/>	m. friends <input type="checkbox"/>
b. self-improvement <input type="checkbox"/>	f. nature <input type="checkbox"/>	j. meditation <input type="checkbox"/>	n. Scripture-Bible/Koran <input type="checkbox"/>
c. time out/relaxing <input type="checkbox"/>	g. music <input type="checkbox"/>	k. helping others <input type="checkbox"/>	o. counselling <input type="checkbox"/>
d. family <input type="checkbox"/>	h. sport <input type="checkbox"/>	l. church, religious activity <input type="checkbox"/>	p. pastor/priest <input type="checkbox"/>
11. How important is **religion** in your life? (1=very low to 5=very high) 1 2 3 4 5
12. How important is **spirituality** in your life? (1=very low to 5=very high) 1 2 3 4 5

APPENDIX D FEELING GOOD

Please **show how good each** of the following **makes you feel** by drawing a **circle** around **your best answer** for **each** question.

There are five answers to choose from:

- YES** if it makes you feel REALLY GOOD
yes if it makes you feel good just a little bit
? if you are not sure how good it makes you feel
no if it does not make you feel good, just a little bit
NO if it REALLY does NOT make you feel GOOD

Does the following make you feel good?

1. Knowing your God is a friend	YES	yes	?	no	NO
2. Looking at the stars and moon	YES	yes	?	no	NO
3. Going for a walk in a park	YES	yes	?	no	NO
4. Knowing your family love you	YES	yes	?	no	NO
5. Feeling happy?	YES	yes	?	no	NO
6. When people say you are good	YES	yes	?	no	NO
7. Loving your family	YES	yes	?	no	NO
8. Knowing you belong to a family	YES	yes	?	no	NO
9. Thinking life is fun	YES	yes	?	no	NO
10. Spending time with your family	YES	yes	?	no	NO
11. Talking with your God	YES	yes	?	no	NO
12. Knowing your God cares for you	YES	yes	?	no	NO
13. Spending time in the garden	YES	yes	?	no	NO
14. Watching a sunset or sunrise	YES	yes	?	no	NO
15. Knowing people like you	YES	yes	?	no	NO
16. Thinking about your God	YES	yes	?	no	NO

Please **tick** the right **boxes**:

Are you a **girl** [] or a **boy** []?

How old are you? 5 [] 6 [] 7 [] 8 [] 9 [] 10 [] 11 [] 12 [] years

What grade are you in? Prep [] Year 1 [] 2 [] 3 [] 4 [] 5 [] 6 [] 7 []

For scoring codes, please contact John Fisher j.fisher@ballarat.edu.au

LIVING LIFE

Please **show how much you do** each of the following by drawing a **circle** around **your best answer** for **each** question.

There are five answers to choose from:

- YES** if you do this ALL the TIME or very often
yes if you do this fairly often
S if you do this sometimes
no if you hardly ever do this
NO if you NEVER do this

Do you ...

1. know your God is a friend?	YES	yes	S	no	NO
2. look at the stars and moon?	YES	yes	S	no	NO
3. go for a walk in a park?	YES	yes	S	no	NO
4. know your family love you?	YES	yes	S	no	NO
5. feel happy?	YES	yes	S	no	NO
6. hear people say you are good?	YES	yes	S	no	NO
7. love your family?	YES	yes	S	no	NO
8. know you belong to a family?	YES	yes	S	no	NO
9. think life is fun?	YES	yes	S	no	NO
10. spend time with your family?	YES	yes	S	no	NO
11. talk with your God?	YES	yes	S	no	NO
12. know your God cares for you?	YES	yes	S	no	NO
13. spend time in the garden?	YES	yes	S	no	NO
14. watch a sunset or sunrise?	YES	yes	S	no	NO
15. know people like you?	YES	yes	S	no	NO
16. think about your God?	YES	yes	S	no	NO

APPENDIX E Quality Of Life Influences Survey (QOLIS)

By filling in this form you will be showing how much different people help you feel good about various aspects of life.

There are no right or wrong answers, so please **put a O** around the number to show what you think for each of the **four** sets of **answers for each person** (in columns **S, O, N, G**):

0 = never 1 = sometimes 2 = most of the time 3 = all of the time

If you do not have the type of **person listed** in your life (for example, a brother or a sister or sport coach) please **draw a line through that row** then **go on to the next person**.

If you have more than one person in a group listed (for example, grand-parent, friend or teacher) please **show the greatest help** such a person gives you.

Please remember to **fill in** each of the **four** sets of **answers for each person**.

	S	O	N	G
	how often does the <i>person</i> help you ...			
<i>person</i>	... feel good about yourSelf	... get along well with Other people	... relate to the Natural world around you	... get to know your God better
1. <i>your mother</i>	0 1 2 3	0 1 2 3	0 1 2 3	0 1 2 3
2. <i>your father</i>	0 1 2 3	0 1 2 3	0 1 2 3	0 1 2 3
3. <i>yourself</i>	0 1 2 3	0 1 2 3	0 1 2 3	0 1 2 3
4. <i>a sister</i>	0 1 2 3	0 1 2 3	0 1 2 3	0 1 2 3
5. <i>a brother</i>	0 1 2 3	0 1 2 3	0 1 2 3	0 1 2 3
6. <i>grand-parent</i>	0 1 2 3	0 1 2 3	0 1 2 3	0 1 2 3
7. <i>female school teacher</i>	0 1 2 3	0 1 2 3	0 1 2 3	0 1 2 3
8. <i>male school teacher</i>	0 1 2 3	0 1 2 3	0 1 2 3	0 1 2 3
9. <i>religion teacher</i>	0 1 2 3	0 1 2 3	0 1 2 3	0 1 2 3
10. <i>school chaplain</i>	0 1 2 3	0 1 2 3	0 1 2 3	0 1 2 3
11. <i>school welfare person/ counsellor</i>	0 1 2 3	0 1 2 3	0 1 2 3	0 1 2 3
12. <i>school principal</i>	0 1 2 3	0 1 2 3	0 1 2 3	0 1 2 3
13. <i>youth leader</i>	0 1 2 3	0 1 2 3	0 1 2 3	0 1 2 3
14. <i>Sunday school teacher</i>	0 1 2 3	0 1 2 3	0 1 2 3	0 1 2 3
15. <i>religious leader (pastor/priest/ rabbi/imam)</i>	0 1 2 3	0 1 2 3	0 1 2 3	0 1 2 3
16. <i>God</i>	0 1 2 3	0 1 2 3	0 1 2 3	0 1 2 3
17. <i>male friend</i>	0 1 2 3	0 1 2 3	0 1 2 3	0 1 2 3
18. <i>female friend</i>	0 1 2 3	0 1 2 3	0 1 2 3	0 1 2 3
19. <i>sport coach</i>	0 1 2 3	0 1 2 3	0 1 2 3	0 1 2 3
20. <i>doctor</i>	0 1 2 3	0 1 2 3	0 1 2 3	0 1 2 3
21. <i>counsellor</i>	0 1 2 3	0 1 2 3	0 1 2 3	0 1 2 3
22. <i>musical artist</i>	0 1 2 3	0 1 2 3	0 1 2 3	0 1 2 3

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