UDC 159.9.072

# RELIGIOUS AFFECT AND SELF-ESTEEM: AN EMPIRICAL ENQUIRY AMONG 10- TO 12-YEAR-OLD PARTICIPANTS

**Leslie J. Francis**

ORCID 0000-0003-2946-9980

**Christopher Alan Lewis**

ORCID 0000-0003-2314-2899

*Within contemporary psychology of religion, there has been sustained interest in examining the relationship between measures of religiosity and those measures conceptualised and operationalised from the area of positive psychology. For example, previous research that has examined the relationship between religiosity and self-esteem has provided mixed results. This lack of clarity is likely to be partly attributable to the variety of measures and samples that have been employed. To systematically examine this matter, one research initiative has employed one particular conceptualisation and operationalisation of religious affect, the Francis Scale of Attitude toward Christianity, alongside a few selected measures of self-esteem. To extend this research initiative, a sample of 522–participants in a summer holiday–programme for adolescents (247 males and 275 females) aged between 10 and 12 years completed the Francis Scale of Attitude toward Christianity alongside the Rosenberg Self-esteem Scale. The data demonstrated a small significant positive correlation between religious affect and self-esteem, after controlling for sex and age differences ($r = .14$, $p < .01$). This finding is consistent with previous research that has examined the relationship between this particular conceptualisation and operationalisation of religious affect with other measures of self-esteem. More generally, this finding is consistent with the wider research literature that has examined the relationship between with Francis Scale of Attitude toward Christianity and other measures from the area of positive psychology.*

***Keywords:*** *Self-esteem, psychology of religion, attitude toward Christianity, childhood.*

## Introduction

The connection between religion and self-esteem is far from straightforward. Conceptually, it has been argued that religion can either promote or detract from healthy human development. Belief in an affirming God of love





may be reflected in a healthy or positive self-concept, while equally belief in a reprimanding God of judgement may be reflected in an unhealthy or negative self-concept. These contrasting conceptual perspectives were well rehearsed by Benson and Spilka (1973). The empirical evidence has been equally uncertain. In their systematic review of the empirical literature, Jones and Francis (1996) grouped the available findings into three categories. They identified studies that found no significant correlation between religiosity and self-esteem (including Strunk, 1958a; Hanawalt, 1963; Heintzelman & Fehr, 1976; Fehr & Heintzelman, 1977; Bahr & Martin, 1983; Aycock & Noaker, 1985; Gill & Thornton, 1989; Frankel & Hewitt, 1994), studies that found a significant negative correlation between religiosity and self-esteem (including Beit-Hallahmi & Nevo, 1987; Watson, Hood, Morris, & Hall, 1985), and studies that found a significant positive correlation between religiosity and self-esteem (including Strunk, 1958b; McAllister, 1982; Krause & van Tran, 1989; Forst & Healy, 1990).

More recent research published since the review undertaken by Jones and Francis (1996) has continued to replicate this complex and confusing pattern of findings. In research published since 1996, the absence of a significant correlation between religiosity and self-esteem has been reported by Braam, Beekman, van Tilburg, Deeg, and van Tilburg (1997), Doxey, Jensen, and Jensen (1997), Blaine, Trivedi, and Eshleman (1998), Janssen, Bänziger, Dezutter, and Hutsebaut (2005), Bowen, Baetz, and D'Arcy (2006), Dezutter, Soenens, and Hutsebaut (2006), French, Eisenberg, Vaughan, Purwono, and Suryanti (2008), Milot and Ludden (2009), Whittington and Scher (2010), Kim, Jang, Park, and Chang (2011), and Błażek and Besta (2012); a negative correlation between religiosity and self-esteem has been reported by Bottoms, Nielson, Murray, and Filipas (2003), Tan (2005), Kim (2006), Whittington and Scher (2010), Mochon, Norton, and Ariely (2011), and Zahl and Gibson (2012); a positive correlation between religion and self-esteem has been reported by Schludermann, Schludermann and Huynh (2000), Smith and Faris (2002), Krause (2004), Janssen, Bänziger, Dezutter, and Hutsebaut (2005), Tan (2005), Steger and Frazier (2005), Dezutter, Soenens, and Hutsebaut (2006), Robbins, Francis, and Williams (2007), French, Eisenberg, Vaughan, Purwono, and Suryanti (2008), Milevsky and Leh (2008), Krause (2009), Whittington and Scher (2010), Sharp (2010), Mochon, Norton, and Ariely (2011), Krause (2012), Błażek and Besta (2012), Abdel-Khalek (2012), Papuzisis, Nicolaou, Tsiga, Christoforou, and Sapountzi-Krepia (2014), Aghababaei (2016), Aghababaei, Sohrabi, Eskandari, Borjali, Farrokhi, and Chen (2016), Davis and Kiang (2016), and Henderson (2016).

