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THE INFLUENCE OF SPIRITUALITY AND RELIGIOSITY
ON PSYCHOLOGICAL WELL-BEING AMONG BLACK WOMEN

BY

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THESIS

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Abstract

In this investigation, 167 Black women provided conceptualizations of religiosity and spirituality using an internet-based survey. The differential influence of religiosity and spirituality on psychological well-being as measured by the Mental Health Inventory (Stewart, Hays, & Ware, 1988) and the Satisfaction with Life Scale (Diener, Emmons, Larsen, & Griffen, 1985) was also examined in the study. Thematic analysis of participants' responses to open-ended questions about conceptualizations of the two constructs yielded seven themes for religiosity and eight for spirituality; three of the themes overlapped. Findings from the open-ended data replicate and extend Mattis' (2000, 2002) research with Black women. In addition, hierarchical multiple regression analysis indicated that spirituality explains a significant amount of the variance in both mental health and life satisfaction over and above religiosity. Findings suggest that the conceptual distinction between religiosity and spirituality is empirically supported by differences in psychological well-being outcomes.

This work is dedicated to my mother, Eileen D. King, whose faith in me has never wavered

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Chapter 1

The Influence of Spirituality and Religiosity on Psychological Well-Being Among Black Women

Religiosity and spirituality play critical roles in the lives of the majority of people in the United States, particularly Black women. In general, comparative studies suggest that Black women have higher levels of subjective religiosity and spirituality than Black men and White men and women (Chatters, Levin, & Taylor, 1992; Levin, Taylor, & Chatters, 1994; Taylor, Mattis, & Chatters, 1999). Typically, researchers have utilized single-item measures to assess participants' levels of religiosity and spirituality. Consequently, participants' endorsement of their personal levels of religiosity and spirituality has been grounded in their own understandings of each construct. Over the last decade, in an effort to gain insight into religiosity and spirituality and better understand what participants have in mind when they endorse various levels of religiosity and spirituality, researchers have increased efforts to access individuals' personal definitions of the two constructs.

Movement toward assessing participants' personal conceptualizations of religiosity and spirituality is common in the literature in general as well as in the literature on Black women in particular. Oftentimes, religiosity is defined in terms of participation in an organized religious institution and adherence to the prescribed beliefs of that institution (Mattis & Watson, 2008). Spirituality, on the other hand, is defined as one's relationship with divinity and focuses primarily on subjective individual experiences of the transcendent (Mattis & Watson, 2008). In the few studies in the area, religiosity and spirituality are often phenomenologically paired for Black women; however, this group often acknowledges that each construct is related to yet distinct from the other (Mattis, 2000; 2002). With notable exception (Matts, 2000; 2002; Mattis

& Jagers, 2001), few researchers have empirically explored the distinction between religiosity and spirituality, especially as they relate to psychological well-being outcomes.

To address the gaps in the literature, in this investigation, I seek to: 1) examine conceptualizations of religiosity and spirituality among a group of Black women to replicate and extend findings from previous studies in the field (Banks-Wallace & Parks, 2004; Mattis, 2000; 2002) thereby offering further validation for them; and 2) explore if religiosity and spirituality are differentially related to well-being outcomes. In the following sections, I outline common definitions of religiosity and spirituality and the relationship between these two constructs, discuss where Black women's definitions of each construct are unique and where their view of the relation between the two is similar to or different from that of other groups, examine the relations between well-being and each construct, and present the rationale and purpose of the present study.

Defining Religiosity

Religiosity is commonly defined as adherence to religious doctrine and participation in a religious institution (Mattis & Watson, 2008). Religiosity frequently emphasizes an observable set of behaviors and actions that demonstrate a devotion to or worship of the sacred. It is usually characterized as a variable combination of church attendance, prayer, adherence to doctrine, and commitment to ritualistic practices (Hodge & McGrew, 2006; Jang, Borenstein, Chiriboga, Philips, & Mortimer, 2006; Mattis, 2000; Mattis, 2002; Tuck, Alleyne, & Thinganjana, 2006; Zinnbauer et al., 1997). However, there are several facets of the religiosity construct (i.e., belief in God or a Higher Power, worship of God or a Higher Power, and faith) that fall outside of observable behavior and therefore are less adequately accommodated by the common definition.

Zinnbauer and his colleagues (1997) conducted a study with a predominantly White men and women sample in which participants defined religiosity as attending worship services, church membership, subscription to institutional dogma, a personal faith or belief in God or a Higher Power, prayer, and integrating beliefs into daily life and practice. Although this definition of religiosity has much in common with general characterizations across the literature, integrating beliefs into daily life is not accommodated by the current broad definition of religiosity. In a similar vein, Geertsma and Cummings (2004) found that White women entering midlife aligned religiosity with rules, restrictions, and judgment. Although rules, restrictions, and judgment are less positive interpretations of the general characterizations of religiosity that were presented earlier, they are also descriptions of religiosity that are not necessarily captured by the current common definition of religiosity. Unfortunately, this fluctuating body of terms and their meanings has the potential to fog our understanding of religiosity and spirituality. A clear conceptual understanding of the two terms is necessary to improve their operationalization and measurement (Hill et al., 2000). In addition, if the unique aspects of religiosity and spirituality remain unclear, it could become increasingly difficult to know what researchers attribute to each of them (Hill et al., 2000).

Black women and religiosity. What is clear from the literature is that religiosity and spirituality contain many concepts and that those concepts may shift depending on the population (Mattis 2000, 2002). According to the normative definition of religiosity offered by Mattis and Watson (2008), “[r]eligiosity refers to one’s adherence to the prescribed beliefs and ritual practices associated with the worship of God or a system of gods” (p. 92). This definition is consistent with the general definition of religion articulated in earlier studies. For example, Mattis (2000) found that Black women attributed rituals and practices related to God’s worship

to religiosity. However, when asked to compare religiosity and spirituality, Mattis' (2000) participants noted that religiosity was not necessarily contextually and situationally stable for an individual. Although notions of belief and ritual are similar to those given in previous studies with other populations, the idea of contextual and situational stability appears to be unique to Black women. A fuller exploration of this and other infrequently explored constructs could add to our understanding of how Black women understand and experience religiosity in their daily lives. Spirituality is another construct that could benefit from such study.

