The Contributions of Spirituality and Religious Practices to Children's Happiness

by

Judith Maureen Wallace

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Abstract

The relations between happiness and spirituality and religious practices in children aged 8-12 years were examined. Participants included 320 students in Grades 4-6 in both public and private (faith based) schools in Western Canada and their parents. Children rated their happiness using the Subjective Happiness Scale and the Oxford Happiness Questionnaire, Short Form, their spirituality using the Spiritual Well-Being Questionnaire, and their religiousness using the Religious Practice Scale adapted from the Brief Multidimensional Measurement of Religiousness/Spirituality. In addition, parents rated their children's happiness using the Faces Scale, a single-item measure. Bivariate correlations indicated religious practices were not related to children's happiness. Multiple regression analyses indicated that spirituality accounted for between 5-25% of the variance in children's happiness, depending on the person rating happiness (i.e., parents vs. children), and the happiness measure utilized. The Personal domain of spirituality accounted for a unique amount of the variance in children's happiness over and above the combined effect of all spirituality variables, again depending on the person rating happiness (i.e., parents vs. children), and the happiness measure utilized. Children who reported higher levels of meaning, purpose, and values in their own life reported higher levels of happiness as rated by themselves and their parents. Hierarchical regression analyses indicated that spirituality accounted for between 6-28% of the variance in children's happiness, depending on the person rating happiness (i.e., parents vs. children), and the happiness measure utilized when gender and school were controlled for. Gender did not explain any of the happiness variance but school (public vs. private) did. The results of the current study parallel research investigating the relation between happiness and spirituality and religion in adolescents and

adults. Limitations of the current study and future direction for research in spirituality and happiness are discussed.

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Dedication

To Greg, Brendan, Kelli,
and my parents,
Ron & Marilyn

1. Introduction

A founding father of the Positive Psychology movement, Dr. Martin Seligman, believed it was important for researchers to study human strengths and flourishing, while continuing to understand dysfunction and illness (Seligman & Csikszentmihalyi, 2000). Subdomains of Positive Psychology are numerous, and include happiness, spirituality, and religion. Recently, the relations between happiness and spirituality and religion have been investigated in adults and adolescents. However, the research is still limited in children. Therefore, this research thesis investigates the relations between spirituality, religion, and happiness in children.

1.1 Historical Content

The intellectual roots of Positive Psychology reach back more than a century. Early in the 20th century, a few prominent psychologists debated the role of psychological research and the scientific study of human strengths and virtues. William James, one of the first American psychologists, asserted that religion was associated with happiness through religious experiences (Lewis & Cruise, 2006). James suggested singing, dancing, drinking, and sexual excitement were all closely linked with worship. However, by the early 1920s, Gordon Allport, another pioneering American psychologist, insisted that character and its development were not important to psychologists and that only traits that could be objectively identified (e.g., neuropsychic structures) should be of interest to psychologists (Peterson & Seligman, 2004). Allport claimed that psychologists should not be interested in what character meant and how it was developed.

The debate continued when John Dewey, an American psychologist and philosopher, disagreed with Allport. Dewey suggested that character and virtue should be studied by

psychologists and that psychology's empirical methods could benefit philosophers' discussions of value (Peterson & Seligman, 2004). However, treating psychological disorders, dealing with poverty, violence, and racism issues pushed psychology further away from the study of character and virtue.

Freud's psychoanalytic theory added to the controversy by calling into question the positive aspects of human nature. Psychoanalytic theory implies that any positive aspects of human nature are unconscious defences that suppress the real motives of sex and aggression. Even non psychoanalytic psychologists dismissed hope and optimism as wishful thinking and they thought that altruism was just a strategy for personal gain (Peterson & Seligman, 2004).

Then in 1928, Hartshorne and May (as cited in Peterson & Seligman, 2004) studied moral conduct of school age children, where children were allowed to lie, steal, or cheat in different settings (i.e., home, school, playground). They found moral conduct was not consistent suggesting that honesty was not a general trait. More recently, Volling, Mahoney, and Rauer (2009) investigated the relation between parenting strategies that followed parental religious beliefs and moral development in preschool children. They found that parents' use of positive socialization as well as being guided by their religious beliefs when parenting predicted preschool children's moral development.

By the 1940s, Thorndike drew attention to moral character again (Peterson & Seligman, 2004). He wrote extensively on character and how it was developed and suggested that settings (e.g., cities) were crucial in shaping character. Thorndike implied there was more to quality of life than just eliminating problems and that a person's moral character could be measured in quantitative terms. As a result, researchers now measure

moral character by asking participants about their religiosity – how often they attend church or the amount of time they spend praying (Berry, 2005) or the use of parental religious beliefs in helping children develop morals (Volling et al., 2009).

During the last half of the 20th century, researchers began investigating the relation between spirituality and religion on physical and mental health. Journals dedicated to the study of religion began to appear (e.g., *The Journal of Religion and Health; The Journal for the Scientific Study of Religion*) (Hill & Hood, 1999). The dissemination of research slowly changed people's understanding and attitudes towards religion through introducing and adopting terms such as 'tolerance' and 'multiculturalism' to society (Berry, 2005). Nevertheless, by the 1990s, society deemed religion to be associated with being intolerant in its view of morality as well as being ritualistic and dogmatic. In contrast, spirituality was viewed as something positive and good based on personal subjective experiences (Hill & Pargament, 2003). However, health studies began to take note of the association between religion and spirituality and healthy outcomes (Berry, 2005). Researchers began to look at religion and spirituality in more depth rather than just as a single item (e.g., church attendance). Professional organizations, such as the Templeton Foundation, began funding research that investigated the relation between mental and physical health and religion and spirituality (Berry).

Only in the last 25 years has positive psychology been studied more extensively (Lewis & Cruise, 2006) and only over the past nine years has research in positive psychology substantially increased (Seligman, Steen, Park, & Peterson, 2005). For instance, Peterson and Seligman (2004) developed the book, *Character Strengths and Virtues: A Handbook and Classification* to complement the American Psychological

Association's *Diagnostic and Statistical Manual of Mental Disorders* (DSM) as a means of classifying what is right with people just as the DSM classifies what is wrong with people. In addition, there are now numerous books (e.g., *Authentic Happiness,* Seligman, 2002; *Happiness: Unlocking the Mysteries of Psychological Wealth,* Diener & Biswas-Diener, 2008) and journals (e.g., *The Journal of Happiness Studies; Journal of Positive Psychology*) dedicated to furthering the scientific advancement of positive psychology (Seligman et al., 2005).

1.2 Definitions of Happiness

No matter how happiness is defined, research has shown that it is strongly desired (Diener & Lucas, 2004; Diener, Suh, Lucas, & Smith, 1999). Diener and Lucas (2004) found that when college students from 48 countries were asked what they would desire for their children, respondents from all countries reported wanting a high level of happiness for their children as the number one answer. Diener and colleagues (1999) reported that many college students consider happiness to be more important than money. Even in the early writings of William James, he asked "What is human life's chief concern? One of the answers we should receive would be: It is happiness." (Noddings, 2003, p. 9).

Unfortunately, a consensus definition of happiness among researchers remains elusive. There have been many widely accepted definitions of happiness such as those suggested by Gilbert (2006): a state of mind; a feeling; an emotion; a state of well-being; subjective well-being; and not feeling badly. Others have conceived of happiness as having more positive affect than negative affect (Tkach & Lyubomirsky, 2006) or as having many episodes of positive emotions over time (Lyubomirsky, King, & Diener, 2005). And still

others have stated happiness is life satisfaction, an overall assessment of the quality of one's life when compared to others and to the past (Shin & Johnson, 1978). Diener and Biswas-Diener (2008) define happiness as subjective well-being, which involves both positive and negative affect with cognitive influences. Thus, subjective well-being for these researchers, such as Diener and Biswas-Diener, involves the investigation of a full range of emotions (e.g., joy, gratitude) and positive mood. Argyle and Lu (1990) purported that happiness is made up of three components: the amount of positive affect or joy, a satisfaction rating over a time period, and the lack of negative affect, or depression and anxiety. Therefore, we can see that there is a lack of consensus among researchers on how to define happiness. It is, however, agreed that happiness is a genuine trait that is desired by many and deserves to be better understood. For the purpose of this study, happiness is defined as a relatively stable positive trait consisting of an overall subjective judgment of affect (Diener & Biswas-Diener, 2008) that is a major component in determining life satisfaction (Pavot & Diener, 1993) and subjective well-being (Diener, 1984).

1.3 Correlates of Happiness

Some of the factors associated with happiness in children (see Holder & Coleman, 2008) may differ from those in adolescents (see Chang, Chang-McBride, Stewart, & Au, 2003) and adults (Andrews & Withey, 1976; Argyle, 2001). Children's cognitive maturity (e.g., perspective-taking and empathic development) and life experiences (e.g., income and job satisfaction) could be different from adults and adolescents, which may influence happiness at older ages. For example, Chang and colleagues (2003) found that children's academic performance predicted life satisfaction in Grade 2 but not in Grade 8

(adolescence). Furthermore, marriage predicted happiness in adults (Argyle, 2001) but marriage is not an appropriate predictor for children. Therefore, though happiness may be related to spirituality and religiousness in adolescents and adults, this relation may be different for children. By determining the strength and direction of this relation in children, we may better understand individual differences in children's happiness. This understanding may help us appreciate apparent discrepancies in research findings and identify children who may benefit from interventions.

1.4 Measurements of Happiness

Previous research supports the use of multiple measurements of happiness because each measure may assess a different aspect of happiness (Diener et al., 1999). Lewis, Maltby, and Burkinshaw (2000) suggested that happiness assessments may be of concern because they are sometimes related to aspects of religiousness. For instance, many of the items from the Oxford Happiness Inventory (Argyle, Martin, & Crossland, 1989), which measures intensity of happiness, also overlap with items that measure religiousness (Kashdan, 2004). On the other hand, when happiness was assessed using the Depression-Happiness Scale (McGreal & Joseph, 1993), which measures the frequency of happiness and depression, a relation with religiousness did not exist (Lewis et al., 2000). Therefore, by using multiple measures, each relying on different assumptions about happiness, a better understanding of the relation between happiness and spirituality and religiousness may be developed.

The current study assessed children's happiness using three measures of happiness: the Subjective Happiness Scale (SHS; Lyubomirsky & Lepper, 1999), the Faces Scale (Andrews & Withey, 1976), and the Oxford Happiness Questionnaire, Short Form (OHQ-

SF; Hills & Argyle, 2002; see the method section for full descriptions). Children rated their own happiness using the SHS and the OHQ-SF. In addition, parents rated their children's overall happiness using the Faces Scale. The measurement of a child's happiness based on ratings by knowledgeable others (e.g., parents rating their children) has been shown to be reliable and valid (Lepper, 1998). Furthermore, Holder and Coleman (2008, 2009) found a positive correlation between children's self-report of happiness and the parents' ratings of their children's happiness when assessed using the Faces Scale.

1.5 Defining Religiousness and Spirituality

Similar to happiness, there are no standardized definitions of religiousness or spirituality. In fact, Marler and Hadaway (2002) suggested that the terms religiousness and spirituality should not be independently defined because many Americans consider themselves to be both religious and spiritual (Emmons, 2006). Furthermore, the terms spirituality, religiousness, religiosity, and religious continue to be used interchangeably (Berry, 2005; Zinnbauer et al., 1997), which makes defining them difficult. Some researchers choose to operationally define the terms (see Roehlkepartain, King, Wagener, & Benson, 2006). Despite having no standardized definitions, many researchers are making a distinction between religiousness and spirituality.

Not only are researchers trying to make a distinction between religiousness and spirituality, but also between religiosity, religion, and religiousness. Religiosity has been defined as "involving a relationship with a particular institutionalized doctrine about a supernatural power, a relationship that occurs through affiliation with an organized faith and participation in its prescribed rituals" (Reich, Oser, & Scarlett, 1999 as cited in

Roehlkepartain et al., 2006, p. 60). Cohen (2002) defined religiosity as the relationship a person has with an organized religion. Berry (2005) defined religion and its derivatives as a narrow concept that was related to a specific doctrine or group of people. Oman and Thoresen (2006) suggested that religion was institutionally oriented. King and Benson (2006) stated that religion consists of a system of beliefs, practices, and rituals that helps an individual develop a closeness to a sacred or transcendent other while developing an understanding of one's relationship and accountability to a community. And finally, religiousness has been defined as degree of association with religious institutions and their prescribed theology and rituals (Roehlkepartain et al., 2006). King and Benson (2006) argued that religiousness consists of personal beliefs as well as institutional beliefs and practices.

Similar to religiosity, religion, and religiousness, spirituality also has multiple definitions (Berry, 2005; Elkins, Hedstrom, Hughes, Leaf, & Saunders, 1988; Emmons, 2006; King & Boyatzis, 2004). Peterson and Seligman (2004) postulate that there are six virtues (wisdom, courage, humanity, justice, temperance, and transcendence) consisting of 24 character strengths. Spirituality is considered a character strength that includes religiousness, faith, and purpose. Peterson and Seligman define spirituality as being a broader concept than religion that includes coherent beliefs about a higher purpose and meaning of the universe, knowing where one fits within the larger scheme, and having beliefs about the meaning of life that shape one's conduct and provide comfort. Emmons (2006) suggested that spirituality was comprised of three levels: 1) an overall trait; 2) personal goals and intentions; and 3) affect (e.g., gratitude, awe, reverence, wonder, and forgiveness). Others suggest that spirituality involves incorporating sacredness into one's

life (Cohen, 2002), or as personal experiences (Berry, 2005), or as personally oriented (Oman & Thoresen, 2006), or as self-empowerment through relationships (McSherry, 2006). Finally, McSherry suggested spiritual relationships are with oneself (intrapersonally), with others and the environment (interpersonally), and with a higher power or God (transpersonally).

In addition to trying to define spirituality, religion, and its derivates, researchers (Benson, Roehlkepartain, & Rude, 2003; Boyatzis, 2005; King & Boyatzis, 2004) now agree that religious and spiritual development are important to developmental psychology, although, they have not agreed on how to define either. Benson and colleagues (2003) defined spiritual development as the process of a human's inherent ability to grow towards something greater than the self, including the sacred. Boyatzis (2005) has defined religious development as raising a child using stories, practices, teachings, rituals, and symbols within an organized community, such as a religion, that helps a child develop a closer relationship to the sacred and community. However, King and Boyatzis (2004) have suggested that researchers should not be trying to make a distinction between the two constructs because there is too much overlap between them. Nevertheless, to advance the field of the psychology of religion and spirituality, it is important that researchers separate and define these constructs.

For the purpose of the current study, religious practices are part of religiousness that is defined as an affiliation with an organized faith and participation in its prescribed rituals, whereas spirituality is an inner belief system that a person relies on for strength and comfort (Fetzer Institute, 1999). These definitions were developed by a team of experts in the health and religious fields at the Fetzer Institute to study the relations between health

and religion and spirituality. Although children did not have to make a distinction between religiousness and spirituality, it was important to distinguish the terms so researchers can achieve a better understanding of the relations that exist between religiousness and happiness as well as between spirituality and happiness. Furthermore, when investigating these relations among children, it may be important to distinguish the terms. Children may not have a lot of control over their religious beliefs but may have more control over their spiritual beliefs, as spirituality is not restricted to a place of worship (Crompton, 1999).

