EXAMINING THE EFFECT OF PARENTAL ATTACHMENT, EMOTIONAL MATURITY, SPIRITUAL MATURITY, AND VIEW OF SUFFERING ON SENSE OF COHERENCE

by

Alyssa Marie Gavulic

Liberty University

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Philosophy

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ABSTRACT

Suffering and loss are inevitable parts of the human experience. Nonetheless, the ability to find meaning in various forms of suffering has been shown to impact individual responses to diverse experiences of pain, distress, and loss. Despite the ubiquitous nature of human suffering, perceptions of the cause, purpose, impact, and outcome of experiences of suffering can vary greatly among individuals. Consequently, this inquiry-oriented, descriptive dissertation research examines how emotional maturity, spiritual maturity, and views of suffering mediate the relationship between parental attachment and sense of coherence. This study employs a correlational research design that examines the scores on a variety of relevant measures, using a convenience sample of participants and then multiple regression statistical analysis to examine the relationship between these variables. Data analysis demonstrated that there were direct effects of parental attachment on many of the emotional, spiritual, and suffering mediators, indirect effects on view of suffering through emotional maturity and spiritual maturity, and indirect serially mediated effects on sense of coherence through some of the views of suffering. The various implications of this research in related fields, including parenting, education, religion, counseling, and counseling education/supervision contexts, are explored and future areas of research are proposed.

Dedication

This dissertation is dedicated to all of those who faithfully walked with me through my vast and deep experiences of suffering over the past 4 years. Especially to those who offered simply their unconditional and tireless presence in my life as I wrestled to make sense of it all. I will never forget those who were able to sit with me when I needed it, listen when I needed it, pray when I needed it, encourage me when I needed it, challenge me when I needed it, and most importantly, love me when I needed it. Truly, "shared joy is double joy; shared sorrow is half a sorrow." – Swedish Proverb

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CHAPTER ONE: INTRODUCTION

Suffering and loss are inevitable parts of the human experience. Every individual at some point in his or her life will have to endure one or more of a variety of experiences (i.e., death, betrayal, rejection, failure, sickness, unmet needs, etc.) that are challenging, painful, or even devastating. These experiences of suffering and loss often stimulate a heightened sense of existential awareness (Yalom & Leiberman, 1991) and catalyze a search for significance and understanding to help alleviate the agony of meaningless suffering (Frankl, 1959; Yalom, 1980). The ability to find meaning in these various forms of suffering and loss has been shown to affect the response to stressful life events (Park, 2010), social exclusion and loneliness (Stillman et al., 2009), major medical problems (Affleck & Tennen, 1996), war and peacekeeping operations (Schok, Kleber, & Lensvelt-Mulders, 2010), violations of war (Steger, Owens, & Park, 2015), concentration camp internment (Frankl, 1959), trauma (Altmaier, 2012), bereavement (Davis & Nolen-Hoeksema, 2001; Park, 2008), widowhood (Bonanno, Wortman, & Nesse, 2004; Coleman & Neimeyer, 2010), parental bereavement (Uren & Wastell, 2002), and complications in bereavement (Neimeyer, Baldwin, & Gillies, 2006). The search for meaning in suffering is so essential to our sense of humanity (Frankl, 1959) and well-being (Lightsey, 2006), that even when a salient meaning cannot be identified, just the intentional effort to make sense of uncontrollable, traumatic life circumstances is positively correlated to a more resilient trajectory of recovery (Lehman, 2013).

Despite the shared experiences of many of these corporeal events and humanity's universal search for meaning (Frankl, 1959), perceptions of the nature, cause, purpose, impact, and outcome of the human experience of suffering can vary greatly among individuals (Hale-

Smith, Park, & Edmondson, 2012). There are as many as ten distinct views of suffering that have been identified as predominating in North America alone: random, retribution, unorthodox, limited knowledge, overcoming, divine responsibility, suffering God, encounter, soul-building, and providence (Hale-Smith et al., 2012). The diversity among these ten views of suffering alludes to the complexities that contribute to the development of a subjective meaning system (Park, 2010) and the complications inherent in coherently reconciling life experiences with implicitly or explicitly adopted worldviews (Antononvsky, 1993b). It has even been suggested, "a separate and unique universe of meaning can exist in each person's suffering" (Amato & Monge, 1990, p. 16). Consequently, the impetus for this dissertation was to examine the relationships between some of the important interpersonal and intrapersonal elements that may exert an influence on the development of a view of suffering, which may facilitate the coherent integration of these internalized conceptions with life experiences.

Background of the Problem

Literature suggests that there are some important relational, emotional, and spiritual aspects of development that may affect the attribution given as to why human suffering exists and the ability to coherently make sense of life events (Ainsworth, 1964; Antononvsky, 1993b; Bowlby, 1969; Brasseur et al., 2013; Hale-Smith et al., 2012; Hall & Edwards, 2002; Kang & Shaver, 2004). However, there was still a definitive gap in the current literature regarding how parental attachment (i.e., secure, anxious, and avoidant styles) (Ainsworth, 1964; Bowlby, 1969), emotional complexity (i.e., range and differentiation of emotions) (Kang & Shaver, 2004), emotional competence (i.e., identification, expression, comprehension, regulation, and utilization of emotions) (Brasseur et al., 2013), spiritual maturity (i.e., awareness of God, instability with

God, disappointment with God, and realistic acceptance of God) (Hall & Edwards, 2002), and view of suffering (i.e., random, retribution, unorthodox, limited knowledge, overcoming, divine responsibility, suffering God, encounter, soul-building, and providence) (Hale-Smith et al., 2012) may interact to influence sense of coherence (i.e., comprehensibility, manageability, and meaningfulness of the world in relation to their experiences) (Antononvsky, 1993b). Therefore, this research examined how the variables of interest related to parental attachment, emotional maturity, and spiritual maturity influence perceptions of why suffering occurs as a part of the human experience and impact the ability to reconcile internalized perceptions with external experiences.

Purpose of the Study

This inquiry-oriented, descriptive dissertation examined the relationship between parental attachment (Ainsworth, 1964; Bowlby, 1969), emotional maturity (Brasseur et al., 2013; Kang & Shaver, 2004), spiritual maturity (Hall & Edwards, 2002), view of suffering (Hale-Smith et al., 2012), and sense of coherence (Antononvsky, 1993b). This study employed a correlational research design that examined the scores on a variety of relevant measures, using a convenience sample of participants who identify on the Life Events Checklist (LEC) (Gray, Litz, Hsu, & Lombardo, 2004) as having learned about, witnessed, or experienced some form of suffering during their lifetime.

This research was designed to quantitatively explore three specific questions about the direct and indirect effects of parental attachment (Ainsworth, 1964; Bowlby, 1969; Fraley et al., 2011) on emotional maturity (Brasseur et al., 2013; Kang & Shaver, 2004), spiritual maturity (Hall & Edwards, 2002), view of suffering (Hale-Smith et al., 2012), and sense of coherence

(Antononvsky, 1993b). The specific research questions this study aimed to answer included: Does parental attachment have a direct effect on emotional maturity, spiritual maturity, and view of suffering? Does parental attachment also have an indirect effect on view of suffering through emotional maturity and spiritual maturity? Does parental attachment have an indirect effect on sense of coherence through emotional maturity, spiritual maturity, and view of suffering?

The objective of this research was to provide a clear, quantitative model for describing the complex relationship between parental attachment, emotional maturity, spiritual maturity, view of suffering, and sense of coherence. This was achieved through utilizing relevant measures within a correlational research design and applying the appropriate statistical analysis to quantitatively define these relationships. This dissertation research's methodology and data analysis is expanded on further in Chapter 3.

Research Hypotheses

This research was approached with some very specific hypotheses about the relationship between parental attachment (Ainsworth, 1964; Bowlby, 1969; Fraley et al., 2011), emotional maturity (Kang & Shaver, 2004; Brasseur et al., 2013), spiritual maturity (Hall & Edwards, 2002), view of suffering (Hale-Smith et al., 2012), and sense of coherence (Antononvsky, 1993b) and their related sub-constructs.

The first hypothesis was that parental attachment does have a direct effect on emotional maturity, spiritual maturity, and view of suffering. Therefore, secure attachment styles would predict higher levels of emotional maturity, higher levels of spiritual maturity, and more secure views of suffering. Conversely, anxious attachment styles would predict lower levels of emotional maturity, lower levels of spiritual maturity, and more anxious views of suffering. In

addition, avoidant parental attachment styles will predict lower levels of emotional maturity, lower levels of spiritual maturity, and more avoidant views of suffering.

The second hypothesis was that parental attachment does have an indirect effect on view of suffering through emotional maturity and spiritual maturity. Therefore, secure parental attachment styles would predict higher levels of emotional maturity and higher levels of spiritual maturity, which will, in turn, predict more complex views of suffering. Conversely, anxious and avoidant parental attachment styles would predict lower levels of emotional maturity and lower levels of spiritual maturity, which will, in turn, predict less complex views of suffering.

The third hypothesis was that parental attachment does have an indirect effect on sense of coherence through emotional maturity and spiritual maturity, as well as serially through view of suffering. Therefore, secure parental attachment styles would predict higher levels of emotional maturity, higher levels of spiritual maturity, and more complex views of suffering, which would, in turn, predict a stronger sense of coherence. Conversely, anxious and avoidant parental attachment styles would predict lower levels of emotional maturity, lower levels of spiritual maturity, and less complex views of suffering, which would, in turn, predict a weaker sense of coherence.

All of these hypotheses are expounded on in more detail in Chapter 3. Also see the proposed model (Figure 1) below for a visual depiction of these hypothesized relationships between these variables.

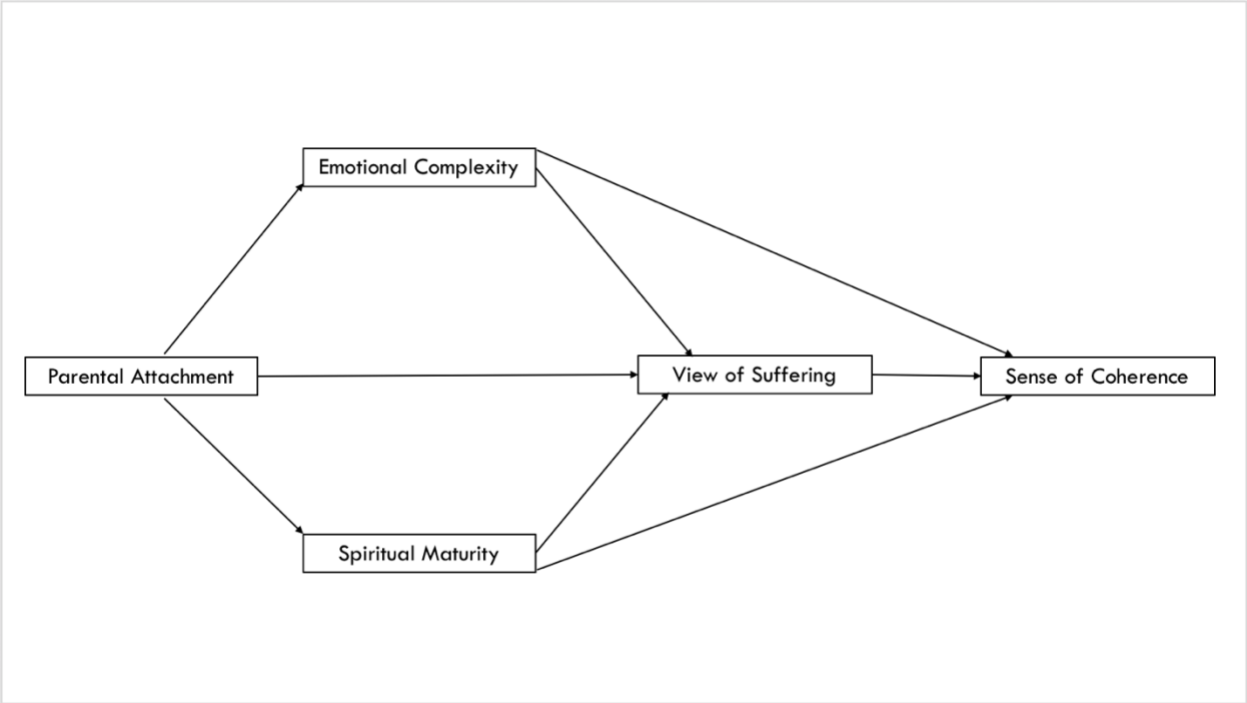

Figure 1. Proposed model for examining the effect of attachment, emotional maturity, spiritual maturity, and view of suffering on sense of coherence.

Assumptions and Limitations

The first assumption of this research was that parental attachment (Ainsworth, 1964; Bowlby, 1969; Fraley et al., 2011), emotional maturity (Kang & Shaver, 2004; Brasseur et al., 2013), spiritual maturity (Hall & Edwards, 2002), view of suffering (Hale-Smith et al., 2012), and sense of coherence (Antononvsky, 1993b) each constitute facets of an internalized reality that can be externally measured via self-report scales and analyzed in relation to each other using statistical strategies. As such, this research was conducted using a series of strategically chosen self-report measures that align with the constructs under investigation in this study. Although the Marlow-Crowne Social Desirability Scale: Short Form (MC-SDS) (Strahan & Gerbasi, 1972)

was administered to ensure that answers are not influenced by the subjects' desire to appeal to social standards or norms, this study was conducted under the assumption that the answers given were honest and accurate to the best of the subjects' ability. Another assumption was the order of relationships implied by the mediation models chosen to hypothesize the interactions between the constructs within this study. Therefore, this research assumed the temporal precedence of attachment style before the development of emotional maturity and spiritual maturity. In addition, it assumed that the development of emotional maturity and spiritual maturity occurred before the development of view of suffering or sense of coherence.

Limitations of this research included the use of a convenience sample that was solicited from members of the online community through a crowdsourcing internet marketplace, Amazon's Mechanical Turk (MTurk), who also meet the inclusion criteria of having learned about, witnessed, or experienced some form of suffering on the Life Events Checklist (LEC) (Gray, Litz, Hsu, & Lombardo, 2004) during their lifetime and indicated an adherence to a theistic spiritual orientation on a brief demographic questionnaire (Survey Monkey, 2017). As such, the participants solicited for this sample only represented a subset of the general population. Furthermore, the views of suffering examined in the View of Suffering Scale (Hale-Smith et al., 2012) were limited to those predominantly adhered to in North America and were not comprehensively representative of other globally prominent views of suffering. In addition, the measures administered to this sample were only designed to gather cross-sectional data regarding the sample's current levels of emotional maturity, spiritual maturity, view of suffering, and sense of coherence within the confines of one point in time. Therefore, this study cannot accurately describe the eventual level of emotional or spiritual development that participants will achieve or how a view of suffering or sense of coherence may evolve throughout the lifespan.

Consequently, these limitations should be considered when deriving any implications from the results of this research.

The scope of this study was also bound to looking at the constructs that could be measured through self-report scales and inventories with close-ended answer choices. As such, there was no opportunity for subjects to highlight the influence of other variables or to offer narrative explanations of the idiosyncrasies of their subjective views of suffering. Consequently, this study did not purport to assess any extraneous variables that may also have exerted an influence on a view of suffering or contributed to a sense of coherence outside of what is quantitatively assessed by these measures. Nor is this study designed to capture the nuances of individual meaning that subjects may derive from or add to the views of suffering as they are presented within these measures.

Definition of Terms

Attachment

"An affectional bond where there is a need to maintain proximity, distress upon inexplicable separation, pleasure or joy upon reunion, and grief at loss" (Ainsworth, 1989, p. 711).

Attachment Behavior

"Behavior through which a discriminating, differential, affectional relationship is established with a person or object, and which tends to evoke a response from the object, and thus initiates a chain of interaction which serves to consolidate the affectional relationship" (Ainsworth, 1964, p. 51).

Secure Attachment

An attachment style characterized by active independence that seeks proximity and contact when distressed or after a brief separation, is readily comforted, and soon returns to independence (Ainsworth, Blehar, Waters, & Wall, 1978; Bowlby, 1969).

Anxious Attachment

An attachment style characterized by an oscillation between either seeking proximity or contact with attachment figure and resisting contact and interaction with attachment figure, ranging in nature from passive to aggressive (Ainsworth, et al., 1978; Bowlby, 1969).

Avoidant Attachment

An attachment style characterized by avoidance of proximity and contact behaviors generally, but especially during a reunion after a period of absence or separation (Ainsworth, et al., 1978; Bowlby, 1969).

Emotion

"Emotion is a complex set of interactions among subjective and objective factors, mediated by neural-hormonal systems, which can (a) give rise to affective experiences such as feelings of arousal, pleasure/displeasure; (b) generate cognitive processes such as emotionally relevant perceptual effects, appraisals, labeling processes; (c) activate widespread physiological adjustments to the arousing conditions; and (d) lead to behavior that is often, but not always, expressive, goal-directed, and adaptive" (Kleinginna & Kleinginna, 1981, p. 355).

Emotional Maturity

A combination of emotional complexity through the range and differentiation of emotions experienced (Kang & Shaver, 2004) and emotional competence in integrating and

regulating this complex emotional information (Brasseur, Grégoire, Bourdu, & Mikolajczak, 2013).

Emotional Complexity

The aptitude to experience a diverse array of emotions on a regular basis (i.e., range) and the capacity to readily distinguish the subtle differences between one or more discrete valences of emotions (i.e., differentiation) (Barrett, Gross, Christensen, & Benvenuto, 2001; Kang & Shaver, 2004; Kashdan et al., 2015). Emotional complexity was measured using the Range and Differentiation of Emotional Experience Scale (RDEES) (Kang & Shaver, 2004).

Emotional Competence

The capacity to identify, comprehend, express, manage, and apply emotional information (Brasseur et al., 2013). Emotional competence was measured using the Profile of Emotional Competence (PEC) (Brasseur et al., 2013).

Parental Attachment

The affectional bond "where there is a need to maintain proximity, distress upon inexplicable separation, pleasure or joy upon reunion, and grief at loss" attributed to a primary parental attachment figure (Ainsworth, 1989, p. 711). Parental attachment was measured using the Experiences in Close Relationship Scale - Relationship Structures Questionnaire (ECR-RS) (Fraley et al., 2011).

Spiritual Maturity

The awareness and quality of the relationship that one has with God (Hall & Edwards, 1996). Spiritual maturity was measured using the Spiritual Assessment Inventory (SAI) (Hall & Edwards, 2002).

Suffering

"An individualized, subjective and complex experience characterized primarily by a person's assigning to a situation or a perceived threat an intensely negative meaning" (Rodgers & Cowles, 1997, p. 1050).

View of Suffering

Ten predominant views of suffering held in North American culture identified by Hale-Smith et al. (2012), which include: random (i.e., suffering as random or purposeless), retribution (i.e., suffering as retribution for past behaviors), unorthodox (i.e., suffering as being permitted by God because He is not benevolent or allowed by God because He is not omnipotent), limited knowledge (i.e., suffering as occurring because God has a limited knowledge of it), divine responsibility (i.e., suffering as a result of humans' use of their free will to transgress their divine relationship with God), overcoming (i.e., suffering as able to be overcome through prayer, faith or obedience in order to glorify God), suffering God (i.e., suffering as causing God to suffer with us because of His deep love for mankind), encounter (i.e., suffering as a catalyst for humans to question, turn to, and encounter God), soul-building (i.e., suffering as a means to attain exclusive virtues and deeper spiritual development), and providence (i.e., suffering as providentially caused by God for the completion of a sovereign purpose). View of suffering was measured using the View of Suffering Scale (VOSS) (Hale-Smith et al., 2012).

Sense of Coherence

"Global orientation that expresses the extent to which one has a pervasive, enduring though dynamic feeling of confidence that (1) the stimuli, deriving from ones internal and external environments in the course of living are structured, predictable, and explicable; (2) the resources are available to meet the demands posed by these stimuli; and (3) these demands are

challenges, worthy of investment and engagement" (Antonovsky, 1987, p. 19). Sense of coherence was measured using the Sense of Coherence Scale (SOC) (Antononvsky, 1993b).

Significance of the Study

Considering that every individual will inevitably have to experience some form of suffering or loss as a part of the human condition and the ability to find meaning in suffering is linked to a better trajectory of recovery (Frankl, 1959; Lightsey, 2006), identifying the relational, emotional, and spiritual variables that may foster this ability was an important area of research. Better describing the relationship between these variables helped to fill an important gap in the literature related to the interpretations applied to experiences that qualify as suffering and the developmental variables that precipitate the ability to make sense of these life experiences.

Consequently, this research has some important implications in the fields of parenting, education, ministry, counseling, counseling education, and supervision. First, in parenting, understanding the impact of parental attachment can help elucidate some of the potentially protective factors that could be implemented in parenting and childcare to help prepare children to cope with later suffering and loss experiences throughout the lifespan. In education, realizing the interplay between emotional maturity and spiritual maturity can help explicate the developmental complexities inherent in the process of understanding, accepting, and coping with suffering. This information could then be used to inform psychoeducational approaches to teaching these skills in the broader population. In ministry, identifying how emotional maturity works in relation to spiritual maturity could help ministers develop a more comprehensive approach to guiding their congregations through the difficult, existential issues associated with suffering.

In clinical counseling, delineating how emotional maturity and spiritual maturity enhances or inhibits the ability to find a coherent sense of meaning in adverse experiences and individual attributions of why suffering exists could enhance the current treatments for disorders associated with trauma, suffering, and loss. These current treatments could be improved by helping clinicians to even more strategically apply potential supplemental modules to address the relational, emotional, or spiritual areas in which their client may be underdeveloped. In counseling education, understanding the complexities inherent in the process of making sense of human suffering can help to inform the counseling approaches that are taught to the next generation of counselors, who will help clients process various experiences of suffering. Finally, this knowledge can also help inform both supervision content and process as counseling supervisors encourage their supervisees to articulate the meaning they have made of their own personal experiences of suffering, while being simultaneously aware of the parallel processes that may be occurring as they counsel their clients through understanding, accepting, and coping with the various experiences of suffering that may be encountered within the counseling context.

These applications suggest that more comprehensively looking at the variables involved in the differentiation of a view of suffering and the development of a sense of coherence can potentially have significant implications for various aspects of the internally experienced and externally lived aspects of life. Most importantly, this knowledge could positively impact the way that humans are able to integrate, accept, and endure the negative experiences that they cannot avoid or escape. As Frankl (1959) asserts, "When we are no longer able to change a situation . . . we are challenged to change ourselves" (p. 112).

Theoretical and Conceptual Framework

Several factors may exert an influence on the personal attribution given to the experience of human suffering (Hale-Smith et al., 2012) and the ability to coherently reconcile internalized perceptions with external experiences (Antononvsky, 1993b). The specific variables of parental attachment, emotional maturity, and spiritual maturity that are used in this dissertation research are derived from an extensive review of the theories found in the current literature. Each of these variables is briefly explicated below and more fully expounded on in the full literature review found in Chapter 2.

Parental Attachment

Foundationally, the attachment relationship established with parental caregivers creates an internal organizational system that uses both genetic and environmental information to make sense of experiences (Ainsworth, 1964; Bowlby, 1969). Bowlby (1969) suggests that this internal organizational process is accomplished through the development of mental models that accumulate, transfer, and adapt information acquired through the constant assessment of sensory stimuli. Although initially these mental models may be limited to a dualistic perspective that either seeks to correlate or dissociate internal states with the external experiences, eventually the child develops the capacity for an integrative and reflective mode of thinking, or mentalization, which allows cognitive states to be experienced through representations (Fonagy & Target, 1997). As these mental representations evolve through a process of elaboration and differentiation, novel experiences are internally represented and organized along more complex dimensions of "self and nonself, affective meanings, time and space" (Greenspan, 1997, p. 326).

The more advanced or more multidimensional levels at which these experiences are processed within the central nervous system enhance the capacity to discriminately select more elaborate or more purposeful behavioral responses (Bowlby, 1969). The reactions experienced as

these behaviors are applied to communicate internalized conceptualizations and subjective feelings to others in an interpersonal context of attachment create a sense of shared representational meaning (Greenspan, 1997). This internally experienced and externally interconnected meaning system, then, allows for the more complex interpretation of experiences and more intentional management of reactions to these experiences. The ability to flexibly alternate attention between the present in response to current contextual stimuli while recollecting and communicating the past attachment experiences clearly, efficiently, relevantly and effectively is the foundation of the design of the Adult Attachment Interview (AAI) (George, Kaplan, & Main, 1985; Hesse, 2008). The structure and grading of the AAI based on these criteria suggests that parental attachment is an important variable in coherently comprehending, organizing, and finding meaning in life experiences.

Emotional Maturity

Emotional maturity may also impact the development of a personal view of suffering, and thus, a coherent perception of cumulative life experiences (Tronick, 2009; Labouvie-Vief & Medler, 2002). Tronick (2009) suggests that not only do emotions inherently provide meaning as a fundamental element of a state of consciousness, but also the meaning of principle emotions evolves over time as new emotions emerge through interpersonally interpretive and interpersonally interactive processes. As individuals are exposed to emotionally complex stimuli, they develop both cognitive and verbal skills to organize and categorize their emotions into more distinct and adaptable structures (Labouvie-Vief, DeVoe, & Bulka, 1989; Labouvie-Vief & Medler, 2000).

Although there is diversity in the coherence and differentiation of affective structures between individuals throughout their life spans, the development of affective complexity is

theorized to be an important part of emotional maturity (Larsen & Cutler, 1996). Those who develop the capacity to effectively experience multifaceted affective states are better able to empathize with a broader range of emotions (Alcorn & Torney, 1982). This deepened emotional capacity allows them to better incorporate multiple emotional perspectives to form more complex and objective representations of situations (Labouvie-Vief & Medler, 2002). Moreover, those more adept in identifying and distinguishing between the nuances of negative emotions use a broader range of emotional regulation strategies (Barret, Gross, Christensen, & Benvenuto, 2001) and are better equipped to cope with them, despite their intensity (Kashdan, Barrett, & McKnight, 2015).

This may be why some who demonstrate greater levels of emotional complexity have a more resilient trajectory of recovery from bereavement, regardless of their presented severity of distress (Coifman, Bonanno, & Rafaeli, 2007). In addition, those who are emotionally competent enough to strategically suppress and express emotion as contextually appropriate demonstrate less long-term distress when coping with the difficult emotions that may accompany suffering and loss (Bonanno, Papa, Lalande, Westphal, & Coifman, 2014). Consequently, emotional maturity is conceptualized in this research as a combination of emotional complexity through the range and differentiation of emotions experienced (Kang & Shaver, 2004) and emotional competence in integrating and regulating this complex emotional information (Brasseur, Grégoire, Bourdu, & Mikolajczak, 2013). Emotional maturity is another variable that may have a significant impact on the unique ascription given to why human suffering transpires and the capacity to coherently make sense of the emotional input received during experiences of suffering.

Spiritual Maturity

Spiritual maturity may also influence the personal interpretations of why suffering exists and the coherent reconciliation of experiences of suffering with subjective belief systems (Long, 2006; Park, 2005; Ramsey, 2012; Silberman, 2005). When the experience of or exposure to human suffering exceeds natural understanding, most individuals instinctively search for a transcendent meaning of suffering using supernatural or spiritual means (Long, 2006). Spirituality has even been suggested to help guide the search for meaning by not only encouraging important questions to be asked, but also by offering guidance and direction, which helps individuals prioritize the elements that give their past, present, and future meaning (Ramsey, 2012). The ensuing spiritual or religious beliefs create an idiosyncratic meaning-making system that enriches the understanding of many human experiences (Silberman, 2005) and provides a basis for managing the emotions related to these experiences (Emmons & Paloutzian, 2003).

Consequently, religion has been conceptualized as providing a meaning-making coping framework that serves to reconcile the appraised meaning of a specific event (i.e., loss, threat, or challenge), its causal attributions, and systems of global meaning (i.e., basic internal cognitive structures relating to the world) (Park, 2005). In addition, religiousness, spirituality, and God image have all been identified as exerting an influence on individual approaches to coping with negative life events and loss (Ano & Vasconcelles, 2005; Vossen, 1993; Wortman & Park, 2008). This may explain why many engage in both increased positive and negative religious coping when exposed to negative life events, regardless of their pre-event religious involvement (Bjorck & Thurman, 2007). These findings suggest that spiritual maturity influences the meaning

given to why suffering exists as a part of the human condition and, thus, impacts the capacity to coherently reconcile experiences of suffering with personal philosophies.

View of Suffering

Several distinct views of suffering seem to emerge out of parental attachment relationships, the emotional information processing capacity, and idiosyncratic spiritual belief systems (Hale-Smith et al., 2012). More specifically, there are as many as ten distinct views of suffering that have been identified by Hale-Smith and her colleagues (2012) as predominating in North America. Atheists and agnostics predominantly view suffering as random or purposeless (i.e., random) (Dawkins, 2006; Harris, 2006; Hitchens, 2008; Smith, 2010) while Buddhists and Hindus predominantly view suffering as retribution for past actions (i.e., retribution) (Bodhi, 2010; Lama, 1997; Tsering, 2005; Takakusu, 1998). Other explanations of suffering acknowledge that a divine being such as God exists, but unorthodoxly view Him as permitting suffering since He is not benevolent or allowing suffering because He is not omnipotent (i.e., unorthodox) (Hill, 1975; Morgan & Wilkinson, 2001).

Alternatively, however, there are three distinct theodicies of suffering that attempt to reconcile the benevolent and omnipotent characteristics of God (Wilt, Exline, Lindberg, Park, & Pargament, 2017). These include the Open Theism theodicy, held by many Protestant denominations, whose proponents view suffering as unavoidable because the future has not yet occurred, and thus both God and man possess only a limited knowledge of it (i.e., limited knowledge) (Hill, 1975; Rhoda, 2005; Rhoda, Boyd, & Belt, 2006). Conversely, the Free Will theodicy, held by the Reformed Protestant and Catholic theological orientations, views suffering as something to be endured until redemption as a result of humans' use of their free will to transgress their divine relationship with God (i.e., divine responsibility) (Augustine, 1937;

Aquinas, n.d., Pereboom, 2005; Plantinga, 1971; Scheonig, 1998). Finally, the Word-Faith theodicy, held in various Pentecostal denominations, views suffering as either preventable or able to be overcome through prayer, faith, and obedience to God (i.e., overcoming) (Walton, 2012).

Extending these three discrete theistic perspectives, there are four additional views of suffering, held mainly by Judeo-Christians, which may coexist simultaneously or supplement the aforementioned theodicies. For example, some Judeo-Christians believe that God's deep love for mankind causes Him to compassionately suffer with His children (i.e., suffering God) (Bauckham, 1984; Dodds, 1991). Other Judeo-Christians believe that the experience of questioning suffering provides a catalyst for humans to turn to and encounter God (i.e., encounter) (Lewis, 1996; Long, 2006; Metz & Ashley, 1994; Schillebeeckx, 2014). Still other Judeo-Christians view suffering as a medium for spiritual development through the manifestation of virtues that can only be achieved through suffering (i.e., soul-building) (Hall, Langer, & McMartin, 2010; Hicks, 1966; Ihloff, 1976; Long, 2006). Finally, some Judeo-Christians believe that suffering is providentially caused or allowed by God for the completion of a sovereign purpose (i.e., providence) (Hasker, 1992; Leibniz, 1985; Walsh & Walsh, 1985). The variation between these ten views of suffering emphasizes the multidimensionality of each subjective meaning system and alludes to the impact they may exert in coherently evaluating life experiences (Antononvsky, 1993b).

Sense of Coherence

The capacity to reconcile life experiences with an internalized view of suffering is impacted by what Antonovsky (1979) called in his salutogenic model of health a sense of coherence. Antonovsky (1987) proposed that movement towards health originates with the

ability to achieve a sense of coherence between internal worldviews and external experiences in response to an environment in which stressors are universal and inevitable. Sense of coherence is derived from the integration of a cumulative repertoire of diverse life experiences (Antonovsky, 1987). Exposure to experiences that challenge existing, internal, individual information processing systems are most impactful because they could lead to either a sense of chaos or sense of coherence (Antonovsky, 1993a). However, developing a strong a sense of coherence allows for the perception of internal and external domains of existence as more or less comprehensible, manageable, and meaningful (Antonovsky, 1979; Antonovsky & Sagy, 1986).

More specifically, developing a sense of coherence allows for the characteristic interpretation and comprehensive application of experiential information, the effective management of internal and external resources, and a rendering of meaning that motivates a proactive response to life experiences (Erickson, 2017). Consequently, sense of coherence is conceptualized as a disposition, attitude, or inclination to translate information regarding life stressors and general resources into organized coping responses (Mittlemark & Bauer, 2017). Therefore, it is not surprising that a strong sense of coherence has been negatively correlated with psychological symptoms and life stress (Flannery & Flannery, 1990), and positively associated with higher measures of well-being later in life (Nilsson et al., 2010).

Organization of Remaining Chapters

The organization of the remaining chapters of this dissertation is as follows. Chapter 2 contains an extensive review of the literature relating to each individual construct of interest in this dissertation, the relationships that may be currently indicated between them, and the research questions and hypotheses that create the impetus for this dissertation research. Subsequently,

Chapter 3 contains an explanation of the methodological process utilized to measure, collect, and analyze the data obtained as a part of this research. Next, Chapter 4 describes the results of the data analysis related to each of the research questions and hypotheses. Finally, Chapter 5 discusses the potential implications and ensuing applications of these research results.

Summary

Although suffering is a common human experience, this dissertation proposed that parental attachment style, emotional maturity, and spiritual maturity affect the unique meaning attached to experiences of human suffering and the degree to which internal and external experiences can be coherently reconciled. However, there was still a definitive gap in the literature regarding the nature of the relationship between these variables. Consequently, this dissertation examined the quantitative relationship between each of these variables by collecting and analyzing the scores on a variety of strategically chosen self-report measures, using a convenience sample of individuals. Understanding the effect that these relational, emotional, and spiritual variables has on how humans make sense of suffering was an important objective of this dissertation because it could have far-reaching implications in preparing for and accepting this inevitable part of the universal human condition.

CHAPTER TWO: REVIEW OF THE LITERATURE

This literature review examines the historical development of parental attachment, emotional maturity, spiritual maturity, view of suffering, and sense of coherence as variables of interest in this study and the possible interactions between the variables identified in the current research. Consequently, this literature review first examines the historical development of the concept of internal working models, attachment theory, and patterns of attachment. This is followed by an examination of the current research pertaining to attachment as it relates to emotional development, spirituality, suffering, and sense of coherence. Next, the historical development of the concept of emotional maturity is reviewed through examining emotion, emotional development, emotional complexity, and emotional competence. This is followed by a review of the current literature regarding emotional maturity as it relates to suffering and sense of coherence. Then the historical development of the concept of spiritual maturity is reviewed through examining spirituality, spiritual development, and spiritual maturity. Subsequently, a review is presented of the current literature pertaining to spirituality as it relates to suffering and sense of coherence. The historical development and the underlying concepts of suffering and each of the ten views of suffering are then delineated, and the current literature relating suffering to sense of coherence is explored. Next, the historical development of sense of coherence is examined. Finally, after examining the historical and current literature pertaining to the constructs of parental attachment, emotional maturity, spiritual maturity, view of suffering, and sense of coherence, a summary of these findings and the impetus for the current study is given.

Attachment

Development of Internal Mental Models

Piaget (1954) was the first to popularize the notion of a schema, or the internal conceptualization of the self in relation to others and the environment, in his studies of child development. Piaget theorized that infants and children use the sensorimotor input from their environment to develop a primitive view of reality. Later in development, children intentionally interact with their environment through exploratory behavior to develop a more complex concept of reality that delineates the nature of objects as they relate to space and time. As such, early developmental inner conceptualizations are initially limited to a dualistic perspective that either seeks to correlate or dissociate internal states with the external experiences (Fonagy & Target, 1997), but evolves through a process of elaboration and differentiation until novel experiences are internally represented and organized along more complex dimensions of "self and nonself, affective meanings, time and space" (Greenspan, 1997, p. 326).

As children develop this capacity for a more integrative and reflective mode of thinking or mentalization, their cognitive states are eventually able to be experienced through mental or cognitive representations (Fonagy & Target, 1997). These mental representations become more advanced and multidimensional through a complex process of continually assimilating new information into existing representations or schemas or altering existing schemas to accommodate new experiences (Piaget, 1954). This complex assimilation and accommodation process provides the medium through which individuals are not only able to reconcile their experiences with their internal realities, but also develop a less egocentric and more objective conceptualization of causality.

Attachment Theory

Based on these foundational theories and extensive observational research of animal and human interactions, Bowlby (1969) proposed his theory of attachment. He proposed that these working mental models better equip individuals in predicting outcomes of their behaviors related to proximity seeking and attachment formation. This is accomplished through providing an internal reference system that accumulates, organizes, and adapts new experiential information as the information is incurred. To effectively employ an adequate and comprehensive, working mental model in this predictive process, Bowlby asserts that it should be able to accurately integrate new data, be adaptable enough to be applied to past experiences as well as anticipatorily applied to potential future experiences, and demonstrate internal consistency in both applications. The more advanced or more multidimensional level at which experiences are processed within the central nervous system enhances the capacity to discriminately select more elaborate or more purposeful behavioral responses.

Although both genetic and environmental factors impact the development of inner organizational systems, and thus the external behaviors that are demonstrated in relational interactions, it is important to note that certain behaviors seem to function exclusively for the purpose of psychologically attaching to a primary caregiver and operate independently of the procurement of physiological needs (Bowlby, 1953). These behavioral responses predominantly fall into four classes that fluctuate in intensity and duration within the nuances of each interaction (Bowlby, 1969). These include the child's proximity seeking attachment behaviors, the child's proximity distancing exploratory behaviors, the mother's caregiving attachment encouraging behaviors, and the mother's behaviors that are not conducive to attachment formation. Although these behaviors can exist simultaneously or be completely absent from an

exchange, they are often inhibited or enhanced by the deficiency or manifestation of the other three behaviors.

Patterns of Attachment

Ainsworth (1964), however, was the first to identify that distinct, unlearned behavioral components become organized into patterns as they become differentially directed at cultivating an attachment bond to primary caregivers. Through observational research using 28 babies, Ainsworth distinguished four main phases of attachment behavior that infants progress through during the first year of their lives. These phases include undiscriminating responsiveness to anyone (i.e., 0-8 weeks of age). This is followed by a discriminating responsiveness to the mother, while still also responding to others (i.e., 8-12 weeks of age). Next, this transitions into discriminating responsiveness with a lack of responsiveness to others (i.e., 6-7 months of age). Finally, discriminating responsiveness to mother and a limited number of other attachment figures (i.e., overlaps at 6 months and extends to 12 months) is demonstrated. Although these attachment behaviors were noted to be exasperated by physical discomfort or need, they were also observed to be present even when physical needs had been met. This observation seemed to support Bowlby's (1953) assertion that attachment behaviors are directed at meeting a psychological and emotional need, rather than merely a physiological one.

Expounding on this foundational study, Ainsworth and Bell (1970) later used a controlled, naturalistic setting to examine and describe attachment and its associated behaviors when observed within the context of a strange situation. This study observed how 56 children between the ages of 49 and 51 weeks demonstrated proximity seeking and exploratory behaviors in response to the presence and absence of their mother during the introduction and removal of a stranger. They also observed each child's response to the mother's attempts to provide comfort

upon her return. Resulting from this study, these researchers highlighted some important propositions about parental attachment. First, attachment seems to be internalized, even in the absence of externally observable behaviors. This was evidenced by the diminishment of these behaviors after a period of the attachment figure's absence, but an intense reemergence of these behaviors upon the attachment figure's reintroduction. Another observation was that attachment behaviors were amplified in stressful contexts, such as the approaching departure of the attachment figure. In addition, exploratory behaviors were inhibited during attachment activation, but emboldened when attachment figures were present. Most importantly, this study indicated that attachment is qualitatively different within each unique attachment relationship.

The unique, individual, relational attachment patterns identified in this groundbreaking study and observed in subsequent replications of the strange situation were later collectively examined and more definitively categorized into an ABC classification system (Ainsworth et al., 1978). For example, if children related to the attachment figure as a source of encouragement to explore protested their separation, and were able to be comforted by them at reunion, they were categorized as having a (B) secure attachment. Alternatively, if children related to the attachment figure as irrelevant in their exploration, unreacted to their separation, and rejected or ignored them upon reunion, they were classified as having an (A) avoidant attachment. Finally, if children related to the attachment figure as something to be monitored during exploration, intensely protested their separation, and were inconsolable even at reunion, they were classified as having an (C) anxious attachment.

These responses to the strange situation were later conceptualized as being organized into patterns of attachment behaviors that could be described as characteristic and pervasive ways of relating to attachment figures (Ainsworth, Blehar, Waters, & Wall, 1978; Bowlby, 1969). As

such, secure attachment is an attachment style characterized by active independence that seeks proximity and contact when distressed or after a brief separation, is readily comforted, and soon returns to independence. Anxious attachment is conceptualized as an attachment style characterized by oscillation between either seeking proximity and contact with attachment figures or resisting contact and interaction with attachment figures, ranging in nature from passive to aggressive. Finally, avoidant attachment is an attachment style characterized by avoidance of proximity and contact behaviors generally, but especially during a reunion after a period of absence or separation.

Although these clusters of attachment behaviors presented a configuration of interactive patterns, these patterns were also considered a manifestation of the child's organizational system for mentally representing and relating to attachment figures (Ainsworth et al., 1978; Bowlby, 1969; Fonagy & Target, 1997; Sroufe & Waters, 1977). Consequently, after observing some additional patterns of behaviors that seemed to simultaneously exemplify conflicting dispositions before aligning with one of these other categories, Main and Solomon (1986) proposed a fourth category called disorganized/disoriented. Bartholomew and Horowitz (1991) later developed a four-category model of attachment, which included secure, preoccupied, dismissing, and fearful attachment styles. This model delineated each attachment style as being derived from a combination of an internalized positive or negative model of self and an internalized positive or negative model of others.

Attachment as a Meaning System

Ainsworth (1989) expounded on how these internalized attachment systems evolve in their presentation beyond infancy and childhood as children and parents learn to communicate and interpret each other's intentions. Through the communication of internalized

conceptualizations and subjective feelings with others through nonverbal and verbal behaviors within the interpersonal context, a shared representational meaning is formed that allows for the more complex interpretation of experiences and better management of reactions to these experiences (Greenspan, 1997). This helps to explain why a strong correlation has been found between a mother's ability to predict her child's internal mental state and respond appropriately and the infant's development of a secure attachment (Fonagy, Steele, Steele, Moran, & Higgitt, 1991). Two meta-analyses which identified a strong correlation between a mother's responsiveness and sensitivity to her child's attachment needs and the attachment style that her child later displays also support the importance of this relationship (Van IJzendoorn, 1995; Wolff & Van Ijzendoorn, 1997).

Not surprisingly, the nature of the attachment relationship also impacts a child's responsiveness to his or her mother (Londerville & Main, 1981). For example, one study found that children categorized as securely attached at 12 months in Ainsworth's strange situation later exhibited a greater rate of cooperation and compliance with their mother's appeals at 21 months. Considering the accurate communicability and the appropriate responsiveness that these interactions engender, it is not surprising that a meta-analysis of seven studies found that the ability to effectively communicate needs and solicit the desired response within the context of a secure attachment relationship may also even help facilitate the development of more advanced language competencies in the formative years of a child's life (Van IJzendoorn, Dijkstra, & Bus, 1995). Perhaps this is why verbal mental age accounted for more of the variance than age or gender in a study of children ages three through six, which found a correlation between secure attachment and emotional comprehension (Rosnay & Harris, 2002). Taken together, these studies suggest that an effective communication system between mother and a child is central in

attachment formation.

However, the internally experienced and externally interconnected meaning system that may have begun in relation to a primary caregiver can eventually also extend to a romantic partner or other intimate relationships experienced during adulthood (Ainsworth, 1989). However, despite most adults' propensity to create a new primary attachment with a romantic partner, it is important to note that the foundational attachment to their parents is often still present. This perpetual relationship is evidenced through the enduring, meaningful interactions that adults have with their parents and the deep grief generally experienced in parental loss, even late into adulthood (Ainsworth, 1989). Considering the foundational and pervasive impact of parental attachment on internal mental models (Bowlby, 1969), interpersonal behavioral and verbal communications (Ainsworth, 1989), shared representational meaning (Greenspan, 1997), and the pattern of attachment behaviors in relationships throughout the lifespan (Ainsworth, 1989; Bowlby, 1969, 1973, 1980), parental attachment, rather than romantic attachment, was measured as it relates to the other variables of interest in this study. Parental attachment was measured using the Experiences in Close Relationships—Relationship Structures Questionnaire (ECR-RSQ) to delineate between secure attachment, anxious attachment, and avoidant attachment styles within participants' parental attachment relationship (Fraley, Heffernan, Vicary, & Brumbaugh, 2011). The ECR-RSQ is described in further detail in Chapter 3.

Attachment and Emotional Maturity

The quality of attachment between mother and child has also been linked to the development of certain emotional complexities and competencies in children during childhood (Abraham & Kerns, 2013; Cassidy, 1994; Colle & Del Giudice, 2011; Steele, Steele, Croft, & Fonagy, 1999; Stefanovic-Stanojevic, Tosic-Radev, & Velikic, 2015). This is not surprising,

considering that "many of the most intense emotions arise during the formation, the maintenance, the disruption and the renewal of attachment relationships" (Bowlby, 1980, p. 39). Consequently, parental attachment has been described as an interactive, affective attunement process, which is impacted by a mother's own emotional state and her attentiveness and response to her child's emotional state (Haft & Slade, 1989).

The increased emotional acuity, deeper capacity for empathy, manifestation of positive prosocial interactions, and suppression of negative antisocial interactions correlated with secure attachment alludes to the impact that attachment has on emotional competence (Laible, 2007). Securely attached children also seem more proficient at tolerating and integrating both positive and negative emotions, while those who are insecurely attached seem to experience emotions more often in an inhibitive or intensified way (Cassidy, 1994). Securely attached children also utilize more developmentally advanced, cognitively-based internal emotional regulation strategies such as reflection and cognitive reappraisal, while insecure children and engaged in more behaviorally-driven coping strategies focused on interacting with their environment (Colle & Del Giudice, 2011). Similarly, in a study of 106 girls in late childhood, those who were securely attached reported experiencing more positive emotions and utilized social support more frequently in their coping strategies (Abraham & Kerns, 2013).

Although the aforementioned studies help to elucidate the link between attachment and emotional competencies, other studies have helped to more clearly delineate how maternal attachment style may impact emotional development. For example, a longitudinal study found a positive correlation between secure attachment in a mother prenatally as measured by the Adult Attachment Interview, the attachment style demonstrated by her child in the strange situation at age 1, and her child's proficiency at more accurately and complexly interpreting mixed-emotions

on affective tasks, using pictorial depictions of facial expression and cartoon scenarios at age six (Steele et al., 1999). Another study found that a mother's high avoidance attachment style has been negatively correlated with her child's ability to understand emotions that others are experiencing, to interpret why others may be experiencing them, to identify how emotional states may vary in their presentation and duration, and to accept that ambivalent emotions may be experienced (Stefanovic-Stanojevic et al., 2015). Moreover, high avoidance, but not high anxiety, was also negatively correlated with a child's ability to understand how multiple emotional states can be elicited simultaneously by one event. This may be explained not only by the more frequent exposure that some children have to the complex emotions demonstrated by their anxious mothers, but also their increased proficiency at deciphering both positive and negative emotional cues quickly and accurately (Fraley, Niedenthal, Marks, Brumbaugh, & Vicary, 2006).

Conversely, emotionally competent interactions with parents and other family members may also exert a positive impact on the emotional development process. For example, as much as 37% of the variance found in emotional recognition skills in children 8 to 11 years of age could be accounted for by their mother's own emotional recognition skills, her emotional socialization behaviors, such as labeling and explaining emotions, and her beliefs about the value and danger of emotions (Castro, Halberstadt, Lozada, & Craig, 2015). Additionally, children's ability to identify and interpret ambivalent emotions at ages 3 and again at 6 found that proficiency in interpreting and explaining the causality of mixed emotions was correlated with having familial relationships where discussions pertaining to the nuances and causes of complex emotions more frequently occurred (Brown & Dunn, 1996). Cumulatively, this research suggests that although there is a myriad of intrapersonal and interpersonal dynamics that may impact emotional

development and maturity as children age, the relationship formed with a primary attachment figure establishes the cognitive and affective foundation for the emotional maturation process. As such, emotional maturity is another variable of interest in this study and is further examined in a subsequent section of this literature review.

Attachment and Spiritual Development

In addition to emotional development, attachment can also have an impact on spiritual development (Hart, Limke, & Budd, 2010; TenElshof & Furrow, 2000; Reinert, 2005). The internalized model of self and others ultimately adopted as a result of individual attachment style (Bartholomew & Horowitz, 1991) has been proposed to provide the psychological structures that also enable the development of a personal attachment relationship with God (Kirkpatrick, 1998). A study examining how attachment relates to overall spiritual maturity, a personal relationship with God, and service to others, in a sample of seminary students, seems to support the notion that attachment influences spiritual development (TenElshof & Furrow, 2000). TenElshof and Furrow's (2000) study found that there was not only a clinically positive correlation between secure adult attachment and each of these aforementioned forms of spiritual maturity, but also secure adult attachment accounted for 18% of the variance in total spiritual maturity. These findings were replicated and extended in another study, which found that almost 12% of the overall variance in the level of faith development in a population of college students could be accounted for by their attachment style (Hart et al., 2010). However, there is debate in the current literature regarding whether relational attachment to God corresponds to or compensates for parental attachment style (McDonald, Beck, Allison, & Norswortby, 2005).

Some of the literature supports the assertion that parental attachment styles correspond to relational attachment to God and spiritual maturity (Hart et al., 2010; McDonald et al., 2005;

Reinert, 2005; TenElshof & Furrow, 2000). This becomes especially evident in how parental attachment relates to the characteristics and qualities attributed to God (Reinert, 2005). A study of Catholic seminarians suggests that parental attachment relationship styles are correlated with certain aspects of spiritual maturity, as measured by the Spiritual Assessment Inventory (Hall & Edwards, 2002). Individuals with a secure maternal attachment reported an increased awareness of God, suggesting they perceived Him as personally connected to several aspects of their lives (Reinert, 2005). Individuals with an anxious attachment, however, reported increased levels of disappointment with God, suggesting that they likely viewed Him as inconsistently providing what they need in their lives. Interestingly, avoidant maternal attachment, combined with anxious paternal attachment, was associated with increased instability in the relationship with God, suggesting that they viewed Him as untrustworthy because He may be unpredictably removed or punishing at times. These attachment and spirituality interactions may be why individuals from homes that demonstrated fearful attachment trends (i.e., controlling and demanding) relate to God in a similarly apprehensive and insecure way, while individuals from homes that exhibited dismissive attachment trends (i.e., unspiritual and unemotional) relate to God in a similarly detached and impersonal way (McDonald et al., 2005).

Alternatively, some of the other literature suggests that a relationship with God and high levels of spiritual development may actually compensate for parental attachment style rather than merely corresponding with it (Granqvist, Ivarsson, Broberg, & Hagekull, 2007; Kirkpatrick, 1998; Kirkpatrick & Shaver, 1990). In support of this hypothesis, avoidant, role-reversing, or dismissive maternal attachment styles were associated with a sudden and intense deepening in the importance of religion or spirituality during times of emotional distress, as well as the increased adoption of New Age beliefs (Granqvist et al., 2007). Moreover, the higher levels of

adult religiousness identified in those with an anxious maternal attachment were moderated by their mothers being nonreligious (Kirkpatrick & Shaver, 1990). Conversely, the lower adult religiousness identified in those with a secure maternal attachment was moderated by their mothers being nonreligious. Even more significant is the finding that individuals with an avoidant maternal attachment were more than four times as likely to report having a sudden conversion experience after difficult events, such as parental relationship problems, romantic relationship problems, or intense emotional duress. Conversion at such a high rate by those with avoidant mothers and timed after such difficult experiences seems to support the hypothesis that God may function as a surrogate attachment figure in crisis experiences (Kirkpatrick, 1998).

Adult attachment style may also impact how individuals continue to engage in spiritual growth over time (Beck, 2006; Granqvist et al., 2007; Kirkpatrick, 1998). A longitudinal study of 1126 college students found that those with a secure and dismissing attachment style demonstrated less positive spiritual change over time than those with a preoccupied or fearful attachment style (Kirkpatrick, 1998). The finding that secure attachment has been linked to a higher rate of relationally-driven spirituality that begins early in life and matures gradually throughout the life course may help to explain this slower trajectory of spiritual change (Granqvist et al., 2007). Moreover, secure attachment has been related to increased theological investigation and acceptance of other Christian factions, while still maintaining adherence to the core propositions of the Christian faith (Beck, 2006). Alternatively, rejection of the Christian faith was correlated with avoidant attachment, while inhibited theological exploration and lack of tolerance was correlated with anxious attachment. This may be why those with an anxious attachment were found to demonstrate underdeveloped faith, compared to those with secure or avoidant attachment styles in a sample of 95 college students (Hart et al., 2010). Taken together,

these findings suggest that while secure attachment may foster the exploration, integration, and acceptance process that fosters spiritual maturity, insecure attachment may stifle it. Considering the impact that attachment has on spirituality, spiritual maturity is explicated in greater detail below as another variable of interest in this dissertation.

Attachment and View of Suffering

Considering how attachment impacts emotional and spiritual development, it is not surprising that attachment may also exert an influence on the perceptions of personal and vicarious experiences of human suffering (Mikulincer et al., 2001). Attachment has not only been conceptualized as laying the foundation for how individuals perceive themselves and others (Bartholomew & Horowitz, 1991; Bowlby, 1969, 1973), but also, as Bowlby (1973, 1980) proposes, the perception of negative experiences may be impacted by the protective inclusion or defensive exclusion of certain information during processing.

For example, exposure to a subjective experience of suffering elicits the hypervigilant inclusion of information regarding the coinciding factors that may have caused the suffering (Bowlby, 1973). This pattern of information processing can lead to the hyper-activation of certain attachment systems, the generalization of what may have caused suffering in the past, and what may have the potential to exact harm on themselves or others in the future. Alternatively, exposure to suffering may activate the defensive exclusion of certain information (Bowlby, 1980). As this response becomes more subliminal and automatic, continued exposure may even lead to the deactivation of certain attachment systems and eventually a disconnection between the perception of experiences and internal and external responses. The way that this information is processed, therefore, can lead to the misidentification of the catalysts for suffering, a redirection of frustrations away from attachment figures to another individual or to self, or the

preoccupation with internal reactions to the suffering.

Bowlby's (1973, 1980) theory of how attachment impacts the interpretation of information related to suffering is supported by how individuals react to their partner's suffering, as compared to a stranger's suffering (Monin, Schulz, Feeney, & Cook, 2010). Anxious attachment has been correlated with higher perceptions of pain and greater reactions of personal distress when observing a partner's suffering, but not when observing a stranger's suffering. Remarkably, even though the perception of pain did not decrease, those with avoidant attachment had a lower reaction of personal distress when observing their partner's suffering and a higher reaction of distress when observing a stranger's suffering. This seems to support the assertion that attachment does exert an influence on the protective inclusion and defensive exclusion of information regarding the perception of the pain of others.

In addition, attachment also has been shown to influence empathy and personal distress in relation to observing another's needs in a series of five studies conducted by Mikulincer and his colleagues (2001). These studies examined empathy as an externally focused response to suffering and personal distress as an internally focused response to suffering. Collectively, these studies demonstrated that secure attachment was positively correlated with empathetic response and negatively correlated with personal distress in relation to both their partner's and a stranger's experiences. Anxious attachment, however, was positively correlated with personal distress, but not empathetic response, while avoidant attachment was negatively associated with both personal distress and empathic response. Remarkably, these studies also found that exposure to a stimulus intended to prime secure attachment elicited more empathy and less personal distress in response to the needs of others. These studies allude to the influence of both internalized attachment style and the externalized attachment context on the response to others' needs. However, the diversity

of distinct views that can be derived from the personal and vicarious exposure to suffering to is explicated further in the literature review below.

Attachment and Sense of Coherence

Attachment style also impacts the ability to coherently mentally manage, integrate, organize, interpret, and reflect on relational, emotional, and spiritual life experiences (Bolwby, 1969, 1973, 1980; Fonagy & Target, 1997; Fonagy et al., 1991; George et al., 1985; Hesse, 2008; Sroufe & Walters, 1977). As the capacity for the reconciliation of life experiences with internalized mental models (Young, 1964; Bowlby, 1969) or schemas (Paiget, 1954) grows, individuals develop a sense of coherence that allows the internal and external domains of existence to be perceived as more or less comprehensible, manageable, and meaningful (Antonovsky, 1979; Antonovsky & Sagy, 1986). This sense of coherence, as proposed by Antonovsky (1979) in his salutogenic model of health, allows for the comprehensive interpretation and application of experiential information, the management of internal and external resources, and the rendering of meaning that motivates a proactive response to life experiences (Erickson, 2017).

Although there are limited studies that directly examine attachment's impact on sense of coherence as an overarching construct, attachment has been related to the underlying constructs of comprehensibility, manageability, and meaningfulness (Blalock, Franzese, Machell, & Strauman, 2015; Mikulincer & Orbach, 1995; Van IJzendoorn, 1995). For example, the role that attachment plays in the comprehensibility of experiences is supported by the nature of the Adult Attachment Interview (George et al., 1985), which utilizes a verbal interview to measure sense of coherence regarding early parental attachment experiences to objectively assess attachment style in adulthood. Attachment is specifically measured by rating the ability to flexibly alternate

attention between present questions and recollection of past experiences, while communicating answers clearly, efficiently, relevantly and effectively (Hesse, 2008). Impressively, the predicative validity of the Adult Attachment Interview in correlating a mother's attachment style with that of her child's attachment style in infancy is supported by a meta-analysis of 845 individuals, derived from 18 samples that resulted in a collective effect size of 1.09 (Van IJzendoorn, 1995).

Attachment also seems to have an impact on the perception of manageability individuals have over their response to their life experiences (Mikulincer & Orbach, 1995). For example, secure attachment was correlated with low anxiety and moderate repressive defensiveness, which enhanced these individuals' ability to recall positive and negative affective memories and solicit the appropriate emotional response without becoming overwhelmed with related secondary emotions. Conversely, anxious attachment was correlated with high anxiety and low repressive defensiveness, which inhibited these individuals' ability to manage their emotional response to their secondary emotions as they recalled these affective memories. Interestingly, avoidant attachment was correlated with high anxiety and high repressive defensiveness, which limited these individuals' ability to even retrieve the affective memories of their past experiences. Mikulincer & Orbach's study, therefore, suggests that attachment does have an influence on managing the retrieval of and reaction to emotionally impactful experiences.

