

VALIDITY AND RELIABILITY OF A SPIRITUAL WELL-BEING SCALE IN A GROUP OF ROMANIAN CHILDREN AND ADOLESCENTS

**Victor Andrés Korniejczuk¹, Omar Arodi Flores Laguna¹,
Sergiu-Teofil Braşov², Camelia Lungu², Adina Mihai²,
Evelina Vintila², Alexandra Vlad²**

Abstract

In this report, spiritual health is conceived as well-being in the relationship that the individual has with himself, with nature, with others and with God, a subject that has increasingly occupied the interest of researchers and educators during the last three decades. This research has estimated the validity and reliability of the Spiritual Well-being Scale, Romanian children's version. The instrument consists of 27 statements to assess spiritual well-being in children and adolescents, on a five-point Likert scale. For content validity, six experts participated evaluating the clarity and relevance of the statements. For construct validity, 503 students from primary and middle school level attending Romanian schools from different regions participated. An exploratory factor analysis was performed using the principal axis method, with an oblimin rotation. It is concluded that the resulting instrument has the appropriate psychometric properties and can be useful for the assessment of the spiritual well-being of minors in clinical and educational contexts.

¹**Victor Andrés Korniejczuk**, PhD, Montemorelos University, Mexico, vkorniej@um.edu.mx; ¹**Omar Arodi Flores Laguna**, PhD, oflores@um.edu.mx; ²**Sergiu-Teofil Braşov**, MA in Education Student, Montemorelos University, Mexico, teofilbrasov@gmail.com; ²**Camelia Lungu**, PhD in Education Student, camighejan@gmail.com; ²**Adina Mihai**, PhD in Education Student, andinaro@yahoo.com; ²**Evelina Vintila**, PhD in Education Student, evelina_vintila@yahoo.com; ²**Alexandra Vlad**, MA in Education Student, alexgabb79@hotmail.co.uk.

Keywords

Children, adolescents, spiritual well-being, assessment

INTRODUCTION

Currently, study of spiritual health responds to a variety of ways of understanding spirituality. Both the approach to its study and the development of instruments for its measurement show the diversity of perspectives from which this controversial construct is operationalized. The perspectives of its authors range from (a) the spirituality as a subset of religion, through (b) equivalence between the two constructs, (c) religion as an expression of spirituality, and (d) spirituality without religion.

Spirituality as a subset of religion, regularly from a religious worldview, is a traditional theistic view that considers religion as a general concept that encompasses spirituality as one of its expressions (Hill et al., 2000; Idler et al., 2003; Pargament, 1997). While it is true that this position conceptualizes spirituality as a proper element of religiosity, it also recognizes that there can be private, deinstitutionalized non-religious spiritual developments.

Another perspective is the equivalence between the two constructs. They postulate equivalence between them, and some authors describe their similarities and differences (Gorsuch & Walker, 2006; King & Benson, 2006). Some authors conceive of religion and spirituality as independent, but overlapping, constructs (du Toit, 2006; King & Benson, 2006; van Dierendonck & Mohan, 2006).

Those who hold religion as a form of spirituality perceive spirituality in a very general way, as a universal experience, which is less bound by the doctrines associated with specific religions (Nolan & Crawford, 1997; Polanski, 2002).

Finally, there are those who conceive of a spirituality without religion. They consider them to be separate, although

related, constructs (Johnson et al., 2005; van Dierendonck & Mohan, 2006; du Toit, 2006). Positive psychology conceptualizes spirituality, not as a dimension of health, but as one of the 24 strengths of the transcendence virtues group (Niemic & McGrath, 2019). It is concerned in distinguishing “religiosity” from “spirituality” and that religiosity is not measured as spirituality (Chang et al., 2013; Del Rio & White, 2012; Shepherd et al., 2018), even when they measure the contributions of the former on hope and optimism (Ciarrocchi et al., 2008).

The scale reported here was constructed from biblical presuppositions and a conception of spiritual health based on such a worldview. Therefore, its assumptions differ, at least, from those of the last two perspectives mentioned above, which respond mostly to humanistic and naturalistic postulates, and on which the instruments for measuring the construct were mostly built.

From the biblical perspective, the essence of true spiritual health comes from a transaction with the Transcendent that is carried out by faith in His Word. The person, by relating to Jesus Christ, becomes the object of his love, which gives health and produces peace and well-being (Ephesians 2; Romans 5:1; 1 John 4:8). The other dimensions of the human being benefit when his dignity, virtue and integrity are restored, making him capable and willing to benefit his fellow human beings and the environment where he lives. Spiritual education contributes to the activation of the dimensions of the human being and the search for health with an eternal and universal scope (Micah 6:8; Matthew 25:35, 36; 28:18-20). Being revived by God, who is spiritual (John 4:24), man’s spiritual nature leads him to surrender his will to Him. This new spiritual nature that God grants is the heart of the gospel that leads to worship of the Creator, Savior and Sustainer (2 Corinthians 5:17; Revelation 14:6, 7).

