

A CORRELATIONAL ANALYSIS OF THE
PERSONALITY CHARACTERISTICS OF
SUBJECTS FROM A SELECTED
RELIGIOUS ORGANIZATION

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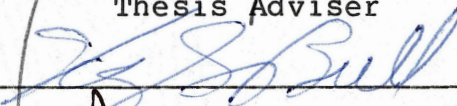


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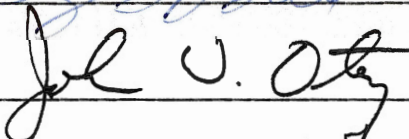
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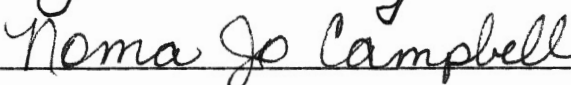
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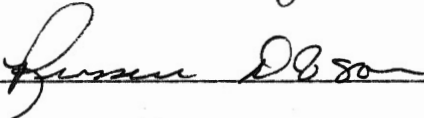
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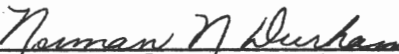
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PREFACE

This study represents an attempt to investigate the personality dimensions of subjects selected from a particular religious organization. These organizations traditionally function as behavioral change agents within the social milieu. The researcher's personal experience has led to the conclusion that there exists, among religious leaders and educators, a lack of understanding of the personality developmental factors associated with the processes used to facilitate behavior change. For this reason, it was deemed essential, that an initial investigation be made which would lay the foundation for future studies in these related areas.

The primary objective of this study is to determine the present descriptive personality characteristics of the subjects by conducting correlational analyses between demographic variables, which are considered to be relative to some degree to one's association with a religious organization, and personality development factors. From the statistical analyses of the data, it is possible to ascertain significant findings. This descriptive analysis facilitates further research investigations using similar or different methodologies.

The author wishes to express his appreciation to his mentor and major adviser, Dr. John D. Hampton, for his guidance and assistance throughout this study. Other committee members were also invaluable in their availability and resourcefulness in the preparation of this manuscript. Special appreciation is expressed to Dr. Kay S. Bull, Dr. Noma Jo Campbell, Dr. Russell L. Dobson and Dr. John W. Otey.

A special note of thanks is given to the clergymen and subjects who participated in this study, making possible the collection of the necessary data. Grateful acknowledgement is made of the unselfish efforts of my colleagues who helped gather the data: My parents, Mr. and Mrs. John V. Bellamy, Mr. and Mrs. Hubert C. Smith and Virginia White. Also, a host of unnamed friends have provided encouragement and support necessary to complete this project.

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CHAPTER I

THE RESEARCH PROBLEM

Introduction

The metaphorical adage that "oil and water don't mix" summarizes the inherent differences which have produced the alleged chasm between the disciplines of behavioral science and religion. Studies of human behavior and personality development within a religious milieu have been generally bypassed by behavioral scientists as evidenced by the sparse amount of available literature on the subject.

A central tenet of the teachings of Christ is the crucial importance of proper behavior (Ritzema, 1979). Religious organizations, especially those declaring themselves to be fundamentally based on the teachings of Christ, function essentially as behavioral change agents within a social system. Assuming that religious organizations do effect behavioral changes in their constituencies, it is further assumed that the behavioral science paradigm of educational psychology will provide an adequate method for scientifically studying behavioral changes related to religious organizations.

Statement of the Problem

What is the relationship between personality development and selected demographic variables as they pertain to a particular group of subjects from a selected religious organization? The descriptive analysis of the personality development of the subjects becomes the initial research forming a basis for empirically investigating possible causative factors which may be relative to personality development distinctive to a particular religious orientation.

This present study was designed to develop a descriptive analysis of subjects from a selected religious organization which adopts a Protestant Christian philosophy and uses a Protestant text of the Bible as the guide for behavioral expectations and conduct.

Nature of the Problem

Studies of the relationship between personality development and religious experience were pioneered by James in 1902 (Smith, 1979). Available literature resources indicate that few researchers in behavioral science shared James' interest. After surveying the field of the psychology of religion, Ditties (1969) concluded that, "one is hardpressed to find anything reliable to say" (p. 648). Lindzey (1969) found that relevant research on the topic has been neglected.

The past fifteen years have witnessed a resurgent interest in religious experience unmatched since the early 1900's (Larsen, 1979). With both a growing dissatisfaction and loss of confidence in the discipline of science, Blum and Blum (1974) and Truzzi (1971) found in their studies a popular interest in involvement in various religious experiences. Some writers have expressed concern that this rising antiscience perspective may threaten the credibility of science in the public's eye (Brooks, 1971).

The skepticism of scientists about paranormal investigations is not widely shared by the public. Randall (1980) has found people, in general, relying more on personal experience than on experimental evidence as the basis for the formation of a reality concept. Yinger (1970) has noted that "the real research question for the scientific investigation of religious behavior is not whether a person is religious but rather how he or she is religious" (p. 33).

Practical application of the discoveries of psychological sciences has progressively advanced into such areas as child rearing, education, personality development and psychotherapy. On the other hand, behavioral psychology has been slowly accepted as a viable area of theological integration due primarily to the assumption that many behavioral psychological theories conflict with biblical views of behavior (Bolin, 1979). Literature questioning the synthesis of scientific methodology as a research design for

studying behavioral development in the context of theology far outweighs the attempt to integrate the two.

An apology for the scientific study of psychological factors which may be related to a religious population is based on the fact that a major emphasis of scientific research is the objective control of biases which may effect the results of a study (Gay, 1976). Researchers need not be philosophically compatible or incompatible with the population under investigation in order to conduct valid research. It is assumed that the theoretical constructs unique to a particular scientific paradigm can be objectively studied within a milieu where they occur regardless of the philosophical orientation of either the target population or the researcher. Serious limitations would be placed upon the validity of any scientific investigation which required philosophical assent or dissent between the researcher and the population because research conclusions allegedly would be more affected by a biased a priori hypothesis or theory rather than experimental evidence. Scientific studies must remain extra-philosophical in order to maintain objectivity with valid, reliable results.

Interrelatedness of Educational Psychology

Educational psychology is definitively recognized as a unique discipline distinguishable from both general psychology and education. Witherington (1946) defines educational psychology as

. . . a study of the processes involved in education . . . [it] seeks to examine, analyze, explain and guide the processes of education in such a way as to effect a sound and efficient system of education (p.3).

Educational psychology might be succinctly and functionally defined as an interface between the collective domains of psychology and education. Trow (1950), with reference to this position, describes educational psychology as follows:

The area is an extensive one and boundaries are not sharply delineated. They contain several more or less loosely connected parts which constitute the subject matter of different courses or disciplines All together, they embrace what may be called the psychological aspects of educational situations (p. 3).

In their attempts to delineate the content and boundaries of educational psychology, Mathis et al. (1977) state that ". . . educational psychology is identified with two disciplines which in themselves are separate fields of study--education and psychology" (p. 26). Recapitulating the existing literature regarding the nature and purpose of educational psychology, Seagoe (1960) offers the following definition:

Educational psychology is concerned with the human factor in learning. It is a field in which concepts derived from experimental work in psychological laboratories are applied to education, but is also a field in which experimentation is carried out to test the applicability of such concepts to education and to round out the study of topics of crucial interest to teachers (p. 403).

Mathis et al. (1977) establish a summarizing definitive statement regarding educational psychology.

The single theme which weaves its way through much of the literature is an acceptance that educational psychology represents the intersection of the study of behavior and the process of education (p. 38).

A primary concern, then, of the educational psychologist should be the interrelatedness of the two disciplines--psychology and education--both in theory and practice.

The primary objectives of both educational psychology and religious organizations are interrelated in the interaction between the educational process and the psychological dimensions. For the religious leader or educator, there is the concern about the psychological well-being of the practitioner (Burke, 1978). For example, is the motivational impetus of the religious ardor of a given member of a religious organization an expression of a true religious commitment or is it an escape from responsibility toward self? Is this religious behavior allowing for or promoting growth in this student of religion, or does it represent a symptom of a neurotic condition?

The study of personality development is a study primarily of interpersonal interaction. Personality theorists have postulated that the milieu in which this interaction occurs effects the essence of the interaction. H. S. Sullivan (1964) concludes that personality is a purely hypothetical entity, "an illusion" (p. 33), which cannot be observed or studied apart from interpersonal situations.

Freud's concept of ego seeks objective transactions with reality (Hall, 1954). Jung attributes personality development to the cumulative effect of racial dispositions which become the determinants of one's experience of the world (Dry, 1961). Social interests are basic to Adler's theoretical constructs of personality while Fromm emphasizes the need to overcome social isolation (Hall & Lindzey, 1978). George Kelly (1955) succinctly states the basic principle found in many personality theories saying that the nucleus tendency of personality is "the human's continual attempt to predict and control the events he experiences" (p. 5).

Religious organizations have historically functioned as behavioral change agents. Using an educational process unique to the organization, behavior is purposely oriented to a conformity with organizational definitions of acceptable or unacceptable conduct. Within the social environment created by the religious organization and the emphasis on behavior, it is theoretically assumed that there is a unique organizational effect on personality development in the individual practitioner. In a society which permits a diversity of religious teachings and practices, differentiating personality traits of members may develop which are distinctive of certain religious praxes.

Assumptions and Limitations

Assumptions

Underlying the objective purpose of this present study were the following assumptions:

First, it was assumed that the educational processes of a religious organization influence the psychological development of the members of the organization.

Second, the assumption was made that the psychological development of the individual is measurable through instrumentation designed to assess and analyze the development of personality traits.

A third assumption was that the presumed institutional effect on personality development is not constant for everyone associated with a religious organization. The developmental effect, if existent, was further assumed to be relative to the degree of influence of the teachings of the religious organization exhibited by the frequency of conforming behavioral responses of the individual member.

