Religion and Subjective Well-Being of Young Children in Israel

By Hanita Kosher, Asher Ben-Arieh and Roni Amram

Submitted to the Ralph Goldman Center for Social Welfare, Judaism and Ethics at the School of Social Work and Social Welfare, the Hebrew University of Jerusalem

Scientific Background

Introduction

Recent years have witnessed a growing interest in research on children's subjective well-being, including children's quality of life and satisfaction with their life. After many years of evaluating children's lives from the perspective of adults and via objective indicators, studies conducted over the last decade have taken children's subjective perspectives into account. Nevertheless, research in this area hasstill lagged behind research on adults, and more studies in this area are needed. Of special interest in this area of researchare cross-cultural surveyson thesubjective well-being of children from different cultural backgrounds. A major component of culture that has not received enough attention in studies on subjective well-being is religion, including religiosity and spirituality and their relationship to the subjective well-being of adults as well as children.The present study is among the first to investigate how children from different religiousgroupsevaluate their subjective well-being,and the relationship of religiosity and spiritualty to children's subjective well-being. The study examineda sample of over 3,000 children aged 10 to 12 from Israel.

Children's Subjective Well-Being

In recent years, there has been growing social and public commitment to the promotion of children's well-being around the world, and this has become an important goal for those who strive to improve children's lives(Kosher & Ben-Arieh,

2017a,b). Yet, althoughthere is a consensus that children's well-being should be promoted, questions still remain about the meaning of the term children's well-being and how it should be measured. The traditional approach to measuring children's well-being has relied for many years on objective indicators as well as on secondary reports, mostly on adult perspectives, which were assumed to be sufficient (Casas, 2011). Increasingly, doubt has been cast on the validity of "proxy reporting" not least because comparisons of reports from children and parents have revealed considerable differences. Influenced by the children's rights movement and the theoretical framework of the sociology of childhood, this traditional approach to measuring children's well-being has changed, and in recent years a more child-centered approach has been embraced. This has mainly been expressed in a shift to focusing on children's subjective evaluations about their well-being (Ben-Arieh, 2008), which hasgradually led to the development of subjective well-being (SWB) measures for children (Cummins, 1997; Diener & Suh, 1997).

What is SWB? SWBis the scientific analysis of how people evaluate their own lives. These evaluations include people's emotional reactions to events, their moods, and judgments they formulate about fulfillment of their aspirations, their overall life satisfaction, and their satisfaction in specific domains of life (Diener, Oishi,& Lucas, 2003). When looking at children's SWB, this would mean measuring how children evaluate their lives as a whole as well as particular aspects of their lives.

In examining SWB, it is common to distinguish between three components: *cognitive subjective well-being,* which concerns people's evaluations of their lives as a whole, or particular domains of their lives**;** *affective subjective well-being,* which relates to people's moods and feelings**;** and *psychological well-being,* which focuses on the extent to which people feel their basic psychological needs are met, their sense

of accomplishment, and positive feelings about the future (Rees & Main, 2015). Others will argue that those three components are interrelated, and are all part of the same construct (Ben-Arieh, Casas, Frones,& Korbin, 2014).

For many years, most of the efforts in the area of children's SWB have focused ondeveloping knowledge about the correct way tomeasure SWB amongchildren.In fact, over the years reliable and valid indicators for measuring SWB among children of different ages and in different countries and cultures have been developed. Today, researchers focus less on the measurement issue and more on understanding the explanatory factors that influence and shape SWB among children (Dinisman & Ben-Arieh, 2015). In that context, special concern has been given to the cultural context in which the child lives as an explanatory factor.

Over the years,studies have found considerable variance in children's SWB across different nations, whichcan imply that there are differences in SWB among children from different contexts and cultures (for example, Bradshaw & Richardson, 2009; Currie, Zanotti & Morgan, 2012; Rees &Dinisman, 2015). Despite the importance of those studies, most of them have been limited to Western cultures,which comprise 10% of the world's population of children (Ben-Arieh et al., 2014).Furthermore, most of the studies have focused on children from different countries and not on inter-cultural variables such as religion.

Indeed, although it has been recognized that children's SWB is influenced by cultural factors, it has rarely been studied in relation to religion. Given the fact that religion can be conceptualized as culture, and that religious differences can be considered cultural differences (Cohen & Hill, 2007), it is important to examine the role of religion in shaping individuals' SWB.

Religion, Religiosity, and Spirituality

Religion is considered a central and important cultural component of human life (Cohen & Hill, 2007), and has been part of people's life for centuries. Religion holds moral values, a code of conduct that serves as a social binding force, and that shapes cultures and collective life styles (Holden & Williamson, 2014). Barrett, Richert,& Driesenga (2001)estimated that up to 86% of people worldwide consider themselves to be religious; and according to Zuckerman (2005), 85% of people worldwide reported having at least some form of religious belief. In a study by Crabtree (2009), 82% of the participants reported that religion constitutes an important part of their daily life.

It is common to refer to three concepts with regard to religion: religious identity, religiosity, and spirituality. **Religious identity**refers specifically to a person's religious group membership, regardless of religious activity or participation (Arweck & Nesbitt, 2010; King, Elder & Whitbeck, 1997). Groups of people who share religious identity can be meaningfully viewed as sharing cultural models, and as being members of the same culture (Cohen & Hill, 2007). **Religiosity** is a more complex concept which is difficult to define. Nonetheless, researchers have been able to identify different dimensions of religiosity, which are mainly related to religious orientations and involvement (Holdcroft, 2006).These includeexperiential, ritualistic, ideological, intellectual, consequential, creedal, communal, doctrinal, moral, and cultural dimensions (Allport & Ross, 1967; Fukuyama, 1960; Glock & Stark, 1965). The experiential dimension focuses on the personal faith experience; the ritualistic domain involves the experience of worshipping in a community; the ideological dimension consists of expectations that religious people hold regarding certain beliefs; the intellectual dimension has to do with the expectation that religious people will be informed and knowledgeable about the basic tenets of their faith and sacred scriptures

(Holdcroft, 2006). In most of the literature, the concept of religion is associated with the concept of spirituality**. Spirituality** refers to a connection with a larger reality that gives one's life meaning, and that is experienced through a religious tradition or, increasingly in secular Western culture, through meditation, nature, or art (Peteet & Balboni, 2013). It refers to an inner belief system that a person relies on for strength and comfort, whereas religiosity refers to institutional religious rituals, practices, and beliefs (Houskamp, Fisher, &Stuber, 2004). Whereas some researchers distinguish between religiosity and spirituality (Casas, Gonzalez, Figuer, & Malo, 2009), others acknowledge that these aspects may overlap and have joint elements (Rich & Cinamon, 2007).

Although most people in the world have religious beliefs, there is a question about the degree to which children can have religious faith. In the past it was assumed that children lack religion because they have limited cognitive abilities to support mature religious thinking (Goldman, 1964; Hood, Spilka, & Gorsuch, 1985). For many years, scholars and psychologists ofreligion have denied the existence ofreligion in childhood, and have believed that children are not religious themselves. Rather, they argue that this is something that is determined by their parents (e.g., Paloutzian, 1996; Hood et al., 1985; Starbuck, 2010). Others who do not actively deny the existence of religion in childhood have tended to ignore the topic completely. Nevertheless, recent evidence collected by cognitive scientists of religion, anthropologists, psychologists, and others suggests that there is strong reason to believe that youngchildren can in fact be religious (Rottman& Kelemen, 2012).Another question is how much children's religiosity is affected by their parents. For example, Holder, Coleman, and Wallace (2010) arguedthat children usually

acquirethe religious views of their parents, who transmit their religious beliefs and practices to the next generation.