The human being experiences a spiritual struggle or conflict that has repercussions in all its dimensions. Since we all

come from a single lineage and have the need to link with the spiritual Being (Acts 17:26, 27), all human beings participate in this faculty, regardless of ideals, creeds or systems of thought. There is an intimate desire to approach the transcendent, which leads to worshiping God, or something sacred (Romans 2:15; Ecclesiastes 3:11). However, there is an even stronger universal inclination in the human being, that leads him/her to self-centeredness, chaos, and extinction (Romans 3:9-23; 6:23). The spiritual dimension, typical of all human beings, can be revived and strengthened without distinction of races or languages (Romans 1:20-23; Matthew 28:18-20). This causes an internal moral and spiritual struggle that has repercussions on all dimensions of the being. The Christian is educated in grace and the knowledge of the transcendent to the extent that he yields areas of his life to the will of God. God reveals himself to all through the Bible and creation (Romans 1:20; James 1:17), offering spiritual and eternal health through Jesus Christ (Hebrews 1:13).

The objective of the research reported here was to estimate the validity and reliability of the Spiritual Well-Being Scale, Romanian children's version, developed from a broad review of the existing literature in the area and from a biblical worldview. The article presents the background and conceptual development of spiritual well-being, including references to several instruments for the measurement of this construct. The distinctive contribution of this project is that the instrument proposed here was developed and tested with a population that assumes the presuppositions of the biblical perspective of spiritual well-being. The article includes a presentation of the methodological procedures followed and the data obtained, ending with a brief discussion of the results.

REVIEW OF LITERATURE

One of the first instruments to measure spiritual well-being refers us to Paloutzian and Ellison (1982), the Spiritual Well-Being Scale, which conceives spiritual well-being as a continuous variable, rather than a dichotomous one. Its authors took as a starting point the definition of the National Interfaith Coalition on Aging (1975, as cited in Ellison, 1983): “Spiritual well-being is the affirmation of life in a relationship with God, self, community, and environment that nurtures and celebrates wholeness” (p. 331). This definition is one of the first milestones in the process of conceptualizing spiritual well-being. Ellison understands that spiritual well-being “arises from an underlying state of spiritual health and is an expression of it, much like the color of one’s complexion and pulse rate are expressions of good health” (p. 332). Ellison’s reference to spiritual well-being as a manifestation of spiritual health is important because later, in 1997, the World Health Organization, through a resolution of the assembly, defined health “as a dynamic state of complete physical, mental, spiritual and social well-being, and not merely the absence of disease or infirmity” (Raugh, 2022, p. 165). In other terms, the spiritual dimension was included in the definition of integral health.

In Australia, Fisher (2000) contributed a lot to conceptualize the spiritual health and spiritual well-being, and developed several instruments to measure them. He was concerned about health education, particularly spiritual health education. It began with a careful consideration of the curricular content of spiritual health education. Based largely on academic literature on spiritual health published in the United States, Great Britain, and Australia, he conducted several empirical studies. In his doctoral thesis (Fisher, 1998), he conducted an empirical study where he interviewed thousands of teachers from public and private schools, including religious schools, to learn their perception of what an education for spiritual health should

include. Based on his empirical studies and review of the literature, he concluded that spiritual health is expressed by the quality of relationships in each area of well-being; with him/herself, with others, with nature and with God. In summary, for Fisher (2000), spiritual health is a dynamic state of being, which is shown to the extent that the person lives in harmony within the following domains of spiritual well-being (see Figure 1):

1. Personal domain, where the person relates to oneself, with respect to meaning, purpose and values in life. The human being creates self-awareness, related to self-esteem and identity.

2. Communal domain, as expressed in the quality and depth of interpersonal relationships, between self and others, with respect to morality, culture and religion. It includes love, justice, hope and faith in humanity.

3. Environmental domain, from care for the physical and biological to a sense of awe and wonder. For some, it includes the notion of oneness with the environment.

4. Transcendental domain: relationship of the self to something or Someone beyond the human level. For example, ultimate interest, cosmic force, transcendent reality, or God. Involves worship and faith in the origin of the Mystery of the universe.

The quality of relationship in each domain is an expression of the spiritual well-being of the person in that domain. The spiritual health of the individual expresses the combined effect of the spiritual well-being in each of those domains encompassed by the individual.