1.6 Theoretical Models of Spirituality and Religiousness

Although Freud and Jung developed theories of religion and spirituality that became well known, researchers at the time did not test these theories (Paloutzian & Park, 2005). Freud's theory of religion claims that religion is an obsessional neurosis (Palmer, 1997). That is, Freud compared a person's religious practice to obsessive acts performed by someone who was psychologically ill because of repressed sexual instincts (Palmer). In contrast to Freud, Jung believed that it was the absence of religion in a person's life that led to a psychological illness (Palmer). Jung's theory of religion briefly states that religion is the expression of the experiences of the collective unconscious that allows humans to begin to understand the ultimate meaning in life (Palmer). Paloutzian and Park (2005) argued that instead of systematically testing Freud and Jung's theories, the psychology of religion became two independent fields: one producing ideas (see Freud and Jung, as cited in Paloutzian & Park) and the other producing numbers (i.e., research asking about the number of times a person attended a church; see Berry, 2005). However, neither helped the field to become more refined.

Recently, there has been an increase in research investigating both religious and spiritual development (Boyatzis, 2005). Benson and colleagues (2003) suggested that religious development and spiritual development may be overlapping concepts with separate domains. For example, Boyatzis (2005) defined religious development in childhood as the growth of the child in an organized community that involves rituals, stories, and teachings that bring children closer to the sacred as well as giving children a sense of community. On the other hand, Benson and colleagues (2003) have defined spiritual development as the need to find meaning, purpose, and connectedness to something greater than the self that can include the sacred. In addition, it is possible for this spiritual growth to happen both within and outside the traditions, beliefs, and practices of religion. So both religious and spiritual development involve connecting to something greater than the self but a person can have spiritual development without being involved in an organized religious institute. To add to the confusion for researchers in trying to separate religion and spirituality is the fact that most people consider themselves to be both (Marler & Hadaway, 2002), therefore, making it difficult to support either spiritual development or religious development as a theory.

The research on children's spirituality and religiousness as independent domains is very limited and lags significantly behind the also limited adult literature. In fact, in PsycInfo and Social Science Abstracts in a 12 year span ending July 2002, of the articles that studied children and adolescents, less than 1% of all the articles investigated spirituality or spiritual development in children and adolescents (Benson et al., 2003). However, according to Search Institute's survey of students in Grades 6-12, 69% reported that being religious or spiritual is "somewhat important" and 54% reported that it is

"quite or extremely important" (Benson et al.). However, the research is very limited in trying to understand how spirituality affects a child's development.

Spiritual and religious development may be as important to human development as emotional, cognitive, and physical dimensions but spirituality and religiousness are the least understood dimensions (Benson et al., 2003). Some research has found that spiritual and religious developments are linked to positive adolescent outcomes such as lower levels of suicide, substance abuse, delinquency, and early sexual involvement (Donahue & Benson, 1995). In addition, spiritual and religious developments have been linked to higher levels of volunteering and desire to help others (Donahue & Benson, 1995), physical health (Wallace & Forman, 1998), success in school (Regnerus & Elder, 2003), and increased coping skills (Wagener, Furrow, King, Leffert, & Benson, 2003). Furthermore, spiritual development is linked to people striving to find meaning, connectedness, purpose, and self-transcendence throughout the lifespan and yet very little is known about the development of spirituality (Benson, 2004). Spirituality and religiousness are the least understood dimensions because most of the research examines only Judeo-Christian traditions in North America (Benson et al., 2003) and very few cross-cultural studies have been completed as they have in other areas of development (see Boom, Wouters, & Keller, 2007; Kelly et al., 2009; McMullen et al., 2005; Olson, Dunham, Dweck, Spelke, & Banaji, 2008; Pierrehumbert et al., 2009).

In developing his theoretical model for children's spirituality, Fisher (1999) utilized the definition of the National Council on Aging (NCOA; 1975) to investigate teachers' opinion on spiritual well-being of children. The NCOA stated spiritual well-being was based on one's commitment to life and one's relationships with oneself, the community,

the environment, and a transcendental other. Fisher (1999) developed a theoretical model of spiritual health for children based on his interviews with 98 teachers and their responses to the Spiritual Well-Being Scale, the Spiritual Orientation Inventory, the Mental, Physical, and Spiritual Well-Being Scale, the Spiritual Assessment Inventory, the Perceived Wellness Survey, and the JAREL Spiritual Well-Being Scale. Fisher found that teachers reported the most important characteristics for children's spiritual health were classified into three areas: 1) caring, sensitive, personal approach; 2) concern for individuals; and 3) committed to personal beliefs and values. Teachers also emphasized the importance of relationships for students with oneself, others, the environment, and a transcendent other. Based on these relationships and the teachers' responses to the questionnaires, Fisher defined spiritual health as a necessary aspect of individual's overall health and well-being that includes and brings together all other aspects of health such as physical, mental, emotional, social, and vocational health. In addition, he stated that spiritual health consists of four domains of spiritual well-being: 1) personal; 2) communal; 3) environmental; and 4) global. An individual's spiritual health is thought to be based on the combined effect of his or her well-being in each of these four domains. One disadvantage of Fisher's theoretical model is the model has limited research that has tested its assumptions. However, the main advantage of Fisher's theoretical model for the current research is his model is based on the aspects that are important specifically in children's spiritual health.

1.7 Well-Being and Spirituality and Religiousness in Adults and Adolescents

Although research on the relations between happiness, spirituality and religiousness in children is limited, these relations have been studied more in adults and adolescents. That

is, the relation between happiness and spirituality or religiousness has been observed in several age groups ranging from adolescents to the elderly (Argyle, 2001; Francis, Jones, & Wilcox, 2000; Kelley & Miller, 2007; Levin & Chatters, 1998; Pearce, Little, & Perez, 2003; Poloma & Pendleton, 1990; Zullig, Ward, & Horn, 2006). For example, adolescents, young adults, and older adults who reported they were religious, tended to report higher levels of happiness than people who did not report being religious (Francis et al., 2000). Another positive outcome for middle school students who attended church regularly and who reported being spiritual was they also reported fewer depressive symptoms than students who did not attend church or report being spiritual (Pearce et al., 2003).

Studies of the internal characteristics related to spirituality and religiousness have generally reported modest positive correlations between these characteristics and subjective well-being (Levin & Chatters, 1998; Poloma & Pendleton, 1990). For example, spirituality and religiousness were positively correlated with life satisfaction (Kelley & Miller, 2007; Zullig et al., 2006) and happiness (Argyle, 2001; Francis et al., 2000; Francis, Robbins, & White, 2003; French & Joseph, 1999). A meta-analysis of 56 studies on the relation between religiousness and happiness indicated that overall, religiousness and happiness were positively but only weakly correlated ($r = .16$; Argyle, 2001). In other words, people who indicated they were religious also reported they were happier than people who did not report being religious. Based on their review of the happiness, spirituality, and religiousness literature, Francis et al. (2000) concluded that church attendance, religious commitment, overall spirituality, satisfaction with church activities, religious beliefs, and attitude toward Christianity, were all positively correlated

with happiness. Similarly, six of seven religiosity scales (Religious Coping, Congregational Support, Religious Identity, Spirituality, Religious Practice, and Religious Belief) were all positively correlated with happiness, while Knowledge of Religion contributed nothing (Cohen, 2002).

Studies have not always reported a relationship between happiness and spirituality or religiousness. For example, Lewis and colleagues (2000) found no significant associations between happiness and religiousness. However, a truncated range may have limited their study given that their two samples were restricted to Anglican priests and members of the Anglican Church. A meta-analysis (Hackney & Sanders, 2003) reported an overall correlation of .10 between religious variables and mental health but found attending a formal religious institution produced the weakest and only negative correlation. Maltby, Lewis and Day (1999) found that frequency of church attendance was not related to psychological well-being but frequency of personal praying was. Maltby and colleagues suggested that praying may be associated to personal measures of religiosity, whereas church attendance may be associated with public measures of religiosity. They concluded future research should look at these items individually.

Furthermore, the type of measure used also explained why no relation was found. Lewis (2002) measured happiness and depression using the Depression-Happiness Scale (McGreal & Joseph, 1993), which measured positive and negative affect, and the frequency of church attendance and found no relation. Francis, Ziebertz, and Lewis (2003) administered the Francis Scale of Attitude toward Christianity (Francis & Stubbs, 1987), the Oxford Happiness Inventory (Argyle et al., 1989), and the Short Form Revised Eysenck Personality Questionnaire (Eysenck, Eysenck, & Barrett, 1985) to 311 German

university students. Francis and colleagues (2003) also reported no relation between religiousness and happiness when personality was controlled for. Lewis, Lanigan, Joseph, and de Fockert, (1997) concluded the relation between happiness and religiousness may depend on how happiness was operationally defined. If happiness was defined as a frequency of mood then no relation seemed to exist, but if happiness was defined as intensity of mood then a relation appeared to exist.

Researchers are trying to understand why religiousness and spirituality might be related to happiness. According to Ellison (1991), religiousness and spirituality may promote happiness and subjective well-being in four ways. First, practicing religion (e.g., attending church) may increase social integration and support. Second, the development of an individual relationship with a god or divine system may promote happiness. Third, religiousness and spirituality may provide meaning, coherence, and purpose in one's life. Finally, adhering to a religious or spiritual belief may promote healthier lifestyle choices. A review of the relation between spirituality and mental health revealed seven possible reasons why spirituality may have a positive effect on individuals (Worthington, Kurusu, McCullough, & Sandage 1996). First, spirituality may produce a sense of meaning that is worth living or dying for (Spilka, Shaver, & Kirkpatrick, 1985). Second, spirituality may stimulate hope and optimism (Scheier & Carver, 1987). Third, spirituality may give a sense that a higher power is in control thereby reducing personal control and accountability (Pargament et al., 1987). Fourth, spiritual people have reported living a healthier lifestyle that yields positive physical and mental health outcomes (George, Ellison, & Larson, 2002). Fifth, spirituality may contribute to people setting positive social standards that elicit approval, nurturance, and acceptance from others. Sixth,

spirituality may provide people with social networks (which are related to children's happiness (see Holder & Coleman, 2009). And finally, spirituality may give the person a sense of the supernatural, suggesting there is something better out there (Richards & Bergin, 1997).

1.8 Spirituality and Children

Although spirituality can be distinguished from religiousness, this distinction may be difficult for children to understand. Children may not clearly distinguish spirituality and religiousness as separate concepts because these notions overlap. Crompton (1999) interviewed children about their religiousness and spirituality. Based on her interviews, she concluded that many children considered their spirituality to be a part of their religion. However, a child did not have to be religious to be spiritual. In the present study, children did not have to separate their spirituality from religion; thereby allowing religious children to still answer items on their spirituality but still allowing children to be spiritual without being religious.

1.9 Multidimensional Measurements of Spirituality and Religiousness

In the current study, spirituality was measured in a multidimensional way because of its complexity (see Emmons, 2006; Fisher, Francis, & Johnson, 2000; Houskamp, Fisher, & Stuber, 2004; Idler et al., 2003; Underwood & Teresi, 2002). A multidimensional approach to spirituality is required because spirituality cannot be defined by one dimension (Miller & Thoresen, 2003). Miller and Thoresen suggested that all humans are spiritual but differ according to their belief in the different dimensions such as meaning and purpose in life, believing in a higher power, or having a sense of the transcendent. George and colleagues (2002) suggested there were four dimensions of religiousness that

need to be studied: 1) public participation (e.g., church attendance); 2) religious affiliation (e.g., religious denomination); 3) private religious practices (e.g., praying outside of a formal religious institution); 4) religious coping (e.g., using religion in difficult times). However, some of these domains may not apply to children. For example, some children may not have a choice of religious affiliation (e.g. If the parent is Catholic, then the child is Catholic). Nevertheless, some of the other dimensions suggested by George et al. such as public participation and private religious practices were assessed in the current study, along with dimensions based on children's spiritual health. Gomez and Fisher (2003) assessed children's spiritual health by asking teachers what was important to children's spiritual well-being. Based on their findings, they developed the Spiritual Well-Being Questionnaire, a multidimensional measure of children's spiritual health.

Although many researchers agree that spirituality and religiousness need to be measured in a multidimensional way, they do not agree on a measure to be used. Because there are no standardized tests for measuring spirituality or religiousness, both spirituality and religiousness have been measured with single item or multiple item tests. Religiousness has often been assessed by the researcher asking a single item like, 'how often you attend church' (e.g., Abbotts, Williams, Sweeting, & West, 2004; Demir & Urberg, 2004; Lewis, 2002) or 'rating overall religiosity' (e.g., Abdel-Khalek, 2006). Religiousness has also been determined by focusing on a Christian faith (e.g., Francis Scale of Attitude toward Christianity; Francis et al., 2000; Francis & Stubbs, 1987). Spirituality, on the other hand, has often been measured by the researcher using scales that ask multiple items such as the Spiritual Well-Being Scale (Cotton, Larkin, Hoopes,

Cromer, & Rosenthal, 2005; Ellison, 1983). Researchers have examined a person's spirituality by investigating an individual's relationship with one's self, the community, or the transcendental (see de Souza & Hyde, 2007). In addition, one component of spirituality (i.e., meaning and purpose in one's life) has often been measured using a multi-item test such as the Meaning in Life Questionnaire (Steger, Oishi, & Kashdan, 2009), the Personal Meaning Index (Reker, 2005), or the Life Regard Index-Revised (Furrow, King, & White, 2004). For the current study, children's spirituality was measured using the Spiritual Well-Being Questionnaire (see methods below) that was written specifically for children. In addition, children reported their religious practices using three items: attendance at a religious institute, praying privately, and reading religious material.

1.10 The Current Study

The current study seeks to further investigate the relations between spirituality, religious practices, and happiness in children. Children aged 8 to 12 years were selected because they were old enough to have developed a full and mature understanding of emotions (Whitesell & Harter, 1989), including happiness (Holder & Coleman, 2008, 2009). Children of this age are able to appreciate that emotions are attributable to several sources and understand that different emotions, including happiness, can be experienced at the same time (Denham, 1998; Whitesell & Harter, 1989), with a wide range of emotions (see Berk, 1994, for a review).

Although a limited number of studies have investigated some aspects of spirituality and religious practices in relation to happiness in adults and adolescents, research investigating different domains of spirituality, such as personal, communal,

environmental, and transcendent, are lacking (Emmons, 2006; Gomez & Fisher, 2003). Extending from adult and adolescent research, the main prediction of the present study was that children's spirituality and religious practices would be positively correlated with happiness. Furthermore, the current study expected that a specific domain of spirituality would have a higher positive correlation with happiness than other spiritual domains. For example, the current study expected that the Personal domain would have a stronger association with happiness than the Communal, Environmental or Transcendental domains because this domain is associated with meaning in one's life, which has been linked to happiness (Steger et al., 2009).