Religion, Religiosity and Spirituality, and Subjective Well-Being

As noted above, in recent years researchers have become interested in the relationship between religion and dimensions of SWB such as happiness, satisfaction with life,and quality of life (Abdel-Khalek & Eid, 2011; Tiliouinea, Cummins,& Davern, 2009). Studies have found that religion and spirituality contribute to an individual's self-perceived psychological and physical well-being (e.g., Krause, 2010; Levin & Chatters, 1998; Mueller, Plevak, & Rummans, 2001). For example, researchers have found that on the average, religious people report higher subjective well-being than non-religious people (Hackney & Sanders, 2003), and there are fewer cases of psychosocial pathology such as domestic abuse (Waite & Lehrer, 2003).Moreover, several reviews and meta-analyses have shown that spirituality is related tohigher well-being among adults (Ano & Vasconcelles, 2005; George, Larson, Koenig, & McCullough, 2000; Hackney & Sanders, 2003; Sawatzky, Ratner, & Chiu, 2005; Smith, McCullough, & Poll, 2003; Visser, Garssen, & Vingerhoets, 2010; Yonker, Schnabelrauch, & Dehaan, 2012).

Few studies have addressed the relationship between religiosity and SWB among children (Ben-Arieh & Kosher, 2017; Furrow, King,& White, 2004). Of those, some have found a correlation between traditional indicators of children's well-being and religiosity. There is extensive research evidence demonstrating how religiosity is related to lower rates of adolescent delinquency, pregnancy, substance use violence, depression, and suicide, as well as to higher rates of exercise, healthy eating habits, and seat belt use (e.g., Jones, Darroch,& Singh, 2005; Kim & Esquivel, 2011; King & Benson, 2006; Mahoney, Pendleton,& Ihrke, 2006; Oman & Thoresen, 2006; Yonker

et al., 2012). Furrow, et al. (2004) gathered information from 735 urban youths, and found that religion helps protect adolescents from problematic behavior, in addition to promoting positive health-related outcomes and prosocial behavior. Galambos and Tilton-Weaver(1998)found that religious youth tend to be less involved in substance abuse such as marijuana and steroids, and that they drive less under the influence. As such, religiosity is considered a protective factor against juvenile delinquency. Regnerus (2000) found that religious teens are more likely to better handle stressful situations, which leads to better health outcomes. Furrow et al. (2004) found that religious self-understanding and personal meaning are positively associated with prosocial personality. They also found that religious youth tend to volunteer and help other people more often. These findings provide further support for considering religion as a developmental resource associated with personal meaning and concern for others among youth.

Only a few studies have examined the relationship between children's SWB and religiosity. For example, Holder, Coleman, and Wallace (2010) found that school children aged 8-12 years who reported higher levels of religiosity and spirituality showed substantially higher levels of happiness than their respective peers who reported lower levels of religious belief and practice. Undoubtedly, there is a lack of data and research on the relationship between religiosity and children's SWB (Casas, Gonzalez, Figuer,& Malo, 2009;Holder, Coleman, Krupa,& Krupa, 2016; Kortt, Dollery,& Grant, 2015).

It is also important to stress that most of those studies focused on health outcomes, and neglected children's subjective point of view regarding their life satisfaction.Moreover, most studies have focused on youthwhile neglecting young children (Holden & Williamson, 2014).It is also notable that the vast majority of this

research has been conducted in the US and among English-speaking samples, where beliefs in God tend to be Christian. The extent to which these results apply to other Christian populations isnot clear, let alone the extent to which they apply to other religions such as Islam (Tiliouine, Cummins,& Davern, 2009).

Only a few studies have found evidence for the correlation between SWB and religiosity among samples of non-Christian children. For example, Abdel-Khalek (2002) found a significant negative correlation between anxiety and religiosityamong Kuwaiti Muslim adolescents. In addition, Baroun (2006) found significant correlations between religiosity and self-ratings of physical health, mental health, happiness, satisfaction (positive), and anxiety (negative)among a large sample of Kuwaiti adolescents. Al-Kandari (2003) also found that anxiety correlated negatively with religious commitment among a sample of Kuwait's Muslim adolescents.Baroun (2006) found a significant positive correlation between religiosity and physical and mental health, happiness, and life satisfaction among 941 Kuwaiti adolescents.

There are almost no studies on the relationship between religious group affiliation and SWB among children. Gross-Manos, Shimoni, and Ben-Arieh (2015) found no major differences in SWB between Jews and Arabs, which is surprising in light of the status of Arabs in Israeli society (Al-Haj, 2002; Soen, 2005), and in light of past research on Israeli adolescents (Harel-Fisch et al., 2013). Kosherand Ben-Arieh (2017)examined how children from different religious groups assess their SWB,and found differences between children of different religious backgrounds. That is, Jewish, Muslim, and Orthodox-Christian children tended to report higher levels of happiness and overall life satisfaction than children from other religious groups.

Research Goals

The present study was among the first to investigate the relationship of religious affiliation, level of religiosity,and spiritualty to SWB among young children in Israel. The main goal of the study was to examine whether children from different religious groups with different levels of religiosity and spirituality have different levels of SWB.

Method

Data Source

The current study was part of the third wave of the Children's Worlds project, an international survey of children's well-being. This unique survey explores children's own perspectives of their well-being and life. The third wave spanned more than 30 countries, including Israel. The data presented in the current reports are based on the Israeli survey (for more information on the Children's Worlds project, see: isciweb.org).

Sample

The current study surveyed children aged 8, 10, and 12 in Israel. For the purpose of thisstudy,only the data from 10 and 12-year-old children were used. The study was based on random sampling (cluster sampling combined with stratified sampling). The administrative list of all elementary schools in Israel from the Ministryof Education was used. The list included 2,748 elementary schools, of which 75 were not part of the survey population.Thus, the overall sampling frame included 2,673 schools. This list of schools (clusters)wasdivided into the following strata: religious group/sector (Jewish/Arab), proximity-distance from the center (close to the center/far from the center – periphery),and type of educational supervision, which was only relevant for the Jewish sector (state-secular, state-religious, and ultra-Orthodox). The combination of those layers yielded eight different strata, and allocation

wasproportional to the size of the layer. For example, if a stratum constituted 10% of all schools in the sampling frame, it was assigned 10% of the sample size;93 schools were allocated for the purpose of the survey, of which 36 schools agreed to take part in the study. In each school, all of the students in the second, fourth, and sixth grades were sampled (one-step sampling of different cluster size).

Table 1 presents the dataregarding the allocation of schools and the number of children surveyed in each layer.A total of 4,589children participated in the survey.

Table 1: Sampling Description

Religion group	Close-remote from the center	Supervision type	Proportion of schools	Final no. of schools allocated	Schools agreed to participate		No. of children participated in the survey*
					No.	%	
Jewish	Periphery	Ultra-Orthodox	0.103	19	2	11%	162
Jewish	Periphery	State secular	0.128	8	6	75%	618
Jewish	Periphery	State religious	0.086	5	4	80%	385
Jewish	Center	Ultra-Orthodox	0.190	25	3	12%	109
Jewish	Center	State secular	0.214	13	9	69%	1,827
Jewish	Center	State religious	0.077	10	3	30%	352
Arab	Periphery	State secular	0.137	8	6	75%	862
Arab	Center	State secular	0.064	5	3	60%	273
Total				93	36	39%**	4,589

*After data cleaning

**It should be noted that if we do not include the ultra-Orthodox strata, the percentage of schoolsthat participated is 63%.

Table 2 presents the number of children by age group and sector, for children aged10 and 12.

Table 2:Number of Children, by Class and Sector

	Jewish	Arab	Total after cleaning data
4th grade	1,236	401	1,637
6th grade	1,118	347	1,465
Total	2,354	748	3,102

Measures and Research Tools

Research Tools

The current study was based on a self-report questionnaire, which included closed questions.The Israeli questionnaire was based on an international questionnaire, with some additional items added by the Israeli team. The questionnaires included 12 sections dealing with the following subjects: sociodemographic characteristics (age, gender, country of birth), the people the child lives with and family relationships, the home where the child lives, friends, school, the child's area of residence, money and the things the child has, religion and religiosity (see below for more information), children's rights, living in Israel, and the children's subjective well-being scale which will be further detailed. Questionnaires were administered in classrooms by research assistants,and averaged30-50 minutes to complete.