At this point of the review, it is worth highlighting the place that Fisher assigns to the dimension of relationship with God, because the perspective behind the measurement of spiritual well-being presented in this report responds to a biblical worldview of spirituality. The model shows that a person's relationship with God can encompass relationships in the other

three domains (Fisher, 2000). Here he agreed with Wallace (2000), who held that a relationship with the Transcendent provides a foundation for and permeates the other domains. There is empirical evidence that relationship with God occupies the most important place among the four domains, both in young and adult (Fisher, 2012, 2013b) and child (Fisher, 2015) populations. He also found that the relationship with God better explains the variance of happiness than the personality and age of the participants (Fisher, 2013a).

Fisher (1999) developed the Spiritual Health and Life Orientation Measure (SHALOM-20), whose validation process included 1092 participants, including a large proportion of high school students, aged 12 to 18. Following this, he has developed multiple versions of an instrument to measure spiritual well-being in the four-domain model (Fisher, 2010), such as the Spiritual Well-Being Questionnaire, a self-rating questionnaire (Gómez & Fisher, 2003), and Feeling Good, Living Life (Fisher, 2004), a children's spirituality measure questionnaire, with 16 items, four for each domain.

Within this line of thought, several instruments were adapted for the child and adolescent population. For example, a shortened Check version for children and adolescents of the Spiritual Well-Being Scale was developed by Malinakova et al. (2017), based on the one proposed by Paloutzian and Ellison (1982). In Canada, Holder et al. (2010) have used Gomez and Fisher's Spiritual Well-Being Questionnaire (SWBQ) to assess children's spirituality. In turn, Paralikova and Babinack (2020) has produced a Slovak version of the Fisher's (2004) Feeling Good Living Life, a way of measuring spiritual well-being in children. In Brazil, Valdivia et al. (2020) have translated and culturally adapted Fisher's SHALOM with 20 items for a population of children and adolescents.

On the other hand, several instruments have recently been developed to measure the spirituality of children and adolescents from different theoretical perspectives. From a

sociocultural perspective, strongly based on Boyatzis' (2012) theoretical framework, Moore et al. (2016) developed Children's Spiritual Lives, a validated questionnaire with multicultural Canadian children, from 7 to 11 years (Moore et al., 2016). From transpersonal theory and based on an inventory developed for the general population (MacDonald, 2000), Méndez and MacDonald (2017) validated an instrument called Expressions of Spirituality Inventory-Revised (ESI-R) for Peruvian school children and adolescents, aged 10-17. Vyhmeister (2006) developed an instrument designed to measure the spirituality of young teenage students (mainly 12 and 13 years old, mostly of mixed Asian nationalities), based on a biblical worldview.

Shim (2019) studied the components of specific Christian spirituality from (a) the image of God and (b) the spiritual well-being of Korean Christian adolescents. Christian spirituality is based on an experience of relationship with the biblical God. It involves knowledge of God and satisfaction in relationship with him. Shim interprets the image of God as one's knowledge of God. The image of the biblical God is a type of knowledge of God that is formed through the work of the Holy Spirit and understanding of the Bible. The spiritual well-being, in turn, is composed of (a) religious well-being, which measures relational experience with God, and (b) existential well-being, which measures meaning and purpose in life, following Paloutzian and Ellison (1982).

METHODOLOGY

Objectives

The objective of the research reported here was to estimate the validity and reliability of the Spiritual Well-Being Scale, Romanian children's version, by means of an exploratory factor analysis.

Research variables

The construct measured by the instrument that this project sought to develop and validate is spiritual well-being. Conceptually, for the purposes of this scale, spiritual well-being is a state of quality in the relationship that the individual has with God, with others and with his or her environment, which manifests his or her level of spiritual health.

The factor analysis grouped the items into four factors: (a) relationship with God, (b) relationship with others, (c) relationship with the environment and (d) personal study of the Bible.

Research design

This article reports a quantitative, exploratory and cross-sectional study, since a measurement instrument was constructed from a theoretical basis, whose validation was carried out empirically by means of a sample collected at a single moment, as shown in the analysis of results.

The authors of this study participated in the construction of the instrument by proposing items for each of its dimensions, ensuring that they covered aspects related to the beliefs, attitudes, actions and feelings of the participants. In a team work, with the participation of six experts from the areas of elementary and middle school education, educational psychology and religious education, an analysis of the clarity and pertinence of the statements was carried out, evaluating the correspondence of each item with the semantic field of the construct and its respective dimension. A pilot test with a relatively small group allowed reliability analysis and also generated data to feed back into the content analysis. This task implied a rewriting and adjustments in the wording of the some statements. These procedures provided security for administering the test to a much larger sample needed for the exploratory factor analysis.

Instrument and data collection methods

As a result of the processes described above, an instrument of 30 statements was obtained, to which the participants had to react on a 5-point Likert scale, ranging from totally agree (5) to totally disagree (1). For the pilot test, a 30-item questionnaire was administered for a pencil-and-paper application. An electronic questionnaire was developed to facilitate administration of the same instrument in an early post-pandemic setting. To this effect, arrangements were made with schools in various regions of the country, so that certain groups teachers would be responsible for ensuring that their students completed the questionnaire online.