The present study also predicted that religious practices, that is church attendance, praying, and reading religious material, would be correlated with happiness. For example, based on the adult research (Ferris, 2002), one would expect church attendance to be positively related to happiness. Conversely, based on research with young adults (M = 20.3 years; Maltby et al., 1999) and adolescent (M = 15.73 years; Kelley & Miller, 2007), one would expect church attendance to be negatively related to happiness. The current study was designed to see if children's happiness parallels the adult research or the adolescent research. The current study expected that church attendance would be negatively related to children's happiness, paralleling the adolescent research, because children are closer in age to adolescents and are also restricted in their choice of attending a religious institution. In addition, based on adult research (Maltby et al., 1999), the current study expected that praying would be positively related to happiness because praying is something children have more control over. Furthermore, based on adult research (Hills & Argyle, 2001) one would expect leisure reading to be positively

correlated with these happiness measures. Conversely, based on adolescent research (Csikszentmihalyi & Hunter, 2003) one would expect leisure reading to be negatively related to these happiness measures. Finally, the current study expected that reading religious material would be negatively related to children's happiness, paralleling the adolescent research (Csikszenthihalyi & Hunter).

Based on Kashdan's (2004) argument that the Oxford Happiness Questionnaire (OHQ) is measuring more than happiness, the current study also expected that scores from the Personal domain of the SWBQ and the OHQ-SF would be highly positively correlated because both assess a sense of purpose. Kashdan has stated that in addition to happiness and a sense of purpose, the OHQ is also measuring self-esteem, social interest and kindness, sense of humour, and aesthetic appreciation. The present study was designed, in part, to determine whether the OHQ-SF is highly correlated with the SWBQ when assessing children.

In addition to the correlations, the current study expected that children's happiness would be predicted by children's spirituality. That is, children who reported higher levels of spirituality would also report higher levels of happiness when rated by themselves or others than children who reported lower levels of spirituality. If the current study parallels the results of adults' religious practices, then it is expected that religious practices will also predict children's happiness. That is, children who reported higher levels of religious practices would also report higher levels of happiness when rated by themselves or others than children who reported lower levels of religious practices. However, if the current study parallels the results of adolescents' religious practices, then it is expected that children who report higher levels of religious practices would report

lower levels of happiness when rated by themselves or others than children who reported higher levels of religious practices.

Finally, the current study used a hierarchical regression to determine if spirituality still predicted happiness when Gender and School (i.e., public and private faith based) were controlled for. Francis and colleagues (2003) found no significant difference between sexes for both happiness and religiousness in an undergraduate sample. However, in a study investigating happiness and religiousness during adolescence, young adulthood, and later life, Francis and colleagues (2000) found that female adolescents and young adults reported higher levels of religiousness than male adolescents and young adults but there was no difference reported between genders in later life. In addition to considering gender difference, it may be of value to consider school differences. Lankford and Wyckoff (1992) investigated why parents choose faith-based schools compared to public schools. They found that religious teaching was an important factor in deciding on faith-based schools. Therefore, the current study controlled for Gender and School and expected that spirituality would still predict children's happiness when rated by themselves or others.

To summarize, the current study tested the following hypotheses: 1) children's spirituality and religious practices are positively correlated with happiness; 2) the Personal domain is a better predictor of children's happiness than the other domains of spirituality; 3) children's church attendance is negatively correlated with children's happiness; 4) children's frequency of praying is positively correlated with children's happiness; 5) reading religious or spiritual material is negatively correlated with children's happiness; 6) children who reported higher levels of spirituality will report

higher levels of happiness (rated by themselves or their parents) than children who reported lower levels of spirituality; 7) children who report higher levels of religious practices will report lower levels of happiness (rated by themselves or their parents) than children who reported lower levels of religious practices; 8) spirituality predicts children's happiness after Gender and School were controlled for.

2. Method

This study was part of a larger research project investigating the correlates of happiness in children and parts of this paper have been published.[1] Students, their parents, and teachers were recruited voluntarily from both public and private (faith based) schools in Western Canada during the 2006-2007 academic school year.

2.1 Participants

Information letters, letters of informed consent, and questionnaires for adults (See Appendices A & B) were given to students (N=761) in Grades 4-6 in both public (n = 594) and private (n = 167) school systems to take home to their parents or legal guardians or caregivers. Over 99% of these adults were parents and, therefore, are referred to collectively as "parents" throughout the remainder of this paper. Four hundred and seventy six (63%) responses packages were returned. Of the 476 packages that were returned, 359 (75%) parents completed the questionnaires and consented to their children's participation. Eighty-four (18%) parents declined to participate and 33 (7%) parents completed the questionnaire but did not provide consent for their child to participate. Of the 359 students given consent to participate, 13 (4%) declined to participate and 26 (7%) were absent on test day. Three hundred and twenty students (49% males, 51% females) from six schools (83% public; 17% private) participated. The students' parents also participated by rating their children's happiness. The students ranged in age from 8 years-old to12 years-old (M = 10.26 yrs, SD = 0.96 yrs), whereas, parents (16% males, 84% females) ranged in age from 23 years-old to 72 years-old (M = 44.73 yrs, SD = 17.20 yrs).

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[1] Holder, M. D., Coleman, B., & Wallace, J. M. (in press). Spirituality, religiousness, and happiness in children aged 8-12 years. *Journal of Happiness Studies.*

2.2 Measures

Three questionnaires were used to measure happiness in children: Faces Scale (Andrews & Withey, 1976), Subjective Happiness Scale (SHS; Lyubomirski & Lepper, 1999), and Oxford Happiness Questionnaire Short Form (OHQ-SF; Hills & Argyle, 2002). Two questionnaires were used to measure spirituality: Spiritual Well-Being Questionnaire (SWBQ; Gomez & Fisher, 2003) and the Religious Practice Scale (RPS) adapted by the author for children, which was based on the Brief Multidimensional Measurement of Religiousness/Spirituality (BMMRS; Fetzer Institute, 1999) test battery. Demographic items included age, gender, and school type (i.e., private faith based vs. public non-faith based). When an item required a range of possible responses, Likert-type scales were used instead of visual analogue scales because children aged 5 to 14 years often do not comprehend visual analogue scales even with explicit instructions designed to increase their understanding (Shields, Cohen, Harbeck-Weber, Powers, & Smith, 2003). Furthermore, because children prefer filling in circles and having more response options (Rebok et al., 2001), the Likert-type scales used circles and multiple response options (see Appendix B).

2.2.1 Faces Scale

The Faces Scale is an adaption of the scale used by Andrews and Withey (1976). It requires parents to rate their child's general level of happiness. This scale was used by Holder and Coleman (2008, 2009) to measure children's happiness (see Figure 3.1 for an example of the Faces Scale). Appendix B shows this Faces Scale with seven simple drawings of faces, arranged horizontally with the mouths of the faces ranging from very downturned (i.e., very unhappy) to very upturned (i.e., very happy). Using this scale,

parents were asked "Overall, how does your child usually feel?" and responded by marking the face that best represented their child's overall feeling of happiness. Holder and Coleman (2008; 2009) found the Faces Scale was significantly correlated with a standardized measure of happiness (i.e., the happiness/satisfaction scale of the Piers-Harris 2; Piers & Herzberg, 2001), which supports its use as a valid happiness measure. In comparing a single item, self-rating scale of happiness across adolescents and young adults (N = 1,412) to the Oxford Happiness Inventory (Argyle et al., 1989) and the Satisfaction with Life Scale (Diener, Emmons, Larsen, & Griffin, 1985), Abdel-Khalek (2006b) found the single item and multiple item scales were positively correlated ($+.45 \leq rs \leq +.70$) across studies indicating concurrent validity. He also found the single item, self-rating scale of happiness, to have good test-retest reliability after 1-week (r = .86). Furthermore, previous research found that both adults (Andrews & Withey, 1976) and children (Holder & Coleman, 2008, 2009) tend to report their happiness level in the three happiest faces on the scale. Figure 3.1 parallels these findings supporting the reliability of the Faces Scale. In addition, ratings of others' traits by knowledgeable people (e.g., parents' rating their children's happiness) continue as one of the most valid measures of personality (Funder, 1991). Lepper (1998) has indicated that ratings by others of happiness and life satisfaction are valid and show good agreement with self-reports including those of children (Holder & Coleman, 2008, 2009).

2.2.2 Oxford Happiness Questionnaire, Short Form (OHQ-SF)

The OHQ-SF was developed by Hills and Arygle (2002) using eight items to measure individual happiness. Students respond to these items using a 6-point scale anchored with 1 "strongly disagree" and 6 "strongly agree". These items focused on how participants

may feel about themselves (e.g., "I feel that life is very rewarding"). Three items are reverse scored (see Appendix B). Cruise, Lewis, and McGuckin (2006) examined the psychometric properties of the OHQ-SF over a two week period with undergraduate students ($N = 55$) and reported internal reliability at Time 1 ($\alpha = .62$) and Time 2 ($\alpha = .58$). In addition, Cruise and colleagues found acceptable test-retest correlation ($r = .69$) at 2 weeks without a significant difference between mean scores at Time 1 ($M = 34.5$, $SD = 5.4$) and Time 2 ($M = 34.5$, $SD = 5.2$). Cronbach's alpha ($\alpha = .60$), as described in Appendix C, indicates that the scale may be improved by modifying two items when using it with children.

If Kashdan's (2004) assumption is correct that the OHQ is measuring more than happiness but also a sense of meaning in life, then the OHQ-SF (a derivate of the OHQ) should not be used in assessing the relation between happiness and spirituality because the relation would be artificially inflated. If the OHQ-SF and the SWBQ are highly correlated (i.e., $r \geq /.90/$), this would support Kashdan's position that the two measures assess at least one common construct, and therefore, the OHQ-SF will not be used in any further analyses. However, if Kashdan's argument is not supported, then the OHQ-SF will be retained for further analyses.

2.2.3 Subjective Happiness Scale (SHS)

The SHS (Lyubomirsky & Lepper, 1999) measures subjective happiness from a global perspective (see Appendix B) in adults. The SHS requires each participant to rate whether he or she is a happy or an unhappy person. Students responded to four items using a 7-point scale with anchor points 1 (less happy) to 7 (more happy) (e.g., "Compared to most of my peers, I consider myself:" 1 (less happy) to 7 (more happy)). With this scale,

Lyubomirsky and Lepper reported high internal consistency (α = .79 to .94 over 14 studies) and test-retest reliability (3 weeks to 1 year, r = .55 to .90) in high school students (*N* = 36), undergraduate students (*N* = 2,191), and adults (*N* = 975). Tkach & Lyubomirsky (2006) also found this measure to be reliable (α = .85) in an undergraduate sample (*N* = 500). However, for the current sample, reliability analyses in Appendix C indicated that this measure may be less reliable for elementary students (α = .68). Two items were adapted to a lower reading level (see Appendix C) and this may have affected the reliability of this measure. Item 4 (see Appendix B) was reverse scored (Lyubomirsky & Lepper, 1999).

2.2.4 Spiritual Well-Being Questionnaire (SWBQ)

Spirituality was measured in children using the SWBQ by Gomez and Fisher (2003; see Appendix B). The SWBQ was developed based on Fisher's (1999) model of spiritual health and measures four specific domains of spirituality: Personal, Communal, Environmental, and Transcendental. The Personal domain measures meaning, purpose, and values in one's own life (e.g., "Developing a sense of identity"). The Communal domain measures the quality and depth of inter-personal relationships between self and others (e.g., "Developing a love of other people"). The Environmental domain measures one's caring, nurturing, and enjoyment of the physical and biological world (e.g., "Developing connection with nature"). The Transcendental domain measures one's relationship with something or someone beyond the human level (e.g., "Developing a personal relation with a higher power"). In the Transcendental domain, the word God was changed to "higher power" in an effort to be more inclusive of children with different

religious and spiritual traditions. The items from all four domains describe personal experiences over the past six months.

Students responded to 20 items using a 5-point scale anchored with 1 "very low" and 5 "very high" and the arithmetic mean score was calculated for each of the four domains above. Gomez and Fisher (2003) reported high internal consistency ($\alpha = .92$), good convergent and discriminant validity for the four domains when compared to the Spiritual Well-Being Scale (see Ellison, 1983). The current study found domain items to have similar high internal consistency values with children ($\alpha = .90$; see Appendix C).

2.2.5 Religious Practice Scale (RPS)

Religiousness and spirituality was assessed in children using three items that were created by the author to assess religious practice. The three items were adapted from the Brief Multidimensional Measurement of Religiousness/Spirituality (BMMRS), which was developed by the Fetzer Institute (1999). The Fetzer Institute developed the BMMRS for investigating the relation between religiousness, spirituality, and health outcomes in adults (see Idler et al., 2003). The three items were selected based on previous research (Abbotts et al., 2004; Bagley & Mallick, 1997; Demir & Urberg, 2004; Ferris, 2002; Francis et al., 2003; Maltby et al., 1999) that looked at public (i.e., church attendance) and private (i.e., praying and reading) religious practice. The RPS (see Appendix B) measures religious practices that were developed from the following BMMRS domains: Organizational Religiousness and Private Religious Practices. The Organizational Religiousness domain is a measure of a person's involvement with a formal religious institute (e.g., church, synagogue, or temple; Idler et al., 2003). The Private Religious Practices domain is a measure of an individual's religious involvement outside of

organized or institutional religion (e.g., praying in private away from a church; Idler et al.).

For the present study, the RPS was modified for children (see Table 1). Some items were combined to include both religious and spiritual items so that children did not have to make a distinction between these concepts (see Houskamp et al., 2004). The RPS was piloted on children not included in the current study to ensure the modified items could be understood by children in at least Grade 4. The RPS measures students' practice of their beliefs (i.e., "How often do you go to a place of worship such as a church", "How often do you pray or mediate privately outside of church or other places of worship", and "I read religious or spiritual books or magazines." Students responded to 3 questions using a 7-point Likert-type scale anchored with 1 "never" to 7 "very often." The current study found Cronbach's alpha of .84 as described in Appendix C.

Table 1 Religious Practice Scale Modified for Children

Original item	Modified item	Variable name
How often do you go to religious services	How often do you go to a place of worship such as a church	Attendance
How often do you pray privately in places other than at church or synagogue Within your religious or spiritual tradition, how often do you meditate	How often do you pray or meditate privately outside of church or other place of worship	Pray
How often do you read the Bible or other religious literature	I read religious or spiritual books or magazines	Read

2.3 Procedure

In order to work with this sample of children, several levels of permission were required. Permission was obtained from The University of British Columbia Office of Research Services Behavioural Research Ethics Board (see Appendix D) to perform this study. Permission was also obtained from the local private and public school administrators. Presentations by the author explained the study to each principal and upon his or her informed consent (see Appendix A), the project was then explained to teachers and their informed consent (see Appendix A) was obtained. Finally, an information package containing the Parent Consent Form (see Appendix A) that explained the study and the questionnaire to be completed by parents was sent home with each student. Students were assessed approximately 10 days after parents returned the completed forms. To obtain the students' assent, the researcher read a letter of assent (see Appendix A) to the participating children that explained the purpose of the research. A child indicated his or her assent or disagreement by circling YES or NO at the bottom of the letter. Only children who circled YES and whose parents gave consent were administered the questionnaire (see details below). Children who did not participate sat quietly at their desks and completed an individual activity, which was approved by the teacher.