That differentiating philosophies, objectives and educational procedures which distinguish the various types of religious organizations will differentially affect the development of the personality traits of members was the fourth assumption.

The final assumption was made that there may possibly be significant personality differences between selected subjects (n=151) who participated in the study and selected

subjects (n=129) who did not participate in the study for some reason unknown to the researcher.

Limitations

The limitations of a study affect the generalizability of the data generated by the research (Gay, 1976). This present study was conducted with the following limitations:

The Constitution of the United States of America makes provision for the multitudinous concepts of religious beliefs currently practiced in our society. Glock and Stark (1965), having studied religiosity attitudinally and behaviorally, confirm the difficulty, if not impossibility, of studying religious groups with a valid, reliable uni-dimensional measurement. This limitation was imposed on a study due to differentiating religious concepts, with different groups within the same religious orientation emphasizing different behaviors and values. The purposes of this present study necessitated limiting the selection of subjects to only one religious organization. Subjects were selected from a variety of subgroups within that singular organization.

Another limitation involved the method by which the subgroups were selected. The accessibility to a subgroup for selection and evaluation of subjects was determined by the consent or denial of the senior clergyman of the subgroup.

The third limitation involved the ethical requirement that no subject be forced to participate in this evaluation against his or her will. Therefore, when a subject was selected to be a participant, he or she had the privilege of refusing. This privilege was provided at the request of the clergy of the subgroups. Generalizations are limited to the group of participating subjects.

A fourth limitation focused on the geographical locale where the study was conducted. All subjects were selected from religious organization subgroups which are located in the metropolitan area of Tulsa, Oklahoma, thereby excluding the possible effects on personality development which may be attributed to the relationship between the influence of religious organizations and population density.

The fifth limitation was the age of the subjects used in the study. All subjects were required to be eighteen years or older.

Definitions of Terms

For the purpose of this study, the following terms were used:

Religious Organization. This term refers to an identifiable, organized group sharing a common belief system, values and experiences related to some theological ideology. A common term for religious organization is denomination.

Religious Organization Subgroup. A subgroup is an identifiable, smaller group which independently functions apart from other subgroups but together with the other subgroups comprise the religious organization. Common terms for a subgroup are church, parish, synagogue and congregation.

CHAPTER II

REVIEW OF THE LITERATURE

Introduction

The review of the literature serves to assimilate and integrate selected theoretical foundations and empirical research findings which pertain to the research problem of this present study. Initially, the literature review presents theoretical postulates applicable to the construct of personality development. Secondly, empirical findings which imply a relationship between personality trait development and association with a religious organization are discussed.

Personality Defined

The complexity of defining personality is stated by Hall and Lindzey (1978) that "no substantive definition of personality can be applied with any generality" (p. 9). This infers that the way in which a given theorist defines personality depends upon his theoretical preferences. Therefore, Hall and Lindzey (1978) submit the argument that "personality is defined by the particular empirical concepts that are a part of the theory of personality employed by the observer" (p. 9).

Maddi's Position

When trying to specify the definitive nature of personality in some precise, objective way, it seems to evaporate, leaving some psychologists frustrated and uncertain to the point of questioning the very existence of personality (Mischel, 1968). Maddi (1968) established the basis for defining personality by describing the kind of person and that person's objectives who attempts to study and understand personality. Using Murray's (1938) label of personologist, Maddi (1968) identifies that individual as a person who:

. . . tends to study groups of people to be concerned with how representative they are of people in general.

. . . is interested in the commonalities among persons.

. . . attempts to identify and classify differences among people.

. . . does not restrict himself to behavior easily traceable to the social and biological pressures of the moment.

. . . looks for evidence of differences among people when the biological and social pressures seem the same or are varied.

. . . believes most deeply in the complexity and individuality of life.

. . . places emphasis upon characteristics of behavior that show continuity in time.

. . . is primarily interested in the adult human being. (pp.5-9).

Maddi's (1968) summation of the intricacies of the personality construct leads to the following definition that:

Personality is a stable set of characteristics and tendencies that determine those commonalities and differences in the psychological behavior (thoughts, feelings, and actions) of people that have continuity in time and that may not be easily understood as the sole result of the social and biological pressures of the moment (p.9).

Theoretical Foundations

Freud's Premise

Freud postulated that personality is comprised of three major interacting systems: the id, the ego, and the superego. These systems have such an integral closeness that the relative effect of any one individual system on personality development is almost undetectable from the other two. Behavior is nearly always the product of the interaction among the three systems (Hall and Lindzey, 1978).

The primary objective of the human organism is the tendency to maximize instinctual gratification, while minimizing punishment and guilt thus diminishing the tension inherent in the antagonistic nature of the individual and society (Maddi, 1968).

Focusing on the concept of instinct as the propelling factor of personality, this psychological wish acts as the motive for behavior, increasing one's sensitivity for particular kinds of stimulation. The interplay of the driving

forces, cathexes, and the restraining forces, anticathexes, produces the dynamics of personality. Conflicts which result in tension within the personality may be reduced to the opposition of these two forces (Hall and Lindzey, 1978). All resulting, prolonged tension is attributed to the counteraction of a driving force by a restraining force.

Personality development, which is basically formed by age five, occurs in response to four major sources of tension: 1) physiological growth processes, 2) frustrations, 3) conflicts, and 4) threats. Consequential tension from these sources forces the learning of new, tension-reducing behaviors. This learning process is what Freud conceptualizes as personality development (Hilgard and Bower, 1975).

Erikson's Premise

According to Erikson (1968), total personality formation is founded on an eight-stage epigenetic principle.

Anything that grows has a ground plan, and out of that ground plan the parts arise, each part having its time of special ascendancy, until all parts have arisen to form a functioning whole (p. 92).

Beginning during infancy and continuing through the advanced years of adulthood, one systematically progresses through the eight stages by a ritualization process (Erikson, 1976). The basic purpose of these stage unique ritualizations is the maturation of the individual into an effectively socialized member of the community. In the event an individual progresses through a stage of

development in a rigid or perverted manner, the ritualization is then transformed into a ritualism.

Personality development at each stage advances toward one of two polarized psychological extremes. A proper ratio of development between these extremes results in ritualization which prepares the individual for the next successive stage. The effects of development at any lower stage affects development at a higher stage. This carry-over effect of personality development from one stage to the next forms a gestalt concept of the individual personality in relationship to his community.

Jung's Premise

Theorizing that the total personality, or psyche as Jung calls it, is comprised of conscious and unconscious elements plus inherited dispositions from evolutionary ancestors, Jung (1953) views the self as the constellational hub of the interacting personality systems. The self coheres these systems thus providing the personality with unity, equilibrium, and stability.

The goal of personality development is self-realization, implying the fullest, most complete differentiation and harmonious blending of all aspects of a human's total personality (Hall and Lindzey, 1978). Four fundamental psychological functions underly this process: thinking (ideational and intellectual), feeling (valuing),

sensing (reality perception), and intuiting (perception through unconscious processes or subliminal contents).

As the personality develops, two major attitudes or orientations become distinguishable. Extroversion orients the person toward the external, objective world; introversion orients one toward the inner, subjective world (Jung, 1971). Both opposing attitudes are present in the personality with one ordinarily becoming dominate in the conscious while the other is subordinate in the unconscious.

A well-adjusted personality is one in which there is a compromise between the demands of the collective unconscious (the storehouse of latent ancestral memories) and the realities of the external world (Jung, 1953). Jung (1953) asserts that a great deal of maladjustment and unhappiness is contributed to a one-sided development of personality that ignores salient aspects of human nature. The neglect of these facets precipitates disturbances and irrational conduct in personality functioning.

Adler's Premise

Adler (1929) posits four fundamental concepts underpinning personality development. First, human beings are inherent social creatures by nature. This innate disposition does not appear spontaneously but is brought to fruition through guidance and training.

Second is the creative self which asserts that human beings make their own personalities based on heredity and experience.

Heredity only endows man with certain abilities. Environment only gives him certain impressions. These abilities and impressions, and the manner in which he "experiences" them--that is to say, the interpretation he makes of these experiences --are the bricks, in other words his attitude toward life, which determines his relationship to the outside world (Adler, 1935, p.5).

The creative self is the impetus acting upon the facts of the world, transforming these facts into a subjective, dynamic, unified, unique personality, and providing the active principle of life which establishes personal meaning.

A third personality concept asserts the uniqueness of personality. The distinctive set of life experiences, heredity, traits, interests and values imprint the personality.

Finally, consciousness was considered to be the core of personality. One's self-consciousness makes one aware of his behavior and the motives behind it. Individuals are fully capable of achieving self-set goals which establish meaning in life.

Adler (1930) postulates striving for superiority as the basic innate goal in life. This striving for completion is the dynamic principle of personality development manifested in multitudinous ways as each individual uniquely seeks perfection. An extreme personality disorder of neuroticism manifests a striving for self-esteem, power, and self-

aggrandizement for egoistic, selfish goals. The normal development of personality seek goals which are essentially social in character.

Maslow's Premise

Maslow (1954) focused his attention on the "psychiatrically healthy" (p. 340) person, becoming one of the pioneers of third force humanistic psychology. Human beings, especially neonates, intuitively seek healthy growth towards the actualization of human potentialities (Maslow, 1967a).

Fulfilling basic deficiency needs (hunger, security, affection, self-esteem) and instinctive metaneeds (justice, goodness, beauty, order, unity) becomes the motivating impetus for one's interacting with the environment. Personality characteristics unfold either in progressive movement toward self-actualization or in withdrawal from becoming fully human (Maslow, 1968).

Allport's Premise

Personality structure is conceptualized in terms of traits which motivate and drive behavior.

Personality is the dynamic organization within the individual of those psychophysical systems that determine his unique adjustments to his environment (Allport, 1937, p.48).