Participants and sampling procedure

The type of sampling was non-probabilistic and by convenience. A total of 503 students aged between 7 and 17 years, from primary and secondary school, attending Romanian schools in different regions, participated in the study. They completed the questionnaire and provided some demographic information, such as gender, age, grade, and school attendance.

Data analysis

For construct validity, an exploratory factor analysis was performed, using the principal axis method, with an oblimin rotation. To estimate the internal consistency of the instrument, a reliability analysis was performed, calculating Cronbach's alpha coefficient.

Ethical considerations

A note was sent to the parents of the students in the selected groups to request their informed consent. The study did not involve any physical, social or legal risk to the participants.

However, it was stipulated that students whose parents did not consent would not be included in the study. In practice, no such cases occurred. All ethical regulations applicable to this research were followed.

RESULTS

The exploratory factor analysis procedure was used to evaluate the validity of the spiritual well-being construct. In the analysis of the correlation matrix, it was found that 27 of the 30 statements have a positive correlation coefficient greater than .3 or very close to it. Regarding the measure of sampling adequacy KMO, a value was very close to unity (KMO = .939). Regarding the total variance explained, the four factors explain 55.8% of the total variance, this value being somewhat lower than the 60% established as a criterion.

Table 1 presents the four factors extracted through the principal axis factoring method used in combination with an oblimin rotation. The first factor was made up of 13 items and named "relationship with God". The statements were the following: "I believe that God is the creator of the universe" (7), "I believe that God loves me" (25), "I believe that God exists" (1), "I believe in the power of prayer" (16), "I believe that God gives me salvation as a gift" (15), "I am grateful to God for the wonderful things he has created" (26), "I feel that Jesus is my friend" (23), "When I have problems, I trust that God will fix things" (18), "I feel that God is with me in everything I do" (8), "It makes me happy to relate to God" (29), "I like to pray" (6), "I consider myself a person who respects God" (3), and "I want to learn more about God" (4). It was decided to eliminate the items "I want to help my friends know God better" (5) and "I want to tell others about Jesus" (11) due to their poor factor loadings ($< .4$).

The second factor was made up of six items and named "relationship with the environment". The statements were the

following: “When I walk through nature, I feel closer to God” (22), “I feel that nature speaks to me about the love of God” (12), “I believe that nature reveals God” (24), “The beauty of nature makes me think of God” (2), “I like to go to nature to enjoy God’s creation” (27), and “I contemplate nature created by God with amazement and respect” (19).

The third factor was made up of five items and was named “relationship with others”. The statements were the following: “I help my friends when they need it” (30), “I feel joy when I help” (13), “I take care of the environment” (9), “I like to help others” (10), and “I think it makes me happier to give than to receive” (28). Although item 9 was originally thought to belong to the “relationship with the environment” dimension, it can also be considered an altruistic action that benefits others. For this reason, it was decided to leave it in the third factor.

The fourth factor was made up of three items and was named “personal Bible study.” The statements were as follows: “I take time to study the Bible or other devotional books” (20), “I feel that reading the Bible improves my life” (21), and “I study the Bible to know God better” (17).

In addition to the elimination of items 5 and 11 indicated above, it was decided to remove the item “I ask God for help even in the smallest things I do” (14), because it did not obtain relevant factor loadings in any of the extracted factors. Table 2 presents the four factors extracted through the principal axis factoring method used in combination with an oblimin rotation without the items eliminated.

Regarding the results of the reliability analysis, reliability coefficients in terms of Cronbach’s alpha ranging from .813 to .934 were obtained for the extracted factors.

The items were renumbered from 1 to 27. Appendix A contains the 27 renumbered items, including their respective statements in Romanian language, with the indication of their factor loadings.

DISCUSSIONS

The grouping of items in factor 4 deserves a closer look. Originally seven statements were elaborated with the intention of assessing the individual's relationship with himself. Because of the interaction between the dimensions "relationship with God" and "relationship with oneself", five statements originally intended to assess the relationship with oneself (6, 15, 16, 18 and 29) were grouped within the dimension "relationship with God". The remaining two statements originally intended to measure the relationship with oneself (20 and 21) were grouped in factor 4, together with a statement from the dimension "relationship with God" (17), having in common the personal study of the Bible, which led us to rename factor 4 as "personal study of the Bible". Because of the importance of Bible study for spiritual health from a biblical perspective, it was decided to leave it as an independent factor. In summary, of the seven items originally thought of as "relationship with oneself", five were regrouped in the factor "relationship with God" and two in the factor "personal study of the Bible". These considerations will be taken into account when working on a second version of the instrument. This was a first call for attention to the results, even though we consider that the factorization resulting in this first version does not affect the content validity of the scale. Some implications of the resulting scale for spiritual health education in schools and its potential use in chaplaincy and religious education are presented below.