Measures

Subjective well-being. The following sets of questions were designed to tap two different aspects of self-reported well-being:Cognitive subjective well-being (overall life satisfaction); andpsychological well-being.

Cognitive Subjective Well-Being

Overall Subjective Well-Being (OLS). The OLS is the most widely used measure of SWB (Rees et al., 2013; Tomyn & Cummins, 2011).This variable was measured by one question (a single-item measure)about satisfaction with life as a whole ("How satisfied are you with yourlife as a whole?"). An 11-point satisfaction scale was used with the 10 and 12 year olds, ranging from 0 (*not at all satisfied*) to 10 (*totally satisfied*);a five-point emoticon scale was used with the 8-year-olds, ranging from a very unhappy face to a very happy face.

Children's Worlds Subjective Well-Being Scale (CW-SWBS). The CW-SWBS is a measure of cognitive subjective well-being that has been developed over

several waves of the survey from a scale originally devised by Huebner (1991) – the Student Life Satisfaction Scale. The items in the scale have been refined during each wave through statistical testing. The psychometric properties of the scale used in the first and second waves of the survey, including multi-group confirmatory factor analysis across countries, are discussed by Casas and Rees (2015). The items were further modified in Wave 3 following discussions with children in low-income countries outside of Europe, with the aim of improving cross-cultural comparability.The scale used in the current study consisted of six items designed to refer to overall (not domain-specific) life satisfaction.Children were asked to indicate their level of agreementwith the items on an 11-point scale rangingfrom 0 (*totally disagree*) to 10 (*totally agree*) for the 10 and 12-year- olds; and on a 5-point scale ranging from a very unhappy face to a very happy facefor the 8-years olds. The items were: "I enjoy my life", "my life is going well", "I have a good life", The things that happen in my life are excellent","I like my life", and "I'm happy with my life".The scale has been shown to have good reliability and validity in general samples of youth in the US (for a recent summary see Huebner & Hills, 2013).The measure has also been used in a number of other countries (Marques, Lopez, & Pais-Ribeiro, 2011; Park & Huebner, 2005).

Children's Worlds Domain-Based Subjective Well-Being Scale (CW-DBSWBS). The CW-DBSWBS is based on the brief multidimensional student life satisfaction scale developed by Seligson, Huebner,and Valois (2003). The scale used here consisted of five items measuring domain-based cognitive subjective well-being.Respondents were asked to mark their level of satisfaction on an 11-point scale ranging from 0 (*not at all satisfied*) to 10 (*completely satisfied*) for the 10 and 12-year-olds; and a 5 point emoticonscale for the 8-year-olds, ranging from a very

unhappy face to a very happy face. The items were: "How satisfied are you with the people that you live with?", "How satisfied are you with your friends?", "How satisfied are you with your life as a student?", and "How satisfied are you with the area where you live?" and "How satisfied are you with the way you look?".

Children's Worlds Psychological Subjective Well-Being

Children's Worlds Psychological Subjective Well-Being Scale (CW-PSWBS). The CW-PSWBS is based on the six components of psychological well-being proposed by Ryff (1989), as follows: item 1 (self-acceptance)"I like being the way I am"; item 2 (environmental mastery)"I am good at managing my daily responsibilities"; item 3 (positive relations with others) "People are generally friendly towards me"; item 4 (autonomy)"I have enough choice about how I spend my time"; item 5 (personal growth)"I feel that I am learning a lot at the moment"; and item 6 (purpose in life) "I feel positive about my future". A very similar set of items (one different wording) was initially tested in the UK (Rees et al., 2013). Only 12- year-old respondents were asked to mark their level of agreement on an 11 point scale ranging from 0 (*totally disagree*) to 10 (*totally agree*).

Religion

The child's religion was measured on the basis ofthree different domains: religion, level of religiosity, and spirituality.

Religion. This measure referred to the religious group that the child belongs to. Children were asked "What is your religion?", and were asked to mark one of the following options: "Jewish", "Christian","Muslim","Druze","Other", and "Not sure".

Religiosity. This measure referred to the child's level of religiosity. Children were asked "How would you define your level of religiosity?", and the response

options were: "secular","traditional","religious","very religious","atheist","other", and "not sure".

Spirituality. This variable was measured by using six items from the BMMR scale (Brief Multidimensional Measurement of Religiousness) which modified for children by Holder, Coleman,and Wallace (2010). Two items referred to children's religious practice: 1."How often do you usually spend time going to a synagogue, church, or mosque?" and 2. "Aside from visiting a synagogue, church or mosque,how often do you pray or engage in other spiritual activity?". Respondentswere asked to mark how often they visited, on a 6 point scale ranging from 0 (*never*) to 10 (*everyday*). Five items referred to children's beliefs in God or a higher power: "I feel the presence of God or a higher power";"I believe that God or another higher power is watching over me"; "When I worry or have a problem, I rely on my religion or spirituality for help"; and"I consider myself as a religious or spiritual person". Children were asked to mark their level of agreement on a 5-point scale ranging from 0 (*totally disagree*) to 4 (*totally agree*), with an additional option of "don't know".

Procedure and Ethics

Ethical permission to conduct the current study was received by two authorities: the ethical committee of the School of Social Work at the Hebrew University, and the department ofChief Scientistat the Ministry of Education in Israel. After ethical permission was obtained, the school principals were approached and asked to take part in the study. In order to encourage the school to participate, we offered four optional symbolic gifts (a report with the school's results in the survey; a lecture in the field of children's SWB; a subscription to a children's educational magazine; or a lamination machine). In schools where the principals agreed to take part in the study,we obtained "passive consent" from the parents of the children in the

relevant classes: the parents of all those children received a guardian approval letter, asking to receive their consent for their child to participate in the study, and only parents who refused sent a letter back to the school.Also, informal consent was obtained from the children. During data collection, children were informed by the research assistants that they are not obligated to participate if they didn't want to, and that they can also choose which questions they want to answer even after starting. In cases where children did not want to participate, they stayed in class and did other assignments as directed the teacher.Also, children were not allowed to write their names on the questionnaires.The research assistants made sure the children responded independently, and that the teacher – who was present in the classroom – did not intervene in the response process.

Data Entry and Cleaning

Responses to printed questionnaires were entered into a standard Excel template and then converted into SPSS files. The files were sent to the central data coordinators, who engaged in a process of data cleaning, which involved a number of standard checks to identify any queries. Based on these criteria, about 3% of the cases were eliminated from the data sets for the 10- and 12-year-old age groups, and about 10% of cases were eliminated from the data set for the 8-year-old age group. Overall, 278 cases were eliminated.

Results

Religion, Religiosity and Spirituality

ReligiousGroup

Children's religious affiliation was examined using two measures: an objective measure based on the type of supervision at the school the child attended (Jewish/Arab), and a subjective index in which the children were asked to classify their religion.The distribution by supervision shows that 2,354 children (75.9%) were Jewish, and 748 (24.1%) were Arab.It should be taken into account that in practice there are non-Jewish children attending schools under Jewish supervision (a total of 53 children).Table 3 shows the distribution of children by religious group, based on their own reports.

Table 3: Children'sReligiousAffiliation (N=2,556)

	No.	%
Jewish	1,606	62.8
Muslim	555	21.7
Christian	134	5.2
Druze	83	3.2
Other	54	2.1
Not sure	124	4.9

Note: The total number of children does not include 546 children who didn't answer this question. Of those, 170 left the question empty and the rest were children from ultra-Orthodox schools in which this question was not asked.