The term "psychophysical" implies that personality development is an inextricable, personalized unity of the interaction between mind and body. The "determining

tendencies" which comprise the personality act as the impetus of behavior. "Personality is something and does something It is what lies behind specific acts and within the individual" (Allport, 1937, p.48). For Allport (1937), personality has a real existence involving physiological, mind-body concomitants, no longer a mere theoretical construct explaining some interpersonal interaction.

Development of the personality is attributed by Allport to the principles of differentiation, integration, maturation, imitation, learning, functional autonomy, and extension of self (Hall and Lindzey, 1978). At birth the human organism is a mere biological creature, transformed into an individual capable of enlarging his self-concept through a growing ego, assimilating an expanding repertoire of behavioral traits, and establishing initial goals and aspirations. In adulthood we have the mature individual whose behavior exhibits a coherent pattern of personality traits.

Allport (1961) details the normal, adequate, mature personality of the adult. The mature personality must initially be an extension of the self functioning beyond immediate duties and needs. A mature individual is capable of warmly relating his or her self to others, both intimately and casually. Emotional security and self-acceptance are fundamental to maturation. A realistic orientation respectively to both oneself and external realities enables the mature individual to develop self-understanding through humor and insight. Finally, Allport implies that a mature

person possesses a unified philosophy of life, asserting that religion represents one of the most important sources of philosophical unification, but by no means the only available source (Hall and Lindzey, 1978).

Roger's Premise

The human organism has the basic tendency to express its inherent potentialities toward a goal of self-actualization. Through selective attentiveness to the environmental stimuli which facilitate and enhance the self-actualization process one moves constructively in the direction of fulfillment and wholeness (Rogers, 1951). The actualizing tendency is the biological pressure to fulfill the genetic blueprint, whatever the difficulty created by the environment (Maddi, 1968).

The social environment is the primary arena of personality development. Evaluations of the individual by others, particularly during childhood, effects the distancing between organismic experiences and experiences of oneself.

If an individual should experience only unconditional positive regard, then no conditions of worth would develop, self-regard would never be at variance with organismic evaluation, and the individual would continue to be psychologically adjusted, and would be fully functioning (Rogers, 1959, p.224).

Perceiving and accepting one's organismic experiences, the organism being defined as the locus of all experience, requires altering a flexible, accommodating value system. These experiences are based largely on distorted symbolized

introjections, therefore necessitating a continuing valuing process (Rogers, 1951). A system infers something fixed or static, whereas a process connotes something taking place. Healthy, integrated personality development entails a constant evaluation of experiences to ascertain the possible need for changing one's value structure. Fixed sets of values characteristically prevent effective reactions to new experiences. The personality trait of flexibility is a requisite for achieving self-actualization.

Cattell's Premise

Cattell (1950) defines personality as "that which permits a prediction of what a person will do in a given situation" (p.2). The basic, conceptual unit of personality is called a trait. A trait is an inferential cognition based on a behavioral observation which explains the predictability and constancy of behavior.

Unique to Cattell's (1948) theory is the concept of group syntality which is the equivalent of individual personality. Studying personality development in relationship to a sociocultural matrix requires the description of the syntality of the various groups which effect and influence individual personality development. Detailed knowledge of the interaction between the individual personality and group syntality can be adequately assessed only when both structures are represented in a study.

The family is the most influential social institution which exerts a modifying influence on personality. Other institutional syntalities, such as peer group, politics, school and religion, also produce effects on personality in one of three ways (Cattell, 1948).

First, a particular type of character or personality trait may be deliberately produced according to some definitive standard of socially sanctioned behavior.

Secondly, situational or ecological factors may produce effects not intended by society or the personally significant institutions.

The third effect is resultant from behavioral patterns developed through the two preceding processes. Expression or gratification of important motives requires continued modification of the personality by the individual.

Empirical Findings

Religious Experience

Respondents to a nationwide survey of Americans revealed that more than three out of ten (35%) have had an intense spiritual, possibly mystical experience (Greely, 1974). British respondents indicated similar percentages (36%) when given identical questions (Hay and Morisy, 1978). A sampling of American college students found 65% claimed having been involved in a "transcendent experience" (Keutzer, 1978). Fromm's (1955) concept of the urge for transcendence and Maslow's (1962) "peak experience" suggests

the possibility that a majority of people have encountered a mystic-type experience.

The Thomas and Cooper (1980) Study. The 305 subjects in this study, responding to a questionnaire, replicated Greely's (1974) findings of 35% acknowledging a belief of having had a spiritual experience. Intense psychic experiences were reported by roughly 8% of the respondents while approximately 17% had undergone a religious "faith and consolation" experience. Freud's (1907) projection theory views such experiences as examples of individual pathology. Dittes (1969) suggests that intense religious experiences are more common among people whose basic personality characteristics are "pre-dispositioned" (p. 648) for such experiences. These people, having weak egos, and numerous other personality disorders, would show the need for dependency on others due to "identity" deficiencies.

Looking at the personality correlates between the one reporting an experience and those without a knowledge of such experience, there was no suggestion of pathological disorders in either group, thus refuting Freud's, and certain followers', notion that a schizophrenic problem underlies paranormal experiences (Reiff, 1966; Leuba, 1929). Experiencers and non-experiencers differed significantly only on one measured trait, the intolerance of ambiguity. The experiencing group was less restricted by ambiguity than the non-experiencing group.

This study supports Maslow's (1962) "peak experience" concept asserting that lasting effects are likely to be made on an individual's personality and value system by intense spiritual experiences.

. . . the correlation of indices of personality flexibility with spiritual experiences suggests that study of such phenomena may be richly rewarding in adding to our understanding of personality growth and maturity (Thomas and Cooper, 1980, p. 84).

The Hood, Hall, Watson and Biderman (1979) Study. This study was designed to identify personality correlates of mystical experience. The 118 subjects took the Mysticism Scale, Form D which differentiates between experiences of a traumatic nature and experiences interpreted as having an affective religious quality (Hood, 1975). Personality traits were assessed by the Jackson Personality Inventory.

Persons scoring in the Factor I category on the Mysticism Scale, which indicates mystical experiences without a religious interpretation, are described as persons with a breadth of interest, creative and innovative, tolerant of others, socially adept, and unwilling to accept simple solutions to problems. Also, this individual is likely to be iconoclastic.

People falling in the Factor II category reported mystical experiences which are religiously interpreted. Personality characteristics, correlating with the Jackson Personality Inventory, indicate a tendency to be traditional and concerned with the welfare of others.

The Paloutzian, Jackson and Crandall (1978) Study. Two studies assessed the relation between the type of religious system ("ethical" versus "born again" Christianity), type of conversion experience (sudden versus gradual versus unconscious), and four attitudinal dependent variables: the Purpose in Life Test, Social Interest Scale, Religious Orientation Scale and Dogmatism.

Study I used 84 college students as subjects. Study II was comprised of 177 adults of varying ages. The same basic pattern of results was obtained in both studies.

Professing Christian converts differentially define faith in terms which sound as if they were committed to diverse belief systems. "Ethical" Christians view themselves as followers of the Christian moral code. "Born again" Christians claim to have accepted Jesus Christ as personal savior. Paloutzian et al. (1978) indicates that these differences may affect the internalization of the belief system. Converts trying to adapt to impersonal ethical codes may be less likely to internalize the belief system than those who are committed to a person believed to reside within them.

Three types of conversion experiences are outlined by Scobie (1973, 1975): sudden, gradual and unconscious. Sudden conversion is essentially rapid and emotional. Gradual conversion is a cognitively rationalized faith occurring over a period of time. Unconscious conversion, in which the individual cannot remember ever not believing, is attributed

to a social learning process. Different conversion types may affect the internalization, meaningfulness and maturity of the religious commitment. Scobie (1975) proposes that conversion experience is related to the degree of development of religious maturity.

The results of this study indicate that the born again group surprisingly scored higher in social interest than the ethical group.

Via common sense, one might predict that the ethicals would score higher on social interest since they are more directly committed to the ethics themselves (Paloutzian et al., 1978, p. 274).

These results sustain the idea that the born again commitment generates a higher degree of Christian ethic internalization.

Analysis of the differences between groups having different conversion experiences, the data indicates that sudden converts express a greater degree of commitment to their beliefs than the unconscious converts. This allegedly reinforces Scobie's (1975) postulate that greater commitment to one's faith is related to the affective dimensions of conversion.

An unexpected finding was the positive correlation between intrinsic conversion and dogmatism but not between extrinsic conversion and dogmatism.

Dogmatism is usually treated as though it is an essentially negative attribute, but the present relationships call this notion into question. What the individual is dogmatic about may be more important than the trait of

dogmatism per se (Paloutzian et al., 1978, p. 274).

Summarizing the indications of their study, the authors conjecture that an intense, personal, mature religious commitment would nurture dedication to one's beliefs in face of opposing views and incongruent information, a sense of purpose in life and concern for others.

The Ness and Wintrob (1980) Study. Ness and Wintrob (1980) developed their study on the proposition that "intense religious participation often has long-lasting effects on emotional integration and adaptive behavior" (p. 302). The relationship between religious participation and emotional status within a Pentecostal church in Newfoundland was examined.

Malinowski (1925) gives a functional description of the relationship between religious participation and psychological integration.

. . . religion . . . bestows on man the gift of mental integrity . . . religion counteracts the centrifugal forces of fear, dismay, demoralization . . . (p. 35). Both magic and religion arise and function in situations of emotional stress . . . open up escapes from such situations . . . (p. 67) religious faith establishes, fixes and enhances all valuable mental attitudes, such as . . . courage and confidence in the struggle with difficulties (p. 69).

Ness and Wintrob (1980) predicted that increased activity in the Pentecostal ritual of speaking in unknown (to the speaker) tongues, or glossolalia, would result in a reduction of complaints regarding emotional distress.

The subjects investigated in the Ness and Wintrob (1980) study regarded glossolalia as evidence that the individual is literally possessed by the Holy Spirit. "The strange utterances are thought to be the voice of God speaking through the individual during possession" (p. 306). This experience of "speaking in tongues" is a goal to be achieved by all "saved" members of the congregation.