Defining Spirituality

Where religiosity is typically defined in terms of participation in religious institutions and adherence to prescribed beliefs, spirituality is defined as one's relationship with divinity and focuses primarily on subjective individual experiences of the transcendent as opposed to religious participation and adherence to doctrine as in religiosity definitions (Mattis & Watson, 2008). Spirituality frequently includes a combination of belief in God or a Higher Power, a relationship with or connection to God or a Higher Power, prayer, connection to others, and a search for meaning/life purpose (Berkel, Armstrong, & Cokley, 1999; Geertsma & Cummings, 2004; Hodge & McGrew, 2006; Mattis, 2000; Mattis 2002; Tuck et al., 2006; Zinnbauer et al., 1997). In Zinnbauer and his colleagues' (1997) study with a predominantly White men and women community sample, participants defined spirituality as a connection to or relationship with God or a Higher Power, personal faith or belief in God or a Higher Power, prayer and integrating beliefs and values into daily life and practice. This definition is highly similar to the definition of religiosity; however, the significant difference is that the spirituality definition highlights a relationship with or connection to a Higher Power. Furthermore, the definition of

spirituality has some notable exclusions such as attending worship services, church membership, and subscription to institutional dogma.

The definitions of spirituality found in Geertsma and Cummings' (2004) interviews with White women entering midlife echo Zinnbauer and his colleagues' (1997) results. Here, spirituality was characterized as a belief in and connectedness to a Higher Power, personal choice, mystery and a sense of the unknown, as well as a connection to other people and to nature. Again, integrating one's beliefs into daily life is less fully accommodated by the general definition of spirituality; exactly how choice, mystery and the unknown, and a connection to nature fit into the general definition of spirituality is not explicit either. These challenging components of spirituality and their apparent overlap with religiosity are important to capture, but until they are more clearly differentiated, the overlap not only confuses our understanding of religiosity and spirituality as constructs but also works against our comprehension of the various psychological well-being constructs to which they may be differentially related.

Black women and spirituality. As with religiosity, Mattis (2000, 2002) qualitatively explored Black women's definitions of spirituality. Among her sample of primarily Christian Black women, "[s]pirituality refers to a relationship between transcendent forces (e.g. God, spirits, ancestors), and humans that results both in the individual's recognition of the sacredness of all things, and in a conscious commitment to live a life of virtue" (Mattis & Watson, 2008, p. 92). Specifically, for this sample spirituality consisted of a connection to a Higher Power; awareness of metaphysics; a sense of freedom; self-knowledge and acceptance; life direction; peace; quality relationships; and life purpose or meaning (Mattis, 2000). The spirituality construct was also credited with helping Black women to:

...interrogate and accept the reality of their circumstances; identify, confront, and transcend limitations; engage in spiritual surrender; identify and grapple with existential

questions and life lessons; recognize their own purpose and destiny...; act in principled ways; achieve growth; and accept transcendent sources of knowledge. (Mattis, 2002, p.317)

Mattis (2002) characterized these various tasks as essential elements of meaning-making. As found in Banks-Wallace and Parks' (2004) study of a community sample of Black women, prayer is another aspect of spirituality that is understood to facilitate communication with a Higher Power thereby fostering a relationship with that Higher Power.

As evidenced by Mattis (2000, 2002) and Banks-Wallace and Parks' (2004) qualitative findings, spirituality is a much broader and more amorphous construct compared to religiosity. Meaning-making and incorporation of values into everyday life are common themes in Black women's characterization of spirituality. Relatedness and self-awareness are also central themes. Although many of the facets of spirituality are similar to those given in previous studies with other populations, others are unique to Black women (e.g., recognition of ancestors and engaging in spiritual surrender). Unfortunately, many such as freedom and interrogating reality have not been assessed in common measures of spirituality.

Religiosity, Spirituality, and Psychological Well-Being

The positive effects of religiosity and spirituality on various facets of mental health in general and psychological well-being in particular are well documented in the literature. Findings in the extant literature provide evidence for the psychological correlates of religiosity and spirituality. Given the significance of religion and spirituality in the lives of the majority of adults in the United States, it is important to expand knowledge of these two constructs in relation to various well-being outcomes. Due to the phenomenological link between spirituality and religiosity, very rarely is there a distinction made between the respective salutogenic effects of religiosity and spirituality in specific psychological well-being outcomes. The terms are used

interchangeably, though in later studies, it is clear that researchers in the field are beginning to recognize that a difference exists between religiosity and spirituality and so have begun to focus only on religiosity when examining psychological well-being outcomes.

As was the case when, in a mostly women sample of older African Americans, Jang and his colleagues (2006) found that higher levels of religiosity were related to higher levels of life satisfaction. Similarly, using data from the National Survey of Black Americans (NSBA), Jang and Johnson (2004) found that higher levels of religious commitment were associated with lower levels of state distress in an age-diverse sample of mostly women (68%). The researchers defined state distress in terms of participants' subjective levels of depression and anxiety. Jang and Johnson also examined the relation between situational distress and religiosity. They found that higher levels of religious commitment corresponded to lower levels of distress arising from difficult life situations.

Other studies have noted the link between higher levels of religiosity and either lower levels of depression and anxiety or greater life satisfaction. For instance, Crawford, Handal, and Wiener (1989) found that women with higher scores on the Integration subscale of the Personal Religiosity Inventory had significantly greater life satisfaction. Lesniak, Rudman, Rector, and Elkin (2006) obtained related results in a study with Black undergraduates at a historically Black university. Overall distress - which included measures of somatization, obsessiveness, interpersonal sensitivity, depression and anxiety – was inversely related to religiosity. Also, intrinsic religiosity (i.e., the degree to which one personally experiences the divine, internalizes religious beliefs, and attempts to live religious values) was found to be inversely related to depression. Given the focus on personal experiences of the divine, intrinsic religiosity may be an element of what other authors have defined as spirituality. However, as defined and

operationalized it is unclear whether or not it might be more attuned to the spirituality construct. This sort of ambiguity complicates our ability to synthesize data and theorize across various studies in the area. With a sample of over 450 Black urban community participants, Brown, Ndubuisi, and Gary (1990) also found that as religiosity increased depressive symptoms decreased. Interestingly, Ellison (1995) conducted a study in which he observed that Black participants with no religious denomination affiliation tended to have higher levels of depressive symptoms. The same trend emerged with regard to non-organizational religiosity – as it increased so too did depression levels.

Each of the studies examined above included Black women in the analyses. With regard to religiosity and its relationship to psychological well-being, Black women who report higher levels of religiosity are generally less distressed, showing fewer depressive symptoms and less anxiety in addition to greater life satisfaction (Brown et al., 1990; Ellison, 1995; Jang & Johnson, 2004; Lesniak et al., 2006). What remains unclear is how researchers can begin to draw meaningful conclusions across methodologically divergent studies and what role spirituality uniquely plays in psychological well-being, if any.

Given that spirituality consistently emerges as a complex and multidimensional construct in the extant literature, which is primarily qualitative, it is reasonable to posit that it may have significance above and beyond religiosity. Additionally, when Black women in particular discuss spirituality in relation to religiosity, they identify religiosity as a tool to help accomplish spirituality, where spirituality is the desired outcome of religious pursuits (Mattis, 2000). This proposed relation between spirituality and religiosity suggests that spirituality may be a higher order phenomenon that encompasses religiosity.