Another dimension of sense of coherence that is impacted by attachment is the meaningfulness that is attributed to life experiences (Blalock et al., 2015). Secure attachment has been correlated with higher levels of the presence of meaning in life, while anxious attachment has been correlated with higher levels of searching for meaning in life (Bodner, Bergman, & Cohen-Fridel, 2014; Lopez, Ramos, Nisenbaum, Thind, & Ortiz-Rodriguez, 2015). The

dimension of meaningfulness in Antonovsky's (1979) sense of coherence, however, is even more specifically focused on how the meaning attributed to life experiences motivates a proactive, passive, or defensive response. Attachment's influence on the motivational meaning given to life experiences is supported by the impact that attachment style has on self-regulation and achievement-oriented behaviors (Blalock et al., 2015). Secure attachment has been linked to higher levels of self-regulation and more achievement-focused behaviors, and thus an increased cohesiveness between these individuals' actual self and their ideal self. Alternatively, insecure attachment has been linked to lower levels of self-regulation and less achievement-focused behaviors, which translated into a greater discrepancy between the actual versus the ideal self. Taken together, these findings allude to the importance that attachment has in searching for, finding, and applying meaning coherently to personal experiences. Consequently, sense of coherence is an additional construct that is examined in this literature review below.

Emotional Maturity

Emotions

Emotional maturity, which is operationally defined as being comprised of both emotional complexity and emotional competence, is another variable of interest in this study. Before examining these more elaborate constructs, it is important to define the foundational construct of emotion. Cubanac (2002) has proposed that an emotion can be "any mental experience with high intensity and high hedonic content" (p. 69). Thagard and Aubie (2008), however, propose that unique states of emotional consciousness are created through the co-activation and coordination of neural networks within the working memory to produce distinct corporeal perceptions and intellectual appraisals. While James (1922/1884) focuses on the alteration of internally

experienced bodily states achieved through the recruitment of neural networks, following the perception of emotion evoking stimuli, Bowlby (1969) concentrates more on the instinctive appraisals of these organismic states and Darwin (1873) emphasizes the behavioral expression of these states of mind. Still, Campos & Barrett (1984) define emotion as the actual processes that regulate instinctual responses, the intake and output of information, and interpersonal interactions.

While all of these definitions highlight an important aspect of emotion, many current researchers agree that human emotion is most comprehensively conceptualized as a multidimensional phenomenon that incorporates multiple facets of neurological, sensorimotor and physiological processes, the individual's internal subjective experience, schematic and conceptual evaluation of these experiences, and their externally expressed behaviors (Ackerman, Abe, & Izard, 1998, Ekman, 1977; Izard, 1977; Lazarus, 1975; Leventhal & Scherer, 1987; Plutchik, 1980; Scherer, 1982). Moreover, although primary or discrete emotions are proposed to be neurologically, physiologically, experientially, expressively, and functionally distinct phenomena, some suggest that they rarely manifest in complete exclusion of other emotions (Izard, 1977; Izard & Ackerman, 2000; Plutchik, 1980). Instead, most theorists agree that basic emotions frequently interact to develop into multifaceted secondary and tertiary emotional states and traits (Tracy & Randles, 2011). Considering this, a study examined over 92 separate definitions of emotion to derive the following consensual definition:

> Emotion is a complex set of interactions among subjective and objective factors, mediated by neural-hormonal systems, which can (a) give rise to affective experiences such as feelings of arousal, pleasure/displeasure; (b) generate cognitive processes such as emotionally relevant perceptual effects, appraisals, labeling processes; (c) activate

> widespread physiological adjustments to the arousing conditions; and (d) lead to behavior that is often, but not always, expressive, goal-directed, and adaptive. (Kleinginna & Kleinginna, 1981, p. 355)

Emotional Development

Watson (1925) was one of the earliest researchers who attempted to observe how this internally perceived and externally communicated phenomenon evolves in response to certain stimuli. Watson acknowledged that although there are some universal instinctual emotional responses (i.e., fear, rage, and love), the complexity of unique emotional life develops as emotional responses become organized into more complicated and conditioned patterns. Therefore, as emotional responses develop, they may become more distinctive rather than ambiguous, gradually more refined with increasing abilities and patterns, and more closely associated with the specificity of their related stimuli (Bridges, 1932). This emotional specificity likely develops because these dynamic emotional response processes begin to more intentionally mediate the interaction with the environment through integrating motivational drives, affectual experiences, mental evaluations, somatic arousal, and interactive expressions (Scherer, 1982; Plutchik, 1980).

Several other researchers have proposed hierarchically delineated developmental stages to describe how proficiency at interpreting and applying emotional information is developed (Greenspan, 1997; Izzard, 1993; Leventhal & Scherer, 1987). First, Izard (1993) proposes a model that integrates four different systems that are involved in emotional activation. She suggests that emotions are first activated on a neural level. Then, sensorimotor systems are engaged as they process sensory feedback from others or the environment. Next, the motivational systems that drive behavior are activated as emotions are correlated with certain

attributions and appraisals. Finally, cognitive systems are employed to evaluate emotional information on various levels, ranging from intuitive to intentional.

Leventhal and Scherer (1987) delineate another hierarchical theory of emotional processing. These theorists propose that affect states are first processed on a sensorimotor level as immediately perceived stimuli automatically activate cerebral and motor response systems. As these perceptual stimuli, sensorimotor input, and subjective experiences begin to occur in patterns, individuals will begin to process emotional information on a more complex cognitive or schematic level. This more complex emotional processing is accomplished by automatically accessing memories of previous emotional experiences to help discern what to expect from current motor and mental states. Although these schemata will become more complex through exposure to a greater variety of emotion-evoking experiences, they will still be temporally bound in immediacy. At the highest level of processing, however, emotions can be interpreted on a metacognitive or conceptual level, which has a more temporally broad application. This is achieved through the volitional comparison of multiple emotional memories or schemas to make inferences about the precursors, experience, and effects of emotions that can be applied throughout the lifespan.

Finally, Greenspan (1997) proposes a model of emotional development, which suggests that humans progress through "perceptual, relational, interactive and communicative" developmental ego levels (p. 50). These levels include: self-regulation, interpersonal engagement, intentional gestural and behavioral communication, motivational behaviors, representational elaboration, and representational differentiation. At the self-regulation level, engagement with the environment is accomplished through processing, reacting, and responding to sensory input in a characteristic pattern. This interaction allows for the solicitation,

procurement, and sustainment of the attention needed to form intimate relationships in the interpersonal engagement stage. The third stage encompasses partially defining the boundaries between self and others, using intentional interactive gestures, behaviors, and affective patterns to gain feedback. This sense of self and others is enhanced and distinguished further in the fourth stage as these interactions begin to form patterns relating to core emotional themes. As these themes transition from immediacy to mental imagery, internalization of the sense of self and the experience of emotional life through representing intentions, wishes, and feelings are able to occur. The final stage involves more complex but reality-based emotional thinking through the differentiation and organization of these internal representations. Taken together, these hierarchical developmental models allude to the emotional complexities and competencies that must be achieved in the development of emotional maturity.

Emotional Complexity

The more sophisticated processing, appraisal, and engagement of emotions using complex, conceptual, cognitive-affective systems have been postulated to cultivate individual variations of emotional complexity (Labouvie-Vief & Medler, 2002; Lane & Garfield, 2005; Man, Nohlen, Melo, & Cunningham, 2017). The variability, flexibility, and complexity of human emotions is evident in emotion's ability to be elicited in diverse contexts and in response to even abstract stimuli (Smith & Lazurus, 1990). Due to the multidimensional and idiosyncratic nature of individual emotional complexity, however, defining and measuring this construct is difficult (Lindquist & Barrett, 2008).

For example, some contend that emotional complexity is best defined as the capacity to experience mixed emotions or the covariation of opposing affects simultaneously, rather than as exclusive affects that are on two ends of a bi-directional spectrum or pendulum (i.e.,

dialecticism) (Labouvie-Vief & Medler, 2002; Man et al., 2017; Spencer-Rodgers, Peng, & Wang, 2010). Others suggest that emotional complexity is better described as the ability to linguistically articulate complex emotional experiences (i.e., granularity) (Kashdan, Barrett, & McKnight, 2015; Tugade, Fredrickson, & Feldman Barrett, 2004). Still, others suggest that emotional complexity is best defined as a level of affective awareness derived out of a complex repertoire of emotional experiences and the direct application of this knowledge to propositional emotional situations (i.e., awareness) (Lindquist & Barrett, 2008; Lane, Quinlan, Schwartz, Walker, & Zeitlin, 1990).

While it seems that these facets (i.e., dialecticism, granularity, and awareness) help to delineate the intricacies, explicability, and application of time-based emotional experiences (Grühn, Lumley, Diehl, & Labouvie-Vief, 2013), other definitions describe emotional complexity as a pervasive, individual characteristic (Linquist & Barret, 2008). These theorists define emotional complexity as the aptitude to experience a diverse array of emotions on a regular basis (i.e., range) and the capacity to readily distinguish subtle differences between one or more discrete valences of emotions (i.e., differentiation) (Barrett, Gross, Christensen, & Benvenuto, 2001; Kang & Shaver, 2004; Kashdan et al., 2015). Therefore, the components of range and differentiation seem to best describe emotional complexity as an individual quality or attribute that is representative of the propensity to distinctly process a broad array of emotional experiences over time (Linquist & Barret, 2008). Considering this, the Range and Differentiation of Emotional Experiences Scale was used to operationally define and assess the level of emotional complexity as an independent construct in this research study (Kang & Shaver, 2004).

Emotional complexity research. Wessman and Ricks (1966) proposed the earliest conceptualization of emotional complexity as an individual characteristic of emotional life over

time. Rather than focusing on the content of emotional experiences, these researchers examined the idiosyncratic variation in the structure and organization of daily emotional life over an extended period of time. Factor analysis conducted on the ratings that male subjects gave to 16 emotional descriptors over 42 days revealed that while there was a broad range of emotional descriptors that accounted for the between-subject variance, only one (i.e., low affective complexity) to seven (i.e., high affective complexity) emotional descriptors accounted for 10% or more of the within-subject variance. This study was replicated 30 years later by Larsen and Cutler (1996), where they also gathered data on both male and female subjects' use of 21 adjectives to rate their daily mood over eight weeks. Factor analysis revealed that two (i.e., low affective complexity) to five (high affective complexity) factors were needed to account for 50% of the common variance. Interestingly, however, while similar means for emotional complexity between genders were reported, certain correlates of emotional complexity (i.e., lower daily mood, introversion, neuroticism, and psychosomatic complaints) were only correlated with males in this study. Despite these gender differences, both studies found higher emotional complexity was correlated with less daily emotional reactivity and more emotional stability over time, which is proposed to be an indicator of greater emotional maturity (Larsen & Cutler, 1996; Wessman & Ricks; 1966).

Considering these findings, it is interesting that multiple cross-sectional studies have demonstrated that age is not necessarily an indicator of greater emotional maturity (Grühn et al., 2013; Hay & Diehl, 2011; Ong & Bergeman, 2004). For example, two different studies that examined age differences in daily emotional experiences (i.e., differentiation and covariation of positive and negative affects) over the course of 30 days found that age could not account for the individual differences in emotion complexity (Hay & Diehl, 2011; Ong & Bergeman, 2004).

Interestingly, another cross-sectional study found that while age was correlated with more stability of affect and less negative emotions over time, time-based indicators of emotional complexity (i.e., overall variation, positive variation, negative variation, and covariation of affects in real time) did not correlate with age (Grühn et al., 2013).

Other cross-sectional studies examining emotional complexity and age have also found mixed results using various assessment procedures (Carstensen, Pasupathi, Mayr, & Nesselroade, 2000; Kim, Geren, & Knight, 2015; Ready, Carvalho, & Weinberger, 2008). For example, emotional experiences in everyday life assessed using an emotion sampling booklet found that while age does not impact the intensity of positive and negative emotions experienced daily, there is a greater differentiation or complexity in the emotions that older individuals consciously experience with age (Carstensen et al., 2000). In addition, no significant age-related difference was found in the perception of emotions when subjects were tasked with interpreting clear, emotional facial expressions, but found that older adults were better able to provide complex emotional perceptions when exposed to ambiguous facial expressions (Kim et al., 2015). Interestingly, however, self-report data that were gathered through various response formats from younger, midlife, and older adults found that while emotional complexity in covariation of affects only yielded mixed results, complexity in discrete emotions were more often correlated with older age (Ready et al., 2008).

In addition, emotional complexity in adulthood has been more strongly correlated to verbal abilities and to ego level than to age (Labouvie-Vief et al., 1989). These researchers suggest that emotional complexity is evidenced in this study by language that was "complex, nonstereotypical, and nondualistic; that tolerates intra and inter individual conflict; and that appreciates the uniqueness of individual experience" (Labouvie-Vief et al., 1989, p. 429).

However, education and socioeconomic status may also have an impact over age on the development of emotional complexity (Labouvie-Vief & Medler, 2002). In fact, age was not even a significant predictor of emotional complexity after education and socioeconomic status were accounted for in another study. Taken together, these findings suggest that emotional complexity is an individual characteristic independent of age, which likely contributes to the variation of emotional maturity found throughout the life span.

Emotional Competence

In addition to becoming more complex, human emotions communicated involuntarily or deliberately are proposed to have greater adaptive, functional, and relational significance as emotional maturity develops (Ackerman, Abe, & Izard, 1998; Barrett, 1993; Plutchik, 1980; Smith & Lazurus, 1990; Treverthen, 2009). As interpretive and evaluative proficiency improves over time, individuals can more intentionally decipher affective states, more accurately attribute meaning to emotion-provoking information, and more appropriately choose and adeptly execute behavioral responses (Smith & Lazarus, 1990). This ability to competently interpret, manage, and apply personal and relational emotional information is best described by the construct of emotional competence (Brasseur et al., 2013).

Emotional competence is defined as "individual differences in the identification, understanding, expression, regulation and use of one's own emotions and those of others" (Brasseur et al., 2013, p. 1). Salovey and Mayer (1990) initially popularized this construct as a subcategory of social intelligence called emotional intelligence. These researchers defined emotional intelligence as the "ability to monitor one's own and others' feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions" (p. 189). As research on this construct evolved in the literature, however, theorists began to debate

whether emotional intelligence was best defined as a pattern of acuities and dispositions (i.e., a trait) (Petrides & Furnham, 2001) or a continuum of information processing skills, ranging from fundamental and discrete to complex and integrated (i.e., an ability) (Mayer, Salovey, & Caruso, 2008).

While there is support for both sides of this argument, the conceptualization that most coherently integrates the various aspects of emotional intelligence is Mikolajczak's (2009) three-level model. This model of emotional intelligence includes the interacting but independent dimensions of complexity of emotion-related knowledge, the ability to exact a strategic emotion-related response appropriate to the context, and the tendency to respond in a particular way in emotion-evoking conditions. The related but separate relationship of these dimensions of emotional competence was supported by a confirmatory factor analysis conducted on various measures of emotional awareness, emotional abilities, and emotional coping, which identified that these measures assess related but different capacities (Lumley, Gustavson, Partridge, & Labouvie-Vief, 2005).

Considering this data, emotional complexity may lay the foundation for abilities and traits, but it does not necessarily always develop into emotional competency in capacities or dispositions. Due to the complicated relationship between these dimensions, the term emotional competence was used here because it better represents how individual differences in abilities and traits can interact to develop and evolve over time (Brasseur et al., 2013). Moreover, emotional competence is conceptualized here along with emotional complexity as a sub-construct of emotional maturity. Consequently, this construct was assessed using self-report by the Profile of Emotional Competence (PEC) to measure how participants characteristically identify, comprehend, express, manage, and apply emotional information (Brasseur et al., 2013). The

PEC is discussed in further detail in Chapter 3.

Emotional competence research. Some studies have demonstrated that exposure to certain emotional interventions or experiences can enhance even the trait facets of emotional competence. For example, research using an evidence-based intervention to improve emotional competence demonstrated sustainable change in emotional understanding, emotion regulation, and general emotional competence (Nelis et al., 2011). What is most impressive about this study is that even after only 18 hours of structured, in-session training, using lecture, exercises, role-playing, dyads, discussion, and journaling, followed by 12, bi-weekly, follow-up emails to reiterate the course material, the improvements in emotional competence were significant and were sustained at the 6-month follow-up. Similarly, another study using an emotional competence intervention group versus a control group found that even individuals in adulthood showed improvement on self-report and informant measures of trait emotional competence, which was maintained at a one-year follow-up (Kotsou, Nelis, Grégoire, & Mikolajczak, 2011).

The notion that trait aspects of emotional competence can be improved throughout the course of development with intervention is important because emotional intelligence has been associated with better psychological and emotional functioning (Gallagher & Vella-Brodrick, 2008; Schutte, Malouff, Simunek, McKenley, & Hollander, 2002). First, improvements in trait emotional competence have been associated with a 23% improvement in life satisfaction and a 24% decrease in perceived stress (Kotsou et al., 2011). Moreover, trait emotional intelligence has not only been correlated with higher self-esteem and a greater propensity to have a characteristically positive mood, but also with the capacity to maintain this positive mood, even when challenged with negative circumstances (Schutte et al., 2002). The role that emotional competence plays in the maintenance of these positive psychological states is also supported by

another study that demonstrated how trait emotional intelligence accounted for the variance in subjective well-being, even beyond sociodemographic and personality variables (Gallagher & Vella-Brodrick, 2008). Remarkably, however, improvements in trait emotional competence have even been associated with variations on certain personality dimensions after emotional competence interventions, including lowering neuroticism, increasing extraversion, and increasing agreeableness (Nelis et al., 2011). The long-term impact that emotional competence has on these aspects of psychological adjustment, even after being learned through interventions, again alludes to the interplay of emotional knowledge, abilities, and traits in the development of an overall level of emotional maturity.

Emotional Maturity and Views of Suffering

Considering that suffering is one of the most emotion-evoking human experiences, it is not surprising that emotional maturity also has an impact on the way that individuals view, and thus endure, suffering (Gross & John, 2003; Frederickson & Losada, 2005; Labouvie-Vief & Medler, 2002; Tugade & Fredrickson, 2004). For example, the experience of positive emotions may help individuals find positive meaning in their negative life situations and regulate their cardiovascular response to adverse emotional experiences more efficiently (Tugade & Fredrickson, 2004). The impact of positive emotions, even in the face of an adversity, can also be seen in the finding that daily experience of positive emotions mitigated the impact of stress on depression-related symptomology during bereavement (Ong, Bergeman, & Bisconti, 2004). Moreover, individuals who experienced positive emotions at a mean ratio of 2.9 times more often daily than they experienced negative emotions over the course of a month met the threshold criteria for flourishing, according to a measure for positive psychological functioning (Frederickson & Losada, 2005).

However, it is important to note that emotional maturity may impact the regulation of these positive and negative emotions. For example, research has identified emotional complexity (i.e., "the ability to coordinate positive and negative affect into flexible and differentiated structures") and affect optimization (i.e., "the maximization of positive and dampening of negative affect") as important elements of emotional regulation approaches in adults (Labouvie-Vief & Medler, 2002, p. 571). Despite maximizing and dampening being integrated here as components of the same overarching regulation style, each may have very different effects on individual views of suffering. In fact, when reappraisal versus suppression was examined as characteristic emotional regulation strategy, suppressive emotional regulation was associated with less positive affect, more negative affect, decreased interpersonal emotional expression, and lower scores on measures of well-being (Gross & John, 2003). Conversely, reappraisal emotion regulation was associated with more positive affect, less negative affect, increased interpersonal emotional expression, and higher scores on measures of well-being. Collectively, these studies imply that emotional maturity likely has an impact on the subjective view of human suffering. Building on this foundation, this study is designed to further examine this relationship.

Emotional Maturity and Sense of Coherence

Due to the neurological, physiological, cognitive, affective, and behavioral systems that interact during the experience of an emotional state, emotions have also been postulated as providing coherence to these diverse human response systems (Mauss, Levenson, McCarter, Wilhelm, & Gross, 2005). Emotion is purported to provide the motivational force that gives life meaningfulness and thus enriches a sense of coherence between internalized perceptions and life experiences (Antonovsky, as cited in Erickson & Mittelmark, 2017). Sagy & Antonovsky (2000) assert that the degree of emotional relatedness (i.e., the subjective perception of belongingness,

sense of importance, and having a confidant) perceived during developmental experiences also contributes to a later sense of coherence. Although these emotionally-laden experiences may be rooted in their internalized sense of attachment (Bowlby, 1969), there also seems to be a separate emotional element relating to sense of coherence.

The complex interplay of emotions and sense of coherence is supported by a study of emotionality that found while higher scores of Antonovsky's (1993b) sense of coherence was associated with higher psychological health, higher scores on an adapted emotional sense of coherence scale were more highly correlated to physical health, but not psychological health (Flensborg-Madsen, Ventegodt, & Merrick, 2006). Alternatively, the impact of emotions on sense of coherence is demonstrated by the finding that not only is emotional stability and positive affect positively correlated with sense of coherence, but negative affect posseses a stronger negative correlation (Strümpfer, Gouws, & Viviers, 1998). Nevertheless, the limited research on the impact of emotional maturity on sense of coherence is part of the impetus for studying the relationship between these variables.

Spiritual Maturity

Spirituality

Similar to the construct of emotion, spirituality is a complex and multidimensional phenomenon with varying definitions offered in the literature (Elkins, Hedstrom, Hughes, Leaf, & Saunders, 1988; Emmons & Paloutzian, 2003; Hill et al., 2000; Zinnbauer, Pargament, & Scott, 1999). Moreover, the constructs of spirituality and religion have traditionally been viewed as substantially relating to the same matters (i.e., perceptions, emotions, behaviors, and relationships associated with the sacred) and functionally serving the same purpose (i.e., how

these matters are applied to existential problems) (Zinnbauer et al., 1999). Conversely, modern conceptualizations of these two constructs have attempted to differentiate spirituality as the transcendent experience of these facets and religion as the practices aligned with organizations (Pargament, 1999). However, spirituality and religion have often been polarized positively and negatively, respectively (Zinnbauer et al., 1999). Based on the assertion that spirituality and religion share elements of, relating to, or searching for the sacred at their core, Hill and his colleagues (1999) advise against polarizing these two constructs by being either too limited or too general in developing a conceptual definition. Following this recommendation, a survey of definitions is incorporated in this study's delineation of spirituality as an individual construct.

First, James (1928/1902) proposed that religion involves "the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine" (p. 31). This orienting nature of spirituality is also indicated by Benner (1989), who defines spirituality as "our response to a deep and mysterious human yearning for self-transcendence and surrender, a yearning to find our place" (p. 21). Spirituality's usefulness in helping individuals position themselves in the universe can also be seen in the definition proposed by Shafranske and Gorsuch (1984), which states that spirituality is "a transcendent dimension within human experience . . . discovered in moments in which the individual questions the meaning of personal existence and attempts to place the self within a broader ontological context" (p. 231). However, other definitions emphasize how this transcendent process, fostered by religion and spirituality, is a part of man's search for ultimate, existential meaning (Doyle, 1992; Frankl, 1959). Emmons (2000) even asserts, "spirituality is the personal expression of ultimate concern" (p. 4). This is echoed by Pargament (1999), who defines spirituality as "a search for the sacred" (p. 12), and refers to this as "an individual

expression that speaks to the greatest of our capacities" (p. 6). Piedmont (1999) even suggests that spirituality could be considered a sixth dimension of personality that transcends the five factors of personality (Digman, 1990).

Several researchers have examined the multidimensionality of spirituality (Benson, Roehlkepartain, & Rude, 2003; Elkins et al.,1988; Greenwald & Harder, 2003; MacDonald, 2000) in their reviews of the theoretical research. Elkins et al.'s (1998) conceptualization consists of nine components that each describe an important facet of spirituality. The first component is an experientially founded confidence that there is the existence of a transcendent dimension beyond what is seen. The second and third components include the sense that life has purpose and meaning, and that there is a specific, personal mission to be accomplished. The conviction that there is sacredness in all aspects of life and that material values do not provide ultimate satisfaction are the fourth and fifth components. The sixth and seventh components include the dedication to altruism when exposed to the suffering of others and an idealistic vision for the improvement of the world. An awareness of the tragedies and suffering that are a part of human existence leads to a notion of existential significance and an even deeper gratitude in life. Finally, spirituality bears fruit through making an evident impact on intentional interactions with all other dimensions of life. Support for some of these dimensions can be found in Greewnwald and Harder's (2003) factor analysis, which confirmed that 62.77% of the variance in a sample of 122 descriptions of the nature of spirituality could be accounted for by the dimensions of transcendence, sacredness, connection to others, and an altruistic view. This suggests that although all nine of these dimensions may play a role in spirituality, some may have more prominence in individual conceptualizations of spirituality.

Spiritual Development

Differing opinions on the humanistic or supernatural origin of an initial awareness of spiritual matters have been given (Maslow, 1964; Benner 1989). Nonetheless, spiritual formation has been proposed to begin with a "core-religious experience" or a "transcendent experience," regardless of the religious or mystical affiliation (Maslow, 1964, p. 30). From the humanistic view, Maslow suggests that there are two patterns of responses to this initial peak experience and the subsequent awareness of the spiritual. Some insulate their openness to spiritual experiences so comprehensively that awareness only occurs in limited contexts, under certain circumstances, and by specific stimuli. This subdual of spiritual experiences inhibits the application of spirituality to their personal healing, maturity, or contentment. Contrariwise, some remain so open to personal spiritual experiences that they encounter them in diverse contexts, during almost any circumstance, and triggered by various stimuli. This integration of spirituality into most aspects of their lives enables them to embrace and utilize these spiritual experiences in several aspects of their personal maturation process. The innate quality of these differing spiritual responses seems to be supported by twin studies that have indicated that while religious affiliation is largely culturally influenced, religious attitudes and practices likely have a genetic component (D'Onofrio, Eaves, Murrelle, Maes, & Spilka, 1999).

From the supernatural view, however, Benner (1989) suggests that all of these peak experiences are, at their core, an invitation from God intended to initiate an intimate and meaningful connection. Therefore, individual manifestations of spirituality are essentially the "human response to God's gracious call to relationship with Himself" (p. 20). As Benson, Roehlkepartain, and Rude (2003) suggest, spiritual development is the process of deepening in the intrinsic impetus to strive towards something sacred that transcends the self. Spiritual

development, therefore, has been conceptualized as the evolution of the processes that allows humans to strive towards reaching the ultimate concern of securing an intimate relationship with the divine (Emmons, 2000). This connection is accomplished through a sincere determination, authentic openness, and intentional concentration on spiritual rather than alternative concerns (Atchley, 1997). The notion that spiritual development transcends basic cognitive, psychological, or social strivings is supported by research which demonstrates that spiritual conversion has been shown to impact individual objectives, efforts, and even identity, while not necessarily altering basic personality structure (Paloutzian, Richardson, & Rambo, 1999).

Considering this broad reaching influence, spiritual development is exuded in various important dimensions of life as a complex and multidimensional process (Benson et al., 2003; Kass, 2015; MacDonald, 2000; Wuff, 1993). For example, MacDonald (2000) used factor analysis of eleven spirituality inventories and identified six expressions of spirituality, including the cognitive orientation towards spirituality, phenomenological experience of spirituality, existential stance, conceptualization of the paranormal, and religious practices. Kass (2015) suggests that there are five dimensions that facilitate spiritual development. These include the strengthened capacity to be mindful and regulate behaviors, the more reflective cognitive awareness of how humans have contributed to the pain and suffering in the world, a deeper competence in emotionally rectifying insecure attachments and extending compassion, a deeper sense of an unconditional existential connection that translates into altruistic regard for others, the resolve to engage the problems of life with hope, and an assurance that enables them to maintain equanimity and achieve growth. In light of Kass's findings, Wuff (1993) suggests that a truly comprehensive theory of religious development must acknowledge the individual psychological, emotional, supernatural, interpersonal, and practical variables that impact faith.

Other research that has correlated aspects of maturity with successful moral advancement suggests that the evolution of moral judgment could also be an indicator of spiritual maturity (Anwar & Khan, 2013). Gibson (2004) asserts that spiritual growth in the Christian life specifically follows a progression through stages of externally and socially-driven forms of morality to internally and eternally-driven forms of morality. As such, Gibson (2004) proposes four levels of development in Christian spiritual maturity, derived from Kholberg's (1984) three stages of mature moral reasoning and development. The first stage is suggested to be formulated out of a self-focused authority source and consists of adhering to God's commands for fear of retribution or hope of blessing (Gibson, 2004). The second stage is based on an other-focused authority source, involves the desire to honor the Ten Commandments, and the emulation of godly mentors. The third stage is founded on a principle-focused authority source and is comprised of having a personal commitment to Christian ideologies. The final stage of Christian spiritual maturity is founded on a kingdom-centered authority source and encompasses having an eternal mindset that glorifies God through transcending self and embracing the redemptive plan for all mankind.

Spiritual Maturity as a Dimension of Relationship

Although morality is an important determinant of outward behavior, other models of the spiritual maturation process focus more on the facets of relationships that may help cultivate a sense of morality. Hall and Edwards (1996) contend that spiritual maturity is a function of the depth of relationship with God. The theoretical basis for this model of spiritual maturity integrates attachment theory (Bowlby, 1969) and object relations theory (Fairburn, 1963) to provide the rationale for the centrality of this relationship as a measure of spiritual maturity. Moreover, current research has provided support for the impact that attachment (Hart et al.,

2010; McDonald et al., 2005; Reinert, 2005; TenElshof & Furrow, 2000) and object relations (Hall & Brokaw, 1995; Hall, Brokaw, Edwards, & Pike, 1998; Brokaw & Edwards, 1994) both have on the way that individuals view and relate to God.

In light of attachment and object relations' influence on spirituality, Hall and Edwards (1996) propose that spiritual maturity is demonstrated through the awareness and quality of relationship with God. First, an awareness of God involves acknowledging His presence, attending to His communications through thoughts, feelings, and circumstances, and the attentiveness to and relishing in His responses. The quality of relationship with God consists of three subcategories, derived from the object relations literature that describe the nature of this relationship. The first category of quality is stability, and this consists of the degree that individuals are able to view God as trustworthy and loving, even in the face of ambiguity and negative experiences. The second category of quality is grandiosity, which entails how well individuals are able to internalize a sense of being valued by God and have a relationship that is deeper than His protection and provision. Finally, the last category of quality is the realistic acceptance of God, which includes the ability to accept the suffering encountered in life through resolving feelings of ambivalence and mixed affect toward Him, without this process threatening the overall relationship with Him. Based on this conceptualization of the relational constructs that exemplify Christian spiritual maturity, the Spiritual Assessment Inventory (SAI) was created by Hall and Edwards (2002) to avoid "both spiritual reductionism and psychological reductionism by emphasizing a holistic view that may be termed psychospiritual development or maturity," and was used to measure the construct of spiritual maturity in this study (p. 353). The SAI is discussed in more detail in Chapter 3.

Spiritual Maturity and Emotional Maturity

Although there has been no direct correlation between overall emotional maturity and spiritual maturity as described here by Hall and Edwards (2002), emotional maturity has been purported to develop alongside spiritual maturity (Oliver, 2003). For example, Oliver (2003) suggests that although there is no "perfect correlation between sanctity and maturity," emotional maturation does facilitate spiritual maturation and vice versa (p. 46). This is supported by the positive correlation found between age and general measures of emotional intelligence and having spiritual experiences on a daily basis (Flores, Green, Duncan, & Carmody-Bubb, 2013). A correlation was also found between having increased levels of individual personality and measures of self-awareness, self-regard, and overall happiness.

Interestingly, spiritual maturity is sometimes discontinuous and can even increase in the second half of life in response to adversity (Wink & Dillon, 2002). This change is likely because spiritual beliefs can lead to emotional stress response through activation or excitement, or can be used to dampen and regulate emotions, but personal beliefs themselves are not inherently emotional (Lazurus & Folkman, 1984). This suggests that although spiritual maturity and facets of personal maturity such as emotional maturity may be related, they do not always develop in a corresponding trajectory because the relationship between them is not direct and is subject to additional influences. Due to this interactive relationship of emotional maturity and spiritual maturity, both are considered here to be independent, co-mediating variables between parental attachment and later views of suffering and sense of coherence.

Spiritual Maturity and Views of Suffering

Human suffering is one of the most universally experienced and yet intensely questioned human experiences (Doyle, 1992; Frankl, 1959). As such, it is not surprising that spiritual

maturity also likely influences how individuals view, endure, and cope with suffering (Ano & Vasconcelles, 2005; Janoff-Bulman, 1992; McIntosh, 1995; Silberman, 2005; Vossen, 1993; Wortman & Park, 2008). Doyle (1992) and Frankl (1959) suggest that suffering almost always elicits the existential question of its meaning. The comprehensiveness of most religious belief systems usually includes a proposed ideology for why human suffering exists (Silberman, 2005). Park and Folkman (1997) specifically assert that religious belief systems provide global meaning at the levels of "personal significance, causal explanation, coping, and outcome" (p. 121), which influences the initial meaning that some individuals attribute to their specific adverse circumstance, the coping processes they engage in as they endure these experiences, and the final meaning that they arrive at after these experiences are resolved. Similarly, Janoff-Bulman (1992) suggests that religious beliefs are a means through which individuals are able to explain discrepancies between their actual unpredictable and uncontrollable experiences of trauma and their "action-outcome contingency" (p. 10) or their notion of how positive or proactive actions could or should have been able prevent or alleviate their suffering. Vossen (1993) further suggests that there are three main beliefs that individuals adhere to when challenged to alleviate this discrepancy: (1) the belief that suffering is retaliation for sins of self or mankind; (2) the belief that suffering will be used as a part of God's eternal plan; or (3) the belief that suffering is inevitable, and thus God compassionately suffers with mankind rather than being blamed for it.

Silberman (2005) contends that personal religious meaning systems often also explain individual responses to adversity and the pattern of coping demonstrated. Moreover, religiousness, spirituality, and image of God have all have been found to have an impact on the response to loss and other negative life events, as well as the coping strategies employed (Ano & Vasconcelles, 2005; Vossen, 1993; Wortman & Park, 2008). Regardless of their pre-event

religious involvement, exposure to negative life events has been associated with an increase in both negative and positive religious coping mechanisms (Bjorck & Thurman, 2007). McIntosh (1995) has even proposed that religious beliefs are so inextricably interwoven with their approach to coping that these beliefs can be effectively conceptualized as their own schema. Still, others contend that religious beliefs may be better considered a meta-schema because it pervades and inspires the activation of several different schematic areas (Park & Folkman, 1997). Considering the importance of individual spiritual belief systems in making sense of and responding to adverse experiences, this study also examines the relationship between spiritual maturity and view of suffering.

Spiritual Maturity and Sense of Coherence

The impact that spirituality also has on the ability to garner a sense of coherence between internal subjective reality and external life experiences seems supported in both the spirituality and meaning-making literature (Benner, 1989; Frankl, 1959; Salman, 2000; Silberman, 2005). First, Frankl (1959) asserts that while psyche and body can be unified in some respects, unless the psychic and somatic aspects of mankind are integrated with spirituality as their central foundation, humans cannot achieve a true sense of wholeness. Similarly, Benner (1989) contends that in addition to self-transcendence and submission, human spirituality is a means to strive towards self-discovery and the "integration of action and thought, interior life and external behavior, affect and cognition, conscious and unconscious, self and ego, animus and anima, shadow and persona, the material and the immaterial, body and soul" (Benner, 1989, p. 21). Even more so, spiritual transformation allows the mind to surpass the psyche in psychotherapy and resolve seemingly irreconcilable opposites and complex paradoxes through development of new meaning through its transcendent possibilities (Salman, 2000).

Epstein (as cited in Silberman, 2005) has also highlighted the importance of creating this coherent meaning system that has the capacity to reconcile complex facets of the human experience. He suggests that meaning systems are cultivated to achieve constancy and coherence through the incorporation of data derived from experiences into a conceptual framework, the maintenance of a sense of self-concept, the fostering of important relationships, and the equilibration of pleasure and pain in the conceivable future. It is not surprising, then, that religious belief systems are considered to be pivotal in helping make sense of life experiences because they offer a quality meaning system and a comprehensive framework for a variety of deep issues (Silberman, 2005). Spiritual beliefs have been theorized as creating a meaning-making coping framework that reconciles global meaning systems (i.e., basic internal cognitive structures relating to the world), perceived meaning of specific events (i.e., loss, threat, or challenge), and causal ascriptions (Park, 2005). Modern researchers have even conceptualized religious beliefs as providing a meaning making medium for cultivating a sense of coherence out of the disjointed cognitive, emotional, and physiological aspects of distressing memories (Peres, Moreira-Almeida, Nasello, & Koenig, 2007).

Research supports the relationship that spirituality has with sense of coherence and various aspects of psychological well-being (Delgado, 2007; Ivtzan, Chan, Gardner, & Prashar, 2013; Stroope, Draper, & Whitehead, 2013). A deep sense of spirituality and a high sense of coherence have both been correlated with increased scores on quality of life measures (Delgado, 2007). Moreover, regardless of the level of religious affiliation, a high level of spirituality is associated with a greater motivation for individual growth, higher stages of self-actualization, and increased meaning in life (Ivtzan et al., 2013). An increased sense of purpose and meaning in life has also been found to be positively correlated with being a student, being unaffiliated with a

religion, having a congregational social support system, engaging in a consistent prayer life, and specifically with possessing a loving image of God (Stroope et al., 2013). Considering the potential influence that spirituality and religious belief systems have on finding a sense of coherent meaning in life, the relationship between spiritual maturity and sense of coherence was further examined in this dissertation.

View of Suffering

Suffering

"To suffer is to experience a disvalued and unwanted state of mind, body, or spirit" (Shweder, Much, Mahapatra, & Park, 1997, p. 120). Although suffering is a common human occurance, the view of suffering each individual develops is incredibly unique (Hale-Smith et al., 2012). As such, suffering has been conceptualized as the universal but complex and subjectively experienced human phenomenon of physical, mental, emotional, or existential pain (Archer, 1990; Byock, 1996; Casell, 1998; Copp, 1974). Although the construct of pain is often presented as synonymous to suffering (Casell, 1998), a wide variation of physiological, psychological, emotional, or existential pain intensities or durations can be subjectively perceived as producing a state of suffering (Archer, 1990). Moreover, pain can catalyze suffering on multiple levels of functioning because it is "an unwelcomed force producing great physical distress as well as moral and spiritual dilemmas" (Kleinman, Brodwin, Good, & Good, 1994, p. 5-6). Consequently, pain is considered to be the singular, specific, and limited stimuli that elicits the more comprehensive and generalized condition of suffering or state of anguish in response to pain, injury, or loss (Amato & Monge, 1990; Copp, 1974).

Although suffering is a universal human experience, "it is important to avoid essentializing, naturalizing, or sentimentalizing suffering" (Kleinman & Kleinman, 1996, p. 2). Not only do the contextual circumstances surrounding suffering vary dramatically, but also each individual perceives his or her own and others' experience of suffering very subjectively (Archer, 1990; Byock, 1996; Cassell, 1998, Copp, 1974). This subjectivity exists because although there are certain experiences that commonly cause suffering, including "death or distress of loved ones, powerlessness, helplessness, hopelessness, torture, the loss of life's work, betrayal, physical agony, isolation, homelessness, memory failure, and fear . . . each is both universal and individual" (Cassell, 1998, p. 644-645). Considering all this, the most comprehensive definition of the concept of suffering is "an individualized, subjective and complex experience characterized primarily by a person's assigning to a situation or a perceived threat an intensely negative meaning" (Rodgers & Cowles, 1997, p. 1050).

Finding Meaning in Suffering

An individual view of suffering is proposed to be arrived at out of the human need to make suffering intelligible by reconciling the meaning of the experience with who or what is responsible for the suffering and what can be done to alleviate it (Furnham & Brown, 1992; Shweder et al., 1997). Suffering has been proposed to be experienced most intensely when the pain is perceived as a threat to continued existence and integrity because it is uncontrollable, overwhelming, indiscernibly originating, holding catastrophic meaning, or never ending (Cassell, 1998). Therefore, some suggest that suffering can be ameliorated by identifying and contextualizing the pain's source, altering the meaning attributed to it, exhibiting some form of control over it, or believing that it will terminate at some point. Similarly, others assert that transcendence of suffering can be achieved through cultivating connections with humanity,

reaching a place of acceptance, and ascribing new meaning to the experience of suffering (Egnew, 2009).

More specifically, Frankl (2000/1975) contends that even in the face of unavoidable or inescapable pain, suffering ceases to be suffering when it is given meaning, and despair is only arrived at when suffering is endured without ever finding a sense of meaning. This is likely why meaninglessness is considered one of the four existential crises, along with death, freedom, and isolation, that individuals face as a part of their human existence (Yalom, 1980). However, it is important to remember that when a sense of meaning is found, "a separate and unique universe of meaning can exist in each person's suffering" (Amato & Monge, 1990, p. 16). This is because all meaning is individually experienced as distinct, all-encompassing, and concrete, and given the right conditions, suffering often even elicits a unique meaning of its own (Steeves & Kahn, 1987, p. 116). Consequently, the variable of interest related to suffering in this study is the view of suffering that culminates out of parental attachment, emotional maturity, and spiritual maturity, and impacts a sense of coherence. As such, each participant's view of suffering was measured using the View of Suffering Scale (VOSS; Hale-Smith et al., 2012). The VOSS is described further in Chapter 3.

Views of Suffering

There are ten distinct views of suffering that predominate in North American culture, including random, retribution, unorthodox, limited knowledge, overcoming, divine responsibility, suffering God, encounter, soul-building, and providence (Hale-Smith et al., 2012). Atheists, who hold the conviction that there is no God, and agnostics, who neither believe nor disbelieve that God exists, predominantly believe the random view of suffering (Martin, 1992). Consequently, individuals who hold these belief systems view suffering as random or

purposeless (Dawkins, 2006; Harris, 2006; Hitchens, 2008; Smith, 2010). This perspective can be seen in the proposition stated in an atheist manifesto, written by Harris (2006), that asserts, "only the atheist is compassionate enough to take the profundity of the world's suffering at face value…millions of human beings suffer the most harrowing abridgements of their happiness for no good reason at all" (p. 3). The amount of senseless suffering or evil that exists in the world is one of the arguments often given for why atheists outright reject the existence of God (Bernstein, 1998; Comte-Sponville, 2007; Dawkins, 2006; Hutchins, 2008; Nall, 2008; Smith, 2010).

Buddhists and Hindus hold to the second view of suffering, which predominantly understands suffering as retribution for past actions (Bodhi, 2010; Lama, 1997; Tsering, 2005; Takakusu, 1998). Buddha proposed four noble truths and the concept of karma to explicate the origin, cause, and cessation of suffering (Bodhi, 2010; Lama, 1997; Tsering, 2005). Buddhist philosophy holds the notion that nothing, including suffering, comes into being without a cause (Tsering, 2005). More specifically, suffering is caused by delusions or illnesses in the mind, such as cravings, desires, and attachments, which elicit the physical manifestations of effect-causing actions (Takakusu, 1998). Moreover, "only when there has been some sort of mental action, some sort of intention or volition, does the specific chain reaction of cause and result occur" (Tsering, 2005, p. 18). As such, Buddhist philosophy postulates that if humans can cease this mental action of craving for sensual pleasures, for existence, or even for non-existence, they can stop causing their own suffering and achieve nirvana (Bodhi, 2010).

The third view of suffering suggested by Hale-Smith et al., (2012) is considered the unorthodox view. This explanation of suffering acknowledges that a divine being, God, exists, but unorthodoxly view Him as permitting or even exacting suffering because He is not benevolent, or allowing suffering because He is not omnipotent (i.e., unorthodox) (Hill, 1975;

Morgan & Wilkinson, 2001). Some suggest that in the face of the deep suffering of mankind, adherents to the unorthodox view of suffering have become disenchanted with the theological ideologies that attempt to reconcile the supreme coexisting qualities of God and instead adopt a rationalist view that allows for the exclusion of one or the other (Morgan & Wilkinson, 2001). This is likely because the philosophical and apologetic purpose for theodicies is to defend the character or morality of God rather than to offer any consolation to the sufferer who is struggling in his or her relationship with the divine (Hall & Johnson, 2001). They suggest, "if religious theodicies now appear implausible or untenable, the most forceful reason for their failure seems to have been the evidence of suffering itself" (Morgan & Wilkinson, 2001, p. 202).

Alternately, however, there are three distinct theodicies of suffering that explicitly attempt to reconcile the benevolent and omnipotent characteristics of God (Wilt et al., 2017). One of these is the Open Theism theodicy, held by some Protestant denominations, which view suffering as unavoidable because the future has not yet occurred, and thus both God and man possess only a limited knowledge of it (i.e., limited knowledge) (Hill, 1975; Rhoda, 2005; Rhoda et al., 2006). Many of the theologians that adhere to Open Theism assert that the future is only what is anticipated or promised, but is still something that has not yet achieved any level of concreteness or actuality (Hill, 1975). The philosophy underlying this view of suffering suggests that knowledge of the future must, therefore, include not only what will and will not happen, but also what contingencies might and might not happen (Rhoda et al., 2006). Consequently, in contrast to theological determinism, Open Theism argues that God only has partial foreknowledge of the definitive future because He can only have a limited knowledge of the open contingencies, possibilities, and eventualities that are inherent in the future (Rhoda, 2007).

Conversely, the most prominent of all the theodicies, the Free Will theodicy, held by the Protestant and Catholic theological orientations, views suffering as something to be endured until redemption as it is a result of humans' use of their free will to transgress their divine relationship with God (i.e., divine responsibility) (Augustine, 1937; Aquinas, n.d.; Pereboom, 2005; Plantinga, 1974; Scheonig, 1998). Free Will theodicy thus asserts that God intentionally created human beings with moral responsibility, but also the liberty to choose between right and wrong (Pereboom, 2005). The free will defense proposes that in order to have a world where moral good can exist and be freely chosen, the freedom to choose moral evil must also exist (Plantinga, 1974). Although natural evil, such as diseases and disasters, seem to transcend human choice, humans can also directly or inadvertently cause the moral evil in this world that leads to the suffering of the innocent when they misuse their free will to choose sin and immoral behaviors (Scheonig, 1998). Even though this freedom means that all of mankind will likely suffer from the depravity in this world between creation and heaven (Plantinga, 1974), the benevolent and omnipotent God is alleviated of the culpability or obligation to prevent the evil created by mankind's choices (Pereboom, 2005).

Finally, the Word-Faith theodicy, held in various Nondenominational and Pentecostal denominations, views suffering as either preventable or able to be overcome through prayer, faith, and obedience to God (i.e., overcoming) (Walton, 2012). Adherents to the Word-Faith theodicy hold that the Bible is a contractual agreement between God and man where true believers are given the divine right to name and claim things into existence. Through having faith about who they are in Christ and believing what God has promised in the Bible, these individuals believe that they can use the positive confession of their words to "'unleash' faith into the atmosphere actualizing thoughts, ideas, and desires" (p. 112). Beyond confession, they also

believe that they can demonstrate their faith by contractually giving financially in order to sow and reap financial blessings. Proponents of this view of suffering believe that God desires to provide supernatural solutions to their suffering, and through using this Word-Faith approach they can specifically ask God to intervene in their individual situations, rectify broader social conditions, and even overcome financial limitations. They hold that "evil is negated, fear is cast out, and poverty, sickness, and any other form of material lack are overcome by a commitment to the 'covenantal' relationship between believers and God" (Walton, 2012, p. 108).

Extending these three discrete theistic perspectives, there are four additional views of suffering, held mainly by Judeo-Christians, which may coexist simultaneously or supplement the aforementioned theodicies. For example, some Judeo-Christians believe that God's deep love for mankind causes Him to compassionately suffer with His creatures (i.e., suffering God) (Bauckham, 1984; Dodds, 1991). Christian and Messianic Jewish proponents of this view of suffering contend that through the coinciding humanness and divinity of Jesus Christ, as He experienced the grievous suffering and heinous death on the cross, the depths of human suffering were embodied and experienced as the very suffering of God himself (Dodds, 1991). Beyond the cross, in the face of the continued human suffering of pain, hunger, thirst, and depravity that still exists today, Jesus identifies so closely with this suffering as His own that He uses first person language to describe human suffering in the scriptures (Matthew 25:35-36). It is important to note, however, that this view of suffering sees God as not passively impacted by suffering because He is self-determining nor involuntarily subjugated to suffering because He is also omnipotent, but rather voluntarily and sacrificially exposing Himself to human suffering because He is loving and passionate about mankind (Bauckham, 1984).

Other Judeo-Christians believe that the experience of questioning suffering provides an unparalleled catalyst for humans to turn to and encounter God (i.e., encounter) (Lewis, 1996; Long, 2006; Metz & Ashley, 1994; Schillebeeckx, 2014). Advocates of this view of suffering assert that suffering forces individuals to face their finiteness, elicit questions about the meaning of human existence, and stimulate the search for something that can make their suffering worthwhile (Long, 2006). As Lewis (1996) states, "we can ignore even pleasure. But pain insists upon being attended to. God whispers to us in our pleasures, speaks in our conscience, but shouts in our pains: it is his megaphone to rouse a deaf world" (p. 57-58). This evolving relationship of encountering God during experiences of human suffering can be seen in the Psalms, Job, and Lamentations, as prayers to God move from being initially about provision and protection to deeply crying out to God in anguish and Him being a source of strength, even in the midst of enduring suffering (Schillebeeckx, 2014). Interestingly, these scriptures seem to be a "passionate requestioning that arises out of suffering, a requestioning of God, full of highly charged expectation" rather than offering a definitive answer that alleviates these experiences of suffering (Metz & Ashley, 1994, p. 621).

Still other Judeo-Christians view suffering as a medium for spiritual development through the manifestation of virtues that can only be achieved through suffering (i.e., soul-building) (Hall et al., 2010; Hicks, 1966; Ihloff, 1976; Long, 2006). In this view, humans do not become fully developed until they have been through an extensive process of soul-making through experiences of self-transcendence (Long, 2006). Consequently, some propose that the world was created specifically for that purpose, as a "divinely created sphere of soul-making" (Hicks, 1966, p. 336). While advocates of this view of suffering acknowledge that not all suffering is inherently good, they suggest that experiences of gratuitous suffering contribute to

the cultivation of positive qualities, such as compassion and perseverance, and thus also to the formation of character (Hall et al., 2010). Nash (1988) even asserts that humans have to be exposed to evil through genuine adversity and the threat of actual loss in order to develop the spiritual and moral maturity that comes from resisting and overcoming it. Likewise, Ihloff (1976) contends that the "recognition and willful experience of suffering is a prerequisite to growth and maturity, that it, as a part of increased awareness of all in life, is essential to happiness and full human potential" (p. 164).

Finally, some Judeo-Christians believe that suffering is providentially caused or allowed by God for the completion of a sovereign purpose (i.e., providence) (Hasker, 1992; Leibniz, 1985; Walsh & Walsh, 1985). Three of the predominant variants of this view (i.e., Calvinism, Molinism, and Free Will Theodicy) all provide explications for how the providence of God supersedes all time and knowledge (Hasker, 1992). This view holds that although humans are incapable of completely understanding His purposes (Aquinas, n.d.), God, who is omnisapient (all-wise) and sovereign, always acts in accordance with supreme reason (Leibniz, 1985). God has thus created a comprehensive divine plan that transcends all time and knowledge and directs everything that happens, even human suffering, towards the completion of that end (Peneboom, 2005). Leibniz (1985) even suggests:

> God has ordered all things beforehand once for all, having foreseen prayers, good and bad actions, and all the rest . . . Thus, if the smallest evil that comes to pass in the world were missing in it, it would no longer be this world; which, with nothing omitted and all allowance made, was found the best by the Creator who chose it. (p. 114)

This can be a source of comfort for those who must endure suffering and sacrifice their own personal human aspirations, because they are assured that it will ultimately be used for a

divine purpose as a part of God's sovereign plan (Peneboom, 2005). As Romans 8:28 states, "and we know that in all things God works for the good of those who love him, who have been called according to his purpose" (New International Version).

View of Suffering and Sense of Coherence

Despite the universal exposure to challenging life stressors, the view of and response to personal suffering can promote health when it is correlated with a strong sense of coherence (Black & White, 2005; Schnyder, Büchi, Mörgeli, Sensky, & Klaghofer, 1999. The impact that personal perception of suffering has on sense of coherence is implied by the finding that global life orientation may moderate the severity of perceived impairment when suffering with chronic medical conditions or injury after experiencing a life-threatening accident. A weak correlation was found between objective measures of illness or injury-related disability and sense of coherence in contrast to strong correlations found between subjective measures of injury severity or handicap and sense of coherence (Schnyder et al., 1999). Moreover, in a population of cancer survivors, lower fear of cancer returning and lower scores on measures of posttraumatic stress disorder symptomology were both associated with having a strong sense of coherence (Black & White, 2005).

Alternatively, how individuals view the suffering of others may also be impacted by their sense of coherence (Gustavsson-Lilius, Julkunen, Keskivaara, & Hietanen, 2007; Linley, Joseph, & Loumidis, 2005). For example, a higher sense of coherence was associated with more positive changes and less negative changes in the outlook on life held by therapists' who were directly and actively working with suffering regularly in their treatment of trauma victims (Linley et al., 2005). Moreover, lower posttraumatic stress disorder symptomology in firefighters was strongly correlated with strong sense of coherence scores, especially on the comprehensibility and

manageability subscales (Dudek & Koniarek, 2000). Even when suffering is experienced on a more intimate level, such as when patients are given a personal cancer diagnosis, a strong sense of coherence was correlated with lower levels of distress (i.e., depression and anxiety symptoms) for both patients and their partners when reassessed at a fourteen month follow up (Gustavsson-Lilius et al., 2007). Taken together, these studies suggest that how individuals anticipate, endure, and sympathize with both personal and corporeal suffering is related to the strength of their sense of coherence. As such, the relationship between view of suffering and sense of coherence was also examined in this study.

Sense of Coherence

From Complexity to Coherence

Sense of coherence helps to more specifically explain how comprehending, managing, and finding meaning in past relational, emotional, and spiritual experiences can be characteristically conceptualized as an orientation towards life (Antonovsky, 1979). Antonovsky (1993a) developed his notion of sense of coherence based on his view of individuals through a complicated, systemic lens. He acknowledges the complexity of not only their own internal interpretive systems, but also the complexity of the social and environmental systems of which they are a part. Consequently, he proposed that the complexity inherent in the internal reality, interpersonal exchanges, and external environmental and social systems in which humans exist often creates conflict between what they may expect and what they actually experience. This information must be "sorted out, translated, coded and integrated into the accumulated knowledge, norms, skills, appetites, rules and values-into the self" (p. 971). Consequently, the processing of this information could lead to either a sense of chaos or sense of coherence.

According to Antonovsky's (1993a) model of information processing, chaos is perceived when the comprehensibility of life disintegrates, life becomes completely unpredictable, life itself seems meaningless, and thus individuals' responses to life circumstances seem inconsequential. Alternatively, a sense of coherence is a disposition or orientation towards life that is created when the complex human information organization system is able to process information in a way that is cognitively comprehensible, instrumentally manageable, and motivationally meaningful. This ability resolves the conflict between internal conceptualizations and external experiences because it offers a stable but flexible means of understanding the world where coping resources seem accessible and the search for meaning seems fruitful. However, it is important to note that in order to promote a healthy response to life stressors, a sense of coherence should be arrived at through civility rather than coercion. This civilized process of gaining a sense of coherence is purported to be accomplished through a process of self-tuning that allows for the amplification and temperament of coping resources so that extreme outcomes can be averted (Mittelmark, Bull, & Bouwman, 2017).

Sense of Coherence

Consequently, Antonovsky proposed in his salutogenic model of health that the movement towards well-being originates with the ability to achieve a sense of coherence between the internal worldviews and external experiences in response to an environment in which stressors are universal and inevitable. Antonovsky originally defined sense of coherence as a universal and stable way of perceiving life and the internal and external world as reasonably predictable. However, Antonovsky (1987) later expanded on this concept to define sense of coherence as a:

> global orientation that expresses the extent to which one has a pervasive, enduring though dynamic feeling of confidence that (1) the stimuli, deriving from ones internal and external environments in the course of living are structured, predictable, and explicable; (2) the resources are available to meet the demands posed by these stimuli; and (3) these demands are challenges, worthy of investment and engagement. (p. 19)

It is important to note that Antonovsy's (1979, 1987) later definition highlights that sense of coherence extends beyond internal cognitive or emotional processes, and is postulated to be a disposition, attitude, or inclination to translate information regarding life stressors and general resources into organized coping responses (Mittlemark & Bauer, 2017). Although Geyer (1997) points out that Aontovsky's (1979, 1987) notion of sense of coherence is not completely novel because it seems to describe various elements of previously established constructs (i.e., hardiness (Kobasa, 1982), self-efficacy (Bandura, 1977), and self-esteem (Baumeister, Tice, & Hutton, 1989), his definition of sense of coherence does seem to coherently integrate these constructs into a unified and broadly applicable overarching construct.

In addition, Antonovky's (9179, 1987) sense of coherence definition effectively describes how individuals intelligibly interpret and appropriate experiential data, direct internal and external coping resources, and derive a sense of meaning that prompts a practical coping response to life stressors (Erickson, 2017). These facets of sense of coherence constitute the three main subconstructs that Antonovsky calls comprehensibility, manageability, and meaningfulness. As such, the conceptualization of sense of coherence as a global life orientation with several identifiable elements allows all slautogenic processes to be measured through a focused and simplified but measureable and generalizable set of cognitive, behavioral, and motivational constructs (Mittelmark & Bauer, 2017). Consequently, this study used the

Antonovsky's Sense of Coherence Scale (SCS; 1993b) to assess participants' general level of sense of coherence and specific level in each of the areas of comprehensibility, manageability, and meaningfulness. The SCS is described further in Chapter 3.

Sense of Coherence in Development

Antonovsky (1987) proposed that sense of coherence develops as a culmination of people's exposure to experiences that challenge their existing internal information processing system. Although the sociodemographic variables of gender, educational level, and socioeconomic status were also found to be highly correlated with the development of a strong sense of coherence, these were proposed to have an influence on individual experiences rather than having an independent effect on sense of coherence itself (Sagy & Antonovsky, 2000). According to this model, each experience can be described by the consistency of its occurrence, the capacity it possesses to underload or overload the balance of the intrapersonal system, and the degree to which individuals are able to actively contribute to the outcome of their experience (Vinje, Langeland, & Bull, 2017). The emotional closeness or the degree to which individuals feel a sense of bonding and belonging to a social group was added later as a fourth facet of experience, which contributes to the development of a sense of coherence (Sagy & Antonovsky, 2000).