Study data was derived through the Cornell Medical Index, a health survey instrument which allows the registration of physical and psychological complaints, and a thirteen-month period of observation and recording of religious behavioral activities. Data results indicate that participation in the religious activity of glossolalia is related to reduced emotional distress among men, but not among women because women did not engage in this type of ritual behavior frequently.

The findings indicated that the frequency of participation in religious activities is correlated with emotional well-being. This suggests that the "consistency of participation in religious activity, rather than simply the content of the involvement, that is predictive of symptom reduction" (Ness and Wintrob, 1980, p. 312).

Self-Actualization

Frankl (1955, 1963) proposes that a mature religious commitment establishes a sense of purpose or meaning in life. Scobie (1975), theorizing about a religious

conversion experience, views conversion as a means for cognitively establishing a purposeful orientation in life. Maslow (1967b) and Rogers (1959) infer that the tendency toward self-actualization effects the meaning one attaches to his personal existence.

The Larsen (1979) Study. Larsen (1979) designed this study to investigate the relationship between self-actualization and the frequency, range and pattern of religious experience. Using Maslow's definition of self-actualization, the author identifies the personality characteristics of high self-actualizers as exhibiting the "qualities of a realistic orientation, independence, identification with mankind, a capacity for intimacy, and openness" (p. 40).

Data derived through the Personal Orientation Inventory, the Religious Experience Measure, and a demographic questionnaire supported the hypothesis that a progressive pattern of religious experience would be significantly greater for high self-actualizers than low self-actualizers. Larsen (1979) alleges that progressive encounters with the divine being begin with confirming experiences and subsequent contacts are increasingly more intimate.

. . . intimacy with God develops through a succession of encounters just as it does on the human plane with another person. Psychologists . . . have asserted that personal maturity is a precondition for attaining intimacy in relationship on a horizontal level, and these data suggest this

is true in a vertical relationship with the Divine (p.46). . . . persons having a progressive pattern of religious experience are more apt to be actualized than those with a non-progressive pattern, be they religious or non-religious (p.47).

The Burke (1978) Study. Burke (1978) contends that behind the issue of personality development, whether adaptive or maladaptive, is the question of maturity. The degree to which one's behavior is adaptive is related to the degree of maturity.

Burke (1978) equates psychological maturity with Maslow's self-actualizing concept. The development of a mature personality takes one beyond the deficiency needs to higher, personal needs basic to fulfilling "a mission, or call, or special task" (p. 178).

Burke's (1978) study is an investigation of the psychological dimensions of religious behavior and how they differ between mature and immature practitioners. The term "intrinsic religious orientation" (p. 180) is used to describe the mature religious practice which is internalized and values freely expressed character traits as compassion, humility, tolerance and love of neighbor.

Immature religious practices are associated with the term "indiscriminate proreligious orientation" (Burke, 1978, p. 180). Having an extrinsic quality which is often masked, the immature practitioner pursues a religious affiliation for security, safety, social status, comfort and support.

Such a person uses religion as a means for meeting the deficiency needs.

The person is, to use the psychiatric language, neurotic, more likely to be centered upon making himself safe, secure, comfortable. Such a person does not venture forth in life because he/she is beset with worry, overwhelmed by anxiety, confronted constantly with doubts and a need for security (Burke, 1978, p. 179).

The research revealed that intrinsic religious orientation is associated with mature, self-actualizing personality characteristics manifesting a sense of well-being. Also, these persons possess a sense of personal power. This is not power which serves selfish, arrogant goals--rather, personal power provides a sense of confidence, having the potential to fulfill one's mission in life and is secure in intimate, loving extensions of self to others.

Indiscriminate proreligious orientation was found to be related to less mature, non-self-actualizing style of life. External behavior is highly religious in observing ritualistic religious practices. This person's life style is rigid, exhibiting an inability to differentiate between crucial alternatives. Thinking patterns are such that, when given a choice between contradictory statements about religion, he often chooses both, because they are both religious. Characteristic traits which identify the immature religious individual are extensive prejudices, intolerance of others and the inability to change and grow. Religion is used for security, escape from personal experience and protection from involvement in life itself.

Out of the psychologically immature person's feelings of powerlessness comes a pattern of religious behavior that is intense, yet dependent. Religious behavior becomes inflexible, egocentric and un-Christian. In the more mature, intrinsically oriented person's religion there are internalized values that match personal experience.

Burke (1978) discusses factors which may be linked to the religious maturational process. Focusing on sources of religious influence, they are seen on a continuum ranging from "authoritarian" to "humanistic" (p. 182). Humanistic religious influences promote an individual sense of powerfulness and personal resourcefulness. In this milieu, self-realization is a virtue, not obedience for the sake of obedience. Burke (1978) defines faith, which is developed in the humanistic mode, as "certainty of conviction based on one's experience of thought and feeling, not assent to propositions on credit of the proposer" (p. 182).

Authoritarian religion, or "manipulative religion" as it is called, stresses man's inability to trust his own nature or experience (Burke, 1978, p. 182). This externalized religious system does not produce internal, self-directing conviction, but coerces the individual into submission through fear and guilt.

Other Related Studies. Hadaway (1978) confirms a correlation between "stronger" (p. 638) feelings of personal competence and increasing degrees of importance of religion.

"Actually, stronger religious faith is associated with greater feelings of personal well-being" (p. 639).

Strunk (1969) found that adolescents with a relatively affirmative self-report tended to score higher on religiosity scales than the less affirmative self-report scorers. Smith et al. (1979) confirmed Strunk's (1969) study, finding a positive relationship between adolescent self-esteem and total religiosity.

Sexual Differences

Research investigating sex identity and religiosity appears to be very limited. Available information seems inconclusive due to differing results obtained in previous studies.

Lenski (1953) and Yinger (1970) support the observation of the differential interest and involvement in religion between the sexes in American society, with women generally regarded more pro-religious than men.

Responses on the Jackson Personality Inventory and Mysticism Scale, Form D differed substantially between the sexes in a study conducted by Hood et al. (1979). Final data analyses were not significant which would support hypotheses that personality differences exist between men and women which correlate with mystical experience.

More favorable attitudes toward supernatural beliefs for women than men were discovered by Scheidt (1973). Exploratory studies by Blum and Blum (1974) found females to

be the more superstitious. Randall and Desrosiers (1980) were reportedly surprised in their findings that women were significantly more receptive to belief in occult phenomena. Attempting to explain these differences, Randall and Desrosiers (1980) focus on the culturally established stereotyped sex-role as an attributing factor stating "women to date have not had the same encouragement as men to develop a skeptical, scientific world view" (pp. 497-498).

Janis and Field (1959) found higher scores on persuasibility measures for women than for men. Agreeing with Randall and Desrosiers, they believe sex-role stereotypes have influenced women, more than men, to become mere creatures of culture, denied control over their personal beliefs.

Smith et al. (1979) examined five different cultures, studying the variables of self-esteem and religiosity. Only in Latin cultures were there consistent, predictable differences in variable correlations between males and females. Males in the Latin culture appear to have less interest in religion than the females. This disinterest is thought to be related to the masculine idea of "machismo" (p. 57) which requires male superiority and dominance in the social milieu.

Church Attendance

Studies available for review which examine the association between personality factors and church attendance imply a positive trend toward mature development.

Larsen (1979) discovered the tendency to develop and express intimacy to be associated with subjects who had a progressive pattern of religious experience over subjects, whether religious or nonreligious, who had a nonprogressive pattern. Increased frequency of religious experience was consistently influenced by the increase in frequency of church attendance.

The Hadaway (1978) study reports that church attendance is positively related with various personality adjustment indicators of happiness and satisfaction. Wilson's (1965) research into traditional religious practices found religious subjects tended to be happier than nonreligious subjects.

One social background factor determined by Spreitzer and Snyder (1974) to be a predictor of life satisfaction was church attendance. Statistical analysis of data consistently supported the findings that religious subjects express greater degrees of happiness than counterpart non-religious subjects. Spreitzer and Snyder (1974) interpreted these results to infer that religious faith and practice characteristically adds something to the quality of an individual's life in terms of increased personal meaning and social integration.

Moral Development

The major thesis investigated by Polovy (1980) was the relationship between moral judgment and personality factors.

The California Personality Inventory and the Defining Issues Test were used to collect variable data. Analysis of data revealed significant correlations between social poise and extroversion indicating that subjects' reasoning at the principled levels of moral judgment (Kohlberg moral reasoning stages of five and six) were person-oriented. The factor of dominance also correlated significantly with principled moral reasoning. Polovy (1980) concluded that subjects with high scores on these scales were identified as "confident, self-assertive" individuals who were "sure of [their] goals in and their philosophic-moral worth" (p. 755).

Sieracki and Mellinger (1980) reported personality traits related to moral reasoning when measured by the Survey of Ethical Attitudes. Moral positivists, motivated by social concerns, were identified as responsible, good-natured and overconforming. Moral intuitionists, motivated by individualistic conscience, were creative and progressive, but also rebellious and undependable.

Sieracki and Mellinger (1980) reason that a person's religious identity and belief system influence the criteria for making moral judgments.

Persons who base their moral judgements primarily on the welfare of society and who report that religion is less important to them may be strongly church affiliated for more extrinsic social reasons. Conversely, those persons who base their judgements on individual conscience and obedience to 'higher law' and to whom religion is important may be more concerned with internal

religious values than church affiliation per se (p. 275).

Sieracki and Mellinger (1980) continue speculation that persons coming from homes where an authoritarian religious orientation was a dominate factor characteristically adopt intrinsic religious values and make moral judgments from the position of the moral intuitionist.

The 16 Personality Factor questionnaire correlated significantly with the Survey of Ethical Attitudes on nine out of the 16 personality dimensions measured. The factor of conscientiousness had the highest correlation associated with church attendance. Religious affiliation with an organized church appears to be an important correlate of moral positivism, particularly in association with a "conscientious personality" (Sieracki and Mellinger, 1980, p. 276).