Rationale and Purpose

Although the phenomenological link between religiosity and spirituality is useful in many ways, it has encouraged a fusing of two constructs that frequently have been shown to be distinct. When discussing psychological well-being among Black women, we know that religiosity or religiosity/spirituality (as a hybridized construct) have a positive influence. However, we would greatly benefit from an exploration of the differential influence of religiosity and spirituality on well-being, an exploration that first requires differential operationalization of spirituality and religiosity. There are many studies that explicitly examine religiosity relatively independent of spirituality in relation to psychological well-being outcomes such as depression, life satisfaction, and distress; however, the empirical data for spirituality's unique contributions to mental health outcomes are notably sparse due to the frequent fusion of the two terms. No studies were found in the extant literature that have empirically disaggregated the two constructs and explored any unique connections to psychological well-being. Therefore, the purpose of this study is to contribute to the literature by exploring two research questions:

1. What are the conceptualizations of religiosity and spirituality for Black women?
2. Do religiosity and spirituality differentially influence psychological well-being?

Specifically, I tested if spirituality was more significant than religiosity in accounting for variance in two psychological well-being outcome measures (global mental health and life satisfaction). Given the often broad and inclusive nature of spirituality as compared to religiosity in addition to Mattis' (2000) findings regarding Black women's subordination of religiosity to spirituality, it was hypothesized that spirituality would account for significantly more variance in the outcome measures.

Method

Participants. An internet sample of 167 Black women was recruited. Participants ranged in age from 20 to 75 years old with 62% of the sample holding a graduate or professional school degree. Sixty percent of the participants self-identified as middle class (i.e. having technical as well as professional jobs). With regard to religious affiliation, 82% identified as Christian (mostly Baptist), 11% as having no religion, and 7% as non-Christian (specifically Buddhist, Neo-Pagan, Kemetic, Ifa, and Muslim). The percentage of Christian-identified participants in this study was consistent with national survey samples (Saghal & Smith, 2009). About 45% of the sample indicated that they were fairly to very religious. Only 12% identified as not at all religious. About 79% noted that they were fairly to very spiritual. Less than 1% stated that they were not at all spiritual.

Measures.

Personal religiosity and spirituality. In order to ascertain participants' personal definitions of religiosity and spirituality, they were asked two open-ended questions: "Please give us your personal definition of religiosity (spirituality). To help us better understand your definition, please write at least three sentences and be as specific as possible." One question focused on religiosity and the other on spirituality (see Appendix A). Thematic analysis was used to code the open-ended data. Based on Aronson's (1994) articulation of this method of analysis, the primary researcher carefully examined participants' conceptualizations of religiosity and spirituality for common patterns of ideas. For each construct, data related to the patterns of ideas were then identified and those patterns were elaborated upon. An initial set of themes for each construct was then formed from the elaborated patterns of ideas. Because the participants' were unavailable to review the initial set of themes (as is desired in Aronson's model), a multiracial

research team offered feedback on the themes which were then revised by the primary researcher. Following the revision, the primary researcher referred back to Mattis (2000, 2002) and revised the themes a second time in light of Mattis' prior findings. For each construct, responses were then coded into the themes by two independent raters. One of the coders was the primary researcher, a Black woman, and the other was a White man trained on the themes by the primary researcher. When each coder completed their analysis, Cohen's (1960) kappa statistics were calculated for the religiosity and spirituality themes. The kappa statistics for religiosity ranged from .85 to .98. The kappa statistics for spirituality were comparable, ranging from .84 to .97. The two raters then met to resolve any disagreement and reach consensus on the codes for each open-ended response.

Two questions designed to capture participants' subjective levels of religiosity and spirituality also were included. These questions were included to complement the standardized measures of religiosity and spirituality. They also increased the comparability of this study's findings to results from previous studies. The two questions were: "Based on your own definition of religiosity, how religious are you" and "Based on your own definition of spirituality, how spiritual are you?" Each item was scored on a Likert-type scale ranging from 1 (*Not at all religious/spiritual*) to 6 (*Very religious/spiritual*).

Religiosity. The Religious Commitment Index (RCI; Worthington et al., 2003) is a 10-item scale (see Appendix B). It was administered to assess participants' religious participation and core religious values. The RCI was selected because it assesses participation in a wide range of religious activities and commitment to several common religious values. Items include: "I spend time trying to grow in understanding of my faith"; "Religious beliefs influence all my dealings in life"; and "I enjoy working in the activities of my religious affiliation." RCI items

were scored on a Likert-type scale ranging from 1 (*Not at all true of me*) to 5 (*Totally true of me*). Total scores for the RCI were used where higher scores are indicative of greater levels of religiosity.

Worthington and his colleagues (2003), using exploratory factor analysis (with varimax rotation), found that a one factor solution was the best fit for the data. With a racially diverse, mostly women sample, Worthington and his colleagues found that high levels of self-reported salvation were significantly related to higher scores on the RCI. Similarly, higher scores on the RCI were significantly correlated with higher scores on a single-item measure of religious participation. Support for discriminant validity for the RCI was determined by calculating a Pearson's correlation coefficient for the RCI and a single-item measure of spirituality as exemplary humanity. The two were not statistically significantly correlated. Also, the RCI was not statistically significantly correlated with perceived morality. The internal consistency estimates were .93 to .96. The reliability coefficient for the present investigation was acceptable ($\alpha = .95$).

Spirituality. The Spirituality Scale (SS; Delaney, 2005) is a 22-item measure that assesses participants' practices, beliefs, and lifestyle choices (see Appendix C). There are three subscales: Relationships (6 items; e.g., "I have a relationship with a Higher Power/Universal Intelligence."), Eco-Awareness (13 items; e.g., "I believe that nature should be respected."), and Self-Discovery (4 items; e.g., "I have a sense of purpose"). This scale was selected to assess the spirituality construct because it acknowledges the centrality of relationships and meaning-making to the spirituality construct, while also accounting for the focus on nature that tends to be common in pantheistic and polytheistic spiritual paths. Moreover, this scale was employed because there is very limited conceptual or wording overlap between it and the religiosity

measure. The SS was scored on a Likert-type scale ranging from 1 (*Strongly disagree*) to 6 (*Strongly agree*). Higher scores on this scale indicate higher levels of spirituality. With a mostly White, mostly women sample and using principal factor analysis (with an oblique rotation method), Delaney found that a three factor solution best fit the data. Internal consistency estimates on the three subscales ranged from .81 to .94 for the full scale. The Cronbach alpha for the current study was .90 for the full scale.