In their assessment of the research field in the mid-1990s Jones and Francis (1996) argued that the lack of clarity within the empirical literature may result, at

least partly, from the variety of measures of religiosity, the variety of measures of self-esteem, and the variety of populations engaged in the research. In response to this problem they proposed testing whether a consistent measure of religious affect alongside a few selected measures of self-esteem might lead to a consistent pattern of findings. This proposal was located within a broader invitation issued by Francis (1978a, 1978b) for colleagues working within the empirical psychology of religion to consider co-ordinating studies exploring correlates of religiosity by using common measures of religiosity, and to consider measures of religious affect as getting close to the heart of an individual's religion. The Francis Scale of Attitude toward Christianity was designed with this objective in mind (1978a, 1978b) and has subsequently given rise to cognate measures shaped within other faith traditions, including the Sahin-Francis Scale of Attitude toward Islam (Sahin & Francis, 2002), the Katz-Francis Scale of Attitude toward Judaism (Francis & Katz, 2007), the Santosh-Francis Scale of Attitude toward Hinduism (Francis, Santosh, Robbins, & Vij, 2008), and the Astley-Francis Scale of Attitude toward Theistic Faith (Astley, Francis, & Robbins, 2012).

Jones and Francis (1996) provided a foundation for such a programme of research by reporting three studies, each of which employed the Francis Scale of Attitude toward Christianity (Francis, Lewis, Philipchalk, Brown, & Lester, 1995) alongside two different measures of self-esteem. The first study, conducted among 642 15- to 16-year-old students, employed the Lipsitt Self-concept Scale (Lipsitt, 1958). The second study, conducted among 755 13- to 14-year-old students, and also the third study, conducted among 166 8- to 11-year-old students, employed the short-form of the Coopersmith Self-esteem Inventory (Coopersmith, 1981). After controlling for sex differences all three studies reported significant positive correlations between religious affect and self-esteem.

The following two studies have built on the foundations established by Jones and Francis (1996). Schludermann, Schludermann, and Huynh (2000) employed the Francis Scale of Attitude toward Christianity (Francis, Lewis, Philipchalk, Brown, & Lester, 1995) alongside the short-form Coopersmith Self-esteem Inventory (Coopersmith, 1981), among a sample of 741 14- to 18-year-old students attending Catholic high schools in Canada. Their data demonstrated a significant positive correlation between religious affect and self-esteem. Penny and Francis (2014) employed the Astley-Francis Scale of Attitude toward Theistic Faith (Astley, Francis, & Robbins, 2012) alongside the measure of self-esteem proposed by Rosenberg (1965), among a sample of 10,792 13- to 15-year-old students drawn from across the four nations of the UK. Their data demonstrated a significant positive correlation between religious affect and self-esteem, after controlling for sex, age and the three Eysenckian dimensions of





personality as operationalised by the Junior Eysenck Personality Questionnaire Revised (Francis, 1996).

**Research aim**

In light of the renewed interest in and commitment to replication studies within psychology (Fradera, 2015) the aim of the present study was to offer a further response to the invitation issued by Jones and Francis (1996) by exploring the association between religious affect and self-esteem among a sample of 10- to 12-year-old students, employing the Francis Scale of Attitude toward Christianity (Francis, Lewis, Philipchalk, Brown, & Lester, 1995) and the Rosenberg Self-esteem Scale (Rosenberg, 1965).

**Method**

**Procedure**

As part of a church-sponsored summer holiday programme run for 10- to 12-year-old students, participants were invited to complete a short survey about their attitudes and values. Participation was voluntary, confidential and anonymous. The survey was completed by 522 participants.