Considering that sense of coherence is derived out of a culmination of experiences, developing a sense of coherence likely necessitates both a quantity and a quality of experiential exposures. Therefore, it is not surprising that Antonovsky (1987) suggested that sense of coherence usually does not stabilize until early adolescence. Moreover, he suggests that sense of coherence is usually more fully developed and thus relatively more or less constant by the age of thirty (Antonovsky, 1987). However, a longitudinal study of the stability of sense of coherence

over time suggested that the constancy originally proposed by Antoovksy (1987) may be more representative of those with an already established high sense of coherence rather than the general population (Nilsson, Holmgren, Stegmayr, & Westman, 2003). This proposal was supported by the finding that sense of coherence retained a stability coefficient of .57 at a 35 year follow up where as low sense of coherence only retained a .31 stability coefficient (Hakanen, Feldt, & Leskinen, 2007)

The fluctuation of sense of coherence throughout the life span may be explained by the finding that life-threatening traumas challenge sense of coherence beyond the degree of a chronic or average stressor (Nilsson et al., 2003). A longitudinal study found that older adults who exhibited a lower initial sense of coherence may actually have their sense of coherence decrease even further over time, even in response to adverse personal experiences (i.e., loss of health) and negative interpersonal experiences (i.e., perceived loss of social support) (Nilsson et al., 2003). Despite this difference in the stability of sense of coherence based on age and life exposure, the proportion of individuals with a strong sense of coherence has been found to be higher in both men and older individuals (Nilsson, Leppert, Simonsson, & Starrin, 2010).

This finding suggests that some individuals' sense of coherence may be impacted by gender-specific variables and may continue to develop even into late adulthood as they continue to integrate new experiences into their global worldview. Nonetheless, this potentially lifelong process is an important one because achieving a stronger sense of coherence has been associated with higher measures of well-being in old age (Nilsson et al., 2010) and negatively correlated with psychological symptoms and life stress (Flannery & Flannery, 1990). Consequently, this current cross-sectional study is designed to examine the existing relationship between

attachment, emotional maturity, spiritual maturity, view of suffering, and each participants' present level of sense of coherence, using Antonovsky's Sense of Coherence Scale (1993b).

Research Questions and Hypotheses

Derived from this extensive literature review, this dissertation research is designed to quantitatively explore several remaining questions about the relationships between parental attachment (i.e., categorized as secure, anxious, or avoidant) (Ainsworth, 1964; Bowlby, 1969; Fraley et al., 2011), emotional maturity (i.e., denoted by high scores of range, differentiation, identification, expression, comprehension, regulation, and utilization of emotion) (Brasseur et al., 2013; Kang & Shaver, 2004), spiritual maturity (i.e., denoted by high awareness of God and the quality of relationship with God) (Hall & Edwards, 2002), view of suffering (i.e., categorized as random, retribution, unorthodox, limited knowledge, overcoming, divine responsibility, suffering God, encounter, soul-building, and providence) (Hale-Smith et al., 2012), and sense of coherence (i.e., scored as a strong general sense of coherence, including comprehensibility, manageability, and meaningfulness subscales) (Antononvsky, 1993b).

The categories of views of suffering are further delineated into secure, anxious, avoidant, more complex, and less complex views of suffering. The secure, anxious, and avoidant categories of views of suffering proposed in this hypothesis are based on the notion that parental attachment relates to the characteristics and qualities attributed to God (Reinert, 2005) and also influences the way that an individual interacts with God (McDonald et al., 2005). Therefore, secure views of suffering would suggest a secure view of God's attributes and way of relating to Him, even in suffering. These views of suffering would, therefore, reflect His love for humankind (i.e., suffering God), His nurturance of humankind (i.e., soul-building), His provision

for humankind (i.e., overcoming), and His sovereign plan for humankind (i.e., providence). Alternately, anxious views of suffering would suggest anxious ways of viewing and relating to God. These views of suffering would reflect the notion that God must be sought in suffering (i.e., encounter) and highlight the personal deficiencies that may contribute to individual suffering (i.e., divine responsibility and retribution). Finally, avoidant views of suffering would suggest anxious ways of viewing and relating to God. These views of suffering would reflect God being viewed as distant (i.e., unorthodox), uninvolved (i.e., limited knowledge), or even nonexistent (i.e., random).

Moreover, the categories of more complex and less complex views of suffering proposed in this hypothesis are based on the notion that some views of suffering attempt to reconcile God's incompatible attributes of benevolence and omnipotence (Wilt et al., 2017). Therefore, more complex views of suffering were denoted by views of suffering that attempt to reconcile these two seemingly contradictory attributes of God (i.e., limited knowledge, divine responsibility, overcoming, suffering God, encounter, soul-building, and providence). Conversely, less complex views of suffering were denoted by views that do not reconcile these conflicting attributes of God (i.e., random, retribution, and unorthodox).

Research Question One and Associated Hypotheses

The first question this study intended to examine is does parental attachment have a direct effect on emotional maturity, spiritual maturity, and view of suffering? The first hypothesis was that parental attachment does have a direct effect on emotional maturity, spiritual maturity, and view of suffering.

Therefore, secure parental attachment styles would predict higher levels of emotional maturity indicated by both high emotional complexity and high emotional competence. In

addition, secure parental attachment styles will predict higher levels of spiritual maturity indicated by both an awareness of God and a high quality of relationship with Him. Furthermore, secure attachment styles would predict more secure views of suffering reflecting God's love for humankind (i.e., suffering God), His nurturance of humankind (i.e., soul-building), His provision for humankind (i.e., overcoming), and His sovereign plan for humankind (i.e., providence).

Conversely, anxious parental attachment styles would predict lower levels of emotional maturity indicated by low emotional complexity and low emotional competence. In addition, anxious parental attachment styles would predict lower levels of spiritual maturity indicated by a lack of awareness of God and a low-quality relationship with Him. Finally, anxious attachment styles would predict more anxious views of suffering reflecting the notion that God must be sought in suffering (i.e., encounter) and highlight the personal deficiencies that may contribute to individual suffering (i.e., divine responsibility and retribution).

Moreover, avoidant parental attachment styles would predict lower levels of emotional maturity indicated by low emotional complexity and low emotional competence. In addition, avoidant parental attachment styles would predict lower levels of spiritual maturity indicated by a lack of awareness of God and a low-quality relationship with Him. Finally, avoidant parental attachment styles would predict more avoidant views of suffering that reflect God being viewed as distant (i.e., unorthodox), uninvolved (i.e., limited knowledge), or even nonexistent (i.e., random).

Research Question Two and Associated Hypothesis

The second question that this study intended to investigate was does parental attachment also have an indirect effect on view of suffering through emotional maturity and spiritual

maturity as parallel mediators? The second hypothesis was that parental attachment does have an indirect effect on view of suffering through emotional maturity and spiritual maturity.

Therefore, secure parental attachment styles would predict higher levels of emotional maturity indicated by both high emotional complexity and high emotional competence and higher levels of spiritual maturity indicated by both an awareness of God and a high quality of relationship with Him. These higher levels of emotional and spiritual maturity would, in turn, predict more complex views of suffering denoted by views that attempt to reconcile God's benevolence and His omnipotence (i.e. overcoming, divine responsibility, suffering God, encounter, soul-building, and providence).

Conversely, anxious and avoidant parental attachment styles would predict lower levels of emotional maturity indicated by low emotional complexity and low emotional competence and lower levels of spiritual maturity indicated by a lack of awareness of God and a low-quality relationship with Him. These lower levels of emotional and spiritual maturity would, in turn, predict less complex views of suffering denoted by views that do not reconcile the conflicting attributes of God (i.e., random, retribution, and unorthodox).

Research Question Three and Associated Hypothesis

The third question that this study intended to investigate was does parental attachment have an indirect effect on sense of coherence through emotional maturity, spiritual maturity, and view of suffering? The third hypothesis was that parental attachment does have an indirect effect on sense of coherence through emotional maturity, spiritual maturity, and serially through view of suffering.

Therefore, secure parental attachment styles would predict higher levels of emotional maturity indicated by both high emotional complexity and high emotional competence, higher

levels of spiritual maturity indicated by both an awareness of God and a high quality of relationship with Him, and more complex views of suffering (i.e., limited knowledge, divine responsibility, overcoming, suffering God, encounter, soul-building, or providence). These higher levels of emotional maturity, higher levels of spiritual maturity, and more complex views of suffering would, in turn, predict stronger sense of coherence denoted by a strong sense of comprehensibility, manageability, and meaningfulness in interpreting and responding to life experiences.

Conversely, anxious and avoidant parental attachment styles would predict lower levels of emotional maturity indicated by both low emotional complexity and low emotional competence, lower levels of spiritual maturity indicated by a lack of awareness of God and a lower quality of relationship with Him, and less complex views of suffering (i.e., random, retribution, and unorthodox). These lower levels of emotional maturity, lower levels of spiritual maturity, and less complex views of suffering would, in turn, predict a weaker sense of coherence that includes a weak sense of comprehensibility, manageability, and meaningfulness in interpreting and responding to life experiences.

Summary

As this extensive literature review indicates, there is a large amount of research supporting the validity of the individual constructs of parental attachment, emotional maturity, spiritual maturity, sense of coherence, and view of suffering. Moreover, the impact parental attachment, emotional maturity, and spiritual maturity has on overall development has also been highlighted in the literature. However, this dissertation embarked on new areas of research through its proposition of a more comprehensive model to describe how the variables of

emotional maturity, spiritual maturity, and view of suffering mediated the relationship between parental attachment and sense of coherence. The next chapter will expound on how the relationship between these variables of interest was measured and analyzed.

CHAPTER THREE: METHODS

This chapter explicates the methodology applied to measure and analyze the relationship between the variables of interest in this dissertation. First, the research design and approach to examining these relationships is explained. Then, the sampling procedures that were used to recruit the number of participants needed for the study are summarized. This explanation is followed by a description of the nature of each instrument used to measure the variables of interest. Next, the procedures that were taken to ensure that data were collected honestly and ethically are elucidated. In addition, the data analysis procedures that were used to determine the nature of the relationship between these variables are articulated.

Research Design

This research was designed using an inquiry-oriented approach to delineate the relationships between parental attachment (Ainsworth, 1989; Bowlby, 1969), emotional maturity (Brasseur et al., 2013; Kang & Shaver, 2004), spiritual maturity (Hall & Edwards, 2002), view of suffering (Hale-Smith et al., 2012), and sense of coherence (Antononvsky, 1993b). Through using a correlational research design that statistically analyzed the relationships between scores on measures for each of these constructs, the impact of each mediating variable on the outcome variable was quantitatively described. Moreover, the strength and direction of any correlations found between constructs helped to better describe how these variables interacted. Consequently, this research design was the most effective means to examine how the relational, emotional, and spiritual aspects of individual development interacted to shape the individual rationalization given to the existence of human suffering and the ability to coherently reconcile life experiences with internal conceptualizations.

Selection of Participants

This research used quantitative analysis to examine the correlations between various measures of these constructs, completed online by any individual in the general population who has experienced suffering. Participants were recruited via Mechanical Turk (MTurk), a crowdsourcing Internet marketplace operated by Amazon. A profile and survey were created on MTurk. The survey became available as a Human Intelligence Test (HIT), listed in MTurk where potential participants were able to click on a link to participate. Due to the large number of constructs and sub-constructs included in this study, a large sample size of at least 500 participants was recruited.

The sample evaluated had to meet the eligibility criteria of being at least 18 years of age, currently residing in North America, and having experienced suffering at some point in their lives, as assessed through endorsing learning about, witnessing, or experiencing at least one event on the Life Events Checklist (LEC) (Gray et al., 2004) and indicated adhering to a theistic spiritual orientation on a brief demographic questionnaire (Survey Monkey, 2017). The derived sample size included a diversity of demographic characteristics, consisting of all genders, wide adult age range, several socioeconomic statuses, and various education levels.

Although personality characteristics and participant bias were not screened for in-participant selection, these were both statistically controlled for in this study. Specifically, the influence of the personality trait of neuroticism was analyzed using the Mini International Personality Item Pool – Five Factor Model measure (Mini-IPIP) (Donnellan, Oswald, Baird, & Lucas, 2006) due to its negative correlation with the variable of sense of coherence being measured in this study (Piedmont, Magyar-Russell, DiLella, & Matter, 2014). In addition, social desirability was controlled for using the Marlow-Crowne Social Desirability Scale: Short Form

(MC-SDS) (Strahan & Gerbasi, 1972) since this study relies exclusively on self-report data given by the participants.

Instrumentation

The measures that were given to the sample included a variety of self-report measures that each have several subscales. All of these scales and inventories had the original instrumentation's instructions preceding the question sets for each inventory. All of the questions were completed using an online forced choice answer format where participants were required to click on their chosen answer before the next set of questions would be displayed on the screen. The overall survey should have contained around 241 questions and took around 45-60 minutes to complete. Below is a complete list of the measures that were used.

Brief Demographic Questionnaire

The brief demographic questionnaire was adapted from the United States Demographics Snapshot Template (Survey Monkey, 2017). This brief, self-report demographic questionnaire includes six questions regarding each participant's gender, age, socioeconomic status, education level, ethnicity, and religious affiliation. The responses to the gender, education level, employment status, ethnicity, and religious affiliation were nominally categorized by using forced choice answer classifications. The responses to age and socioeconomic status were ordinally categorized using numerical age and income ranges. Scoring was completed by identifying the category that was indicated on the demographic questionnaire. For the purposes of this study, all the participant demographic information was used to ensure that there would be adequate diversity in the sample.

Life Events Checklist

The Life Events Checklist (LEC) (Gray et al., 2004) is a 17-item, self-report inventory designed to identify the stressful or traumatic life events to which participants have been exposed. This instrument includes 17 descriptions of events that participants could have experienced, ranging from natural disasters to personal harm or injury, and asks the participant to indicate whether it "happened to me, witnessed it, learned about it, not sure, and doesn't apply to me," using forced choice answer nominal classifications. Scoring was completed by identifying and adding together the number of items that have been indicated as "happened to me, witnessed it, or learned about it." For the purposes of this study, a qualifying score on this instrument would be indicated if a participant responded affirmatively to any item. The LEC has strong psychometric properties as it demonstrated significant convergent validity with other measures that identified psychopathology and distress associated with traumatic event exposure.

Mini International Personality Item Pool

The Mini International Personality Item Pool (Mini IPIP) (Donnellan et al., 2006) is a 20 item, self-report measure derived from the 50-item International Personality Item Pool—Five-Factor Model measure (Goldberg, 1999). This shortened assessment is designed to measure individual personality traits by using Openness, Conscientiousness, Extroversion, Agreeableness, and Neuroticism subscales. This survey asks participants to nominally categorize a set of 20 statements pertaining to their personality traits as "(1) Very Inaccurate, (2) Moderately Inaccurate, (3) Neither Inaccurate or Accurate, (4) Moderately Accurate, (5) Very Accurate." Each of these items related to one of the five personality categories and some of these items were reversed scored. Scoring was completed by adding the scores for each subset of items that pertain to the same personality traits. For the purposes of this study, the individual's score on the

Neuroticism subscale was used to analyze the influence it may or may not have on the other variables in this study. Despite being a condensed scale, all five studies conducted to examine the Mini IPIP's psychometric properties indicated respectable internal consistencies of .60, two studies indicated high reliability using test-retest correlations across intervals of weeks and months, and three of these studies showed high convergent and criterion validity when compared to other International Personality Item Pool scales (Donnellan et al., 2006).

Social Desirability

The construct of social desirability was measured using the Marlow-Crowne Social Desirability Scale: Short Form (MC-SDS) (Strahan & Gerbasi, 1972). This short, self-report scale includes 10 true-false statements that are designed to assess participant's propensity to respond to questions in a socially desirable way. Scoring was completed by giving one point for each item endorsed in the socially desirable direction. For the purposes of this study, endorsing ten of the ten items in the direction of being prone to social desirability was considered high and was controlled for in this study. Despite its smaller number of items, the MC-SDS has shown good reliability by demonstrating similar coefficients across diverse samples, varying subject configurations, and inventory administration contexts. In addition, its psychometric validity was supported by the cross-validation of each of the ten item versions with the 20-item version that combines these two smaller scales.

Parental Attachment

The construct of parental attachment was measured using the Experiences in Close Relationship Scale-Relationship Structures Questionnaire (ECR-RS) (Fraley et al., 2011). This nine-item questionnaire was designed to assess attachment styles in the context of specific relationships categorically as anxious, avoidant, or secure. Each item includes a statement

pertaining to the specific relationship structure being assessed that is rated on a five-point scale, ranging from (1) “strongly disagree” to (5) “strongly agree.” Scoring was completed through reverse keying designated scores and then averaging the scores for related items. This analysis is completed independently for both the Avoidance and the Anxiety subscales. Low scores on both of these subscales indicated secure attachment. Moreover, this scoring process should be replicated for each of the relationships assessed. For the purposes of this study, the high scores on the Anxious or Avoidant subscales were categorized as such and low scores on both scales were categorized as secure. In addition, the test-retest reliability of the ECR-RS is approximately .80 on the parental domain after a 30 days interval. In addition, the criterion validity of this scale has been demonstrated by being related to pertinent relational outcomes in the direction expected.

Emotional Maturity

The construct of emotional maturity was measured using a combination of the emotional complexity and emotional competence measures. These will include the Range and Differentiation of Emotional Experience Scale (RDEES) (Kang & Shaver, 2004), which is a 14-item, self-report scale intended to measure individual levels of emotional complexity using emotional Range and Differentiation subscales. Each item includes a statement that describes the range and diversity of emotions that the participant experiences which must be rated on a five-point scale, ranging from (1) ‘‘does not describe me very well’’ to (5) ‘‘describes me very well.’’ Scoring was completed through reverse keying designated scores and then averaging the scores for the items in each subscale. For the purposes of this study, high scores in both range and differentiation categories were indicative of emotional complexity, and thus indicative of emotional maturity. Despite its short length and ease of administration, the RDEES has

demonstrated solid psychometric properties including good construct validity through producing similar scores on similar measures and good criterion validity by correlating with pertinent relational outcomes in the direction expected.

Additionally, the Profile of Emotional Competence (PEC) (Brasseur et al., 2013), which is a 50-item self-report inventory intended to measure individual factors of intrapersonal and interpersonal emotional competence, uses Identification of own Emotions, Identification of other's Emotions, Understanding of own Emotions, Understanding of other's Emotions, Expression of own Emotions, Listening to other's Emotions, Regulation of own Emotions, Regulation of other's Emotions, Utilization of own Emotions, and Utilization of other's Emotions as subscales. Each item on the scale includes a statement that describes how the participant may process and apply emotions and must be rated on a five-point scale, ranging from (1) "the statement does not describe you at all or you never respond like this" to (5) "the statement describes you very well or that you experience this particular response very often." Scoring was completed using a key that was requested from the developer of the scale to derive intrapersonal, interpersonal, and global emotional competence scores. For the purposes of this study, a high global emotional competence score was used as an indicator of emotional maturity. The PEC has demonstrated very good internal consistency of the intrapersonal and interpersonal factors at .84 and of the total score. It has also demonstrated good convergent validity by measuring similarly on other related scales and good concurrent validity by correlating with relevant emotion-related outcomes.

Spiritual Maturity

The construct of spiritual maturity was measured using the Spiritual Assessment Inventory (SAI) (Hall & Edwards, 2002). This 47-item, self-report, relationship-based measure was developed to assess spiritual maturity through the dimensions of awareness of God and the quality of relationship with God by using Awareness, Grandiosity, Instability, Disappointment, Acceptance, and Impression Management subscales. Each item includes a statement that describes an aspect of the individual's relationship with God and must be rated on a five point scale, using (1) "not at all true," (2) "slightly true," (3) "moderately true," (4) "substantially true," and (5) "very true" as possible responses. Scoring was completed by averaging the scores of the scales that have at least half of the items completed. The exception to this is the realistic acceptance subscale, which builds off of the questions in the disappointment subscale, and thus was only scored if the disappointment scale had an answer designated. For the purposes of this study, the individual's overall assessment score was used to indicate spiritual maturity. The psychometric properties of the SAI have shown good construct validity through factor replication and correlation with related measures.

View of Suffering

Each individual participant's view of suffering was assessed using the View of Suffering Scale (VOSS) (Hale-Smith et al., 2012). This is a 30-item scale designed to measure individual beliefs about suffering, using Random, Retribution, Unorthodox, Limited Knowledge, Overcoming, Divine Responsibility, Suffering God, Encounter, Soul-Building, and Providence subscales. Each item consists of a descriptive statement about suffering where the participant's extent of belief must be rated as (1) strongly disagree, (2) moderately disagree, (3) mildly disagree, (4) mildly agree, (5) moderately agree, or (6) strongly agree. Scores were calculated by

adding the scores on items that relate to each view of suffering. For the purposes of this research, high scores on individual subscales were considered indicative of adherence to a particular view of suffering, with multiple views being allowed for each individual. The VOSS has demonstrated good reliability, ranging from .70 to .90 using test-retest after 14 days and alphas of greater than .70 for each subscale. This scale also demonstrated good convergent validity through being correlated to measures of associated constructs and to expected demographic variables.

Sense of Coherence

The construct of sense of coherence was measured using the Sense of Coherence Scale (SOC) (Antononvsky, 1993b). This 29-item, self-report scale measures participants' overall global orientation to the internal and external experiences with Comprehensibility, Manageability, and Meaningfulness subscales. Each item on this scale is comprised of a statement with two anchoring phrases with a seven-point, semantic, differential scale between them. Participants are asked to choose the number that best expresses their answer. The items are structured so that even negative items will yield a higher score if they are related to higher levels of sense of coherence. Scoring was completed by adding the numbers of the answers correlating with each subscale. For the purposes of this study, the overall score on the sense of coherence scale indicated higher sense of coherence. The SOC has demonstrated psychometric properties over a large number of studies. The internal consistency is evidenced by an average alpha of 0.91, .85, and .88 in published studies, dissertations, and unpublished studies, respectively. It has also demonstrated good content, construct, and criterion validity through strategic test construction, producing similar scores to related measures, and correlating with related phenomenon.

Research Procedures

All 241 of the individual items from these measures in addition to some demographic questions were transposed into an electronic form that could be accessed through a hyperlink. The first page accessed through this hyperlink was an electronic informed consent page, which provided information regarding the risks and benefits of participation, acknowledgement of the participants' voluntary involvement in the survey, the precautions that had been taken to ensure their confidentiality, their freedom to terminate the survey at any time, and pertinent contact information in case of questions or concerns. This page required a confirmation action of clicking a box before a second hyperlink provided access to the individual measures' items within the actual survey. The survey then progressed through several pages of questions with approximately 20 questions per page. Each page had to be completed before the next page was made accessible.

Data Processing and Analysis

After the participants completed the 241-question survey, the scores were collected from individuals that meet baseline criteria, which were then coded and entered into the SPSS data analysis software. The resulting data were evaluated in SPSS to identify the potential impact that the variables of parental attachment, emotional maturity, spiritual maturity, and view of suffering had on sense of coherence. Considering that there is more than one predictor variable that could be potentially exerting an influence on the outcome variable, a multiple regression analysis was the best statistical procedure to analyze this data (Warner, 2013). The data collected from the measures were analyzed using a statistical regression or statistical stepwise procedure from the Andrew Hays Process Model (Hays, 2013). In addition, the potential confounding variables of

social desirability were controlled for and the influence of neuroticism was analyzed in the analysis. Using this predictive analysis procedure with these controls allowed for more causal inference because they helped to identify which of these predictive variables accounted for the greatest to the least amount of variance in the outcome variable.

The F-ratio that was used to determine if the variance met the statistically significant threshold was at the .05 level. Having the significance threshold at the .05 level increased the risk of a type 1 error (i.e., rejection of the null hypothesis when it is actually true) by allowing less variance between the groups to indicate a significant difference; however, it also simultaneously decreased the risk of a type 2 error (i.e., failure to reject the null hypothesis when it is actually false). Moreover, the *r*-squared value was considered only if it was over .40 because this indicated a large effect size of the predictor variables on the outcome variable. Results from this data analysis procedure were charted in tables using SPSS software, diagramed in visual figures, comprehensively reviewed for relevant findings, and described in the results section of this study.

Summary

The methods utilized in this study have been strategically chosen to best measure and analyze the relationship between the variables of parental attachment, emotional maturity, spiritual maturity, view of suffering, and sense of coherence. This inquiry-oriented research approach was accomplished through collecting online survey data from a large sample of online participants using psychometrically sound measures. In addition, strategic data analysis process was conducted by using SPSS software to help identify the correlations between these variables. The following section describes the results that were found through this methodological process.

CHAPTER FOUR: RESULTS

The purpose of this inquiry-oriented descriptive study was to quantitatively examine the relationship between parental attachment (Ainsworth, 1964; Bowlby, 1969), emotional maturity (Brasseur et al., 2013; Kang & Shaver, 2004), spiritual maturity (Hall & Edwards, 2002), view of suffering (Hale-Smith et al., 2012), and sense of coherence (Antononvsky, 1993b). This research was designed to quantitatively explore three specific questions about the direct and indirect effects of parental attachment (Ainsworth, 1964; Bowlby, 1969; Fraley et al., 2011) on emotional maturity (Brasseur et al., 2013; Kang & Shaver, 2004), spiritual maturity (Hall & Edwards, 2002), view of suffering (Hale-Smith et al., 2012), and sense of coherence (Antononvsky, 1993b) by examining the scores on a variety of relevant measures. This study proposed a model that incorporated three hypotheses regarding the relationships between these variables. The first hypothesis was that parental attachment does have a direct effect on emotional maturity, spiritual maturity, and view of suffering. The second hypothesis was that parental attachment does have an indirect effect on view of suffering through emotional maturity and spiritual maturity. The third hypothesis was that parental attachment does have an indirect effect on sense of coherence through emotional maturity and spiritual maturity, and serially through view of suffering.

This study used a sample of 971 adults who are at least 18 years of age, currently residing in North America, indicate adhering to a theistic spiritual orientation, and identify as having learned about, witnessed, or experienced some form of suffering during their lifetime. Participants were given a brief demographic questionnaire and a variety of relevant measures to assess their style of parental attachment, their level of emotional maturity, their level of spiritual maturity, their view of suffering, and their level of sense of coherence. This chapter explicates the data analysis procedures used to examine whether each of the three hypotheses were supported individually and whether the overall model is supported collectively by this data. A

summary of the data screening procedure, the participant demographics, data analysis, and the results related to this study's hypotheses is presented below.

Data Screening Procedures

A sample of 971 participants was obtained in two successive waves of data collection in January of 2018. First, the participants were filtered out that did not meet the inclusion criteria of adhering to a theistic religious orientation which reduced the sample to 514 participants. Next 26 additional participants who did not endorse having learned about, witnessed, or experienced at least one item on the Life Events Checklist (LEC) (Gray et al., 2004) were also filtered out reducing the sample size to 488 participants. In addition, 13 individuals who endorsed all 10 items on the Marlow-Crowne Social Desirability Scale: Short Form (MC-SDS) (Strahan & Gerbasi, 1972) indicating the propensity to respond in a socially desirable manner were also removed from the sample leaving 475 participants.

Next, participants who may have responded carelessly were removed from the sample. This was accomplished through several successive steps. First, three participants who took over 30 seconds average response time for each item were removed leaving 472 participants. Next, 7 additional individuals whose responses demonstrated zero variance on at least one of the relevant scales including the Range and Differentiation of Emotional Experience Scale (RDEES) (Kang & Shaver, 2004), Profile of Emotional Competence (PEC) (Brasseur et al., 2013), Spiritual Assessment Inventory (SAI) (Hall & Edwards, 2002), View of Suffering Scale (VOSS) (Hale-Smith et al., 2012), or the Sense of Coherence Scale (SOC) (Antononvsky, 1993b) were removed leaving 465 participants. Finally, after calculating the total mean variance for these 5 scales and sorting their variance scores in ascending order, the data was visually screened for participants

who responded in the same response pattern 10 times successively in a particular scale. This resulted in 5 additional participants being manually removed leaving a total of 460 participants.

Participant Demographics

Of the participants who met the criteria to be included in this study (*N* =460), 36.3% of participants were male, 63.7% were female. The ages of these participants ranged from 18 to 82 with a mean age of 39. The majority of participants or 77% indicated that they were Caucasian, with 10% describing their race as African American, 7.2% identifying as Hispanic, Latino, or of Spanish origin, 2% indicating Asian, 1.5 % claiming Multiple Races, .2% choosing American Indian or Alaska Native, and .9% selecting "other." The majority of participants (39%) reported that their highest level of education was the bachelor's degree, with .7% indicating less than high school, 7.8% holding a high school diploma or GED, 18% claiming some college but no degree, .2% having vocational schooling, 16.1% earning an associate degree, 14.8% attaining a graduate degree, and 3% achieving a doctorate degree. The majority of participants (54.8%) indicated that they were employed and working 40 hours or more per week, while 21.7% selected employed but working 1-39 hours per week, 5.9% claiming that they were not employed but looking for work, 7.6% claiming that they were not employed and not looking for work, 2.4% claiming to be full time students, .4% indicated being military, 4.3% selected being retired, and 2.8% selected disabled and not able to work. See Table 4.1 for demographic information.

Table 4.1

Participant Demographics

	N or Range	% or *M*
Age		

	18-82	39
Gender		
Male	167	36.3%
Female	293	63.7%
Racial Identity		
Caucasian/White	356	77%
African American	47	10%
Hispanic, Latino, or of Spanish Origin	33	7.2%
Asian	9	2%
Multiple Races	7	1.5%
American Indian or Alaska Native	1	.2%
Other	4	.9%
Educational Background		
Less than high school	3	.7%
High school diploma or equivalent (e.g., GED)	36	7.8%
Some college but no degree	83	18%
Associate degree	74	16.1%
Bachelor's degree	181	39.3%
Graduate degree	68	14.8%
Doctorate degree	14	3%
Vocational schooling	1	.2%
Employment Status		
Employed for Wages	245	66.0%

Self-Employed	60	16.2%
Not Employed	16	4.3%
Homemakers	7	1.9%
Students	21	5.7%
Military	3	0.8%
Retired	12	3.2%
Unable to Work	6	1.6%

Sample Means

The minimum score, maximum score, mean, and standard deviation were calculated for all of the measures used. These results are displayed below in Table 4.2.

Table 4.2

Descriptive Statistics of All Measures Used in this Study

Measure	Minimum Score	Maximum Score	*M*	*SD*
Mini IPIP Extroversion	3.00	20.00	10.9000	3.98729
Mini IPIP Agreeableness	3.00	20.00	15.5283	3.18788
Mini IPIP Conscientiousness	6.00	20.00	15.0783	3.37141
Mini IPIP Neuroticism	4.00	20.00	10.3348	3.65341
Mini IPIP Intellect/Imagination	6.00	19.00	13.4870	2.22333
ECR-RS Mother Avoidance	1.00	7.00	3.0115	1.65896
ECR-RS Mother Anxiety	1.00	7.00	2.3913	1.78322
ECR-RS Father Avoidance	1.00	7.00	3.6890	1.78376
ECR-RS Father Anxiety	1.00	7.00	2.6384	1.94774
RDEES Range Mean	1.00	5.00	3.6445	.83169
RDEES Differentiation Mean	1.14	5.00	3.6606	.78799
RDEES Total Mean	1.43	5.00	3.6525	.73183

PEC Identification of own emotions	1.60	5.00	3.7504	.71048
PEC Identification of other's emotions	1.00	5.00	3.7301	.79111
PEC Understanding of own emotions	1.20	5.00	3.6857	.83158
PEC Understanding of other's emotions	1.20	5.00	3.5849	.75254
PEC Expression of own emotions	1.20	5.00	3.5280	.76110
PEC Listening to other's emotions	1.00	5.00	3.7071	.76623
PEC Regulation of own emotions	1.00	5.00	3.3964	.83256
PEC Regulation of other's emotions	1.00	5.00	3.3854	.66926
PEC Utilization of own emotions	1.40	5.00	3.5190	.65322
PEC Utilization of other's emotions	1.00	5.00	3.0498	.78773
PEC Intrapersonal Competence score	1.80	4.88	3.5755	.57964
PEC Interpersonal Compete score	1.40	5.00	3.4916	.55660
PEC Global Score	2.10	4.92	3.5335	.52237
SAI Awareness	1.00	5.00	3.2755	1.14144
SAI Instability	1.00	4.78	2.1250	.93594
SAI Disappointment	1.00	5.00	2.3690	1.11151
SAI Realistic Acceptance	1.00	5.00	3.6077	.96602
VOSS Random (Atheist)	3.00	18.00	9.9695	3.77291
VOSS Retribution (Buddhist)	3.00	18.00	8.5261	3.76970
VOSS Unorthodox	3.00	18.00	5.8283	3.83694
VOSS Limited Knowledge (Open Theism)	2.00	18.00	6.8500	3.97121
VOSS Divine Responsibility (Free Will Theodicy)	2.00	18.00	12.6152	3.22399
VOSS Overcoming (Word Faith Theodicy)	3.00	18.00	10.5848	3.89561
VOSS Suffering God	3.00	18.00	12.5556	4.00909
VOSS Encounter	3.00	18.00	12.3739	3.31948
VOSS Soul-Building	3.00	18.00	12.0152	4.03873
VOSS Providence	3.00	18.00	10.9368	4.11546
SOC Comprehensibility	14.00	71.00	45.3522	9.42127
SOC Manageability	14.00	70.00	45.7630	9.99403
SOC Meaningfulness	12.00	56.00	38.9261	9.00079

SOC Total Score	52.00	195.00	130.0413	24.27817

Note. Mini IPIP = Mini International Personality Item Pool. ECR-RS= Experiences in Close Relationship Scale-Relationship Structures Questionnaire. RDEES = Range and Differentiation in Emotional Experiences Scale. PEC = Profile of Emotional Competence. SAI = Spiritual Assessment Inventory. VOSS = View of Suffering Scale. SOC = Sense of Coherence Scale.

Data Analysis

Data analysis was conducted using IBM® SPSS Statistics Version 25 with the PROCESS 3.0 macro for SPSS (Hayes, 2017). Participants who did not meet the inclusion criteria for the data screening process were excluded from the analysis. After each measure and its subscales was calculated according to its scoring instructions, bivariate correlations were completed between each measure and its subscales to ensure that known relationships were correlated in the direction expected based on existing literature. Next, the three hypotheses proposed by this study were tested using 16 statistical linear regressions, 10 mediation analyses using Hayes process model 4, and 20 serial mediation analyses using Hayes process model 80. The results from these analyses are carted in tables, visually displayed in figures, and summarized in the remainder of this chapter.

Testing the Hypotheses

Testing Hypothesis One

The first hypothesis is that parental attachment does have a direct effect on emotional maturity, spiritual maturity, and view of suffering. Several SPSS's standard multiple linear regression analyses were independently conducted to identify which parental attachment relationships measured by the Experiences in Close Relationship Scale-Relationship Structures

Questionnaire (ECR-RS) subscales of Mother Avoidance, Mother Anxiety, Father Avoidance, and Father Anxiety (Fraley et al., 2011) had a direct effect on each of the mediating variables. These mediation variables included emotional maturity consisting of emotional complexity measured by the Range and Differentiation of Emotional Experience Scale (RDEES) (Kang & Shaver, 2004) and emotional competence measured by Profile of Emotional Competence (PEC) (Brasseur et al., 2013), spiritual maturity measured by the Spiritual Assessment Inventory (SAI) subscales of Awareness of God, Instability with God, Disappointment with God, and Realistic Acceptance of God (Hall & Edwards, 2002), and view of suffering measured by the View of Suffering Scale (VOSS) subscales of Random, Retribution, Unorthodox, Limited Knowledge, Overcoming, Divine Responsibility, Suffering God, Encounter, Soul-Building, and Providence (Hale-Smith et al., 2012). The findings of these analyses are described below and shown in Tables 4.3 – 4.18 and summarized in Figure 2-5.

Emotional Maturity and Parental Attachment. Emotional maturity is conceptualized in this research as a combination of emotional complexity and emotional competence. Emotional complexity was measured using the Range and Differentiation in Emotional Experiences Scale (RDEES) (Kang & Shaver, 2004). Although this scale has two subscales (i.e. Range and Differentiation), the RDEES global score was used to measure emotional complexity in this study. Emotional competence was measured using Profile of Emotional Competence (PEC) (Brasseur et al., 2013). Again, although there are several subscales on this measure (i.e. Identification of own Emotions, Identification of other's Emotions, Understanding of own Emotions, Understanding of other's Emotions, Expression of own Emotions, Listening to other's Emotions, Regulation of own Emotions, Regulation of other's Emotions, Utilization of own

Emotions, and Utilization of other's Emotions), the PEC Global score was used to measure emotional competence in this study.

Emotional Complexity and Parental Attachment. Multiple regression analysis was used to assess the contribution of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) to emotional complexity (RDEES). Surprisingly, these attachment related predictor variables only explained 5.3% of the variance in emotional complexity, $R = .230$, $R^2 = .053$, adjusted $F(4,455) = 6.325$, $p < .001$. Only mother avoidance was a significant predictor of emotional complexity, $\beta = -.170$, $t(455) = -2.657$, $p = .008$. (See Table 4.3).

Table 4.3

Summary of findings related to parental attachment (ECR-RS) and emotional complexity (RDEES)

	b	*SE*	*LLCI*	*ULCI*	β	*t*	*p*	(*r*)
Constant	3.903	.086	3.733	4.073		45.150	.000	
Mother Avoidance	-.075	.028	-.131	-.020	-.170	-2.657	.008	-.213
Mother Anxiety	-.038	.029	-.095	.019	-.093	-1.308	.192	-.192
Father Avoidance	.019	.024	-.029	.066	.046	.782	.435	-.035
Father Anxiety	-.001	.025	-.050	.047	-.003	-.044	.965	-.077

Note. N = 455. Model $R = .230$. Model $R^2 = .053$. Adjusted $R^2 = .044$. $F(4,455) = 6.325$. $p < .001$. *b* = Unstandardized Multiple Regression Coefficient. *SE* = Coefficients Standard Error. *LLCI* = Lower Limit of the 95% Confidence Interval for β. *ULCI* = Upper Limit of the 95% Confidence Interval for β. β = Standardized Multiple Regression Coefficient. *t* = t score. *p* = probability value. (*r*) = Pearson Correlation.

Emotional Competence and Parental Attachment. Multiple regression analysis was used to assess the contribution of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS

Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) to emotional competence (PEC). These attachment related predictor variables explained 15% of the variance in emotional competence, R = .388, R^2 = .150, adjusted $F(4,455) = 20.99$, p <.001. Both mother avoidance, β = -.046, $t(455) = -3.424$, p = .017, and mother anxiety, β = -.068, $t(455) = -2.389$, p = .001, were significant predictors of emotional competence (See Table 4.4).

Table 4.4

Summary of findings related to parental attachment (ECR-RS) and emotional competence (PEC)

	b	*SE*	*ULCI*	*ULCI*	β	*t*	*p*	(*r*)
Constant	3.934	.058	3.819	4.049		67.310	.000	
Mother Avoidance	-.046	.019	-.083	-.008	-.145	-2.389	.017	-.324
Mother Anxiety	-.068	.020	-.106	-.029	-.230	-3.424	.001	-.354
Father Avoidance	-.021	.016	-.053	.011	-.072	-1.292	.197	-.189
Father Anxiety	-.009	.017	-.042	.024	-.033	-.538	.591	-.237

Note. N = 455. Model R = .388. Model R^2 = .150. Adjusted R^2 = .143. $F(4,455) = 20.99$. p <.001. *b* = Unstandardized Multiple Regression Coefficient. *SE* = Coefficients Standard Error. *LLCI* = Lower Limit of the 95% Confidence Interval for B. *ULCI* = Upper Limit of the 95% Confidence Interval for B. β = Standardized Multiple Regression Coefficient. *t* = t score. *p* = probability value. (*r*) = Pearson Correlation.

Spiritual Maturity and Parental Attachment. Spiritual maturity is measured in this research using the Spiritual Assessment Inventory (SAI) (Hall & Edwards, 2002). The SAI has six subscales including Awareness, Instability, Disappointment, Realistic Acceptance, Grandiosity, and Impression Management. However, both the Impression Management and the Grandiosity subscales of the SAI were not analyzed as a part of this study. The Impression Management subscale was removed because it was initially developed as an exploratory subscale. In addition, the Grandiosity subscale was removed from this study because it

demonstrated low convergent validity (α = .52) when analyzed in relationship to the Bell Object Relations Inventory (BORI; Bell et al. 1986) during validation of the scale.

Awareness of God and Parental Attachment. Multiple regression analysis was used to assess the contribution of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) to Awareness of God (SAI Awareness subscale). Surprisingly, these attachment related predictor variables only explained 4.1% of the variance in awareness of God, R = .202, R^2 = .041, adjusted $F(4,454) = 4.844$, p = .001. Interestingly, only mother avoidance was a significant predictor of awareness of God, β = -.226, $t(454) = -3.505$, p = .001. (See Table 4.5).

Table 4.5

Summary of findings related to parental attachment (ECR-RS) and Awareness of God (SAI)

	b	*SE*	*LLCI*	*ULCI*	β	*t*	*p*	(*r*)
Constant	3.599	.136	3.332	3.865		26.527	.000	
Mother Avoidance	-.155	.044	-.242	-.068	-.226	-3.505	.001	-.149
Mother Anxiety	.085	.046	-.005	.175	.133	1.853	.065	.007
Father Avoidance	-.037	.038	-.112	.037	-.059	-.987	.324	-.084
Father Anxiety	.030	.039	-.046	.106	.052	.782	.435	.029

Note. N = 454. Model R = .202. Model R^2 = .041. Adjusted R^2 = .032. $F(4,454) = 4.844$. p = .001. *b* = Unstandardized Multiple Regression Coefficient. *SE* = Coefficients Standard Error. *95% CI* = 95% Confidence Interval for B. β = Standardized Multiple Regression Coefficient. *t* = t score. *p* = probability value. (*r*) = Pearson Correlation.

Instability with God and Parental Attachment. Multiple regression analysis was used to assess the contribution of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) to instability with God (SAI Instability subscale). These attachment related predictor variables explained 15% of the variance

in instability with God, R = .514, R^2 = .264, adjusted $F(4,455) = 40.739$, $p < .001$. Both mother avoidance, β = .335, $t(455) = -.093$, $p = .032$., and father avoidance, β = .389, $t(455) = -.077$, $p = .030$., were significant predictors of instability with God (See Table 4.6).

Table 4.6

Summary of findings related to parental attachment (ECR-RS) and instability with God (SAI)

	b	*SE*	*LLCI*	*ULCI*	β	*t*	*p*	(*r*)
Constant	1.505	.097	1.313	1.696		15.439	.000	
Mother Avoidance	-.031	.032	-.131	-.020	.335	-.093	.032	.215
Mother Anxiety	.163	.033	-.095	.019	.000	.098	.227	.441
Father Avoidance	-.023	.027	-.029	.066	.389	-.077	.030	.171
Father Anxiety	.155	.028	-.050	.066	.000	.101	.210	.452

Note. N = 455. Model R = .514. Model R^2 = .150. Adjusted R^2 = .257. $F(4,455) = 40.739$. $p < .001$. *b* = Unstandardized Multiple Regression Coefficient. *SE* = Coefficients Standard Error. *95% CI* = 95% Confidence Interval for B. β = Standardized Multiple Regression Coefficient. *t* = t score. *p* = probability value. (*r*) = Pearson Correlation.

Disappointment with God and Parental Attachment. Multiple regression analysis was used to assess the contribution of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) to disappointment with God (SAI). These attachment related predictor variables only explained 11% of the variance in disappointment with God, R = .337, R^2 = .113, adjusted $F(4,455) = 14.506$, $p < .001$. Both mother anxiety, β = .173, $t(454) = 2.518$, $p = .012$, and father anxiety, β = .195, $t(454) = 3.062$, $p = .002$, were significant predictors of disappointment with God (See Table 4.7).

Table 4.7

Summary of findings related to parental attachment (ECR-RS) and disappointment with God (SAI)

	LLCI	*ULCI*

	b	*SE*			β	*t*	*p*	(*r*)
Constant	1.762	.127	1.512	2.011		13.870	.000	
Mother Avoidance	-.046	.042	-.128	.035	-.069	-1.110	.267	.125
Mother Anxiety	.108	.043	.024	.192	.173	2.518	.012	.253
Father Avoidance	.053	.035	-.017	.123	.085	1.491	.137	.200
Father Anxiety	.111	.036	.040	.182	.195	3.062	.002	.314

Note. N = 454. Model R = .337. Model R^2 = .113. Adjusted R^2 = .106. $F(4,454) = 14.506$. $p < .001$. *b* = Unstandardized Multiple Regression Coefficient. *SE* = Coefficients Standard Error. *95% CI* = 95% Confidence Interval for B. β = Standardized Multiple Regression Coefficient. *t* = t score. *p* = probability value. (*r*) = Pearson Correlation.

Realistic Acceptance of God and Parental Attachment. Multiple regression analysis was used to assess the contribution of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) to realistic acceptance of God (SAI). Surprisingly, these attachment related predictor variables only explained 6.5% of the variance in realistic acceptance of God, R = .254, R^2 = .065, adjusted $F(4,310) = 5.346$, $p < .001$. Only mother avoidance was a significant predictor of realistic acceptance of God, β = -.251, $t(310) = -3.213$, p = .001. (See Table 4.8).

Table 4.8

Summary of findings related to parental attachment (ECR-RS) and realistic acceptance of God (SAI)

	b	*SE*	*LLCI*	*ULCI*	β	*t*	*p*	(*r*)
Constant	4.146	.154	3.843	4.448		26.926	.000	
Mother Avoidance	-.151	.047	-.243	-.058	-.251	-3.213	.001	-.249
Mother Anxiety	.012	.046	-.079	.103	.024	.268	.789	-.164
Father Avoidance	.000	.040	-.079	.078	-.001	-.008	.993	-.098
Father Anxiety	-.028	.039	-.104	.048	-.058	-.728	.467	-.101

Note. N = 310. Model R = .254. Model R^2 = .065. Adjusted R^2 = .052. $F(4,310) = 5.346$. $p < .001$. *b* = Unstandardized Multiple Regression Coefficient. *SE* = Coefficients Standard Error. *95% CI* = 95% Confidence Interval for B. β = Standardized Multiple Regression Coefficient. *t* = t score. *p* = probability value. (*r*) = Pearson Correlation.

View of Suffering and Parental Attachment. View of suffering is conceptualized in this research as being comprised of ten different views of suffering that are held predominantly in North America. View of suffering was measured using the View of Suffering Scale (VOSS) (Hale-Smith et al., 2012). This scale is comprised of the subscales of Random, Retribution, Unorthodox, Limited Knowledge, Overcoming, Divine Responsibility, Encounter, Suffering God, Soul-Building, and Providence. Despite some of these subscales being associated with nontheistic religious orientations, all ten were assessed in this study.

Random View of Suffering and Parental Attachment. Multiple regression analysis was used to assess the contribution of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) to the random view of suffering (VOSS). These attachment related predictor variables only explained 2.1% of the variance in the random view of suffering, R = .145, R^2 = .021, adjusted $F(4,455) = 2.427$, p = .047. None of the attachment variables were significant predictors of the random view of suffering (See Table 4.9).

Table 4.9

Summary of findings related to parental attachment (ECR-RS) and random view of suffering (VOSS)

	b	*SE*	*LLCI*	*ULCI*	β	*t*	*p*	(*r*)
Constant	9.072	.453	8.182	9.963		20.021	.000	
Mother Avoidance	.119	.148	-.171	.410	.053	.807	.420	.117
Mother Anxiety	.211	.153	-.089	.511	.100	1.380	.168	.139

Father Avoidance	-.010	.127	-.259	.239	-.005	-.079	.937	.042
Father Anxiety	.027	.129	-.227		.014	.209	.835	.080

Note. N = 455. Model R = .145. Model R^2 = .021. Adjusted R^2 = .012. $F(4,454)$ = 2.427. p = .047. b = Unstandardized Multiple Regression Coefficient. *SE* = Coefficients Standard Error. *95% CI* = 95% Confidence Interval for B. β = Standardized Multiple Regression Coefficient. t = t score. p = probability value. (r) = Pearson Correlation.

Retribution View of Suffering and Parental Attachment. Multiple regression analysis was used to assess the contribution of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) to Retribution View of Suffering (VOSS). These attachment related predictor variables only explained 6.5% of the variance in the retribution view of suffering, R= .255, R^2= .065, adjusted $F(4,455) = 7.906$, $p < .001$. Both mother anxiety, β = .225, $t(455) = 3.182$, p = .002, and father avoidance, β = -.121, $t(455) = -2.066$, p = .039, were significant predictors of the retribution view of suffering (See Table 4.10).

Table 4.10

Summary of findings related to parental attachment (ECR-RS) and retribution view of suffering (VOSS)

	b	*SE*	*LLCI*	*ULCI*	β	*t*	*p*	(*r*)
Constant	8.142	.442	7.273	9.011		18.405	.000	
Mother Avoidance	-.100	.145	-.384	.185	-.044	-.689	.491	.081
Mother Anxiety	.475	.149	.182	.768	.225	3.182	.002	.224
Father Avoidance	-.255	.124	-.498	-.012	-.121	-2.066	.039	-.039
Father Anxiety	.186	.126	-.062	.434	.096	1.472	.142	.141

Note. N = 455. Model R=.255. Model R^2=.065. Adjusted R^2 = .057. $F(4,455)$ =7.906. $p < .001$. b = Unstandardized Multiple Regression Coefficient. *SE* = Coefficients Standard Error. *95% CI* = 95% Confidence Interval for B. β = Standardized Multiple Regression Coefficient. t = t score. p = probability value. (r) = Pearson Correlation.

Unorthodox View of Suffering and Parental Attachment. Multiple regression analysis was used to assess the contribution of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) to unorthodox view of suffering (VOSS). These attachment related predictor variables explained 23.9% of the variance in the unorthodox view of suffering, $R = .489$, $R^2 = .239$, adjusted $F(4,455) = 35.676$, $p < .001$. Both mother anxiety, $\beta = .433$, $t(455) = 6.794$, $p < .001$, and father anxiety, $\beta = .116$, $t(455) = 2.904$, $p = .004$, were significant predictors of the unorthodox view of suffering (See Table 4.11).

Table 4.11

Summary of findings related to parental attachment (ECR-RS) and unorthodox view of suffering (VOSS).

	b	*SE*	*LLCI*	*ULCI*	β	*t*	*p*	(*r*)
Constant	3.851	.406	3.053	4.650		9.479	.000	
Mother Avoidance	-.155	.133	-.416	.106	-.067	-1.168	.244	.223
Mother Anxiety	.931	.137	.662	1.201	.433	6.794	.000	.465
Father Avoidance	-.182	.113	-.405	.041	-.085	-1.604	.109	.072
Father Anxiety	.337	.116	.109	.564	.171	2.904	.004	.341

Note. N = 455. Model $R = .489$. Model $R^2 = .239$. Adjusted $R^2 = .232$. $F(4,455) = 35.676$. $p < .001$. *b* = Unstandardized Multiple Regression Coefficient. *SE* = Coefficients Standard Error. *95% CI* = 95% Confidence Interval for B. β = Standardized Multiple Regression Coefficient. *t* = t score. *p* = probability value. (*r*) = Pearson Correlation.

Limited Knowledge View of Suffering and Parental Attachment. Multiple regression analysis was used to assess the contribution of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) to the limited knowledge view of suffering (VOSS). These attachment related predictor variables explained 16% of the variance in the limited knowledge view of suffering, $R = .403$, $R^2 = .162$,

adjusted $F(4,455) = 22.024$, $p < .001$. Mother anxiety, $\beta = .332$, $t(455) = 4.974$, $p < .001$, father avoidance, $\beta = -.186$, $t(455) = -3.369$, $p = .001$, and father anxiety, $\beta = .169$, $t(455) = 2.746$, $p = .006$, were all significant predictors of the limited knowledge view of suffering (See Table 4.12).

Table 4.12

Summary of findings related to parental attachment (ECR-RS) and limited knowledge view of suffering (VOSS)

	b	*SE*	*LLCI*	*ULCI*	β	*t*	*p*	(*r*)
Constant	5.984	.441	5.118	6.851		13.566	.000	
Mother Avoidance	-.095	.144	-.378	.189	-.040	-.657	.512	.151
Mother Anxiety	.740	.149	.448	1.033	.332	4.974	.000	.360
Father Avoidance	-.415	.123	-.657	-.173	-.186	-3.369	.001	-.042
Father Anxiety	.346	.126	.098	.593	.169	2.746	.006	.239

Note. N = 455. Model $R = .403$. Model $R^2 = .162$. Adjusted $R^2 = .155$. $F(4,455) = 22.024$. $p < .001$. *b* = Unstandardized Multiple Regression Coefficient. *SE* = Coefficients Standard Error. *95% CI* = 95% Confidence Interval for B. β = Standardized Multiple Regression Coefficient. *t* = t score. *p* = probability value. (*r*) = Pearson Correlation.

Overcoming View of Suffering and Parental Attachment. Multiple regression analysis was used to assess the contribution of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) to the overcoming view of suffering (VOSS). These attachment related predictor variables only explained 6.9 % of the variance in the overcoming view of suffering, $R = .262$, $R^2 = .069$, adjusted $F(4,455) = 8.377$, $p < .001$. Mother avoidance, $\beta = -.244$, $t(455) = -3.839$, $p < .001$, mother anxiety, $\beta = .213$, $t(455) = 3.017$, $p = .003$, and father avoidance, $\beta = -.128$, $t(455) = -2.188$, $p = .029$, were all significant predictors of the overcoming view of suffering (See Table 4.13).

Table 4.13

Summary of findings related to parental attachment (ECR-RS) and overcoming view of suffering (VOSS)

	b	*SE*	*LLCI*	*ULCI*	β	*t*	*p*	(*r*)
Constant	11.854	.456	10.958	12.751		25.981	.000	
Mother Avoidance	-.572	.149	-.865	-.279	-.244	-3.839	.000	-.136
Mother Anxiety	.464	.154	.162	.767	.213	3.017	.003	.071
Father Avoidance	-.279	.127	-.529	-.028	-.128	-2.188	.029	-.133
Father Anxiety	.141	.130	-.115	.397	.071	1.084	.279	.049

Note. N = 455. Model R = .262. Model R^2 = .069. Adjusted R^2 = .060. $F(4,455) = 8.377$. $p <$ .001. *b* = Unstandardized Multiple Regression Coefficient. *SE* = Coefficients Standard Error. *95% CI* = 95% Confidence Interval for B. β = Standardized Multiple Regression Coefficient. *t* = t score. *p* = probability value. (*r*) = Pearson Correlation.

Divine Responsibility View of Suffering and Parental Attachment. Multiple regression analysis was used to assess the contribution of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) to the divine responsibility view of suffering (VOSS). Surprisingly, these attachment related predictor variables only explained 2.5 % of the variance in the divine responsibility view of suffering, R = .159, R^2 = .025, adjusted $F(4,455) = 2.945$, p = .020. Only mother avoidance was a significant predictor of the divine responsibility view of suffering, β = -.159, $t(455) = -2.443$, p = .015 (See Table 4.14).

Table 4.14

Summary of findings related to parental attachment (ECR-RS) and divine responsibility view of suffering (VOSS)

	b	*SE*	*LLCI*	*ULCI*	β	*t*	*p*	(*r*)
Constant	34.806	.000	12.687	14.205		13.446	.386	

Mother Avoidance	-.308	.126	-.556	-.060	-.159	-2.443	.015	-.152
Mother Anxiety	.018	.130	-.238	.274	.010	.138	.891	-.110
Father Avoidance	.080	.108	-.132	.292	.044	.741	.459	-.039
Father Anxiety	-.091	.110	-.308	.126	-.055	-.825	.410	-.071

Note. N = 455. Model R = .159. Model R^2 = .025. Adjusted R^2 = .017. $F(4,455) = 2.945$. p = .020. b = Unstandardized Multiple Regression Coefficient. *SE* = Coefficients Standard Error. *95% CI* = 95% Confidence Interval for B. β = Standardized Multiple Regression Coefficient. t = t score. p = probability value. (r) = Pearson Correlation.

Encounter View of Suffering and Parental Attachment. Multiple regression analysis was used to assess the contribution of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) to the encounter view of suffering (VOSS). Surprisingly, these attachment related predictor variables only explained .8% of the variance in the encounter view of suffering, R = .088, R^2 = .008, adjusted $F(4,455) = .886$, p = .472. None of the attachment variables were significant predictors of the encounter view of suffering (See Table 4.15).

Table 4.15

Summary of findings related to parental attachment (ECR-RS) and encounter view of suffering (VOSS)

	b	*SE*	*LLCI*	*ULCI*	β	*t*	*p*	(*r*)
Constant	12.904	.401	12.115	13.692		32.155	.000	
Mother Avoidance	-.173	.131	-.431	.085	-.086	-1.319	.188	-.087
Mother Anxiety	.000	.135	-.266	.266	.000	-.001	.999	-.059
Father Avoidance	.011	.112	-.210	.231	.006	.095	.924	-.030
Father Anxiety	-.018	.114	-.243	.207	-.011	-.158	.874	-.032

Note. N = 455. Model R = .088. Model R^2 = .008. Adjusted R^2 = -.001. $F(4,455) = .886$. p = .472. b = Unstandardized Multiple Regression Coefficient. *SE* = Coefficients Standard Error.

95% CI = 95% Confidence Interval for B. β = Standardized Multiple Regression Coefficient. *t* = t score. *p* = probability value. (*r*) = Pearson Correlation.

Suffering God View of Suffering and Parental Attachment. Multiple regression analysis was used to assess the contribution of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) to the suffering God view of suffering (VOSS). Surprisingly, these attachment related predictor variables only explained 4.3% of the variance in the suffering God view of suffering, $R = .207$, $R^2 = .043$, adjusted $F(4,454) = 5.095$, $p = .001$. Only mother avoidance was a significant predictor of the suffering God view of suffering, $\beta = -.193$, $t(454) = -3.002$, $p = .003$. (See Table 4.16).

Table 4.16

Summary of findings related to parental attachment (ECR-RS) and suffering God view of suffering (VOSS)

	b	*SE*	*LLCI*	*ULCI*	β	*t*	*p*	(*r*)
Constant	14.129	.476	13.194	15.065		29.680	.000	
Mother Avoidance	-.467	.156	-.772	-.161	-.193	-3.002	.003	-.162
Mother Anxiety	.203	.161	-.113	.518	.090	1.262	.208	-.028
Father Avoidance	-.248	.133	-.509	.013	-.110	-1.865	.063	-.135
Father Anxiety	.099	.136	-.168	.367	.048	.731	.465	-.016

Note. N = 454. Model $R = .207$. Model $R^2 = .043$. Adjusted $R^2 = .035$. $F(4,454) = 5.095$. $p = .001$. *b* = Unstandardized Multiple Regression Coefficient. *SE* = Coefficients Standard Error. *95% CI* = 95% Confidence Interval for B. β = Standardized Multiple Regression Coefficient. *t* = t score. *p* = probability value. (*r*) = Pearson Correlation.

Soul-building View of Suffering and Parental Attachment. Multiple regression analysis was used to assess the contribution of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) to the soul-

building view of suffering (VOSS). Surprisingly, these attachment related predictor variables only explained 1.2% of the variance in the soul-building view of suffering, R = .109, R^2 = .012, adjusted $F(4,455) = 1.356$, p = .248. None of the attachment variables were a significant predictor of the soul-building view of suffering (See Table 4.17).