Level of Religiosity

The children's level of religiosity was also examined using two measures: an objective measure relating to the type of school supervision (see Table 4), and a subjective measure based on a direct question about the children'slevel of religiosity. The division of children into level of religiosity according to the type of supervision shows that 199 ultra-Orthodox children participated in the study. However, our

assessment is that 369 ultra-Orthodox children actually participated in the study. This assessment is based on the fact that some of the state-religious schools asked to fill in the ultra-Orthodox questionnaires, based on the fact the children in those schools were actuallyultra-Orthodox.

Table 4: Children's Level of Religiosity by Type of School Supervision (N=3,101)

School supervision	No.	%
State-Secular	2,384	76.9
State-Religious	518	16.7
Ultra-Orthodox	199	6.4

The children's answers to the direct question regarding their degree of religiosity are presented in Table 5.Almost one-third of the children defined themselves as secular,and 16.5% of the children answered "not sure" about this question.Most of those who answered "not sure" (94 children) were in fourth grade, and the rest (30 children) were in sixth grade.

Table 5: Children's Level of Religiosity (N=2,550)

	No.	%
Secular	763	29.9
Traditional	755	29.6
Religious	286	11.2
Very religious	199	7.8
Atheist	44	1.7
Other	82	3.2
Not sure	421	16.5

Note: The total number of children does not include 553 children who didn't answer this question. Of those, 182 left the question empty and the rest were children from ultra-Orthodox schools in which this question was not asked.

Table 6 shows the degree of religiosity of children according to their religiousaffiliation as reported by them.The table indicates that more Jewish children defined themselves as secular than Christians, Muslims, and Druze, andthat a higher

proportion of Muslim, Christian and Druze children defined themselves as traditional, religious, and very religious.Moreover, whereas almost 20% of the Jewish children said they were not sure of their degree of religiosity, this percentage was minimal in the Muslim sector, smaller in the Christian sector, and nonexistent in the Druze sector.

Table 6: Children's Level of Religiosity and ReligiousAffiliation (%) (N=2,337)

	Jewish	Muslim	Christian	Druze
Secular	41.3	7.3	6.1	6.1
Traditional	24.6	44.3	35.6	75.6
Religious	8.3	19.4	28.0	9.8
Very religious	2.0	24.5	19.7	7.3
Atheist	1.0	1.4	2.3	1.2
Other	3.8	0.7	0.0	0.0
Not sure	19.0	1.5	8.3	0.0

Note: the total number of children does not include 765 children who didn't answer this question. Some left the question empty, and the rest were children from ultra-Orthodox schools in which those questions were not asked.

Spirituality

Beliefs

Children were asked six questions about their spirituality, four of which addressed their beliefs. The distribution of their responses appears in Table 7.Almost half of the children said they felt the presence of God or another higher power in their lives, or believed that God or another higher power is watching them.Moreover, one-third of the children reported that if they have a problem they rely on their religion or spirituality to help them.However, most of the children did not see themselves as religious or spiritual.It should be noted that the percentage of children who marked "don't know"for those questions was low, as was the number of missing values.

Table 7: Children's Spiritualty (%)

	I feel the presence of God or a higher power (N=2,517)	I believe that God or another higher power is watching over me (N=2,518)	When I worry or have a problem, I rely on my religion or spirituality for help (N=2,514)	I consider myself as a religious or spiritual person (N=2,504)
Totally agree	44.2	51.4	31.5	22.7
Agree a lot	11.1	10.2	12.2	8.0
Agree somewhat	8.7	6.7	9.0	7.4
Agree a little	8.4	8.4	10.4	8.4
Do not agree	18.5	17.2	29.6	45.8
Don't know	9.1	6.2	7.4	7.7

Note: 584-593 children didn't answer those questions, of whom 369 were children from ultra-Orthodox schools in which this question was not asked.

The children's answers to each of those questions were examined by according to theirreligion.It can be seen that more Christian, Muslim and Druze children than Jewish children agreed with the statements about spirituality.

Table 8:Spirituality by ReligiousGroup(%)

	Do you think of yourself as a religious or spiritual person?		When you are worried do you depend on you religion or spirituality to help you?		I believe in a higher power who watches over me		I feel the presence of a higher power	
	Agree	Disagree	Agree	Disagree	Agree	Disagree	Agree	Disagree
Jewish	16.3	59.5	29.3	39.1	53.3	21.2	45.4	22.9
Christian	63.8	13.1	75.0	6.1	83.2	5.3	81.2	6.0
Muslim	69.1	10.0	82.7	3.9	88.2	3.2	84.8	4.3
Druze	62.2	18.3	81.9	8.4	88.0	6.0	89.0	3.7

The fourth statement about the level of children'sspiritualty was combined into one score for children'sbelief in spiritualty, which rangedfrom 0 to 16. One-way ANOVAs were conducted to compare the effect of the children's religious affiliation

on their level ofspirituality.The analyses of variance showed that the effect of the children's religious affiliation on theirlevel of spiritualty was significant: $F(5,2067) = 187.249$, $p<.000$, with a high effect size ($\eta^2 = 0.31$). Post-hoc comparisons using Tukey HSD tests indicated that there are differences in level of spiritualty by different religious groups.Differences were found between Christian, Muslim, and Druze children versusJewish children, where Jewish children reported a lower level of spirituality ($M = 7.02$, $SD = 5.45$) than Christian ($M = 12.9$, $SD = 4.03$), Muslims ($M = 13.88$, $SD= 3.28$), and Druze children ($M = 13.39$, $SD = 3.82$).There was no significant difference between Christian, Muslim, and Druze children.

Religious Practices

Children were asked to report on the frequency of their visits to a house of prayer (synagogue, mosque, or church), as well as on their involvement in prayer or other spiritual activities outside the house of prayer.As shown in Table 9,slightly more than 40% of the children reported that they never go to a house of prayer, and 9% of the children wrote that they go to a house of prayer every day.

Table 9: Frequency of Religious Practices

	Go to religious places or services (synagogue, church or mosque) (N=2,670)	Pray or engage in other spiritual activity (N=2,977)
Every day	9.1	13.9
Five or six days a week	3.8	4.5
Three or four days a week	3.3	3.8
Once or twice a week	13.3	9.6
Less than once a week	26.9	22.3
Never	43.5	46.0

Note: The total number of children does not include 125 who didn't answer the first question, and 432 who didn't answer the second question.Of those, 369 were children from ultra-Orthodox schools in which this question was not asked.

The two statements about religious practices were combined into one score ranging from 0 to 10. One-way ANOVAs were conducted to compare the effect of the child's religious affiliation on the frequency of religious practices.The analyses of variance showed that the effect of the child's religious affiliation on the frequency of religious practices was significant: $F(5,2434) = 187.249$, $p<.000$, with a medium effect size ($\eta^2 = 0.174$). Post-hoc comparisons using Tukey HSD tests revealed differences in the frequency of religious practicesamong children in different religious groups.Differences were found between Christian and Muslim children versus Jewish and Druze children. Christianand Muslim children reported on a higher frequency of religious practices (M=4.95, SD=3.52; and$M$=4.16, SD=3.33, respectively)than didJewish and Druze children(M=1.75, SD=2.28; and M= 1.77, SD = 2.39, respectively).

Subjective Well-Being and Religion

As noted in the Method section, children's subjective well-being was assessed using four measures: general satisfaction with life, general cognitive satisfaction, domain-based cognitive satisfaction, and subjective psychological well-being.For each indicator,the averages and percentages of children with low to high satisfactionarepresented.

Subjective well-being and children's religious group

Table 10 presents the findings regarding the measure of general satisfaction with life.It can be seen that the highest proportion of children with high general satisfaction was among Druze children. The lowest proportion was among Christian children.