Mental health. The Mental Health Inventory-5 (MHI-5; Stewart, Hays, & Ware, 1988) is a 5-item measure that was used to assess both psychological distress and well-being (see Appendix D). One of the five items assesses anxiety (“How much of the time, during the last month, have you felt like a very nervous?”). Another measures depression (“How much of the time, during the last month, have you felt downhearted and blue?”). Two items on the MHI-5 assess general positive affect (e.g., “How much of the time, during the last month, have you felt like a happy person?”). The MHI-5 also measures loss of emotional/behavioral control (“How much of the time, during the last month, have you felt so down in the dumps that nothing could cheer you up?”). The MHI was scored on a 6-point, Likert-type scale ranging from 1 (*All of the time*) to 6 (*None of the time*) scale. After reverse scoring relevant items, higher scores on this measure indicate greater mental health. Internal consistency estimates ranged from .88 (Stewart et al., 1988) to .89 (McHorney & Ware, 1995). The reliability coefficient for the present investigation was .88.

With a racially diverse patient population of primarily women, Stewart and her colleagues (1988) employed a multitrait scaling method to provide support for convergent and discriminant validity for the MHI-5. The researchers found that the scale items have statistically equivalent variances and are related to each other in the hypothesized group. Each item in the

scale was also found to correlate significantly and higher with its hypothesized scale than with other scales used in the study, such as physical functioning or social functioning.

Life satisfaction. The Satisfaction with Life Scale (SWLS; Diener, Emmons, Larsen, & Griffin, 1985) is a 5-item global measure of overall contentment with life (see Appendix E). Example items are: “In most ways my life is close to my ideal;” “I am satisfied with my life;” and “So far I have gotten the important things in life.” SWLS items were scored on a Likert-type scale ranging from 1 (*Strongly Disagree*) to 7 (*Strongly Agree*). Higher scores indicate greater satisfaction with life. This scale contains no reverse scored items. Internal consistency estimates have ranged from .79 to .89 (Pavot & Diener, 1993). The reliability coefficient for the current study was .86.

Using multitrait-multimethod matrix analysis, Lucas, Diener, and Suh (1996) provided support for convergent and discriminant validity for the SWLS. In that study, SWLS was shown to have convergent validity with a single item measure of life satisfaction. Further, Lucas and colleagues (1996) distinguished the life satisfaction construct from positive and negative affect as well as optimism and self-esteem, thereby providing support for the measure’s discriminant validity. Construct validity was established for the SWLS as well by its negative correlation with various measures of distress, such as the Beck Depression Inventory (Pavot & Diener, 1993).

Demographic information. A demographic questionnaire was designed specifically for this study and included questions regarding gender, race/ethnicity, age, socioeconomic class status, educational attainment, place of birth, place of residence, and religious and spiritual affiliation (see Appendix F).

Procedure. The 61-item questionnaire was administered via the Internet using Survey Monkey. The questionnaire was composed of 43 Likert-type scaled questions, two open-ended

short answer questions, and 14 demographic items. The entire survey took approximately 15-20 minutes to complete. In order to recruit participants, the researcher selected a diverse group of people from her professional network. A mailing list was then created consisting of the researchers' colleagues. A recruitment email was sent introducing the study and containing the survey link. The initial group of 79 individuals on the mailing list was encouraged to forward the message within their networks. When participants clicked on the link within the recruitment email, they were immediately directed to the consent form (see Appendix G). The form clearly stated that participation was voluntary and anonymous. No identifying information was recorded that could be linked to the participants' individual responses. Following the informed consent, participants began the survey. Those who completed the survey were entered into a raffle for a chance to win one of five \$50 cash awards. IRB approval was obtained prior to data collection.

Results

What were the conceptualizations of religiosity and spirituality for Black women?

Seven religiosity themes and eight spirituality themes surfaced from the responses to the open ended questions; three themes overlapped the two constructs. To facilitate cross-study comparisons, Mattis' (2000; 2002) labels were used where appropriate. Each emergent theme from the present study is outlined in greater detail below. Frequencies of endorsement for religiosity and spirituality themes and exemplar responses may be found in Tables H1 and H2, respectively.

Shared religiosity and spirituality themes.

Acting Within One's Principles. Religiosity and spirituality definitions that included this theme stressed the importance of engaging in behaviors and exercising principles on a day-to-day basis that reflect a person's religious and/or spiritual convictions. In the religiosity

definitions where this theme emerged (29%), it was at times associated with specific behaviors and principles such as bible study, prayer, and morality. (e.g., “[Religiosity] includes things like prayer, attendance of religious services, and the presence/influence of faith in one's life. Religiosity is where religion, faith and practice meet”). In spirituality definitions (20%), this theme was often associated with meditation, respect, and compassion for others. (e.g., “[Spirituality] means valuing things like understanding, self-awareness, gratitude, compassion, and reciprocity”).

Belief in a Higher Power. Definitions containing this theme presented belief in, devotion to, or commitment to a Higher Power (e.g., God) as a critical component of religiosity and/or spirituality. Belief in a Higher Power appeared in 25% of participants’ definitions of religiosity. One participant defined religiosity as “...the belief of [sic] a divine being and adhering strictly to the principles of a religion.” Thirty-one percent of spirituality definitions contained this theme. A participant shared that she “think[s] of spirituality as an understanding or belief that there is a power greater than human life and that this power connects all life in some way.” As illustrated in the examples above, religiosity definitions often included references to an organized belief system or set of practices designed to structure worship of a Higher Power. Spirituality definitions differed from religiosity definitions in that they were more likely to utilize general language with an emphasis on “something” higher and/or more powerful than the self or other human beings, whereas religiosity definitions typically named the Higher Power.

Connection to a Higher Power. Participants who endorsed this theme associated religiosity and/or spirituality with having and actively maintaining a personal relationship with or a connection to a Higher Power. For example, one participant explained religiosity as “[h]aving a personal relationship with your higher power [sic] and making a commitment to follow them.”

Another participant noted that “[s]pirituality is one's personal connection to and association with a higher power [sic].” Many more participants endorsed this theme for spirituality (36%) than for religiosity (10%). However, there were no observed qualitative differences between participants’ articulation of this theme across constructs.

Religiosity themes.

Acceptance of Formal Doctrines and Rituals. This was the most frequently endorsed religiosity theme, appearing in 44% of women’s responses. Here, religiosity was characterized by endorsement of the generally accepted doctrines, rules, regulations, beliefs, norms, and traditions of a particular religion. For example, one participant noted that religiosity is “[y]our level of belief and practice in the values and traditions of a higher order.”

Affiliation with an Organized Religion. Definitions containing this theme (21%) indicated that an important aspect of religiosity is affiliation with a formal, organized, structured, or recognized religion. For example, one woman described religiosity as “[s]ubscribing to the rigors of a relatively structured way of believing, worshipping, and/or living that is found in the confines of a group.”