Table 4.17

Summary of findings related to parental attachment (ECR-RS) and soul-building view of suffering (VOSS)

	b	*SE*	*LLCI*	*ULCI*	β	*t*	*p*	(*r*)
Constant	12.845	.487	11.887	13.802		26.362	.000	
Mother Avoidance	-.271	.159	-.584	.042	-.111	-1.701	.090	-.080
Mother Anxiety	.196	.164	-.128	.519	.086	1.190	.235	-.018
Father Avoidance	-.047	.136	-.314	.221	-.021	-.343	.732	-.072
Father Anxiety	-.117	.139	-.390	.156	-.057	-.843	.400	-.052

Note. N = 455. Model R = .109. Model R^2 = .012. Adjusted R^2 = .003. $F(4,455) = 1.356$. p = .248. *b* = Unstandardized Multiple Regression Coefficient. *SE* = Coefficients Standard Error. *95% CI* = 95% Confidence Interval for B. β = Standardized Multiple Regression Coefficient. *t* = t score. *p* = probability value. (*r*) = Pearson Correlation.

Providence View of Suffering and Parental Attachment. Multiple regression analysis was used to assess the contribution of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) to the providence view of suffering (VOSS). Surprisingly, these attachment related predictor variables only explained 2.4% of the variance in the providence view of suffering, R = .155, R^2 = .024, adjusted $F(4,454) = 2.789$, p = .026. Both mother avoidance, β = -.189, $t(454) = -2.900$, p = .004, and mother anxiety, β = .223, $t(454) = 3.093$, p = .002, were significant predictors of the providence view of suffering (See Table 4.18).

Table 4.18

Summary of findings related to parental attachment (ECR-RS) and providence view of suffering (VOSS)

	b	*SE*	*LLCI*	*ULCI*	β	*t*	*p*	(*r*)
Constant	11.011	.494	10.042	11.981		22.312	.000	
Mother Avoidance	-.467	.161	-.784	-.151	-.189	-2.900	.004	-.051
Mother Anxiety	.515	.166	188	.842	.223	3.093	.002	.056
Father Avoidance	.222	.138	-.049	.493	.096	1.609	.108	.008
Father Anxiety	-.272	.141	-.549	.005	-.128	-1.928	.055	-.010

Note. N = 454. Model R = .155. Model R^2 = .024. Adjusted R^2 = .015. $F(4,454)$ = 2.789. p = .026. b = Unstandardized Multiple Regression Coefficient. *SE* = Coefficients Standard Error. *95% CI* = 95% Confidence Interval for B. β = Standardized Multiple Regression Coefficient. t = t score. p = probability value. (r) = Pearson Correlation.

Emotional Maturity, Spiritual Maturity, View of Suffering, and Parental Attachment.

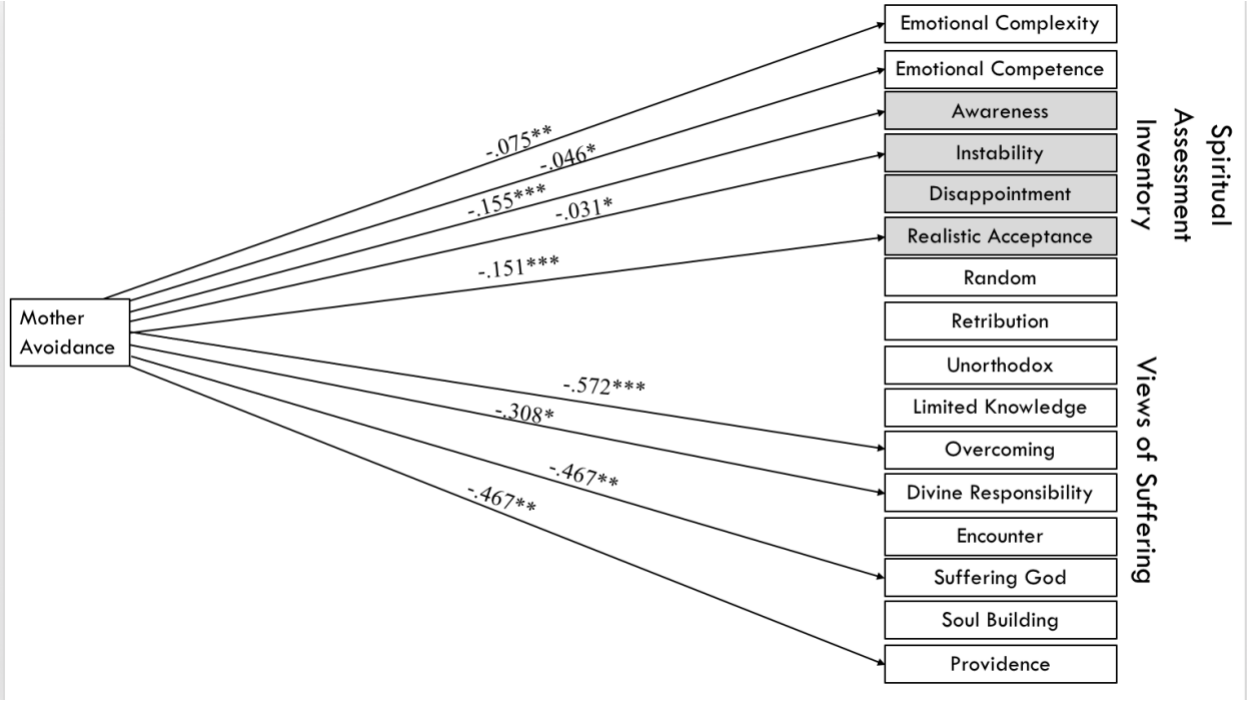

Figure 2. Diagram of the significant direct effects represented by the unstandardized multiple regression coefficients of mother avoidance (ECR-RS) on emotional complexity (RDEES),

emotional competence (PEC), awareness of God (SAI), instability with God (SAI), disappointment with God (SAI), realistic acceptance of God (SAI), random view of suffering (VOSS), retribution view of suffering (VOSS), unorthodox view of suffering (VOSS), limited knowledge view of suffering (VOSS), overcoming view of suffering (VOSS), divine responsibility view of suffering (VOSS), encounter view of suffering (VOSS), suffering God view of suffering (VOSS), soul building view of suffering (VOSS), and providence view of suffering (VOSS), * = significance at the .05 level, ** = significance at the .01 level, *** = significance at the .001 level

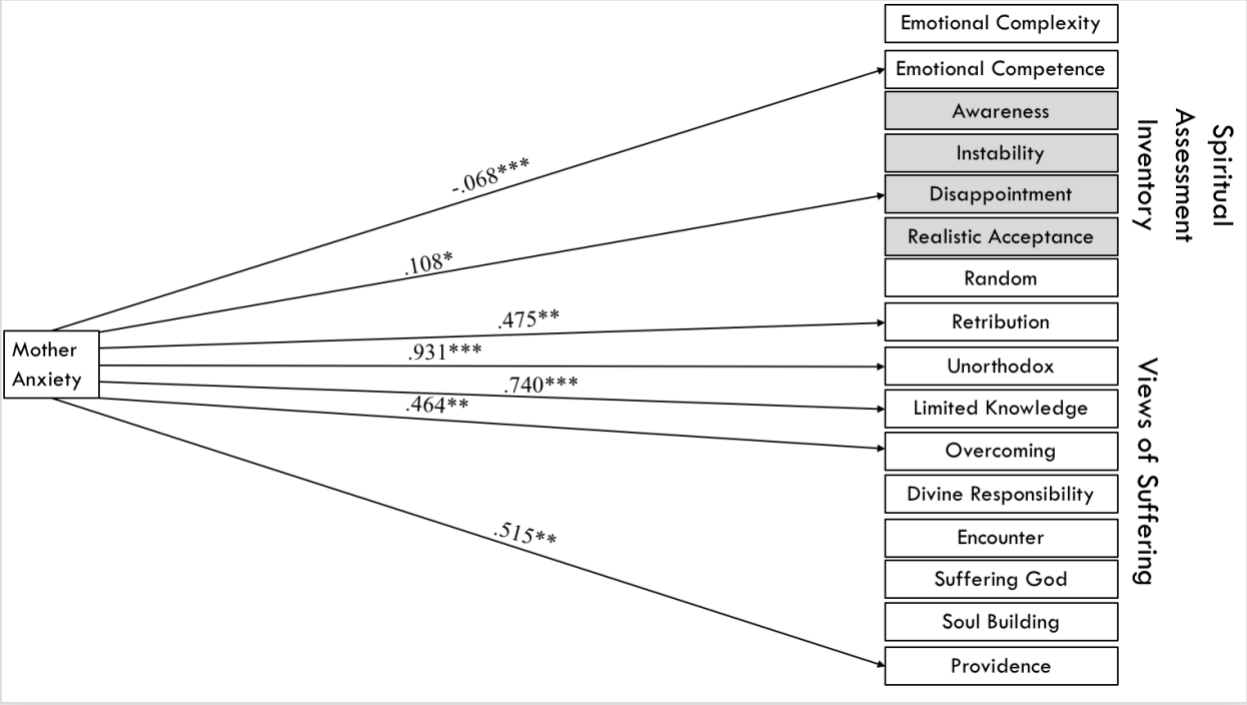

Figure 3. Diagram of the significant direct effects represented by the unstandardized multiple regression coefficients of mother anxiety (ECR-RS) on emotional complexity (RDEES), emotional competence (PEC), awareness of God (SAI), instability with God (SAI), disappointment with God (SAI), realistic acceptance of God (SAI), random view of suffering (VOSS), retribution view of suffering (VOSS), unorthodox view of suffering (VOSS), limited knowledge view of suffering (VOSS), overcoming view of suffering (VOSS), divine responsibility view of suffering (VOSS), encounter view of suffering (VOSS), suffering God view of suffering (VOSS), soul building view of suffering (VOSS), and providence view of

suffering (VOSS), * = significance at the .05 level, ** = significance at the .01 level, *** = significance at the .001 level

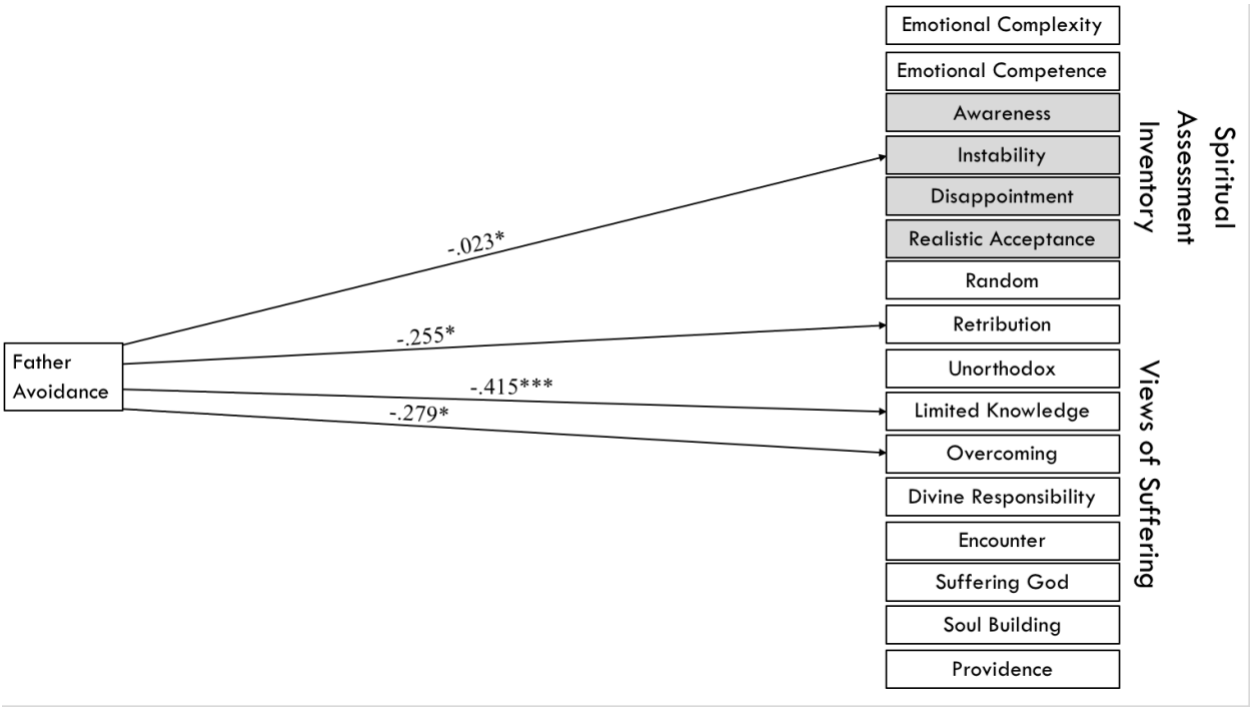

Figure 4. Diagram of the significant direct effects represented by the unstandardized multiple regression coefficients of father avoidance (ECR-RS) on emotional complexity (RDEES), emotional competence (PEC), awareness of God (SAI), instability with God (SAI), disappointment with God (SAI), realistic acceptance of God (SAI), random view of suffering (VOSS), retribution view of suffering (VOSS), unorthodox view of suffering (VOSS), limited knowledge view of suffering (VOSS), overcoming view of suffering (VOSS), divine responsibility view of suffering (VOSS), encounter view of suffering (VOSS), suffering God view of suffering (VOSS), soul building view of suffering (VOSS), and providence view of suffering (VOSS), * = significance at the .05 level, ** = significance at the .01 level, *** = significance at the .001 level

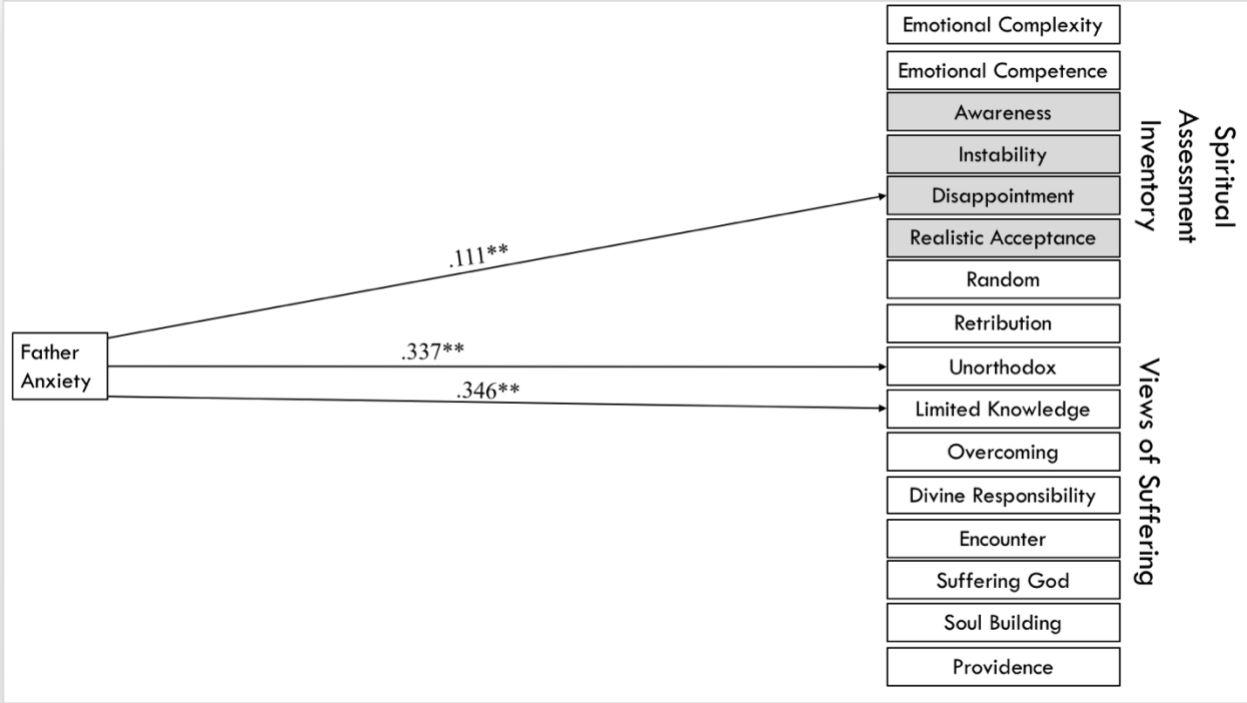

Figure 5. Diagram of the significant direct effects represented by the unstandardized multiple regression coefficients of father anxiety (ECR-RS) on emotional complexity (RDEES), emotional competence (PEC), awareness of God (SAI), instability with God (SAI), disappointment with God (SAI), realistic acceptance of God (SAI), random view of suffering (VOSS), retribution view of suffering (VOSS), unorthodox view of suffering (VOSS), limited knowledge view of suffering (VOSS), overcoming view of suffering (VOSS), divine responsibility view of suffering (VOSS), encounter view of suffering (VOSS), suffering God view of suffering (VOSS), soul building view of suffering (VOSS), and providence view of suffering (VOSS), * = significance at the .05 level, ** = significance at the .01 level, *** = significance at the .001 level

Summary. After analyzing the outcomes of these multiple regression analyses, several significant findings were identified (See Figures 2-5). First, when examining the contribution of parental attachment to emotional maturity comprised of emotional complexity and emotional competence, mother avoidance and mother anxiety were both significant. While mother avoidance only explained 5.3% of the variance emotional complexity, both mother avoidance

and mother anxiety were significant predictors of emotional competence explaining 15% of the variance.

Furthermore, when examining the contribution of parental attachment to spiritual maturity, there was a variety of findings related to the awareness of God, instability with God, disappointment with God, and realistic acceptance of God. While mother avoidance predicted 4.1% of the variance in awareness of God and explained 6.5% of the variance in realistic acceptance of God, both mother avoidance and father avoidance explained 15% of the variance in instability with God. However, both mother anxiety and father anxiety were significant predictors of disappointment with God explaining 11% of the variance.

Finally, when examining the contribution of parental attachment to view of suffering using the Random, Retribution, Unorthodox, Limited Knowledge, Overcoming, Divine Responsibility, Encounter, Suffering God, Soul-Building, and Providence subscales, a variety of findings were identified. First, there were three subscales that were not predicted by parental attachment including the random view of suffering, the encountering God view of suffering, and the soul building view of suffering. Mother avoidance only explained 2.5 % of the variance in divine responsibility and 4.3% of the variance in suffering God view of suffering. However, mother anxiety and father avoidance explained 6.5% of the variance in the retribution view of suffering. Moreover, mother anxiety and father anxiety explained an impressive 23.9% of the variance in the unorthodox view of suffering. Mother anxiety, father avoidance, and father anxiety, explained 16% of the variance in the limited knowledge view of suffering. Mother avoidance, mother anxiety, and father anxiety, explained 6.9 % of the variance in overcoming view of suffering. Finally, both mother avoidance and mother anxiety explained 2.4% of the variance the providence view of suffering.

Testing Hypothesis Two

The second hypothesis is that parental attachment measured by the Experiences in Close Relationship Scale-Relationship Structures Questionnaire (ECR-RS) subscales of Mother Avoidance, Mother Anxiety, Father Avoidance, and Father Anxiety (Fraley et al., 2011) does have an indirect effect on view of suffering measured by the View of Suffering Scale (VOSS) subscales of Random, Retribution, Unorthodox, Limited Knowledge, Overcoming, Divine Responsibility, Suffering God, Encounter, Soul-Building, and Providence (Hale-Smith et al., 2012) through emotional maturity consisting of emotional complexity measured by the Range and Differentiation of Emotional Experience Scale (RDEES) (Kang & Shaver, 2004), emotional competence measured by Profile of Emotional Competence (PEC) (Brasseur et al., 2013), and spiritual maturity measured by the Spiritual Assessment Inventory (SAI) subscales of Awareness, Instability, Disappointment, and Realistic Acceptance (Hall & Edwards, 2002). This hypothesis was tested using Process Macro 3.0 for SPSS (Hayes, 2017) to complete 10 separate mediation analyses that measured both the direct and indirect effect of parental attachment on each of the ten views of suffering through emotional maturity and spiritual maturity. The findings of these analyses are described below and shown in Tables 4.19 - 4.28 and Figures 6-15.

Random View of Suffering and Parental Attachment. Mediation analysis was used to assess the total, direct, and indirect effect of each parental attachment dimension (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) on the random view of suffering (VOSS) through emotional maturity (RDEES Global and PEC Global) and spiritual maturity (SAI Awareness, SAI Instability, SAI Disappointment, and SAI Realistic Acceptance). Consistent with the findings from hypothesis 1, there was not a significant total effect nor direct effect of any of the individual parental attachment variables on

the random view of suffering. However, there was a significant indirect effect of mother avoidance on random view of suffering through realistic acceptance of God, β = .106, *SE* = .069, *LLCI* = .003, *ULCI* = .266. These findings suggest that mediation occurred between mother avoidance and random view of suffering through realistic acceptance of God supporting the mediation hypothesis (See Table 4.19 and Figure 6).

Table 4.19

The effect of parental attachment (ECR-RS) on random view of suffering (VOSS) through emotional maturity (RDEES & PEC) and spiritual maturity (SAI)

	β	*SE*	*t*	*p*	*LLCI*	*ULCI*
Total Effect of Mother Avoidance on Random VOS	.117	.173	.674	.501	-.224	.458
Direct Effect of Mother Avoidance on Random VOS	.101	.174	.583	.560	-.241	.444
Total Indirect Effect of Mother Avoidance on Random VOS	.015	.086			-.137	.201
Indirect Effect of Mother Avoidance on Random VOS through Realistic Acceptance of God	.106*	.069			.003	.266
Total Effect of Mother Anxiety on Random VOS	.210	.171	1.231	.219	-.126	.546
Direct Effect of Mother Anxiety on Random VOS	.194	.175	1.105	.270	-.151	.539
Total Indirect effect of Mother Anxiety on Random VOS	.017	.084			-.157	.177
Total Effect of Father Avoidance on Random VOS	-.280	.148	-1.893	.059	-.571	.011
Direct Effect of Father Avoidance on Random VOS	-.281	.146	-1.927	.055	-.568	.006
Total Indirect Effect of Father Avoidance on Random VOS	.001	.064			-.136	.118
Total Effect of Father Anxiety on Random VOS	.079	.143	.552	.581	-.203	.360
Direct Effect of Father Anxiety on Random VOS	-.015	.144	-.105	.916	-.299	.268

Total Indirect effect of Father Anxiety on Random VOS	.094	.068	-.031	.235

Note. N = 314. Model R = .186. Model R^2 = .035. $F(4,309)$ = 2.789. β = Standardized Coefficient. * = Significance at the .05 level. *SE* = Boot Standard Error. *t* = t score. *p* = probability value. *LLCI* = Lower Limit for 95% Confidence Interval for bootstrap. *ULCI* = Upper Limit for 95% Confidence Interval for bootstrap. Bias corrected bootstrap confidence intervals = 5000.

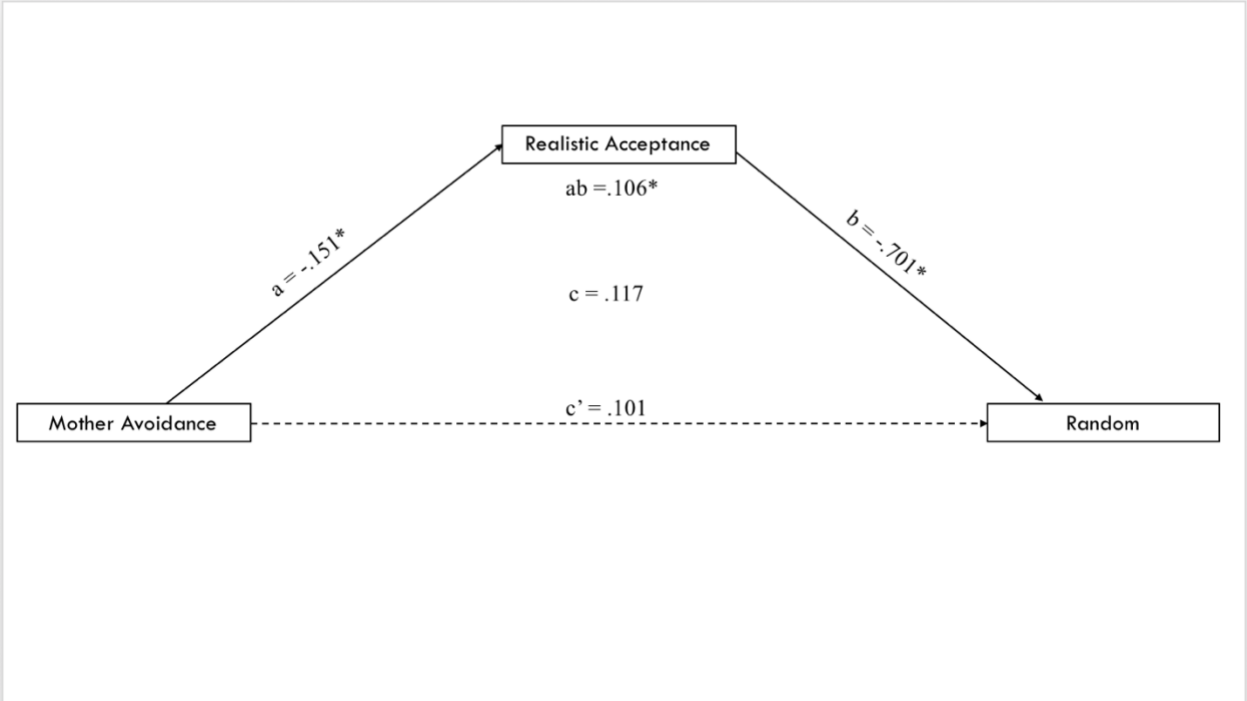

Figure 6. Diagram of the direct and indirect effects of mother avoidance (ECR-RS) on random view of suffering (VOSS) through realistic acceptance of God (SAI), * = significance at the .05 level, c = total effect, c' = direct effect, ab = indirect effect, solid lines = significant relationships, dashed lines = insignificant relationships

Retribution View of Suffering and Parental Attachment. Mediation analysis was used to assess the total, direct, and indirect effect of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) on the retribution view of suffering (VOSS) through emotional maturity (RDEES Global and PEC Global) and spiritual maturity (SAI Awareness, SAI Instability, SAI Disappointment, and

SAI Realistic Acceptance). There was a significant total effect of mother anxiety on the random view of suffering, β = .486, *t*(309) = 2.732, *p* = .007, *LLCI* =.136, *ULCI* = .835 but no significant direct effect. However, there was a significant total indirect effect of mother anxiety on retribution view of suffering, β = .286, *LLCI* = .080, *ULCI* = .505, through emotional complexity, β = .123, *LLCI* = .013, *ULCI* = .266, emotional competence β =-.128, *LLCI* = -.271, *ULCI* = -.023, and instability with God, β = .241, *LLCI* = .077, *ULCI* = .444. In addition, although there was not a significant total effect nor a significant direct effect for father anxiety, father anxiety did have a significant indirect effect on retribution view of suffering through instability with God, β = .233, *LLCI* = .088, *ULCI* = .422.

These findings suggest that mediation occurred between mother anxiety and the retribution view of suffering through emotional complexity, emotional competence, and instability with God and between father anxiety and retribution view of suffering through instability with God. Consequently, the hypothesis of mediation is supported (See Table 4.20 and Figure 7).

Table 4.20

The effect of parental attachment (ECR-RS) on retribution view of suffering (VOSS) through emotional maturity (RDEES & PEC) and spiritual maturity (SAI)

	β	*SE*	*t*	*p*	*LLCI*	*ULCI*
Total effect of Mother Avoidance on Retribution VOS	-.095	.180	-.524	.601	-.449	.260
Direct effect of Mother Avoidance on Retribution VOS	-.049	.172	-.283	.777	-.387	.290
Indirect effect of Mother Avoidance on Retribution VOS	-.046	.114			-.268	.172
Total effect of Mother Anxiety on Retribution VOS	.486*	.178	2.732	.007	.136	.835

Direct effect of Mother Anxiety on Retribution VOS	.200	.173	1.156	.249	-.140	.541
Total Indirect Effect of Mother Anxiety on Retribution VOS	.286*	.108			.080	.505
Indirect Effect of Mother Anxiety on Retribution VOS through Emotional Complexity	.123*	.066			.013	.266
Indirect Effect of Mother Anxiety on Retribution VOS through Emotional Competence	-.128*	.064			-.271	-.023
Indirect Effect of Mother Anxiety on Retribution VOS through Instability with God	.241*	.094			.077	.444
Total Effect of Father Avoidance on Retribution VOS	-.344	.154	-2.238	.026	-.647	-.042
Direct Effect of Father Avoidance on Retribution VOS	-.201	.144	-1.394	.164	-.484	.083
Indirect Effect of Father Avoidance on Retribution VOS	-.144	.081			-.315	.004
Total Effect of Father Anxiety on Retribution VOS	.229	.149	1.540	.125	-.064	.521
Direct Effect of Father Anxiety on Retribution VOS	-.041	.142	-.287	.775	-.320	.239
Total Indirect effect of Father Anxiety on Retribution VOS	.270*	.089			.113	.460
Indirect Effect of Father Anxiety on Retribution VOS through Instability with God	.233*	.086			.088	.422

Note. N = 314. Model R = .295. Model R^2 = .087. $F(4,310)$ = 7.372. β = Standardized Coefficient. * = Significance at the .05 level. *SE* = Boot Standard Error. t = t score. p = probability value. *LLCI* = Lower Limit for 95% Confidence Interval for bootstrap. *ULCI* = Upper Limit for 95% Confidence Interval for bootstrap. Bias corrected bootstrap confidence intervals = 5000.

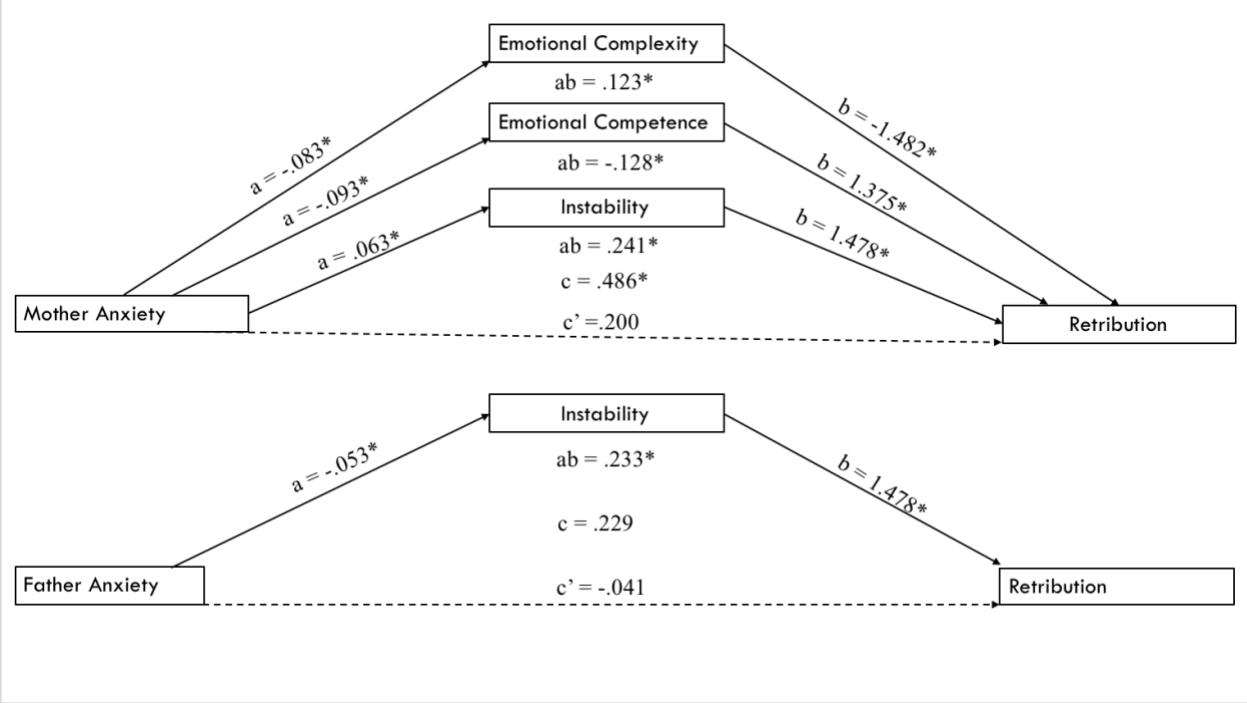

Figure 7. Diagram of the direct and indirect effect of mother anxiety and father anxiety (ECR-RS) on retribution view of suffering (VOSS) through emotional complexity (RDEES), emotional competence (PEC), and instability with God (SAI), * = significance at the .05 level, c = total effect, c' = direct effect, ab = indirect effect, solid lines = significant relationships, dashed lines = insignificant relationships

Unorthodox View of Suffering and Parental Attachment. Mediation analysis was used to assess the total, direct, and indirect effect of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) on the unorthodox view of suffering (VOSS) through emotional maturity (RDEES Global and PEC Global) and spiritual maturity (SAI Awareness, SAI Instability, SAI Disappointment, and SAI Realistic Acceptance). There was a significant total effect of mother avoidance on the unorthodox view of suffering, β = -.412, $t(310) = -2.338$, $p = .020$, *LLCI* = -.758, *ULCI* = -.065, and a significant direct effect of mother avoidance on unorthodox view of suffering, β = -.520, $t(310) = -3.549$, $p < .001$, *LLCI* = -.808, *ULCI* = -.232. Although the total indirect effect was not

significant, there was a significant indirect effect of mother avoidance on unorthodox view of suffering through realistic acceptance of God, β = -.248, *LLCI* = .071, *ULCI* = .475. In addition, there was also a significant total effect of mother anxiety on unorthodox view of suffering, β = 1.215, *t*(310) = 6.999, *p* < .001, *LLCI* = .873, *ULCI* = 1.556 as well as a significant direct effect, β = .873, *t*(310) = 5.922, *p* < .001, *LLCI* = .583, *ULCI* = 1.163. There was also a significant total indirect effect of mother anxiety on unorthodox view of suffering, β = .342, *LLCI* = .110, *ULCI* = .564, through emotional complexity, β = .112, *LLCI* = .011, *ULCI* = .244 and instability with God, β = .213, *LLCI* = .069, *ULCI* = .398. Finally, although there was not a significant total effect or a significant direct effect of father anxiety on unorthodox view of suffering, there was a significant total indirect effect, β = .290, *LLCI* = .094, *ULCI* = .505, through instability with God, β = .206, *LLCI* = .090, *ULCI* = .364.

These findings suggest that mediation occurred between mother avoidance and the unorthodox view of suffering through realistic acceptance of God. In addition, mediation occurred between mother anxiety and unorthodox view of suffering through emotional complexity and instability with God and between father anxiety and unorthodox view of suffering through instability with God. Consequently, the hypothesis of mediation is again supported (See Table 4.21 and Figure 8).

Table 4.21

The effect of parental attachment (ECR-RS) on unorthodox view of suffering (VOSS) through emotional maturity (RDEES & PEC) and spiritual maturity (SAI)

	β	*SE*	*t*	*p*	*LLCI*	*ULCI*
Total effect of Mother Avoidance on Unorthodox VOS	-.412*	.176	-2.338	.020	-.758	-.065

Direct effect of Mother Avoidance on Unorthodox VOS	-.520*	.146	-3.549	.000	-.808	-.232
Total Indirect effect of Mother Avoidance on Unorthodox VOS	.108	.118			-.118	.342
Indirect Effect of Mother Avoidance on Unorthodox VOS through Realistic Acceptance of God	.248*	.103			.071	.475
Total effect of Mother Anxiety on Unorthodox VOS	1.215*	.174	6.999	.000	.873	1.556
Direct effect of Mother Anxiety on Unorthodox VOS	.873*	.147	5.922	.000	.583	1.163
Total Indirect Effect of Mother Anxiety on Unorthodox VOS	.342*	.117			.110	.564
Indirect Effect of Mother Anxiety on Unorthodox VOS through Emotional Complexity	.112*	.059			.011	.244
Indirect Effect of Mother Avoidance on Unorthodox VOS through Instability with God	.213*	.083			.069	.398
Total Effect of Father Avoidance on Unorthodox VOS	-.245	.150	-1.630	.104	-.541	.051
Direct Effect of Father Avoidance on Unorthodox VOS	-.145	.123	-1.183	.238	-.386	.096
Total Indirect Effect of Father Avoidance on Unorthodox VOS	-.100	.103			-.300	.102
Total Effect of Father Anxiety on Unorthodox VOS	.252	.145	1.735	.084	-.034	.537
Direct Effect of Father Anxiety on Unorthodox VOS	-.039	.121	-.320	.749	-.277	.200
Total Indirect effect of Father Anxiety on Unorthodox VOS	.290*	.103			.094	.505
Indirect Effect of Father Anxiety on Unorthodox VOS through Instability with God	.206*	.070			.090	.364

Note. N = 315. Model R = .526. Model R^2 = .276. $F(4,310)$ = 29.576. β = Standardized Coefficient. * = Significance at the .05 level. *SE* = Boot Standard Error. *t* = t score. *p* = probability value. *LLCI* = Lower Limit for 95% Confidence Interval for bootstrap. *ULCI* =

Upper Limit for 95% Confidence Interval for bootstrap. Bias corrected bootstrap confidence intervals = 5000.

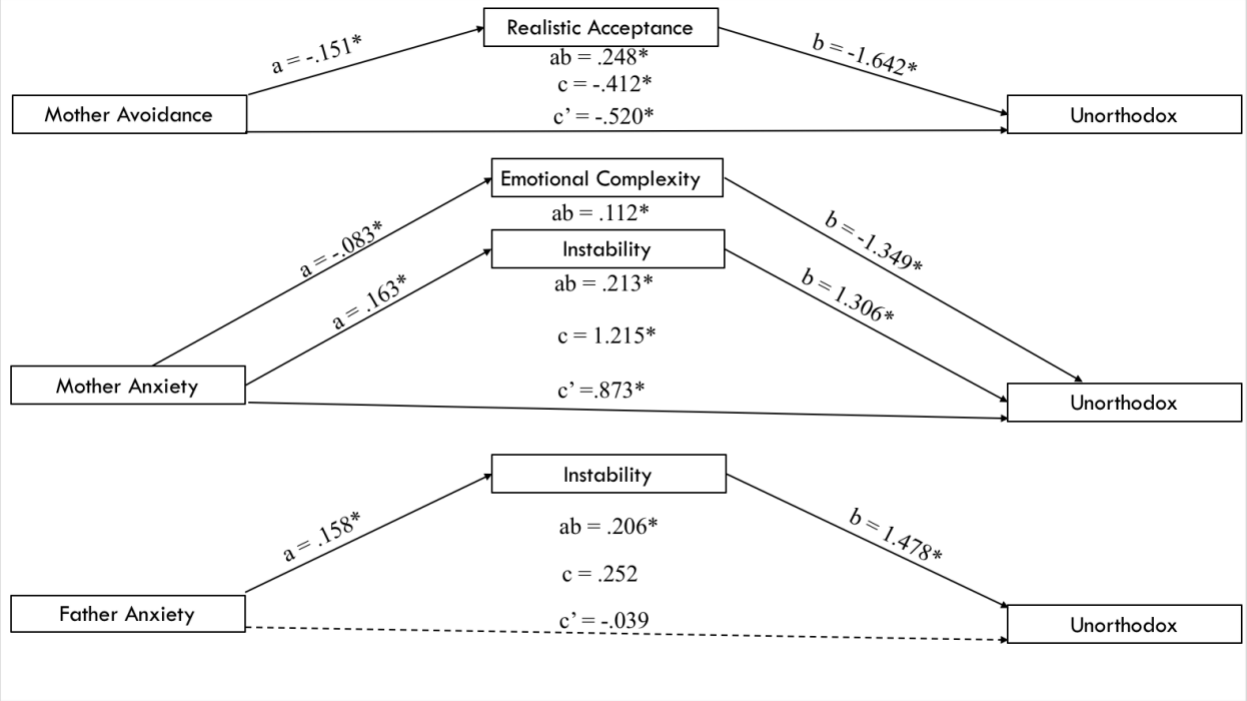

Figure 8. Diagram of the direct and indirect effects of mother avoidance, mother anxiety, and father anxiety (ECR-RS) on unorthodox view of suffering (VOSS) through emotional complexity (RDEES), realistic acceptance (SAI), and instability with God (SAI), * = significance at the .05 level, c = total effect, c' = direct effect, ab = indirect effect, solid lines = significant relationships, dashed lines = insignificant relationships

Limited Knowledge View of Suffering and Parental Attachment. Mediation analysis was used to assess the total, direct, and indirect effect of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) on the limited knowledge view of suffering (VOSS) through emotional maturity (RDEES Global and PEC Global) and spiritual maturity (SAI Awareness, SAI Instability, SAI Disappointment, and SAI Realistic Acceptance). There was not a significant total effect, significant direct effect, or significant total indirect effect of mother avoidance on the limited knowledge view of suffering. However, there was a significant indirect effect of mother

avoidance on the limited knowledge view of suffering through awareness of God, β = -.180, *LLCI* = -.350, *ULCI* = -.052, and realistic acceptance of God, β = .242, *LLCI* = .067, *ULCI* = .462. In addition, there was also a significant total effect of mother anxiety on limited knowledge view of suffering, β = .871, *t*(310) = 4.964, *p* < .001, *LLCI* = .526, *ULCI* = 1.216 as well as a significant direct effect, β = .598, *t*(310) = 3.524, *p* < .001, *LLCI* = .264, *ULCI* = .932. There was also a significant total indirect effect of mother anxiety on limited knowledge view of suffering, β = .273, *LLCI* = .090, *ULCI* = .460, through awareness of God, β = .121, *LLCI* = .019, *ULCI* = .254 and instability with God, β = .200, *LLCI* = .056, *ULCI* = .394. In addition, father avoidance did have a significant total effect on limited knowledge view of suffering, β = -.658, *t*(310) = -4.329, *p* < .001, *LLCI* = -.957, *ULCI* = -.359, and a significant direct effect, β = -.567, *t*(310) = -4.015, *p* < .001, *LLCI* = -.845, *ULCI* = -.289, but no indirect effects of father avoidance on limited knowledge view of suffering were found. Finally, there was a significant total effect for father anxiety on limited knowledge view of suffering, β = .417, *t*(310) = 2.843, *p* = .005, *LLCI* = .128, *ULCI* = .706, but not a significant direct effect. However, there was a significant total indirect effect of father anxiety on limited knowledge view of suffering, β = .216, *LLCI* = .066, *ULCI* = .405, through instability with God, β = .193, *LLCI* = .071, *ULCI* = .357.

These findings suggest that mediation occurred between mother avoidance and the limited knowledge view of suffering through awareness of God and realistic acceptance of God. In addition, mediation occurred between mother anxiety and limited knowledge view of suffering through awareness of God and instability with God and between father anxiety and limited knowledge view of suffering through instability with God. Consequently, the hypothesis of mediation is again supported (See Table 4.22 and Figure 9).

Table 4.22

The effect of parental attachment (ECR-RS) on limited knowledge view of suffering (VOSS) through emotional maturity (RDEES & PEC) and spiritual maturity (SAI)

	β	*SE*	*t*	*p*	*LLCI*	*ULCI*
Total effect of Mother Avoidance on Limited Knowledge VOS	-.211	.178	-1.184	.238	-.561	.140
Direct effect of Mother Avoidance on Limited Knowledge VOS	-.268	.169	-1.590	.113	-.600	.064
Total Indirect effect of Mother Avoidance on Limited Knowledge VOS	.057	.096			-.127	.251
Indirect Effect of Mother Avoidance on Limited Knowledge *VOS through Awareness of God*	-.180*	.076			-.350	-.052
Indirect Effect of Mother Avoidance on Limited Knowledge *VOS through Realistic Acceptance of God*	.242*	.102			.067	.462
Total effect of Mother Anxiety on Limited Knowledge VOS	.871*	.175	4.964	.000	.526	1.216
Direct effect of Mother Anxiety on Limited Knowledge VOS	.598*	.170	3.524	.000	.264	.932
Total Indirect Effect of Mother Anxiety on Limited Knowledge VOS	.273*	.096			.090	.460
Indirect Effect of Mother Anxiety on Limited Knowledge VOS through Awareness of God	.121*	.060			.019	.254
Indirect Effect of Mother Avoidance on Limited Knowledge VOS through Instability with God	.200*	.088			.056	.394
Total Effect of Father Avoidance on Limited Knowledge VOS	-.658*	.152	-4.329	.000	-.957	-.359
Direct Effect of Father Avoidance on Limited Knowledge VOS	-.567*	.141	-4.015	.000	-.845	-.289
Total Indirect Effect of Father Avoidance on Limited Knowledge VOS	-.091	.079			-.266	.054

Total Effect of Father Anxiety on Limited Knowledge VOS	.417*	.147	2.843	.005	.128	.706
Direct Effect of Father Anxiety on Limited Knowledge VOS	.201	.139	1.440	.151	-.074	.475
Total Indirect effect of Father Anxiety on Limited Knowledge VOS	.216*	.086			.066	.405
Indirect Effect of Father Anxiety on Limited Knowledge VOS through Instability with God	.193*	.073			.071	.357

Note. N = 315. Model R = .490. Model R^2 = .240. $F(4,310)$ = 24.493. β = Standardized Coefficient. * = Significance at the .05 level. *SE* = Boot Standard Error. *t* = t score. *p* = probability value. *LLCI* = Lower Limit for 95% Confidence Interval for bootstrap. *ULCI* = Upper Limit for 95% Confidence Interval for bootstrap. Bias corrected bootstrap confidence intervals = 5000.

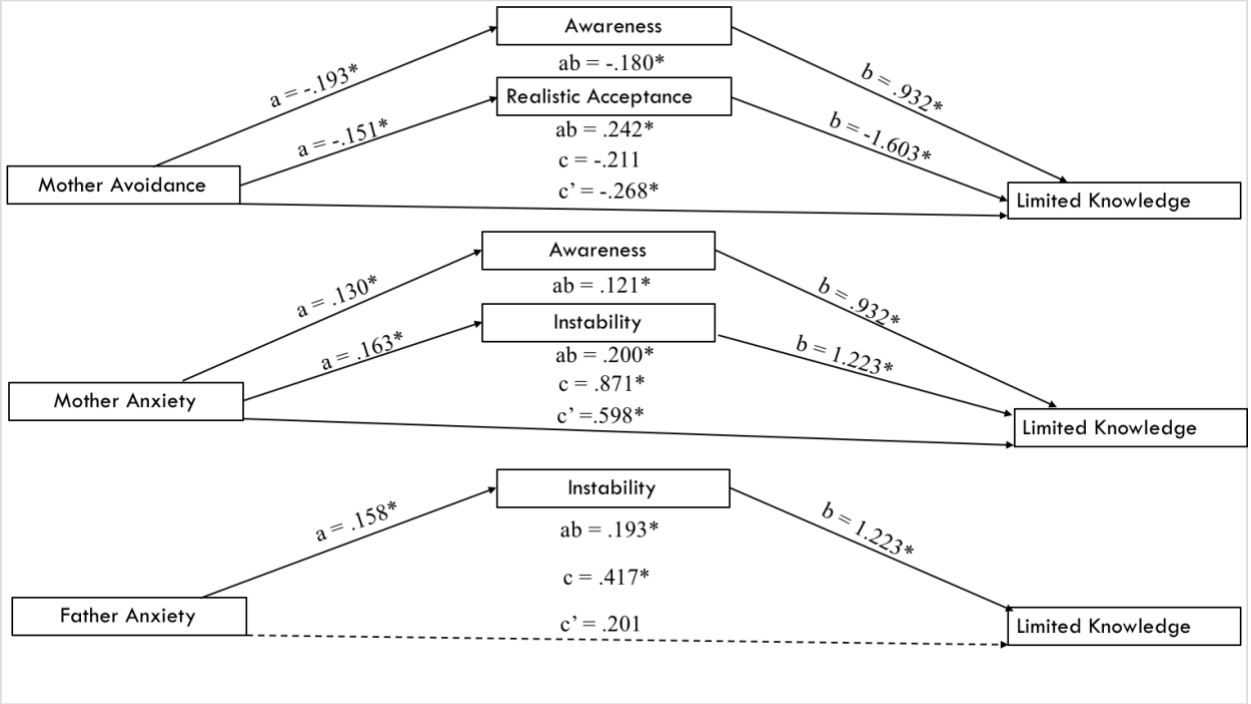

Figure 9. Diagram of the direct and indirect effects of mother avoidance, mother anxiety, and father anxiety (ECR-RS) on limited knowledge view of suffering (VOSS) through awareness of God (SAI), realistic acceptance of God (SAI), and instability with God (SAI), * = significance at the .05 level, c = total effect, c' = direct effect, ab = indirect effect, solid lines = significant relationships, dashed lines = insignificant relationships

Divine Responsibility View of Suffering and Parental Attachment. Mediation analysis was used to assess the total, direct, and indirect effect of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) on the divine responsibility view of suffering (VOSS) through emotional maturity (RDEES Global and PEC Global) and spiritual maturity (SAI Awareness, SAI Instability, SAI Disappointment, and SAI Realistic Acceptance). There was a significant total effect of mother avoidance on the divine responsibility view of suffering, $\beta = -.391$, $t(310) = -2.653$, $p = .008$, *LLCI* = -.680, *ULCI* = -.101, but not a significant direct effect. There was also significant total indirect effect of mother avoidance on the divine responsibility view of suffering, $\beta = -.294$, *LLCI* = -.513, *ULCI* = -.119 through awareness of God, $\beta = -.134$, *LLCI* = -.258, *ULCI* = -.041, and realistic acceptance of God, $\beta = -.131$, *LLCI* = -.279, *ULCI* = -.033. In addition, although there was no significant total effect, significant direct effect, or significant total indirect effect of mother anxiety on divine responsibility view of suffering, there was a significant indirect effect of mother anxiety on divine responsibility view of suffering through awareness of God, $\beta = .090$, *LLCI* = .012, *ULCI* = .198.

These findings suggest that mediation occurred between mother avoidance and the divine responsibility view of suffering through awareness of God and realistic acceptance of God. In addition, mediation occurred between mother anxiety and divine responsibility view of suffering through awareness of God. Consequently, the hypothesis of mediation is again supported (See Table 4.23 and Figure 10).

Table 4.23

The effect of parental attachment (ECR-RS) on divine responsibility view of suffering (VOSS) through emotional maturity (RDEES & PEC) and spiritual maturity (SAI)

	t	*p*

	β	*SE*			*LLCI*	*ULCI*
Total effect of Mother Avoidance on Divine Responsibility VOS	-.391*	.147	-2.653	.008	-.680	-.101
Direct effect of Mother Avoidance on Divine Responsibility VOS	-.097	.132	-.733	.464	-.357	.163
Total Indirect effect of Mother Avoidance on Divine Responsibility VOS	-.294*	.101			-.513	-.119
Indirect Effect of Mother Avoidance on Divine Responsibility *VOS through Awareness of God*	-.134*	.055			-.258	-.041
Indirect Effect of Mother Avoidance on Divine Responsibility *VOS through Realistic Acceptance of God*	-.131*	.062			-.279	-.033
Total effect of Mother Anxiety on Divine Responsibility VOS	-.019	.145	-.132	.895	-.305	.266
Direct effect of Mother Anxiety on Divine Responsibility VOS	-.059	.133	-.443	.658	-.321	.203
Total Indirect Effect of Mother Anxiety on Divine Responsibility VOS	.040	.103			-.155	.247
Indirect Effect of Mother Anxiety on Divine Responsibility VOS through Awareness of God	.090*	.048			.012	.198
Total Effect of Father Avoidance on Divine Responsibility VOS	.182	.126	1.448	.149	-.065	.429
Direct Effect of Father Avoidance on Divine Responsibility VOS	.190	.111	1.712	.088	-.028	.408
Total Indirect Effect of Father Avoidance on Divine Responsibility VOS	-.008	.077			-.159	.141
Total Effect of Father Anxiety on Divine Responsibility VOS	-.205	.121	-1.686	.093	-.443	.034
Direct Effect of Father Anxiety on Divine Responsibility VOS	-.184	.109	-1.681	.094	-.399	.031
Total Indirect effect of Father Anxiety on Divine Responsibility VOS	.021	.080			-.178	.137

Note. N = 315. Model R = .249. Model R^2 = .062. $F(4,310)$ = 5.140. β = Standardized Coefficient. * = Significance at the .05 level. *SE* = Boot Standard Error. *t* = t score. *p* = probability value. *LLCI* = Lower Limit for 95% Confidence Interval for bootstrap. *ULCI* = Upper Limit for 95% Confidence Interval for bootstrap. Bias corrected bootstrap confidence intervals = 5000.

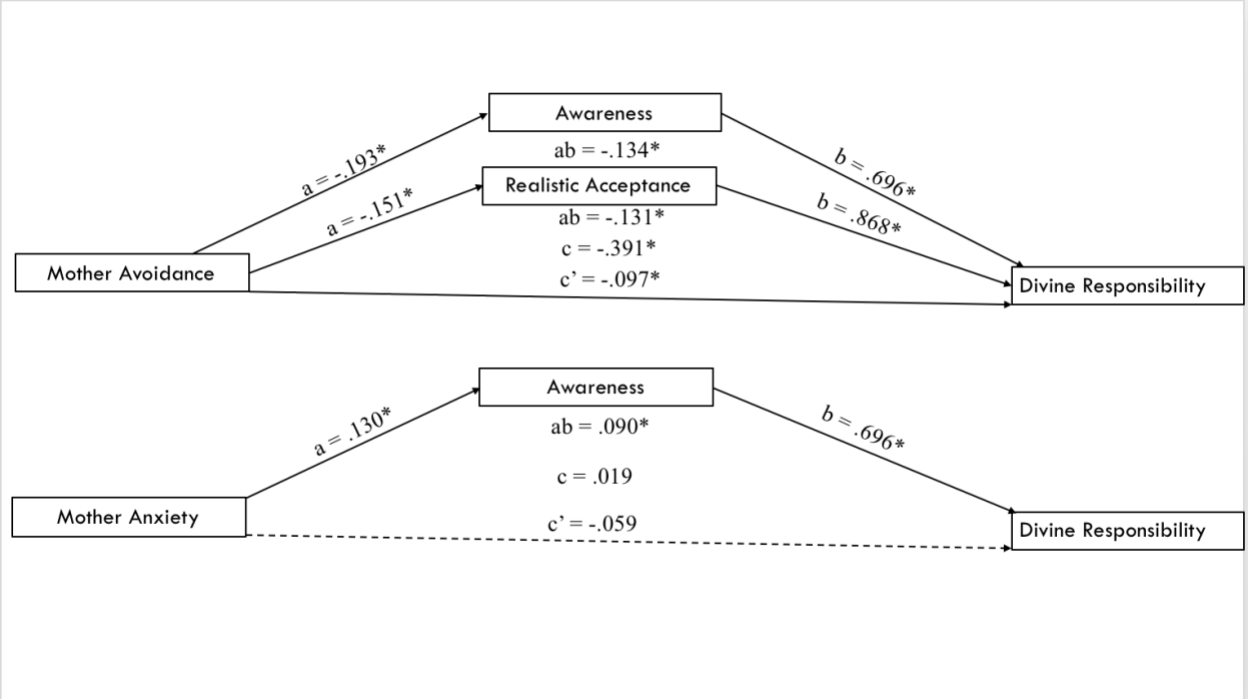

Figure 10. Diagram of the direct and indirect effects of mother avoidance and mother anxiety (ECR-RS) on divine responsibility view of suffering (VOSS) through awareness of God (SAI) and realistic acceptance of God (SAI), * = significance at the .05 level, c = total effect, c' = direct effect, ab = indirect effect, solid lines = significant relationships, dashed lines = insignificant relationships

Overcoming View of Suffering and Parental Attachment. Mediation analysis was used to assess the total, direct, and indirect effect of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) on the overcoming view of suffering (VOSS) through emotional maturity (RDEES Global and PEC Global) and spiritual maturity (SAI Awareness, SAI Instability, SAI Disappointment, and SAI Realistic Acceptance). There was a significant total effect of mother avoidance on the

overcoming view of suffering, β = -.845, *t*(310) = -4.910, *p* < .001, *LLCI* = -1.183, *ULCI* = -.506, and a significant direct effect, β = -.599, *t*(310) = -3.937, *p* < .001, *LLCI* = -.899, *ULCI* = -.300. There was also significant total indirect effect of mother avoidance on the overcoming view of suffering, β = -.246, *LLCI* = -.504, *ULCI* = -.026 through awareness of God, β = -.278, *LLCI* = --.486, *ULCI* = -.110, and disappointment with God, β = .086, *LLCI* = .006, *ULCI* = .192. There was a significant total effect of mother anxiety on the overcoming view of suffering, β = .669, *t*(310) = 3.947, *p* < .001, *LLCI* = .336, *ULCI* = 1.003, and a significant direct effect, β = .567, *t*(310) = 3.698, *p* < .001, *LLCI* = .265, *ULCI* = .868. There was not a significant total indirect effect of mother avoidance on the overcoming view of suffering but there was an indirect effect through emotional competence, β = -.168, *LLCI* = -.308, *ULCI* = -.059, awareness of God, β = .187, *LLCI* = .035, *ULCI* = .369, instability with God, β = .120, *LLCI* = .021, *ULCI* = .259, and disappointment with God, β = -.082, *LLCI* = -.188, *ULCI* = -.007. In addition, although there was no significant total effect, significant direct effect, or significant total indirect effect of father anxiety on overcoming view of suffering, there was a significant indirect effect of father anxiety on overcoming view of suffering through instability with God, β = .116, *LLCI* = .027, *ULCI* = .235.

These findings suggest that mediation occurred between mother avoidance and the overcoming view of suffering through awareness of God and disappointment with God. In addition, mediation occurred between mother anxiety and overcoming view of suffering through emotional competence, awareness of God, instability with God, and disappointment with God. Finally, there was a significant indirect effect of father anxiety on overcoming view of suffering through instability with God. Consequently, the hypothesis of mediation is again supported (See Table 4.24 and Figure 11).