Values

A primary function of teachings from the Bible is the instigation of behavioral change. "Processing the Word [Biblical teachings] through human experience into changed behavior is an art which few pastors and teachers understand or enable" (Nelson, 1979, p. 212).

Nelson's (1979) investigation of values and behavioral change alleges that one's heirarchy of personal values affects decision-making and thus is a primary determinant of behavior. Targeting religious organizations, Nelson (1979) charges that the basic teachings of the Bible must be

presented in a manner which reaches and challenges personal value systems thereby facilitating the development of internalized meaning resulting in changes in personality.

Change in the life of the "Christian is toward other-person enhancement and ultimately self-enhancement, and away from purely ego-centered fulfillment" (Nelson, 1979, p. 214).

Summary

The review of the literature has presented theoretical and empirical foundations which justifies the investigation of the research problem and subsequent testing of hypotheses developed from research questions.

A diverse range of theoretical positions establishes a broad basis for the study of personality development. Empirical findings suggest the relationship between personality development and religiosity.

CHAPTER III

METHODOLOGY

Introduction

The objective of this present study proposes the investigation of the axiomatic relationship between personality development and specified variables pertinent to subjects associated with a selected religious organization. Research design rationale facilitating this inquiry is presented.

Initially, an explanation of the instrumentation used is developed. A following description of procedures will explicate subject selection and data assimilation.

Description of the Instrumentation

Two instruments were utilized in this study: a demographic questionnaire and the 16 Personality Factor Questionnaire.

Demographic Questionnaire

This questionnaire, developed by the researcher, was used to establish a differentiation of the subjects on each of 12 variables (Appendix A). Variability on these

demographic factors was assumed to be relevant to the personality development of each individual subject. Each of the variables on the questionnaire were presumed to infer a relationship between personality development and religious organizational influence on behavior.

Sex

Sex role is both a religious and social issue (Randall and Desrosiers, 1980). Addressing the biblical dimensions of this factor, the Apostle Paul teaches:

Now I [Paul] want you to realize that the head of every man is Christ, and the head of the woman is man. A man . . . is the image and glory of God; but the woman is the glory of man. . . . neither was man created for woman, but woman for man (Holy Bible, I Corinthians 11:3-9, NIV).

The inclusion of this variable, not as a religious factor, but rather a physiological, psychological and sociological dimension, made possible an analysis of personality development between females and males in this group of subjects. Subjects were identified by the nominal scale in brackets: female [0] and male [1].

Research Question. Is there a significant correlation between personality development and sex of the subjects?

Null Hypothesis. No correlation exists, significantly different from zero, between personality development, as measured by the 16 PF, and sex of the subjects.

Marital Status

Marital status, and change which modifies it appreciably (for example, marriage, divorce, death of a spouse, remarriage) involves a psychological adjustment process (Sheehy, 1976; Turner and Helms, 1979; Phelan, 1979). Biblical injunctions specify regulatory guidelines regarding marital relationships.

. . . anyone who divorces his wife, except for marital unfaithfulness, causes her to commit adultery, and anyone who marries a woman so divorced commits adultery (Holy Bible, Matthew 5:32, NIV).

. . . a married woman [or man] is bound to her husband [or wife] as long as he [she] is alive . . . if her husband [his wife] dies, she [he] is released from the law of marriage (Holy Bible, Romans 7:2, NIV).

. . . It is good for a man not to marry . . . each man should have his own wife, and each woman her own husband (Holy Bible, I Corinthians 7:1-2, NIV).

Teachings regarding marital relations are subjected to interpretation by individual religious organizations. The religious organization from which all subjects in this study were selected advocates the following regulations concerning divorce and remarriage for members and clergy:

1. Marital entanglements prior to religious conversion are not an issue to be considered for membership;

2. Persons living in a common-law marriage are not recommended to be received as members;

3. Divorce is discouraged for any reason except for marital unfaithfulness. Remarriage under these circumstances may be considered;

4. All officers, bishops, elders, or deacons are restricted from remarriage after divorce so long as the divorced spouse is alive. This restriction applies to all credentialed ministers;

5. Clergymen are not to perform marriage ceremonies for divorced persons whose former spouse is living with the guarded exception of divorce for marital unfaithfulness (Constitution and Bylaws of the General Council of the Assemblies of God, Article VIII, Section 5, 1981).

This variable, constructed to reflect various circumstances for being single or married, has been included primarily as a means for obtaining information about the ratio of subjects in various marital status categories. The nominal scale identifying these categories with the scores in brackets were as follows: single (never married) [0], single (divorced) [1], single (widowed) [2], married (first spouse) [3], remarried (after divorce) [4], and remarried (after widowed) [5]. The three lower scores indicate a present condition of singleness while the three higher scores indicate a present condition of being married.

Research Question. Is there a significant correlation between personality development and the marital status of the subjects?

Null Hypothesis. No correlation exists, significantly different from zero, between personality development, as measured by the 16 PF, and the marital status of the subjects.

Education

Maslow (1954) believes that the inherent human need to obtain and understand knowledge represents the highest levels of human motivation. West and Foster (1976), excepting physical and biological factors, attribute the development, shaping and modification of most human characteristics to environmental learning influences. "The educator . . . is in the business of making humans . . . more fully human . . ." (p. 2). Piaget (Wadsworth, 1971) noted cognitive development proceeding from concrete to abstract thinking patterns in conjunction with maturity and learning experiences.

Education is a major emphasis of religious organizations evidenced by the vast number of educational programs such as Sunday schools, private schools for secular education, colleges, universities and publications.

Subjects were categorized on this variable according to the highest level of education completed. The levels, with scores in brackets, were as follows: less than high school [0], high school [1], junior college (2 year degree) [2], college (4 year undergraduate degree) [3], graduate (masters degree) [4], and graduate (Doctorate) [5].

Research Question. Is there a significant correlation between personality development, and the level of completed education by the subjects?

Null Hypothesis. No correlation exists, significantly different from zero, in personality development, as measured by the 16 PF, and the level of completed education by the subjects.

Donations

Religious organizations are characteristically financed by the contributions of the members. Giving of donations, or tithing, is generally expected of persons associated with the religious organization from which all subjects were selected. The tithe, or ten percent of one's income is regarded as the standard amount which should be given. "Bring the whole tithe into the storehouse . . ." (Holy Bible, Malachi 3:10, NIV).

Subjects were categorized according to the percentage of gross income donated to the religious organization. The percentages, with scores in brackets, were as follows: 0% [0], 1% - 2% [1], 3% - 5% [2], 6% - 8% [3], 9% - 10% [4], 11% - 12% [5], 13% - 15% [6], above 15% [7].

It is assumed that a relationship exists between the percentage of income donated to a religious organization and the degree of influence that organization has on the behavior of the individual.

Research Question. Is there a significant correlation between personality development and the percentage of gross income donated to a selected religious organization by the subjects?

Null Hypothesis. No correlation exists, significantly different from zero, between personality development, as measured by the 16 PF, and the percentage of gross income donated to a selected religious organization by the subjects.

Longevity - Part I and Part II

These two variables are discussed together due to their interrelatedness. Part I indicates the length of time, in years, the subject has been associated with the religious organization or denomination. Part II indicates the number of years the subject has been associated with a particular subgroup or church congregation which is a part of the denominational grouping.

The distinction between these two variables was made because the length of time a subject has been affiliated with the religious organization (denomination) may be substantially different from the length of time of association with a subgroup (church).

The same categorical levels were used on both variables for stratifying the subjects. These levels, with scores in brackets, were: less than one year [0], 1-5 years [1], 6-10 years [2], 11-15 years [3], 16-20 years [4], 21-25 years

[5], 26-30 years [6], 31-35 years [7], 36-40 years [8], and more than 40 years [9].

It is assumed that the longer a subject is exposed to a particular milieu, there is a greater tendency for behavior to be influenced by the environment.

Research Questions. Is there a significant correlation between personality development and the length of time of association with a selected religious organization (denomination) by the subjects? Is there a significant correlation between personality development and the length of time of association with a subgroup (church) within a selected religious organization (denomination) by the subjects?

Null Hypotheses. No correlation exists, significantly different from zero, between personality development, as measured by the 16 PF, and the length of time of association with a selected religious organization (denomination) by the subjects. No correlation exists, significantly different from zero, between personality development, as measured by the 16 PF, and the length of time of association with a subgroup (church) within a selected religious organization (denomination) by the subjects.

Time Involvement - Part I and Part II

The studies of Larsen (1979) and Hadaway (1978) discovered a linkage between the development of intimacy, life

satisfaction and happiness and the frequency of attendance at religious services. Part I categorizes subjects according to the number of weeks during a year the subject attended at least one religious service. Variable differentiation, with scores in brackets, was as follows: less than 10 weeks [0], 10-19 weeks [1], 20-29 weeks [2], 30-39 weeks [3], 40-49 weeks [4], and 50-52 weeks [5]. Part II stratifies subjects according to the average number of hours per week the subject attends religious services. Scoring, in brackets, is associated with the following levels: less than one hour [0], two hours [2], three hours [3], four hours [4], five hours [5], and six hours [6].

Research Questions. Is there a significant correlation between personality development and the frequency of weekly attendance of one or more religious service by the subjects? Is there a significant correlation between personality development and the number of hours per week of attendance of religious services by the subjects?

Null Hypotheses. No correlation exists, significantly different from zero, between personality development, as measured by the 16 PF, and the frequency of weekly attendance of one or more religious service by the subjects. No correlation exists, significantly different from zero, between personality development, as measured by the 16 PF, and the number of hours per week of attendance of religious services by the subjects.