Table 10 : How satisfied are you with your life as a whole? (OLS) (N=2,533)

	M(SD)	% Low level (<50)	% High level (100)
All children	89.9	7.5	71.9
Jew	91.7 (18.9)	6.2	71.4
Christian	89.1 (21.8)	7.5	66.4
Muslim	90.3 (22.2)	8.8	74.2
Druze	91.4 (24.0)	8.4	81.9

Note: the scale was converted from 0 to 10 to 0 to 100.

One-way ANOVAs were conducted to compare the effect of the religion affiliation on the child's satisfaction with life. Although the analyses of variance showed that the effect of religious affiliation was significant: $F(5,2533) = 2.986$, $p=.01$, the effect size was very low($\eta^2 = 0.006$). Post-hoc comparisons using Tukey HSD tests indicated that there are no differences between the different religious groups, but only between the four religion group and the group of "other".

Table 11 presents the findings regarding the index of general satisfaction with life.It can be seen that the largest proportion of children with high general satisfaction was foundamong Druze children, andthe lowest proportion was foundamong Christian children.One-way ANOVAs were conducted to compare the effect of religious affiliation on the children's satisfaction with life. Although the analyses of variance showed that the effect of religious affiliation was significant,the effect size was very low, and post-hoc comparisons using Tukey HSD tests revealed no differences between religious groups, except between the four religious groups and the group "Other".

Table 11: Children's Worlds Subjective Well-Being Scale (CW-SWBS)(N=2,471)

	M (SD)	% Low level (<50)	% High level (100)
All children	89.9 (18.2)	5.5	42.5
Jewish	90.5 (16.8)	4.5	40.3
Christian	89.4 (17.1)	4.8	42.9
Muslim	89.6 (19.8)	6.8	50.0
Druze	91.4 (20.1)	5.0	57.5

Note: The subjective well-being scale consisted of six items: "I enjoy my life", "My life is going well", "I have a good life", "The things that happen in my life are excellent","I like my life", and "I'm happy with my life".The scale was converted to 0 to 100.

Table 12 presents the results of the field-based cognitive-satisfaction index of life satisfaction.This index shows more significant gaps between the different religious groups.The proportion of Jewish children with a high level of life satisfaction was the lowest among the four groups.One-way ANOVAs, which were conducted in order to examine whether the differences in the averages between the religious groupswere significant,revealed no significant differences.

Table 12: Children's Worlds Domain Based Subjective Well-Being Scale (CW-DBSWBS)(N=2,325)

	M (SD)	% Low level (<50)	% High level (100)
All children	87.7	3.2	22.5
Jew	87.6	2.7	17.0
Christian	88.5	5.2	25.2
Muslim	89.2	3.4	41.5
Druze	90.1	1.3	31.6

Note: The subjective well-being scale contained five items: "How satisfied are you with the people that you live with?", "How satisfied are you with your friends?", "How satisfied are you with your life as a student?", and "How satisfied are you with your area or residence?", and "How satisfied are you with the way you look?". The scale was converted to 0 to 100.

Table 13 presents the results of the Children's Worlds Psychological Subjective Well-Being Scale (CW-PSWBS).The proportion of Druze and Muslim children with a high level of life satisfaction was the highest among the four groups.One-way ANOVAs, which were conducted in order to examine whether the

differences in the averages between the different religious groups were significant,revealed no significant differences.

Table 13: Children's Worlds Psychological Subjective Well-Being Scale (CW-PSWBS) (N=1,310)

	M (SD)	% Low level (<50)	% High level (100)
All children	86.9 (15.3)	3.9	21.5
Jew	86.9 (14.8)	3.7	18.3
Christian	83.1 (19.0)	7.4	13.0
Muslim	88.6 (15.5)	4.2	33.5
Druze	84.8 (17.1)	4.0	40.0

Note: The psychological subjective well-being scale consisted ofsix items:
"I like being the way I am"; "I am good at managing my daily responsibilities"; "People are generally friendly towards me"; "I have enough choice about how I spend my time"; "I feel that I am learning a lot at the moment"; "I feel positive about my future". The scale was converted to 0 to 100.

Subjective Well-Being and Sector

Table 14 : Subjective well-being scales and sector

	OLS		SWB		Domain-based SWB		Psychological SWB	
	Jew	Arab	Jew	Arab	Jew	Arab	Jew	Arab
M (SD)	89.9 (21.1)	90.5 (22.0)	86.9 (13.7)	89.6 (14.4)	88.7 (18.8)	90.2 (19.2)	86.7 (14.9)	87.5 (16.2)
% Low level (<50)	8.4	8.2	6.2	6.2	3.1	3.2	3.7	4.3
% High level (100)	69.0	74.2	37.2	51.3	15.3	39.8	18.2	31.4

An independent samples t-test was conducted to compare Jewish and Arab children's satisfaction. The sector of the child was assigned by type of school. Significant difference between the groups was found only with regard to the domain-based SWB scale. According to this scale, Arab children were more satisfied with their lives than Jewish children:$t(2,416)=7.463$, $p<.0001$. Although the effect size was very small($d=0.09$), it can be seen that with regard to four scales Arab children were more satisfied with their lives.

Subjective Well-Being and Religiosity

Tables 15-18presentthe children'slevel of religiosity and the four satisfaction scales. One-way ANOVAs were conducted to compare the effect of the children's level of religiosity on their satisfaction with life. Although the analyses of variance showed that the effect of religiosity level wassignificant, the effect sizes were very low, and post-hoc comparisons using Tukey tests indicated that the only group of children that was significantly different from the others was the atheist group. But, the percentage columnsrevealthat there were more religious children with a high level of life satisfaction on all of the SWB scales. This pattern can be seen in Figure 1.

Table 15: How satisfied are you with your life as a whole? (OLS) (N=2,527)

	M (SD)	% Low level (<50)	% High level (100)
Total	90.8 (20.6)	7.5	71.0
Secular	92.0 (17.7)	6.0	70.1
Traditional	92.2 (19.4)	6.3	74.9
Religious	90.8 (20.8)	7.7	74.4
Very religious	90.9 (21.7)	8.7	74.9
Atheist	76.4 (32.4)	22.1	47.7

Note: The scale was converted from 0 to 10 to 0 to 100.
One-wayANOVA: $F(6,2527)=5.779$, $p<.0001$, $\eta^2 = 0.014$.

Table 16: Children's Worlds Subjective Well-Being Scale (CW-SWBS) (*N*=2,465)

	M (SD)	% Low level (<50)	% High level (100)
Total	89.8 (18.3)	5.6	42.2
Secular	90.4 (16.0)	4.4	37.2
Traditional	91.2 (17.2)	4.5	47.3
Religious	91.1 (16.6)	4.7	47.1
Very religious	90.8 (18.5)	6.4	56.1
Atheist	75.0 (31.5)	22.5	30.0

Note: The subjective well-being scale consists of six items: "I enjoy my life", "My life is going well", "I have a good life'," The things that happen in my life are excellent"," I like my life", and "I'm happy with my life". The scale was converted to 0 to 100.One-wayANOVA: $F(6,2465)=8.182$, $p<.0001$, $\eta^2 = 0.020$.