Administration of the above questionnaire to the children averaged 30 - 35 minutes, with all testing completed within 20 – 40 minutes, in a quiet setting (e.g., classroom or library) within the school. After a brief introduction by the teacher, the researcher(s) provided a general description of the study to the students (i.e., to better understand what contributes to children's happiness). One of the researchers gave standardized instructions (see Appendix E) and demonstrated how to respond to the items on the

questionnaire (e.g., Likert-type ranges versus yes-or-no items). Children were told that only group results would be looked at and that individual results would not be available. Teachers were asked not to assist the children with the questionnaires. Researchers were present in the room during testing to answer questions. Upon completion of all the questionnaires, a brief question and answer period followed with the researchers and students. A summary of the preliminary findings was sent in a letter to all students, parents, teachers, and principals involved in this study (see Appendix F).

The SWBQ, OHQ-SF, and SHS were scored following the respective developer's standardized procedures (Gomez & Fisher, 2003; Hills & Argyle, 2002; Lyubomirsky & Lepper, 1999). For the SWBQ, the average score for each domain was reported. For both the OHQ-SF and the SHS, a composite score was calculated. The raw scores were used from the Faces Scale and the RPS, as these scales did not require additional calculations and scoring.

2.4 Data Analyses

The Faces Scale, SHS, and OHQ-SF were used to measure children's happiness. The RPS and SWBQ were used as predictors of happiness. Data cleaning techniques suggested by Tabachnick and Fidell (2001) were used with this data set. Missing cases, normality, singularity, and multicollinearity were assessed and are described in Appendix G. Skewed variables were transformed and the transformed variables were in used in regression analyses. Multivariate outliers were identified and removed from any further analyses. Linearity and homoscedasticity were tested and results were satisfactory, therefore no further action was required. Table 2 shows the variables used in the final analyses along with the means and standard deviations for each variable. Appendix G

Table 13 shows the bivariate correlations between the happiness, spiritual, and religious practice variables. The religious practice variables were not significantly correlated with any of the measures of happiness and so were not used in any further analyses. The spiritual variables that had a significant correlation with all the measures of happiness were used in the further analyses. Before regression analyses were conducted, predictor variables were analyzed for singularity and multicollinearity (see Appendix G). Based on the collinearity diagnostics, the Personal and Communal domains indicated multicollinearity; the Communal domain was not entered into the regression analyses (see Appendix G for detailed explanation). Therefore, Personal, Environmental, and Transcendental domains were used as predictor variables in the regression analyses.

Table 2 Means (*M*) and Standard Deviations (*SD*) of Variables in Analyses ($N = 314$)

Questionnaire		Public School		Private School	
	Scale	Female	Male	Female	Male
Happiness Measures					
Faces Scale [a]	1-7	5.66(.80)	5.77(.76)	5.81(.72)	5.42(.95)
SHS [b]	1-7	5.24(.99)	5.28(1.05)	5.00(1.13)	5.00(1.07)
OHQ-SF [b]	1-6	4.35(.75)	4.35(.70)	3.97(.68)	4.09(.78)
SWBQ					
Personal Domain	1-5	3.87(.69)	3.74(.70)	3.78(.53)	3.91(.64)
Communal Domain	1-5	3.98(.62)	3.74(.64)	3.71(.70)	3.74(.76)
Environmental Domain	1-5	3.64(.79)	3.20(.88)	3.79(.81)	3.19(.86)
Transcendental Domain	1-5	3.30(1.02)	2.98(1.11)	3.69(.84)	3.92(.60)
Religious Practice					
Attendance	1-7	3.06(1.99)	2.75(1.95)	5.14(1.69)	5.73(1.40)
Read	1-7	2.77(1.93)	2.17(1.66)	4.11(1.64)	4.73(1.89)
Pray	1-7	3.35(2.11)	2.83(2.15)	4.48(1.90)	5.12(1.86)

[a] Parent's rating of child

[b] Child's rating of self

FS: 1 = Very unhappy; 7 = Very happy

SHS: 1 = Not happy; 7 = Happy; average of 4 items

OHQ-SF: 1 = Strongly disagree; 6 Strongly agree; average of 8 items

Spiritual Well-Being Questionnaire: 1 = Very low 5 = Very high; each domain is an average of 5 items

Religious Practice Scale: 1 = Never; 7 = Very often

Where appropriate, Bonferroni adjustments (Tabachnick & Fidell, 2001) were made using a conservative experimenterwise error level at $p \leq .017$ (.05 /3) as a control for Type I errors in performing multiple comparisons. Standard multiple regressions were used to determine if spirituality could predict children's happiness. For the current study,

there were 3 predictors and based on the limitations of regression (Tabachnick & Fidell), the sample was large enough ($N = 314$) to perform a standard multiple regression. In addition, hierarchical regression analyses were conducted to determine whether spirituality accounted for variance in happiness that goes beyond what is accounted for by Gender and School. For each model, Gender was entered in Step 1, followed by School, and finally by the spiritual variables (i.e., Personal, Environmental, and Transcendental). The semi-partial correlations were tested to determine unique variance in happiness as explained by the set of predictors.

3. Results

Measurement Scales. Ninety-three percent of parents indicated their children were happy (see Figure 3.1 below). These results are similar to findings reported by Andrews and Withey (1976) using the Faces Scale in an adult sample and by Holder and Coleman (2008, 2009) in a sample of children. Children responded similarly on a comparable item from the SHS (i.e. "In general, I consider myself (1) very unhappy to (7) very happy") with 85% of children rating themselves in the top three categories of happiness (see Figure 3.1 below).

Figure 1 Percentage of Respondents within each category of the Faces Scale & SHS

Very Unhappy Very Happy

Faces Scale	0%	<1%	1%	5%	26%	56%	11%
	1	**2**	**3**	**4**	**5**	**6**	**7**
SHS	0%	1%	3%	11%	22%	31%	32%

Note. Percentage of parents' rating of their children's overall happiness (Faces Scale) and children's rating of their happiness (SHS) in each of the seven response options

3.1 Correlational Analyses

The pattern of standardized bivariate correlations for all variables used in the analyses can be found in Table 3. The three happiness measures (Faces Scale, SHS, and OHQ-SF)

are significantly correlated (*rs* = +.33 to +.46, *ps* < .05) but do not indicate singularity (i.e., $r \geq +.90$) or collinearity (i.e., $r \geq +.70$; Tabachnick & Fidell, 2001). This suggests that happiness is multidimensional and may best be captured with multiple measurements of happiness as suggested by Diener and colleagues (1999). Based on research with adults, Diener and colleagues suggest multiple measures of happiness should be employed.

By using multiple measures of happiness, it was expected that spirituality would be positively correlated with happiness and Table 3 indicates this hypothesis was supported. The significantly correlated happiness and spiritual variables were in the expected direction (*rs* = +.12 to +.50), with the strongest correlation between the Personal domain across all three happiness measures supporting the hypothesis that the Personal domain would have a higher correlation than the Environmental and Transcendental domains. The weaker correlations (*rs* = +.12 to +.27) with all three happiness measures were between the Environmental and Transcendental domains. The hypotheses that church attendance (*rs* = -.08 to +.02, *ps* = .14 to .77) and reading (*rs* = -.03 to +.04, *ps* = .48 to .77) would be negatively correlated with happiness, and that praying (*rs* = -.01 to +.02, *ps* = .69 to .85) would be positively correlated with happiness were not supported (see Appendix G).

The hypothesis that the Personal domain and the OHQ-SF would be highly positively correlated ($r = +.50$ $p < .01$) was supported but did not indicate singularity ($r \geq /.90/$; see Appendix G) as suggested by Kashdan (2004). Although both the OHQ-SF and the Personal domain measure meaning and purpose in one's life, which could cause the amount of variance being accounted for to be artificially inflated, singularity was not an

issue between these measures. Therefore, the OHQ-SF was retained as a criterion variable in the regression analyses.

Table 3 Pearson product-moment correlations for the Happiness and Spirituality measures ($N = 314$)

	1	2	3	4	5
1. Faces Scale [a]	-				
2. SHS [b]	.33*	-			
3. OHQ-SF [b]	.33*	.47*	-		
4. Personal	.23*	.37*	.50*	-	
5. Environmental	.12*	.16*	.27*	.57*	-
6. Transcendental	.13*	.14*	.17*	.44*	.41*

[a] Parent's rating of child

[b] Child's rating of self

* $p < .05$ level

3.2 Multiple Regression

Standard multiple regressions were used to assess the hypothesis that spirituality predicted children's happiness. In addition, standard multiple regressions were used to determine whether any spiritual variables accounted for unique variance. Three multiple regressions were conducted each using a happiness measure (i.e., Faces Scale, SHS, OHQ-SF) as the criterion variable and spirituality (i.e., Personal, Environmental, Transcendental) as the predictor variable.

Table 4 shows that parents' ratings of their children's happiness (Faces Scale) was predicted by their child's spirituality, $F(3, 310) = 6.03, p < .001$. All of the predictors together accounted for about 5% of the Faces Scale variance. The semi-partial correlations (sr^2) show that Personal domain was positively associated with children's happiness and contributed about 3% of the unique amount of the happiness variance.

Similar results were found when children rated their own happiness. Table 4 shows that children's ratings of their own happiness with SHS measure was predicted by children's spirituality, $F(3, 310) = 17.58, p < .001$. All of the predictors together accounted for about 14% of the SHS variance. Again, Personal domain was positively associated with children's happiness accounting for 12% of the unique amount of the happiness variance.

Finally, Table 4 shows that children's ratings of their own happiness using the OHQ-SF measure was predicted by children's spirituality, $F(3, 310) = 34.59, p < .001$. All of the predictors together accounted for about 25% of the OHQ-SF variance. Similar to the other happiness measures, Personal domain was positively associated with children's happiness accounting for about 19% of the happiness variance.

Table 4 Standard Multiple Regression Results with Spirituality Regressed on Happiness Variables

Criterion	Predictors	β	p	Zero-order correlations	sr^2(unique)
Faces Scale [a]	Personal	.23*	.01	.23*	.03*
	Environmental	-.03	.70	.12	-.00
	Transcendental	.04	.56	.13	.00
SHS [b]	Personal	.43*	.01	.37*	.12*
	Environmental	-.07	.25	.16	-.00
	Transcendental	-.02	.76	.14	-.00
OHQ-SF [b]	Personal	.52*	.01	.50*	.19*
	Environmental	.01	.94	.27	.00
	Transcendental	-.07	.24	.17	-.00

[a] Parent's rating of child

[b] Child's rating of self

* $p < .017$

3.3 Hierarchical Regression Analyses

To determine if spirituality still predicted happiness beyond the variance accounted for by gender and school, three hierarchical regression analyses were conducted. Table 5 indicates that gender, $F(1, 311) = .07$, $p = .79$, and school, $F(2, 310) = .28$, $p = .76$, did not explain a significant amount of the happiness variance when utilizing the Faces Scale

measure. However, the spirituality (i.e., Personal, Environmental, and Transcendental) variables together explained about 6% of the happiness variance in the Faces Scale, $F(5, 307) = 3.87, p < .017$. Therefore, beyond gender and school, spirituality predicted parents' ratings of their child's happiness.

Similar to parents' ratings of their child's happiness, spirituality still predicts children's ratings of their own happiness beyond the variance accounted for by Gender and School. Table 6 indicates that gender, $F(1, 311) = .16, p = .68$, and school, $F(2, 310) = 1.42, p = .24$, did not explain a significant amount of the happiness variance when utilizing the SHS measure. However, the spirituality (i.e., Personal, Environmental, and Transcendental) variables together explained about 16% of the happiness variance in the SHS, $F(5, 307) = 11.58, p < .017$. The personal domain accounted for approximately 11% of the unique variance in SHS. Therefore, beyond gender and school, spirituality predicted children's self-ratings of happiness, particularly the personal domain (i.e., developing a sense of identity, self-awareness, joy in life, inner peace, and meaning in life).

Finally, Table 7 indicates that gender, $F(1, 311) = .16, p = .68$, did not explain a significant amount of the happiness variance when utilizing the OHQ-SF measure. However, beyond gender, school, $F(2, 310) = 4.38, p < .017$, accounted for 3% of children's own happiness. In addition to school, the spirituality (i.e., Personal, Environmental, and Transcendental) variables together explained about 28% of the happiness variance in the OHQ-SF, $F(5, 307) = 23.96, p < .017$. The personal domain accounted for approximately 18% of the unique variance in OHQ-SF. Therefore, again,

beyond gender and school, spirituality predicted children's own happiness particularly the personal domain.

To determine whether order entry was a factor when predicting children's happiness with spirituality beyond school and gender, three hierarchical regression analyses were conducted. Table 5.1, 6.1, and 7.1 indicate that spirituality still predicted children's happiness beyond school and gender and that order entry was not a factor.

Table 5 Hierarchical Regressions (HR) for Children's Happiness with Gender, School, and Spirituality

Criterion	HR Step	Predictors	Zero-order correlations	β	sr^2	R^2	ΔR^2
Faces Scale [a]	1	Gender		.01	.00	.00	-.00
	2	Gender + School				.00	-.00
		Gender		.01			
		School		.04			
	3	Gender + School +Spirituality				.06*	.04*
		Gender	.01	.03	.00		
		School	.04	.05	.00		
		Personal domain	.23*	.22*	.03*		
		Environmental domain	.12	-.02	-.00		
		Transcendental domain	.13	.05	.00		

[a] Parent's rating of child

* $p < .017$

Table 5.1 Hierarchical Regressions (HR) for Children's Happiness with School, Gender, and Spirituality

Criterion	HR Step	Predictors	Zero-order correlations	β	sr^2	R^2	ΔR^2
Faces Scale [a]	1	School		.04	.00	.00	.00
	2	School + Gender				.00	.00
		School		.04			
		Gender		.01			
	3	School + Gender +Spirituality				.06*	.06*
		School	.04	.05	.00		
		Gender	.01	.03	.00		
		Personal domain	.23*	.22*	.03*		
		Environmental domain	.12	-.02	-.00		
		Transcendental domain	.13	.05	.00		

[a] Parent's rating of child

* $p < .017$

Table 6 Hierarchical Regressions (HR) for Children's Happiness with Gender, School, and Spirituality

Criterion	HR Step	Predictors	*Zero-order correlations*	β	sr^2	R^2	ΔR^2
SHS [b]	1	Gender		.02	.00	.00	-.00
	2	Gender + School				.01	.00
		Gender		.02	.00		
		School		.09	.01		
	3	Gender + School +Spirituality				.16*	.14*
		Gender	.02	.03	.00		
		School	.09	.09	.01		
		Personal domain	.38*	.42*	.11*		
		Environmental domain	.16	-.07	-.00		
		Transcendental domain	.14	.00	.00		

[b] Child's rating of self

* $p < .017$

Table 6.1 Hierarchical Regressions (HR) for Children's Happiness with School, Gender, and Spirituality

Criterion	HR Step	Predictors	*Zero-order correlations*	β	sr^2	R^2	ΔR^2
SHS [b]	1	School		.01	.00	.01	.01
	2	School + Gender				.01	.00
		School		.09	.01		
		Gender		.02	.00		
	3	School + Gender + Spirituality				.16*	.15*
		School	.09	.09	.01		
		Gender	.02	.03	.00		
		Personal domain	.38*	.42*	.11*		
		Environmental domain	.16	-.07	-.00		
		Transcendental domain	.14	.00	.00		

[b] Child's rating of self

*$p < .017$

Table 7 Hierarchical Regressions (HR) for Children's Happiness with Gender, School, and Spirituality

Criterion	HR Step	Predictors	Zero-order correlations	β	sr^2	R^2	ΔR^2
OHQ-SF [b]	1	Gender		-.02	-.00	.00	-.00
	2	Gender + School				.03*	.02*
		Gender		-.01	-.00		
		School		-.16	-.03*		
	3	Gender + School +Spirituality				.28*	.27*
		Gender	.02	-.05	-.00		
		School	-.16*	-.17	-.03*		
		Personal domain	.50*	.50	.18*		
		Environmental domain	.27	.02	.00		
		Transcendental domain	.17	-.02	-.00		

[b] Child's rating of self

* $p < .017$

Table 7.1 Hierarchical Regressions (HR) for Children's Happiness with School, Gender, and Spirituality

Criterion	HR Step	Predictors	Zero-order correlations	β	sr^2	R^2	ΔR^2
OHQ-SF [b]	1	School		-.16	-.03	.03*.	.03*
	2	School + Gender				.03	.00
		School		-.16	-.03*		
		Gender		-.01	-.00		
	3	School + Gender +Spirituality				.28*	.25*
		School	-.17*	-.17	-.03*		
		Gender	-.02	-.05	-.00		
		Personal domain	-.50*	-.50*	.15*		
		Environmental domain	-.27	-.02	-.00		
		Transcendental domain	-.17	.02	.00		

[b] Child's rating of self

* $p < .017$

4. Discussion

4.1 Summary of the Current Study

The current study examined the relation between children's happiness, spirituality and religious practices in children aged 8-12 years. Happiness was assessed using three different measures (Faces Scale, SHS, and OHQ-SF) and two different raters (children and parents). Spirituality was assessed using a multidimensional measure (SWBQ). Religious practices were assessed using one measure (RPS). In general, the current study's main hypothesis was only partially supported. As expected, spirituality positively correlated with all happiness measures and accounted for some of the variance in children's happiness. However, unexpectedly, religious practices did not correlate with any of the happiness measures.