**Measures**

*Religious affect* was assessed by the short form of the Francis Scale of Attitude toward Christianity (Francis, Lewis, Philipchalk, Lester, & Brown, 1995). This is a 7-item instrument assessing affective responses to God, Jesus, Bible, prayer, and church. Each item is rated on a five-point Likert scale: agree strongly (5), agree (4), not certain (3), disagree (2), and disagree strongly (1).

*Self-esteem* was assessed by the Rosenberg Self-esteem Scale (Rosenberg, 1965). This is a ten-item scale. Each item is rated on a four-point Likert scale: agree strongly (4), agree (3), disagree (2), and disagree strongly (1).

**Participants**

The 522 participants comprised 247 male students and 275 female students, 128 10-year-olds, 289 11-year-olds, and 105 12-year-olds. In terms of frequency of church attendance, 43% of the participants never attended church, while 16% of attended church weekly, 5% attended church monthly, and the remaining 35% attended church less frequently than monthly.

**Analysis**

The data were analysed by the SPSS statistical package, using the frequency, reliability, correlation, and partial correlation routines.

**Results**

The measures of religious affect (Francis, Lewis, Philipchalk, Brown, & Lester, 1995) and self-esteem (Rosenberg, 1965) demonstrated good levels of internal consistency reliability in terms of the alpha coefficients (Cronbach, 1951): religious affect, $\alpha = .92$; self-esteem, $\alpha = .81$. Table 1 presents the bivariate correlation coefficients between age, sex, religious affect and self-

esteem. These data demonstrate that among this sample religious affect was significantly correlated with neither age nor sex. Self-esteem was significantly correlated with both age and sex: higher self-esteem was recorded by males and by older students. The key finding from this correlation matrix is the significant positive correlation between religious affect and self-esteem ($r$ = .14, $p$ < .01). This correlation remained constant after controlling for sex and age ($r$ = .14, $p$ < .01).

Table 1

**Correlation matrix**

| | Self | Age | Sex |
|---|---|---|---|
| Religious affect | .14** | .02 | .04 |
| Sex | -.13** | -.03 | |
| Age | .11* | | |

Note: * $p$ < .05; ** $p$ < .01

**Conclusion**

Against the background of divergent empirical findings concerning the connection between individual differences in religiosity and self-esteem, Jones and Francis (1996) argued for a series of studies, agreeing on a common measure of religious affect, to explore the association with self-esteem using a range of measures of self-esteem among different populations. The present study is among those that have responded to the invitation issued by Jones and Francis (1996). Now six databases, employing three different measures of self-esteem have all reported consistent results, each finding a positive correlation between religious affect and self-esteem, after taking into account appropriate control variables. These include a study employing the Lipsitt Self-concept Scale (Lipsitt, 1958) among 642 15- to 16-year-old students (Jones & Francis, 1996); studies employing the Coopersmith Self-esteem Inventory (Coopersmith, 1981) among 755 13- to 14-year-old students (Jones & Francis, 1996), among 166 8- to 11-year-old students (Jones & Francis, 1996), and among 741 14- to 18-year-old students (Schludermann, Schludermann, & Huyhn, 2000); and studies employing the Rosenberg Self-esteem Scale (Rosenberg, 1965) among 10,792 13- to 15-year-old students (Penny & Francis, 2014), and among 522 10- to 12-year-old students (the present study).

The strength of this small programme of research is that the measure of religiosity has been kept constant (religious affect), while the measure of self-esteem and the populations have been varied. The weaknesses are that the age range of participants has been restricted to students within primary and secondary





levels of education, and that the religious and cultural context have been restricted to Christian or post-Christian cultures. These are limitations that could be addressed by further studies extending the reach of this programme of research.

The connection between religious affect and self-esteem can be explained in terms of suggesting that it is reasonable to imagine that those who feel positive about themselves may also feel positive about God (or the transcendent) and that those who feel positive about God (or the transcendent) may also feel positive about themselves. The directionality of the association between positive self-esteem and positive religious affect may be posited differently according to different conceptual frameworks. Working within a conceptual framework of empirical theology that gives priority to theological concepts, the direction of consideration may begin with God. Those who believe in a God who generates positive affect (in the sense that God's presence and divine assistance is affirmed) may in turn feel loved and affirmed by God with the consequence that they can also feel good about themselves. Working within a conceptual framework of the empirical psychology of religion that gives priority to psychological concepts, the direction of consideration may begin with the self. Those who feel positive about themselves may in turn begin to generate a view of God (or the transcendent) within their own (positive) self-image. The cross-sectional model of research employed in the present programme of studies is not equipped to adjudicate between these two divergent theoretical positions.