Table 17: Children's Worlds Domain Based Subjective Well-Being Scale (CW-DBSWBS)(N=2,323)

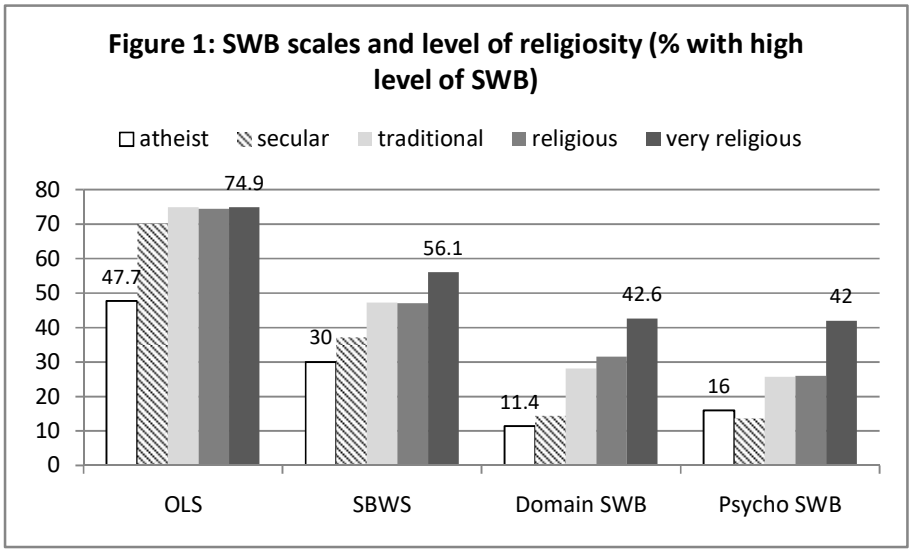
	M (SD)	% Low level (<50)	% High level (100)
Total	87.7 (14.1)	3.2	22.2
Secular	87.2 (13.4)	2.7	14.4
Traditional	89.2 (12.7)	2.0	28.2
Religious	87.3 (16.1)	4.7	31.6
Very religious	89.9 (14.3)	4.0	42.6
Atheist	77.8 (19.3)	11.4	11.4

Note: The subjective well-being scale consists of five items: "How satisfied are you with the people that you live with?", "How satisfied are you with your friends?", "How satisfied are you with your life as a student?", "How satisfied are you with your area of residence?" and "How satisfied are you with the way you look?". The scale was converted to 0 to 100; One-wayANOVA: $F(6,2323)=6.458$, $p<.0001$, $\eta^2 = 0.016$.

Table 18: Children's Worlds Psychological Subjective Well-Being Scale (CW-PSWBS) (N=1,185)

	M (SD)	% Low level (<50)	% High level (100)
Total	86.8 (15.4)	4.1	21.4
Secular	86.3 (15.2)	3.8	13.7
Traditional	87.8 (14.8)	3.6	25.7
Religious	87.3 (17.5)	5.3	26.0
Very religious	91.3 (11.3)	1.2	42.0
Atheist	76.7 (21.3)	16.0	16.0

Note: The psychological subjective well-being scale consists ofsix items:
"I like being the way I am", "I am good at managing my daily responsibilities", "People are generally friendly towards me","I have enough choice about how I spend my time", "I feel that I am learning a lot at the moment", "I feel positive about my future". The scale was converted to 0 to 100.One-wayANOVA: $F(6,1185)=5.949$, $p<.0001$, $\eta^2 = 0.029$.



Because Ultra-Orthodox children didn't answer the question about religiosity, we also examined the relationship between children's subjective well-being and their level of religiosity by the type of supervision at their school: State-secular, state-religious, and ultra-Orthodox. In order to be as accurate as possible, schools that were state-religiousin the original list but asked to fill in the ultra-Orthodox questionnaire, meaning that the children enrolled in those schools are ultra-Orthodox, were converted into the category ofultra-Orthodox. Conversely, schools that were listed as ultra-Orthodox but asked to fill in a regular questionnaire, meaning that the children enrolled in those schools are not actually ultra-Orthodox, were converted into the category of State-Religious. Table 19 presents the results of the SWB scales and level of religiosity by type of school. One-way ANOVAs were conducted to compare the effect of the type of the school on the child's satisfaction with life. The analyses of variance showed that the effect of type of school was significant for the OLS and CW-SWBS scales, but with a very low effect size (OLS: $F(2,3066) = 8.818$, $p<.0001, \eta^2 = 0.006$; CW-SWBS**:** $F(2,2992) = 11.725$, $p<.0001, \eta^2 = 0.008$). Post-hoc comparisons using the Tukey test indicated that there were significant differences

between ultra-Orthodox schoolsversus secular and religious schools. This can indicate that the ultra-Orthodox children were less satisfied with their lives.

Table 20: Children's Subjective Well-Being Scales and Type of School

	OLS	CW-SWBS	Psychological SWB
Total	90.1 (21.4)	89.9 (18.9)	86.4 (15.3)
State-secular	90.8 (20.5)	89.8 (18.4)	86.7 (15.4)
State-religious	89.7 (22.6)	88.9 (18.3)	87.0 (13.3)
Ultra-Orthodox	85.8 (24.8)	84.6 (21.6)	86.9 (15.3)

Subjective Well-Being andSpirituality

Correlations between the four subjective well-being scales and the spirituality scales were examined using Pearson tests. Table 21 presents the results of the correlations. It can be seen that the correlations between theSWB and spirituality scales were low.

Table 21: Correlations Between the Children's Subjective Well-Being and Spirituality Scales

	1	2	3	4	5	6
1 OLS	1	.913**	.609**	.601**	.096**	.010
2 CW-SWBS	.913**	1	.681**	.672**	.129**	.026
3 Domain Based SWB	.609**	.681**	1	.674**	.177**	.072
4 Psychological SWB	.601**	.672**	.674**	1	.214**	.097*
5 Spirituality believes	.096**	.129**	.177**	.214**	1	.527**
6 Spirituality practices	.010	.026	.072	.097*	.527**	1

*Correlations are significant at level 0.05.
** Correlations are significant at level 0.01.

We also examined the relationship between children's spirituality and their SWB by comparing the average score ontheir spiritual beliefs and practices with their levels of subjective well-being. Figures2 and 3present the results of this analysis. It can be seen that children with a high level of spiritual belief also had higher levels of SWB. A similar pattern was found with regard to spiritualty in terms of religious practices.

Figure 2: Children's spiritual beliefs scores and SWB

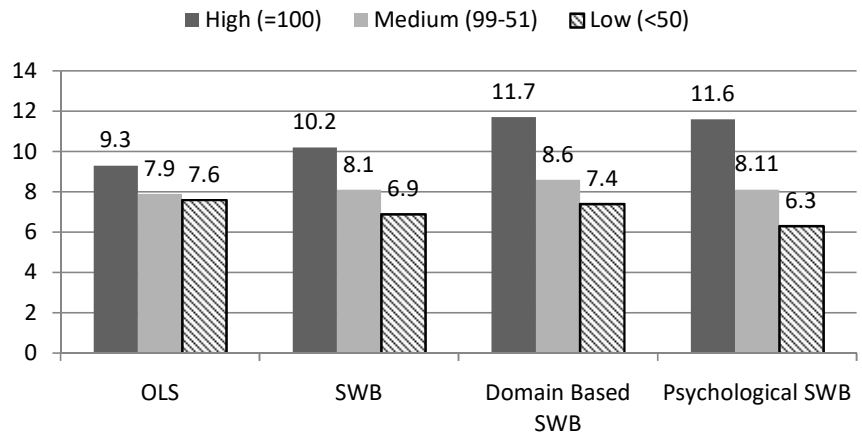
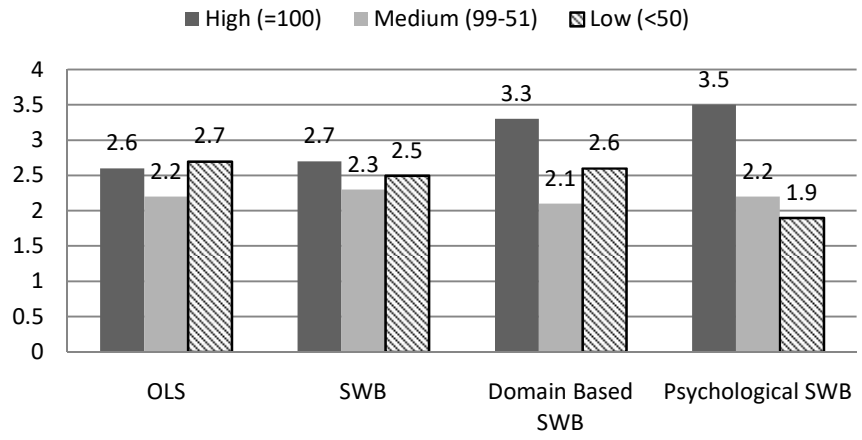


Figure 3: Children's spirituality practices score and SWB



Conclusions

Three main conclusions can be derived from the analysis of our data. First, there are differences in the percentagesof children with a high level of SWB among participants in the different religious groups: the percentage of Druze and Muslim children with a high level of SWB was larger than that of Jewish and Christian children. Nevertheless, those differences were not significant. Also, when comparing Arab and Jewish children with regard to SWB, the Arab children were found to be more satisfied with their livesthanthe Jewish children.