In the current study, spirituality was expected to be positively correlated with happiness and this hypothesis was supported. All spirituality variables positively correlated with happiness across all measures and were similar in magnitude to those found between spirituality and well-being in adults and adolescents. This indicates that children reporting greater spirituality also tended to report being happier than children who did not report being spiritual. These findings parallel the adolescent and adult research on spirituality and well-being and happiness. Casas, González, Figuer, and Malo (2009) used the Satisfaction with Life Scale, the Fordyce Happiness Scale, and satisfaction with spirituality in a Spanish adolescent and young adult population. They found satisfaction with spirituality was positively correlated with happiness (*rs* = .24 & .24) and life satisfaction (*rs* = .32 & .40) for both adolescents and adults, respectively. Further support for the current study's findings comes from Ciarrocchi and Deneke

(2005, 2006). Ciarrocchi and Deneke (2005) investigated the relation between happiness, religiousness, and spirituality in a graduate student sample. They reported a positive correlation (r = +.21) between Satisfaction with Life measure and spirituality. In a more recent study, Ciarrocchi and Deneke (2006) found spirituality was positively correlated with Satisfaction with Life Scale (r = +.21) and positive affect (r = +.36) in an adult population.

The next hypothesis of the current study expected the Personal domain of spirituality to have a stronger association with happiness than the other domains of spirituality (i.e., Environmental, Transcendental). This hypothesis was supported. The Personal domain had a stronger association with happiness than were the Environmental and Transcendental domains. In other words, students who reported higher levels of meaning, purpose, and values in their own life also reported higher levels of happiness. These results are consistent with findings reported by Cotton and colleagues (2005). In their study, after controlling for demographic variables and religiosity, they found that existential well-being (meaning in life) was related to lower levels of depression and risk-taking behaviours among adolescents. Or in other words, adolescents who reported having higher levels of meaning in their life also reported higher levels of well-being.

In contrast to the spirituality findings were the religious practices findings. The current study expected religious practices (i.e., church attendance, frequency of praying, and reading religious material) to be related to children's happiness if it paralleled the adult research and to have mixed findings (i.e., positive association for praying and negative association for church attendance and reading) if it paralleled the adolescent research. However, this hypothesis was not supported; the current study did not find a correlation

between any of the religious practice variables and children's happiness across measures (i.e., Faces Scale, SHS, and OHQ-SF). This result parallels findings reported in an adolescent sample investigating life satisfaction. Kelley and Miller (2007) investigated the relation between spirituality, religiousness and life satisfaction in an adolescent sample. Using the Satisfaction with Life measure and the Brief Multidimensional Measurement of Religiousness/Spirituality, they reported a positive correlation between life satisfaction and spirituality dimension (r = +.20) and religiousness dimension (r = +.21). However, when they looked at individual items of church attendance and the frequency of praying, no relation was found with the Satisfaction with Life measure. This result was consistent for adolescents from different religious denominations as well as nonreligious self-identifications. In addition, Ciarrocchi and Deneke (2005) also reported church attendance and other religious activities did not contribute to well-being in graduate students. However, Francis and colleagues (2000) suggested that church attendance is a predictor in adults' happiness and that it would be instructive to assess this relation in other age groups. Perhaps the current study did not find a relation between children happiness and religious practices because children in this age group may not be given a choice about their religious practices. For example, children in this age group may not have a choice whether they attend church or not. In addition, children may be told they have to pray each night or read religious material instead of having a choice. Future research could ask children in more detail about their religious practices to obtain a better understanding of the relation between happiness and religious practices.

The current study was designed in part to determine whether the OHQ-SF should be used when examining the relation between spirituality and happiness. Kashdan (2004)

argued that the OHQ measured more than happiness and should not be used as a measure of happiness. If Kashdan's argument was supported, the current study expected the OHQ-SF and the Personal domain of the SWBQ to be highly correlated indicating multicollinearity or singularity. In the current study, the OHQ-SF was correlated with Personal domain of the SWBQ but was not multicollinear or singular. Further indication to retain the OHQ-SF was the relations between the Personal domain and the other two measures of happiness. Both the SHS and the Faces Scale correlated with the Personal domain in the same direction and close to the same magnitude as with the OHQ-SF. Furthermore, the Faces Scale is a single item that was not designed to measure meaning or purpose in life. Therefore, the relation between spirituality and happiness is apparent regardless of whether happiness is measured with a self-report, reports from knowledgeable others, a single item, or multiple items that may include meaning and purpose in one's life.

The current study also expected spirituality to predict children's happiness across different raters and measures. This hypothesis was also supported in that children's happiness was predicted by their spirituality. Furthermore, the Personal domain was the only domain to explain a significant amount of the variance in happiness across all three measures. Again this result parallels the findings of research with young adults. Ciarrocchi and Deneke (2005) also found that after controlling for personality, spirituality predicted 5% of the unique variance of the Satisfaction with Life scale but public religious practices did not predict a unique amount of variance.

Finally, the current study expected spirituality to still predict children's happiness when gender and school were controlled for. Indeed, this hypothesis was also supported.

That is, after controlling for gender and school, spirituality still predicted children's happiness across all three happiness measures. Again, the Personal domain was the only spiritual domain to explain a significant amount of the variance in happiness. Paralleling the research with adults, Ciarrocchi and Deneke (2006) found when controlling for age, gender, and personality, spirituality predicted 15% of the positive affect variance and 5% of the life satisfaction variance.

4.2 Strengths

The current study used a multidimensional approach to investigate the relation between spirituality and happiness as suggested by Emmons (2006), Fisher et al. (2000), Houskamp et al. (2004), Idler and colleagues (2003), and Underwood and Teresi (2002). Only recently have researchers tried to make a distinction between spirituality and religiousness as variables of interest in relation to health and well-being (see Berry, 2005). Although the current study did not ask children to make a distinction between spirituality and religiousness, some of the items included have been used in studies of spirituality (e.g., meaning in life; see Baetz, Bowen, Jones, & Koru-Sengul, 2006; Steger, Kawabata, Shimai, & Otake, 2008) and religiousness (e.g., church attendance or praying; see Abbotts et al., 2004; Bagley & Mallick, 1997; Demir & Urberg, 2004; Francis et al., 2003; Maltby et al., 1999; Pearce et al., 2003). Previous researchers have often focused on only one aspect of religiousness or spirituality (e.g., church attendance or meditation). Perhaps the multidimensional approach toward spirituality used in the current study may explain why a larger portion of the variance was accounted for in children's happiness than that accounted for by a unidimensional approach used in adult research.

In addition to using a multidimensional approach for spirituality and religiousness, the current study utilized multiple measures of happiness. Although each measure has its own assumptions and limitations, the current study found consistent results in that a child's spirituality predicted children's happiness across measures (i.e., Faces Scale, SHS, OHQ-SF) and two different raters. That is, the spirituality measure was correlated with happiness whether the child rated his or her own happiness or the parent rated the child's happiness. Therefore, the results of the current study are strengthened because of the consistency across measures and raters. The current study measured happiness with a single item (Faces Scale; parents' rating their child's happiness) as well as with questionnaires consisting of multiple items (SHS and OHQ-SF; children rating their own happiness). Cohen (2002) found that when well-being was assessed with a single item (i.e., asking participants to rate their life in general on how happy they were) no relation was found between spirituality and well-being. However, when well-being was assessed with multiple items, a relation was found. In addition, not only was happiness measured by self-report but also by reports from knowledgeable others (parents) (see Lepper, 1998). This notion is supported by Diener and colleagues (1999) in their investigation into well-being in adults. Therefore, the results of the current study are strengthened because of the stability across measures and raters.

Another important strength of the current study is the validity of the spiritual and religious measures. Construct validity is demonstrated when both convergent and discriminant validity are present. The OHQ-SF (Hills & Argyle, 2002) assesses components that are related to spirituality so a positive correlation would support convergent validity. The current study found a positive correlation between the OHQ-SF

and the SWQB (Gomez & Fisher, 2003), which supports the convergent validity of both measures. The current study also found the RPS scale was not related to children's happiness but the SWBQ (Gomez & Fisher) was which, supports discriminant validity.

Finally, the current study adds to the growing literature on spirituality. To date, there are no standardized measures for spirituality. In the current study, the SWQB (Gomez & Fisher, 2003) showed internal consistency. Future studies can adopt the SWBQ (Gomez & Fisher), thereby establishing population norms. If researchers continue to utilize an existing measure of spirituality, eventually a standardized measure for children's spirituality will be available.

4.3 Limitations

One limitation of the current study is that the sample was chosen from a primarily Caucasian population and students were not asked to identify whether they had any religious affiliations. Cohen (2002) found that spirituality was related to well-being in Protestants and Catholics but not Jews. Abdel-Khalek (2007) also reported variations across gender and age with adolescents scoring higher in religiosity and happiness than college students. This suggests that spirituality needs to be investigated across different religious affiliations and a degree of spirituality as well as across a broader age range. Ideally, a longitudinal study design would allow researchers to investigate the relation between happiness and spirituality and religiousness as students make the transition from elementary school, to middle school, to high school, and then university.

In addition to restricted age range, the current study was limited by the low response rate due to multiple levels of consent. First, consent was granted by the school district and administrators, followed by principals, teachers, parents, and then assent from

students. The current study depended on students taking information packages and questionnaires home to parents and there was not a follow up to insure packages had arrived home. Additionally, students were also responsible to ensure the packages were returned to teachers by the return date. Initially, the response rate was 63% from parents. The final response rate was 42%. The drop in response rate was in part because students were missing on the testing date, follow up test dates were not done, and some students did not give their assent. To increase student response rates, multiple test days could be set up at schools. To increase parent response rates, future research may hold an information meeting for parents before the information packages are sent home so parents have an opportunity to talk to researchers directly. In addition, packages could be mailed directly to parents with a prepaid envelope enclosed thereby allowing parents to return the packages directly to the researcher. Although prepaid envelopes may be expensive, another viable option is to put the questionnaires online and have both parents and students complete the questionnaires online. The students could complete their questionnaires during school hours with researchers on hand to answer questions. Parents could have the option to complete the questionnaire in an evening session at the school with researchers on hand or in the privacy of their own homes.

Another possible limitation of the current study was a potential confound between the religious practice variables (i.e., attendance, pray, read) and the transcendental domain of the SWBQ. Although singularity and multicollinearity were not found, the religious practice variables are highly correlated with each other as well as with the transcendental domain (see Table 13) and therefore, may be acting as a confound. Future research may want to consider this possible confound in developing its research design.

4.4 Future Directions

The current study stated that happiness is a relatively stable positive trait. If happiness is a trait, then is it possible to increase a person's happiness. Based on twin studies, Lykken stated that happiness has a set-point that is determined largely by genetic factors (Lykken & Csikszentmihalyi, 2001). However, people drop below their genetic set-point when they are controlled by negative emotions (e.g., fear) or surpass it when they focus on the positive aspects (e.g., practicing gratitude; Lykken & Csikszentmihalyi). To further our understanding of happiness, it is important to set up experimental design studies to assess if happiness is being increased through interventions. As the current study has found that children's spirituality predicts their happiness, it is imperative to further our understanding of the relation between spirituality and happiness.

One way to further our understanding of the relations between happiness and spirituality would be to set up an experimental design in a school setting. Children's spirituality may be strengthened by improving children's relationships within the four domains of spirituality: personal, communal, environmental, and transcendental. One possible way to test this would be to create meaning and purpose in a child's life which may be fostered by creating positive search images for children. By having children search for an image that creates meaning and purpose in the child's life, the child is focusing on the positive instead of negative aspects in his or her life. A classroom assignment could be to divide children into two groups and give each child a camera. One group could be instructed to take pictures of people who, or things that, are meaningful to their life. This task would give children a positive search image, which may help to create a positive outlook, which may offset the negative images presented in the media. The

other group of children could be instructed to take pictures of houses in their neighbourhood. Children's spirituality and happiness levels would be measured before the intervention and again after to determine if the intervention had an affect on their spirituality and happiness levels. Having students focus on something positive was tested by Froh, Sefick, and Emmons (2008). They conducted an experiment with students in Grades 6 and 7. Students were randomly assigned to one of three groups: positive intervention, negative intervention, and control group. The first group was asked to focus on five things they were grateful for. The second group was asked to focus on five things that were irritants. The control group only completed the questionnaires. Students who focused on items they were grateful for reported higher levels of subjective well-being than the other two groups. In other words, students who paid attention to the positive things in their lives had better outcomes than students who focused on the negative aspects of their lives or who were not cued to look at specific aspects of their lives.

Another experimental design could investigate whether acts of kindness or volunteering increases meaning in a child's life. One group of children would write in a journal each day without any specific instructions on what to write about. The other group would be asked to keep a journal of random acts of kindness or acts of volunteerism for a specified time period and then have children go back and reflect on whether their actions created meaning in their life or gave them a connection to their school community. Again, children's spirituality and happiness levels would be measured before and after the intervention. Fisher (1999) created a model on spiritual well-being that stresses that spiritual health is related to the relationships one develops with oneself, others, the environment, and to a transcendent other. To promote spiritual health in

primary schools, Kendall (1999) used picture books that allowed children to explore these different relationships. Kendall found that by having students in small groups (six 8-year-olds), the children were able to explore what the book meant to each individual as well as promote an understanding of one another. Students were also given assignments such as writing letters and putting up announcements to foster the relationships with the community.