**References**


1. Abdel-Khalek, A. M. (2012). Associations between religiosity, mental health, and subjective wellbeing among Arabic samples from Egypt and Kuwait. *Mental Health, Religion & Culture*, *15*(8), 741-758. doi.org/10.1080/13674676.2011.624502
2. Aghababaei, N. (2016). Scientific faith and positive psychological functioning. *Mental Health, Religion & Culture*, *19*(7), 734-741. doi.org/10.1080/13674676.2016.1256383
3. Aghababaei, N., Sohrabi, H., Eskandari, H., Borjali, A., Farrokhi, N., & Chen, Z. J. (2016). Predicting subjective wellbeing by religious and scientific attitudes with hope, purpose in life, and death anxiety as mediators. *Personality and Individual Differences*, *90*, 93-98. doi.org/10.1016/j.paid.2015.10.046
4. Astley, J., Francis, L. J., & Robbins, M. (2012). Assessing attitude toward religion: The Astley-Francis Scale of Attitude towards Theistic Faith. *British Journal of Religious Education, 34*(2), 183-193. doi.org/10.1080/01416200.2011.614735
5. Aycock, D. W., & Noaker, S. (1985). A comparison of the self-esteem levels in evangelical Christian and general populations. *Journal of Psychology and Theology, 13*(3), 199-208. doi.org/10.1177/009164718501300305
6. Bahr, H. M., & Martin, T. K. (1983). 'And thy neighbour as thy self': Self-esteem and faith in people as correlates of religiosity and family solidarity among Middletown

high school students. *Journal for the Scientific Study of Religion, 22*(2), 132-144. doi.org/10.2307/1385673
7. Beit-Hallahmi, B., & Nevo, B. (1987). "Born-again" Jews in Israel: The dynamics of an identity change. *International Journal of Psychology, 22*(1), 75-81. doi.org/10.1080/00207598708246768
8. Benson, P. L., & Spilka, B. P. (1973). God-image as a function of self-esteem and locus of control. *Journal for the Scientific Study of Religion, 12*(3), 297-310. doi.org/10.2307/1384430
9. Blaine, B. E., Trivedi, P., & Eshleman, A. (1998). Religious belief and the self-concept: Evaluating the implications for psychological adjustment. *Personality and Social Psychology Bulletin*, *24*(10), 1040-1052. doi.org/10.1177/01461672982410002
10. Błażek, M., & Besta, T. (2012). Self-concept clarity and religious orientations: Prediction of purpose in life and self-esteem. *Journal of Religion and Health, 51*(3), 947-960. doi.org/10.1007/s10943-010-9407-y
11. Bottoms, B. L., Nielsen, M., Murray, R., & Filipas, H. (2003). Religion-related child physical abuse: Characteristics and psychological outcomes. *Journal of Aggression, Maltreatment & Trauma, 8*(1-2), 87-114. doi.org/10.1300/J146v08n01_04
12. Bowen, R., Baetz, M., & D'Arcy, C. (2006). Self-rated importance of religion predicts one-year outcome of patients with panic disorder. *Depression and Anxiety*, *23*(5), 266-273. doi.org/10.1002/da.20157
13. Braam, A. W., Beekman, A. T. F., van Tilburg, T. G., Deeg, D. J. H., & van Tilburg, W. (1997). Religious involvement and depression in older Dutch citizens. *Social Psychiatry and Psychiatric Epidemiology, 32*(5), 284-291. doi.org/10.1007/BF00789041
14. Coopersmith, S. (1981). *Self-esteem inventories*. Palo Alto, CA: Consulting Psychologists Press.
15. Cronbach, L. J. (1951). Coefficient alpha and the internal structure of tests. *Psychometrika, 16*(3), 297-334. doi.org/10.1007/BF02310555
16. Davis III, R. F., & Kiang, L. (2016). Religious identity, religious participation, and psychological wellbeing in Asian American adolescents. *Journal of Youth Adolescence*, *45*(3), 532-546. doi.org/10.1007/s10964-015-0350-9
17. Dezutter, J., Soenens, B., & Hutsebaut, D. (2006). Religiosity and mental health: A further explanation of the relative importance of religious behaviours vs religious attitudes. *Personality and Individual Differences*, *40*(4), 807-818. doi.org/10.1016/j.paid.2005.08.014
18. Doxey, C., Jensen, L., & Jensen, J. (1997). The influence of religion on victims of childhood sexual abuse. *International Journal for the Psychology of Religion*, *7*(3), 179-186. doi.org/10.1207/s15327582ijpr0703_6
19. Fehr, L. A., & Heintzelman, M. E. (1977). Personality and attitude correlates of religiosity: Source of controversy. *Journal of Psychology, 95*(1), 63-66. doi.org/10.1080/00223980.1977.9915861
20. Forst, E., & Healy, R. M. (1990). Relationship between self-esteem and religious faith. *Psychological Reports, 67*(2), 378. doi.org/10.2466/pr0.1990.67.2.378
21. Fradera, A. (2015). When psychologists tried to replicate 100 previously published findings. *The Psychologist*, *28*, 794-795.