Religious Experience

Two major religious experiences are emphasized by the selected religious organization in this present study. Conversion to the Christian faith is through a "born again" experience which is usually sudden and emotional (Holy Bible, John 3:3, NIV). This salvation process necessitates repentance for a past, unacceptable condition of sinfulness which is followed by an inward renewing of one's being by the Holy Spirit. Subsequently to the qualifying "born again" experience, one is entitled to and should seek to be baptized in the Holy Spirit. The outward evidence of this experience is the "speaking in tongues" (Holy Bible, Acts 2:4, NIV) (Constitution and Bylaws of the General Council of the Assemblies of God, Article V, Sections 5 and 7).

Subjects were categorized according to experience in the following way, with scores in brackets: "I have not experienced being 'born again' and I have not experienced 'speaking in tongues'" [0], "I have experienced being 'born again', but have not experienced 'speaking in tongues'" [1], "I have experienced being 'born again', and I have experienced 'speaking in tongues'" [2].

Research Question. Is there a significant correlation between personality development and religious experience of the subjects?

Null Hypothesis. No correlation exists, significantly different from zero, between personality development, as

measured by the 16 PF, and the religious experience of the subjects.

Bible Reading, Prayer and Interpersonal
Influencing

These final three variables indicate the frequency of the subject's participation in reading the Bible, praying and influencing others to accept the Christian faith. It is assumed that an increase in frequency of any or all of these variables may be attributed to the influence of the religious organization on the subjects.

Differentiation of the subjects on all three variables was made by the following frequency scale, with scores in brackets: Never [0], Monthly [1], Weekly [2] and Daily [3].

Research Questions. Is there a significant correlation between personality development and the frequency of reading the Bible by the subjects? Is there a significant correlation between personality development and the frequency of praying by the subjects? Is there a significant correlation between personality development and the frequency of interpersonal influencing by the subjects?

Null Hypotheses. No correlation exists, significantly different from zero, between personality development, as measured by the 16 PF, and the frequency of reading the Bible by the subjects. No correlation exists, significantly different from zero, between personality development, as

measured by the 16 PF, and the frequency of praying by the subjects. No correlation exists, significantly different from zero, between personality development, as measured by the 16 PF, and the frequency of interpersonal influencing by the subjects.

The 16 Personality Factor Questionnaire

Personality development data for each subject was collected through the 1968 edition of the 16 Personality Factor Questionnaire (16 PF), Form A. Several instruments are available which were considered viable measures of personality variables. However, the 16 PF was selected for this present study for several reasons.

Construct validity for the 16 PF has been established by correlating each scale with other equivalent scales. Table I (Appendix C) gives these concept validity values for single 16 PF forms and for various combinations of the forms.

Table II (Appendix C) presents reliability data indicating the consistency of 16 PF on each source trait.

A greater degree of specificity between personality variables is obtained through the 16 PF than through most other available instruments thus providing a broader knowledge basis for understanding the personality development of the subjects. 16 PF materials are frequently updated, readily available and can be used multi-culturally.

Krug (1981) provides insight into the developmental work by Raymond B. Cattell which resulted in the formulation of the 16 PF. The origins of the 16 PF are rooted in the "multivariate tradition" (p. 4) in which mathematical models of personality structure and empirical data bases have been used to formulate assessment instruments which correspond to these models. Cattell (Krug, 1981) used the technique of factor analysis to identify primary elements of the personality construct. Applying this technique to thousands of trait names, Cattell emerged with a set of elementary personality dimensions which were incorporated into a questionnaire first published in 1949.

So that the reader may have a basic understanding of the personality dimensions presented by the 16 PF, a brief review of each factor is provided. Scoring on each factor is based on sten (standard ten) scores ranging from a low of one to a high of ten. The range of normal, or average, scores is between stens of four and seven (IPAT, 1979).

Factor A: Reserved - Warmhearted

Subjects scoring stens below four tend to be skeptical, socially distant and inflexible. They are oriented toward involvement with things rather than people, prefer to work alone and are generally uncompromising in their rigid personal standards.

Stens of eight to ten tend to reveal a good-natured, easy-going, emotionally expressive, cooperative individual.

They are secure in interpersonal relationships, able to handle criticism and generally remember other peoples' names.

Factor B: Intelligence

Cattell did not conceptualize intelligence as a personality dimension, but included it to provide a generalized measure of intellectual ability as a backdrop for understanding other personality factors (Krug, 1981). These 13 test items are considered difficult with less than three percent of the general population getting 12 or more right (Karson and O'dell, 1976).

Factor C: Affected by Feelings -
Emotionally Stable

Intolerance of frustration, evasion of reality, neurotically fatigued, fretful, emotional and easily dissatisfied are characteristic of persons with low sten scores. High scoring individuals show a tendency toward a realistic approach to life, emotional maturity, stableness and well-developed ego strength.

Factor E: Humble - Assertive

Stens in the higher range are indicative of assertive, self-assured and independent-minded persons. Their counterparts in the low sten range manifest docile, over-conforming, dependent, passive behaviors.

Factor F: Sober - Happy-go-lucky

This factor differentiates low sten individuals, who manifest such traits as pessimism, exactness, smugness, seriousness and undue restraint from the cheerful, talkative, expressive, effervescent and carefree leader-type people who reveal higher stens.

Factor G: Expedient - Conscientious

Extreme scores distinguish between weaker superego strength in the low sten range to the opposite stronger ego strength among high scorers. Expedient persons tend to be casual, preferring self-directed activities to group activities. High sten, conscientious individuals may be dominated by a sense of duty, persevering, planners, responsible, hard-working moralists who make the most of every minute.

Factor H: Shy - Venturesome

Competitive athletes usually score high on this factor. Being socially bold, spontaneous and ready to try new things, these "thick-skinned" (IPAT, 1979, p. 22) individuals endure the wear and tear in dealing with traumatic emotional situations.

"Wallflowers", on the other hand, may be shy, withdrawing, cautious and retiring. Feelings of inferiority and slow self-expression may lie behind a preference for having only one or two friends for these low sten scorers.

Factor I: Tough-minded - Tender-minded

Someone who prefers sentimental music, fidgets a lot and is artistic may be a high sten scorer. Often clinging, insecure, overprotected and dependent, these individuals tend to be emotionally sensitive and may prefer working as a musician or counselor.

Engineers and technical personnel are types which characteristically manifest the low sten traits of being tough, realistic, independent, responsible, skeptical and cynical.

Factor L: Trusting - Suspicious

Low scores are associated with individuals who are open, tolerant and usually willing to take a chance with people. These good team members are predictably cheerful, uncompetitive, adaptable and free of jealousy.

High scores indicate persons who tend to involve themselves in ego-centered activities thereby reinforcing self-opinionated thinking. Protection of the ego may cause one to be mistrusting, doubtful and suspicious about becoming involved with others.

Factor M: Practical - Imaginative

This is the "absent-minded professor" (Krug, 1981, p. 8) factor. These high scoring individuals are frequently unconventional, impractical and unconcerned with daily trivial matters. Inner-directed interests and creative

imaginations are highly motivating for these persons who may find themselves to be such individualists that they are rejected in group activities.

Low scorers on Factor M tend to be anxious to do the right things, practical, attentive to details, and take charge in emergencies even though their methods for accomplishing something may lack imagination.

Factor N: Forthright - Shrewd

Marriage research points to Factor N as being an important relationship factor. Individuals who score extremely high may be too detached and unable to respond appropriately to the emotional needs of the other partner (Krug, 1981). Their approach to people and problems tends to be hardheaded, perceptive, unsentimental and cynically efficient.

Low scoring people manifest a sense of well-being, enabling them to display a warmth and genuine liking for people. Not unduly constrained by rules and standards, these individuals are usually uncomplicated, sentimental and unpretentious.

Factor O: Unpreturbed - Apprehensive

Self-assured, confident, secure, self-satisfied persons characteristically reveal low scores on this factor. A mature, unanxious confidence in themselves and their ability to deal with most situations which arise manifests a resil-

ient personality. Extremely low scorers may be so self-sufficient they are insensitive to social antipathy.

Apprehensiveness is an identifiable trait associated with high scorers. High self-expectations, a strong sense of obligation, worry, anxiety, guilt-proneness and feelings of rejection are commonly found in these individuals' personality profiles.

Factor Q₁: Conservation - Experimenting

Traditionally-minded people who hold to established ideas in spite of inconsistencies, tend to reveal low sten scores. They are cautious and compromising on new ideas, but tend to postpone change. Conservatism in religion, politics and intellectual thinking characterizes this individual.

The iconoclast is apt to score high on Factor Q₁. Being well informed on issues of interest and less inclined to moralize, this individual is more tolerant of change and inconvenience resulting from an experimental orientation to life.

Factor Q₂: Group-Oriented - Self-Sufficient

Higher scores on the factor appear to be related to success in school, particularly at the upper educational levels, but are negatively related to job promotions (Krug, 1981).

Individuals preferring to do things their own way, make decisions and pursue actions which are self-initiated are generally high scorers. Displaying a characteristic temperamental independence, they tend to discount public opinion, not needing the agreement or support of others.

At the opposite, low scoring side of this factor, are individuals tending to be dependent on social approval and admiration which may be attributed to a lacking in individual resolution.

Factor Q3: Undisciplined Self-Conflict -
Controlled

Low scorers indicate tendencies to be careless of protocol, follow individual whims and interests and display little regard for social sanctions or control.

Strong control over emotions and behavior are the manifest inclinations of the compulsive, socially precise high scorer. These individuals may need to guard against obstinance associated with perfectionism.

Factor Q4: Relaxed - Tense

Sedate, relaxed, composed, satisfied but not frustrated are the tendencies of low sten scorers. Often they may be considered lazy and without motivation.

Fatigued, but unable to remain inactive, predictably describes the tendencies of high scorers. Frequent disagreement with group leadership leads to disorder and lack

of unity. Tense, restless, fretful, impatient and hard driving, their frustration may represent an excess of stimulated but undischarged drive.