Worship Service Attendance. This theme marked the importance that participants placed on regular and active church or worship service attendance as a key component of religiosity. Worship Service Attendance surfaced in 14% of the definitions and was best illustrated by one participant who declared: “[I]n my opinion religiosity is how you express your beliefs. It's the person that goes to church at least twice a month [and] is on some sort of church committee...”

Group Orientation. This theme emerged in 8% of the definitions offered by study participants. The Group Orientation theme captured responses that described religiosity as group-

focused, communal, or community oriented. One participant wrote, quite simply: “Religiosity is also associated with a group.”

Spirituality themes.

Focus on the Inner Self. Participants who endorsed this theme (20%) characterized spirituality as primarily focused on one’s inner path or process, feelings, inner thoughts, and/or on notions of peace or inner calm (e.g., “Spirituality also means being mindful, meaning being aware of the present moment and also being aware of your own thoughts and feelings about what is going on around you”).

Connection to All Life. Nineteen percent of participants defined Connection to All Life as an important aspect of spirituality. Responses reflecting this theme described spirituality as a sense or feeling of connection to, relationship with, or interconnectedness with other humans, Nature, creation, and/or the Universe. One participant offered the following representative example: “Spirituality is a connectedness with fellow humans, animals, and Earth.”

Seeking Life Purpose, Destiny, and Meaning. Participants who endorsed this theme (10%) defined spirituality as a means by which one seeks meaning, discovers purpose, and/or recognizes one’s destiny. This process was variably applied to participants’ lives as a whole or to specific life experiences. One woman explained: “Spirituality is a more general term than religion that has to do with sense of purpose, meaning making, and transcendence.”

Conscientiousness of Metaphysicality. Participants who endorsed this theme associated spirituality with belief in and/or connection to a world beyond the physical world, sometimes described as the unseen. Responses that reflect this theme (11%) included discussions of ghosts, spirits, angels, and/or demons. For example, “[r]eliance on the supernatural facets of life -

whether in angels, demons, God, or even those things within ourselves that help us to see ourselves connected to all things - yoga for example.”

Individual Orientation. In contrast to the Group Orientation theme expressed in the religiosity definitions, spirituality was described by participants (11%) as individually-focused or personal sometimes having an emphasis on individual growth, self-development, and self-awareness. (e.g., “Spirituality is entirely self-contained and relies solely on the beliefs and faith of the person”).

Did religiosity and spirituality differentially influence psychological well-being? To determine the associations among religiosity, spirituality, mental health, and satisfaction with life variables, zero-order correlations were calculated. They are presented in Table H3 along with means and standard deviations. There was a small positive correlation between RCI-10 scores and both the MHI-5 ($r = .19$) and the SWLS ($r = .29$). There was also a medium positive correlation between SS scores and both the MHI-5 ($r = .32$) and the SWLS ($r = .41$) scores. For the religiosity and spirituality single-item measures, there was a small positive correlation with the SWLS ($r = .24$ and $r = .25$, respectively); however, the religiosity single-item was not significantly associated with mental health scores ($r = .10$). In addition, there was a small positive correlation between the spirituality single-item and mental health scores ($r = .19$).

To assess the amount of variance in mental health and satisfaction with life scores accounted for by religiosity and spirituality, two separate hierarchical multiple regression analyses were conducted (Table H4). The MHI-5 and SWLS were the criterion variables, respectively. In each analysis, age and educational attainment were entered in the first step followed by the RCI in the second step. The SS was entered in the third step in order to determine the amount of variance accounted for by spirituality over and above religiosity.

Religiosity and spirituality single item measures had low ($< 1-R^2$) tolerance scores when entered into the final analyses indicating that multicollinearity was a concern.

For the first analysis, the overall model was significant, $F(4, 166) = 6.83, p < .00$, total $R^2 = .14$. The first step in the equation accounted for 7% of the variance in the MHI-5 [$F(2, 166) = 6.36, p < .00$]. The second step explained an additional 2% of the variance [$F(3, 166) = 5.67, p < .00$]. The SS was entered in the third step of the analysis and accounted for an additional 5% of the variance in the MHI-5. The overall model for the second analysis was also significant; SWLS served as the criterion variable, $F(4, 166) = 9.75, p < .00$, total $R^2 = .19$. The first step accounted for 4% of the variance in satisfaction with life scores [$F(2, 166) = 3.45, p < .05$], and the RCI in the second step explained an additional 8% of the variance [$F(3, 166) = 7.08, p < .00$]. SS in the first step accounted for an additional 8% of the variance. As predicted, spirituality explained a significant amount of variance in both mental health and satisfaction with life scores over and above religiosity, and contributed significantly to each of the final models ($\beta = .26, p < .01$ and $\beta = .33, p < .01$, respectively); religiosity did not.

Discussion

The present investigation examined Black women's conceptualizations of religiosity and spirituality and examined the differential influences on psychological well-being. Data from the present study support previous findings indicating conceptual linkages as well as distinctions between religiosity and spirituality (e.g., Berkel, Armstrong, & Cokley, 1999; Hodge & McGrew, 2006; Mattis 2000; Zinnbauer et al., 1997). Findings also extend previous research by highlighting the unique role of spirituality; spirituality in this study explained a significant amount of the variance in both mental health and life satisfaction over and above religiosity.

In the present study, three shared themes emerged from the open-ended responses. Living one's principles, believing in a Higher Power, and having a relationship with that Higher Power were important aspects of being religious as well as spiritual. Zinnbauer and his colleagues (1997) also discovered that these three themes overlapped in their findings with a non-representative community sample of predominantly European American women, as did Mattis (2000) in a qualitative study with a small community sample of African American women. Thus, the present investigation replicates key studies in the extant literature. However, it should be noted that, of the three overlapping themes manifested in the present investigation, Hodge and McGrew (2006) only found overlap for belief in a Higher Power. The other two overlapping aspects of religiosity and spirituality uncovered in the present investigation did not overlap as clearly in Hodge and McGrew's qualitative study of several hundred graduate level social work students. These divergent findings may be attributable to race, gender, age, and educational differences between the samples, all of which are strong correlates of religiosity (Taylor, Mattis, & Chatters, 1999). Despite the divergent findings offered by Hodge and McGrew (2006), most of the extant studies, including the present investigation, found that the three themes overlap the two constructs.