In addition, our understanding of the relations between happiness and spirituality and religiousness could be furthered by investigating the relation in other cultures and religions. For example, Cohen (2002) found that spiritual and religious predictors of well-being were different for adults that reported being Protestant, Catholic, and Jewish. Future research could investigate whether there are different spiritual and religious predictors of happiness for children in Eastern cultures as well as different religious denominations.

Another way to further our understanding of the relation between happiness and spirituality would be to investigate whether factors such as temperament mediate the relation between happiness and spirituality in children. Ciarrocchi and Deneke (2006) suggest that personality may mediate the relation between personality, spirituality, and happiness or well-being in adults. Therefore, future research in children should control for temperament (see Holder & Klassen, in press) in children to ensure temperament is not mediating the relation between spirituality and happiness.

Finally, our understanding of the relation between happiness and spirituality could be furthered by exploring how spirituality influences the strategies a person chooses to pursue happiness. In a similar vein, Tkach and Lyubomirsky (2006) found a gender

difference in undergrad students who were reporting their strategies to increase their happiness. For example, men used active leisure as a strategy whereas women used passive leisure. Future research could determine whether specific domains of spirituality are better at enhancing happiness by having students report which domain of spirituality they chose in their pursuit of happiness.

It is important that future research investigates the factors that mediate the relation between spirituality and happiness. One direction would be to determine the causal direction underlying the relation. By utilizing a longitudinal research design and involving multiple cultures, religions, and spiritual traditions, research can begin to understand the relation between spirituality and happiness with more depth.

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6. Appendices

Appendix A:

Principal, Teacher, and Parent Consent forms and Student Assent form for Private and Public Schools

THE UNIVERSITY OF BRITISH COLUMBIA

Irving K. Barber School of Arts and Sciences
3333 University Way
Kelowna, BC Canada V1V 1V7

Principal's Information Letter and Consent Form

Title of Study: Happiness in Children Aged 8-12

Principal Investigator: Dr. Mark Holder, Psychology, (250-807-8728).

Co-Investigator: Judi Wallace and Andrea Klassen are graduate students at the University of British Columbia Okanagan (UBCO) under the supervision of Dr. Mark Holder. They will conduct the research.

Purpose: We are asking your school to participate in a study on happiness. Students, parents/guardians, and teachers are being asked to participate. This study will increase principals', teachers', parents', and researchers' understanding of the connection between temperament, spirituality, and happiness.

Study Procedures: The Independent School Administrators have agreed to allow schools in the district to participate. If you also agree, the Grade 4, 5 and 6 teachers will be asked for their consent to have their students participate. Teachers who consent to having their classrooms participate will give their students an information package consisting of a consent form and a questionnaire. We will also administer two questionnaires to your students whose parents have returned a signed consent form. The first questionnaire includes 60 yes/no questions about students' self concept. The second questionnaire includes 44 statements about spirituality (e.g., "developing inner peace"), 13 statements about happiness (e.g., "I feel life is very rewarding"), and 20 statements about temperament (e. g., "I am always on the go"). As a group, students will complete the questionnaires in about 25-30 minutes of class time.

Parents/guardians are also asked to complete the Temperament, Spirituality, and Happiness questionnaire and rate their own happiness as well as their child's happiness. This will take about 15 minutes. In addition, teachers will rate their own happiness and the happiness of each participating student in the class.

Confidentiality: Responses of all participants are strictly confidential (individual responses will only be seen by the researchers). Each questionnaire will be coded to link the answers from each student, parent/guardian, and teacher. Only researchers will know this code. After the data are collected, the codes will be destroyed so individuals cannot be identified. Questionnaires will be kept in a locked room. When the study is completed,

all questionnaires will be shredded. We plan to submit the findings for publication. Participants' names will not be used in any reports of the study. The results will only be reported for groups with no possibility of individual participants being identified.

Follow-up: Our findings will be summarized in a letter to you and your teachers. This letter will also be sent home with all your students in participating classrooms, whether or not they participated. Researchers will be available to present their findings at meetings of school staff and Parent Advisory Councils.

Contact information: If you have any questions about this study, contact the Principal Investigator, Dr. Mark Holder (250-807-8728). If you have concerns about how you and other research participants are treated, contact the Chair of Research Ethics Board through the UBCO Office of Research Services at (250-807-8150).

Consent: Your participation in our study is completely voluntary and you may refuse to participate or withdraw from the study at any time without penalty to you or your classrooms. At any time, your students are free to withdraw.

Your signature below indicates that you have received this form and consent to having your school participate in our study.

_____

Principal's Signature Date

_____

Printed Name of the Principal signing above

_____

School

_____

Investigator's Signature Date

_____

Printed Name of Investigator

THE UNIVERSITY OF BRITISH COLUMBIA

Irving K. Barber School of Arts and Sciences
3333 University Way
Kelowna, BC Canada V1V 1V7

Principal's Information Letter and Consent Form

Title of Study: Happiness in Children Aged 8-12

Principal Investigator: Dr. Mark Holder, Psychology, (250-807-8728).

Co-Investigator: Judi Wallace and Andrea Klassen are graduate students at the University of British Columbia Okanagan (UBCO) under the supervision of Dr. Mark Holder. They will conduct the research.

Purpose: We are asking your school to participate in a study on happiness. Students, parents/guardians, and teachers are being asked to participate. This study will increase principals', teachers', parents', and researchers' understanding of the connection between temperament, spirituality, and happiness.

Study Procedures: Dr. Peter Molloy (Director of Instruction for School District #23) has agreed to allow schools in the district to participate. If you also agree, the Grade 4, 5 and 6 teachers will be asked for their consent to have their students participate. Teachers who consent to have their classrooms participate will give their students an information package consisting of a consent form and a questionnaire. We will also administer two questionnaires to your students whose parents have returned a signed consent form. The first questionnaire includes 60 yes/no questions about students' self concept. The second questionnaire (i.e., "Spirituality and Happiness") includes 44 statements about spirituality (e.g., "developing inner peace"), happiness (e.g., "I feel life is very rewarding"), and 20 statements about temperament (e. g., "I am always on the go"). As a group, students will complete the questionnaires in about 25-30 minutes of class time.

Parents/guardians are also asked to complete the Spirituality and Happiness questionnaire and rate their own happiness as well as their child's happiness. This will take about 15 minutes. In addition, teachers will rate their own happiness and the happiness of each participating student in the class.

Confidentiality: Responses of all participants are strictly confidential (individual responses will only be seen by the researchers). Each questionnaire will be coded to link the answers from each student, parent/guardian, and teacher. Only researchers will know this code. After the data are collected, the codes will be destroyed so individuals cannot be identified. Questionnaires will be kept in a locked room. When the study is completed,

all questionnaires will be shredded. We plan to submit the findings for publication. Participants' names will not be used in any reports of the study. The results will only be reported for groups with no possibility of individual participants being identified.

Follow-up: Our findings will be summarized in a letter to you and your teachers. This letter will also be sent home with all your students in participating classrooms, whether or not they participated. Researchers will be available to present their findings at meetings of school staff and Parent Advisory Councils.

Contact information: If you have any questions about this study, contact the Principal Investigator, Dr. Mark Holder (250-807-8728). If you have concerns about how you and other research participants are treated, contact the Chair of Research Ethics Board through the UBCO Office of Research Services at (250-807-8150).

Consent: Your participation in our study is completely voluntary and you may refuse to participate or withdraw from the study at any time without penalty to you or your classrooms. At any time, your students are free to withdraw.

Your signature below indicates that you have received this form and consent to having your school participate in our study.

_____

Principal's Signature Date

_____

Printed Name of the Principal signing above

_____

School

_____

Investigator's Signature Date

_____

Printed Name of Investigator

THE UNIVERSITY OF BRITISH COLUMBIA

Irving K. Barber School of Arts and Sciences
3333 University Way
Kelowna, BC Canada V1V 1V7

Teacher's Information Letter and Consent Form

Title of Study: Happiness in Children Aged 8-12

Principal Investigator: Dr. Mark Holder, Psychology (250-807-8728).

Co-Investigator: Judi Wallace and Andrea Klassen are graduate students at the University of British Columbia Okanagan (UBCO) under the supervision of Dr. Mark Holder. They will conduct the research.

Purpose: We are asking your class to participate in a study on happiness. Students, parents/guardians, and teachers are being asked to participate. This study will increase teachers', parents', and researchers' understanding of the connection between temperament, spirituality, and happiness.

Study Procedures: The Independent School Administrators and the principal have agreed to allow your school to participate. If you also agree, you will be asked to give your students an information package consisting of a consent form and a questionnaire. I will also administer two questionnaires to your students whose parents have returned a signed consent form. The first questionnaire includes 60 yes/no questions about students' self concept. The second questionnaire includes 44 statements about spirituality (e.g., "developing inner peace"), happiness (e.g., "I feel life is very rewarding") and 20 statements about temperament (e. g., "I am always on the go"). As a group, students will complete the questionnaires in about 25-30 minutes during class.

We are asking you to rate your own happiness and the happiness of each participating student in your class.

Confidentiality: Responses of all participants are strictly confidential (individual responses will only be seen by the researchers). Each questionnaire will be coded to link the answers from each student, parent/guardian, and teacher. Only researchers will know this code. After the data are collected, the codes will be destroyed so individuals cannot be identified. Questionnaires will be kept in a locked room. When the study is completed, all questionnaires will be shredded. We plan to submit the findings for publication. Participants' names will not be used in any reports of the study. The results will only be reported for groups with no possibility of individual participants being identified.

Follow-up: Our findings will be summarized in a letter to you. This letter will also be sent home with all your students, whether or not they participated. Researchers will be available to present their findings at meetings of school staff and Parent Advisory Councils.

Contact information: If you have any questions about this study, contact the Principal Investigator, Dr. Mark Holder (250-807-8728). If you have concerns about how you and other research participants are treated, contact the Chair of Research Ethics Board through the UBCO Office of Research Services at (250-807-8150).

Consent: Your participation in our study is completely voluntary and you may refuse to participate or withdraw from the study at any time without penalty to you or your class. At any time, your students are free to withdraw.

Your signature below indicates that you have received this form and consent to having your class participate in our study.

_____

Teacher's Signature Date

_____

Teacher's Name Printed

_____

School

_____

Investigator's Signature Date

_____

Investigator's Name Printed

THE UNIVERSITY OF BRITISH COLUMBIA

Irving K. Barber School of Arts and Sciences
3333 University Way
Kelowna, BC Canada V1V 1V7

Teacher's Information Letter and Consent Form

Title of Study: Happiness in Children Aged 8-12

Principal Investigator: Dr. Mark Holder, Psychology (250-807-8728).

Co-Investigator: Judi Wallace and Andrea Klassen are graduate students at the University of British Columbia Okanagan (UBCO) under the supervision of Dr. Mark Holder. They will conduct the research.

Purpose: We are asking your class to participate in a study on happiness. Students, parents/guardians, and teachers are being asked to participate. This study will increase teachers', parents', and researchers' understanding of the connection between temperament, spirituality, and happiness.

Study Procedures: Dr. Peter Molloy (Director of Instruction for School District #23) and the principal have agreed to allow your school to participate. If you also agree, you will be asked to give your students an information package consisting of a consent form and a questionnaire. I will also administer two questionnaires to your students whose parents have returned a signed consent form. The first questionnaire includes 60 yes/no questions about students' self concept. The second questionnaire includes 44 statements about spirituality (e.g., "developing inner peace"), happiness (e.g., "I feel life is very rewarding"), and 20 statements about temperament (e. g., "I am always on the go"). As a group, students will complete the questionnaires in about 25-30 minutes during class.

We are asking you to rate your own happiness and the happiness of each participating student in your class.

Confidentiality: Responses of all participants are strictly confidential (individual responses will only be seen by the researchers). Each questionnaire will be coded to link the answers from each student, parent/guardian, and teacher. Only researchers will know this code. After the data are collected, the codes will be destroyed so individuals cannot be identified. Questionnaires will be kept in a locked room. When the study is completed, all questionnaires will be shredded. We plan to submit the findings for publication. Participants' names will not be used in any reports of the study. The results will only be reported for groups with no possibility of individual participants being identified.

Follow-up: Our findings will be summarized in a letter to you. This letter will also be sent home with all your students, whether or not they participated. Researchers will be available to present their findings at meetings of school staff and Parent Advisory Councils.

Contact information: If you have any questions about this study, contact the Principal Investigator, Dr. Mark Holder (250-807-8728). If you have concerns about how you and other research participants are treated, contact the Chair of Research Ethics Board through the UBCO Office of Research Services at (250-807-8150).

Consent: Your participation in our study is completely voluntary and you may refuse to participate or withdraw from the study at any time without penalty to you or your class. At any time, your students are free to withdraw.

Your signature below indicates that you have received this form and consent to having your class participate in our study.

_____

Teacher's Signature Date

_____

Teacher's Name Printed

_____

School

_____

Investigator's Signature Date

_____

Investigator's Name Printed

THE UNIVERSITY OF BRITISH COLUMBIA

Irving K. Barber School of Arts and Sciences
3333 University Way
Kelowna, BC Canada V1V 1V7

Parent's/Guardian's Information Letter and Consent Form

Title of Study: Happiness in Children Aged 8-12

Principal Investigator: Dr. Mark Holder, Psychology (250-807-8728).

Co-Investigator: Judi Wallace and Andrea Klassen are graduate students at the University of British Columbia Okanagan (UBCO) under the supervision of Dr. Mark Holder. They will conduct the research.

Purpose: We are asking your child, your child's teacher, and you to participate in our study on happiness. This study will increase parents', teachers' and researchers' understanding of the connection between temperament, spirituality, and happiness.

Study Procedures: The Independent School Administrators, your child's school principal, and your child's teacher, have agreed to allow your child's class to participate. If you also agree, you need to sign this consent form, complete the enclosed questionnaire, and have your child return it to his/her class. We will also administer two questionnaires to your child but only if your child returns this signed letter of consent and if your child also agrees. The first children's questionnaire includes 60 items (e.g., "I am a leader in games and sports" and "I often volunteer at school"). Your child will indicate whether the items apply to them by responding yes or no. The second questionnaire includes 44 statements about spirituality (e.g., "developing inner peace"), 20 statements about temperament (e.g., "I am always on the go") and 14 statements on happiness (e.g., "I feel life is very rewarding") (this is the same questionnaire given to you in this packet). As a group, your child and his/her class will complete the questionnaires in about 25-30 minutes of class time.

We are asking you to complete the enclosed Temperament, Spirituality, and Happiness questionnaire. This will take about 15 minutes. In addition, we are asking you to rate your own happiness and the happiness of your child. Your child's teacher will also rate your child's happiness, but only if you agree and sign this consent form.