Table 4.24

The effect of parental attachment (ECR-RS) on overcoming view of suffering (VOSS) through emotional maturity (RDEES & PEC) and spiritual maturity (SAI)

	β	*SE*	*t*	*p*	*LLCI*	*ULCI*
Total effect of Mother Avoidance on Overcoming VOS	-.845*	.172	-4.910	.000	-1.183	-.506
Direct effect of Mother Avoidance on Overcoming VOS	-.599*	.152	-3.937	.000	-.899	-.300
Total Indirect effect of Mother Avoidance on Overcoming VOS	-.246*	.122			-.504	-.026
Indirect Effect of Mother Avoidance on Overcoming VOS through Awareness of God	-.278*	.096			-.486	-.110
Indirect Effect of Mother Avoidance on Overcoming VOS through Disappointment with God	.086*	.048			.006	.192
Total effect of Mother Anxiety on Overcoming VOS	.669*	.170	3.947	.000	.336	1.003
Direct effect of Mother Anxiety on Overcoming VOS	.567*	.153	3.698	.000	.265	.868
Total Indirect Effect of Mother Anxiety on Overcoming VOS	.103	.122			-.127	.353
Indirect Effect of Mother Anxiety on Overcoming VOS through Emotional Competence	-.168*	.064			-.308	-.059
Indirect Effect of Mother Anxiety on Overcoming VOS through Awareness of God	.187*	.085			.035	.369
Indirect Effect of Mother Anxiety on Overcoming VOS through Instability with God	.120*	.062			.021	.259
Indirect Effect of Mother Anxiety on Overcoming VOS through Disappointment with God	-.082*	.047			-.188	-.007

Total Effect of Father Avoidance on Overcoming VOS	-.164	.147	-1.116	.265	-.453	.125
Direct Effect of Father Avoidance on Overcoming VOS	-.051	.127	-.401	.689	-.302	.200
Total Indirect Effect of Father Avoidance on Overcoming VOS	-.113	.092			-.229	.069
Total Effect of Father Anxiety on Overcoming VOS	.072	.142	.510	.610	-.207	.351
Direct Effect of Father Anxiety on Overcoming VOS	-.003	.126	-.026	.979	-.251	.244
Total Indirect effect of Father Anxiety on Overcoming VOS	.076	.092			-.178	.137
Indirect Effect of Father Anxiety on Overcoming VOS through Instability with God	.116*	.054			.027	.235

Note. N = 315. Model R = .340. Model R^2 = .115. $F(4,310)$ = 10.116. β = Standardized Coefficient. * = Significance at the .05 level. *SE* = Boot Standard Error. *t* = t score. *p* = probability value. *LLCI* = Lower Limit for 95% Confidence Interval for bootstrap. *ULCI* = Upper Limit for 95% Confidence Interval for bootstrap. Bias corrected bootstrap confidence intervals = 5000.

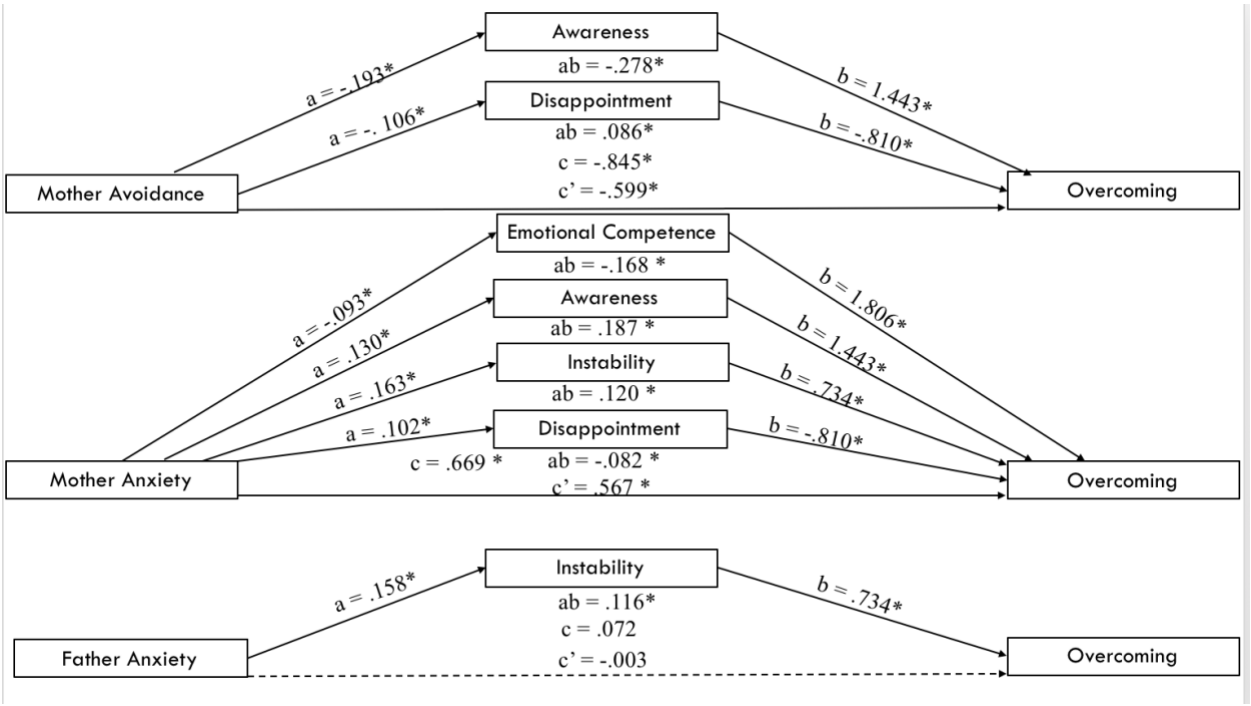

Figure 11. Diagram of the direct and indirect effects of mother avoidance, mother anxiety, and father anxiety (ECR-RS) on overcoming view of suffering (VOSS) through emotional competence (PEC), awareness of God (SAI), instability with God (SAI), and disappointment with God (SAI), * = significance at the .05 level, c = total effect, c' = direct effect, ab = indirect effect, solid lines = significant relationships, dashed lines = insignificant relationships

Suffering God View of Suffering and Parental Attachment. Mediation analysis was used to assess the total, direct, and indirect effect of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) on the suffering God view of suffering (VOSS) through emotional maturity (RDEES Global and PEC Global) and spiritual maturity (SAI Awareness, SAI Instability, SAI Disappointment, and SAI Realistic Acceptance). There was a significant total effect of mother avoidance on the suffering God view of suffering, β = -.507, $t(309) = -2.780$, $p = .006$, *LLCI* = -.866, *ULCI* = -.148, but no significant direct effect. However, there was a significant total indirect effect of mother avoidance on the suffering God view of suffering, β = -.319, *LLCI* = -.628, *ULCI* = -.079,

through awareness of God, β = -.210, *LLCI* = -.414, *ULCI* = -.073, and realistic acceptance of God, β = -.155, *LLCI* = -.332, *ULCI* = -.033. There was not a significant total effect, direct effect, or total indirect effect of mother avoidance on the suffering God view of suffering but there was an indirect effect through awareness of God, β = .141, *LLCI* = .028, *ULCI* = .302.

These findings suggest that mediation occurred between mother avoidance and the suffering God view of suffering through awareness of God and realistic acceptance of God. In addition, mediation occurred between mother anxiety and suffering God view of suffering through awareness of God. Consequently, the hypothesis of mediation is again supported (See Table 4.25 and Figure 12).

Table 4.25

The effect of parental attachment (ECR-RS) on suffering God view of suffering (VOSS) through emotional maturity (RDEES & PEC) and spiritual maturity (SAI)

	β	*SE*	*t*	*p*	*LLCI*	*ULCI*
Total effect of Mother Avoidance on Suffering God VOS	-.507*	.182	-2.780	.006	-.866	-.148
Direct effect of Mother Avoidance on Suffering God VOS	-.188	.159	-1.182	.238	-.500	.125
Total Indirect effect of Mother Avoidance on Suffering God VOS	-.319*	.138			-.628	-.079
Indirect Effect of Mother Avoidance on Suffering God *VOS through Awareness of God*	-.210*	.086			-.414	-.073
Indirect Effect of Mother Avoidance on Suffering God *VOS through Realistic Acceptance of God*	-.155*	.077			-.332	-.033
Total effect of Mother Anxiety on Suffering God VOS	.187	.180	1.041	.299	-.166	.540

Direct effect of Mother Anxiety on Suffering God VOS	.111	.160	.696	.487	-.203	.425
Total Indirect Effect of Mother Anxiety on Suffering God VOS	.076	.132			-.155	.359
Indirect Effect of Mother Anxiety on Suffering God *VOS through Awareness of God*	.141*	.070			.028	.302
Total Effect of Father Avoidance on Suffering God VOS	-.142	.156	-.912	.363	-.448	.164
Direct Effect of Father Avoidance on Suffering God VOS	-.147	.133	-1.105	.270	-.408	.115
Total Indirect Effect of Father Avoidance on Suffering God VOS	.005	.103			-.196	.205
Total Effect of Father Anxiety on Suffering God VOS	.020	.150	.136	.892	-.276	.316
Direct Effect of Father Anxiety on Suffering God VOS	.099	.131	.752	.453	-.160	.357
Total Indirect effect of Father Anxiety on Suffering God VOS	-.078	.101			-.273	.133

Note. N = 314. Model R = .204. Model R^2 = .042. $F(4,309)$ = 3.346. β = Standardized Coefficient. * = Significance at the .05 level. *SE* = Boot Standard Error. *t* = t score. *p* = probability value. *LLCI* = Lower Limit for 95% Confidence Interval for bootstrap. *ULCI* = Upper Limit for 95% Confidence Interval for bootstrap. Bias corrected bootstrap confidence intervals = 5000.

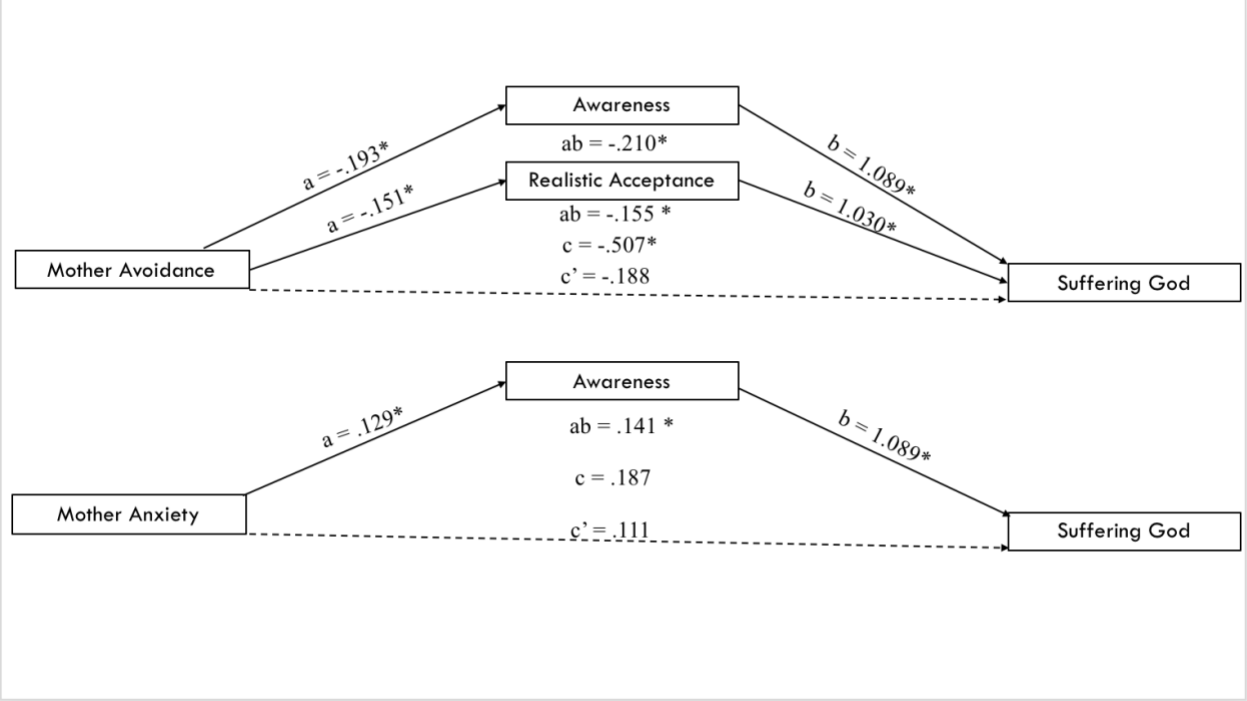

Figure 12. Diagram of the direct and indirect effects of mother avoidance and mother anxiety (ECR-RS) on suffering God view of suffering (VOSS) through awareness of God (SAI) and realistic acceptance of God (SAI), * = significance at the .05 level, c = total effect, c' = direct effect, ab = indirect effect, solid lines = significant relationships, dashed lines = insignificant relationships

Encounter View of Suffering and Parental Attachment. Mediation analysis was used to assess the total, direct, and indirect effect of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) on the encounter view of suffering (VOSS) through emotional maturity (RDEES Global and PEC Global) and spiritual maturity (SAI Awareness, SAI Instability, SAI Disappointment, and SAI Realistic Acceptance). There was a significant total effect of mother avoidance on the encounter view of suffering, β = -.330, $t(310) = -2.150$, $p = .032$, *LLCI* = -.632, *ULCI* = -.028, but no significant direct effect. However, there was a significant total indirect effect of mother avoidance on the encounter view of suffering, β = -.318, *LLCI* = -.559, *ULCI* = -.113, through

awareness of God, β = -.153, *LLCI* = -.300, *ULCI* = -.051, and realistic acceptance of God, β = -.137, *LLCI* = -.282, *ULCI* = -.034. There was not a significant total effect, direct effect, or total indirect effect of mother avoidance on the encounter view of suffering but there was an indirect effect through emotional competence, β = .090, *LLCI* = .187, *ULCI* = .010, and awareness of God, β = .103, *LLCI* = .015, *ULCI* = .230.

These findings suggest that mediation occurred between mother avoidance and the encounter view of suffering through awareness of God and realistic acceptance of God. In addition, mediation occurred between mother anxiety and encounter view of suffering through emotional competence and awareness of God. Consequently, the hypothesis of mediation is again supported (See Table 4.26 and Figure 13).

Table 4.26

Effect of parental attachment (ECR-RS) on encounter view of suffering (VOSS) through emotional maturity (RDEES & PEC) and spiritual maturity (SAI)

	β	*SE*	*t*	*p*	*LLCI*	*ULCI*
Total effect of Mother Avoidance on Encounter VOS	-.330*	.153	-2.150	.032	-.632	-.028
Direct effect of Mother Avoidance on Encounter VOS	-.012	.132	-.092	.927	-.271	.247
Total Indirect effect of Mother Avoidance on Encounter VOS	-.318*	.114			-.559	-.113
Indirect Effect of Mother Avoidance on Encounter VOS through Awareness of God	-.153*	.065			-.300	-.051
Indirect Effect of Mother Avoidance on Encounter VOS through Realistic Acceptance of God	-.137*	.064			-.282	-.034
Total effect of Mother Anxiety on Encounter VOS	-.022	.151	-.143	.887	-.319	.276

Direct effect of Mother Anxiety on Encounter VOS	-.040	.133	-.305	.761	-.301	.220
Total Indirect Effect of Mother Anxiety on Encounter VOS	.019	.118			-.200	.262
Indirect Effect of Mother Anxiety on Encounter VOS through Emotional Competence	-.090*	.045			-.187	-.010
Indirect Effect of Mother Anxiety on Encounter VOS through Awareness of God	.103*	.055			.015	.230
Total Effect of Father Avoidance on Encounter VOS	.033	.131	.248	.804	-.225	.290
Direct Effect of Father Avoidance on Encounter VOS	.068	.110	.621	.535	-.148	.285
Total Indirect Effect of Father Avoidance on Encounter VOS	-.036	.090			-.219	.132
Total Effect of Father Anxiety on Encounter VOS	-.037	.126	-.291	.771	-.286	.212
Direct Effect of Father Anxiety on Encounter VOS	-.031	.109	-.282	.778	-.245	.183
Total Indirect effect of Father Anxiety on Encounter VOS	-.006	.086			-.168	.161

Note. N = 315. Model R = .181. Model R^2 = .033. $F(4,310)$ = 2.631. β = Standardized Coefficient. * = Significance at the .05 level. *SE* = Boot Standard Error. *t* = t score. *p* = probability value. *LLCI* = Lower Limit for 95% Confidence Interval for bootstrap. *ULCI* = Upper Limit for 95% Confidence Interval for bootstrap. Bias corrected bootstrap confidence intervals = 5000.

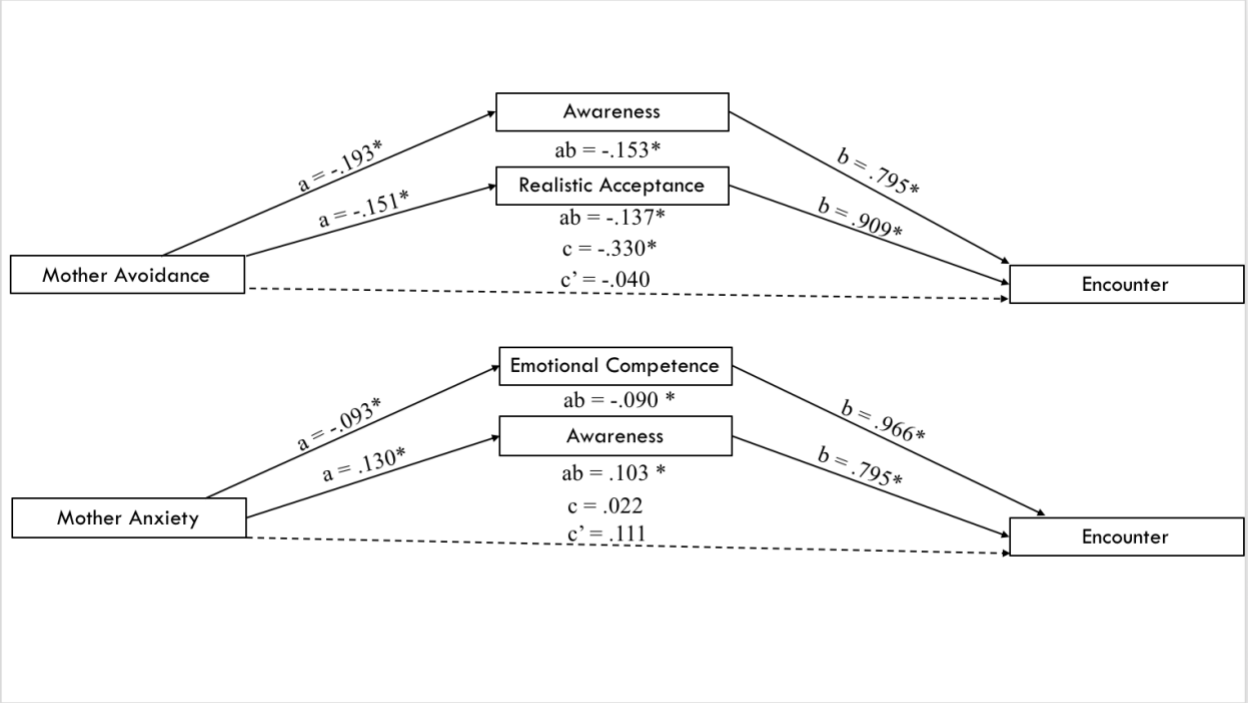

Figure 13. Diagram of the direct and indirect effects of mother avoidance and mother anxiety (ECR-RS) on encounter view of suffering (VOSS) through emotional competence (PEC), awareness of God (SAI), and realistic acceptance of God (SAI), * = significance at the .05 level, c = total effect, c' = direct effect, ab = indirect effect, solid lines = significant relationships, dashed lines = insignificant relationships

Soul Building View of Suffering and Parental Attachment. Mediation analysis was used to assess the total, direct, and indirect effect of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) on the soul building view of suffering (VOSS) through emotional maturity (RDEES Global and PEC Global) and spiritual maturity (SAI Awareness, SAI Instability, SAI Disappointment, and SAI Realistic Acceptance). There was a significant total effect of mother avoidance on the soul building view of suffering, β = -.484, $t(310) = -2.677$, $p = .008$, *LLCI* = -.839, *ULCI* = -.128, but no significant direct effect. However, there was a significant total indirect effect of mother avoidance on the soul building view of suffering, β = -.267, *LLCI* = -.511, *ULCI* = -.087, through

awareness of God, β = -.139, *LLCI* = -.294, *ULCI* = -.024. There was not a significant total effect, direct effect, or total indirect effect of mother avoidance on the soul building view of suffering but there was an indirect effect through awareness of God, β = .094, *LLCI* = .008, *ULCI* = .230.

These findings suggest that mediation occurred between mother avoidance and the soul building view of suffering through awareness of God. In addition, mediation occurred between mother anxiety and soul building view of suffering through emotional competence and awareness of God. Consequently, the hypothesis of mediation is again supported (See Table 4.27 and Figure 14).

Table 4.27

The effect of parental attachment (ECR-RS) on soul building view of suffering (VOSS) through emotional maturity (RDEES & PEC) and spiritual maturity (SAI)

	β	*SE*	*t*	*p*	*LLCI*	*ULCI*
Total effect of Mother Avoidance on Soul Building VOS	-.484*	.181	-2.677	.008	-.839	-.128
Direct effect of Mother Avoidance on Soul Building VOS	-.216	.173	-1.250	.212	-.557	.124
Total Indirect effect of Mother Avoidance on Soul Building VOS	-.267*	.107			-.511	-.087
Indirect Effect of Mother Avoidance on Soul Building VOS through Awareness of God	-.139*	.069			-.294	-.024
Total effect of Mother Anxiety on Soul Building VOS	.246	.178	1.384	.167	-.104	.596
Direct effect of Mother Anxiety on Soul Building VOS	.254	.174	1.456	.146	-.089	.597
Total Indirect Effect of Mother Anxiety on Soul Building VOS	-.008	.115			-.220	.236

Indirect Effect of Mother Anxiety on Soul Building VOS through Awareness of God	.094*	.057			.008	.230
Total Effect of Father Avoidance on Soul Building VOS	.029	.154	.190	.849	-.274	.333
Direct Effect of Father Avoidance on Soul Building VOS	.056	.145	.384	.701	-.230	.341
Total Indirect Effect of Father Avoidance on Soul Building VOS	-.026	.078			-.180	.127
Total Effect of Father Anxiety on Soul Building VOS	-.126	.149	-.846	.398	-.419	.167
Direct Effect of Father Anxiety on Soul Building VOS	-.110	.143	-.767	.444	-.392	.172
Total Indirect effect of Father Anxiety on Soul Building VOS	-.016	.087			-.180	.161

Note. N = 315. Model R = .167. Model R^2 = .028. $F(4,310)$ = 2.227. β = Standardized Coefficient. * = Significance at the .05 level. *SE* = Boot Standard Error. *t* = t score. *p* = probability value. *LLCI* = Lower Limit for 95% Confidence Interval for bootstrap. *ULCI* = Upper Limit for 95% Confidence Interval for bootstrap. Bias corrected bootstrap confidence intervals = 5000.

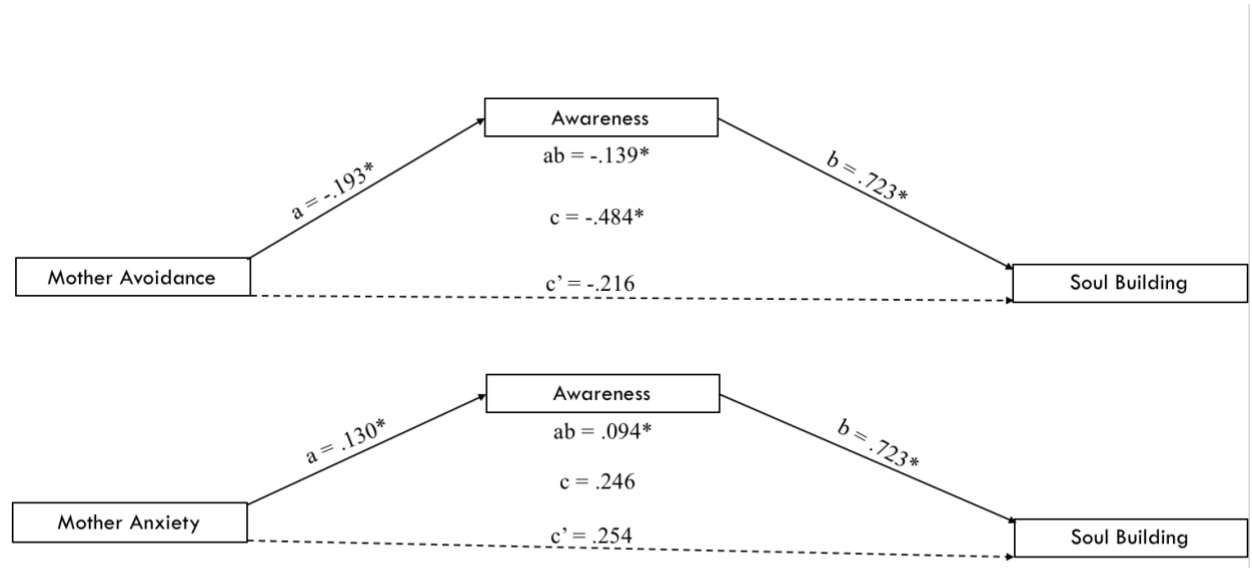

Figure 14. Diagram of the direct and indirect effects of mother avoidance and mother anxiety (ECR-RS) on soul building view of suffering (VOSS) through awareness of God (SAI), * = significance at the .05 level, c = total effect, c' = direct effect, ab = indirect effect, solid lines = significant relationships, dashed lines = insignificant relationships

Providence View of Suffering and Parental Attachment. Mediation analysis was used to assess the total, direct, and indirect effect of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) on the providence view of suffering (VOSS) through emotional maturity (RDEES Global and PEC Global) and spiritual maturity (SAI Awareness, SAI Instability, SAI Disappointment, and SAI Realistic Acceptance). There was a significant total effect of mother avoidance on the providence view of suffering, β = -.746, $t(309) = -3.973$, $p < .001$, *LLCI* = -1.116, *ULCI* = -.377, and a significant direct effect, β = -.437, $t(309) = -2.469$, $p = .014$, *LLCI* = -.786, *ULCI* = -.089. However, there was also a significant total indirect effect of mother avoidance on the providence view of suffering, β = -.309, *LLCI* = -.573, *ULCI* = -.077, through awareness of God, β = -.193, *LLCI* = -.404, *ULCI* = -.048. There was a significant total effect of mother anxiety on the providence view of suffering, β = .734, $t(309) = .370$, $p < .001$, *LLCI* = .370, *ULCI* = 1.099, and a significant direct effect, β = .539, $t(309) = 3.020$, $p = .003$, *LLCI* = .188, *ULCI* = .890. However, there was not a significant total indirect effect of mother anxiety on the providence view of suffering but there was a significant indirect effect through awareness of God, β = .129, *LLCI* = -.017, *ULCI* = .301 and instability with God, β = .127, *LLCI* = .017, *ULCI* = .294. In addition, there was a significant total effect of father avoidance on the providence view of suffering, β = .317, $t(309) = 1.979$, $p = .049$, *LLCI* = .002, *ULCI* = .633, and a significant direct effect, β = .388, $t(309) = 2.614$, $p = .009$, *LLCI* = .096, *ULCI* = .680 but a significant total indirect effect. Finally, there was a significant total effect of father anxiety on the providence

view of suffering, β = -.343, *t*(309) = -2.210, *p* = .028, *LLCI* = -.648, *ULCI* = -.037, and a significant direct effect, β = -.432, *t*(309) = -2.945, *p* = .003, *LLCI* = -.720, *ULCI* = -.143. However, again although there was not a significant total indirect effect of mother anxiety on the providence view of suffering, there was a significant indirect effect through instability with God, β = .122, *LLCI* = .007, *ULCI* = .277.

These findings suggest that mediation occurred between mother avoidance and the providence view of suffering through awareness of God. In addition, mediation occurred between mother anxiety and providence view of suffering through awareness of God and Instability with God. Finally, mediation also occurred between father anxiety and providence view of suffering through instability with God. Consequently, the hypothesis of mediation is again supported (See Table 4.28 and Figure 15).

Table 4.28

The effect of parental attachment (ECR-RS) on providence view of suffering (VOSS) through emotional maturity (RDEES & PEC) and spiritual maturity (SAI)

	β	*SE*	*t*	*p*	*LLCI*	*ULCI*
Total effect of Mother Avoidance on Providence VOS	-.746*	.188	-3.973	.000	-1.116	-.377
Direct effect of Mother Avoidance on Providence VOS	-.437*	.177	-2.469	.014	-.786	-.089
Total Indirect effect of Mother Avoidance on Providence VOS	-.309*	.124			-.573	-.077
Indirect Effect of Mother Avoidance on Providence VOS through Awareness of God	-.193*	.090			-.404	-.048
Total effect of Mother Anxiety on Providence VOS	.734*	.185	.370	.000	.370	1.099
Direct effect of Mother Anxiety on Providence VOS	.539*	.178	3.020	.003	.188	.890

Total Indirect Effect of Mother Anxiety on Providence VOS	.196	.125			-.042	.450
Indirect Effect of Mother Anxiety on Providence VOS through Awareness of God	.129*	.073			.017	.301
Indirect Effect of Mother Anxiety on Providence VOS through Instability with God	.127*	.076			.005	.294
Total Effect of Father Avoidance on Providence VOS	.317*	.160	1.979	.049	.002	.633
Direct Effect of Father Avoidance on Providence VOS	.388*	.148	2.614	.009	.096	.680
Total Indirect Effect of Father Avoidance on Providence VOS	-.070	.089			-.249	.106
Total Effect of Father Anxiety on Providence VOS	-.343*	.155	-2.210	.028	-.648	-.037
Direct Effect of Father Anxiety on Providence VOS	-.432*	.147	-2.945	.003	-.720	-.143
Total Indirect effect of Father Anxiety on Providence VOS	.089	.098			-.101	.288
Indirect Effect of Father Anxiety on Providence VOS through Instability with God	.122*	.070			.007	.277

Note. N = 314. Model R = .240. Model R^2 = .057. $F(4,309)$ = 4.703. β = Standardized Coefficient. * = Significance at the .05 level. *SE* = Boot Standard Error. *t* = t score. *p* = probability value. *LLCI* = Lower Limit for 95% Confidence Interval for bootstrap. *ULCI* = Upper Limit for 95% Confidence Interval for bootstrap. Bias corrected bootstrap confidence intervals = 5000.

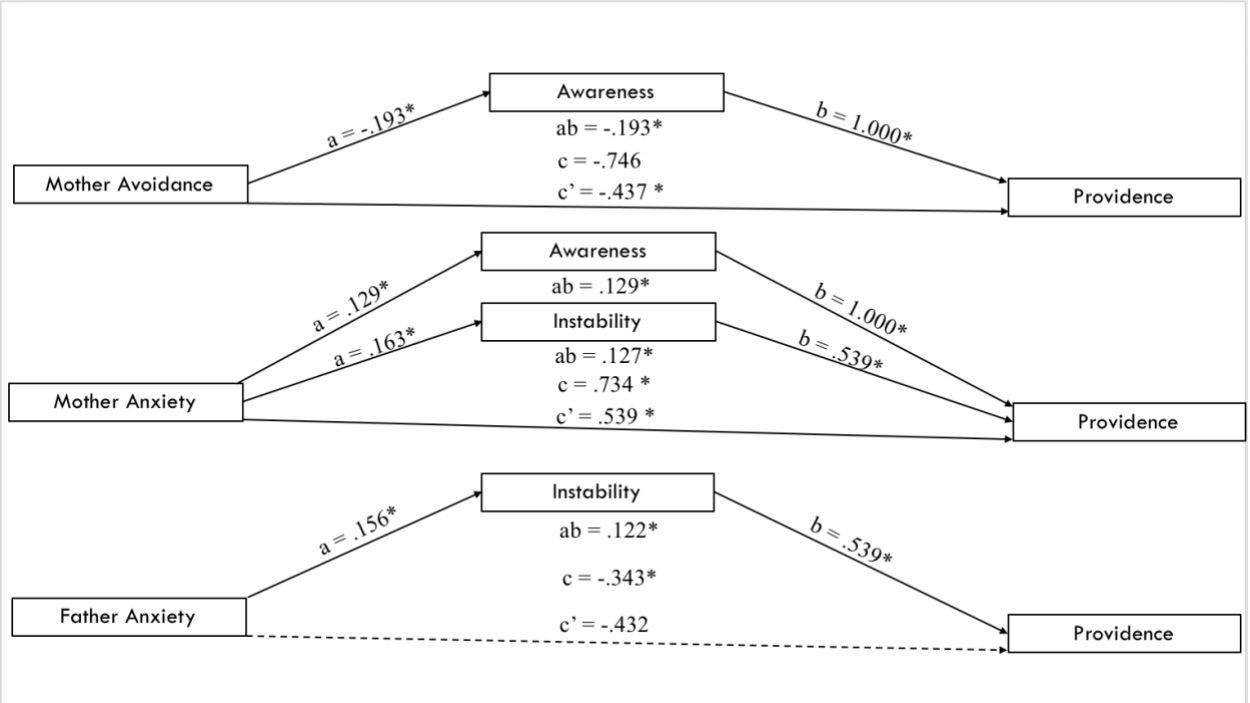

Figure 15. Diagram of the direct and indirect effects of mother avoidance, mother anxiety, and father anxiety (ECR-RS) on providence view of suffering (VOSS) through awareness of God, and instability with God (SAI), * = significance at the .05 level, c = total effect, c' = direct effect, ab = indirect effect, solid lines = significant relationships, dashed lines = insignificant relationships

Summary. After analyzing the total, direct, and indirect effects of these 10 separate mediation analyses, several significant findings were identified. Emotional complexity positively mediated the relationship between mother anxiety and retribution view of suffering yet negatively mediated the relationship between mother anxiety and unorthodox view of suffering. Alternatively, emotional competence negatively mediated the relationships between mother anxiety and retribution view of suffering, unorthodox view of suffering, and encounter view of suffering. Instability with God positively mediated the relationship between both mother anxiety and father anxiety and retribution view of suffering, unorthodox view of suffering, limited knowledge view of suffering, overcoming view of suffering, and providence view of suffering.

Interestingly, disappointment with God positively mediated the relationship between mother avoidance and overcoming view of suffering while negatively mediating the relationship between mother anxiety and overcoming view of suffering. Finally, realistic acceptance positively mediated the relationship between mother avoidance and random view of suffering, unorthodox view of suffering, limited knowledge view of suffering while negatively mediating the relationship between mother avoidance and divine responsibility view of suffering, suffering God view of suffering, and encounter view of suffering.

Testing Hypothesis Three

The third hypothesis is that parental attachment measured by the Experiences in Close Relationship Scale-Relationship Structures Questionnaire (ECR-RS) subscales of Mother Avoidance, Mother Anxiety, Father Avoidance, and Father Anxiety (Fraley et al., 2011) does have an indirect effect on sense of coherence measured by Antonovsky's Sense of Coherence Scale (1993b) through emotional maturity measured by both emotional complexity using the Range and Differentiation of Emotional Experience Scale (RDEES) (Kang & Shaver, 2004) and emotional competence using the Profile of Emotional Competence (PEC) (Brasseur et al., 2013), and through spiritual maturity using the Spiritual Assessment Inventory (SAI) subscales of Awareness, Instability, Disappointment, and Realistic Acceptance (Hall & Edwards, 2002), and is then serially mediated through view of suffering using View of Suffering Scale (VOSS) subscales of Random, Retribution, Unorthodox, Limited Knowledge, Overcoming, Divine Responsibility, Suffering God, Encounter, Soul-Building, and Providence (Hale-Smith et al., 2012). To test this hypothesis several separate mediation analyses conducted using Process Macro 3.0 for SPSS (Hayes, 2017) model 80 to complete a series of serial mediation analyses that measured both the direct and indirect effect of parental attachment on sense of coherence

through emotional maturity, spiritual maturity, and serially through each of the ten views of suffering. Each of the separate analyses were run analyzed using emotional maturity and spiritual maturity as separate mediators with each of the ten views of suffering as a subsequent mediators in the model to ensure that the variance accounted for by the parallel mediators of emotional maturity and spiritual maturity were not in competition (Hays, 2013). The findings of these analyses are described below and shown in Tables 4.29 – 46 and Figures 16 - 34.

Sense of Coherence, Random View of Suffering, Emotional Maturity, and Parental Attachment. Mediation analysis was used to assess the total, direct, and indirect effect of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) on sense of coherence (SOC) through emotional maturity (RDEES Global and PEC Global) and serially through random view of suffering (VOSS) (See Table 4.29 and Figure 16). First, there was not a significant total effect nor direct effect of mother avoidance on the sense of coherence. There was also not a significant total indirect effect of mother avoidance on sense of coherence, however, there was a significant indirect effect through emotional complexity, β = .540, *LLCI* = .061, *ULCI* = 1.078, and emotional competence, β = -1.412, *LLCI* = -2.825, *ULCI* = -.127. In addition, there was also a significant total effect of mother anxiety on sense of coherence, β = -2.830, *t*(454) = -3.098, *p* = .002, *LLCI* = -4.626, *ULCI* = -1.035, but not a significant direct effect. Interestingly, there was still a significant total indirect effect of mother anxiety on sense of coherence, β = -1.879, *LLCI* = -3.169, *ULCI* = -.772. Finally, there was also a significant total effect of father avoidance on sense of coherence, β = -2.077, *t*(454) = -2.745, *p* = .006, *LLCI* = -3.564, *ULCI* = -.590, and a significant direct effect, β = -1.286, *t*(454) = -2.076, *p* = .039, *LLCI* = -2.504, *ULCI* = -.068.

These findings suggest that mediation occurred between mother avoidance and sense of coherence through emotional complexity and emotional competence. In addition, mediation occurred between mother anxiety and sense of coherence through emotional competence. This is consistent with results from hypothesis two where emotional complexity and emotional competence did not have a direct or indirect effect on random view of suffering. However, there are still indirect relationships from mother avoidance through emotional complexity and emotional competence to sense of coherence and from mother anxiety through emotional competence to sense of coherence but none of these relationships were serially mediated through random view of suffering. Consequently, the hypothesis of serial mediation through random view of suffering is not supported.

Table 4.29

	β	*SE*	*t*	*p*	*LLCI*	*ULCI*
Total effect of Mother Avoidance on SOC	-.670	.885	-.757	.450	-2.408	1.069
Direct effect of Mother Avoidance on SOC	.239	.728	.328	.743	-1.191	1.669
Total Indirect effect of Mother Avoidance on SOC	-.908	.618			-2.182	.258
Indirect Effect of Mother Avoidance on SOC through Emotional Complexity	.540*	.256			.061	1.078
Indirect Effect of Mother Avoidance on SOC through Emotional Competence	-1.412*	.691			-2.825	-.127
Total effect of Mother Anxiety on SOC	-2.830*	.914	-3.098	.002	-4.626	-1.035
Direct effect of Mother Anxiety on SOC	-.951	.755	-1.260	.208	-2.435	.533
Total Indirect Effect of Mother Anxiety on SOC	-1.879*	.621			-3.169	-.672
Indirect Effect of Mother Anxiety on SOC through Emotional Competence	-2.087*	.694			-3.533	-.772

Total Effect of Father Avoidance on SOC	-2.077*	.757	-2.745	.006	-3.564	-.590
Direct Effect of Father Avoidance on SOC	-1.286*	.620	-2.076	.039	-2.504	-.068
Total Indirect Effect of Father Avoidance on SOC	-.791	.535			-1.866	.211
Total Effect of Father Anxiety on SOC	-1.391	.774	-1.798	.073	-2.911	.130
Direct Effect of Father Anxiety on SOC	-1.124	.630	-1.784	.075	-2.363	.114
Total Indirect effect of Father Anxiety on SOC	-.266	.518			-1.280	.744
Direct Effect of Emotional Complexity on SOC	-7.207*	1.426	-5.055	.000	-10.009	-4.405
Direct Effect of Emotional Competence on SOC	31.002*	2.113	14.670	.000	26.849	35.154
Direct Effect of Random VOSS on SOC	-.307	.229	-1.341	.181	-.758	.143

Note. N = 459. Model R = .396. Model R^2 = .156. $F(4,454)$ = 21.055. p = < .001. β = Standardized Coefficient. * = Significance at the .05 level. *SE* = Boot Standard Error. t = t score. p = probability value. *LLCI* = Lower Limit for 95% Confidence Interval for bootstrap. *ULCI* = Upper Limit for 95% Confidence Interval for bootstrap. Bias corrected bootstrap confidence intervals = 5000. Only significant indirect relationships are displayed.

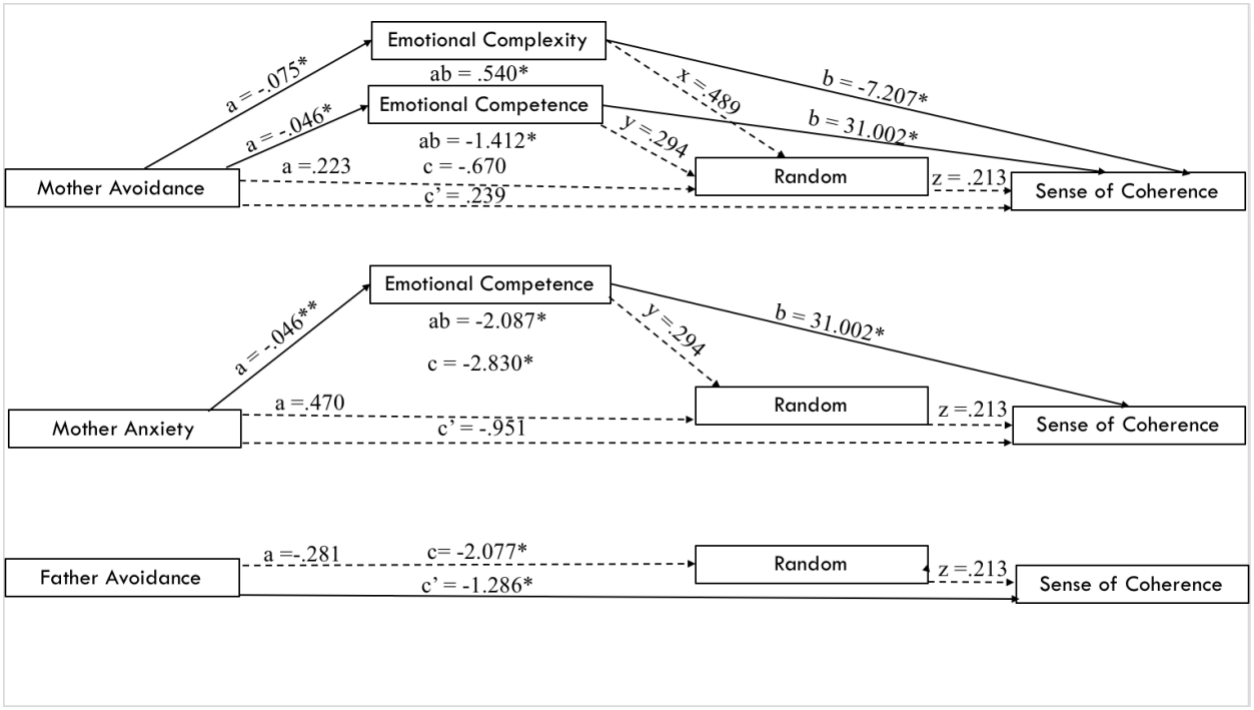

Figure 16. Diagram of the direct and indirect effects of mother avoidance, mother anxiety, and father avoidance (ECR-RS) on sense of coherence (SOC) through emotional complexity (RDEES) and emotional competence (PEC), * = significance at the .05 level, c = total effect, c' = direct effect, ab = indirect effect, solid lines = significant relationships, dashed lines = insignificant relationships

Sense of Coherence, Random View of Suffering, Spiritual Maturity, and Parental Attachment. Mediation analysis was used to assess the total, direct, and indirect effect of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) on the sense of coherence (SOC) through spiritual maturity (SAI Awareness, SAI Instability, SAI Disappointment, and SAI Realistic Acceptance), and serially through random view of suffering (VOSS) (See Table 4.30 and Figure 17). There was not a significant total effect nor direct effect of mother avoidance on the sense of coherence. However, although there was also not a significant total indirect effect of mother avoidance on sense of coherence, there was an indirect effect through awareness of God, β = -1.011, *LLCI* = -2.008, *ULCI* = -.260, and disappointment with God, β = .388, *LLCI* = .001, *ULCI* = 1.014. In addition, there was also a significant total effect of mother anxiety on sense of coherence, β = -2.300, *t*(309) = -2.166, *p* = .031, *LLCI* = -4.390, *ULCI* = -.211, but not a significant direct effect. However, there was a significant total indirect effect of mother anxiety on sense of coherence, β = -1.426, *LLCI* = -2.781, *ULCI* = -.104, through awareness of God, β = .678, *LLCI* = .094, *ULCI* = 1.505, and instability with God, β = -1.820, *LLCI* = -3.051, *ULCI* = -.693. In addition, there was also a significant direct effect of father avoidance on sense of coherence, β = -1.981, *t*(309) = -2.592, *p* = .010, *LLCI* = -3.486, *ULCI* = -.477. Finally, although there was also not a significant total effect or direct effect of father anxiety on sense of coherence, there was a

significant indirect effect, β = -2.006, *LLCI* = -3.291, *ULCI* = -.803, through instability with God, β = -1.011, *LLCI* = -2.008, *ULCI* = -.260.

These findings suggest that mediation occurred between several of the parental attachment variables and sense of coherence through awareness of God, disappointment with God, and instability with God. Interestingly, this is not consistent with hypothesis two which suggests that mother avoidance had an indirect effect on random view of suffering through realistic acceptance. This difference is likely due to the lack of competition from emotional maturity which is not included in this analysis. Instead, there was an indirect relationship between mother avoidance and sense of coherence through awareness of God and disappointment with God. In addition, there was an indirect relationship between mother anxiety and sense of coherence through awareness of God and instability with God. Finally, there is an indirect relationship from father anxiety and sense of coherence through instability with God. However, again none of these relationships were serially mediated through random view of suffering. Consequently, the hypothesis of serial mediation is not supported.

Table 4.30

	β	*SE*	*t*	*p*	*LLCI*	*ULCI*
Total effect of Mother Avoidance on SOC	-.189	1.078	-.176	.861	-2.310	1.932
Direct effect of Mother Avoidance on SOC	-.002	.915	-.002	.998	-1.803	1.799
Total Indirect effect of Mother Avoidance on SOC	-.187	.732			-1.650	1.216
Indirect Effect of Mother Avoidance on SOC through Awareness of God	-1.011*	.453			-2.008	-.260
Indirect Effect of Mother Avoidance on SOC through Disappointment with God	.388*	.266			.001	1.014
Total effect of Mother Anxiety on SOC	-2.300*	1.062	-2.166	.031	-4.390	-.211

Direct effect of Mother Anxiety on SOC	-.875	.906	-.966	.335	-2.657	.907
Total Indirect Effect of Mother Anxiety on SOC	-1.426*	.673			-2.781	-.104
Indirect Effect of Mother Anxiety on SOC through Awareness of God	.678*	.364			.094	1.505
Indirect Effect of Mother Anxiety on SOC through Instability with God	-1.820*	.595			-3.051	-.693
Total Effect of Father Avoidance on SOC	-1.566	.920	-1.702	.090	-3.376	.245
Direct Effect of Father Avoidance on SOC	-1.981*	.764	-2.592	.010	-3.486	-.477
Total Indirect Effect of Father Avoidance on SOC	.416	.623			-.777	1.681
Total Effect of Father Anxiety on SOC	-.693	.889	-.779	.437	-2.443	1.057
Direct Effect of Father Anxiety on SOC	1.313	.754	1.742	.083	-.170	2.797
Total Indirect effect of Father Anxiety on SOC	-2.006*	.633			-3.291	-.803
Indirect Effect of Father Anxiety on SOC through Instability with God	-1.749*	.524			-2.879	-.819
Direct Effect of Awareness of God on SOC	5.241*	1.489	3.519	.000	2.310	8.171
Direct Effect of Instability with God on SOC	-11.178*	1.477	-7.569	.000	-14.084	-8.272
Direct Effect of Disappointment with God on SOC	-3.637*	1.331	-2.733	.007	-6.255	1.018
Direct Effect of Realistic Acceptance of God on SOC	1.267	1.589	.797	.426	-1.859	4.393
Direct Effect of Random VOSS on SOC	.333	.300	1.111	.267	-.257	.924

Note. N = 314. Model R = .289. Model R^2 = .084. $F(4,309)$ = 7.053. p = < .001. β = Standardized Coefficient. * = Significance at the .05 level. *SE* = Boot Standard Error. t = t score. p = probability value. *LLCI* = Lower Limit for 95% Confidence Interval for bootstrap. *ULCI* = Upper Limit for 95% Confidence Interval for bootstrap. Bias corrected bootstrap confidence intervals = 5000. Only significant indirect relationships are displayed.

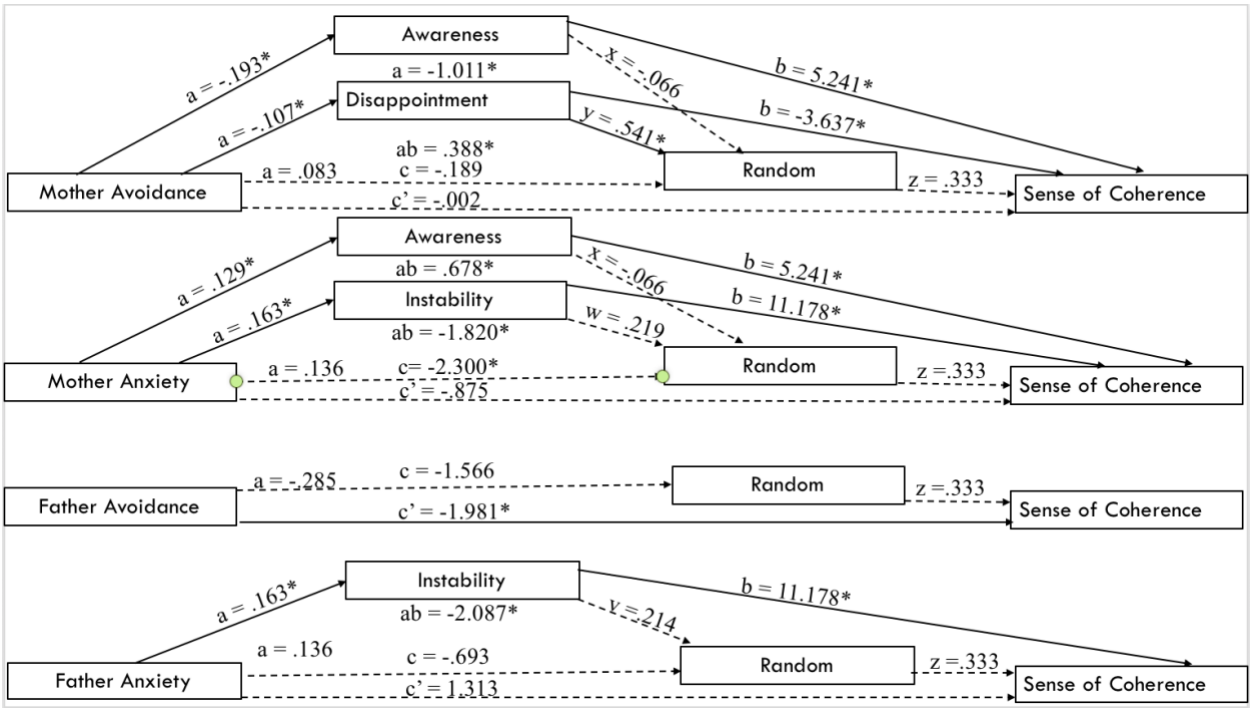

Figure 17. Diagram of the direct and indirect effects of mother avoidance, mother anxiety, father avoidance, and father anxiety (ECR-RS) on sense of coherence (SOC) through awareness of God, instability with God, and disappointment with God (SAI), * = significance at the .05 level, c = total effect, c' = direct effect, ab = indirect effect, solid lines = significant relationships, dashed lines = insignificant relationships

Sense of Coherence, Retribution View of Suffering, Emotional Maturity, and Parental Attachment. Mediation analysis was used to assess the total, direct, and indirect effect of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) on sense of coherence (SOC) through emotional maturity (RDEES Global and PEC Global) and serially through retribution view of suffering (VOSS) (See Table 4.31 and Figure 18). First, there was not a significant total effect nor direct effect of mother avoidance on the sense of coherence. There was also not a significant total indirect effect of mother avoidance on sense of coherence, however, there was a significant indirect effect through emotional complexity, β = .592, *LLCI* = .068, *ULCI* = 1.171, and

emotional competence, β = -1.439, *LLCI* = -2.878, *ULCI* = -.057. In addition, there was also a significant total effect of mother anxiety on sense of coherence, β = -2.831, *t*(455) = -3.102, *p* = .002, *LLCI* = -4.625, *ULCI* = -1.037, but not a significant direct effect. Interestingly, there was still a significant total indirect effect of mother anxiety on sense of coherence, β = -2.100, *LLCI* = -3.350, *ULCI* = -.878, through emotional competence, β = -2.130, *LLCI* = -3.564, *ULCI* = -.800, and retribution view of suffering, β = -.271, *LLCI* = -.581, *ULCI* = -.023. Finally, there was also a significant total effect of father avoidance on sense of coherence, β = -2.077, *t*(455) = -2.748, *p* = .006, *LLCI* = -3.562, *ULCI* = -.591, and a significant direct effect, β = -1.407, *t*(455) = -2.276, *p* = .023, *LLCI* = -2.622, *ULCI* = -.192.

These findings suggest that mediation occurred between mother avoidance and sense of coherence through emotional complexity and emotional competence. In addition, mediation also occurred between mother anxiety and sense of coherence through emotional competence and retribution view of suffering. This is partially consistent with results from hypothesis two where mother anxiety did have an indirect effect on retribution view of suffering through emotional complexity. However, in this analysis there is also significant indirect relationship between mother anxiety and sense of coherence through retribution view of suffering as it was added as a mediator in this analysis. Interestingly, there was also a significant total effect and direct effect of father avoidance on sense of coherence. However, none of these relationships were serially mediated through retribution view of suffering. Consequently, the hypothesis of serial mediation through random view of suffering is not supported.

Table 4.31

	β	*SE*	*t*	*p*	*LLCI*	*ULCI*

Total effect of Mother Avoidance on SOC	-.670	.884	-.758	.449	-2.407	1.067
Direct effect of Mother Avoidance on SOC	.120	.724	.166	.868	-1.303	1.544
Total Indirect effect of Mother Avoidance on SOC	-.790	.617			-2.064	.351
Indirect Effect of Mother Avoidance on SOC through Emotional Complexity	.592*	.279			.068	1.171
Indirect Effect of Mother Avoidance on SOC through Emotional Competence	-1.439*	.707			-2.878	-.057
Total effect of Mother Anxiety on SOC	-2.831*	.913	-3.102	.002	-4.625	-1.037
Direct effect of Mother Anxiety on SOC	-.731	.758	-.964	.335	-2.222	.759
Total Indirect Effect of Mother Anxiety on SOC	-2.100*	.629			-3.350	-.878
Indirect Effect of Mother Anxiety on SOC through Emotional Competence	-2.130*	.704			-3.564	-.800
Indirect Effect of Mother Anxiety on SOC through Retribution VOSS	-.271*	.142			-.581	-.023
Total Effect of Father Avoidance on SOC	-2.077*	.756	-2.748	.006	-3.562	-.591
Direct Effect of Father Avoidance on SOC	-1.407*	.618	-2.276	.023	-2.622	-.192
Total Indirect Effect of Father Avoidance on SOC	-.669	.528			-1.720	.352
Total Effect of Father Anxiety on SOC	-1.392	.772	-1.804	.072	-2.909	.125
Direct Effect of Father Anxiety on SOC	-1.012	.628	-1.612	.108	-2.246	.221
Total Indirect effect of Father Anxiety on SOC	-.380	.514			-1.388	.625
Direct Effect of Emotional Complexity on SOC	-7.892*	1.438	-5.489	.000	-10.718	-5.067
Direct Effect of Emotional Competence on SOC	31.555*	2.100	15.024	.000	27.428	35.683
Direct Effect of Retribution VOSS on SOC	-.569*	.236	-2.409	.016	-1.033	-.105

Note. N = 460. Model R = .396. Model R^2 = .157. $F(4,455)$ = 21.199. p = < .001. β = Standardized Coefficient. * = Significance at the .05 level. *SE* = Boot Standard Error. t = t score. p = probability value. *LLCI* = Lower Limit for 95% Confidence Interval for bootstrap. *ULCI* =

Upper Limit for 95% Confidence Interval for bootstrap. Bias corrected bootstrap confidence intervals = 5000. Only significant indirect relationships are displayed.

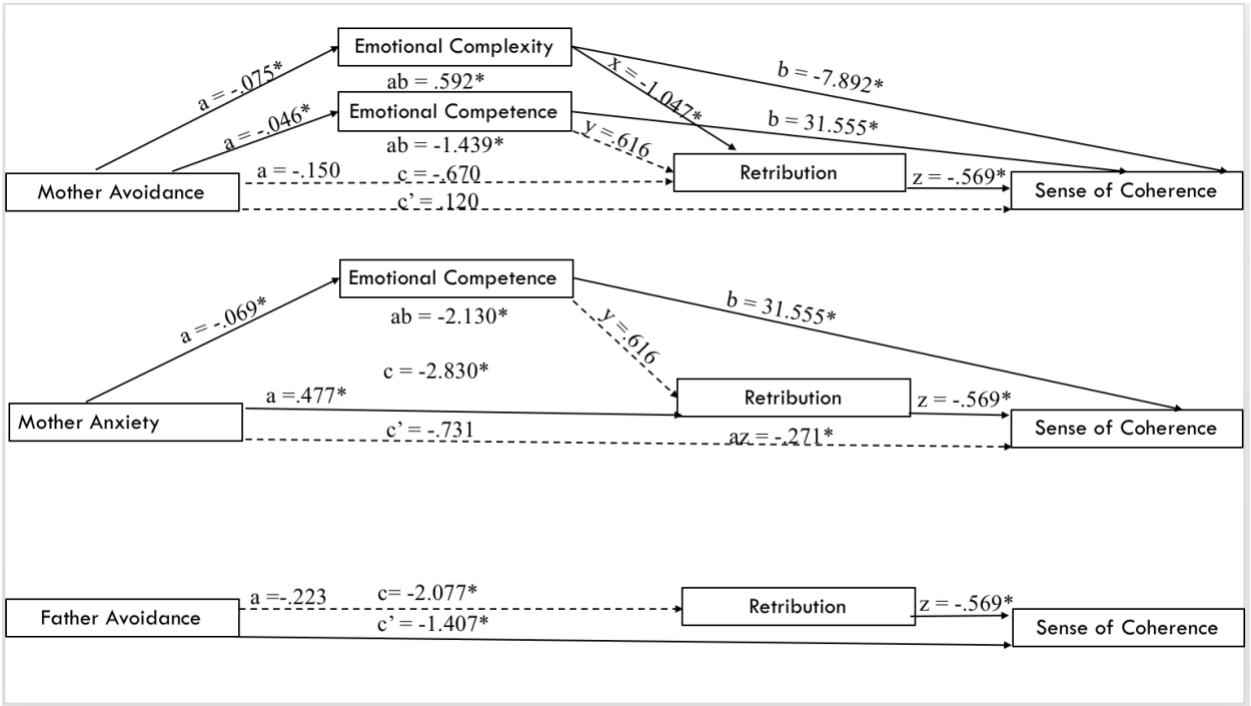

Figure 18. Diagram of the direct and indirect effects of mother avoidance, mother anxiety, and father avoidance (ECR-RS) on sense of coherence (SOC) through emotional complexity (RDEES), emotional competence (PEC), and retribution view of suffering (VOSS), * = significance at the .05 level, c = total effect, c' = direct effect, ab = indirect effect, az = indirect effect, solid lines = significant relationships, dashed lines = insignificant relationships

Sense of Coherence, Retribution View of Suffering, Spiritual Maturity, and Parental Attachment. Mediation analysis was used to assess the total, direct, and indirect effect of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) on the sense of coherence (SOC) through spiritual maturity (SAI Awareness, SAI Instability, SAI Disappointment, and SAI Realistic Acceptance), and serially through retribution view of suffering (VOSS) (See Table 4.32 and Figure 19). There was not a significant total effect nor direct effect of mother avoidance on the sense of coherence. However, although there was also not a significant total indirect effect of mother avoidance on

sense of coherence, there was an indirect effect through awareness of God, β = -.940, *LLCI* = -1.911, *ULCI* = -.232. In addition, there was also a significant total effect of mother anxiety on sense of coherence, β = -2.301, *t*(310) = -2.170, *p* = .031, *LLCI* = -4.387, *ULCI* = -.214, but not a significant direct effect. However, there was a significant total indirect effect of mother anxiety on sense of coherence, β = -1.349, *LLCI* = -2.653, *ULCI* = .821, through awareness of God, β = .631, *LLCI* = .078, *ULCI* = 1.424. There was also an indirect effect of instability with God on sense of coherence, β = -1.952, *LLCI* = -3.282, *ULCI* = -.722, and serially through retribution view of suffering, β = .143, *LLCI* = .003, *ULCI* = .394. Finally, although there was also not a significant total effect or direct effect of father anxiety on sense of coherence, there was a significant total indirect effect, β = -2.018, *LLCI* = -3.329, *ULCI* = -.808, through instability with God, β = -1.888, *LLCI* = -3.092, *ULCI* = -.883 and serially through retribution view of suffering, β = .138, *LLCI* = .005, *ULCI* = .359.