22. Francis, L. J. (1978a). Attitude and longitude: A study in measurement. *Character Potential*, *8,* 119-130.
23. Francis, L. J. (1978b). Measurement reapplied: Research into the child's attitude towards religion. *British Journal of Religious Education*, *1*(2), 45-51. doi.org/10.1080/0141620780010202
24. Francis, L. J. (1996). The development of an abbreviated form of the Revised Eysenck Personality Questionnaire (JEPQR-A) among 13- to 15-year-olds. *Personality and Individual Differences, 21*(6), 835-844. doi.org/10.1016/S0191-8869(96)00159-6
25. Francis, L. J., & Katz, Y. J. (2007). Measuring attitude toward Judaism: The internal consistency reliability of the Katz-Francis Scale of Attitude toward Judaism. *Mental Health, Religion & Culture, 10*(4), 309-324. doi.org/10.1080/13694670600668291
26. Francis, L. J., Lewis, J. M., Philipchalk, R., Brown, L. B., & Lester, D. (1995). The internal consistency reliability and construct validity of the Francis Scale of Attitude toward Christianity (adult) among undergraduate students in the UK, USA, Australia and Canada. *Personality and Individual Differences, 19*(6), 949-953. doi.org/10.1016/S0191-8869(95)00131-X
27. Francis, L. J., Lewis, J. M., Philipchalk, R., Lester, D., & Brown, L. B. (1995). Reliability and validity of a short scale of attitude toward Christianity among students in the UK, USA, Australia and Canada. *Psychological Reports, 77*(2), 431-434. doi.org/10.2466/pr0.1995.77.2.431
28. Francis, L. J., Santosh, R., Robbins, M., & Vij, S. (2008). Assessing attitude toward Hinduism: The Santosh-Francis Scale. *Mental Health, Religion & Culture, 11*(6), 609-621. doi.org/10.1080/13674670701846469
29. Frankel, B. G., & Hewitt, W. E. (1994). Religion and well-being among Canadian university students: The role of faith groups on campus. *Journal for the Scientific Study of Religion, 33*(1), 62-73. doi.org/10.2307/1386637
30. French, D. C., Eisenberg, N., Vaughan, J., Purwono, U., & Suryanti, T. A. (2008). Religious involvement and the social competence and adjustment of Indonesian Muslim adolescents. *Developmental Psychology*, *44*(2), 597-611. doi.org/10.1037/0012-1649.44.2.597
31. Gill, N. T., & Thornton, L. H. (1989). Religious orientation and self-esteem among high school students. *High School Journal, 73*, 47-60.
32. Hanawalt, N. G. (1963). Feelings of security and self-esteem in relation to religious belief. *Journal of Social Psychology, 59*(2), 347-353. doi.org/10.1080/00224545.1963.9919439
33. Heintzelman, M. E., & Fehr, L. A. (1976). Relationship between religious orthodoxy and three personality variables. *Psychological Reports, 38*(3), 756-758. doi.org/10.2466/pr0.1976.38.3.756
34. Henderson, A. K. (2016). The long arm of religion: Childhood adversity, religion, and self-perception among Black Americans. *Journal for the Scientific Study of Religion*, *55*(2), 324-348. doi.org/10.1111/jssr.12262
35. Janssen, F., Bänziger, S., Dezutter, J., & Hutsebaut, D. (2005). Religion and mental health: Aspects of the relation between religious measures and positive and negative mental health. *Archive for the Psychology of Religions*, *27*(1), 19-44. doi.org/10.1163/008467206774355402