Although there are many interesting similarities between religiosity and spirituality, perhaps more compelling are the conceptual differences between the two. Four common conceptions of religiosity reflected those differences: acceptance of formal doctrines and rituals, affiliation with an organized religion, worship service attendance, and the group focus of religion. The above clearly complement normative definitions of the religiosity presented by both Mattis (2008), and Zinnbauer and his colleagues (1997). The religiosity themes also echoed Mattis' (2000) finding that Black women typically associate religiosity with adherence to

doctrine and ritual. It is not unimportant that adherence to doctrine and ritual is often a principal component of group-oriented, organized religions that encourage regular fellowship. However, affiliation with an organized religion and worship service attendance though mentioned and the group focus of religion though implied did not emerge explicitly in Mattis' (2000) taxonomy. By offering respondents an opportunity to define religiosity with as much or as little reference to spirituality as they chose to include, the present investigation built upon Mattis' (2000) work with Black women and largely replicated Hodge and McGrew's (2006) and Zinnbauer and his colleagues' (1997) findings for religiosity among larger racially mixed samples.

Spirituality had five themes that clearly distinguished it from religiosity in the current study. The conceptualizations of spirituality signified reaching inward (Focus on Inner Self), feeling connected (Connection to All Life), and discovering life purpose (Seeking Life Purpose, Destiny, and Meaning). Mattis (2000, 2002) as well as Hodge and McGrew (2006) and Zinnbauer and his colleagues (1997) obtained very similar findings. In the present investigation, participants also clearly noted that spirituality is centered on the individual, rather than a group or organization. Although the individual nature of spirituality has been discussed by researchers, rarely has the concept emerged directly from participant responses (e.g., Hodge & McGrew). In addition, spirituality conceptualizations included awareness of the spirit world (Conscientiousness of Metaphysicality) as well. This conceptualization is not uncommon in the literature. However, it is important to note that with African Americans in general (Mattis & Watson, 2008) and African American women in particular (Banks-Wallace & Parks, 2004; Mattis, 2000; 2002), this conceptualization often includes a belief in the continued presence and support of deceased loved ones (i.e., ancestors). Not surprisingly, participants in the present investigation included ancestral connections in their discussion of the spirit world.

The conceptual distinctions between religiosity and spirituality as articulated above may be substantial when considering the influences of each construct on psychological well-being outcomes. In the present investigation, spirituality accounted for significantly more variance in mental health and life satisfaction even when controlling for the effects of religiosity. Religiosity was a significant predictor for both outcome variables at an earlier step; however, when entered into the regression equations along with spirituality in the final step, spirituality emerged as the primary significant contributor to positive mental health and life satisfaction outcomes over and above religiosity. This finding suggests that religiosity and spirituality may differentially affect psychological outcomes. Few studies in the extant literature were found with empirical data that might support a similar claim. Many empirical studies highlight various dimensions of religiosity and its influence on specific well-being outcomes (e.g., Jang & Johnson, 2004; Jang et al., 2006; Levin & Taylor, 1998), but significantly fewer focus on spirituality and specific psychological outcomes. Studies that addressed how the two compared to one another on mental health outcome variables were not found in the literature search. Findings from the present study provide evidence for an important link between spirituality and psychological well-being, relatively independent of religiosity. Positive mental health in general and psychological well-being in particular (e.g., greater life satisfaction) have long been linked to religiosity in the literature; however, noticeably few studies have examined spirituality as it relates to these two constructs. Given the dearth of empirical research on spirituality, the present investigation extends the current literature and offers inroads for future investigations in this area.

Although this study adds to the literature, there were some noteworthy limitations. First, the present study employed an Internet sampling design. Internet-based sampling techniques often result in a selection bias in favor of younger respondents as well as those with a higher

socioeconomic status (Best, Krueger, Hubbard & Smith, 2001). In the present investigation, the sample was relatively homogeneous on socioeconomic, educational, and religious affiliation variables. Consequently, the sample is non-representative thus limiting the generalizability of the study findings. Second, despite measures taken to recruit a religiously and spiritually diverse sample, the vast majority of participants were Christian. Although Christianity is the primary religious affiliation of African Americans in the United States, the current study would have been enriched by the inclusion of diverse perspectives that may have altered the definitions of religiosity and spirituality at the very least and may have changed other aspects of the results. In future investigations, researchers might consider forming connections with communities of Black women who adhere to non-Christian faiths in order to increase the chances of participation from that demographic because we are still in the dark about how Black women of marginal or smaller religions and spiritual paths define religiosity and spirituality and the shape of the distinctions between them.

Additionally, research continues to link both religiosity and spirituality to a number of positive psychological well-being outcomes; however, we have a limited knowledge of which mental health outcomes are linked to religiosity and which to spirituality because the two constructs are rarely disaggregated for comparative purposes and placed together into conversation with well-being outcomes. Given the findings of the present study, there may be value in addressing that gap in the literature. In the present study, for instance, the MHI-5 employed was a global measure of mental health; however, had a measure containing dimensional subscales been employed much richer information would have been available thus allowing comparison of religiosity and spirituality on more specific areas of mental health. Exploring the influences of both religiosity and spirituality on specific dimensions of mental

health outcomes would deepen our understanding by allowing researchers to disaggregate the salutogenic effects of each.

We know that religion and spirituality are important dimensions of identity and generally positive influential areas in people's lives. As such, counselors, therapists, and other mental health workers are called to offer competent support in those life areas for their clients. By offering additional empirical support for Black women's conceptualizations of religiosity and spirituality and by demonstrating the importance of spirituality to mental health outcomes, this investigation contributes to the body of literature that forms the foundation for counselor competence in religion and spirituality.

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Appendix A

Personal Religiosity and Spirituality

1. Please give us your personal definition of RELIGIOSITY. To help us better understand your definition, please write at least three sentences and be as specific as possible.
2. Based on your own definition of religiosity, on a scale of 1 to 5, how religious are you?
 1. Not at all religious
 2. Somewhat religious
 3. Moderately religious
 4. Fairly religious
 5. Very religious
3. Please give us your personal definition of SPIRITUALITY. To help us better understand your definition, please write at least three sentences and be as specific as possible.
4. Based on your own definition of spirituality, on a scale of 1 to 5, how spiritual are you?"
 1. Not at all spiritual
 2. Somewhat spiritual
 3. Moderately spiritual
 4. Fairly spiritual
 5. Very spiritual

Appendix B

Religious Commitment Index (RCI; Worthington et al., 2003)

Below is a set of statements that deal with various beliefs and practices. Using the scale of 1 to 5 given below, please give your honest rating about the degree to which you personally agree or disagree with each statement. Please be as open and honest as you can; there are no right or wrong answers.