These findings suggest that mediation occurred between several of the parental attachment variables and sense of coherence through awareness of God, instability with God, and serially through retribution view of suffering. There was an indirect relationship between mother avoidance and sense of coherence through awareness of God. In addition, there was an indirect relationship between mother anxiety and sense of coherence through awareness of God. There was also an indirect relationship between mother anxiety and sense of coherence through instability with God and serially mediated through retribution view of suffering. Interestingly, this is partially consistent with hypothesis two which suggests that mother anxiety had an indirect effect on random view of suffering through instability with God. Finally, there is an indirect relationship between father anxiety and sense of coherence through instability with God

and serially through retribution view of suffering. Since some of these relationships were serially mediated through retribution view of suffering, the hypothesis of serial mediation is supported.

Table 4.32

	β	*SE*	*t*	*p*	*LLCI*	*ULCI*
Total effect of Mother Avoidance on SOC	-.190	1.076	-.176	.860	-2.307	1.928
Direct effect of Mother Avoidance on SOC	.047	.909	.052	.958	-1.741	1.836
Total Indirect effect of Mother Avoidance on SOC	-.237	.717			-1.628	1.149
Indirect Effect of Mother Avoidance on SOC through Awareness of God	-.940*	.436			-1.911	-.232
Total effect of Mother Anxiety on SOC	-2.301*	1.060	-2.170	.031	-4.387	-.214
Direct effect of Mother Anxiety on SOC	-.952	.901	-1.056	.292	-2.724	.821
Total Indirect Effect of Mother Anxiety on SOC	-1.349*	.672			-2.653	-.017
Indirect Effect of Mother Anxiety on SOC through Awareness of God	.631*	.348			.078	1.424
Indirect Effect of Mother Anxiety on SOC through Instability with God	-1.952*	.642			-3.282	-.722
Indirect Effect of Mother Anxiety on SOC through Instability with God and serially through Retribution VOSS	.143*	.102			.003	.394
Total Effect of Father Avoidance on SOC	-1.565	.918	-1.704	.089	-3.372	.242
Direct Effect of Father Avoidance on SOC	-1.919	.759	-2.529	.012	-3.412	-.426
Total Indirect Effect of Father Avoidance on SOC	.354	.605			-.840	1.528
Total Effect of Father Anxiety on SOC	-.695	.887	-.783	.434	-2.439	1.050
Direct Effect of Father Anxiety on SOC	1.323	.749	1.767	.078	-.150	2.796
Total Indirect effect of Father Anxiety on SOC	-2.018*	.644			-3.329	-.808

Indirect Effect of Father Anxiety on SOC through Instability with God	-1.888*	.555			-3.092	-.883
Indirect Effect of Father Anxiety on SOC through Instability with God and serially through Retribution VOSS	.138*	.091			.005	.359
Direct Effect of Awareness of God on SOC	4.873*	1.489	3.272	.001	1.942	7.803
Direct Effect of Instability with God on SOC	-11.967*	1.526	-7.841	.000	-14.970	-8.964
Direct Effect of Disappointment with God on SOC	-3.342*	1.314	-2.544	.011	-5.927	-.757
Direct Effect of Realistic Acceptance of God on SOC	1.480	1.581	.936	.350	-1.632	4.592
Direct Effect of Retribution VOSS on SOC	.604*	.295	2.049	.041	.024	1.184

Note. N = 314. Model R = .290. Model R^2 = .084. $F(4,310)$ = 7.114. p = < .001. β = Standardized Coefficient. * = Significance at the .05 level. *SE* = Boot Standard Error. *t* = t score. *p* = probability value. *LLCI* = Lower Limit for 95% Confidence Interval for bootstrap. *ULCI* = Upper Limit for 95% Confidence Interval for bootstrap. Bias corrected bootstrap confidence intervals = 5000. Only significant indirect relationships are displayed.

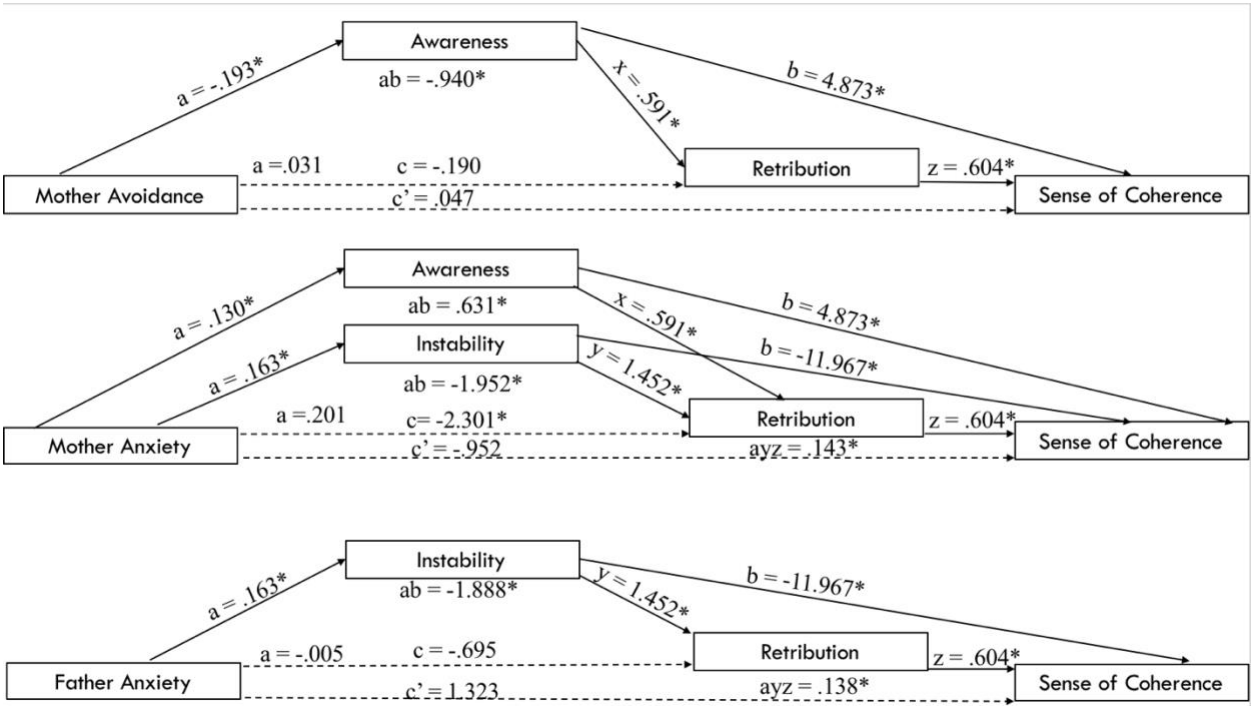

Figure 19. Diagram of the direct and indirect effects of mother avoidance, mother anxiety, father avoidance, and father anxiety (ECR-RS) on sense of coherence (SOC) through awareness of God, instability with God (SAI), and serially through retribution view of suffering (VOSS), * = significance at the .05 level, c = total effect, c' = direct effect, ab = indirect effect, ayz = indirect serial effect, solid lines = significant relationships, dashed lines = insignificant relationships

Sense of Coherence, Unorthodox View of Suffering, Emotional Maturity, and Parental Attachment. Mediation analysis was used to assess the total, direct, and indirect effect of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) on sense of coherence (SOC) through emotional maturity (RDEES Global and PEC Global) and serially through unorthodox view of suffering (VOSS) (See Table 4.33 and Figure 20). First, there was not a significant total effect nor direct effect of mother avoidance on the sense of coherence. There was also not a significant total indirect effect of mother avoidance on sense of coherence, however, there was a significant indirect effect through emotional complexity, β = .627, *LLCI* = .098, *ULCI* = 1.199, serially through emotional complexity and unorthodox view of suffering, β = -.079, *LLCI* = -.182, *ULCI* = -.009, through emotional competence, β = -1.363, *LLCI* = -2.664, *ULCI* = -.158, and serially through emotional competence and unorthodox view of suffering, β = -.060, *LLCI* = -.155, *ULCI* = -.004. In addition, there was also a significant total effect of mother anxiety on sense of coherence, β = -2.831, *t*(455) = -3.102, *p* = .002, *LLCI* = -4.625, *ULCI* = -1.037, but not a significant direct effect. Interestingly, there was still a significant total indirect effect of mother anxiety on sense of coherence, β = -2.690, *LLCI* = -4.114, *ULCI* = -1.356, through emotional competence, β = -2.018, *LLCI* = -3.385, *ULCI* = -.762, through unorthodox view of suffering, β = -.861, *LLCI* = -1.440, *ULCI* = -.380, and serially through emotional competence and unorthodox view of suffering, β = -.089, *LLCI* = -.214, *ULCI* = -.019. There was also a

significant total effect of father avoidance on sense of coherence, β = -2.077, *t*(455) = -2.748, *p* = .006, *LLCI* = -3.562, *ULCI* = -.591, and a significant direct effect, β = -1.482, *t*(455) = -2.424, *p* = .016, *LLCI* = -2.684, *ULCI* = -.281. Finally, there was not a significant total effect nor a significant direct effect of father anxiety on sense of coherence but there was a significant indirect effect of father anxiety on sense of coherence through unorthodox view of suffering, β = -.345, *LLCI* = -.742, *ULCI* = -.083.

These findings suggest that mediation occurred between mother avoidance and sense of coherence through both emotional complexity and emotional competence, and then serially through unorthodox view of suffering. In addition, mediation also occurred between mother anxiety and sense of coherence through emotional competence, unorthodox view of suffering, and through emotional competence and serially through unorthodox view of suffering. This is not consistent with results from hypothesis two where mother anxiety did have an indirect effect on unorthodox view of suffering through emotional complexity rather than emotional competence. However, in this analysis there is a significant indirect relationship between mother anxiety and sense of coherence through emotional competence and serially through unorthodox view of suffering as it was added as a mediator in this analysis. There was also a significant total effect and direct effect of father avoidance on sense of coherence. Finally, there was also an indirect effect of father anxiety on sense of coherence through unorthodox view of suffering. Since some of these relationships were serially mediated through unorthodox view of suffering, the hypothesis of serial mediation is supported.

Table 4.33

	β	*SE*	*t*	*p*	*LLCI*	*ULCI*

Total effect of Mother Avoidance on SOC	-.670	.884	-.758	.449	-2.407	1.067
Direct effect of Mother Avoidance on SOC	-.098	.720	-.137	.891	-1.512	1.316
Total Indirect effect of Mother Avoidance on SOC	-.571	.599			-1.779	.582
Indirect Effect of Mother Avoidance on SOC through Emotional Complexity	.627*	.282			.098	1.199
Indirect Effect of Mother Avoidance on SOC through Emotional Competence	-1.363*	.648			-2.664	-.158
Indirect Effect of Mother Avoidance on SOC through Emotional Complexity and serially though Unorthodox VOSS	-.079*	.045			-.182	-.009
Indirect Effect of Mother Avoidance on SOC through Emotional Competence and serially through Unorthodox VOSS	-.060*	.039			-.155	-.004
Total effect of Mother Anxiety on SOC	-2.831*	.913	-3.102	.002	-4.625	-1.037
Direct effect of Mother Anxiety on SOC	-.141	.773	-.183	.855	-1.660	1.377
Total Indirect Effect of Mother Anxiety on SOC	-2.690*	.695			-4.114	-1.356
Indirect Effect of Mother Anxiety on SOC through Emotional Competence	-2.018*	.670			-3.385	-.762
Indirect Effect of Mother Anxiety on SOC through Unorthodox VOSS	-.861*	.270			-1.440	-.380
Indirect Effect of Mother Anxiety on SOC through Emotional Competence and serially through Unorthodox VOSS	-.089*	.051			-.214	-.019
Total Effect of Father Avoidance on SOC	-2.077*	.756	-2.748	.006	-3.562	-.591
Direct Effect of Father Avoidance on SOC	-1.482*	.611	-2.424	.016	-2.684	-.281
Total Indirect Effect of Father Avoidance on SOC	-.594	.543			-1.698	.413

Total Effect of Father Anxiety on SOC	-1.392	.772	-1.804	.072	-2.909	.125
Direct Effect of Father Anxiety on SOC	-.775	.625	-1.240	.216	-2.004	.454
Total Indirect effect of Father Anxiety on SOC	-.617	.531			-1.649	.428
Indirect Effect of Father Anxiety on SOC through Unorthodox VOSS	-.345*	.169			-.742	-.083
Direct Effect of Emotional Complexity on SOC	-8.350*	1.426	-5.857	.000	-11.152	-5.548
Direct Effect of Emotional Competence on SOC	29.884*	2.099	14.23	.000	25.759	34.009
Direct Effect of Unorthodox VOSS on SOC	-1.063*	.266	-3.991	.000	-1.587	-.540

Note. N = 460. Model R = .396. Model R^2 = .157. $F(4,455)$ = 21.199. p = < .001. β = Standardized Coefficient. * = Significance at the .05 level. *SE* = Boot Standard Error. *t* = t score. *p* = probability value. *LLCI* = Lower Limit for 95% Confidence Interval for bootstrap. *ULCI* = Upper Limit for 95% Confidence Interval for bootstrap. Bias corrected bootstrap confidence intervals = 5000. Only significant indirect relationships are displayed.

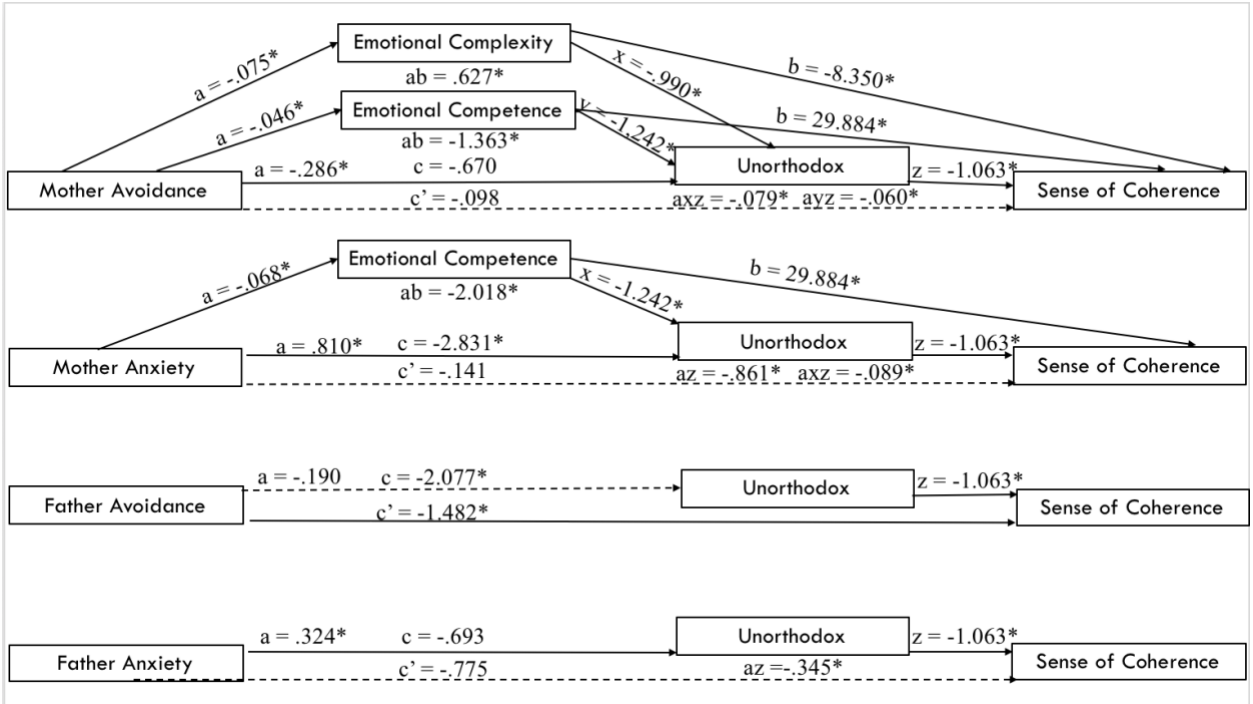

Figure 20. Diagram of the direct and indirect effects of mother avoidance, mother anxiety, father avoidance, and father anxiety (ECR-RS) on sense of coherence (SOC) through emotional complexity (RDEES), emotional competence (PEC), and unorthodox view of suffering (VOSS),

* = significance at the .05 level, c = total effect, c' = direct effect, ab = indirect effect, az = indirect effect, axz = indirect serial effect, solid lines = significant relationships, dashed lines = insignificant relationships

Sense of Coherence, Unorthodox View of Suffering, Spiritual Maturity, and Parental Attachment. Mediation analysis was used to assess the total, direct, and indirect effect of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) on the sense of coherence (SOC) through spiritual maturity (SAI Awareness, SAI Instability, SAI Disappointment, and SAI Realistic Acceptance), and serially through unorthodox view of suffering (VOSS) (See Table 4.34 and Figure 21). There was not a significant total effect nor direct effect of mother avoidance on the sense of coherence. However, although there was also not a significant total indirect effect of mother avoidance on sense of coherence, there was an indirect effect through awareness of God, β = -.979, *LLCI* = -1.936, *ULCI* = -.256, and disappointment with God, β = .375, *LLCI* = .001, *ULCI* = .988. In addition, there was also a significant total effect of mother anxiety on sense of coherence, β = -2.301, *t*(310) = -2.170, *p* = .031, *LLCI* = -4.387, *ULCI* = -.214, but not a significant direct effect. There was also not a significant total indirect effect of mother anxiety on sense of coherence but there was a significant indirect effect through awareness of God, β = .657, *LLCI* = .073, *ULCI* = 1.477, and instability with God, β = -1.877, *LLCI* = -3.118, *ULCI* = -.686. There was also not a significant total effect of father avoidance on sense of coherence but there was a significant direct effect, β = -2.024, *t*(310) = -2.658, *p* = .008, *LLCI* = -3.523, *ULCI* = -.526. Finally, although there was also not a significant total effect or direct effect of father anxiety on sense of coherence, there was a significant total indirect effect, β = -2.023, *LLCI* = -3.346, *ULCI* = -.797, through instability with God, β = -1.816, *LLCI* = -3.008, *ULCI* = -.861.

These findings suggest that mediation occurred between several of the parental attachment variables and sense of coherence through awareness of God, disappointment with God, and instability with God. There was an indirect relationship between mother avoidance and sense of coherence through awareness of God and disappointment with God. In addition, there was an indirect relationship between mother anxiety and sense of coherence through awareness of God and instability with God. Interestingly, this is partially consistent with hypothesis two which suggests that mother anxiety had an indirect effect on random view of suffering through instability with God. Finally, there is an indirect relationship between father anxiety and sense of coherence through instability with God. Consequently, since none of these relationships were serially mediated through unorthodox view of suffering, the hypothesis of serial mediation is not supported.

Table 4.34

	β	*SE*	*t*	*p*	*LLCI*	*ULCI*
Total effect of Mother Avoidance on SOC	-.190	1.076	-.176	.860	-2.307	1.928
Direct effect of Mother Avoidance on SOC	.178	.930	.191	.848	-1.652	2.008
Total Indirect effect of Mother Avoidance on SOC	-.368	.749			-1.866	1.106
Indirect Effect of Mother Avoidance on SOC through Awareness of God	-.979*	.438			-1.936	-.256
Indirect Effect of Mother Avoidance on SOC through Disappointment with God	.375*	.259			.001	.988
Total effect of Mother Anxiety on SOC	-2.301*	1.060	-2.170	.031	-4.387	-.214
Direct effect of Mother Anxiety on SOC	-1.111	.959	-1.159	.247	-2.998	.776
Total Indirect Effect of Mother Anxiety on SOC	-1.190	.778			-2.694	.381

Indirect Effect of Mother Anxiety on SOC through Awareness of God	.657*	.361			.073	1.477
Indirect Effect of Mother Anxiety on SOC through Instability with God	-1.877*	.627			-3.118	-.686
Total Effect of Father Avoidance on SOC	-1.565	.918	-1.704	.089	-3.372	.242
Direct Effect of Father Avoidance on SOC	-2.024*	.762	-2.658	.008	-3.523	-.526
Total Indirect Effect of Father Avoidance on SOC	.459	.607			-.760	1.652
Total Effect of Father Anxiety on SOC	-.695	.887	-.783	.434	-2.439	1.050
Direct Effect of Father Anxiety on SOC	1.328	.753	1.764	.079	-.153	2.810
Total Indirect effect of Father Anxiety on SOC	-2.023*	.648			-3.346	-.797
Indirect Effect of Father Anxiety on SOC through Instability with God	-1.816*	.549			-3.008	-.861
Direct Effect of Awareness of God on SOC	5.074*	1.498	3.388	.001	2.127	8.022
Direct Effect of Instability with God on SOC	-11.510*	1.549	-7.433	.000	-14.557	-8.463
Direct Effect of Disappointment with God on SOC	-3.521*	1.321	-2.664	.008	-6.121	-.921
Direct Effect of Realistic Acceptance of God on SOC	1.606	1.696	.947	.344	-1.731	4.943
Direct Effect of Unorthodox VOSS on SOC	.304	.345	.879	.380	-.376	.983

Note. N = 315. Model R = .290. Model R^2 = .084. $F(4,310)$ = 7.114. p = < .001. β = Standardized Coefficient. * = Significance at the .05 level. *SE* = Boot Standard Error. t = t score. p = probability value. *LLCI* = Lower Limit for 95% Confidence Interval for bootstrap. *ULCI* = Upper Limit for 95% Confidence Interval for bootstrap. Bias corrected bootstrap confidence intervals = 5000. Only significant indirect relationships are displayed.

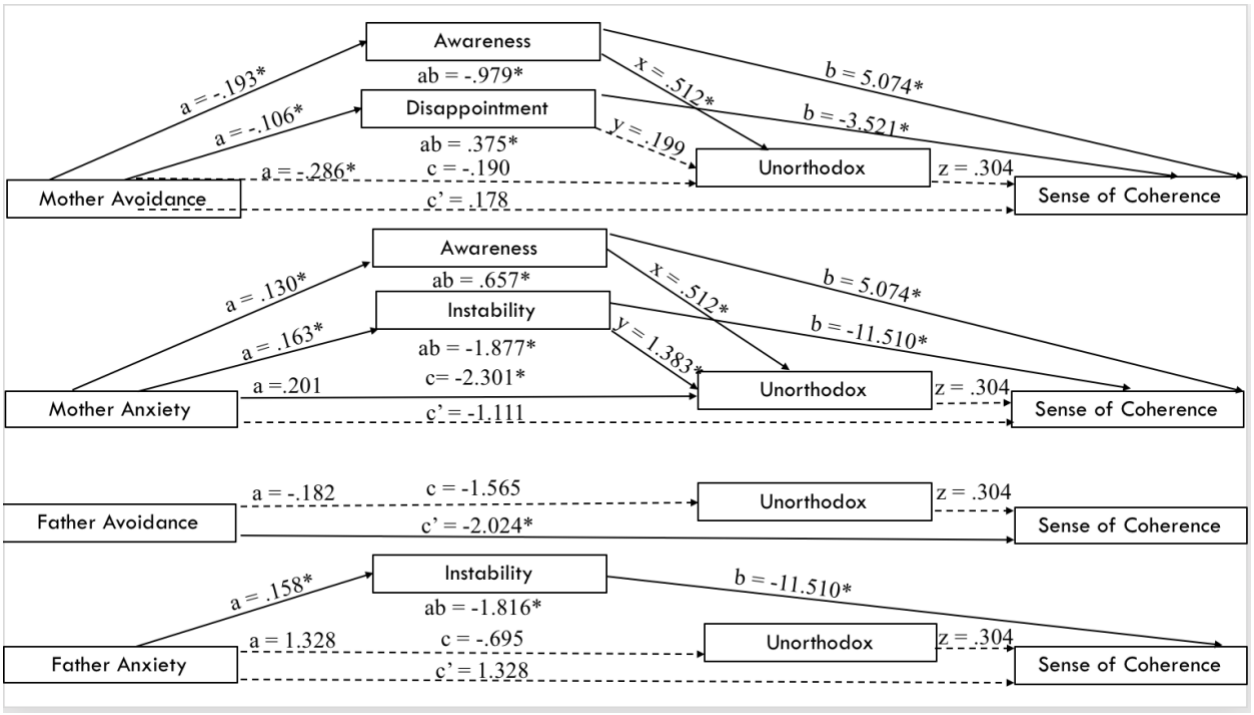

Figure 21. Diagram of the direct and indirect effects of mother avoidance, mother anxiety, father avoidance, and father anxiety (ECR-RS) on sense of coherence (SOC) through awareness of God, disappointment with God, instability with God (SAI), and unorthodox view of suffering (VOSS), * = significance at the .05 level, c = total effect, c' = direct effect, ab = indirect effect, solid lines = significant relationships, dashed lines = insignificant relationships

Sense of Coherence, Limited Knowledge View of Suffering, Emotional Maturity, and Parental Attachment. Mediation analysis was used to assess the total, direct, and indirect effect of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) on sense of coherence (SOC) through emotional maturity (RDEES Global and PEC Global) and serially through limited knowledge view of suffering (VOSS) (See Table 4.35 and Figure 22). First, there was not a significant total effect nor direct effect of mother avoidance on the sense of coherence. There was also not a significant total indirect effect of mother avoidance on sense of coherence, however, there was a significant indirect effect through emotional complexity, β = .563, *LLCI* = .060, *ULCI* = 1.118, and through

emotional competence, β = -1.414, *LLCI* = -2.794, *ULCI* = -.108. In addition, there was also a significant total effect of mother anxiety on sense of coherence, β = -2.831, *t*(455) = -3.102, *p* = .002, *LLCI* = -4.625, *ULCI* = -1.037, but not a significant direct effect. Interestingly, there was still a significant total indirect effect of mother anxiety on sense of coherence, β = -2.016, *LLCI* = -3.279, *ULCI* = -.856, through emotional competence, β = -2.093, *LLCI* = -3.472, *ULCI* = -.791. Finally, there was also a significant total effect of father avoidance on sense of coherence, β = -2.077, *t*(455) = -2.748, *p* = .006, *LLCI* = -3.562, *ULCI* = -.591, and a significant direct effect, β = -1.398, *t*(455) = -2.230, *p* = .026, *LLCI* = -2.631, *ULCI* = -.166.

These findings suggest that mediation occurred between mother avoidance and sense of coherence through emotional complexity and emotional competence. In addition, mediation also occurred between mother anxiety and sense of coherence through emotional competence. Although this is not consistent with results from hypothesis two where mother anxiety had an indirect effect on limited knowledge view of suffering through awareness of and instability with God, this is likely due to the lack of competition between emotional and spiritual variables in this serial mediation analysis. In addition, there was also a significant total effect and direct effect of father avoidance on sense of coherence. However, since none of these relationships were serially mediated through limited knowledge view of suffering, the hypothesis of serial mediation is not supported.

Table 4.35

	β	*SE*	*t*	*p*	*LLCI*	*ULCI*
Total effect of Mother Avoidance on SOC	-.670	.884	-.758	.449	-2.407	1.067
Direct effect of Mother Avoidance on SOC	.155	.728	.212	.832	-1.276	1.586

Total Indirect effect of Mother Avoidance on SOC	-.824	.618			-2.084	.336
Indirect Effect of Mother Avoidance on SOC through Emotional Complexity	.563*	.267			.060	1.118
Indirect Effect of Mother Avoidance on SOC through Emotional Competence	-1.414*	.689			-2.794	-.108
Total effect of Mother Anxiety on SOC	-2.831*	.913	-3.102	.002	-4.625	-1.037
Direct effect of Mother Anxiety on SOC	-.815	.770	-1.058	.291	-2.328	.699
Total Indirect Effect of Mother Anxiety on SOC	-2.016*	.625			-3.279	-.856
Indirect Effect of Mother Anxiety on SOC through Emotional Competence	-2.093*	.684			-3.472	-.791
Total Effect of Father Avoidance on SOC	-2.077*	.756	-2.748	.006	-3.562	-.591
Direct Effect of Father Avoidance on SOC	-1.398*	.627	-2.230	.026	-2.631	-.166
Total Indirect Effect of Father Avoidance on SOC	-.678	.546			-1.764	.410
Total Effect of Father Anxiety on SOC	-1.392	.772	-1.804	.072	-2.909	.125
Direct Effect of Father Anxiety on SOC	-1.025	.634	-1.615	.107	-2.272	.222
Total Indirect effect of Father Anxiety on SOC	-.367	.528			-1.409	.680
Direct Effect of Emotional Complexity on SOC	-7.500*	1.434	-5.231 -4.682	.000	-10.317	-4.682
Direct Effect of Emotional Competence on SOC	31.002*	2.112	14.676	.000	26.851	35.154
Direct Effect of Limited Knowledge VOSS on SOC	-.283	.240	-1.180	.239	-.753	.188

Note. N = 460. Model R = .396. Model R^2 = .157. $F(4,455)$ = 21.199. p = < .001. β = Standardized Coefficient. * = Significance at the .05 level. *SE* = Boot Standard Error. t = t score. p = probability value. *LLCI* = Lower Limit for 95% Confidence Interval for bootstrap. *ULCI* = Upper Limit for 95% Confidence Interval for bootstrap. Bias corrected bootstrap confidence intervals = 5000. Only significant indirect relationships are displayed.

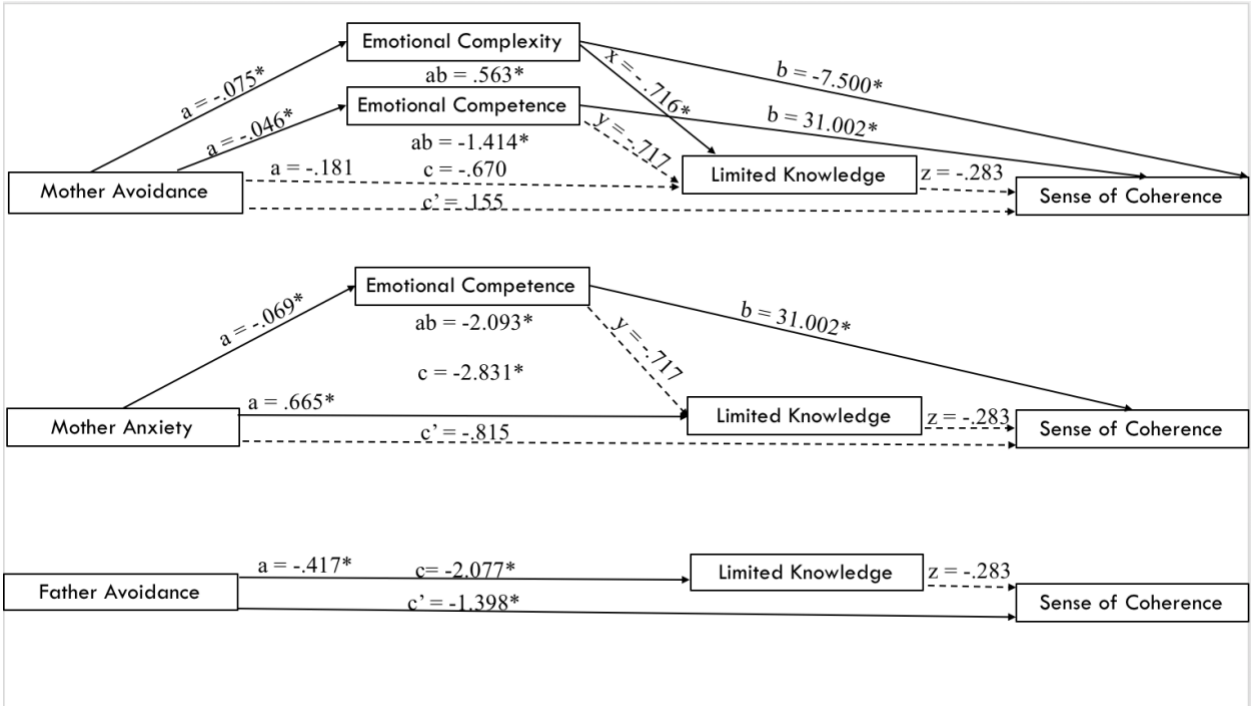

Figure 22. Diagram of the direct and indirect effects of mother avoidance, mother anxiety, and father avoidance (ECR-RS) on sense of coherence (SOC) through emotional complexity (RDEES), emotional competence (PEC), and limited knowledge view of suffering (VOSS), * = significance at the .05 level, c = total effect, c' = direct effect, ab = indirect effect, solid lines = significant relationships, dashed lines = insignificant relationships

Sense of Coherence, Limited Knowledge View of Suffering, Spiritual Maturity, and Parental Attachment. Mediation analysis was used to assess the total, direct, and indirect effect of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) on the sense of coherence (SOC) through spiritual maturity (SAI Awareness, SAI Instability, SAI Disappointment, and SAI Realistic Acceptance), and serially through limited knowledge view of suffering (VOSS) (See Table 4.36 and Figure 23). There was not a significant total effect nor direct effect of mother avoidance on the sense of coherence. However, although there was also not a significant total indirect effect of mother avoidance on sense of coherence, there was an indirect effect through awareness of God,

β = -.901, *LLCI* = -1.874, *ULCI* = -.208. In addition, there was also a significant total effect of mother anxiety on sense of coherence, β = -2.301, *t*(310) = -2.170, *p* = .031, *LLCI* = -4.387, *ULCI* = -.214, but not a significant direct effect. There was also not a significant total indirect effect of mother anxiety on sense of coherence but there was a significant indirect effect through awareness of God, β = .605, *LLCI* = .067, *ULCI* = 1.363, and instability with God, β = -1.924, *LLCI* = -3.235, *ULCI* = -.698. There was also not a significant total effect of father avoidance on sense of coherence but there was a significant direct effect, β = -1.746, *t*(310) = -2.247, *p* = .025, *LLCI* = -3.275, *ULCI* = -.217. Finally, although there was also not a significant total effect or direct effect of father anxiety on sense of coherence, there was a significant total indirect effect, β = -1.896, *LLCI* = -3.211, *ULCI* = -.641, through instability with God, β = -1.861, *LLCI* = -3.016, *ULCI* = -.868.

These findings suggest that mediation occurred between several of the parental attachment variables and sense of coherence through awareness of God and instability with God. There was an indirect relationship between mother avoidance and sense of coherence through awareness of God. In addition, there was an indirect relationship between mother anxiety and sense of coherence through awareness of God and instability with God. Although this is not consistent with hypothesis two which suggests that mother avoidance and mother anxiety had an indirect effect on divine responsibility view of suffering through awareness of God and realistic acceptance of God, this is likely due to the lack of competition between emotional and spiritual variables in this serial mediation analysis. There was also a significant direct effect of father avoidance on sense of coherence. Finally, there is an indirect relationship between father anxiety and sense of coherence through instability with God. However, since none of these relationships

were serially mediated through limited knowledge view of suffering, the hypothesis of serial mediation is not supported.

Table 4.36

	β	*SE*	*t*	*p*	*LLCI*	*ULCI*
Total effect of Mother Avoidance on SOC	-.190	1.076	-.176	.860	-2.307	1.928
Direct effect of Mother Avoidance on SOC	.176	.914	.193	.847	-1.622	1.974
Total Indirect effect of Mother Avoidance on SOC	-.366	.742			-1.835	1.099
Indirect Effect of Mother Avoidance on SOC through Awareness of God	-.901*	.426			-1.874	-.208
Total effect of Mother Anxiety on SOC	-2.301*	1.060	-2.170	.031	-4.387	-.214
Direct effect of Mother Anxiety on SOC	-1.179	.920	-1.282	.201	-2.989	.631
Total Indirect Effect of Mother Anxiety on SOC	-1.122	.714			-2.512	.293
Indirect Effect of Mother Anxiety on SOC through Awareness of God	.605*	.341			.067	1.363
Indirect Effect of Mother Anxiety on SOC through Instability with God	-1.924*	.640			-3.235	-.698
Total Effect of Father Avoidance on SOC	-1.565	.918	-1.704	.089	-3.372	.242
Direct Effect of Father Avoidance on SOC	-1.746*	.777	-2.247	.025	-3.275	-.217
Total Indirect Effect of Father Avoidance on SOC	.181	.658			-1.128	1.470
Total Effect of Father Anxiety on SOC	-.695	.887	-.783	.434	-2.439	1.050
Direct Effect of Father Anxiety on SOC	1.201	.752	1.596	.111	-.279	2.682
Total Indirect effect of Father Anxiety on SOC	-1.896*	.652			-3.211	-.641
Indirect Effect of Father Anxiety on SOC through Instability with God	-1.861*	.549			-3.016	-.868
Direct Effect of Awareness of God on SOC	4.671*	1.511	3.091	.002	1.697	7.646

Direct Effect of Instability with God on SOC	-11.797*	1.516	-7.782	.000	-14.779	-8.814
Direct Effect of Disappointment with God on SOC	-3.187*	1.322	-2.410	.017	-5.789	-.585
Direct Effect of Realistic Acceptance of God on SOC	2.005	1.652	1.214	.226	-1.245	5.255
Direct Effect of Limited Knowledge VOSS on SOC	.570	.309	1.847	.066	-.037	1.177

Note. N = 315. Model R = .290. Model R^2 = .084. $F(4,310)$ = 7.114. p = < .001. β = Standardized Coefficient. * = Significance at the .05 level. *SE* = Boot Standard Error. *t* = t score. *p* = probability value. *LLCI* = Lower Limit for 95% Confidence Interval for bootstrap. *ULCI* = Upper Limit for 95% Confidence Interval for bootstrap. Bias corrected bootstrap confidence intervals = 5000. Only significant indirect relationships are displayed.

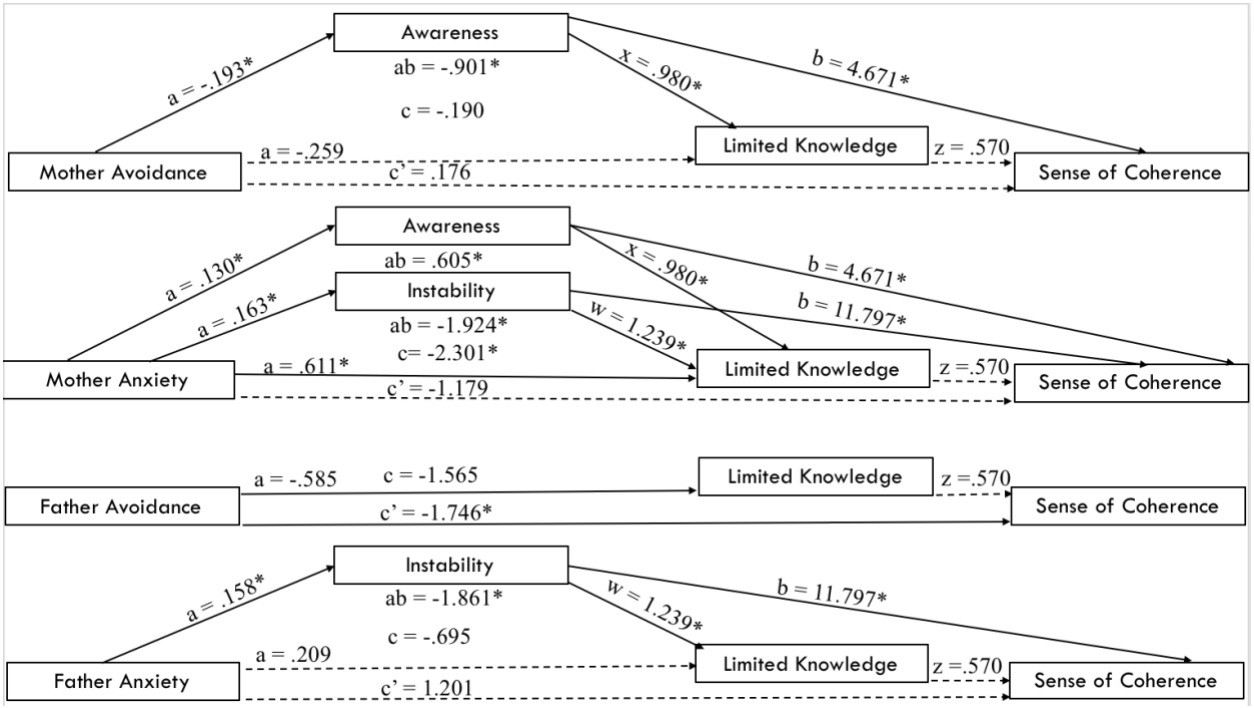

Figure 23. Diagram of the direct and indirect effects of mother avoidance, mother anxiety, father avoidance, and father anxiety (ECR-RS) on sense of coherence (SOC) through awareness of God, instability with God (SAI), and limited knowledge view of suffering (VOSS), * = significance at the .05 level, c = total effect, c' = direct effect, ab = indirect effect, solid lines = significant relationships, dashed lines = insignificant relationships

Sense of Coherence, Divine Responsibility View of Suffering, Emotional Maturity, and Parental Attachment. Mediation analysis was used to assess the total, direct, and indirect effect of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) on sense of coherence (SOC) through emotional maturity (RDEES Global and PEC Global) and serially through divine responsibility view of suffering (VOSS) (See Table 4.37 and Figure 24). First, there was not a significant total effect nor direct effect of mother avoidance on the sense of coherence. There was also not a significant total indirect effect of mother avoidance on sense of coherence, however, there was a significant indirect effect through emotional complexity, β = .552, *LLCI* = .071, *ULCI* = 1.116, and through emotional competence, β = -1.398, *LLCI* = -2.732, *ULCI* = -.119. In addition, there was also a significant total effect of mother anxiety on sense of coherence, β = -2.831, *t*(455) = -3.102, *p* = .002, *LLCI* = -4.625, *ULCI* = -1.037, but not a significant direct effect. Interestingly, there was still a significant total indirect effect of mother anxiety on sense of coherence, β = -1.783, *LLCI* = -3.053, *ULCI* = -.563, through emotional competence, β = -2.069, *LLCI* = -3.467, *ULCI* = -.729. Finally, there was also a significant total effect of father avoidance on sense of coherence, β = -2.077, *t*(455) = -2.748, *p* = .006, *LLCI* = -3.562, *ULCI* = -.591, and a significant direct effect, β = -1.318, *t*(455) = -2.126, *p* = .034, *LLCI* = -2.536, *ULCI* = -.100.

These findings suggest that mediation occurred between mother avoidance and sense of coherence through emotional complexity and emotional competence. In addition, mediation also occurred between mother anxiety and sense of coherence through emotional competence. Although this is not consistent with results from hypothesis two where mother anxiety had an indirect effect on divine responsibility view of suffering through awareness of God and instability with God, this is likely due to the lack of competition between emotional and spiritual

variables in this serial mediation analysis. In addition, there was also a significant total effect and direct effect of father avoidance on sense of coherence. However, since none of these relationships were serially mediated through divine responsibility view of suffering, the hypothesis of serial mediation is not supported.

Table 4.37

	β	*SE*	*t*	*p*	*LLCI*	*ULCI*
Total effect of Mother Avoidance on SOC	-.670	.884	-.758	.449	-2.407	1.067
Direct effect of Mother Avoidance on SOC	.279	.729	.382	.703	-1.155	1.712
Total Indirect effect of Mother Avoidance on SOC	-.948	.615			-2.167	.246
Indirect Effect of Mother Avoidance on SOC through Emotional Complexity	.552*	.261			.071	1.116
Indirect Effect of Mother Avoidance on SOC through Emotional Competence	-1.398*	.671			-2.732	-.119
Total effect of Mother Anxiety on SOC	-2.831*	.913	-3.102	.002	-4.625	-1.037
Direct effect of Mother Anxiety on SOC	-1.048	.755	-1.389	.165	-2.531	.435
Total Indirect Effect of Mother Anxiety on SOC	-1.783*	.635			-3.053	-.563
Indirect Effect of Mother Anxiety on SOC through Emotional Competence	-2.069*	.692			-3.467	-.729
Total Effect of Father Avoidance on SOC	-2.077*	.756	-2.748	.006	-3.562	-.591
Direct Effect of Father Avoidance on SOC	-1.318*	.620	-2.126	.034	-2.536	-.100
Total Indirect Effect of Father Avoidance on SOC	-.759	.534			-1.842	.246
Total Effect of Father Anxiety on SOC	-1.392	.772	-1.804	.072	-2.909	.125
Direct Effect of Father Anxiety on SOC	-1.095	.630	-1.740	.083	-2.333	.142
Total Indirect effect of Father Anxiety on SOC	-.297	.522			-1.324	.756

Direct Effect of Emotional Complexity on SOC	-7.350*	1.424	-5.161	.000	-10.148	-4.551
Direct Effect of Emotional Competence on SOC	30.645*	2.157	14.206	.000	26.405	34.884
Direct Effect of Divine Responsibility VOSS on SOC	.332	.278	1.192	.234	-.215	.879

Note. N = 460. Model R = .396. Model R^2 = .157. $F(4,455)$ = 21.199. p = < .001. β = Standardized Coefficient. * = Significance at the .05 level. *SE* = Boot Standard Error. *t* = t score. *p* = probability value. *LLCI* = Lower Limit for 95% Confidence Interval for bootstrap. *ULCI* = Upper Limit for 95% Confidence Interval for bootstrap. Bias corrected bootstrap confidence intervals = 5000. Only significant indirect relationships are displayed.

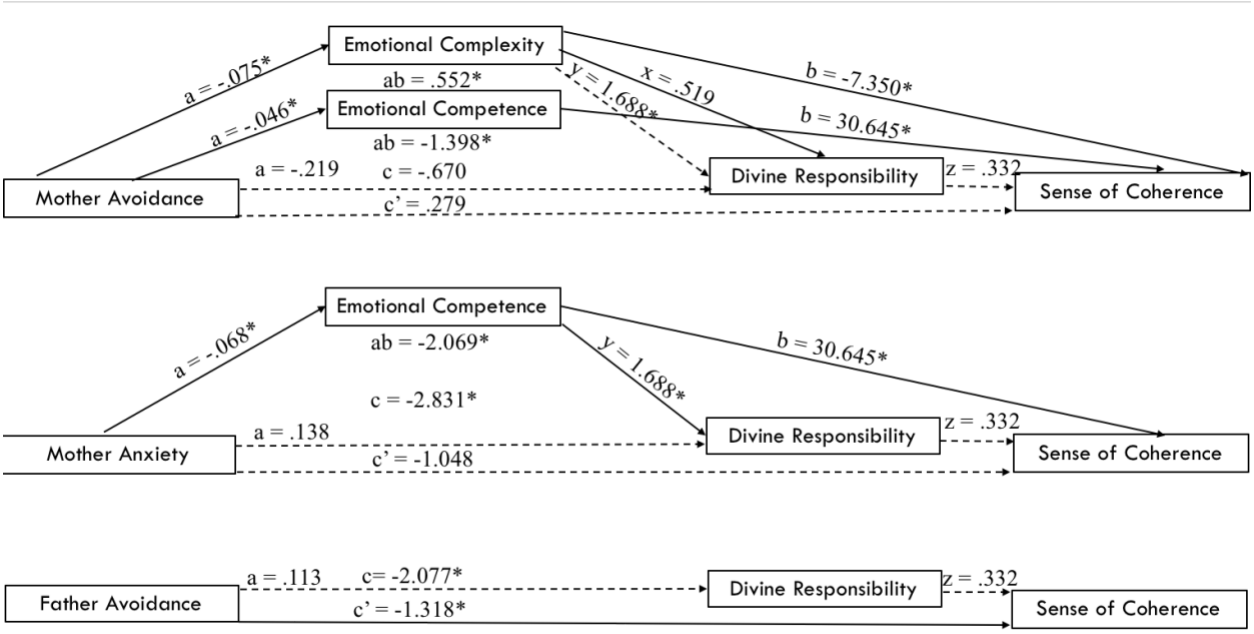

Figure 24. Diagram of the direct and indirect effects of mother avoidance, mother anxiety, and father avoidance (ECR-RS) on sense of coherence (SOC) through emotional complexity (RDEES), emotional competence (PEC), and limited knowledge view of suffering (VOSS), * = significance at the .05 level, c = total effect, c' = direct effect, ab = indirect effect, solid lines = significant relationships, dashed lines = insignificant relationships

Sense of Coherence, Divine Responsibility View of Suffering, Spiritual Maturity, and Parental Attachment. Mediation analysis was used to assess the total, direct, and indirect effect of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) on the sense of coherence (SOC) through spiritual maturity (SAI Awareness, SAI Instability, SAI Disappointment, and SAI Realistic Acceptance), and serially through divine responsibility view of suffering (VOSS) (See Table 4.38 and Figure 25). There was not a significant total effect nor direct effect of mother avoidance on the sense of coherence. However, although there was also not a significant total indirect effect of mother avoidance on sense of coherence, there was an indirect effect through awareness of God, β = -.960, *LLCI* = -1.956, *ULCI* = -.225. In addition, there was also a significant total effect of mother anxiety on sense of coherence, β = -2.301, *t*(310) = -2.170, *p* = .031, *LLCI* = -4.387, *ULCI* = -.214, but not a significant direct effect. There was also not a significant total indirect effect of mother anxiety on sense of coherence but there was a significant indirect effect through awareness of God, β = .645, *LLCI* = .061, *ULCI* = 1.500, and instability with God, β = -1.807, *LLCI* = -3.031, *ULCI* = -.620. There was also not a significant total effect of father avoidance on sense of coherence but there was a significant direct effect, β = -2.142, *t*(310) = -2.811, *p* = .005, *LLCI* = -3.642, *ULCI* = -.643. Finally, although there was also not a significant total effect or direct effect of father anxiety on sense of coherence, there was a significant total indirect effect, β = -2.074, *LLCI* = -3.368, *ULCI* = -.865, through instability with God, β = -1.748, *LLCI* = -2.832, *ULCI* = -.842.

These findings suggest that mediation occurred between several of the parental attachment variables and sense of coherence through awareness of God and instability with God. There was an indirect relationship between mother avoidance and sense of coherence through

awareness of God. In addition, there was an indirect relationship between mother anxiety and sense of coherence through awareness of God and instability with God. This is partially consistent with hypothesis two which suggests that mother avoidance and mother anxiety had an indirect effect on divine responsibility view of suffering through awareness of God and realistic acceptance of God. There was also a significant direct effect of father avoidance on sense of coherence. Finally, there is an indirect relationship between father anxiety and sense of coherence through instability with God. However, since none of these relationships were serially mediated through divine responsibility view of suffering, the hypothesis of serial mediation is not supported.

Table 4.38

	β	*SE*	*t*	*p*	*LLCI*	*ULCI*
Total effect of Mother Avoidance on SOC	-.190	1.076	-.176	.860	-2.307	1.928
Direct effect of Mother Avoidance on SOC	.069	.915	.075	.940	-1.732	1.870
Total Indirect effect of Mother Avoidance on SOC	-.259	.715			-1.738	1.143
Indirect Effect of Mother Avoidance on SOC through Awareness of God	-.960*	.451			-1.956	-.225
Total effect of Mother Anxiety on SOC	-2.301*	1.060	-2.170	.031	-4.387	-.214
Direct effect of Mother Anxiety on SOC	-.789	.905	-.871	.384	-2.570	.992
Total Indirect Effect of Mother Anxiety on SOC	-1.512*	.707			-2.877	-.150
Indirect Effect of Mother Anxiety on SOC through Awareness of God	.645*	.370			.061	1.500
Indirect Effect of Mother Anxiety on SOC through Instability with God	-1.807*	.604			-3.031	-.620
Total Effect of Father Avoidance on SOC	-1.565	.918	-1.704	.089	-3.372	.242

Direct Effect of Father Avoidance on SOC	-2.142*	.762	-2.811	.005	-3.642	-.643
Total Indirect Effect of Father Avoidance on SOC	.577	.600			-.625	1.742
Total Effect of Father Anxiety on SOC	-.695	.887	-.783	.434	-2.439	1.050
Direct Effect of Father Anxiety on SOC	1.380	.756	1.826	.069	-.107	2.867
Total Indirect effect of Father Anxiety on SOC	-2.074*	.639			-3.368	-.865
Indirect Effect of Father Anxiety on SOC through Instability with God	-1.748*	.513			-2.832	-.842
Direct Effect of Awareness of God on SOC	4.977*	1.513	3.289	.001	1.999	7.955
Direct Effect of Instability with God on SOC	-11.080*	1.473	-7.521	.000	-13.978	-8.181
Direct Effect of Disappointment with God on SOC	-3.456*	1.320	-2.619	.009	-6.052	-.859
Direct Effect of Realistic Acceptance of God on SOC	.720	1.620	.444	.657	-2.468	3.908
Direct Effect of Divine Responsibility VOSS on SOC	.355	.393	.903	.367	-.418	1.128

Note. N = 315. Model R = .290. Model R^2 = .084. $F(4,310) = 7.114$. p = < .001. β = Standardized Coefficient. * = Significance at the .05 level. *SE* = Boot Standard Error. *t* = t score. *p* = probability value. *LLCI* = Lower Limit for 95% Confidence Interval for bootstrap. *ULCI* = Upper Limit for 95% Confidence Interval for bootstrap. Bias corrected bootstrap confidence intervals = 5000. Only significant indirect relationships are displayed.

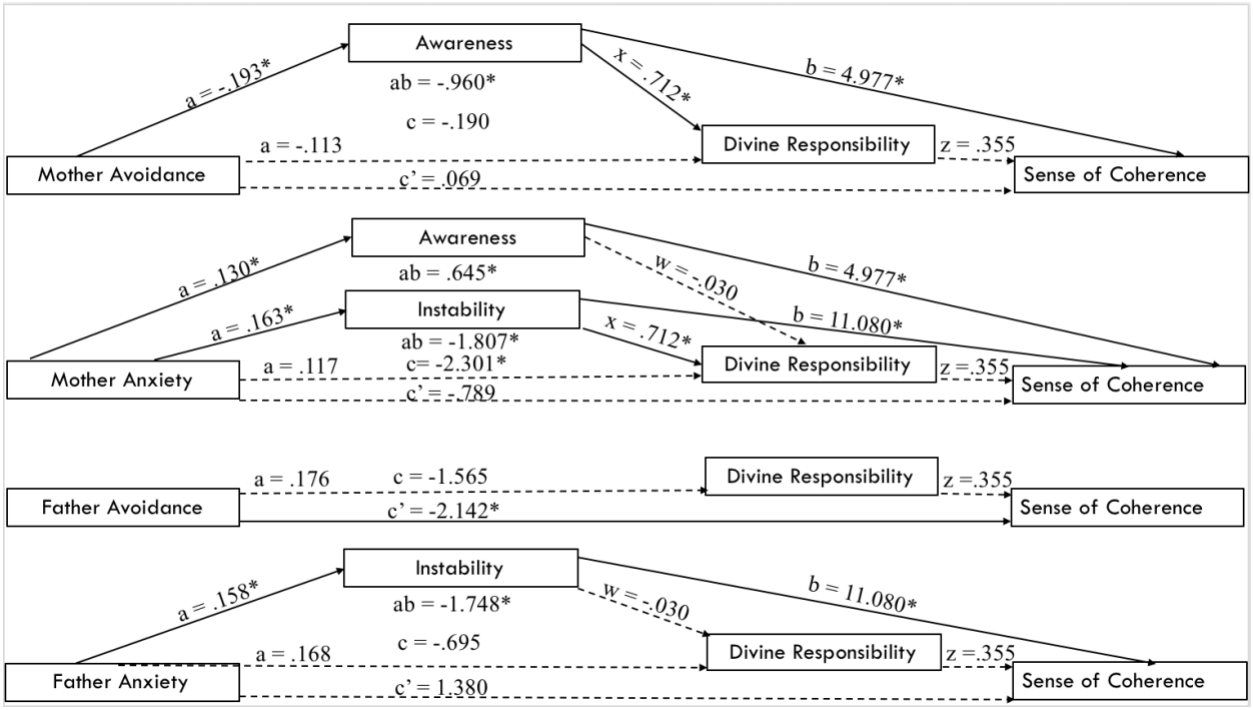

Figure 25. Diagram of the direct and indirect effects of mother avoidance, mother anxiety, father avoidance, and father anxiety (ECR-RS) on sense of coherence (SOC) through awareness of God, instability with God (SAI), and divine responsibility view of suffering (VOSS), * = significance at the .05 level, c = total effect, c' = direct effect, ab = indirect effect, solid lines = significant relationships, dashed lines = insignificant relationships

Sense of Coherence, Overcoming View of Suffering, Emotional Maturity, and Parental Attachment. Mediation analysis was used to assess the total, direct, and indirect effect of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) on sense of coherence (SOC) through emotional maturity (RDEES Global and PEC Global) and serially through overcoming view of suffering (VOSS) (See Table 4.39 and Figure 26). First, there was not a significant total effect nor direct effect of mother avoidance on the sense of coherence. There was also not a significant total indirect effect of mother avoidance on sense of coherence, however, there was a significant indirect effect through emotional complexity, β = .498, *LLCI* = .075, *ULCI* = .996, emotional

competence, β = -1.335, *LLCI* = -2.643, *ULCI* = -.064, through overcoming view of suffering, β = -.327, *LLCI* = -.714, *ULCI* = -.037, and serially through emotional complexity and overcoming view of suffering, β = .050, *LLCI* = .001, *ULCI* = .131 and emotional competence and overcoming view of suffering, β = -.088, *LLCI* = -.230, *ULCI* = -.002. In addition, there was also a significant total effect of mother anxiety on sense of coherence, β = -2.831, *t*(455) = -3.102, *p* = .002, *LLCI* = -4.625, *ULCI* = -1.037, but not a significant direct effect. Interestingly, there was still a significant total indirect effect of mother anxiety on sense of coherence, β = -2.690, *LLCI* = -4.114, *ULCI* = -1.356, through emotional competence, β = -1.976, *LLCI* = -2.643, *ULCI* = -.171, through overcoming view of suffering, β = -.327, *LLCI* = .063, *ULCI* = .839, and through emotional competence and serially through overcoming view of suffering, β = -.131, *LLCI* = -.314, *ULCI* = -.015. Finally, there was also a significant total effect of father avoidance on sense of coherence, β = -2.077, *t*(455) = -2.748, *p* = .006, *LLCI* = -3.562, *ULCI* = -.591.