Methodology

Selection of Subjects

The criteria used in the selection of subjects for this present study required that all subjects be: 1. adult (18 years of age or older), 2. affiliated with the religious organization identified as the Assemblies of God; and 3. a participant to some degree in a designated religious subgroup identified as an Assembly of God church, which is associated with the Assemblies of God organization.

A total of 151 subjects participated in this study. There were 82 females (54%) and 69 males (46%). Ages of the subjects ranged from 18 to 83 years of age.

Procedure for Selection of Churches

The criteria for selecting an Assembly of God church required that each church be located within the metropolitan area of Tulsa, Oklahoma, and that each church be currently affiliated with the Assemblies of God denomination.

The church directory, published by the Oklahoma District Council of the Assemblies of God, Oklahoma City, Oklahoma (1980), officially lists a total of 28 Assembly of God congregations in Tulsa, Oklahoma. Each of these officially recognized congregations were assigned a number

from one to 28 in the order in which they appear in the directory. Corresponding numbers from one to 28 were written on a ballot, one number on each ballot, and placed in a common container. Eight numbers were randomly selected from the container. The senior clergyman, or pastor as is the common designation, for each of these churches was contacted, given an explanation of the purpose of this present study and requested to cooperate with the researcher in this project. When a rejection from the clergyman resulted, another number was randomly drawn from the container, replacing the declining church. This procedure was followed until eight churches (29% of the total) were accessible for the selection of subjects and collection of data. Table III, Appendix C, identifies the Assembly of God congregations and number of subjects used in this study.

Procedure for Selection of Subjects

One week prior to the actual selection of subjects, each pastor read an announcement prepared by the researcher (Announcement I, Appendix B). The purpose of this announcement was to desensitize the congregants to the anticipated disruption created by the unusualness of the selection process, and also to solicit their cooperation.

One week following the reading of the announcement, the researcher, or a trained colleague, guided the selection process. As the congregants entered the main sanctuary for the Sunday morning worship service, each adult was handed a

ticket stub with an identifying number which had been commercially printed. The corresponding numbered ticket stubs were placed in a common container. A randomized selection of 35 stubs was made in each church by the researcher, or colleague. The numbers, written on a sheet of paper, were then read to the congregants. Those persons having numbers corresponding to the randomly-selected numbers were requested to identify themselves in order to receive a researcher prepared announcement (Announcement II, Appendix B) of the date, time and location when data collection would occur for that group of subjects. A total of 280 subjects were selected with 151 subjects (54% of the total) actually participating in this study.

Data Collection

Each subject was provided a demographic questionnaire (Appendix A), a 16PF, Form A booklet, and an answer sheet designed to be electronically scanned. Standardized instructions for the use of the test booklet were read to all subjects with illustrations given in the use of the answer sheet.

Subjects first provided information for the 12 variables on the demographic questionnaire. Following these responses, the 187 items in the 16PF Form A booklet were answered.

Analysis of Data

Data, collected from both instruments, was scored and analyzed by the Institute for Personality and Ability Testing in Champaign, Illinois. This organization has available the necessary computer programming and technical expertise required to make an adequate data analysis.

All tests for significance were made at the $p \geq .05$ level.

Summary

Descriptions have been provided which detail the instrumentation and methodological procedures used in this study. Rationale for the choices of instruments and relevant variables has been established.

Research questions of interest to the researcher and the hypotheses which were tested in this present study have been adequately delineated in this chapter. Selection processes used in securing churches and subjects, data collection procedures and provisions for data analysis have been sufficiently substantiated.

CHAPTER IV

ANALYSIS OF DATA

Introduction

Statistical data were derived from the interactions between the demographic and personality variables. Twelve null hypotheses were generated from the questions postulating the relationship between the demographic variables, which were assumed to have some degree of relevance to the subjects' association with a selected religious organization and the 16 PF variables, which were assumed to provide a measure of personality development.

Discussion of Statistical Techniques

Kendall Rank Correlation Coefficient

As a measure of relationship, the Kendall rank correlation coefficient (Siegel, 1956), usually referred to as the Kendall tau, was deemed the appropriate statistical test for developing the correlation coefficients necessary to test the hypotheses. Since an ordinal measurement on both the demographic and personality variables was achieved, with every subject assigned a rank on both variables, then tau provided a measure of the degree of correlation between

the two sets of ranks. The Kendall tau is suitable as a measure of correlation with the same sort of data for which the Spearman rank correlation is useful (Siegel, 1956; Bruning & Kintz, 1977).

The Kendall tau tested the relationship between all variables except sex. The test for significance was determined at $p \geq .05$.

Point-Biserial Correlation

The point-biserial correlation is used when a coefficient of relationship is desired between one measure that is continuous and another that is dichotomous (Bruning & Kintz, 1977). The point-biserial correlation was used to test the relationship between the sex of the subject and personality development. The test for significance was determined at $p \geq .05$.

Discussion of Results

Composite descriptive statistics for the demographic variables (Table IV, Appendix C) and the 16 PF variables (Table V, Appendix C) are provided. To facilitate interpretation of the statistical analyses, each hypothesis is reiterated with a discussion of the relevant, significant statistical findings. The numerical value of the correlation coefficient has been rounded to the nearest hundred.

Null Hypothesis One - Sex

No correlation exists, significantly different from zero, between personality development, as measured by the 16 PF, and sex of the subjects.

Significant correlation coefficients were found between sex of the subjects and five of the 16 PF variables (Table VI, Appendix C). Positive correlations resulted with Factor A (warmth, .18), Factor B (intelligence, .15), Factor L (suspiciousness, .19) and Factor O (insecurity, .15). A negative correlation was obtained with Factor N (shrewdness, -.14). The null hypothesis was not supported by the statistical findings.

Null Hypothesis Two - Marital Status

No correlation exists, significantly different from zero, between personality development, as measured by the 16 PF, and the marital status of the subjects.

Two significant correlation coefficients were found between the marital status of the subjects and the 16 PF variables (Table VI, Appendix C). Marital status correlated significantly with Factor O (insecurity, .15) and Factor Q₄ (tension, .13). The null hypothesis was not supported by the statistical findings.

Null Hypothesis Three - Education

No correlation exists, significantly different from

zero, between personality development, as measured by the 16 PF, and the level of education completed by the subjects.

The level of education completed by the subjects was found to be significantly correlated with eight 16 PF variables (Table VI, Appendix C). Significant correlations were obtained with Factor B (intelligence, .24), Factor C (emotional stability, .24), Factor E (dominance, .17), Factor F (impulsivity, .15), Factor G (conformity, .14), Factor H (boldness, .18), Factor M (imagination, .23) and Factor O (insecurity, -.20). The null hypothesis was not supported by the statistical findings.

Null Hypothesis Four - Donations

No correlation exists, significantly different from zero, between personality development, as measured by the 16 PF, and the percentage of gross income donated to a selected religious organization by the subjects.

Two 16 PF variables were found to be significantly correlated with the donation variable (Table VI, Appendix C): Factor H (boldness, .14) and Factor I (sensitivity, -.14). The null hypothesis was not supported by the statistical findings.

Null Hypothesis Five - Longevity I

No correlation exists, significantly different from zero, between personality development, as measured by the 16

PF, and the length of time of association with a selected religious organization (denomination) by the subjects.

Three significant correlations were obtained between these hypothesized variables (Table VI, Appendix C). Factor B (intelligence, $-.11$) correlated negatively with longevity I while positive correlations resulted with Factor N (shrewdness, $.17$) and Factor Q₃ (self-discipline, $.21$).

The null hypothesis was not supported by the statistical findings.

Null Hypothesis Six - Longevity II

No correlation exists, significantly different from zero, between personality development, as measured by the 16 PF, and the length of time of association with a subgroup (church) within a selected religious organization (denomination) by the subjects.

Longevity II was found to be significantly correlated with two 16 PF variables (Table VI, Appendix C). A negative correlation was obtained with Factor B (intelligence, $-.14$) and a positive correlation with Factor Q₃ (self-discipline, $.15$). The null hypothesis was not supported by the statistical findings.

Null Hypothesis Seven - Time I

No correlation exists, significantly different from zero, between personality development, as measured by the 16

PF, and the frequency of weekly attendance of one or more religious service by the subjects.

Factor G (conformity, .15) was the only 16 PF variable found to be significantly correlated with the frequency of weekly attendance of religious services (Table VI, Appendix C). The null hypothesis was not supported by the statistical findings.

Null Hypothesis Eight - Time II

No correlation exists, significantly different from zero, between personality development, as measured by the 16 PF, and the number of hours per week of attendance of religious services by the subjects.

Three significant correlations were obtained between the 16 PF variables and the number of hours per week of attendance of religious services (Table VI, Appendix C). Factor N (shrewdness, .13) and Factor Q₃ (self-discipline, .19) correlated positively while Factor Q₄ (tension, -.13) correlated negatively. The null hypothesis was not supported by the statistical findings.

Null Hypothesis Nine - Religious Experience

No correlation exists, significantly different from zero, between personality development, as measured by the 16 PF, and religious experience of the subjects.

16 PF Factor Q₄ (tension, -.15) was the only personality variable found to be significantly correlated

with religious experience. The null hypothesis was not supported by the statistical findings.

Null Hypothesis Ten - Bible Reading

No correlation exists, significantly different from zero, between personality development, as measured by the 16 PF, and the frequency of reading the Bible by the subjects.

The frequency of reading the Bible was found to be significantly correlated with three 16 PF variables (Table VI, Appendix C). A positive correlation was obtained with Factor B (intelligence, .16). Negative correlations were obtained with Factor N (shrewdness, -.14) and Factor O (insecurity, -.13). The null hypothesis was not supported by the statistical findings.

Null Hypothesis Eleven - Prayer

No correlation exists, significantly different from zero, between personality development, as measured by the 16 PF, and the frequency of praying by the subjects.