The authors of this paper agree with Fisher (2009), who argued that the development of measures of spiritual health and well-being is not an end in itself. They are designed to enable answers to how the findings of such measures can provide valuable information for pastoral care, which is the *raison d'être* of these efforts, although his work is directed especially to the educational setting.

According to Fisher, his spiritual well-being instruments can be used to assess whole schools, classes or small groups to measure spiritual health in all four domains and in general. What such results mean is open to interpretation, because they are not an exhaustive measure of spiritual well-being. They are indicative measures, a kind of spiritual thermometer. They also allow to evaluate, in a pretest-posttest situation, the effectiveness of an intervention. The authors of the present study are also in tune with these criteria of application and interpretation of results.

There is another point of agreement with Fisher. Fisher (2009) presents his findings about the relationship between teachers' spiritual well-being and that of students. Teachers' lived spiritual experiences have a greater impact on their perception of the help they provide to their students' spiritual well-being. "In other words, 'How they live is what they give' in terms of help for spiritual well-being" (p. 151). A final thought: "So, how well prepared are teachers to reflect on their own, as a precursor to nurturing students' spiritual well-being?" (p. 196)

CONCLUSIONS

The statistical results obtained from the empirical data collected lead to the conclusion that Spiritual Well-being Scale, Romanian Children Version, is valid and reliable, because it presents adequate psychometric properties and may contribute to study spirituality in children and adolescents, in educational context. It may be tested in clinical settings. However, some details detected in the analysis of the results and the discussion justify a revision of the scale for a more refined version in the future.

From literature review, it was found that Spiritual well-being is a dynamic entity: it will develop or diminish in the 'ups and downs' of life. The role of the counselor, chaplain or

teacher is important in helping to foster students' relationships which God. In doing so, he/she may help himself/herself grow spiritually.

REFERENCES

- Boyatzis, C. (2012). Spiritual development during childhood and adolescence. In L. Miller (Ed.), *The Oxford handbook of psychology and spirituality* (pp. 151–164). Oxford University Press.
<http://doi.org/10.1093/oxfordhb/9780199729920.013.0010>
- Chang, E. C., Kahle, E. R., Yu, E. A., Lee, J. Y., Kupfermann, Y., & Hirsch, J. K. (2013). Relations of religiosity and spirituality with depressive symptoms in primary care adults: Evidence for hope agency and pathway as mediators. *The Journal of Positive Psychology, 8*(4), 314–321.
<https://doi.org/10.1080/17439760.2013.800905>
- Ciarrocchi, J. W., Dy-Liacco, G. S., & Deneke, E. (2008). Gods or rituals? Relational faith, spiritual discontent, and religious practices as predictors of hope and optimism. *The Journal of Positive Psychology, 3*(2), 120–136.
- Del Río, C. M., & White, L. J. (2012). Separating spirituality from religiosity: A hylomorphic attitudinal perspective. *Psychology of Religion and Spirituality, 4*(2), 123–142.
<https://doi.org/10.1037/a0027552>
- du Toit, C. W. (2006). Secular spirituality versus secular dualism: Towards postsecular holism as a model for a natural theology. *HTS Theological Studies, 62*(4), 1251–1268.
<https://doi.org/10.4102/hts.v62i4.416>
- Ellison, C. (1983). Spiritual well-being: Conceptualization and measurement. *Journal of Psychology and Theology, 11*(4), 330–340.
<https://doi.org/10.1177/009164718301100406>
- Fisher, J. W. (1998). *Spiritual health: Its nature and place in the school curriculum* [Doctoral dissertation, The University of Melbourne]. Minerva Access. <http://hdl.handle.net/11343/39206>
- Fisher, J. (1999). Developing a spiritual health and life-orientation measure for secondary school students. In J. Ryan, V. Wittwer, & P. Baird (Eds.), *Research with a regional/rural focus: Proceedings of*

the University of Ballarat inaugural annual research conference (pp. 57–63). University of Ballarat, Research and Graduate Studies Office.