Second, the relationship between the children's level of religiosity and their SWB was examined. Significant differences were found between children who reported they are atheist and all the other levels of religiosity, indicating that atheist children were less satisfied with their lives than the other children. Furthermore, when examining the percentages of children who reported a high level of SWB, it can be seen that children with a higher level of religiosity were also more satisfied with their lives. Both of those results indicate that religious children are happier than children who report they are secular or less religious.

Third, although no significant correlation was found between the two measures of spiritualty (beliefs and practices), when examining the percentages of children with a high level of SWB those children were also found to have a higher level of spiritualty. This indicates that the more the children have spiritual beliefs, the happier and more satisfied they are with their lives.

References list

Abdel-Khalek, A.M. (2002). Age and sex differences for anxiety in relation to family size, birth order, and religiosity among Kuwaiti adolescents. *Psychological Reports, 90*, 1031–1036.

Abdel-Khalek, A.M., & Eid, G.K. (2011). Religiosity and its association with subjective well-being and depression among Kuwaiti and Palestinian Muslim children and adolescents. *Mental Health, Religion & Culture, 14* (2), 117–127. doi: 10.1080/13674670903540951.

Allport, G.W., & Ross, J.M. (1967). Personal religious orientation and prejudice. *Journal of personality and social psychology*, *5*(4), 432.

Al-Haj, M. (2002). Multiculturalism in deeply divided societies: the Israeli case. *International Journal of Intercultural Relations, 26*(2), 169–183.

Al-Kandari, Y.Y. (2003). Religiosity and its relation to blood pressure among selected Kuwaitis. *Journal of Biosocial Science, 35*, 463–472.

Ano, G.G., & Vasconcelles, E.B. (2005). Religious coping and psychological adjustment to stress: A meta-analysis. *Journal of Clinical Psychology, 61,* 461–480. doi: http://dx.doi.org/10.1002/jclp.20049.

Arweck, E., & Nesbitt, E. (2010). Young people's identity formation in mixed-faith families: continuity or discontinuity of religious traditions*?*. *Journal of Contemporary Religion, 25*(1), 67-87.

Baroun, K.A. (2006). Relations among religiosity, health, happiness and anxiety for Kuwaiti adolescents. *Psychological Reports, 99,* 717–722.

Barrett, J.L., Richert, R.A., & Driesenga, A. (2001). God's beliefs versus mother's: The development of nonhuman agent concepts. *Child Development*, *72*(1), 50-65.

Ben-Arieh, A. (2008). The child indicators movement: past, present, and future. *Child Indicators Research, 1*, 3–16. doi:10.1007/s12187-007-9003-1.

Ben-Arieh, A., Casas, F., Frones, I., & Korbin, J.E. (2014). Multifaceted concept of child well-being. In A. Ben-Arieh, F. Casas, I. Frones, & J.E. Korbin (Eds.), *Handbook of child well-being* (pp. 1–27). Dordrecht: Springer.

Bradshaw, J., & Richardson, D. (2009). An index of child well-being in Europe. *Child Indicators Research*. doi:10.1007/s12187-009-9037-7. Available online at http://www.springerlink.com/content/r5kq13v750q53782/?p=76a9631290a7476b9802650b9750b54d&pi=0%20

Casas, F. (2011). Subjective Social Indicators and Child and Adolescent Well-being. *Child Indicators Research, 4*, 555–575. doi: 10.1007/s12187-010-9093-z.

Casas, F., González, M., Figuer, C., & Malo, S. (2009). Satisfaction with spirituality, satisfaction with religion and personal well-being among Spanish adolescents and young university students. *Applied Research in Quality of Life*, *4*(1), 23-45.

Casas, F., & Rees, G. (2015). Measures of children's subjective well-being: Analysis of the potential for cross-national comparisons. *Child Indicators Research, 8,* 49-69. doi:10.1007/s12187-014-9293-z.

Cohen, A.B., & Hill, P.C. (2007). Religion as culture: religious individualism and collectivism among American Catholics, Jews, and Protestants. *Journal of Personality 75,* 710-742. doi: 10.1111/j.1467-6494.2007.00454.x.

Cummins, R. A. (1997). *Comprehensive Quality of Life Scale-School Version (Grades 7–12) (5th ed.).* Melbourne, Australia: School of Psychology, Deakin University.

Currie, C., Zanotti, C., Morgan, A., et al. (2012). *Social determinants of health and well-being among young people. Health Behaviour in School-aged Children (HBSC) study: International report from the 2009/2010 survey*. Copenhagen: World Health Organisation.

Crabtree, S. (2009). *Analyst insights: Religiosity around the world*. Retrieved from http://www.gallup.com/video/114694/Analyst-Insights-Religiosity-Around-World.aspx

.Diener, E., Oishi, S., & Lucas, E.L. (2003). Personality, culture, and subjective well-being: emotional and cognitive evaluations of life. *Annual Review of Psychology, 54,*403–425. doi:10.1146/annurev.psych.54.101601.145056.

Diener, E., & Suh, E. (1997). Measuring quality of life: Economic, social, and subjective indicators. *Social indicators research*, *40*(1-2), 189-216.

Dinisman, T., & Ben-Arieh, A. (2016). The characteristics of children's subjective well-being. *Social indicators research*, *126*(2), 555-569.

Furrow, J.L., King, P.E., & White, K. (2004). Religion and positive youth development: Identity, meaning, and prosocial concerns. *Applied Developmental Science*, *8*(1), 17-26.

Fukuyama, Y. (1960). The major dimensions of church membership. *Review of Religious Research, 2*, 154-161.

Galambos, N.L., & Tilton-Weaver, L.C. (1998). Multiple risk behaviour in adolescents and young adults. *Health Reports*, *10*(2), 9.

George, L.K., Larson, D.B., Koenig, H.G., & McCullough, M.E. (2000). Spirituality and health: What we know, what we need to know. *Journal of Social and Clinical Psychology, 19,* 102–116. http://dx.doi.org/ 10.1521/jscp.2000.19.1.102.

Goldman, R. (1964). I· Religious honesty with children. *Learning for Living*, *3*(5), 7-9.

Glock, C.Y., & Stark, R. (1965). *Religion and society in tension*. San Francisco: Rand McNally.

Gross-Manos, D., & Shimoni, E., & Ben-Arieh, A. (2015). Subjective Well-Being Measures Tested with 12-Year-Olds in Israel. *Child Indicators Research, 8*, 71–92.

Hackney, C. H., & Sanders, G. S. (2003). Religiosity and mental health: A *Care in Cancer, 21,* 993–1001. http://dx.doi.org/10.1007/s00520-012-1618-1.

Harel-Fisch, Y., Wolsh, S., Boniel-Nisim, M., Dejaelovsky, A., Amit, S., Tesler, R., & Habib, J. (2013). *Youth in Israel - An international perspective: Mental*

and social well-being and risk behavior trends 2006–2011: Findings from the 6th International HBSC survey. Ramt Gan: Bar-Ilan University.

Holdcroft, B.B. (2006). What is religiosity. *Catholic Education: A Journal of inquiry and practice*, *10*(1).