(1) Not at all true of me (2) Somewhat true of me (3) Moderately true of me (4) Mostly true of me (5) Totally true of me

- | | |
|--|-----------|
| 1. I often read books and magazines about my faith. | 1 2 3 4 5 |
| 2. I make financial contributions to my religious organization. | 1 2 3 4 5 |
| 3. I spend time trying to grow in understanding of my faith. | 1 2 3 4 5 |
| 4. Religion is especially important to me because it answers many questions about the meaning of life. | 1 2 3 4 5 |
| 5. My religious beliefs lie behind my whole approach to life. | 1 2 3 4 5 |
| 6. I enjoy spending time with others of my religious affiliation. | 1 2 3 4 5 |
| 7. Religious beliefs influence all my dealings in life. | 1 2 3 4 5 |
| 8. It is important to me to spend periods of time in private religious thought and reflection. | 1 2 3 4 5 |
| 9. I enjoy working in the activities of my religious affiliation. | 1 2 3 4 5 |
| 10. I keep well informed about my local religious group and have some influence in its decisions. | 1 2 3 4 5 |

Appendix C

Spirituality Scale (SS; Delaney, 2005)

Below is a set of statements that deal with various beliefs and practices. Using the scale of 1 to 6 given below, please give your honest rating about the degree to which you personally agree or disagree with each statement. Please be as open and honest as you can; there are no right or wrong answers.

(1) Strongly Disagree (2) Disagree (3) Mostly Disagree (4) Mostly Agree (5) Agree (6)

Strongly Agree

- | | |
|--|-------------|
| 1. I find meaning in my life experiences. | 1 2 3 4 5 6 |
| 2. I have a sense of purpose. | 1 2 3 4 5 6 |
| 3. I am happy about the person I have become. | 1 2 3 4 5 6 |
| 4. I see the sacredness in everyday life. | 1 2 3 4 5 6 |
| 5. I meditate to gain access to my inner spirit | 1 2 3 4 5 6 |
| 6. I live in harmony with nature. | 1 2 3 4 5 6 |
| 7. I believe there is a connection between all things that I cannot see but can sense. | 1 2 3 4 5 6 |
| 8. My life is a process of becoming. | 1 2 3 4 5 6 |
| 9. I believe in a Higher Power/Universal Intelligence. | 1 2 3 4 5 6 |
| 10. I believe that all living creatures deserve respect. | 1 2 3 4 5 6 |
| 11. The earth is sacred. | 1 2 3 4 5 6 |
| 12. I value maintaining and nurturing my relationships with others. | 1 2 3 4 5 6 |
| 13. I use silence to get in touch with myself. | 1 2 3 4 5 6 |
| 14. I believe that nature should be respected. | 1 2 3 4 5 6 |

- | | |
|---|-------------|
| 15. I have a relationship with a Higher Power/Universal Intelligence. | 1 2 3 4 5 6 |
| 16. My spirituality gives me inner strength. | 1 2 3 4 5 6 |
| 17. I am able to receive love from others. | 1 2 3 4 5 6 |
| 18. My faith in a Higher Power/Universal Intelligence helps me cope during challenges in my life. | 1 2 3 4 5 6 |
| 19. I strive to correct the excesses in my own lifestyle patterns/practices. | 1 2 3 4 5 6 |
| 20. I respect the diversity of people. | 1 2 3 4 5 6 |
| 21. Prayer is an integral part of my spiritual nature. | 1 2 3 4 5 6 |
| 22. At times, I feel at one with the universe. | 1 2 3 4 5 6 |
| 23. I often take time to assess my life choices as a way of living my spirituality. | 1 2 3 4 5 6 |

Appendix D

Mental Health Inventory (MHI-5; Stewart, Hays, & Ware, 1988)

Using the scale of 1 to 6 given below, please indicate how much of the time you felt in the specified way during the past month; please circle the appropriate number corresponding to your response. Please be as open and honest as you can; there are no right or wrong answers.

(1) All of the time (2) Most of the time (3) A good bit of the time (4) Some of the time
(5) A little more of the time (6) None of the Time

How much of the time, during the past month, have you...

- | | |
|---|-------------|
| 1. Been a very nervous person. | 1 2 3 4 5 6 |
| 2. Felt calm and peaceful. | 1 2 3 4 5 6 |
| 3. Felt downhearted and blue. | 1 2 3 4 5 6 |
| 4. Been a happy person. | 1 2 3 4 5 6 |
| 5. Felt so down in the dumps that nothing could cheer you up. | 1 2 3 4 5 6 |

Appendix E

Satisfaction With Life Scale (SWLS; Diener, Emmons, Larsen, & Griffen, 1985)

Below are five statements with which you may agree or disagree. Using the 1 to 7 scale below, indicate your level of agreement with each item by selecting the appropriate number.

Please be open and honest in your responding; there are no right or wrong answers.

(1) Strongly Disagree (2) Disagree (3) Slightly Disagree (4) Neither Agree Nor Disagree
(5) Slightly Agree (6) Agree (7) Strongly Agree

- | | |
|--|---------------|
| 1. In most ways my life is close to my ideal. | 1 2 3 4 5 6 7 |
| 2. The conditions of my life are excellent. | 1 2 3 4 5 6 7 |
| 3. I am satisfied with my life. | 1 2 3 4 5 6 7 |
| 4. So far I have gotten the important things in life. | 1 2 3 4 5 6 7 |
| 5. If I could live my life over I would change almost nothing. | 1 2 3 4 5 6 7 |

Appendix F

Demographic Questionnaire

1. What is your age?
2. What is your sex?
Female Male Transgender
3. How would you describe your current sexual orientation?
Bisexual Gay or Lesbian Heterosexual Questioning
4. What is your primary racial identification?
Asian/Asian American Biracial/Multiracial

Black Native American/American Indian

White
5. Are you Latino/Hispanic?
Yes No
6. Please indicate your primary ethnic background (e.g., African American, Filipino, Chinese, Taiwanese, French, Mexican American, Italian American, Haitian, Irish American, Cuban, etc.)
7. What is the highest level of education you have attained?
Elementary school (up to 8th grade) Some high school

High school diploma or equivalent Some college

Associate or two-year degree Bachelor's or four-year degree

Some graduate or professional school Business or trade school

Graduate or professional degree (e.g., M.D., Ph.D.)
8. What is your current social class status?
Poor (for example, you receive welfare/TANF/relief or have employment without benefits, etc.)

Working Class (for example, you have manual labor, clerical, or unionized jobs, etc.)

Middle Class (for example, you have professional or technical jobs such as teacher, manager, accountant, social worker, small business owner, etc.)

Upper Middle Class (for example, you have high paying professions such as doctor, lawyer, engineer, etc.)

Wealthy (for example, you are a CEO, manager/owner of a major financial institution or corporation, etc.)