These findings suggest that mediation occurred between mother avoidance and sense of coherence through emotional complexity, emotional competence, overcoming view of suffering, and serially through both emotional complexity and emotional competence and then through overcoming view of suffering. In addition, mediation also occurred between mother anxiety and sense of coherence through emotional competence, overcoming view of suffering, and serially through emotional competence and then through overcoming view of suffering. This is partially consistent with results from hypothesis two where mother anxiety had an indirect effect on overcoming view of suffering through emotional competence. In addition, there was also a significant total effect of father avoidance on sense of coherence. Since some of these relationships were serially mediated through overcoming view of suffering, the hypothesis of serial mediation is supported.

Table 4.39

	β	*SE*	*t*	*p*	*LLCI*	*ULCI*
Total effect of Mother Avoidance on SOC	-.670	.884	-.758	.449	-2.407	1.067
Direct effect of Mother Avoidance on SOC	.533	.732	.727	.467	-.907	1.972
Total Indirect effect of Mother Avoidance on SOC	-1.202	.638			-2.453	.033
Indirect Effect of Mother Avoidance on SOC through Emotional Complexity	.498*	.236			.075	.996
Indirect Effect of Mother Avoidance on SOC through Emotional Competence	-1.335*	.644			-2.643	-.064
Indirect Effect of Mother Avoidance on SOC through Overcoming VOSS	-.327*	.173			-.714	-.037
Indirect Effect of Mother Avoidance on SOC through Emotional Complexity and serially through Overcoming VOSS	.050*	.034			.001	.131
Indirect Effect of Mother Avoidance on SOC through Emotional Competence and serially through Overcoming VOSS	-.088				-.230	-.002
Total effect of Mother Anxiety on SOC	-2.831*	.913	-3.102	.002	-4.625	-1.037
Direct effect of Mother Anxiety on SOC	-1.404	.764	-1.838	.067	-2.905	.097
Total Indirect Effect of Mother Anxiety on SOC	-1.427*	.639			-2.693	-.171
Indirect Effect of Mother Anxiety on SOC through Emotional Competence	-1.976*	.648			-3.335	-.736
Indirect Effect of Mother Anxiety on SOC through Overcoming VOSS	.402*	.199			.063	.839
Indirect Effect of Mother Anxiety on SOC through Emotional Competence and serially through Overcoming VOSS	-.131*	.078			-.314	-.015

Total Effect of Father Avoidance on SOC	-2.077*	.756	-2.748	.006	-3.562	-.591
Direct Effect of Father Avoidance on SOC	-1.156	.617	-1.874	.062	-2.368	.056
Total Indirect Effect of Father Avoidance on SOC	-.921	.573			-2.078	.200
Total Effect of Father Anxiety on SOC	-1.392	.772	-1.804	.072	-2.909	.125
Direct Effect of Father Anxiety on SOC	-1.227	.627	-1.959	.051	-2.458	.004
Total Indirect effect of Father Anxiety on SOC	-.165	.538			-1.248	.881
Direct Effect of Emotional Complexity on SOC	-6.632*	1.436	-4.618	.000	-9.454	-3.810
Direct Effect of Emotional Competence on SOC	29.271*	2.213	13.227	.000	24.922	33.621
Direct Effect of Overcoming VOSS on SOC	.638	.238	2.680	.008	.170	1.106

Note. N = 460. Model R = .396. Model R^2 = .157. $F(4,455)$ = 21.199. p = < .001. β = Standardized Coefficient. * = Significance at the .05 level. *SE* = Boot Standard Error. t = t score. p = probability value. *LLCI* = Lower Limit for 95% Confidence Interval for bootstrap. *ULCI* = Upper Limit for 95% Confidence Interval for bootstrap. Bias corrected bootstrap confidence intervals = 5000. Only significant indirect relationships are displayed.

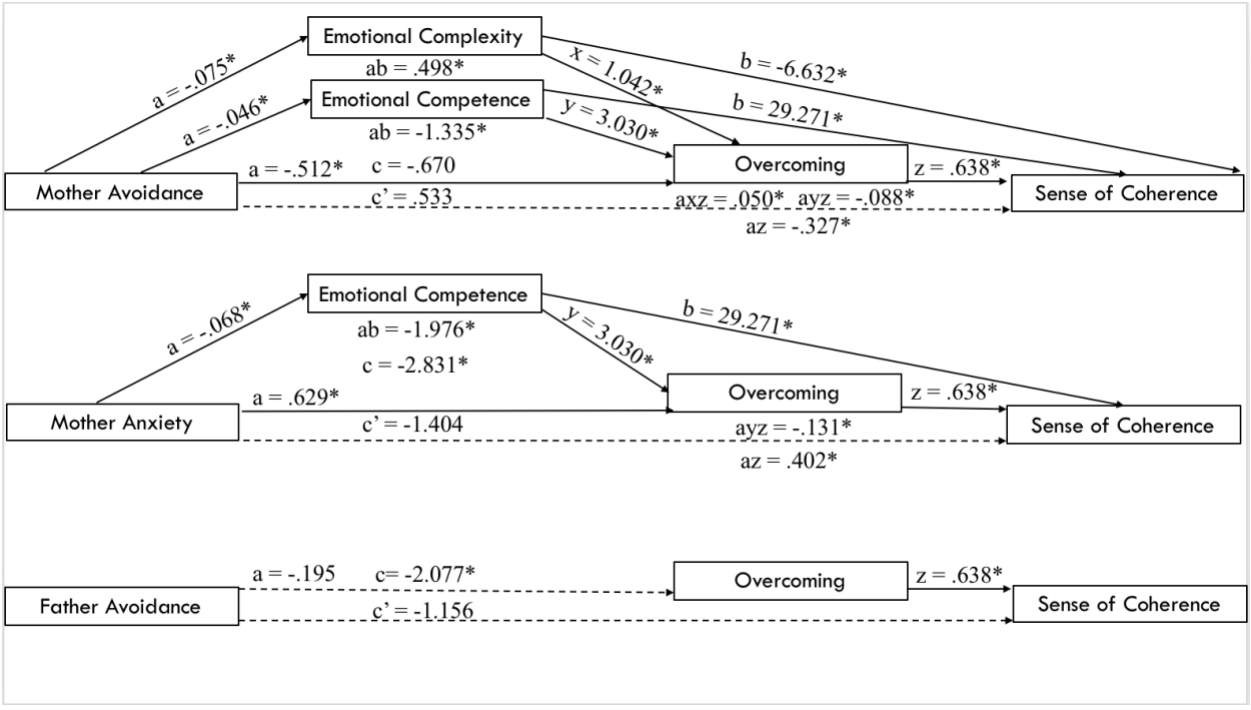

Figure 26. Diagram of the direct and indirect effects of mother avoidance, mother anxiety, and father avoidance (ECR-RS) on sense of coherence (SOC) through emotional complexity (RDEES), emotional competence (PEC), and overcoming view of suffering (VOSS), * = significance at the .05 level, c = total effect, c' = direct effect, ab = indirect effect, az = indirect effect, ayz = indirect serial effect, solid lines = significant relationships, dashed lines = insignificant relationships

Sense of Coherence, Overcoming View of Suffering, Spiritual Maturity, and Parental Attachment. Mediation analysis was used to assess the total, direct, and indirect effect of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) on the sense of coherence (SOC) through spiritual maturity (SAI Awareness, SAI Instability, SAI Disappointment, and SAI Realistic Acceptance), and serially through overcoming view of suffering (VOSS) (See Table 4.40 and Figure 27). There was not a significant total effect nor direct effect of mother avoidance on the sense of coherence. However, although there was also not a significant total indirect effect of mother avoidance on sense of coherence, there was an indirect effect through overcoming view of suffering, β = -.922, *LLCI* = -1.655, *ULCI* = -.298, and serially through awareness of God and overcoming view of suffering, β = -.458, *LLCI* = -.928, *ULCI* = -.138, and serially through disappointment with God and overcoming view of suffering, β = .142, *LLCI* = .010, *ULCI* = .327. In addition, there was also a significant total effect of mother anxiety on sense of coherence, β = -2.301, *t*(310) = -2.170, *p* = .031, *LLCI* = -4.387, *ULCI* = -.214, but not a significant direct effect. Interestingly, there was also not a significant total indirect effect of mother anxiety on sense of coherence but there was a significant indirect effect through instability with God, β = -1.939, *LLCI* = -3.264, *ULCI* = -.734, overcoming view of God, β = .703, *LLCI* = .199, *ULCI* = 1.342, serially through awareness of God and overcoming view of

suffering, β = .307, *LLCI* = .050, *ULCI* = .696, serially through instability with God and overcoming view of suffering, β = .130, *LLCI* = .005, *ULCI* = .343, and serially through disappointment with God and overcoming view of suffering, β = -.135, *LLCI* = -.340, *ULCI* = -.004. There was also not a significant total effect of father avoidance on sense of coherence but there was a significant direct effect, β = -2.142, *t*(310) = -2.811, *p* = .005, *LLCI* = -3.642, *ULCI* = -.643. Finally, although there was also not a significant total effect or direct effect of father anxiety on sense of coherence, there was a significant total indirect effect, β = -1.942, *LLCI* = -3.251, *ULCI* = -.638, through instability with God, β = -1.875, *LLCI* = -3.031, *ULCI* = -.880, and serially through instability with God and overcoming view of suffering, β = .126, *LLCI* = .005, *ULCI* = .304.

These findings suggest that mediation occurred between several of the parental attachment variables and sense of coherence through awareness of God, instability with God, disappointment with God, and serially through overcoming view of God. There was an indirect relationship between mother avoidance and sense of coherence through overcoming view of suffering, serially through awareness of God and overcoming view of suffering, and serially through disappointment with God and overcoming view of suffering. In addition, there was an indirect relationship between mother anxiety and sense of coherence through instability with God, overcoming view of suffering, serially through awareness of God and overcoming view of suffering, serially through instability with God and overcoming view of suffering, and serially through disappointment with God and overcoming view of suffering This is partially consistent with hypothesis two which suggests that mother avoidance and mother anxiety had an indirect effect on overcoming of suffering through awareness of God, instability with God, and disappointment of God. There was also a significant direct effect of father avoidance on sense of

coherence. Finally, there is an indirect relationship between father anxiety and sense of coherence through instability with God and serially through instability with God and overcoming view of suffering. Since several of these relationships were serially mediated through overcoming view of suffering, the hypothesis of serial mediation is supported.

Table 4.40

	β	*SE*	*t*	*p*	*LLCI*	*ULCI*
Total effect of Mother Avoidance on SOC	-.190	1.076	-.176	.860	-2.307	1.928
Direct effect of Mother Avoidance on SOC	.951	.907	1.048	.296	-.835	2.736
Total Indirect effect of Mother Avoidance on SOC	-1.140	.831			-2.754	.513
Indirect Effect of Mother Avoidance on SOC through Overcoming VOSS	-.922*	.345			-1.655	-.298
Indirect Effect of Mother Avoidance on SOC through Awareness of God and serially through Overcoming VOSS	-.458*	.203			-.928	-.138
Indirect Effect of Mother Avoidance on SOC through Disappointment with God and serially through Overcoming VOSS	.142*	.082			.010	.327
Total effect of Mother Anxiety on SOC	-2.301*	1.060	-2.170	.031	-4.387	-.214
Direct effect of Mother Anxiety on SOC	-1.534	.888	-1.726	.085	-3.282	.215
Total Indirect Effect of Mother Anxiety on SOC	-.767	.775			-2.319	.740
Indirect Effect of Mother Anxiety on SOC through Instability with God	-1.939*	.639			-3.264	-.734
Indirect Effect of Mother Anxiety on SOC through Overcoming VOSS	.703*	.293			.199	1.342
Indirect Effect of Mother Anxiety on SOC through Awareness of God and	.307*	.165			.050	.696

serially through Overcoming VOSS						
Indirect Effect of Mother Anxiety on SOC through Instability with God and serially through Overcoming VOSS	.130*	.087			.005	.343
Indirect Effect of Mother Anxiety on SOC through Disappointment with God and serially through Overcoming VOSS	-.135*	.085			-.340	-.004
Total Effect of Father Avoidance on SOC	-1.565	.918	-1.704	.089	-3.372	.242
Direct Effect of Father Avoidance on SOC	-1.900*	.736	-2.582	.010	-3.348	-.452
Total Indirect Effect of Father Avoidance on SOC	.335	.657			-.951	1.650
Total Effect of Father Anxiety on SOC	-.695	.887	-.783	.434	-2.439	1.050
Direct Effect of Father Anxiety on SOC	1.247	.729	1.711	.088	-.188	2.682
Total Indirect effect of Father Anxiety on SOC	-1.942*	.666			-3.251	-.638
Indirect Effect of Father Anxiety on SOC through Instability with God	-1.875*	.542			-3.031	-.880
Indirect Effect of Father Anxiety on SOC through Instability with God and serially through Overcoming VOSS	.126*	.079			.005	.304
Direct Effect of Awareness of God on SOC	2.857	1.529	1.868	.063	-.153	5.866
Direct Effect of Instability with God on SOC	-11.887*	1.437	-8.274	.000	-14.714	-9.060
Direct Effect of Disappointment with God on SOC	-2.132	1.310	-1.628	.105	-4.709	.445
Direct Effect of Realistic Acceptance of God on SOC	1.136	1.527	.744	.457	-1.868	4.140
Direct Effect of Divine Responsibility VOSS on SOC	1.501*	.326	4.607	.000	.860	2.142

Note. N = 315. Model R = .290. Model R^2 = .084. $F(4,310)$ = 7.114. p = < .001. β = Standardized Coefficient. * = Significance at the .05 level. *SE* = Boot Standard Error. *t* = t score. *p* = probability value. *LLCI* = Lower Limit for 95% Confidence Interval for bootstrap. *ULCI* =

Upper Limit for 95% Confidence Interval for bootstrap. Bias corrected bootstrap confidence intervals = 5000. Only significant indirect relationships are displayed.

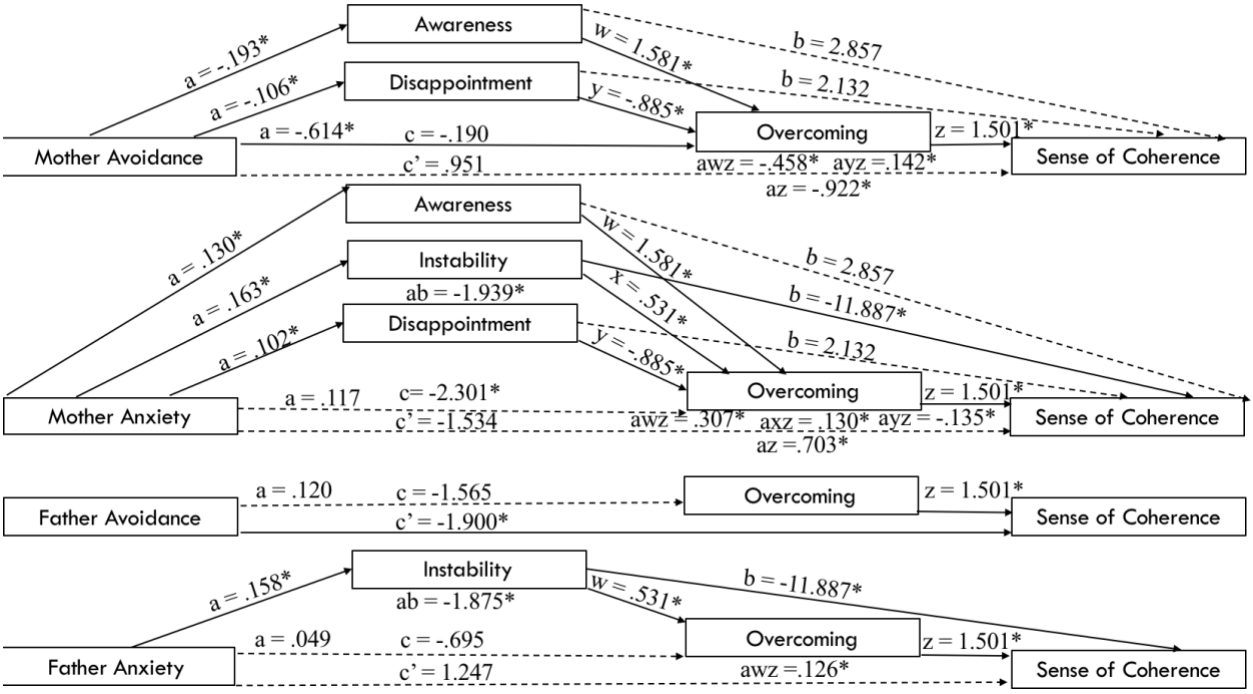

Figure 27. Diagram of the direct and indirect effects of mother avoidance, mother anxiety, father avoidance, and father anxiety (ECR-RS) on sense of coherence (SOC) through awareness of God, instability with God (SAI), and overcoming view of suffering (VOSS), * = significance at the .05 level, c = total effect, c' = direct effect, ab = indirect effect, az = = indirect effect, awz = indirect serial effect, axz = = indirect serial effect, ayz = = indirect serial effect, solid lines = significant relationships, dashed lines = insignificant relationships

Sense of Coherence, Suffering God View of Suffering, Emotional Maturity, and Parental Attachment. Mediation analysis was used to assess the total, direct, and indirect effect of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) on sense of coherence (SOC) through emotional maturity (RDEES Global and PEC Global) and serially through suffering God view of suffering (VOSS) (See Table 4.41 and Figure 28). First, there was not a significant total effect nor direct effect of mother avoidance on the sense of coherence. There was also not a significant total

indirect effect of mother avoidance on sense of coherence, however, there was a significant indirect effect through emotional complexity, β = .556, *LLCI* = .075, *ULCI* = 1.119, and through emotional competence, β = -1.378, *LLCI* = -2.710, *ULCI* = -.133. In addition, there was also a significant total effect of mother anxiety on sense of coherence, β = -2.830, *t*(454) = -3.098, *p* = .002, *LLCI* = -4.626, *ULCI* = -1.035, but not a significant direct effect. Interestingly, there was also not a significant total indirect effect of mother anxiety on sense of coherence but there was a significant indirect effect emotional competence, β = -2.037, *LLCI* = -3.391, *ULCI* = -.733. Finally, there was also a significant total effect of father avoidance on sense of coherence, β = -2.077, *t*(454) = -2.745, *p* = .006, *LLCI* = -3.564, *ULCI* = -.590, but not a significant direct effect or indirect effect.

These findings suggest that mediation occurred between mother avoidance and sense of coherence through emotional complexity and emotional competence. In addition, mediation also occurred between mother anxiety and sense of coherence through emotional competence. Although this is not consistent with results from hypothesis two where mother avoidance and mother anxiety had an indirect effect on suffering God view of suffering through awareness of God and realistic acceptance of God, this is likely due to the lack of competition between emotional and spiritual variables in this serial mediation analysis. In addition, there was also a significant total effect and direct effect of father avoidance on sense of coherence. However, since none of these relationships were serially mediated through suffering God view of suffering, the hypothesis of serial mediation is not supported.

Table 4.41

	β	*SE*	*t*	*p*	*LLCI*	*ULCI*
Total effect of Mother Avoidance on SOC	-.670	.885	-.757	.450	-2.408	1.069

Direct effect of Mother Avoidance on SOC	.421	.728	.578	.563	-1.010	1.852
Total Indirect effect of Mother Avoidance on SOC	-1.090	.613			-2.331	.068
Indirect Effect of Mother Avoidance on SOC through Emotional Complexity	.556*	.259			.075	1.119
Indirect Effect of Mother Avoidance on SOC through Emotional Competence	-1.378*	.656			-2.710	-.133
Total effect of Mother Anxiety on SOC	-2.830*	.914	-3.098	.002	-4.626	-1.035
Direct effect of Mother Anxiety on SOC	-1.192	.753	-1.581	.114	-2.672	.289
Total Indirect Effect of Mother Anxiety on SOC	-1.639*	.633			-2.906	-.431
Indirect Effect of Mother Anxiety on SOC through Emotional Competence	-2.037*	.677			-3.391	-.733
Total Effect of Father Avoidance on SOC	-2.077*	.757	-2.745	.006	-3.564	-.590
Direct Effect of Father Avoidance on SOC	-1.152	.618	-1.864	.063	-2.367	.062
Total Indirect Effect of Father Avoidance on SOC	-.925	.533			-2.046	.084
Total Effect of Father Anxiety on SOC	-1.391	.774	-1.798	.073	-2.911	.130
Direct Effect of Father Anxiety on SOC	-1.196	.627	-1.907	.057	-2.429	.037
Total Indirect effect of Father Anxiety on SOC	-.194	.510			-1.176	.810
Direct Effect of Emotional Complexity on SOC	-7.416*	1.417	-5.232	.000	-10.202	-4.630
Direct Effect of Emotional Competence on SOC	30.248*	2.129	14.208	.000	26.064	34.432
Direct Effect of Suffering God VOSS on SOC	.576*	.222	2.591	.010	.139	1.013

Note. N = 459. Model R = .396. Model R^2 = .156. $F(4,454)$ = 21.055. p = < .001. β = Standardized Coefficient. * = Significance at the .05 level. *SE* = Boot Standard Error. *t* = t score. *p* = probability value. *LLCI* = Lower Limit for 95% Confidence Interval for bootstrap. *ULCI* = Upper Limit for 95% Confidence Interval for bootstrap. Bias corrected bootstrap confidence intervals = 5000. Only significant indirect relationships are displayed.

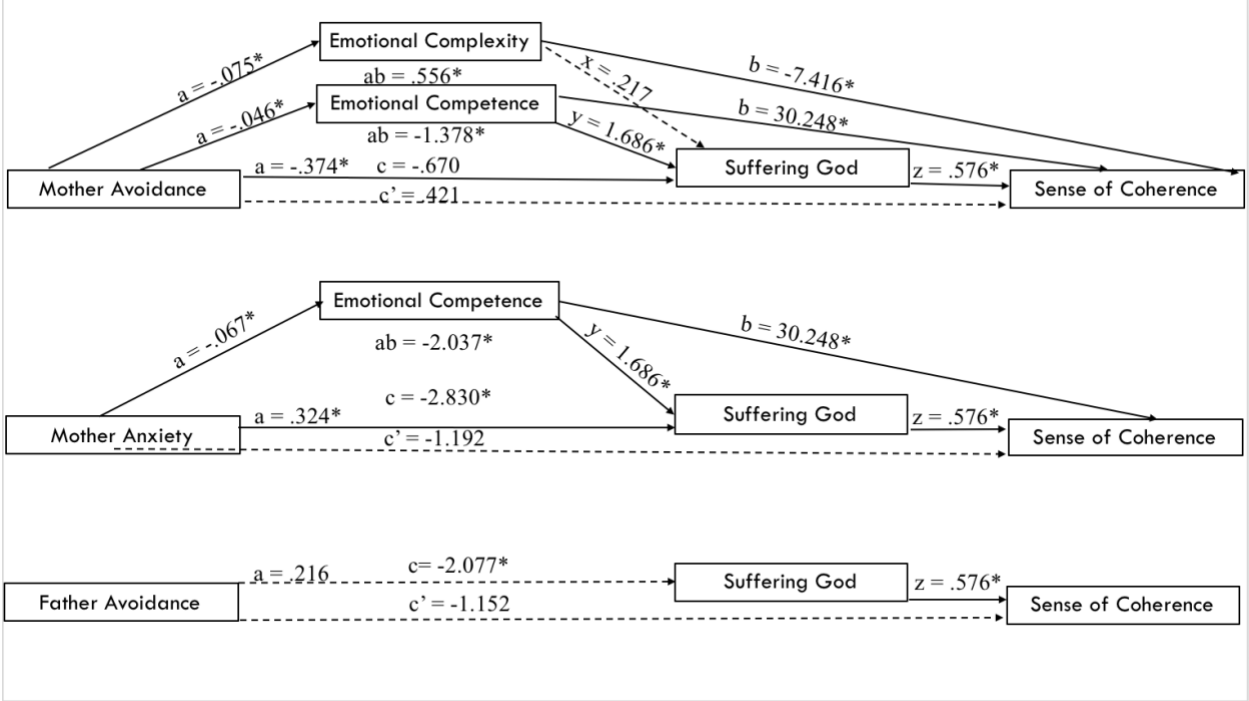

Figure 28. Diagram of the direct and indirect effects of mother avoidance, mother anxiety, and father avoidance (ECR-RS) on sense of coherence (SOC) through emotional complexity (RDEES), emotional competence (PEC), and suffering God view of suffering (VOSS), * = significance at the .05 level, c = total effect, c' = direct effect, ab = indirect effect, solid lines = significant relationships, dashed lines = insignificant relationships

Sense of Coherence, Suffering God View of Suffering, Spiritual Maturity, and Parental Attachment. Mediation analysis was used to assess the total, direct, and indirect effect of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) on the sense of coherence (SOC) through spiritual maturity (SAI Awareness, SAI Instability, SAI Disappointment, and SAI Realistic Acceptance), and serially through suffering God view of suffering (VOSS) (See Table 4.42 and Figure 29). There was not a significant total effect nor direct effect of mother avoidance on the sense of coherence. However, although there was also not a significant total indirect effect of mother avoidance on sense of coherence, there was an indirect effect through awareness of God,

β = -.957, *LLCI* = -1.940, *ULCI* = -.223. In addition, there was also a significant total effect of mother anxiety on sense of coherence, β = -2.300, *t*(309) = -2.166, *p* = .031, *LLCI* = -4.390, *ULCI* = -.211, but not a significant direct effect. There was also a significant total indirect effect of mother anxiety on sense of coherence, β = -1.448, *LLCI* = -2.832, *ULCI* = -.090, and a significant indirect effect through awareness of God, β = .642, *LLCI* = .070, *ULCI* = 1.430, and instability with God, β = -1.805, *LLCI* = -3.022, *ULCI* = -.675. There was also not a significant total effect of father avoidance on sense of coherence but there was a significant direct effect, β = -2.043, *t*(309) = -2.682, *p* = .008, *LLCI* = -3.542, *ULCI* = -.544. Finally, although there was also not a significant total effect or direct effect of father anxiety on sense of coherence, there was a significant total indirect effect, β = -1.982, *LLCI* = -3.281, *ULCI* = -.725, through instability with God, β = -1.735, *LLCI* = -2.816, *ULCI* = -.798.

These findings suggest that mediation occurred between several of the parental attachment variables and sense of coherence through awareness of God and instability with God. There was an indirect relationship between mother avoidance and sense of coherence through awareness of God. In addition, there was an indirect relationship between mother anxiety and sense of coherence through awareness of God and instability with God. This is partially consistent with hypothesis two which suggests that mother avoidance and mother anxiety had an indirect effect on suffering God view of suffering through awareness of God and realistic acceptance of God. There was also a significant direct effect of father avoidance on sense of coherence. Finally, there is an indirect relationship between father anxiety and sense of coherence through instability with God. However, since none of these relationships were serially mediated through divine responsibility view of suffering, the hypothesis of serial mediation is not supported.

Table 4.42

	β	*SE*	*t*	*p*	*LLCI*	*ULCI*
Total effect of Mother Avoidance on SOC	-.189	1.078	-.176	.861	-2.310	1.932
Direct effect of Mother Avoidance on SOC	.073	.918	.079	.937	-1.734	1.880
Total Indirect effect of Mother Avoidance on SOC	-.262	.742			-1.759	1.177
Indirect Effect of Mother Avoidance on SOC through Awareness of God	-.957*	.442			-1.940	-.223
Total effect of Mother Anxiety on SOC	-2.300*	1.062	-2.166	.031	-4.390	-.211
Direct effect of Mother Anxiety on SOC	-.853	.906	-.941	.348	-2.636	.931
Total Indirect Effect of Mother Anxiety on SOC	-1.448*	.697			-2.832	-.090
Indirect Effect of Mother Anxiety on SOC through Awareness of God	.642*	.350			.070	1.430
Indirect Effect of Mother Anxiety on SOC through Instability with God	-1.805*	.595			-3.022	-.675
Total Effect of Father Avoidance on SOC	-1.566	.920	-1.702	.090	-3.376	.245
Direct Effect of Father Avoidance on SOC	-2.043*	.762	-2.682	.008	-3.542	-.544
Total Indirect Effect of Father Avoidance on SOC	.477	.619			-.732	1.718
Total Effect of Father Anxiety on SOC	-.693	.889	-.779	.437	-2.443	1.057
Direct Effect of Father Anxiety on SOC	1.289	.756	1.706	.089	-.198	2.776
Total Indirect effect of Father Anxiety on SOC	-1.982*	.650			-3.281	-.725
Indirect Effect of Father Anxiety on SOC through Instability with God	-1.735*	.522			-2.816	-.798
Direct Effect of Awareness of God on SOC	4.961*	1.532	3.239	.001	1.947	7.975
Direct Effect of Instability with God on SOC	-11.091*	1.477	-7.508	.000	-13.997	-8.184
Direct Effect of Disappointment with God on SOC	-3.336*	1.332	-2.504	.013	-5.958	-.714

Direct Effect of Realistic Acceptance of God on SOC	.805	1.620	.497	.620	-2.382	3.993
Direct Effect of Suffering God VOSS on SOC	.243	.331	.733	.464	-.409	.895

Note. N = 314. Model R = .289. Model R^2 = .084. $F(4,309) = 7.053$. p = < .001. β = Standardized Coefficient. * = Significance at the .05 level. *SE* = Boot Standard Error. *t* = t score. *p* = probability value. *LLCI* = Lower Limit for 95% Confidence Interval for bootstrap. *ULCI* = Upper Limit for 95% Confidence Interval for bootstrap. Bias corrected bootstrap confidence intervals = 5000. Only significant indirect relationships are displayed.

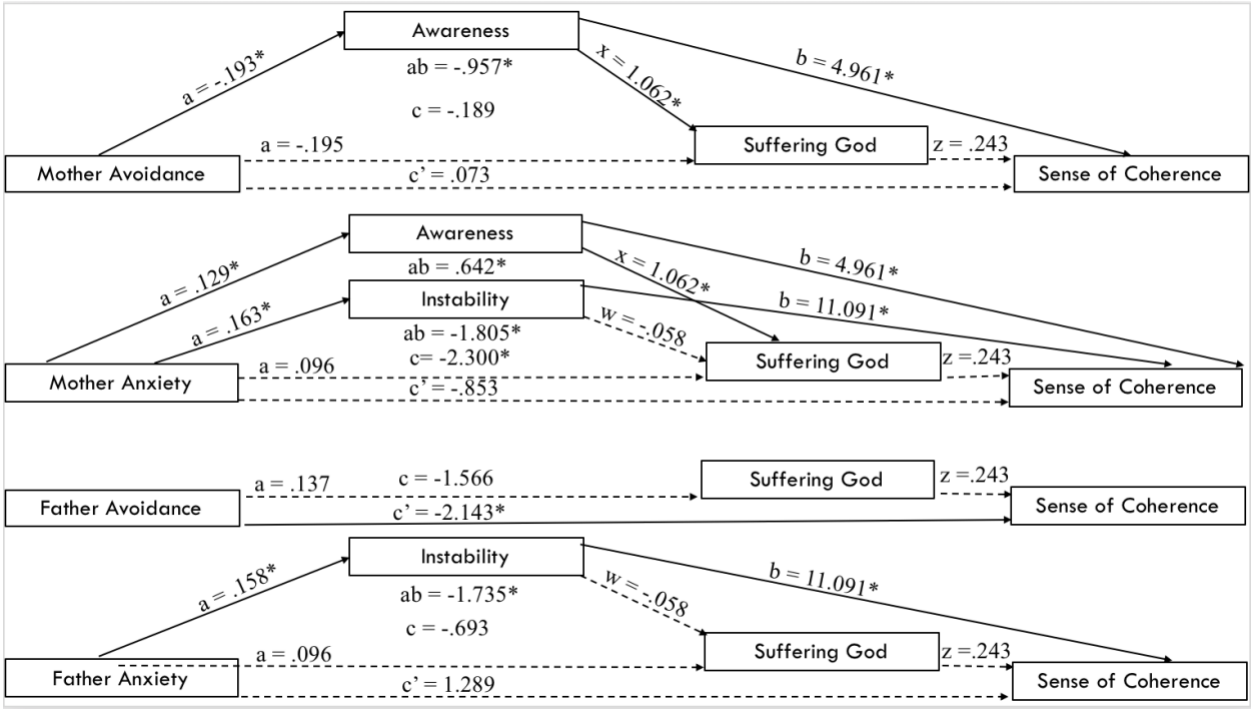

Figure 29. Diagram of the direct and indirect effects of mother avoidance, mother anxiety, father avoidance, and father anxiety (ECR-RS) on sense of coherence (SOC) through awareness of God, instability with God (SAI), and suffering God view of suffering (VOSS), * = significance at the .05 level, c = total effect, c' = direct effect, ab = indirect effect, solid lines = significant relationships, dashed lines = insignificant relationships

Sense of Coherence, Encounter View of Suffering, Emotional Maturity, and Parental Attachment. Mediation analysis was used to assess the total, direct, and indirect effect of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father

Avoidance, and ECR-RS Father Anxiety) on sense of coherence (SOC) through emotional maturity (RDEES Global and PEC Global) and serially through encounter view of suffering (VOSS) (See Table 4.43 and Figure 30). First, there was not a significant total effect nor direct effect of mother avoidance on the sense of coherence. There was also not a significant total indirect effect of mother avoidance on sense of coherence, however, there was a significant indirect effect through emotional complexity, β = .552, *LLCI* = .071, *ULCI* = 1.107, and through emotional competence, β = -1.407, *LLCI* = -2.822, *ULCI* = -.127. In addition, there was also a significant total effect of mother anxiety on sense of coherence, β = -2.831, *t*(455) = -3.102, *p* = .002, *LLCI* = -4.625, *ULCI* = -1.037, but not a significant direct effect. Interestingly, there was still a significant total indirect effect of mother anxiety on sense of coherence, β = -1.803, *LLCI* = -3.057, *ULCI* = -.609, through emotional competence, β = -2.083, *LLCI* = -3.452, *ULCI* = -.776. Finally, there was also a significant total effect of father avoidance on sense of coherence, β = -2.077, *t*(455) = -2.748, *p* = .006, *LLCI* = -3.562, *ULCI* = -.591.

These findings suggest that mediation occurred between mother avoidance and sense of coherence through emotional complexity and emotional competence. In addition, mediation also occurred between mother anxiety and sense of coherence through emotional competence. Although this is only partially consistent with results from hypothesis two where mother avoidance had an indirect effect on encounter view of suffering through awareness of God and realistic acceptance of God and mother anxiety had an indirect effect on encounter view of God through emotional competence and awareness of God, this is likely due to the lack of competition between emotional and spiritual variables in this serial mediation analysis. In addition, there was also a significant total effect and direct effect of father avoidance on sense of

coherence. However, since none of these relationships were serially mediated through encounter view of suffering, the hypothesis of serial mediation is not supported.

Table 4.43

	β	*SE*	*t*	*p*	*LLCI*	*ULCI*
Total effect of Mother Avoidance on SOC	-.670	.884	-.758	.449	-2.407	1.067
Direct effect of Mother Avoidance on SOC	.226	.728	.310	.757	-1.204	1.656
Total Indirect effect of Mother Avoidance on SOC	-.896	.611			-2.154	.282
Indirect Effect of Mother Avoidance on SOC through Emotional Complexity	.552*	.259			.071	1.107
Indirect Effect of Mother Avoidance on SOC through Emotional Competence	-1.407*	.678			-2.822	-.127
Total effect of Mother Anxiety on SOC	-2.831*	.913	-3.102	.002	-4.625	-1.037
Direct effect of Mother Anxiety on SOC	-1.028	.755	-1.362	.174	-2.511	.455
Total Indirect Effect of Mother Anxiety on SOC	-1.803*	.617			-3.057	-.609
Indirect Effect of Mother Anxiety on SOC through Emotional Competence	-2.083*	.677			-3.452	-.776
Total Effect of Father Avoidance on SOC	-2.077*	.756	-2.748	.006	-3.562	-.591
Direct Effect of Father Avoidance on SOC	-1.289	.620	-2.081	.038	-2.507	-.072
Total Indirect Effect of Father Avoidance on SOC	-.787	.532			-1.899	.207
Total Effect of Father Anxiety on SOC	-1.392	.772	-1.804	.072	-2.909	.125
Direct Effect of Father Anxiety on SOC	-1.119	.630	-1.778	.076	-2.357	.118
Total Indirect effect of Father Anxiety on SOC	-.273	.514			-1.258	.741
Direct Effect of Emotional Complexity on SOC	-7.352*	1.426	-5.156	.000	-10.154	-4.550
Direct Effect of Emotional Competence on SOC	30.858*	2.145	14.388	.000	26.643	35.073

Direct Effect of Encounter VOSS on SOC	.231	.266	.866	.387	-.293	.754

Note. N = 460. Model R = .396. Model R^2 = .157. $F(4,455)$ = 21.199. p = < .001. β = Standardized Coefficient. * = Significance at the .05 level. *SE* = Boot Standard Error. *t* = t score. *p* = probability value. *LLCI* = Lower Limit for 95% Confidence Interval for bootstrap. *ULCI* = Upper Limit for 95% Confidence Interval for bootstrap. Bias corrected bootstrap confidence intervals = 5000. Only significant indirect relationships are displayed.

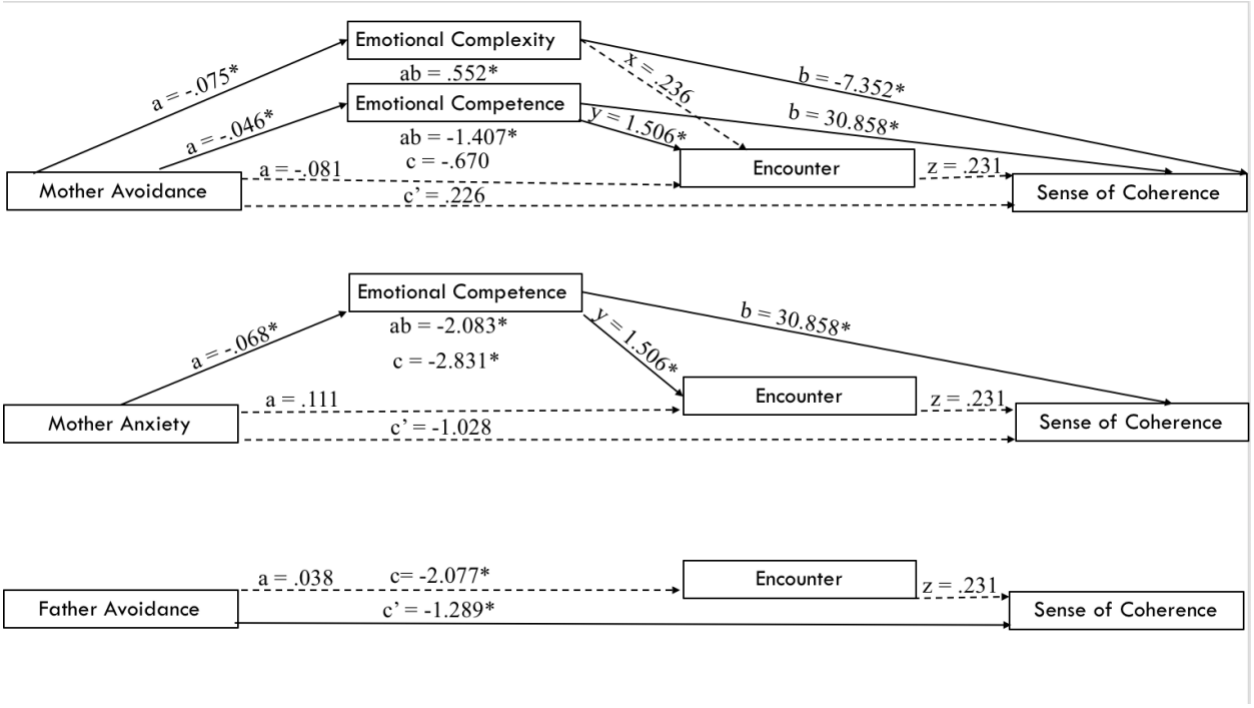

Figure 30. Diagram of the direct and indirect effects of mother avoidance, mother anxiety, and father avoidance (ECR-RS) on sense of coherence (SOC) through emotional complexity (RDEES), emotional competence (PEC), and encounter view of suffering (VOSS), * = significance at the .05 level, c = total effect, c' = direct effect, ab = indirect effect, solid lines = significant relationships, dashed lines = insignificant relationships

Sense of Coherence, Encounter View of Suffering, Spiritual Maturity, and Parental Attachment. Mediation analysis was used to assess the total, direct, and indirect effect of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father

Avoidance, and ECR-RS Father Anxiety) on the sense of coherence (SOC) through spiritual maturity (SAI Awareness, SAI Instability, SAI Disappointment, and SAI Realistic Acceptance), and serially through encounter view of suffering (VOSS) (See Table 4.44 and Figure 31). There was not a significant total effect nor direct effect of mother avoidance on the sense of coherence. However, although there was also not a significant total indirect effect of mother avoidance on sense of coherence, there was an indirect effect through awareness of God, β = -.952, *LLCI* = -1.939, *ULCI* = -.224. In addition, there was also a significant total effect of mother anxiety on sense of coherence, β = -2.301, *t*(310) = -2.170, *p* = .031, *LLCI* = -4.387, *ULCI* = -.214, but not a significant direct effect. There was also not a significant total indirect effect of mother anxiety on sense of coherence but there was a significant indirect effect through awareness of God, β = .639, *LLCI* = .062, *ULCI* = 1.420, and instability with God, β = -1.813, *LLCI* = -3.060, *ULCI* = -.682. There was also not a significant total effect of father avoidance on sense of coherence but there was a significant direct effect, β = -2.093, *t*(310) = -2.758, *p* = .006, *LLCI* = -3.587, *ULCI* = -.600. Finally, although there was also not a significant total effect or direct effect of father anxiety on sense of coherence, there was a significant total indirect effect, β = -2.015, *LLCI* = -3.279, *ULCI* = -.768, through instability with God, β = -1.754, *LLCI* = -2.844, *ULCI* = -.813.

These findings suggest that mediation occurred between several of the parental attachment variables and sense of coherence through awareness of God. There was an indirect relationship between mother avoidance and sense of coherence through awareness of God. In addition, there was an indirect relationship between mother anxiety and sense of coherence through awareness of God and instability with God. Although this is partially consistent with hypothesis two which suggests that mother avoidance that had an indirect effect on encounter view of suffering through awareness of God and realistic acceptance of God and mother anxiety

that had an indirect effect on encounter view of suffering through emotional competence and awareness of God, this is likely due to the lack of competition between emotional and spiritual variables in this serial mediation analysis. There was also a significant direct effect of father avoidance on sense of coherence. Finally, there is an indirect relationship between father anxiety and sense of coherence through instability with God. However, since none of these relationships were serially mediated through encounter view of suffering, the hypothesis of serial mediation is not supported.

Table 4.44

	β	*SE*	*t*	*p*	*LLCI*	*ULCI*
Total effect of Mother Avoidance on SOC	-.190	1.076	-.176	.860	-2.307	1.928
Direct effect of Mother Avoidance on SOC	.041	.914	.045	.964	-1.758	1.840
Total Indirect effect of Mother Avoidance on SOC	-.231	.735			-1.714	1.236
Indirect Effect of Mother Avoidance on SOC through Awareness of God	-.952*	.442			-1.939	-.224
Total effect of Mother Anxiety on SOC	-2.301*	1.060	-2.170	.031	-4.387	-.214
Direct effect of Mother Anxiety on SOC	-.784	.905	-.866	.387	-2.566	.997
Total Indirect Effect of Mother Anxiety on SOC	-1.516*	.696			-2.915	-.181
Indirect Effect of Mother Anxiety on SOC through Awareness of God	.639*	.347			.062	1.420
Indirect Effect of Mother Anxiety on SOC through Instability with God	-1.813*	.596			-3.060	-.682
Total Effect of Father Avoidance on SOC	-1.565	.918	-1.704	.089	-3.372	.242
Direct Effect of Father Avoidance on SOC	-2.093*	.759	-2.758	.006	-3.587	-.600
Total Indirect Effect of Father Avoidance on SOC	.528	.606			-.649	1.713

Total Effect of Father Anxiety on SOC	-.695	.887	-.783	.434	-2.439	1.050
Direct Effect of Father Anxiety on SOC	1.321	.753	1.754	.080	-.161	2.802
Total Indirect effect of Father Anxiety on SOC	-2.015*	.636			-3.279	-.768
Indirect Effect of Father Anxiety on SOC through Instability with God	-1.754*	.515			-2.844	-.813
Direct Effect of Awareness of God on SOC	4.935*	1.523	3.240	.001	1.938	7.932
Direct Effect of Instability with God on SOC	-11.117*	1.473	-7.545	.000	-14.016	-8.218
Direct Effect of Disappointment with God on SOC	-3.377*	1.323	-2.553	.011	-5.980	-.774
Direct Effect of Realistic Acceptance of God on SOC	.700	1.626	.430	.667	-2.501	3.900
Direct Effect of Encounter VOSS on SOC	.350	.391	.896	.371	-.419	1.119

Note. N = 315. Model R = .290. Model R^2 = .084. $F(4,310)$ = 7.114. p = < .001. β = Standardized Coefficient. * = Significance at the .05 level. *SE* = Boot Standard Error. t = t score. p = probability value. *LLCI* = Lower Limit for 95% Confidence Interval for bootstrap. *ULCI* = Upper Limit for 95% Confidence Interval for bootstrap. Bias corrected bootstrap confidence intervals = 5000. Only significant indirect relationships are displayed.

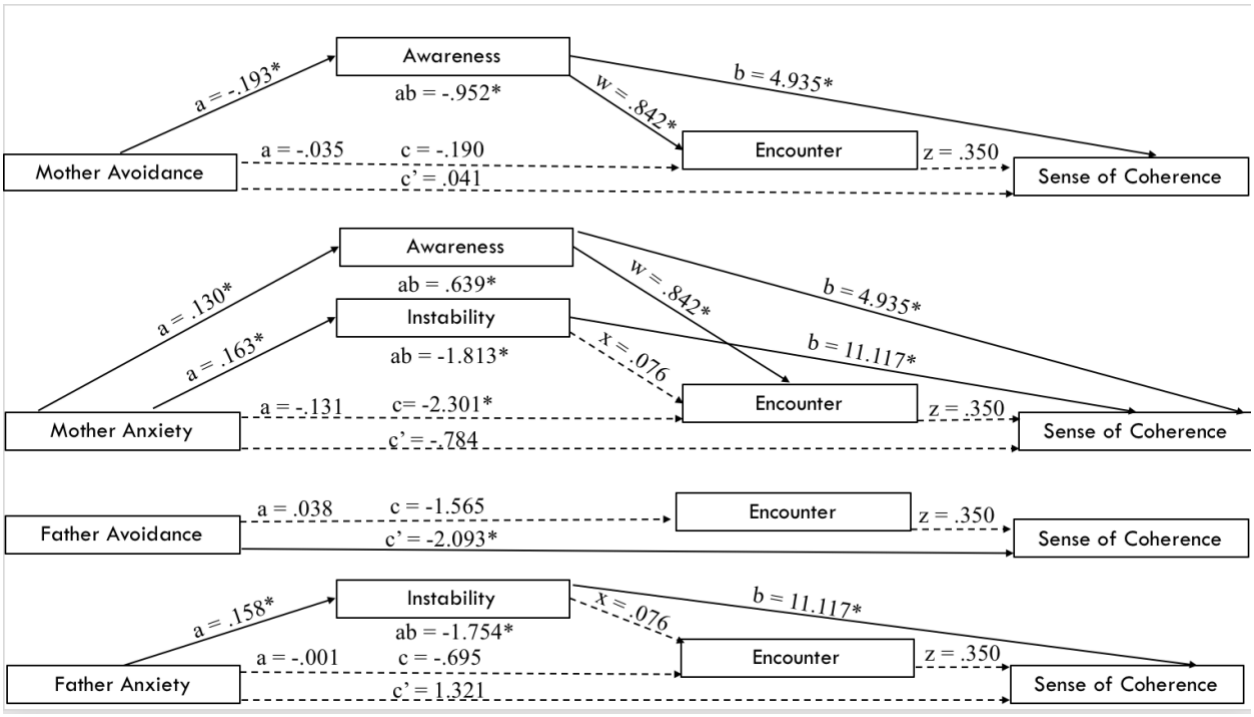

Figure 31. Diagram of the direct and indirect effects of mother avoidance, mother anxiety, father avoidance, and father anxiety (ECR-RS) on sense of coherence (SOC) through awareness of God, instability with God (SAI), and encounter view of suffering (VOSS), * = significance at the .05 level, c = total effect, c' = direct effect, ab = indirect effect, solid lines = significant relationships, dashed lines = insignificant relationships

Sense of Coherence, Soul Building View of Suffering, Emotional Maturity, and Parental Attachment. Mediation analysis was used to assess the total, direct, and indirect effect of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) on sense of coherence (SOC) through emotional maturity (RDEES Global and PEC Global) and serially through soul building view of suffering (VOSS) (See Table 4.45 and Figure 32). First, there was not a significant total effect nor direct effect of mother avoidance on the sense of coherence. There was also not a significant total indirect effect of mother avoidance on sense of coherence, however, there was a significant indirect effect through emotional complexity, β = .547, *LLCI* = .070, *ULCI* = 1.055, and through

emotional competence, β = -1.414, *LLCI* = -2.779, *ULCI* = -.138. In addition, there was also a significant total effect of mother anxiety on sense of coherence, β = -2.831, *t*(455) = -3.102, *p* = .002, *LLCI* = -4.625, *ULCI* = -1.037, but not a significant direct effect. Interestingly, there was still a significant total indirect effect of mother anxiety on sense of coherence, β = -1.798, *LLCI* = -3.046, *ULCI* = -.590, through emotional competence, β = -2.094, *LLCI* = -3.498, *ULCI* = -.769. Finally, there was also a significant total effect of father avoidance on sense of coherence, β = -2.077, *t*(455) = -2.748, *p* = .006, *LLCI* = -3.562, *ULCI* = -.591, and a significant direct effect, β = -1.281, *t*(455) = -2.066, *p* = .039, *LLCI* = -2.499, *ULCI* = -.062.

These findings suggest that mediation occurred between mother avoidance and sense of coherence through emotional complexity and emotional competence. In addition, mediation also occurred between mother anxiety and sense of coherence through emotional competence. Although this is only partially consistent with results from hypothesis two where both mother avoidance and mother anxiety had an indirect effect on soul building view of suffering through awareness of God, this is likely due to the lack of competition between emotional and spiritual variables in this serial mediation analysis. In addition, there was also a significant total effect and direct effect of father avoidance on sense of coherence. However, since none of these relationships were serially mediated through encounter view of suffering, the hypothesis of serial mediation is not supported.

Table 4.45

	β	*SE*	*t*	*p*	*LLCI*	*ULCI*
Total effect of Mother Avoidance on SOC	-.670	.884	-.758	.449	-2.407	1.067
Direct effect of Mother Avoidance on SOC	.224	.729	.307	.759	-1.209	1.656

Total Indirect effect of Mother Avoidance on SOC	-.893	.607			-2.102	.262
Indirect Effect of Mother Avoidance on SOC through Emotional Complexity	.547*	.255			.070	1.055
Indirect Effect of Mother Avoidance on SOC through Emotional Competence	-1.414*	.676			-2.779	-.138
Total effect of Mother Anxiety on SOC	-2.831*	.913	-3.102	.002	-4.625	-1.037
Direct effect of Mother Anxiety on SOC	-1.033	.758	-1.363	.173	-2.523	.456
Total Indirect Effect of Mother Anxiety on SOC	-1.798*	.619			-3.046	-.590
Indirect Effect of Mother Anxiety on SOC through Emotional Competence	-2.094*	.684			-3.498	-.769
Total Effect of Father Avoidance on SOC	-2.077*	.756	-2.748	.006	-3.562	-.591
Direct Effect of Father Avoidance on SOC	-1.281*	.620	-2.066	.039	-2.499	-.062
Total Indirect Effect of Father Avoidance on SOC	-.796	.535			-1.841	.265
Total Effect of Father Anxiety on SOC	-1.392	.772	-1.804	.072	-2.909	.125
Direct Effect of Father Anxiety on SOC	-1.111	.630	-1.762	.079	-2.350	.128
Total Indirect effect of Father Anxiety on SOC	-.281	.526			-1.330	.759
Direct Effect of Emotional Complexity on SOC	-7.282*	1.426	-5.107	.000	-10.084	-4.480
Direct Effect of Emotional Competence on SOC	31.012*	2.155	14.393	.000	26.778	35.247
Direct Effect of Encounter VOSS on SOC	.094	.218	.432	.666	-.335	.523

Note. N = 460. Model R = .396. Model R^2 = .157. $F(4,455)$ = 21.199. p = < .001. β = Standardized Coefficient. * = Significance at the .05 level. *SE* = Boot Standard Error. t = t score. p = probability value. *LLCI* = Lower Limit for 95% Confidence Interval for bootstrap. *ULCI* = Upper Limit for 95% Confidence Interval for bootstrap. Bias corrected bootstrap confidence intervals = 5000. Only significant indirect relationships are displayed.

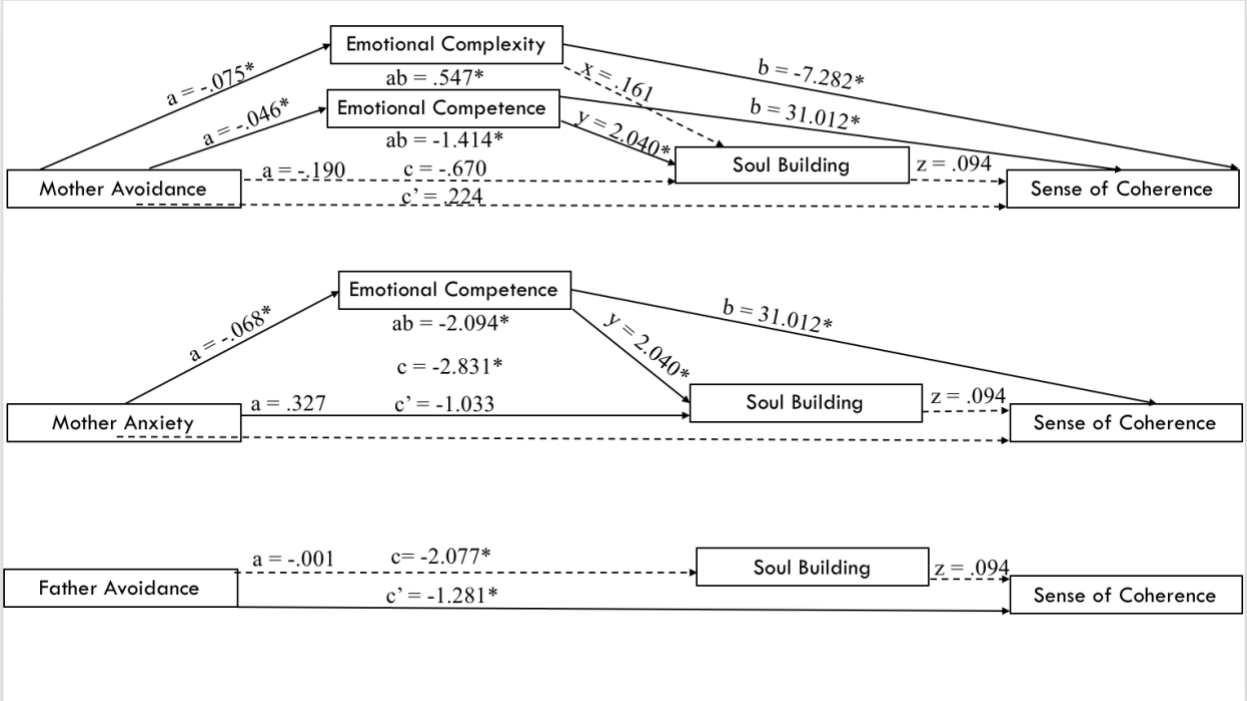

Figure 32. Diagram of the direct and indirect effects of mother avoidance, mother anxiety, and father avoidance (ECR-RS) on sense of coherence (SOC) through emotional complexity (RDEES), emotional competence (PEC), and soul building view of suffering (VOSS), * = significance at the .05 level, c = total effect, c' = direct effect, ab = indirect effect, solid lines = significant relationships, dashed lines = insignificant relationships

Sense of Coherence, Soul Building View of Suffering, Spiritual Maturity, and Parental Attachment. Mediation analysis was used to assess the total, direct, and indirect effect of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) on the sense of coherence (SOC) through spiritual maturity (SAI Awareness, SAI Instability, SAI Disappointment, and SAI Realistic Acceptance), and serially through encounter view of suffering (VOSS) (See Table 4.46 and Figure 33). There was not a significant total effect nor direct effect of mother avoidance on the sense of coherence. However, although there was also not a significant total indirect effect of mother avoidance on sense of coherence, there was an indirect effect through awareness of God, β = -.888, *LLCI* = -

1.859, *ULCI* = -.216. In addition, there was also a significant total effect of mother anxiety on sense of coherence, β = -2.301, *t*(310) = -2.170, *p* = .031, *LLCI* = -4.387, *ULCI* = -.214, but not a significant direct effect. There was also not a significant total indirect effect of mother anxiety on sense of coherence but there was a significant indirect effect through awareness of God, β = .597, *LLCI* = .051, *ULCI* = 1.352, and instability with God, β = -1.795, *LLCI* = -3.031, *ULCI* = -.697, and serially through awareness of God and soul building view of suffering. There was also not a significant total effect of father avoidance on sense of coherence but there was a significant direct effect, β = -2.097, *t*(310) = -2.792, *p* = .006, *LLCI* = -3.575, *ULCI* = -.619. Finally, although there was also not a significant total effect or direct effect of father anxiety on sense of coherence, there was a significant total indirect effect, β = -2.077, *LLCI* = -3.329, *ULCI* = -.799, through instability with God, β = -1.737*, *LLCI* = -2.816, *ULCI* = -.801.

These findings suggest that mediation occurred between several of the parental attachment variables and sense of coherence through awareness of God. There was an indirect relationship between mother avoidance and sense of coherence through awareness of God. In addition, there was an indirect relationship between mother anxiety and sense of coherence through awareness of God, instability with God, and serially through awareness of God and soul building view of suffering. Although this is partially consistent with hypothesis two which suggests that mother avoidance and mother anxiety both had an indirect effect on soul building view of suffering through awareness of God, the addition of instability as a mediator is likely due to the lack of competition between emotional and spiritual variables in this serial mediation analysis. There was also a significant direct effect of father avoidance on sense of coherence. Finally, there is an indirect relationship between father anxiety and sense of coherence through

instability with God. Since some of these relationships were serially mediated through soul building view of suffering, the hypothesis of serial mediation is supported.