Holden, G. W., & Williamson, P. A. (2014). Religion and child well-being. *Handbook of child well-being: Theories, methods and policies in global perspective*, 1137-1169.

Holder, M.D., Coleman, B., Krupa, T., & Krupa, E. (2016). Well-being's relation to religiosity and spirituality in children and adolescents in Zambia. *Journal of Happiness Studies*, *17*(3), 1235-1253.

Holder, M., Coleman, B. & Wallace, J. (2010). Spirituality, religiousness, and happiness in children aged 8-12 years. *Journal of Happiness Studies, 11*, 131–150.

Hood, R.W., Spilka, B., & Gorsuch, R.L. (1985). *Mysticism*. Prentice-Hall.

Houskamp, B.M., Fisher, L.A. and Stuber, M.L. (2004). Spirituality in children and adolescents: Research findings and implications for clinicians and researchers. *Child and Adolescent Psychiatric Clinics of North America, 13(1)*: 221–30.

Huebner, E.S. (1991). Correlates of life satisfaction in children. *School Psychology Quarterly, 6*(2), 103–111.

Huebner, E.S. & Hills, K.J. (2013) 'Assessment of subjective well-being in adolescents'. In D. H. Saklofske, C. R. Reynolds, & V. L. Schwean (eds.).

The Oxford Handbook of Child Psychological Assessment. Oxford University Press.

Jones, R.K., Darroch, J.E., & Singh, S. (2005). Religious differentials in the sexual and reproductive behaviors of young women in the United States. *Journal of Adolescent Health*, *36*(4), 279-288.

Kim, S., & Esquivel, G.B. (2011). Adolescent spirituality and resilience: Theory, research, and educational practices. *Psychology in the Schools*, *48*(7), 755-765.

King, P.E., &Benson, P.L. (2006). Spiritual development and adolescent well-being and thriving. *The handbook of spiritual development in childhood and adolescence*, 384-398.

King, V., Elder Jr, G.H., & Whitbeck, L.B. (1997). Religious involvement among rural youth: An ecological and life-course perspective. *Journal of Research on Adolescence*, *7*(4), 431-456.

Kortt, M.A, Dollery, B., & Grant, B. (2015). Religion and life satisfaction down under. *Journal of Happiness Studies, 16*, 277–293. doi: 10.1007/s10902-014-9509-4.

Kosher, H., & Ben-Arieh, A. (2017a). What children think about their rights and their well-being: A cross-national comparison. *American Journal of Orthopsychiatry*, *87*(3), 256.

Kosher, H., & Ben-Arieh, A. (2017b). Religion and subjective well-being among children: A comparison of six religion groups. *Children and Youth Services Review*, *80*, 63-77.

Krause, N. (2010). Religious involvement, humility, and self-rated health *Social Indicators Research, 98,* 23–39. doi:10.1007/s11205-009-9514-x.

Levin, J.S., & Chatters, L.M. (1998). Religion, health, and psychological well-being in older adults: Findings from three national surveys. *Journal of Aging and Health, 10,* 504–531. doi:10.1177/089826439801000406.

Mahoney, A., Pendleton, S., & Ihrke, H. (2006). Religious coping by children and adolescents: Unexplored territory in the realm of spiritual development. *The handbook of spiritual development in childhood and adolescence*, 341-354.

Marques, S.C., Lopez, S.J., & Pais-Ribeiro, J.L. (2011). "Building hope for the future": a program to foster strengths in middle-school students. *Journal of Happiness Studies, 12*(1), 139–152. doi:10.1007/s10902-009-9180-3.

Mueller, P.S., Plevak, D.J., & Rummans, T.A. (2001). Religious involvement, spirituality, and medicine: Implications for clinical practice. *Mayo Clinic Proceedings, 76,* 1225–1235. doi:10.4065/76.12.1225.

Oman, D., & Thoresen, C.E. (2006). Religion, spirituality, and children's physical health. *The handbook of spiritual development in childhood and adolescence*, 399-415.

Paloutzian, R.F. (1996). Invitation to the psychology of religion second edition. *Massachusetts: Allyn & Bacon*.

Park, N., & Huebner, E.S. (2005). A cross-cultural study of the levels and correlates of life satisfaction among adolescents. *Journal of Cross-Cultural Psychology, 36*(4), 444–456.

Peteet, J.R., & Balboni, M.J. (2013). Spirituality and religion in oncology. *CA: A Cancer Journal for Clinicians*, *63*(4), 280-289.

Rees, G., & Dinisman, T. (2015). Comparing children's experiences and evaluations of their lives in 11 different countries. *Child Indicators Research, 8,* 5–31.

Rees, G., Goswami, H., Pople, L., Bradshaw, J., Keung, A., & Main, G. (2013). *The Good Childhood Report 2013*. Retrieved from: http://www.childrenssociety.org.uk/sites/default/files/tcs/good_childhood_report_2013_final.pdf.

Rees, G., & Main, G. (2015). *Children's view on their lives and well-being in 15 countries: A report on the Children's World survey, 2013-14*. Retrieved from:http://isciweb.org/_Uploads/dbsAttachedFiles/10and12FullReport.pdf.

Regnerus, M.D. (2000). Shaping schooling success: Religious socialization and educational outcomes in metropolitan public schools. *Journal for the scientific study of religion*, *39*(3), 363-370.

Rich, Y., & Cinamon, R. G. (2007). Conceptions of spirituality among Israeli Arab and Jewish late adolescents. *Journal of Humanistic Psychology*, *47*(1), 7-29.

Rottman, J., & Kelemen, D. (2012). Is there such a thing as a Christian child? Evidence of religious beliefs in early childhood. *Science and the World's Religions*, *1*, 205-238.

Sawatzky, R., Ratner, P.A., & Chiu, L. (2005). A meta-analysis of the relationship between spirituality and quality of life. *Social Indicators Research, 72,* 153–188. http://dx.doi.org/10.1007/s11205-004-5577-x.

Sedikides, C. (2010). Why does religiosity persist?. Personality and Social *Psychology Review, 14*(1), 3-6.

Seligson, J.L., Huebner, E.S., & Valois, R.F. (2003). Preliminary validation of the brief multidimensional students' life satisfaction scale (BMSLSS). *Social Indicators Research*, *61*(2), 121-145.

Smith, T.B., McCullough, M.E., & Poll, J. (2003). Religiousness and depression. *Psychological Bulletin, 129,* 614-636.

Soen, D. (2005). *Israel: From welfare state to social Darwinism.* Tel Aviv: Cherikover.

Tiliouinea, H., Cumminsb, R.A., & Davern, M. (2009). Mental Health Islamic religiosity, subjective well-being, and health. *Religion & Culture, 12*, 55–74. doi: 10.1080/13674670802118099.

Tomyn, A.J., & Cummins, R.A. (2011). The subjective wellbeing of high-school students: Validating the personal wellbeing index—school children. *Social Indicators Research, 101*(3), 405–418.

Visser, A., Garssen, B., & Vingerhoets, A. (2010). Spirituality and well-being in cancer patients: a review. *Psycho‐oncology*, *19*(6), 565-572.

Waite, L.J., & Lehrer, E.L. (2003). The benefits from marriage and religion in the United States: A comparative analysis. *Population and Development Review, 29,* 255–275. doi:10.1111/j.1728-4457.2003 .00255.x.

Yonker, J.E., Schnabelrauch, C.A., & Dehaan, L.G. (2012). The relationship between spirituality and religiosity on psychological outcomes in adolescents and emerging adults: A meta-analytic review. *Journal of Adolescence, 35,* 299–314.

Zuckerman, P. (2005). Atheism: Contemporary rates and patterns. In M. Martin (Ed.), *The Cambridge companion to atheism* (pp. 47-67). Cambridge, UK: Cambridge University Press.