- Fisher, J. W. (2000). Being human, becoming whole: Understanding spiritual health and wellbeing. *Journal of Christian Education*, 43(3), 37–52. <https://doi.org/10.1177/002196570004300307>
- Fisher, J. (2004). Feeling good, living life: A spiritual health measure for young children. *Journal of Beliefs & Values: Studies in Religion & Education*, 25(3), 307–315. <http://dx.doi.org/10.1080/1361767042000306121>
- Fisher, J. W. (2009). *Reaching the heart: Assessing & nurturing spiritual well-being via education* [Tesis doctoral, University of Ballarat]. Federation ResearchOnline. <https://researchonline.federation.edu.au/vital/access/manager/Repository/vital:2266>
- Fisher, J. W. (2010). Helps to fostering students' spiritual health. *International Journal of Children's Spirituality*, 4(1), 29–49. <https://doi.org/10.1080/1364436990040104>
- Fisher, W. J. (2012). The importance of relating with God for spiritual well-being. In M. Fowler, M. Weiss, & J. L. Hochheimer (Eds.), *Spirituality: New reflections on theory, praxis and pedagogy* (pp. 147–161). Inter-Disciplinary Press. https://doi.org/10.1163/9781848881396_014
- Fisher, J. (2013a). Assessing spiritual well-being: Relating with God explains greatest variance in spiritual well-being among Australian youth. *International Journal of Children's Spirituality*, 18, 306–317. <https://doi.org/10.1080/1364436X.2013.844106>
- Fisher, J. (2013b). Relating with God contributes to variance in happiness, over that from personality and age. *Religions*, 4, 313–324. <https://doi.org/10.3390/rel4030313>
- Fisher, J. W. (2015). God counts for children's spiritual well-being. *International Journal of Children's Spirituality*, 20(3–4), 191–203. <https://doi.org/10.1080/1364436X.2015.1107033>
- Gomez, R., & Fisher, J. W. (2003). Domains of spiritual well-being and development and validation of the Spiritual Well-Being Questionnaire. *Personality and Individual Differences*, 35(8), 1975–1991. [https://doi.org/10.1016/S0191-8869\(03\)00045-X](https://doi.org/10.1016/S0191-8869(03)00045-X)

- Gorsuch, R. L., & Walker, D. (2006). Measurement and research design in studying spiritual development. In E. C. Roehlkepartain, P. E. King, L. Wagener, & P. L. Benson (Eds.), *The handbook of spiritual development in childhood and adolescence* (pp. 92–103). Sage. <https://doi.org/10.4135/9781412976657.n7>
- Hill, P. C., Pargament, K. I., Hood, R. W., Jr., McCullough, M. E., Swyers, J. P., Larson, D. B., & Zinnbauer, B. J. (2000). Conceptualizing religion and spirituality: Points of commonality, points of departure. *Journal for the Theory of Social Behaviour*, *30*(1), 51–77. <https://doi.org/10.1111/1468-5914.00119>
- Holder, M. D., Coleman, B., & Wallace, J. M. (2010). Spirituality, religiousness, and happiness in children aged 8–12 years. *Journal of Happiness Studies*, *11*, 131–150. <https://doi.org/10.1007/s10902-008-9126-1>
- Idler, E. L., Musick, M. A., Ellison, C. G., George, L. K., Krause, N., Ory, M. G., Pargament, K. I., Powell, L. H., Underwood, L. G., & Williams, D. R. (2003). Measuring multiple dimensions of religion and spirituality for health research: Conceptual background and findings from the 1998 General Social Survey. *Research on Aging*, *25*(4), 327–365. <https://doi.org/10.1177/0164027503025004001>
- Johnson, T. J., Kristeller, J., & Sheets, V. L. (2005). Religiousness and spirituality in college students: Separate dimensions with unique and common correlates. *Journal of College and Character*, *1*, 1-36. <https://characterclearinghouse.fsu.edu/sites/g/files/up-cbnu1416/files/imported/Institute%20Proceedings/Religiousness-and-Spirituality-in-College-Students-Separate-Dimensions-with-Unique-and-Common-Correlates.pdf>
- King, P. E., & Benson, P. L. (2006). Spiritual development and adolescent well-being and thriving. In E. C. Roehlkepartain, P. E. King, L. M. Wagener y P. L. Benson (Eds.), *The handbook of spiritual development in childhood and adolescence* (pp. 384–398). Sage. <http://doi.org/10.4135/9781412976657.n27>
- MacDonald, D. A. (2000). Spirituality: Description, measurement, and relation to the five factor model of personality. *Journal of Personality*, *68*(1), 153–196.
- Malinakova, K., Kopcakova, J., Kolarcik, P., Madarasova Geckova, A., Polackova Solcova, I., Husek, V., Kluzova Kracmarova, L., Dubovska, E., Kalman, M., Puzova, Z., van Dijk, J. P., & Tavel, P.