Table 4.46

	β	*SE*	*t*	*p*	*LLCI*	*ULCI*
Total effect of Mother Avoidance on SOC	-.190	1.076	-.176	.860	-2.307	1.928
Direct effect of Mother Avoidance on SOC	.219	.907	.241	.809	-1.566	2.005
Total Indirect effect of Mother Avoidance on SOC	-.409	.778			-1.897	1.109
Indirect Effect of Mother Avoidance on SOC through Awareness of God	-.888*	.418			-1.859	-.216
Total effect of Mother Anxiety on SOC	-2.301*	1.060	-2.170	.031	-4.387	-.214
Direct effect of Mother Anxiety on SOC	-.961	.896	-1.073	.284	-2.724	.802
Total Indirect Effect of Mother Anxiety on SOC	-1.340	.733			-2.848	.091
Indirect Effect of Mother Anxiety on SOC through Awareness of God	.597*	.330			.051	1.352
Indirect Effect of Mother Anxiety on SOC through Instability with God	-1.795*	.593			-3.031	-.697
Indirect Effect of Mother Anxiety on SOC through Awareness of God and serially through Soul Building VOSS	.081*	.062			.001	.234
Total Effect of Father Avoidance on SOC	-1.565	.918	-1.704	.089	-3.372	.242
Direct Effect of Father Avoidance on SOC	-2.097*	.751	-2.792	.006	-3.575	-.619
Total Indirect Effect of Father Avoidance on SOC	.532	.616			-.662	1.753
Total Effect of Father Anxiety on SOC	-.695	.887	-.783	.434	-2.439	1.050
Direct Effect of Father Anxiety on SOC	1.383	.745	1.855	.065	-.084	2.849
Total Indirect effect of Father Anxiety on SOC	-2.077*	.648			-3.329	-.799

Indirect Effect of Father Anxiety on SOC through Instability with God	-1.737*	.520			-2.816	-.801
Direct Effect of Awareness of God on SOC	4.607	1.490	3.092	.002	1.675	7.538
Direct Effect of Instability with God on SOC	-11.007*	1.458	-7.549	.000	-13.877	-8.138
Direct Effect of Disappointment with God on SOC	-3.379*	1.306	-2.587	.010	-5.949	-.808
Direct Effect of Realistic Acceptance of God on SOC	.466	1.576	.296	.768	-2.635	3.566
Direct Effect of Encounter VOSS on SOC	.800*	.297	2.696	.007	.216	1.383

Note. N = 315. Model R = .290. Model R^2 = .084. F(4,310) = 7.114. p = < .001. β = Standardized Coefficient. * = Significance at the .05 level. *SE* = Boot Standard Error. *t* = t score. *p* = probability value. *LLCI* = Lower Limit for 95% Confidence Interval for bootstrap. *ULCI* = Upper Limit for 95% Confidence Interval for bootstrap. Bias corrected bootstrap confidence intervals = 5000. Only significant indirect relationships are displayed.

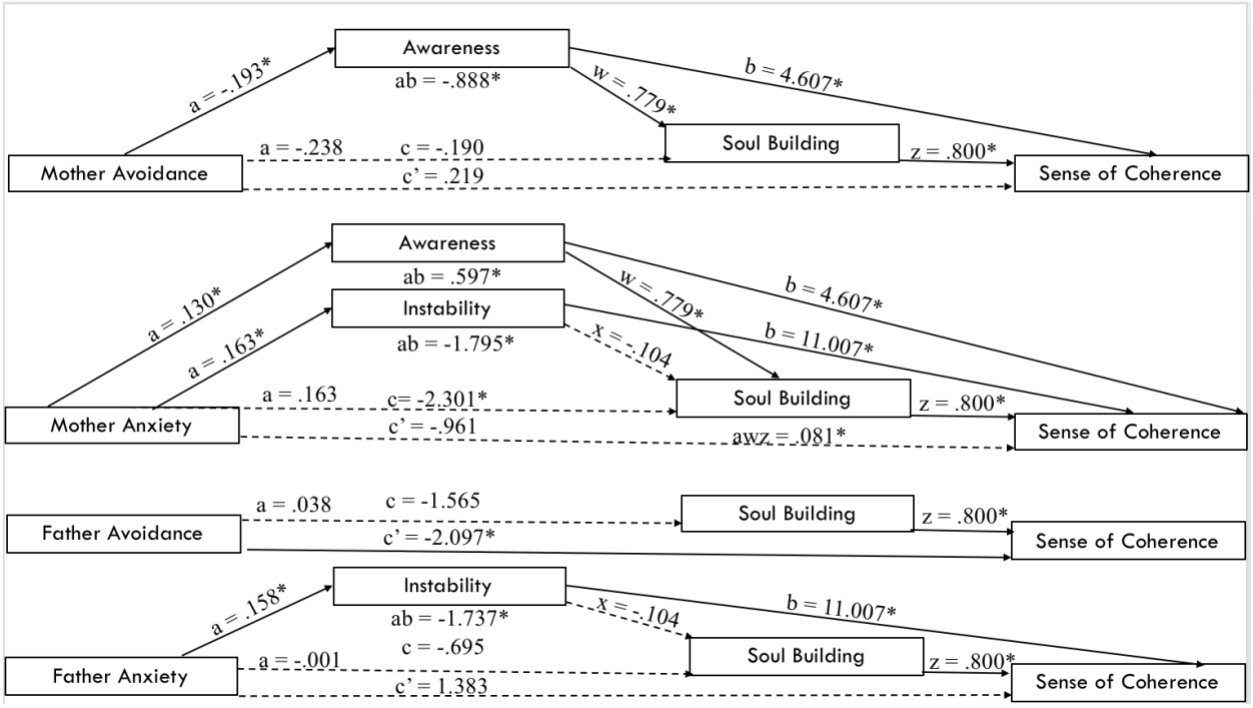

Figure 33. Diagram of the direct and indirect effects of mother avoidance, mother anxiety, father avoidance, and father anxiety (ECR-RS) on sense of coherence (SOC) through awareness of God, instability with God (SAI), and soul building view of suffering (VOSS), * = significance at

the .05 level, c = total effect, c' = direct effect, ab = indirect effect, solid lines = significant relationships, dashed lines = insignificant relationships

Sense of Coherence, Providence View of Suffering, Emotional Maturity, and Parental Attachment. Mediation analysis was used to assess the total, direct, and indirect effect of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) on sense of coherence (SOC) through emotional maturity (RDEES Global and PEC Global) and serially through providence view of suffering (VOSS) (See Table 4.46 and Figure 34). First, there was not a significant total effect nor direct effect of mother avoidance on the sense of coherence. There was also not a significant total indirect effect of mother avoidance on sense of coherence, however, there was a significant indirect effect through emotional complexity, β = .549, *LLCI* = .077, *ULCI* = 1.105, and emotional competence, β = -1.431, *LLCI* = -2.834, *ULCI* = -.090. In addition, there was also a significant total effect of mother anxiety on sense of coherence, β = -2.830, *t*(454) = -3.098, *p* = .002, *LLCI* = -4.626, *ULCI* = -1.035, but not a significant direct effect. Interestingly, there was still a significant total indirect effect of mother anxiety on sense of coherence, β = -1.910, *LLCI* = -3.138, *ULCI* = -.719, through emotional competence, β = -2.115, *LLCI* = -3.532, *ULCI* = -.825. Finally, there was also a significant total effect of father avoidance on sense of coherence, β = -2.077, *t*(454) = -2.745, *p* = .006, *LLCI* = -3.564, *ULCI* = -.590, and a significant direct effect, β = -1.241, *t*(454) = -1.992, *p* = .047, *LLCI* = -2.465, *ULCI* = -.017,

These findings suggest that mediation occurred between mother avoidance and sense of coherence through emotional complexity and emotional competence. In addition, mediation also occurred between mother anxiety and sense of coherence through emotional competence. This not consistent with results from hypothesis two where mother avoidance, mother anxiety and

father avoidance had an indirect effect on overcoming view of suffering through awareness of God and instability with God but this is likely due to the lack of competition between emotional and spiritual variables in this serial mediation analysis. In addition, there was also a significant total effect of father avoidance on sense of coherence. Since none of these relationships were serially mediated through providence view of suffering, the hypothesis of serial mediation is not supported.

Table 4.46

	β	*SE*	*t*	*p*	*LLCI*	*ULCI*
Total effect of Mother Avoidance on SOC	-.670	.885	-.757	.450	-2.408	1.069
Direct effect of Mother Avoidance on SOC	.147	.734	.200	.842	-1.295	1.589
Total Indirect effect of Mother Avoidance on SOC	-.816	.627			-2.070	.406
Indirect Effect of Mother Avoidance on SOC through Emotional Complexity	.549*	.261			.077	1.105
Indirect Effect of Mother Avoidance on SOC through Emotional Competence	-1.431*	.690			-2.834	-.090
Total effect of Mother Anxiety on SOC	-2.830*	.914	-3.098	.002	-4.626	-1.035
Direct effect of Mother Anxiety on SOC	-.921	.766	-1.202	.230	-2.426	.584
Total Indirect Effect of Mother Anxiety on SOC	-1.910*	.625			-3.138	-.719
Indirect Effect of Mother Anxiety on SOC through Emotional Competence	-2.115*	.698			-3.532	-.825
Total Effect of Father Avoidance on SOC	-2.077*	.757	-2.745	.006	-3.564	-.590
Direct Effect of Father Avoidance on SOC	-1.241*	.623	-1.992	.047	-2.465	-.017
Total Indirect Effect of Father Avoidance on SOC	-.836	.539			-1.928	.164
Total Effect of Father Anxiety on SOC	-1.391	.774	-1.798	.073	-2.911	.130

Direct Effect of Father Anxiety on SOC	-1.167	.634	-1.842	.066	-2.413	.078
Total Indirect effect of Father Anxiety on SOC	-.223	.531			-1.258	.818
Direct Effect of Emotional Complexity on SOC	-7.323*	1.427	-5.131	.000	-10.128	-4.518
Direct Effect of Emotional Competence on SOC	31.412*	2.131	14.744	.000	27.225	35.599
Direct Effect of Overcoming VOSS on SOC	-.140	.212	-.658	.511	-.557	.278

Note. N = 459. Model R = .396. Model R^2 = .156. $F(4,454)$ = 21.055. p = < .001. β = Standardized Coefficient. * = Significance at the .05 level. *SE* = Boot Standard Error. *t* = t score. *p* = probability value. *LLCI* = Lower Limit for 95% Confidence Interval for bootstrap. *ULCI* = Upper Limit for 95% Confidence Interval for bootstrap. Bias corrected bootstrap confidence intervals = 5000. Only significant indirect relationships are displayed.

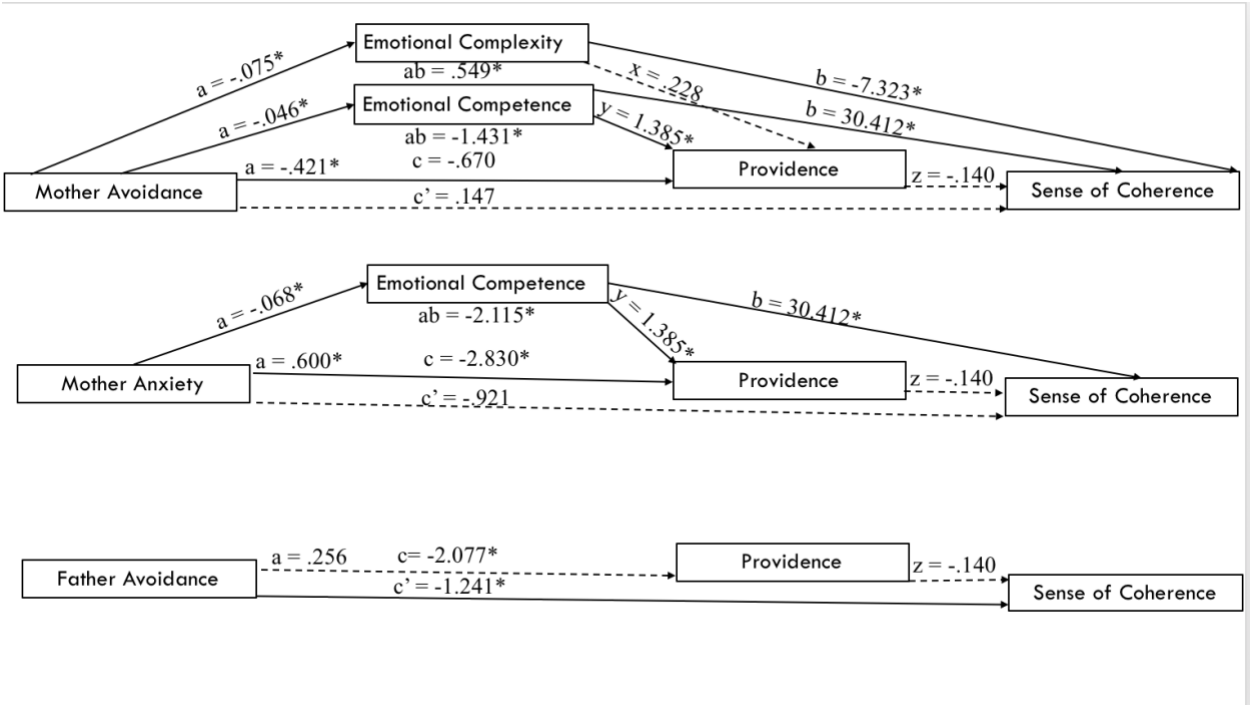

Figure 34. Diagram of the direct and indirect effects of mother avoidance, mother anxiety, and father avoidance (ECR-RS) on sense of coherence (SOC) through emotional complexity (RDEES), emotional competence (PEC), and providence view of suffering (VOSS), * = significance at the .05 level, c = total effect, c' = direct effect, ab = indirect effect, az = indirect

effect, ayz = indirect serial effect, solid lines = significant relationships, dashed lines = insignificant relationships

Sense of Coherence, Providence View of Suffering, Spiritual Maturity, and Parental Attachment. Mediation analysis was used to assess the total, direct, and indirect effect of parental attachment (i.e. ECR-RS Mother Avoidance, ECR-RS Mother Anxiety, ECR-RS Father Avoidance, and ECR-RS Father Anxiety) on the sense of coherence (SOC) through spiritual maturity (SAI Awareness, SAI Instability, SAI Disappointment, and SAI Realistic Acceptance), and serially through providence view of suffering (VOSS) (See Table 4.47 and Figure 35). There was not a significant total effect nor direct effect of mother avoidance on the sense of coherence. However, although there was also not a significant total indirect effect of mother avoidance on sense of coherence, there was an indirect effect through awareness of God, β = -.987, *LLCI* = -2.039, *ULCI* = -.229. In addition, there was also a significant total effect of mother anxiety on sense of coherence, β = -2.300, *t*(309) = -2.166, *p* = .031, *LLCI* = -4.390, *ULCI* = -.211, but not a significant direct effect. There was also a significant total indirect effect of mother anxiety on sense of coherence, β = -1.422, *LLCI* = -2.816, *ULCI* = -.106, and a significant indirect effect through awareness of God, β = .662, *LLCI* = .071, *ULCI* = 1.482. There was also not a significant total effect of father avoidance on sense of coherence but there was a significant direct effect, β = -2.111, *t*(309) = -2.747, *p* = .006, *LLCI* = -3.623, *ULCI* = -.598. Finally, although there was also not a significant total effect or direct effect of father anxiety on sense of coherence, there was a significant total indirect effect, β = -2.044, *LLCI* = -3.346, *ULCI* = -.774, through instability with God, β = -1.748, *LLCI* = -2.821, *ULCI* = -.823.

These findings suggest that mediation occurred between several of the parental attachment variables and sense of coherence through awareness of God and instability with God.

There was an indirect relationship between mother avoidance and sense of coherence through awareness of God. In addition, there was an indirect relationship between mother anxiety and sense of coherence through awareness of God and instability with God. This is consistent with hypothesis two which suggests that mother avoidance and mother anxiety had an indirect effect on suffering God view of suffering through awareness of God and instability of God. There was also a significant direct effect of father avoidance on sense of coherence. Finally, there is an indirect relationship between father anxiety and sense of coherence through instability with God. However, since none of these relationships were serially mediated through providence view of suffering, the hypothesis of serial mediation is not supported.

Table 4.47

	β	*SE*	*t*	*p*	*LLCI*	*ULCI*
Total effect of Mother Avoidance on SOC	-.189	1.078	-.176	.861	-2.310	1.932
Direct effect of Mother Avoidance on SOC	.068	.926	.073	.942	-1.754	1.890
Total Indirect effect of Mother Avoidance on SOC	-.257	.740			-1.706	1.164
Indirect Effect of Mother Avoidance on SOC through Awareness of God	-.987*	.463			-2.039	-.229
Total effect of Mother Anxiety on SOC	-2.300*	1.062	-2.166	.031	-4.390	-.211
Direct effect of Mother Anxiety on SOC	-.878	.919	-.956	.340	-2.686	.930
Total Indirect Effect of Mother Anxiety on SOC	-1.422*	.691			-2.816	-.106
Indirect Effect of Mother Anxiety on SOC through Awareness of God	.662*	.367			.071	1.482
Indirect Effect of Mother Anxiety on SOC through Instability with God	-1.819*	.604			-3.072	-.654
Total Effect of Father Avoidance on SOC	-1.566	.920	-1.702	.090	-3.376	.245

Direct Effect of Father Avoidance on SOC	-2.111*	.768	-2.747	.006	-3.623	-.598
Total Indirect Effect of Father Avoidance on SOC	.545	.618			-.650	1.768
Total Effect of Father Anxiety on SOC	-.693	.889	-.779	.437	-2.443	1.057
Direct Effect of Father Anxiety on SOC	1.351	.765	1.766	.078	-.154	2.857
Total Indirect effect of Father Anxiety on SOC	-2.044*	.652			-3.346	-.774
Indirect Effect of Father Anxiety on SOC through Instability with God	-1.748*	.518			-2.821	-.823
Direct Effect of Awareness of God on SOC	5.117*	1.525	3.355	.001	2.116	8.117
Direct Effect of Instability with God on SOC	-11.173*	1.493	-7.484	.000	-14.111	-8.235
Direct Effect of Disappointment with God on SOC	-3.425*	1.327	-2.582	.010	-6.036	-.815
Direct Effect of Realistic Acceptance of God on SOC	1.005	1.593	.631	.529	-2.129	4.139
Direct Effect of Suffering God VOSS on SOC	.096	.297	.323	.747	-.488	.679

Note. N = 314. Model R = .289. Model R^2 = .084. $F(4,309)$ = 7.053. p = < .001. β = Standardized Coefficient. * = Significance at the .05 level. *SE* = Boot Standard Error. *t* = t score. *p* = probability value. *LLCI* = Lower Limit for 95% Confidence Interval for bootstrap. *ULCI* = Upper Limit for 95% Confidence Interval for bootstrap. Bias corrected bootstrap confidence intervals = 5000. Only significant indirect relationships are displayed.

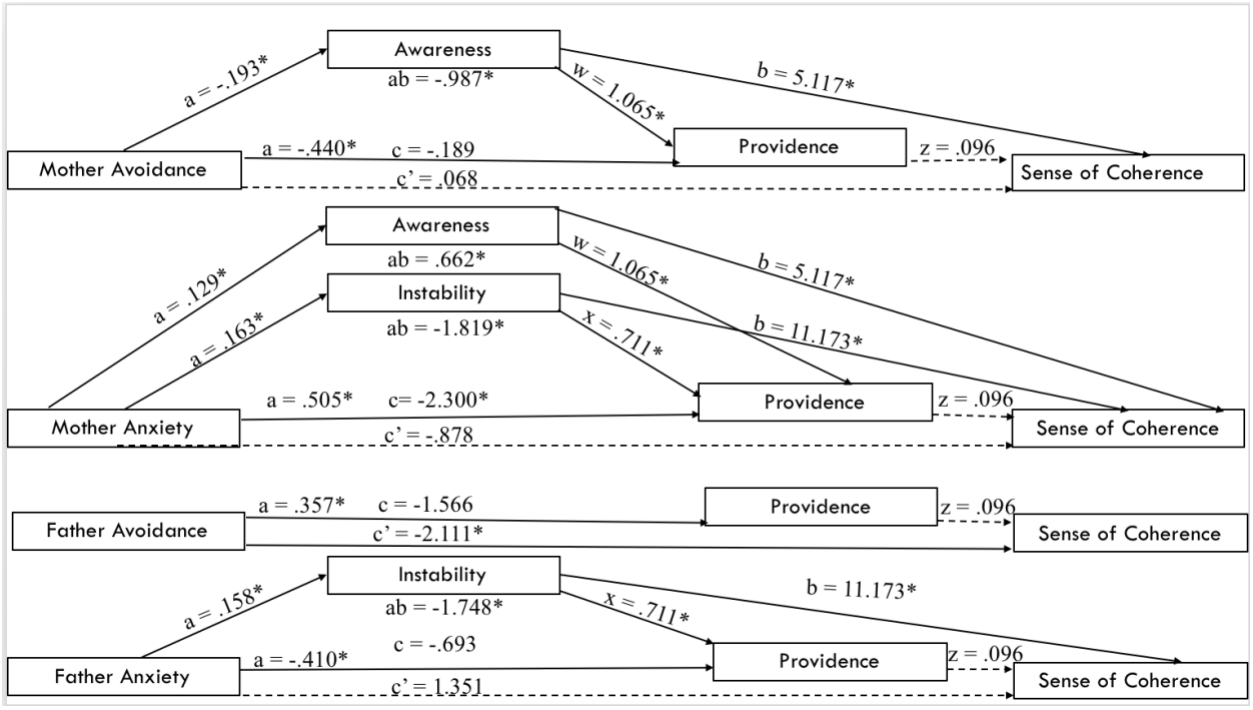

Figure 35. Diagram of the direct and indirect effects of mother avoidance, mother anxiety, father avoidance, and father anxiety (ECR-RS) on sense of coherence (SOC) through awareness of God, and instability with God (SAI), * = significance at the .05 level, c = total effect, c' = direct effect, ab = indirect effect, solid lines = significant relationships, dashed lines = insignificant relationships

Summary. After analyzing the total, direct, indirect, and serially mediated relationships of these 20 separate serial mediation analyses, several significant findings were identified. First, mother avoidance has an indirect effect on sense of coherence through emotional maturity, emotional complexity, and awareness of God. This relationship was only serially mediated through overcoming view of suffering. Mother anxiety had an indirect effect on sense of coherence through emotional complexity, emotional competence, awareness of God, instability with God, and unorthodox view of suffering. However, some of these relationships were serially mediated through retribution, unorthodox, overcoming, and soul building views of suffering. Father avoidance had a significant total effect and significant direct effect but no indirect effect

in this analysis. Finally, father anxiety had an indirect effect on sense of coherence through instability and unorthodox view of suffering. Some of these relationships were serially mediated through overcoming, and retribution views of suffering.

Post Hoc Analysis. After the analyses for hypotheses one through three were completed, a post hoc analysis was run to identify if neuroticism had any influence on the relationships between the emotional complexity (RDEES), emotional competence (PEC), spiritual maturity (i.e. awareness of God, instability with God, disappointment with God, and realistic acceptance of God) (SAI), views of suffering (VOSS), and sense of coherence (SOC) in these analyses. Multiple linear regressions were completed both with and without neuroticism as a covariate and the pattern of relationships between the variables in these analyses remained the same. This indicates that neuroticism did not act as a confounding variable in this study or influence the outcome.

Summary

After analyzing all of the relationships between parental attachment, emotional maturity, spiritual maturity, view of suffering, and sense of coherence, several significant findings were identified relating to each of the three hypotheses proposed in this study. First, when examining the direct effect of parental attachment on all of the emotional, spiritual, and suffering mediators in this study in relation to hypothesis one, several attachment variables were found to be predictive. Specifically, when examining the contribution of parental attachment to emotional maturity, mother avoidance and mother anxiety were found to be significant. While mother avoidance negatively predicted both emotional complexity and emotional competence, mother anxiety were also found to negatively predict emotional competence. Mother avoidance was also

found to negatively predict awareness of God, instability with God, and realistic acceptance of God. In addition, father avoidance was also found to negatively predict instability with God. Conversely, mother anxiety and father anxiety were both found to be positive predictors of disappointment with God. Interestingly, none of the parental attachment variables were found to predict random view of suffering, the encountering view of suffering, or the soul building view of suffering. However, mother avoidance was found to negatively predict overcoming, divine responsibility, suffering God, and providence view of suffering. Father avoidance was found to negatively predict of retribution, limited knowledge, and overcoming view of suffering. Conversely, mother anxiety was found to positively predict retribution, unorthodox, limited knowledge, and overcoming. Finally, father anxiety was found to positively predict the unorthodox and limited knowledge view of suffering.

After analyzing the total, direct, and indirect effects of these 10 separate mediation analyses in relation to hypothesis two, several significant findings were again identified. Emotional complexity was found to positively mediate the relationship between mother anxiety and retribution view of suffering yet negatively mediate the relationship between mother anxiety and unorthodox view of suffering. Alternatively, emotional competence was found to negatively mediate the relationships between mother anxiety and retribution view of suffering, unorthodox view of suffering, and encounter view of suffering. Instability with God was found to positively mediate the relationship between both mother anxiety and father anxiety and retribution, unorthodox, limited knowledge, overcoming, and providence view of suffering. Interestingly, disappointment with God was found to positively mediate the relationship between mother avoidance and overcoming view of suffering while negatively mediating the relationship between mother anxiety and overcoming view of suffering. Finally, realistic acceptance was

found to positively mediate the relationship between mother avoidance and random, unorthodox, and limited knowledge view of suffering while negatively mediating the relationship between mother avoidance and divine responsibility, suffering God, and encounter view of suffering.

After analyzing the total, direct, indirect, and serially mediated relationships of these 20 separate serial mediation analyses in relation to hypothesis three, several significant findings were identified. First, mother avoidance was found to have an indirect effect on sense of coherence through emotional complexity, emotional competence, and awareness of God. This relationship was found to be serially mediated through unorthodox and overcoming view of suffering. Mother anxiety was found to have an indirect effect on sense of coherence through emotional maturity, emotional competence, awareness of God, instability with God, and unorthodox view of suffering. However, some of these relationships were found to be serially mediated through retribution, unorthodox, overcoming, and soul building views of suffering. Father avoidance was also found to have a significant total effect and significant direct effect but no indirect effect in this analysis. Finally, father anxiety was found to have an indirect effect on sense of coherence through instability and unorthodox view of suffering. Some of these relationships were found to be serially mediated through overcoming, and retribution views of suffering.

The final chapter of this dissertation consists of a discussion related to these findings. After a brief summary, this chapter discusses the implications of this research in related fields including parenting, education, religious, counseling, and counseling education/supervision contexts. Next, the methodological limitations of this study and its findings are highlighted. Finally, the potential areas of future research are explored.

CHAPTER FIVE: DISCUSSION

Suffering and loss are inevitable parts of the human condition. Despite the universal search for the meaning of the human experience of suffering (Frankl, 1959), beliefs regarding the nature, cause, purpose, impact, and outcome of the human experience of suffering are diverse and unique to each individual (Hale-Smith, Park, & Edmondson, 2012). The extensive review of literature conducted in this dissertation suggests that relational, emotional, and spiritual aspects of development have an impact on the perceptions of why human suffering exists and how each individual coherently makes sense of these experiences (Ainsworth, 1964; Antononvsky, 1993b; Bowlby, 1969; Brasseur et al., 2013; Hale-Smith et al., 2012; Hall & Edwards, 2002; Kang & Shaver, 2004). However, there was still a definitive gap in the current literature regarding how parental attachment (Ainsworth, 1964; Bowlby, 1969), emotional maturity (Brasseur et al., 2013; Kang & Shaver, 2004), spiritual maturity (Hall & Edwards, 2002), and view of suffering (Hale-Smith et al., 2012) may interact to impact sense of coherence (Antononvsky, 1993b).

This research used an inquiry-oriented, quantitative approach to delineate the relationships between parental attachment (Ainsworth, 1989; Bowlby, 1969), emotional maturity (Brasseur et al., 2013; Kang & Shaver, 2004), spiritual maturity (Hall & Edwards, 2002), view of suffering (Hale-Smith et al., 2012), and sense of coherence (Antononvsky, 1993b). Participants were recruited via Mechanical Turk (MTurk) and given a 241-question survey that included a brief demographic questionnaire (Survey Monkey, 2017), the Life Events Checklist (LEC) (Gray et al., 2004), the Marlow-Crowne Social Desirability Scale: Short Form (MC-SDS) (Strahan & Gerbasi, 1972), the Mini International Personality Item Pool – Five factor model measure (Mini-IPIP) (Donnellan, Oswald, Baird, & Lucas, 2006), the Range and Differentiation of Emotional Experience Scale (RDEES) (Kang & Shaver, 2004), the Profile of Emotional Competence (PEC) (Brasseur et al., 2013), the Spiritual Assessment Inventory (SAI) (Hall & Edwards, 2002), the

View of Suffering Scale (VOSS) (Hale-Smith et al., 2012), and the Sense of Coherence Scale (SOC) (Antononvsky, 1993b). Data cleaning was conducted on the 971 initial completions, and 511 participants were removed because they did not meet the eligibility criteria of being at least 18 years of age, currently residing in North America, having experienced suffering at some point in their lives as assessed through endorsing learning about, witnessing, or experiencing at least one event on the Life Events Checklist (LEC) (Gray et al., 2004), indicate adhering to a theistic spiritual orientation on a brief demographic questionnaire (Survey Monkey, 2017), or demonstrate enough variance in their scores to suggest that they had answered the survey intentionally. The remaining data set was then statistically analyzed using Process Macro 3.0 for SPSS (Hayes, 2017) to complete 16 linear regressions, 10 mediation analyses, and 20 serial mediation analyses. The model for the proposed relationship between these variables is included for ease of reference below.

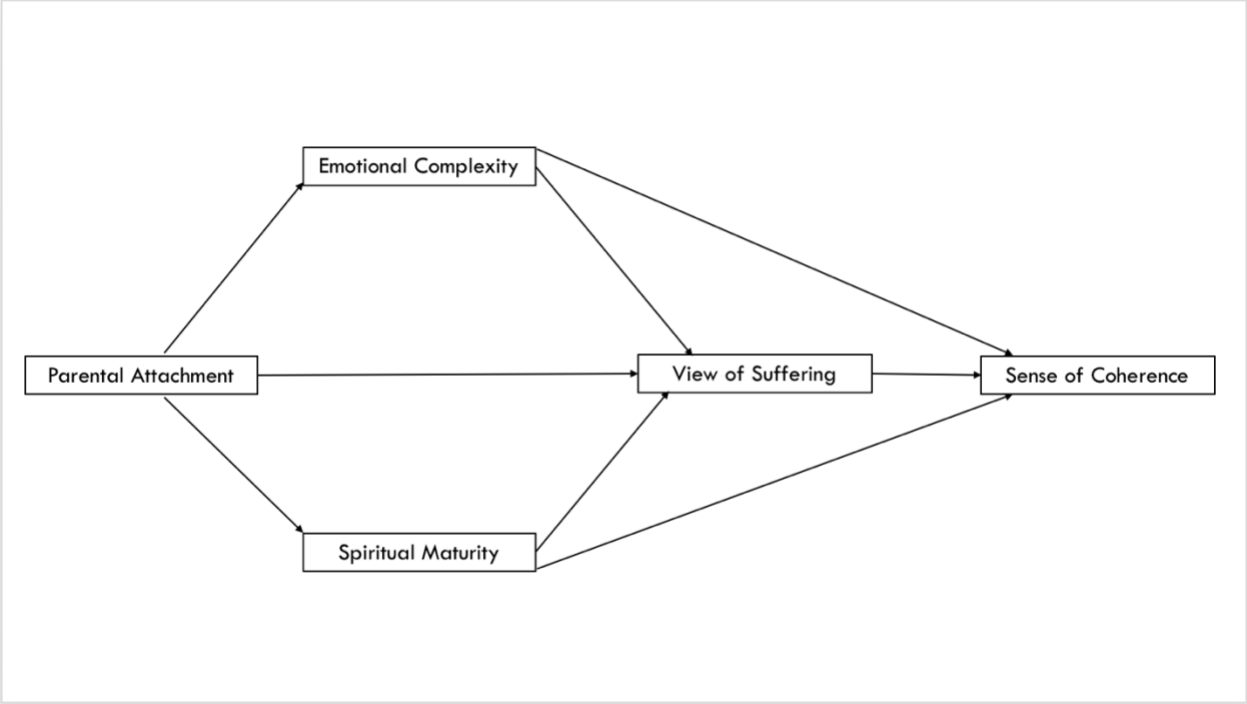

Figure 36. Proposed model for examining the effect of attachment, emotional maturity, spiritual maturity, and view of suffering on sense of coherence.

Relevance of Findings for Hypothesis One

This research was conducted to test three hypotheses about the relationship between parental attachment (Ainsworth, 1964; Bowlby, 1969; Fraley et al., 2011), emotional maturity (Kang & Shaver, 2004; Brasseur et al., 2013), spiritual maturity (Hall & Edwards, 2002), view of suffering (Hale-Smith et al., 2012), and sense of coherence (Antononvsky, 1993b) and their related sub-constructs. The first hypothesis was that parental attachment does have a direct effect on emotional maturity, spiritual maturity, and view of suffering. The 16 multiple regression analyses conducted in this data analysis demonstrated that there indeed was a direct effect of parental attachment on many of the emotional, spiritual, and suffering mediators in relation to hypothesis one.

Emotional Maturity and Parental Attachment

Specifically, when analyzing the attachment variables in relation to emotional maturity, mother avoidance and mother anxiety were predictive of emotional complexity and emotional competence. Mother avoidance was significantly negatively related to both emotional complexity and emotional competence, while mother anxiety was negatively related to emotional competence. As attachment disruption increases, emotional function decreases. This seems to partially support previous findings where high avoidance in attachment style has been negatively correlated with a child's ability to understand emotions that others are experiencing, to interpret why they may be experiencing them, to identify how emotional states may vary in their presentation and duration, and to accept that ambivalent emotion may be experienced (Stefanovic-Stanojevic et al., 2015). The addition of mother anxiety as a predictor of emotional competence in this study is likely because emotional complexity was conceptualized here as the aptitude to experience a diverse array of emotions on a regular basis (i.e., range) and the capacity to readily distinguish the subtle differences between one or more discrete valences of emotions (i.e., differentiation) (Barrett, Gross, Christensen, & Benvenuto, 2001; Kang & Shaver, 2004; Kashdan et al., 2015), while emotional competence was considered the capacity to identify, comprehend, express, manage, and apply emotional information (Brasseur et al., 2013).

Spiritual Maturity and Parental Attachment

When looking at spiritual maturity, mother avoidance was also found to negatively predict awareness of God, instability with God, and realistic acceptance of God. In addition, father avoidance was found to negatively predict instability with God. Conversely, mother anxiety and father anxiety were found to be positive predictors of disappointment with God. Again, as attachment avoidance increases, spiritual maturity decreases. These findings seem to

support previous research which suggests that secure maternal attachment (low avoidance and low anxiety) was associated with an increased awareness of God, anxious attachment is positively correlated with higher levels of disappointment with God, and avoidant maternal attachment combined with anxious paternal attachment was positively correlated with increased instability in the relationship with God (Reinert, 2005).

View of Suffering and Parental Attachment

In relation to view of suffering, none of the parental attachment variables were found to predict random view of suffering, the encountering view of suffering, or the soul-building view of suffering. However, mother avoidance was found to negatively predict overcoming, divine responsibility, suffering God, and providence view of suffering. Father avoidance was found to negatively predict retribution, limited knowledge, and overcoming view of suffering. Conversely, mother anxiety was found to positively predict retribution, unorthodox, limited knowledge, and overcoming. Finally, father anxiety was found to positively predict unorthodox and limited knowledge views of suffering. Although this seems to support the assertion made by Bowlby (1980), which proposed that attachment impacts the way information pertaining to suffering is processed (i.e., identification of the catalysts for suffering, a redirection of frustrations away from attachment figures to another individual or to self, or the preoccupation with internal reactions to the suffering), this study is the first time that attachment style has been specifically related to view of suffering in the literature. Therefore, these findings uniquely help to advance the current understanding of how attachment style and view of suffering are related.

Relevance of Findings for Hypothesis Two

The second hypothesis was that parental attachment does have an indirect effect on view of suffering through emotional maturity and spiritual maturity. The ten separate mediation analyses conducted in the data analysis of this study demonstrated that mediation did occur between several of the attachment variables and the view of suffering through the emotional and spiritual mediators in relation to hypothesis two.

Emotional Maturity

Emotional complexity was found to positively mediate the relationship between mother anxiety and both retribution view of suffering and unorthodox view of suffering. Alternatively, emotional competence was found to negatively mediate the relationships between mother anxiety and retribution view of suffering, unorthodox view of suffering, and encounter view of suffering. Again, the difference in the positive and negative relationship between emotional complexity and emotional competence and these views of suffering may be related to how these emotional constructs are conceptualized in this study. Moreover, the difference in the positive impact of emotional complexity versus the negative impact of emotional competence in these two mediation relationships may be related more closely to the valence of the emotions being experienced and their ability to be suppressed versus optimized in relation to suffering, rather than just having a wide range of emotions that are able to be differentiated. Not only does the experience of positive emotions help individuals find positive meaning in their negative life situations in response to adverse emotional experiences more efficiently (Tugade & Fredrickson, 2004), but reappraisal emotion regulation strategies have been associated with more positive affect, less negative affect, increased interpersonal emotional expression, and higher scores on measures of well-being (Gross & John, 2003). This connection is likely because affect

optimization (i.e., “the maximization of positive and dampening of negative affect”) has been identified as an important element involved in emotional regulation approaches in adults (Labouvie-Vief & Medler, 2002, p. 571).

Spiritual Maturity

In relation to spiritual maturity, awareness of God was found to negatively mediate the relationship between mother avoidance and limited knowledge, divine responsibility, overcoming, suffering God, encounter, soul-building, and providence view of suffering. Interestingly, awareness of God mediated every view of suffering that is fundamentally theistic. This seems to support previous research which suggests that a relationship with God and high levels of spiritual development may actually compensate for parental attachment style, rather than merely corresponding with it (Granqvist, Ivarsson, Broberg, & Hagekull, 2007; Kirkpatrick, 1998; Kirkpatrick & Shaver, 1990). More specifically, this proposition aligns with the previous finding that individuals with an avoidant maternal attachment were more than four times as likely to report having a sudden conversion experience after difficult events, such as parental relationship problems, romantic relationship problems, or intense emotional duress (Kirkpatrick & Shaver, 1990).

Alternately, instability with God was found to positively mediate the relationship between both mother anxiety and father anxiety and retribution, unorthodox, limited knowledge, overcoming, and providence view of suffering. The positively mediated relationship of instability with God between paternal anxiety and these theistic views of suffering seems to extend the previous finding that the relationship between those with an anxious maternal attachment and higher levels of adult religiousness was moderated by their mothers being nonreligious (Kirkpatrick & Shaver, 1990). Perhaps this lack of religion demonstrated by

mothers translates into a relational instability with God that then catalyzes views of suffering which strive to explain suffering in light of the unpredictability (i.e., retribution, unorthodox, and limited knowledge) and proximity-seeking (i.e., overcoming and providence) orientation of an anxious attachment style of relating.

Interestingly, disappointment with God was found to positively mediate the relationship between mother avoidance and overcoming view of suffering and to negatively mediate the relationship between mother anxiety and overcoming view of suffering. These relationships seem to support the previous literature which suggests that individuals from homes that exhibited dismissive attachment trends (i.e., unspiritual and unemotional) relate to God in a similarly detached and impersonal way (McDonald et al., 2005). Perhaps those with avoidant attachment use their disappointment in God to motivate them to adhere to the belief that suffering can be overcome through more individually empowering and less relationally dependent means (i.e., prayer, faith, name it/claim it, tithing, etc.). Conversely, individuals from homes that demonstrated fearful attachment trends (i.e., controlling and demanding) relate to God in a similarly apprehensive and insecure way (McDonald et al., 2005), and thus perhaps those with anxious parental attachment use their disappointment in God to support the belief that suffering cannot be overcome.

Finally, realistic acceptance was found to positively mediate the relationship between mother avoidance and random, unorthodox, and limited knowledge view of suffering, and also found to negatively mediate the relationship between mother avoidance and divine responsibility, suffering God, and encounter view of suffering. These findings likewise seem to extend previous research which showed that individuals from homes that exhibited dismissive attachment trends (i.e., unspiritual and unemotional) relate to God in a similarly detached and impersonal way

(McDonald et al., 2005). However, this research suggests that the realistic acceptance of God, in spite of disappointment, may have different meanings for different individuals based on their view of suffering. For example, having a realistic acceptance of God, in spite of having an avoidant attachment, translates into viewing suffering as random, unorthodox, or because of God's limited knowledge, which all allude to God's detachment from their suffering. Moreover, having a realistic acceptance of God in spite of having an avoidant attachment translates into a decreased likelihood of viewing God as suffering with them, encountering them in their suffering, or even having a sense of divine responsibility for their own suffering.

Relevance of Findings for Hypothesis Three

The third hypothesis is that parental attachment does have an indirect effect on sense of coherence through emotional maturity, spiritual maturity, and serially through view of suffering. The twenty serial mediation analyses conducted in this analysis demonstrated several significant total, direct, indirect, and serially mediated relationships between parental attachment and the emotional, spiritual, and four of the suffering mediators in relation to hypothesis three.

Retribution View of Suffering

Mother anxiety was found to have a significant, indirect, negative effect on sense of coherence through emotional competence, instability, and retribution view of suffering, but none of these effects were serially mediated. This conclusion again seems to relate to and extend the previous findings which suggest that individuals from homes that demonstrated fearful attachment trends (i.e., controlling and demanding) relate to God in a similarly apprehensive and insecure way (McDonald et al., 2005). Interestingly, however, mother anxiety and father anxiety were both found to have a significant, indirect effect on sense of coherence, which was

negatively mediated through instability with God and positively serially mediated through retribution view of suffering. What this relationship suggests is that that while instability with God alone may decrease sense of coherence for those with an anxious parental attachment style, viewing suffering as retribution for past behaviors may actually still help anxiously attached individuals with an instable relationship with God make more sense of the experience of suffering.

Unorthodox View of Suffering

Mother avoidance was found to have a significant, indirect, positive effect on sense of coherence through emotional complexity and a significant, indirect, negative effect on sense of coherence through emotional competence, which were both also negatively serially mediated through unorthodox view of suffering. Mother anxiety was also found to have a significant, indirect, negative effect on sense of coherence through emotional competence, which was again negatively serially mediated through unorthodox view of suffering. The difference in the positive impact of emotional complexity versus the negative impact of emotional competence in these two serial mediation relationships may again be related more closely to the valence of the emotions being experienced and their ability to be suppressed versus optimized in relation to suffering, rather than just their wide range and ability to be differentiated, as was explored in hypothesis two (Gross & John, 2003; Labouvie-Vief & Medler, 2002; Tugade & Fredrickson, 2004). However, the common negative serial mediation through the unorthodox view of suffering seems to suggest that the inability to reconcile the conflicting characteristics of God, His benevolence and omnipotence, is negatively related to sense of coherence, regardless of an individual's level of emotional complexity or emotional competence.

Overcoming View of Suffering

Mother avoidance was found to have a significant, indirect, positive effect on sense of coherence through emotional complexity and a significant, indirect, negative effect on sense of coherence through emotional competence and overcoming view of suffering. In addition, mother avoidance had a significant, indirect, positive effect on sense of coherence through emotional complexity and a significant, indirect, negative effect on sense of coherence through emotional competence, which were both positively serially mediated through overcoming view of suffering. Conversely, mother anxiety was found to have a significant, indirect, negative effect on sense of coherence through emotional competence and a significant, indirect, positive effect on sense of coherence through overcoming view of suffering. In addition, mother anxiety had a significant, positive, indirect, effect on sense of coherence through emotional competence, which was negatively serially mediated through overcoming view of suffering. The significant, indirect, positive effect of emotional complexity and the significant, negative, indirect effect of emotional competence found here may again be related more closely to the valence of the emotions being experienced and their ability to be optimized versus suppressed in relation to suffering, rather than just their wide range and ability to be differentiated, as was highlighted above (Gross & John, 2003; Labouvie-Vief & Medler, 2002; Tugade & Fredrickson, 2004).

However, in contrast to the negatively serially mediated relationship between both of these parental attachment variables and sense of coherence through the unorthodox view of suffering, overcoming view of suffering positively serially mediates emotional complexity and negatively serially mediates emotional competence. This contrast could be because, again, having a range and differentiation of emotions through emotional complexity (Kang & Shaver, 2004) may allow individuals who have an avoidant attachment to more objectively feel the

complex emotional impact of suffering while still adhering to the overcoming view of suffering to make sense of their experiences. Conversely, individuals with an anxious attachment who adhere to the overcoming view of suffering may still look at life in a more coherent way even when the intense, emotional information related to suffering cannot be identified, comprehended, expressed, managed, or applied using emotional competence to overcome their actual experiences of suffering (Brasseur et al., 2013).

Mother avoidance was also found to have a significant, indirect effect on sense of coherence through awareness of God, which was negatively serially mediated through overcoming view of suffering. This seems to extend the finding that avoidant, role-reversing, or dismissive maternal attachment styles were associated with a sudden and intense deepening in the importance of religion or spirituality during times of emotional distress as well as the increased adoption of New Age beliefs (Granqvist et al., 2007), and that individuals with an avoidant maternal attachment were more than four times as likely to report having a sudden conversion experience after difficult events, such as parental relationship problems, romantic relationship problems, or intense emotional duress (Kirkpatrick & Shaver, 1990). However, this study suggests that sense of coherence may still be negatively related to awareness of God when these experiences are viewed as able to be overcome. Again, this could be because individuals with avoidant attachment may compensate by adhering to the belief that suffering can be overcome through more individually empowering and less relationally dependent means (i.e., prayer, faith, name it/claim it, tithing, etc).

Alternatively, mother anxiety was found to have a significant, indirect effect on sense of coherence through awareness of God, which was positively serially mediated through overcoming view of suffering. Yet, awareness alone had no significant, direct effect on sense of

coherence, which seems to support the finding that individuals with anxious attachment were found to demonstrate underdeveloped faith (Hart et al., 2010). However, this study suggests that awareness can have a significant, indirect, positive, effect on sense of coherence for anxiously attached individuals when it is filtered through an overcoming view of suffering. Perhaps this is because while individuals from homes that demonstrated fearful attachment trends (i.e., controlling and demanding) relate to God in a similarly apprehensive and insecure way (McDonald et al., 2005), viewing suffering as able to be overcome helps them feel like these experiences are still more comprehensible, manageable, and meaningful.

Moreover, both mother anxiety and father anxiety were also found to have a significant, indirect, negative effect on sense of coherence through instability with God alone, which was also positively serially mediated through overcoming view of suffering. This suggests that, again, while instability with God may be negatively related to both mother and father anxiety because individuals from homes that demonstrated fearful attachment trends (i.e., controlling and demanding) relate to God in a similarly apprehensive and insecure way (McDonald et al., 2005), this uncertainty in their instable relationship with God is still able to be compensated for through adhering to an overcoming view of suffering.

Finally, mother avoidance was found to have a significant, indirect effect on sense of coherence through disappointment with God, but only when it was positively serially mediated through overcoming view of suffering. This seems to suggest that disappointment with God can have a positive influence on sense of coherence for individuals with avoidant attachment when it is mediated through overcoming view of suffering. Again, this may be related to the finding that individuals from homes that exhibited dismissive attachment trends (i.e., unspiritual and unemotional) relate to God in a similarly detached and impersonal way (McDonald et al., 2005),

and thus their disappointment in God motivates them to adhere to the belief that suffering can be overcome through more individually empowering and less relationally dependent means (i.e., prayer, faith, name it/claim it, tithing, etc.), and this results in a positive relationship with sense of coherence.

Conversely, mother anxiety was found to have a significant, indirect effect on sense of coherence through disappointment with God, but only when it was negatively serially mediated through overcoming view of suffering. These relationships seem to support, again, the previous literature which suggests that individuals from homes that demonstrated fearful attachment trends (i.e., controlling and demanding) relate to God in a similarly apprehensive and insecure way (McDonald et al., 2005). Thus, individuals with anxious attachment often report increased levels of disappointment with God (Reinert, 2005). However, as highlighted in hypothesis two, their disappointment in God may more often result in the belief that suffering cannot be overcome, and this translates into a negative relationship with seeing the world as comprehensible, manageable, and meaningful through sense of coherence.

Finally, it is important to point out that regardless of the emotional maturity or spiritual maturity variable that was mediated through overcoming view of suffering, overcoming view of suffering consistently had a direct, positive effect on sense of coherence.

Soul-Building View of Suffering

Mother anxiety was found to have a significant, indirect, positive effect on sense of coherence through awareness of God which was also positively serially mediated through soul-building view of suffering. This seems to align with previous research, which found that those with a preoccupied or fearful attachment style demonstrated more positive, spiritual change over time than those with secure and dismissing attachment styles (Kirkpatrick, 1998). This research

seems to suggest that having an awareness of God and viewing suffering as a catalyst for spiritual growth through soul-building may allow these individuals to make sense of their suffering experiences, and may even influence the positive spiritual changes seen over time in those with anxious attachment styles.

Implications

Nonclinical Implications

Considering the universality of human suffering, there are a variety of nonclinical implications that should be explored. First, understanding the impact of parental attachment could help elucidate some of the potentially protective relational factors that could be implemented in parenting and childcare to help prepare children to cope with later suffering and loss experiences throughout the life span. More specifically, the high correlation between emotional maturity and sense of coherence suggests that exposing children to a range of emotions, differentiating between them, and teaching them to identify, express, comprehend, regulate, and utilize their emotions may help foster their later ability to coherently use this emotional information to make sense of their emotional responses to adverse experiences.

Moreover, the finding that unorthodox view of suffering mediates the relationship between emotional maturity, but not spiritual maturity, and sense of coherence suggests that view of suffering is an important part of many individuals' personal meaning systems, even outside of their sense of spirituality or their relationship with God. Understanding this interplay between emotional maturity and sense of coherence can have implications in the field of primary and secondary education through helping to explicate the developmental complexities inherent in the process of understanding, accepting, and coping with suffering as individuals progress

through the education system. This information could be used to inform psychoeducational approaches to develop specific learning opportunities to teach these emotional skills to the broader population or inform strategies for helping children who have developmental delays in emotional regulation skills. For example, psychoeducation could focus on experiencing, identifying, expressing, comprehending, regulating, utilizing, and accepting the wide range of emotions experienced in relation to minor disappointments during normal development in the educational context to prepare individuals to deal with more intense experiences of suffering later in life.

In the context of ministry, identifying how emotional maturity works in relation to spiritual maturity could also help ministers develop a more comprehensive approach to guiding their congregations through the difficult existential issues associated with suffering. More specifically, the finding that unorthodox view of suffering mediates the relationship between both emotional and spiritual maturity and sense of coherence suggests that this view of suffering may be an important topic to explore as a part of many individuals' personal religious meaning systems. Alternately, the finding that retribution view of suffering mediates the relationship between spiritual maturity, but not emotional maturity, and sense of coherence suggests that the view of suffering is an important part of many individuals' personal religious meaning systems that extend beyond their emotional development. Considering the interplay of these relationships, sermons may need to more specifically address a parishioner's view of suffering in relation to past sins and how such individuals can apply theodicies to reconcile the benevolence and omnipotence of God in the midst of suffering. These more fully explored and developed aspects of their personal and denominational religious meaning systems could not only inform how pastors prepare and present their sermon messages to the general congregation, but also

inform how they provide lay counseling to their individual members as they come with existential crisis related to experiences of suffering.

Clinical Implications

In counseling, delineating how emotional maturity and spiritual maturity enhances or inhibits the ability to find a coherent sense of meaning in adverse experiences and individual attributions of why suffering exists could enhance the current treatments for disorders associated with trauma, suffering, and loss. These current treatments could be improved by helping clinicians to even more strategically apply potential supplemental modules to address the relational, emotional, or spiritual areas in which their client may be underdeveloped. More specifically, clients' relationships with their parents can be explored to identify how it may be impacting their ability to make sense of their current life circumstances. In addition, their ability to tolerate and accept the complex emotions related to suffering could be assessed and enhanced through emotional complexity and emotional competence skill-building interventions. Finally, as a part of a comprehensive biopsychosociospiritual approach to counseling, an individual's spiritual belief system related to suffering could be explored and either used as a resource (especially when they already adhere to an overcoming view of suffering) or addressed as an area of focus in the counseling process.

Counseling Education and Supervision Implications

In counseling education, the existential crisis that is often elicited by experiences of suffering is a common issue that counselors will have to be able to address stretgically in the context of counseling. Consequently, understanding the complexities inherent in the process of making sense of human suffering can help to inform the counseling approaches that are taught to the next generation of counselors, who will help clients process these various experiences of

suffering. More specifically, the impact that both emotional maturity and spiritual maturity have on view of suffering and sense of coherence suggests that a comprehensive teaching approach that includes the biopsychosocialspiritual case conceptualization and treatment planning may be most appropriate for future counselors to learn.

In addition, knowledge of the interplay between parental attachment style, emotional maturity, spiritual maturity, view of suffering, and sense of coherence can also help inform both supervision content and process. More specifically, counseling supervisors could strategically encourage their supervisees to articulate the meaning they have made of their own personal experiences of suffering while being simultaneously aware of the parallel processes that may be occurring as they counsel their clients through understanding, accepting, and coping with the various experiences of suffering encountered within the counseling context.

Limitations

In light of these implications, there are some limitations inherent in this research study that should be considered before the research is applied to the broader population and in various contexts. First, this inquiry-oriented, qualitative research design includes some limitations related to its use of a convenience sample. First, the participants for this study were solicited from members of the online community through a crowdsourcing, Internet marketplace, Amazon's Mechanical Turk (MTurk). Although this data-gathering technique has some clear benefits, including the capacity to gather large amounts of data in a short period of time, it also comes with some limitations. More specifically, using the Internet as a source for the participant sample in this study limits the inclusion of individuals who may not be computer literate, who may not

have access to the Internet, or who may not be registered through Amazon's MTurk crowdsourcing software.

Another limitation can be found in the inclusion and exclusion criteria that participants had to meet to be included in the data that was analyzed in this study. First, inclusion criteria for this study contained only individuals who have learned about, witnessed, or experienced some form of suffering on the Life Events Checklist (LEC) (Gray, Litz, Hsu, & Lombardo, 2004) during their lifetime. Although this criterion ensured that each participant was able to answer the survey questions about suffering from a subjective, experiential, or at least vicarious perspective, it did not specify the time frame in which participants experienced these events as current, recent past, or even far past. In addition, it did not differentiate between participants who may have responded resiliently to these experiences of suffering or those who have developed a sequela of posttraumatic symptoms. Although these aspects of the experience of suffering were outside of the scope of this study, it is worth noting that the non-specificity of this inclusion criteria limits the applicability of the findings to the exposure to or experience of suffering without considering how the response to suffering may also impact view of suffering and sense of coherence.

In addition, the use of the Spiritual Awareness Inventory (SAI) (Hall & Edwards, 2002), which is specifically designed to measure the awareness and quality of relationship the participants had with God, excluded anyone who did not indicate adhering to a theistic spiritual orientation on the brief demographic questionnaire (Survey Monkey, 2017). Considering that this requirement decreased the eligible participant pool by more than 50%, the use of the SAI in this study necessitated the exclusion of all other various religious orientations that would represent the broader North American population. Furthermore, the use of the View of Suffering Scale (Hale-Smith et al., 2012) limited the views of suffering examined by this study to those that are

predominantly adhered to in North America and are not comprehensively representative of other globally prominent views of suffering. As such, the participants solicited for this sample will only represent a subset of the larger population. Therefore, any conclusions derived from this study should be considered in light of its limited generalizability to the general population.

Another limitation of this study is that all of the measures administered are only designed to gather cross-sectional data regarding the sample's current levels of emotional maturity, spiritual maturity, view of suffering, and sense of coherence within the confines of one point in time. As such, this data only represents these variables in relation to each other and not in relation to concurrent or subsequent life circumstances that may influence the fluctuation of these variables. Therefore, this study cannot accurately describe the previous or eventual level of emotional or spiritual development that participants will achieve or how a view of suffering or sense of coherence may evolve throughout the life span. All of these limitations should be considered when deriving any implications from the results of this research.

Future Research

There are various interesting avenues of future research that could be extended beyond the scope of this dissertation. First, the use of the Spiritual Assessment Inventory (SAI) (Hall & Edwards, 2002), which was designed for use only in a theistic population, limited the population that could be accurately analyzed in this dissertation study to those who indicate that they adhere to theistic religious orientation. However, after analyzing the emotional maturity and spiritual maturity variables simultaneously in the mediation analyses for hypothesis two, and separately in the serial mediation analysis for hypothesis two, it appears that some of the emotional maturity and the spiritual maturity variables may be measuring some overlapping constructs. Therefore,

by removing the SAI scores from the data analysis, the relationship between emotional maturity, view of suffering, and sense of coherence could be explored in a non-theistic population.

Furthermore, since this research is a cross-sectional study where an individual's emotional maturity, spiritual maturity, view of suffering, and sense of coherence was measured at one point in time, future research could explore how these variables may be altered over time. This prospective study could be done retrospectively through asking the participants to indicate the time period that has elapsed since they last experienced a form of suffering on the Life Events Checklist (LEC) (Gray, Litz, Hsu, & Lombardo, 2004) to identify any variation related to time elapsed. Alternatively, this could be accomplished using a longitudinal study by collected data through administering these surveys at two points in time and analyze any variation related to new experiences of suffering that have occurred since the initial assessment.

Summary

This inquiry-oriented, descriptive dissertation research examined how emotional maturity, spiritual maturity, and views of suffering mediate the relationship between parental attachment and sense of coherence. This study employed a correlational research design that examines the scores on a variety of relevant measures, using a convenience sample of participants and then multiple regression statistical analysis to examine the relationship between these variables. Data analysis demonstrated that there was a direct effect of parental attachment on many of the emotional, spiritual, and suffering mediators, indirect effects on view of suffering through emotional maturity and spiritual maturity, and indirect serially mediated effects on sense of coherence through some of the views of suffering. Understanding these quantitative relationships allows for various applications of this research in related fields, including

parenting, education, religion, counseling, and counseling education/supervision contexts. Most importantly, knowing how humans integrate various aspects of their attachment relationships, emotional maturity, spiritual maturity, and view of suffering to make sense of their adverse life experiences is crucial in preparing for and accepting this inevitable part of the universal human condition. As Victor Frankl states, “Life is never made unbearable by circumstances, but only by lack of meaning and purpose.”

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