9. In what city, state, and country were you born?

10. In what city, state, and country do you currently reside?

11. What is your current religious affiliation? If you do not currently have one, please indicate "none".

12. Do you consider yourself to be at all spiritual?

Yes No

13. How would you describe your current physical health?

Very Poor Poor Fair Good Very Good

14. How would you describe your current mental health?

Very Poor Poor Fair Good Very Good

Appendix G

Consent Form

I consent to participate in a study entitled, “The Influence of Spirituality and Religiosity on Psychological Well-Being” directed by Tamilia Reed and Dr. Helen Neville of the Department of Educational Psychology at the University of Illinois at Urbana-Champaign. I understand that the purpose of this study is to explore women’s definitions of religiosity and spirituality. I understand that participation consists of completing an online survey, which should take about 15-20 minutes.

I understand that my participation in this project is completely voluntary. I also understand that there will be no negative consequences if I choose not to participate. Further, I have the right to discontinue my participation at any time without penalty. Participation is not expected to cause any harm outside of what is normally encountered in daily life. In the rare event that I become upset or deeply offended by an item, I may choose to skip the item.

Several safeguards will be taken to protect my identity. All of my answers will be strictly confidential. My name will not be attached to the data (or responses) I contribute. My responses will be sent directly to a password-protected database, separate from my name and email address, accessible only to the two primary researchers.

One potential benefit of my participation is that I may learn more about my religious and spiritual beliefs and practices, and my responses might inform future inquiry in this area. I understand that results from this study may be published in a professional journal or government grant application, but I will not be identified as an individual. Instead, results will be reported as group averages.

I understand that as a token of appreciation for my participation, I will be given an opportunity to enter my name into a drawing to win one of five \$50 cash awards. My chances of winning an award are 1 in 100. Should I choose to enter the raffle the contact information collected will be kept in a secure location, separate from the data that I contribute. The cash award winners will be notified by email.

If I have any questions or concerns about participation in this research, I may contact Tamilia Reed (tdreed2@illinois.edu) or Dr. Helen Neville (hneville@illinois.edu). For additional information regarding the rights of human participants in research, I may contact the Bureau of Educational Research (217-333-3023; www.ed.uiuc.edu/BER/).

Please click the proper button below:

- I have read this page, and I would like to take the web based survey.
- I have read this page, and I would NOT like to take the web based survey.

Please print a copy of this form for your records.

Appendix H

Tables

Table H1

Frequencies of Endorsement for Religiosity Themes

Theme	Example	<i>f</i>	%
Acceptance of Formal Doctrines and Rituals	“Religiosity in my opinion is about adhering to and upholding religious practices.”	74	44
Acting Within One’s Principles	“[Religiosity] is [not] solely believing in a Higher Power but in the practice of doing your best (through whichever method you choose) to live your best life.”	49	29
Belief in a Higher Power	“Religiosity is the belief in a higher power.”	41	25
Affiliation with an Organized Religion	“[Religiosity is] [b]elief and worship of God. Generally in an organized way through church, etc.”	35	21
Worship Service Attendance	“[Religiosity is] attending and participating in church...”	24	14
Connection to a Higher Power	“[Religiosity is] [h]ow one attends to their personal and communal relationship with the creator.”	16	10
Group Orientation	“Religion is about conformity to a group.”	13	8

Table H2

Frequencies of Endorsement for Spirituality Themes

Theme	Example	<i>f</i>	%
Connection to a Higher Power	"[Spirituality is the] sense of connection to and communication with a divine being."	60	36
Belief in a Higher Power	"[Spirituality is a] belief in a higher power."	52	31
Acting Within One's Principles	"Spirituality is living your faith at all times, letting it permeate all aspects of your life."	34	20
Focus on the Inner Self	"[Spirituality is a] process of becoming cognizant of and manifesting this internal spiritual aspect."	34	20
Connection to All Life	"Spirituality is conveyed by a person's sense of connection to creation, to others, and (perhaps) to a higher power."	31	19
Conscientiousness of Metaphysicality	"For me spiritual means supernatural. Thus spirituality means dealing in the supernatural."	19	11
Individual Orientation	"It is a self guided path to fulfillment."	18	11
Seeking Life Purpose, Destiny, and Meaning	"It is having purpose and faith."	16	10

Table H3

Zero-Order Intercorrelations, Means, and Standard Deviations Among Variables

Measure	1	2	3	4	5	6	7	8	<i>M</i>	<i>SD</i>
1. Age	--								40.46	12.73
2. Educational Attainment	.03	--							6.23	1.10
3. Religious Affiliation	-.04	-.10	--						--	--
4. Religiosity Single Item	.15	-.13	.33**	--					3.16	1.29
5. RCI	.14	-.04	.32**	.61**	--				32.83	11.36
6. Spirituality Single Item	.07	.05	.02	.28**	.30**	--			4.20	.95
7. SS	.22	.04	.04	.37**	.50**	.50**	--		118.23	12.35
8. MHI-5	.26**	-.09	-.20*	.10	.19*	.19*	.32**	--	23.41	4.52
9. SWLS	.17*	.08	-.19*	.24**	.29**	.25**	.41**	.62**	25.31	6.02

Note. RCI = Religious Commitment Index; SS = Spirituality Scale; MHI-5 = Mental Health Inventory; SWLS = Satisfaction With Life Scale. Educational Attainment was scored on a scale from 1 to 7 (1 = Elementary School to 7 = Graduate or Professional Degree). Religious Affiliation was dummy coded (0 = Non-Christian, 1 = Christian). Both the religiosity and spirituality single items were scored on a scale from 1 to 6. Possible scores on the RCI ranged from 10 to 50, on the SS from 23 to 138, on the MHI-5 from 5 to 30, and on the SWLS from 5 to 35.

* $p < .05$, two-tailed. ** $p < .01$, two-tailed.

Table H4

Summary of Hierarchical Regression Analyses for Variable Predicting MHI-5 and SWLS Scores

<i>Variable</i>	<i>MHI-5</i>			<i>SWLS</i>		
	<i>B</i>	<i>SE B</i>	β	<i>B</i>	<i>SE B</i>	β
Model						
Age	.09	.03	.26**	.08	.04	.17*
Educational Attainment	-.40	.31	-.10	.43	.42	.08
R^2			.08**			.04*
Model 2						
Age	.09	.03	.24	.06	.04	.13
Educational Attainment	-.37	.31	-.10	.50	.41	.09
RCI	.06	.03	.15*	.15	.04	.27**
ΔR^2			.02*			.07**
Model 3						
Age	.07	.03	.20**	.04	.03	.08
Educational Attainment	-.43	.30	-.11	.40	.40	.07
RCI	.01	.03	.02	.06	.04	.11
SS	.10	.03	.27**	.16	.04	.33**
ΔR^2			.05**			.08**

Note. RCI = Religious Commitment Index; SS = Spirituality Scale; MHI-5 = Mental Health Inventory; SWLS = Satisfaction With Life Scale.

* $p < .05$, two-tailed. ** $p < .01$, two-tailed.