- (2017). The Spiritual Well-Being Scale: Psychometric evaluation of the shortened version in Czech adolescents. *Journal of Religion and Health*, 56, 697–705. <https://doi.org/10.1007/s10943-016-0318-4>
- Mendez, D. M., & MacDonald, D. A. (2017). The measurement of spirituality in children: An evaluation of the Expressions of Spirituality Inventory–Revised (ESI–R) with a sample of Peruvian school children. *International Journal of Transpersonal Studies*, 36(1), 122–136. <https://doi.org/10.24972/ijts.2017.36.1.122>
- Moore, K., Gomez-Garibello, C., Bosacki, S., & Talwar, V. (2016). Children’s Spiritual Lives: The development of a children’s spirituality measure. *Religions*, 7, Article 95. <https://doi.org/10.3390/rel7080095>
- Niemiec, R. M., & McGrath, R. E. (2019). *The power of character strengths: Appreciate and ignite your positive personality*. VIA Institute on Character.
- Nolan, P., & Crawford, P. (1997). Towards a rhetoric of spirituality in mental health care. *Journal of Advanced Nursing*, 26(2), 289–294. <https://doi.org/10.1046/j.1365-2648.1997.1997026289.x>
- Paloutzian, R. F., & Ellison, C. W. (1982). Loneliness, spiritual well-being and quality of life. In L. A. Peplau, & D. Perlman (Eds.), *Loneliness: A sourcebook of current theory, research and therapy* (pp. 224–236). Wiley Interscience.
- Pargament, K. I. (1997). *The psychology of religion and coping: Theory, research and practice*. Guilford Press.
- Parilakova, M., & Babincak, P. (2020). Feeling Good, Living Life: Evaluation of psychometric properties of the Slovak version in children age 8–11 years. *Journal of Religion and Health*, 59, 1421–1433. <https://doi.org/10.1007/s10943-019-00867-x>
- Polanski, P. J. (2002). Exploring spiritual beliefs in relation to Adlerian theory. *Counseling and Values*, 46, 127–136. <https://doi.org/10.1002/j.2161-007X.2002.tb00283.x>
- Rauch, R. (2022). Attempts to reform the WHO definition of health (1997–1999). In S. Peng-Keller, F. Winiger, & R. Rauch (Eds.), *The spirit of global health: The World Health Organization and the ‘spiritual dimension’ of health, 1946–2021* (pp. 161–181). Oxford University Press. <https://doi.org/10.1093/oso/9780192865502.003.0008>

- Shepherd, A. M., Schnitker, S. S., Leffel, G. M., Oakes Mueller, R. A., Curlin, F. A., Yoon, J. D., & Greenway, T. (2018). Developing the good physician: Spirituality affects the development of virtues and moral intuitions in medical students. *The Journal of Positive Psychology, 13*(2), 143–154. <https://doi.org/10.1080/17439760.2016.1269185>
- Shim, J. Y. (2019). Christian spirituality and smartphone addiction in adolescents: A comparison of high-risk, potential-risk, and normal control groups. *Journal of Religion and Health, 58*, 1272–1285. <https://doi.org/10.1007/s10943-018-00751-0>
- Valdivia, L. J., Alves, L. P. C., & Rocha, N. S. (2020). Spiritual health and life-orientation measure: Psychometric properties of the Brazilian Portuguese version. *Journal of Health Psychology, 25*(9), 1187–1197. <https://doi.org/10.1177/1359105317751619>
- Van Dierendonck, D., & Mohan, K. (2006). Some thoughts on spirituality and eudaimonic wellbeing. *Mental Health, Religion & Culture, 9*, 227–238. <https://doi.org/10.1080/13694670600615383>
- Vyhmeister, S. L. (2006). Measuring spirituality: Toward developing an instrument for use in Adventist schools. *International Forum, 9*(1), 7–16. <https://journals.aiias.edu/info/article/view/230>
- Wallace, T. (2000). Values and spirituality: Enriching curriculum development and teaching/learning processes for the new millennium. *Journal of Christian Education, 43*(1), 41–49. <https://doi.org/10.1177/002196570004300107>

APPENDICES

Table 1
Factor loadings for the 30-items original scale

Item	Factor				Communality
	1	2	3	4	
7	0.807				0.646
25	0.763				0.632
1	0.759				0.520
16	0.737				0.713
15	0.697				0.631
26	0.684				0.630
23	0.682				0.593
18	0.652				0.581
8	0.614				0.496
29	0.576				0.641
6	0.494			0.345	0.482
3	0.485				0.256
4	0.438				0.494
5	0.373	0.371			0.460
11	0.367				0.502
14					0.268
22		0.772			0.605
12		0.710			0.642
24		0.609			0.504
2		0.589			0.539
27		0.537			0.523
19		0.338			0.483
30			0.695		0.560
13			0.689		0.603
9			0.655		0.404
10			0.643		0.615
28			0.477		0.365
20				0.789	0.658
21				0.623	0.613
17				0.524	0.505

Item	Factor				Comunality
	1	2	3	4	

Note. 'Principal axis factoring' extraction method was used in combination with a 'oblimin' rotation. Communality for each item is included.