36. Jones, S. H., & Francis, L. J. (1996). Religiosity and self-esteem during childhood and adolescence. In L. J. Francis, W. K. Kay, and W. S. Campbell (Eds.), *Research in religious education* (pp. 189–206). Leominster, UK: Gracewing.
37. Lipsitt, L. P. (1958). A self-concept scale for children and its relationship to the children's form of the Manifest Anxiety Scale. *Child Development, 29*(4), 463-472. doi.org/10.2307/1126361
38. Kim, K. H. (2006). Religion, body satisfaction and dieting. *Appetite*, *46*(3), 285-296. doi.org/10.1016/j.appet.2006.01.006
39. Kim, K., Jang, J., Park, J. L., & Chang, H. (2011). The effect of religion on the human mind: Analyses of language use and personality. *Psychologia: An International Journal of Psychological Sciences*, *54*(3), 145-155. doi.org/10.2117/psysoc.2011.145
40. Krause, N. (2004). Assessing the relationships among prayer expectations, race, and self-esteem in late life. *Journal for the Scientific Study of Religion*, *43*(3), 395-408. doi.org/10.1111/j.1468-5906.2004.00242.x
41. Krause, N. (2009). Church-based social relationships and change in self-esteem over time. *Journal for the Scientific Study of Religion*, *48*(4), 756-773. doi.org/10.1111/j.1468-5906.2009.01477.x
42. Krause, N. (2012). Valuing the life experience of old adults and change in depressive symptoms: Exploring an overlooked benefit of involvement in religion. *Journal of Aging and Health*, *24*(2), 227-249. doi.org/10.1177/0898264311412598
43. Krause, N., & van Tran, T. (1989). Stress and religious involvement among older blacks. *Journal of Gerontology, 44*(1), 4-13. doi.org/10.1093/geronj/44.1.S4
44. McAllister, E. W. C. (1982). The self-concept structure of evangelical/fundamentalist ministry. *Journal of Psychology and Christianity, 1*, 14-20.
45. Milevsky, A., & Leh, M. (2008). Religiosity in emerging adulthood: Familial variables and adjustment. *Journal of Adult Development*, *15*(1), 47-53. doi.org/10.1007/s10804-007-9034-3
46. Milot, A. S., & Ludden, A. B. (2009). The effects of religion and gender on well-being, substance use, and academic engagement among rural adolescents. *Youth and Society*, *40*(3), 403-425. doi.org/10.1177/0044118X08316668
47. Mochon, D., Norton, M. I., & Ariely, D. (2011). Who benefits from religion? *Social Indicators Research*, *101*(1), 1-15. doi.org/10.1007/s11205-010-9637-0
48. Papazisis, G., Nicolaou, P., Tsiga, E., Christoforou, T., & Sapountzi-Krepia, D. (2014). Religious and spiritual beliefs, self-esteem, anxiety, and depression among nursing students. *Nursing and Health Sciences*, *16*(2), 232-238. doi.org/10.1111/nhs.12093
49. Penny, G., & Francis, L. J. (2014). Religion and self-esteem: A study among 13- to 15-year-old students in the UK. In J. H. Borders (Ed.) *Handbook on the psychology of self-esteem* (pp. 19-45). New York, NY: Nova Science.
50. Robbins, M., Francis L. J., & Williams, E. (2007). Church attendance and self-esteem among adolescents. *The Psychologist in Wales, 20,* 4-5.
51. Rosenberg, M. (1965). *Society and the adolescent self-image*. Princeton, NJ: Princeton University Press. doi.org/10.1515/9781400876136