Confidentiality: Responses of all participants are strictly confidential (individual responses will only be seen by the researchers). Each questionnaire will be coded to link the answers from each student, parent/guardian, and teacher. Only researchers will know this code. After the data are collected, the codes will be destroyed so individuals cannot be identified. Questionnaires will be kept in a locked room. When the study is completed, all questionnaires will be shredded. We plan to submit the findings for publication.

Participants' names will not be used in any reports of the study. The results will only be reported for groups with no possibility of individual participants being identified.

Follow-up: Our findings will be summarized in a letter for parents, students, and teachers. This letter will be sent home with all students in participating classrooms, whether or not they participated. Researchers will be available to present their findings at meetings of school staff and Parent Advisory Councils.

Contact information: If you have any questions about this study, contact the Principal Investigator, Dr. Mark Holder (250-807-8728). If you have concerns about how you and other participants are treated, contact the Chair of Research Ethics Board through the UBCO Office of Research Services (250-807-8150).

Consent: Your participation in our study is completely voluntary and you may refuse to participate or withdraw from the study at any time without penalty to you, your child, or your child's class. At any time, your child is free to withdraw.

Your signature below indicates that you have received this form and consent to you and your child participating in our study.

☐ **I do wish for my child to participate**

☐ **I do not wish for my child to participate**

_____

Parent's or Guardian's Signature Date

_____

Printed Name of Child Child's Teacher

_____

Child's School

_____

Investigator's Signature Date

_____

Investigator's Printed Name

Don't forget, if you agree to participate, you must return this signed form and your completed questionnaire to your child's school

THE UNIVERSITY OF BRITISH COLUMBIA

Irving K. Barber School of Arts and Sciences
3333 University Way
Kelowna, BC Canada V1V 1V7

Parent's/Guardian's Information Letter and Consent Form

Title of Study: Happiness in Children Aged 8-12

Principal Investigator: Dr. Mark Holder, Psychology (250-807-8728).

Co-Investigator: Judi Wallace and Andrea Klassen are graduate students at the University of British Columbia Okanagan (UBCO) under the supervision of Dr. Mark Holder. They will conduct the research.

Purpose: We are asking your child, your child's teacher, and you to participate in our study on happiness. This study will increase parents', teachers' and researchers' understanding of the connection between temperament, spirituality, and happiness.

Study Procedures: Dr. Peter Molloy (Director of Instruction for School District #23), your child's school principal, and your child's teacher, have agreed to allow your child's class to participate. If you also agree, you need to sign this consent form, complete the enclosed questionnaire, and have your child return it to his/her class. We will also administer two questionnaires to your child but only if your child returns this signed letter of consent and if your child also agrees. The first children's questionnaire includes 60 items (e.g., "I am a leader in games and sports" and "I often volunteer at school"). Your child will indicate whether the items apply to them by responding yes or no. The second questionnaire includes 44 statements about spirituality (e.g., "developing inner peace"), 20 statements about temperament (e.g., "I am always on the go"), and 14 statements on happiness (e.g., "I feel life is very rewarding") (this is the same questionnaire given to you in this packet). As a group, your child and his/her class will complete the questionnaires in about 25-30 minutes of class time.

We are asking you to complete the enclosed Temperament, Spirituality, and Happiness questionnaire. This will take about 15 minutes. In addition, we are asking you to rate your own happiness and the happiness of your child. Your child's teacher will also rate your child's happiness, but only if you agree and sign this consent form.

Confidentiality: Responses of all participants are strictly confidential (individual responses will only be seen by the researchers). Each questionnaire will be coded to link the answers from each student, parent/guardian, and teacher. Only researchers will know this code. After the data are collected, the codes will be destroyed so individuals cannot

be identified. Questionnaires will be kept in a locked room. When the study is completed, all questionnaires will be shredded. We plan to submit the findings for publication. Participants' names will not be used in any reports of the study. The results will only be reported for groups with no possibility of individual participants being identified.

Follow-up: Our findings will be summarized in a letter for parents, students, and teachers. This letter will be sent home with all students in participating classrooms, whether or not they participated. Researchers will be available to present their findings at meetings of school staff and Parent Advisory Councils.

Contact information: If you have any questions about this study, contact the Principal Investigator, Dr. Mark Holder (250-807-8728). If you have concerns about how you and other participants are treated, contact the Chair of Research Ethics Board through the UBCO Office of Research Services (250-807-8150).

Consent: Your participation in our study is completely voluntary and you may refuse to participate or withdraw from the study at any time without penalty to you, your child, or your child's class. At any time, your child is free to withdraw.

Your signature below indicates that you have received a copy of this form and that you consent to you and your child participating in our study.

☐ **I do wish for my child to participate**

☐ **I do not wish for my child to participate**

_____

Parent's or Guardian's Signature Date

_____

Printed Name of Child Child's Teacher

_____

Child's School

_____

Investigator's Signature Date

_____

Investigator's Printed Name

Don't forget, if you agree to participate, you must return this signed form and your completed questionnaire to your child's school

THE UNIVERSITY OF BRITISH COLUMBIA

Irving K. Barber School of Arts and Sciences
3333 University Way
Kelowna, BC Canada V1V 1V7

Student Assent Form
Title of Study: Happiness in Children Aged 8-12

Hi, my name is Judi and this is Andrea, and we are from the University of British Columbia Okanagan. We are doing a study on happiness in children, and we want you to help.

If you would like to help us, we have two forms we would like you to fill out. One form asks questions about you, and you answer either 'yes' or 'no' for each question. The other form asks about temperament, spirituality and happiness. Each statement is rated on a scale and you fill in the circle based on how much you agree or disagree with the statement. The forms are not tests; there are no right or wrong answers. All of your answers are private, so please answer honestly.

Your teacher and your parent or guardian has given their permission for you to be in this study. Now we are asking you. You do not have to participate if you do not want to. You will not make anyone mad, and nothing bad will happen if you do not take part. Would you like to participate in our study?

Circle YES if you would like to participate or circle NO if you would not like to participate.

YES **NO**

_____ _____
Student's Name (Please Print) Student's Signature

_____
Date

Appendix B:

Questionnaires used in the study including the Faces Scale, the Subjective Happiness Scale; the Oxford Happiness Scale, Short Form; the Spiritual Well-Being Questionnaire, and the Religious Practice Scale

Faces Scale

Overall, how does your child usually feel?

Very Unhappy Very Happy

Subjective Happiness Scale

For each of the following items, please fill in the circle on each scale that you feel is most appropriate in describing you.

In general, I consider myself

① ② ③ ④ ⑤ ⑥ ⑦

Not a very happy person — A very happy person

Compared to most of my peers, I consider myself

① ② ③ ④ ⑤ ⑥ ⑦

Less happy — More happy

Some people are generally very happy. They enjoy life no matter what is going on, getting the most out of everything. How much does this sentence describe you?

① ② ③ ④ ⑤ ⑥ ⑦

Not at all — A great deal

Some people are generally not very happy. Although they are not depressed, they never seem as happy as they might be. How much does this sentence describe you? *

① ② ③ ④ ⑤ ⑥ ⑦

Not at all — A great deal

* Reversed scored

Oxford Happiness Questionnaire, Short Form

For the next 8 items, please fill in the circle using the scale below.

1=strongly disagree 2=moderately disagree 3=slightly disagree
4=slightly agree 5=moderately agree 6=strongly agree

I don't feel particularly pleased with the way I am *

① ② ③ ④ ⑤ ⑥

Strongly disagree Strongly agree

I feel that life is very rewarding

① ② ③ ④ ⑤ ⑥

Strongly disagree Strongly agree

I am well satisfied about everything in my life

① ② ③ ④ ⑤ ⑥

Strongly disagree Strongly agree

I don't think I look attractive *

① ② ③ ④ ⑤ ⑥

Strongly disagree Strongly agree

I find beauty in some things

① ② ③ ④ ⑤ ⑥

Strongly disagree Strongly agree

I can fit in everything I want to

① ② ③ ④ ⑤ ⑥

Strongly disagree Strongly agree

I feel fully mentally alert

① ② ③ ④ ⑤ ⑥

Strongly disagree Strongly agree

I do not have particularly happy memories of the past *

① ② ③ ④ ⑤ ⑥

Strongly disagree Strongly agree

* Reversed scored

Spiritual Well-Being Questionnaire

Please fill in the circle that indicates how you feel the following items describe your personal experiences over the last 6 months

Developing a love of other people

① ② ③ ④ ⑤

Very low Very high

Developing a personal relation with a higher power

① ② ③ ④ ⑤

Very low Very high

Developing forgiveness toward others

① ② ③ ④ ⑤

Very low Very high

Developing connection with nature

① ② ③ ④ ⑤

Very low Very high

Developing a sense of identity

① ② ③ ④ ⑤

Very low Very high

Developing worship of the Creator

① ② ③ ④ ⑤

Very low Very high

Developing awe at a breathtaking view

① ② ③ ④ ⑤

Very low Very high

Developing trust between individuals

① ② ③ ④ ⑤

Very low Very high

Developing self-awareness

① ② ③ ④ ⑤

Very low Very high

Developing oneness with nature

① ② ③ ④ ⑤

Very low Very high

Developing oneness with a higher power

① ② ③ ④ ⑤

Very low Very high

Developing harmony with the environment

① ② ③ ④ ⑤

Very low Very high

Developing peace with a higher power

① ② ③ ④ ⑤

Very low Very high

Developing joy in life

① ② ③ ④ ⑤

Very low Very high

Developing prayer life

① ② ③ ④ ⑤

Very low Very high

Developing inner peace

① ② ③ ④ ⑤

Very low Very high

Developing respect for others

① ② ③ ④ ⑤

Very low Very high

Developing meaning in life

① ② ③ ④ ⑤

Very low Very high

Developing kindness towards other people

① ② ③ ④ ⑤

Very low Very high

Developing a sense of magic in the environment

① ② ③ ④ ⑤

Very low Very high

Religious Practice Scale

How often do you go to a place of worship such as a church

① ② ③ ④ ⑤ ⑥ ⑦

Never Very Often

How often do you pray or meditate privately outside of church or other places worship

① ② ③ ④ ⑤ ⑥ ⑦

Never Very Often

I read religious or spiritual books or magazines

① ② ③ ④ ⑤ ⑥ ⑦

Never Very Often

Appendix C:

Reliability analyses for the Subjective Happiness Scale; the Oxford Happiness Scale Short Form; the Spiritual Well-Being Questionnaire; and the Religious Practice Scale.

Reliability analyses for the Subjective Happiness Scale, the Oxford Happiness Scale Short Form, the Spiritual Well-Being Questionnaire, and the Religious Practice Beliefs Scale are described here. Test norms are not available for any of the measures in the 8-12 year old range. Therefore, Cronbach's alphas were calculated for all measures. Values of $\alpha = .70$ or greater indicate good reliability (Field, 2005).

Internal consistency of the SHS

For this study, Items 3 and 4 were simplified for children in Grade 4 (e.g., "Some people are generally very happy. They enjoy life regardless of what is going on, getting the most out of everything. To what extent does this characterization describe you?" was changed to "Some people are generally very happy. They enjoy life no matter what is going on, getting the most out of everything. How much does this sentence describe you?" and "Some people are generally not very happy. Although they are not depressed, they never seem as happy as they might be. To what extent does this characterization describe you?" was changed to "Some people are generally not very happy. Although they are not depressed, they never seem as happy as they might be. How much does this sentence describe you?"). The Cronbach's alpha value for the Subjective Happiness Scale was .68. The value indicates the internal consistency is only modest. However, by removing the final item (i.e., "Some people are generally very unhappy. Although they are not depressed, they never seem as happy as they might be. How much does this sentence describe you? (*Not at all* through *A great deal*)"), Cronbach's alpha improved to .71, which is acceptable. Lyubomirsky and Lepper (1999) reported Cronbach's alpha value of .81 for a high school sample ($N = 36$). Because the Subjective Happiness Scale was written for adults and reworded for the current study, future studies using this scale with children may want to consider rewording or removing the

final item from analysis. Table 8 shows the correlations for the corrected item total and the Cronbach's alpha values if an item was deleted.

Table 8 Reliability Analysis for the Subjective Happiness Scale

Subjective Happiness Scale Item	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
In general, I consider myself: *not a very happy person* through *a very happy person*	.60	.55
Compared to most of my peers, I consider myself: *less happy* through *more happy*	.51	.59
Some people are generally very happy. They enjoy life no matter what is going on, getting the most out of everything. How much does this sentence describe you?: *not at all* through *a great deal*	.48	.60
Some people are generally not very happy. Although they are not depressed, they never seem as happy as they might be. How much does this sentence describe you?: *not at all* through *a great deal*	.33	.71

Internal consistency of the OHQ-SF

The Cronbach's alpha value for the Oxford Happiness Questionnaire Short Form was .60. The value indicates that the internal consistency is low; however, Loewenthal (1996)

suggests that .60 is acceptable for scales with fewer than 10 items. Table 9 shows the correlations for the corrected item total and the Cronbach's alpha values if an item was deleted. However, as Table 9 indicates, the correlation for the corrected item-total are particularly low for two of the items (i.e., "I don't think I look attractive" and "I feel fully mentally alert"). Therefore, the reliability of the Oxford Happiness Questionnaire Short Form is questionable for children and may be better utilized with adults as the corrected item-total correlation suggests some of the items do not correlate well with the overall scale (Field, 2005).

Table 9 Reliability Analysis for the Oxford Happiness Questionnaire, Short Form

Oxford Happiness Questionnaire Items	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
I don't feel particularly pleased with the way I am	.33	.55
I feel that life is very rewarding	.49	.51
I am well satisfied about everything in my life	.48	.51
I don't think I look attractive	.13	.61
I find beauty in some things	.23	.58
I can fit in everything I want to	.26	.58
I feel fully mentally alert	.19	.59
I do not have particularly happy memories of the past	.31	.56

Internal consistency of the SWBQ

The Cronbach's alpha values for the Personal, Communal, Environmental, and Transcendental domains were .72, .72, .79, and .86 respectively and .78 overall. The values indicate acceptable internal consistency for the Spiritual Well-Being domains. Although the Cronbach's alpha values are not as high as those reported by Gomez and Fisher (2003), they are similar; Cronbach's alpha values ($N = 537$) for the Personal, Communal, Environmental, and Transcendental domains as .89, .79, .76, and .86 respectively. Table 10 shows the correlations for the corrected item total and the Cronbach's alpha values if an item was deleted for each domain as well as the individual items within each spirituality domain on the SWBQ. Within the Environmental domain, the corrected item total for the item "Developing awe at a breathtaking view" does not correlate well with the other items in the domain and by removing the item, the reliability analysis would improve slightly. However, for each of the spiritual domains (i.e., Personal, Communal, and Transcendental), eliminating one of the items or eliminating one domain would not substantially improve reliability.