Table 2

Factor loadings of the scale after the elimination of three items 5, 11, and 14

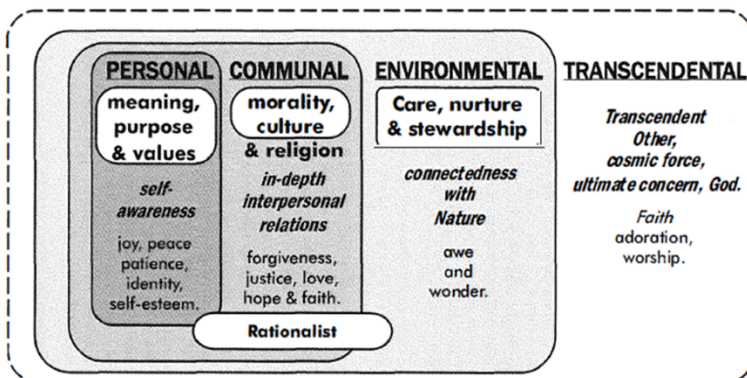
Item	Factor				Comunality
	1	2	3	4	
7	0.813				0.653
1	0.770				0.554
25	0.764				0.634
16	0.736				0.709
15	0.703				0.639
26	0.688				0.639
23	0.684				0.597
18	0.655				0.590
8	0.611				0.487
29	0.580				0.649
6	0.497			0.351	0.485
3	0.487				0.253
4	0.444				0.488
22		0.795			0.625
12		0.692			0.636
24		0.627			0.523
2		0.575			0.432
27		0.533			0.535
19		0.322			0.486
13			0.696		0.606
30			0.692		0.553
9			0.666		0.405
10			0.649		0.619
28			0.483		0.362

Item	Factor				Communality
	1	2	3	4	
20				0.780	0.664
21				0.608	0.619
17				0.517	0.515

Note. 'Principal axis factoring' extraction method was used in combination with a 'oblimin' rotation. Communality for each item is included.

Figure 1

Spiritual health, expressed by the quality of relationships in each domain of well-being



Note. Source: Fisher (2000), p. 45.

APPENDIX A

Re-numbered statements of the resulting scale in Romanian language with their respective factor loadings

	Factor				Communi- nality
	1	2	3	4	
7. Cred că Dumnezeu este Creatorul întregului Univers.	0.813				0.653
1. Cred în existența lui Dumnezeu.	0.770				0.554
25. Cred că Dumnezeu mă iubește.	0.764				0.634
16. Cred în puterea rugăciunii.	0.736				0.709
15. Cred că Dumnezeu mi-a oferit salvarea (mântuirea) în dar.	0.703				0.639
26. Sunt recunoscător lui Dumnezeu pentru lucrurile minunate pe care le-a creat.	0.688				0.631
23. Simt că Isus este prietenul meu.	0.684				0.597
18. Când întâmpin probleme am încredere că Dumnezeu va face ca lucrurile să meargă bine.	0.655				0.590
8. Simt că Dumnezeu este cu mine în tot ce fac.	0.611				0.487
11. Îmi doresc să spun și altora despre Isus.	0.580				0.649
6. Îmi place să mă rog.	0.497			0.351	0.485
3. Mă consider o persoană cu teamă de Dumnezeu.	0.487				0.253
4. Am dorință să învăț mai multe despre Dumnezeu.	0.444				0.488
22. Când merg în natură mă simt mai aproape de Dumnezeu.		0.795			0.625
12. Simt că natura îmi vorbește despre iubirea lui Dumnezeu.		0.692			0.636
24. Cred că natura îl descoperă pe Dumnezeu.		0.627			0.523
2. Frumusețea naturii mă face să mă gândesc la Dumnezeu.		0.575			0.532
27. Merg în natură pentru a mă bucura de creația lui Dumnezeu.		0.533			0.535
19. Privesc cu admirație și respect natura creată de Dumnezeu.		0.322			0.486
13. Simt bucurie atunci când ajut.			0.696		0.606
14. Îmi ajut prietenii când au nevoie.			0.692		0.553
9. Am grijă de mediul înconjurător.			0.666		0.405
10. Mă bucur când îi ajut pe alții.			0.649		0.619
5. Cred că „este mai fericit să dai decât să primești”.			0.483		0.362
20. Îmi fac timp să studiez Biblia sau alte cărți spirituale.				0.780	0.664
21. Simt că citirea Biblii îmi îmbunătățește viața.				0.608	0.619
17. Studiez Biblia pentru a-L cunoaște mai bine pe Dumnezeu.				0.517	0.515

Note. ‘Principal axis factoring’ extraction method was used in combination with a ‘oblimin’ rotation. After content validity, the instrument had 30 items; three of them whose communality was less than .3 were eliminated. Factors: 1: Relationship with God. 2: Relationship with nature. 3: Relationship with others. 4: Personal study of the Bible.