52. Sahin, A., & Francis, L. J. (2002). Assessing attitude toward Islam among Muslim adolescents: The psychometric properties of the Sahin Francis scale. *Muslim Educational Quarterly, 19*(4), 35-47.
53. Schludermann, E. H., Schludermann, S. M., & Huynh, C.-L. (2000). Religiosity, prosocial values, and adjustment among students in Catholic high schools in Canada. *Journal of Beliefs and Values, 21*(1), 99-115. doi.org/10.1080/13617670050002363
54. Sharp, S. (2010). How does prayer help manage emotions? *Social Psychology Quarterly*, *73*(4), 417-437. doi.org/10.1177/0190272510389129
55. Smith, C., & Faris, R. (2002). *Religion and the life attitudes and self-images of American adolescents: A research report of the National Study of Youth and Religion.* Chapel Hill, NC: National Study of Youth and Religion.
56. Steger, M. F., & Frazier, P. (2005). Meaning in life: One link in the chain from religiousness to well-being. *Journal of Counseling Psychology*, *52*(4), 574-582. doi.org/10.1037/0022-0167.52.4.574
57. Strunk, O. (1958a). Relationship between self-reports and adolescent religiosity. *Psychological Reports, 4*(3), 683-686. doi.org/10.2466/pr0.1958.4.3.683
58. Strunk, O. (1958b). Note on self-reports and religiosity. *Psychological Reports, 4*(1), 29. doi.org/10.2466/pr0.1958.4.g.29
59. Tan, P. (2005). The importance of spirituality among gay and lesbian individuals. *Journal of Homosexuality*, *49*(2), 135-144. doi.org/10.1300/J082v49n02_08
60. Watson, P. J., Hood, R. W., Morris, R. J., & Hall, J. R. (1985). Religiosity, sin and self-esteem. *Journal of Psychology and Theology, 13*(2), 116-128. doi.org/10.1177/009164718501300204
61. Whittington, B. L., & Scher, S. J. (2010). Prayer and subjective well-being: An examination of six different types of prayer. *International Journal for the Psychology of Religion*, *20*(1), 59-68. doi.org/10.1080/10508610903146316
62. Zahl, B. P., & Gibson, N. J. S. (2012). God representations, attachment to God, and satisfaction with life: A comparison of doctrinal and experiential representations of God in Christian young adults. *International Journal for the Psychology of Religion*, *22*(3), 216-230. doi.org/10.1080/10508619.2012.670027

## РЕЛІГІЙНИЙ АФЕКТ ТА ПОЧУТТЯ ВЛАСНОЇ ГІДНОСТІ: РЕЗУЛЬТАТИ ЕМПІРИЧНОГО ДОСЛІДЖЕННЯ УЧАСНИКІВ ЕКСПЕРИМЕНТУ ВІКОМ ВІД 10 ДО 12 РОКІВ

**Леслі Дж. Френсіс, Крістофер А. Льюїс**

*У сучасній психології релігії не слабшає інтерес до вивчення взаємозв'язку між показниками релігійності і тими показниками, які розробляються і використовуються на практиці в області позитивної психології. Наприклад, попередні дослідження, присвячені вивченню взаємозв'язку між релігійністю і почуттям власної гідності, дали неоднозначні результати. Така відсутність ясності, швидше за все, частково обумовлена використанням цілого ряду методик і вибірок. Для систематичного вивчення цього питання, в ході наукового дослідження вченими були використане одне конкретне визначення поняття*

*«релігійний афект», охарактеризовані результати його практичного застосування, отримані після аналізу відповідей учасників експерименту на питання опитувальника «Шкала відношення до Християнства» Френсіса і кількох обраних методик для діагностики почуття власної гідності. З метою розширення сфери охоплення даного наукового дослідження 522 учасника програми літнього відпочинку для підлітків (247 хлопчиків і 275 дівчаток) у віці від 10 до 12 років заповнили бланки опитувальників «Шкала відношення до Християнства» Френсіса і «Шкала почуття власної гідності» Розенберга. Дані продемонстрували незначну позитивну кореляцію показників між релігійним афектом і почуттям власної гідності, з поправкою на стать і вік (r = .14, p <.01). Цей висновок узгоджується з попередніми дослідженнями, в яких вивчався взаємозв'язок складеного і практично використаного на практиці визначення поняття «релігійний афект» з іншими методиками для діагностики почуття власної гідності. У більшості випадків отримані відомості узгоджуються з даними з різної наукової літератури між «Шкалою відношення до Християнства» Френсіса для діагностики відношення до Християнства та іншими методиками з області позитивної психології.*