Table 10 Reliability Analysis for the Spiritual Well-Being Questionnaire

SWBQ Domain	SWBQ items	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Personal		.69	.69
	Developing a sense of identity	.38	.70
	Developing self-awareness	.42	.69
	Developing joy in life	.50	.66
	Developing inner peace	.53	.64
	Developing meaning in life	.54	.64
Communal		.66	.71
	Developing a love of other people	.42	.71
	Developing forgiveness towards others	.53	.65
	Developing trust between individuals	.35	.72
	Developing respect for others	.56	.65
	Developing kindness towards other people	.59	.64
Environmental		.58	.72
	Developing connection with nature	.71	.70
	Developing awe at a breathtaking view	.33	.82
	Developing oneness with nature	.64	.73
	Developing harmony with the environment	.67	.72
	Developing a sense of magic in the environment	.53	.76
Transcendental		.51	.80
	Developing a personal relation with a higher power	.65	.84
	Developing worship of the Creator	.66	.84
	Developing a oneness with a higher power	.74	.82
	Developing peace with a higher power	.66	.84
	Developing prayer life	.72	.83

Internal consistency of the RPS

The Cronbach's alpha value for the RPS was .84. The values indicate acceptable internal consistency for the PBS. Table 11 shows the correlations for the corrected item-total and the Cronbach's alpha values if an item was deleted for each of the items on the RPS. Table 11 indicates that the RPS is a reliable scale as there is very little change in the Cronbach's alpha if an item was deleted.

Table 61 Reliability Analysis for the Religious Practice Scale

RPS items	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
How often do you pray or meditate privately outside of church or other places of worship	.69	.79
I read religious or spiritual books or magazines	.68	.79
How often do you go to a place of worship such as a church	.74	.74

Appendix D:

UBC Research Ethics Board Certificate of Approval

The University of British Columbia
Office of Research Services
Behavioural Research Ethics Board
Suite 102, 6190 Agronomy Road, Vancouver, B.C. V6T 1Z3

CERTIFICATE OF APPROVAL- MINIMAL RISK RENEWAL

PRINCIPAL INVESTIGATOR:	DEPARTMENT:	UBC BREB NUMBER:
Mark H. Holder	UBC/UBCO IKE Barber School of Arts & Sc/UBCO Admin Unit 4 Arts & Sci	H06-90841

INSTITUTION(S) WHERE RESEARCH WILL BE CARRIED OUT:

Institution	Site
UBC	Okanagan

Other locations where the research will be conducted:
N/A

CO-INVESTIGATOR(S):
Judi Wallace

SPONSORING AGENCIES:
UBCO Grant in Aid Fund - "Spirituality and Happiness in Children Aged 8-12"

PROJECT TITLE:
Spirituality and Happiness in Children Aged 8-12

EXPIRY DATE OF THIS APPROVAL: April 21, 2009

APPROVAL DATE: April 21, 2008

The Annual Renewal for Study have been reviewed and the procedures were found to be acceptable on ethical grounds for research involving human subjects.

Approval is issued on behalf of the Behavioural Research Ethics Board

Dr. M. Judith Lynam, Chair
Dr. Ken Craig, Chair
Dr. Jim Rupert, Associate Chair
Dr. Laurie Ford, Associate Chair
Dr. Daniel Salhani, Associate Chair
Dr. Anita Ho, Associate Chair

Appendix E:

Standardized Instructions

Instructions for class after children have read & signed letter of assent:

When we call out your name we are going to come and put a package on your desk. The package contains two questionnaires. Please wait until everyone has their questionnaires before starting. We are going to show you how to fill them out.

Ok, everyone look at the top questionnaire, the one that says "Children's Questionnaire." We want you to read each question and fill in the circle that you think is the best answer for you. For example, the first question says "I tend to be shy" and then you have to decide if that is "Not Characteristic/ Not Typical" for you or is it "Very Characteristic/ Very Typical" of you or somewhere in between. Remember, there are no right or wrong answers, we just want to know what you think so it is important for you to answer honestly and not look at your neighbour's questionnaire. *Hold up questionnaire and guide to students by pointing to the item being read and to the circles to be filled in.*

Now, colour in the circle that you think is right for you. You are going to continue through the rest of the questionnaire on your own but first there are a couple of questions I want to draw your attention to. Part way down the first page, it talks about "strangers" (*point to question*). This is not a bad stranger but instead someone who your mom or dad or someone you know is introducing you to. For example, if your mom or dad introduced you to one of their friends for the first time, then that person is a stranger to you.

On the second page, it talks about a "higher power." A higher power is referring to something like a god or Buddha and not your teacher or parents.

On the forth page at the top (*turn to page 4 and point to faces scale*) there are some faces, we want you to tell us how you usually feel. So that does not mean right at this moment or if you have a cold but "Overall, how do you usually feel" Look at the faces and fill in the circle below the face that best describes how you feel most of the time.

It is important to remember that we will not be looking at your individual answers. We will scan all the questionnaires into a computer and only look at the totals so we will not know how you answered each question – this allows us to keep your answers private. Ok, go ahead and answer the rest of the questions, and stop and wait quietly when you are finished with the first questionnaire. If you have any questions or if you are not sure about one of the questions, raise your hand and Andrea or I will come by and help you.

So is everyone ready to start the second questionnaire? Ok, this one is really easy to do. For this one all we want you to do is read each statement and answer yes or no. Please don't fill in both yes and no for the same statement or make a circle in the middle, just pick the one that is closest to how you feel. For example, the first statement that says "My classmates make fun of me" if you feel like you your classmates make fun of you most of the time, you would color in the yes circle, and if you feel like your classmates do not make fun of you most of the time you would color in the no circle. Again, there are a couple of statements that children have had problems with. (*Turn to last page and point to the question*). One statement says "I am popular with boys" or down a little further, "I am popular with girls." That just means you have friends who are boys or friends who are girls – it does not mean that you have a lot of boyfriends or girlfriends

Go ahead and fill out this questionnaire and if you have any questions, please raise your hand and one of us will come and help you. When you are all finished the questionnaire, just sit quietly at your desk and we will come and collect them.

Appendix F:

Results Letter

THE UNIVERSITY OF BRITISH COLUMBIA

OKANAGAN

Irving K. Barber School of Arts and Sciences
Psychology and Computer Science
3333 University Way
Kelowna, BC Canada V1V 1V7

May 28, 2007

Results Letter: Research Project on Happiness in Children

Dear Students, Parents, Guardians, Teachers and Principals:

This year we asked for your help in our study of happiness in children. Largely because of your cooperation, our study was a great success. Thank you for your time and effort!

As promised, we are providing a summary of our results. We hope you will find them interesting. Additionally, we will be available to speak with groups (e.g., at PAC or staff meetings) to present our findings.

There are surprisingly few studies of happiness, especially in children. What we have learned is important because our findings can help us develop programs to increase happiness. Some highlights of our current findings include:

- Overall most students, parents, and teachers rated themselves as happy. They were asked to choose one of seven faces that ranged from "very unhappy" to "very happy". Most students, parents, and teachers rated themselves in one of the three most-happy categories. For both students and parents, females rated themselves as slightly happier than males.
- Ratings of happiness were equal for each grade.
- For both children and adults, spirituality is related to happiness. Children who reported being spiritual were happier than those who did not report being spiritual. Two of the most important components of spirituality related to happiness were having meaning and purpose in the children's own lives as well as in their families' and friends' lives.
- Past research shows that personality is related to happiness in adults. We asked in our research project whether this is also true for children. Personality is not yet fully formed in children, but its roots (temperament) are present and can be measured. Our study found that temperament (the early beginnings of personality) is indeed related to children's happiness.
- In particular, children who were rated as less shy and less emotional (e.g., did not get upset easily) were also rated as happier. Additionally, children who were rated as less anxious (e.g., did not worry) and more active were also rated as happier.

Our results will help direct people toward factors that will contribute to their happiness. In addition, offering children a way to understand meaning and purpose in their own lives may be a way to help increase their happiness levels.

Due to the success of our study, we intend on conducting additional studies over the next several years. Our future research will continue to examine happiness in children. In addition, we will begin to explore the biology of happiness.

Again, your support, help and input were essential for the success of our research. On behalf of our research team, many thanks,

Judi Wallace
Graduate Student

Andrea Klassen
Graduate Student

Mark D. Holder, Ph.D.
Research Director
mark.holder@ubc.ca
807-8728

Appendix G

Data cleaning

A total 320 students and their parents submitted questionnaires. Of these, data from five students were excluded because their answers were inconsistent on the happiness measures (e.g., on the SHS a student reported a rating of 7 on all four questions including a reverse scored item indicating an inconsistent response set). Also, data from one child were excluded because of incomplete answers on the spirituality items resulting in a sample of 314 students and their parents.

Data cleaning techniques suggested by Tabachnick and Fidell (2001) were used. Missing cases were randomly distributed and were less than 2% of the sample. Therefore, missing values were replaced with the appropriate group mean as the missing values. Although using the mean is a conservative procedure (Tabachnick & Fidell), there is no a priori knowledge to determine an appropriate value for any of the relevant variables. The Faces Scale, OHQ-SF, and SHS were used to measure happiness. Three SWBQ domains (Personal, Environmental, and Transcendental) were used as predictors of happiness in the regression analyses. The statistical assumptions for each variable were tested below.

Normality. Tabachnick and Fidell (2001) suggest that skewness and kurtosis values closer to zero indicate an approach to normality. Table 12 shows six variables (i.e., Faces Scale, SHS, Personal, Communal, Environmental, Transcendental) were moderately negatively skewed, two variables (i.e., Attendance, Pray) were moderately positively skewed, and one variable (i.e., Read) was severely positively skewed. Therefore, the moderately skewed distributions were transformed using a square root, whereas logarithmic transformations were used for the severely skewed distribution. Negative skewed distributions were reflected (see Tabachnick & Fidell) before computing transformations. As shown in Table 12, these transformations generally improved the distributions for skewness except for the OHQ-SF. Transformations did not improve OHQ-SF; therefore, this variable

was not transformed. Standardized scores were calculated and all reported analyses used these transformed standardized scores and the standardized composite score for the OHQ-SF.

Table 12 Skewness and Kurtosis of Variables Before and After Transformation

	Skewness (*SE*)			Kurtosis (*SE*)		
	Before	After SQRT	After Log	Before	After SQRT	After Log
Faces Scale	-.87(.14)	.18(.14)	-.48(.14)	1.95(.27)	.72(.27)	.63(.27)
SHS	-.47(.14)	-.01(.14)	-.49(.14)	.02(.27)	-.34(.27)	-.15(.27)
OHQ-SF	-.16(.14)	-.16(.14)	-.53(.14)	-.44(.27)	-.39(.27)	.11(.27)
Personal	-.69(.14)	.21(.14)	-.22(.14)	.94(.27)	.04(.27)	-.18(.27)
Communal	-.57(.14)	.15(.14)	-.24(.14)	.69(.27)	-.13(.27)	-.32(.27)
Environmental	-.34(.14)	-.06(.14)	-.46(.14)	-.20(.27)	-.47(.27)	-.32(.27)
Transcendental	-.41(.14)	.04(.14)	-.36(.14)	-.56(.27)	-.70(.27)	-.52(.27)
Attendance	.45(.14)	.16(.14)	-.15(.14)	-1.19(.27)	-1.39(.27)	-1.43(.27)
Read	.76(.14)	.45(.14)	.17(.14)	-.71(.27)	-1.20(.27)	-1.50(.27)
Pray	.40 (.14)	.12(.14)	-.16(.14)	-1.28(.27)	-1.45(.27)	-1.50(.27)

Singularity and Collinearity. Bivariate correlations were calculated for all happiness, spiritual, and religious practice variables. Table 13 indicates that only the spiritual variables are correlated with the three happiness measures. The happiness and religious practice variables were not significantly correlated and, therefore, were not used as predictor variables in the regression analyses. Only variables with a significant correlation (Personal, Communal, Environmental, and Transcendental) were used in further analyses. Standardized

bivariate correlations were used to address whether singularity problems ($r \geq /.90/$) were present (Tabachnick & Fidell, 2001). Singularity was not a concern but multicollinearity ($r \geq /.70/$) between some of the spiritual variables was a concern (Tabachnick & Fidell). Tabachnick and Fidell state that a tolerance level close to zero indicates high collinearity or high linear dependence with at least one other variable. On the other hand, if the tolerance level is close to one, then it indicates that the variable has low collinearity or linear independence. In addition, if the variance inflation factors (VIF) approach 5, again this is an indication of high collinearity (Field, 2005) or closer to one indicates low collinearity. The final indication of collinearity is when a given variable has a conditioning index less than 30 with two variance proportions greater than .50 (Tabachnick & Fidell, 2001). Table 14 shows the tolerance levels and the VIF for each spiritual variable and indicates that collinearity was not a concern (i.e., tolerance levels did not approach 0 (Tabachnick & Fidell, 2003; VIF did not approach 5; Field, 2005). Table 15 shows the conditioning index and the variance proportions for a given variable and indicates that collinearity is a concern as the condition index in model 1, dimension 5 is less than 30 and two or more variance proportions are greater than .50 (Tabachnick & Fidell, 2001). Therefore, the variable Communal domain was dropped from any further analyses.

The Personal domain was retained in the analyses because one of the hypotheses was to determine whether Kashdan's (2004) argument was supported. As mentioned earlier, Kashdan argues that the OHQ should not be used as a measure of happiness when assessing its relation with spirituality because he states the OHQ assess meaning in life as well as happiness. This research was designed in part to test Kashdan's assumption. In addition, a relation has been found between meaning in life and psychological well-being in adults and adolescents. For example, using multiple measures for both meaning in life and psychological well-being, Zika and Chamberlain (1992) found a significant positive

correlation between meaning in life and life satisfaction (*rs* = .74 and .79) and well-being (*rs* = .74 and .74) in young mothers and elderly, respectively. Steger, Oishi, and Kashdan (2009) also found that meaning in life was associated with greater well-being across the adult lifespan. By including the Personal domain in further analyses this relation can be tested in children.

Table 73 Pearson product-moment correlations for the Happiness, Spirituality, and Religiousness measures ($N = 314$)

	1	2	3	4	5	6	7	8	9
1. Faces Scale [a]	-								
2. SHS [b]	.33*	-							
3. OHQ-SF [b]	.33*	.47*	-						
4. Personal	.23*	.37*	.50*	-					
5. Communal	.22*	.36*	.46*	.68*	-				
6. Environmental	.12*	.16*	.27*	.57*	.50*	-			
7. Transcendental	.13*	.14*	.17*	.44*	.45*	.41*	-		
8. Attendance	-.08	.02	-.06	.15*	.10	.09	.55*	-	
9. Read	-.03	.04	-.02	.21*	.13*	.18*	.56*	.66*	-
10. Pray	-.01	.02	.02	.24*	.20*	.20*	.61*	.69*	.61*

[a] Parent's rating of child

[b] Child's rating of self

* $p < .05$ level

Table 84 Tolerance Levels and VIF of Spiritual Variables

Model		Collinearity Statistics	
		Tolerance	VIF
1	(Constant)		
	Personal	.46	2.15
	Communal	.50	1.99
	Environmental	.63	1.58
	Transcendental	.74	1.36

Table 95 Condition Index and Variance Proportions for Spiritual Variables

Model	Dimension	Condition Index	Variance Proportions				
			(Constant)	Personal	Communal	Environmental	Transcendental
1	1	1.00	.00	.00	.00	.00	.00
	2	14.93	.03	.02	.02	.07	.99
	3	18.21	.40	.00	.04	.75	.01
	4	19.74	.56	.20	.23	.14	.00
	5	25.99	.01	.78	. 71	.04	.00