***Ключові слова:*** *почуття власної гідності, психологія релігії, відношення до Християнства, дитинство.*

## РЕЛИГИОЗНЫЙ АФФЕКТ И ЧУВСТВО СОБСТВЕННОГО ДОСТОИНСТВА: РЕЗУЛЬТАТЫ ЭМПИРИЧЕСКОГО ИССЛЕДОВАНИЯ УЧАСТНИКОВ ЭКСПЕРИМЕНТА В ВОЗРАСТЕ ОТ 10 ДО 12 ЛЕТ

**Лесли Дж. Френсис, Кристофер А. Льюис**

*В современной психологии религии не ослабевает интерес к изучению взаимосвязи между показателями религиозности и теми показателями, которые разрабатываются и используются на практике в области позитивной психологии. Например, предыдущие исследования, посвященные изучению взаимосвязи между религиозностью и чувством собственного достоинства, дали неоднозначные результаты. Такое отсутствие ясности, скорее всего, частично обусловлено использованием целого ряда методик и выборок. Для систематического изучения этого вопроса, в ходе научного исследования учеными были использованы одно конкретное определение понятия «религиозный аффект», охарактеризованы результаты его практического применения, полученные после анализа ответов участников эксперимента на вопросы опросника «Шкала отношения к Христианству» Френсиса и нескольких избранных методик для диагностики чувства собственного достоинства. С целью расширения сферы охвата данного научного исследования 522 участника программы летнего отдыха для подростков (247 мальчиков и 275 девочек) в возрасте от 10 до 12 лет заполнили бланки опросников «Шкала отношения к Христианству» Френсиса и «Шкала чувства собственного достоинства» Розенберга. Данные продемонстрировали незначительную положительную корреляцию показателей между религиозным аффектом и чувством собственного достоинства, с поправкой на пол и возраст*





*(r = .14, p<.01). Этот вывод согласуется с предыдущими исследованиями, в которых изучалась взаимосвязь составленного и практически использованного на практике определения понятия «религиозный аффект» с другими методиками для диагностики чувства собственного достоинства. В большинстве случаев полученные сведения согласуются с данными из разной научной литературы между «Шкалой отношения к Христианству» Френсиса для диагностики отношения к Христианству и другими методиками из области позитивной психологии.*

***Ключевые слова:*** *чувство собственного достоинства, психология религии, отношение к Христианству, детство.*

**Leslie John Francis –** PhD, DLitt, ScD, DD, CPsychol, FBPsS, FCP, Warwick Religions & Education Research Unit, Centre for Education Studies, University of Warwick (Coventry, United Kingdom). E-mail: leslie.francis@warwick.ac.uk

**Леслі Джон Френсіс –** доктор філософії, доктор літератури, доктор наук, доктор богослов'я, дипломований психолог, член колегії вчителів, член Британського психологічного товариства, відділ досліджень у галузі релігії та освіти, Центр досліджень у галузі освіти, Уорикський університет (м. Ковентрі, Великобританія). E-mail: leslie.francis@warwick.ac.uk

**Christopher Alan Lewis** – BSc, PGCUT, MA, MEd, MSc, MPhil, DPhil, CPsychol (Health), Reg Psychol, AFBPsS, FPsSI, CSci, MICEA, FHEA, FCollT, FRSPH, Warwick Religions & Education Research Unit, Centre for Education Studies, University of Warwick (Coventry, United Kingdom). E-mail: christopher.Lewis.1@warwick.ac.uk

**Кристофер Алан Льюїс** – бакалавр природничих наук, свідоцтво про закінчення аспірантури по університетській освіті, магістр гуманітарних наук, магістр педагогіки, магістр природничих наук, магістр філософії, доктор філософії, дипломований психолог, зареєстрований психолог, асоційований член Британського психологічного товариства, член Товариства психологів Ірландії, дипломований вчений, член Сертифікованого інституту експертів-консультантів з питань освіти, член Академії вищої освіти, член Колегії вчителів, член Королівського товариства в галузі охорони здоров'я, відділ досліджень у галузі релігії та освіти, Центр досліджень у галузі освіти, Уорикський університет (м. Ковентрі, Великобританія). E-mail: christopher.Lewis.1@warwick.ac.uk