Three significant correlations were found between the 16 PF variables and the frequency of praying (Table VI, Appendix C). Positive correlations were obtained with Factor G (conformity, .13) and Factor N (shrewdness, .24). A negative correlation resulted with Factor Q₄ (tension, -.22). The null hypothesis was not supported by the statistical findings.

Null Hypothesis Twelve - Interpersonal
Influencing

No correlation exists, significantly different from zero, between personality development, as measured by the 16 PF, and the frequency of interpersonal influencing by the subjects.

Interpersonal influencing was found to be significantly correlated with three 16 PF variables (Table VI, Appendix C). These correlations, all negative, are with Factor B (intelligence, $-.13$), Factor M (imagination, $-.12$) and Factor Q₄ (tension, $-.16$). The null hypothesis was not supported by the statistical findings.

Summary

This chapter has presented the results of the statistical analyses utilized to test the 12 null hypotheses and generate data useful in the development of a descriptive analysis of the subjects.

The Kendall tau and point-biserial correlation analyses resulted in obtaining significant correlation coefficient values ($p \geq .05$) between each of the demographic variables and one or more of the 16 PF variables. This resulted in the finding that none of the 12 null hypotheses were supported by the statistical analyses.

CHAPTER V

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Introduction

This chapter presents a general overview of this study and an interpretative analysis of the important significant findings resulting from statistical analyses. Conclusions based on these results are discussed, and recommendations for future research endeavors in related areas are stated. Closing remarks are intended to provide an appropriate perspective for this investigative effort.

Overview of the Study

This study represents an attempt to bridge the alleged gap between the disciplines of religion and the behavioral science of educational psychology. These disciplines have common interests in the behavioral dimensions related to the educational process. The context of this investigation synthesizes a scientific methodology with a religious milieu to objectively obtain data for describing the personality dimensions of adult subjects selected from a particular religious organization.

The general research problem addressed in this study focuses on the personality development of the subject group

in relationship with certain variables which were assumed to be relevant to some degree to one's association with a particular religious organization which purposes to alter and change the behavior of the constituent subjects. It was assumed that the influence of the religious organization on behavioral change is possibly manifested in personality development, the degree of influence correlated with the degree of change.

The common qualifying factor for all subjects was their association with the same religious organization. Beyond that factor, personality development was studied in relation to how the subjects varied on the 12 variables. These variables were designed to reflect, in the scoring, the areas which may reflect possible influencing dimensions of the religious organization in the behavior of the subjects.

Research findings pertinent to the proposed relationship between personality development and association with a religious organization were reviewed. Previous research suggests that religiosity is a salient dimension in the human experience which effects behavior significantly. Reports are widespread of persons having had some form of "spiritual" experience or encounter.

Personality factors have been identified with certain types of spiritual experiences and interests. The means by which one defines religious faith has been associated with identifiable personality constructs. Spiritual experience was discovered to have social and physiological

implications. Theoretical concepts such as self-actualization and development of a social-self were found to be related to religiosity. Maturity, intimacy, intrinsic and extrinsic orientations, need fulfillment, and a sense of personal power have been linked with one's religious beliefs and practices.

Two questionnaires were used in the collection of data from the subjects. A demographic questionnaire stratified the subjects on 12 variables. The 16 PF questionnaire provided the necessary information for investigating personality differences on 16 trait factors. The correlational analyses of these two variable data sources provisioned a basis for making conclusions about personality development relative to the subjects' association with a particular religious organization.

A total of 151 subjects participated in the study: 82 women (54%) and 69 men (46%). Ages ranged from 18 to 83 years old.

A randomized procedure was used in selecting the eight Assembly of God churches in Tulsa, Oklahoma, and in the selection of subjects from each of these churches. It should be noted that even though all subjects were randomly selected from the eight congregations, each subject had the privilege of refusing to participate in the study. The 151 subjects who participated did so of their own volition.

Statistical techniques employed to analyze the data and compute correlation coefficients were the Kendall rank and point-biserial correlation coefficient formulas.

Twelve research questions and related hypotheses were generated to analyze the relationship between the demographic variables and personality development in an attempt to answer the statement of the problem: What is the relationship between personality development and selected demographic variables as they pertain to a particular group of subjects from a selected religious organization? The demographic variables are subsequently listed: 1. sex, 2. marital status, 3. education, 4. donations, 5. longevity of association with the selected religious organization (denomination), 6. longevity of association with a particular subgroup (church), 7. weeks per year in attendance of a religious service, 8. hours per week in attendance of religious services, 9. religious experience, 10. Bible reading, 11. prayer, and 12. interpersonal influencing.

Interpretation of Statistical Findings

The objective of this section is to present the important, significant findings which resulted from the statistical techniques employed to analyze the data. Each of the demographic variables is discussed in relationship with those particular 16 PF variables found to be significantly correlated with the particular demographic variable.

These variable relationships are presented in Table VI, Appendix C.

Sex

Five significant correlations differentiated personality development between males and females. The positive value of the correlation coefficient indicated that male subjects tend to express a more warmhearted and easy-going approach to life than female subjects. Males also show tendencies to approach others in a more suspicious and apprehensive manner than do females. Females revealed a higher degree of social grace and propriety than the males, however males interact socially in a more genuine manner even though they may be a bit more clumsy in the interactions. When considering intelligence, males indicated a higher ability to perform on intelligence tests.

When interpreting these personality developmental differences between the sexes, one should examine these results from a sociological rather than a biological or religious factor (Randall and Desrosiers, 1980).

Marital Status

Two areas of personality development significantly correlated with marital status. Married subjects tended to reveal a greater degree of apprehensiveness and self reproach than did unmarried subjects. Married subjects displayed a stronger sense of obligation to duties and to

others, and generally have higher expectations of themselves than their unmarried counterparts.

The second differentiating personality characteristic was the tendency toward experiencing anxiety, tension and frustration. Married subjects revealed higher tendencies toward developing and experiencing these traits than did unmarried subjects.

While the marriage relationship is considered a desirable relationship, it was concluded from this study that certain changes in personality development occur which indicate that a married individual alters the manner in which he or she relates to the intimate other and to one's self.

Education

Education was found to be the most salient demographic factor which differentiated the personality development of the subjects. Subjects completing higher levels of education displayed greater tendencies toward self-realization (Jung, 1953) or self-actualization (Maslow, 1968).

Quite naturally, subjects completing higher levels of education performed significantly better on the intelligence factor of the 16 PF.

The more highly educated subjects revealed personality characteristics which indicate the development of emotional stability and maturity in which the subject tends to function in a calm, patient, realistic manner. Even though the

better educated subjects are more assertive and impulsive, displaying more social boldness and competence, they are also conscientious and somewhat moralistic individuals. Their minds tend to be quite imaginative and creative which at times may cause them to appear to be unconventional or impractical, more so than those subjects completing lower levels of education.

Higher levels of completed education correlated significantly with the development of a self-assured, confident and self-satisfied personality. They tend to have a mature, unanxious confidence in themselves and their capacities to deal with things and situations.

Donations

Personality development was differentiated significantly on two dimensions when correlated with the percentage of income the subjects donated to the religious organization. Increased giving correlated significantly with individuals who develop tendencies to be more tough-minded, self-reliant, realistic and no-nonsense in their lifestyle and social interactions. These subjects, along with their increased giving, also appear to be rather venturesome and socially bold, and tend to respond emotionally to the circumstances which they confront.

Longevity - Part I

The length of time subjects have been associated with

the religious organization implied the socializing dimensions of the association. The longer length of time of association with the religious organization significantly correlated with the development of shrewdness in which the subjects revealed tendencies to become increasingly alert socially, based on social experience. They are usually perceptive and insightful in their interpersonal interactions. These subjects also revealed an emotionally controlled, socially precise general behavior.

Longevity - Part I correlated negatively with intelligence. Age is an important consideration in Longevity - Part I, and rather than attributing intellectual performance to longevity of association with a religious organization, this negative correlation may have reflected the changes in emphasis and opportunity culturally given to intellectual development over time. Achieving higher levels of education has been shown to correlate significantly with intellectual performance. Therefore, subjects of advanced age who have been associated with a religious organization for a long period of time may not have had the opportunity to advance their education as would the younger subjects.

Longevity - Part II

This demographic variable also had a negative, significant correlation with intelligence as did Longevity - Part I. The same explanation would apply to this variable.

One other 16 PF variable significantly correlated with the length of time the subjects had been associated with a particular congregation. With the increasing length of time of association with a singular church or congregation there is the tendency to reveal emotionally controlled, socially precise personality characteristics. Again referring to the factor of age, personality developmental differences between the subjects on this demographic variable should be studied in regard to the age of the subjects rather than to the association with a congregation.

Time - Part I

Subjects reporting higher frequencies of attendance of religious services on a weekly basis also revealed personality characteristics which showed the tendency to be conscientious and conforming. They are persevering, socially proper, moralistic and somewhat rule-bound.

Subjects attending religious services more infrequently on a weekly basis may not feel the compulsion to conform to more regular and frequent attendance.

Time - Part II

This variable significantly correlated with three 16 PF variables. With the relative increase in the number of hours per week the subjects attended religious services there was also a reported relative increase in the tendency to reveal a shrewd and more calculating approach to social

interactions. These subjects tend to keep their feelings to themselves and not be swayed by their emotions. They display increased self-discipline and seek a controlled lifestyle.

Significantly correlated with the increase in the number of hours per week in attendance of religious services was the tendency to reveal a more relaxed, tranquil, composed dimension of personality development. These subjects indicated a satisfaction in life which is largely free of tension and anxiety.

Religious Experience

One 16 PF personality variable was found to be significantly correlated with an increase in the intensity of religious experience. This variable, as did Time - Part II, revealed a tendency to develop a relaxed, tension-free characteristic in one's personality. These subjects revealed that along with an intensified religious experience, they feel less driven, restless, frustrated and anxious than subjects who reported a less intense religious experience. This finding is compatible with the findings of Thomas and Cooper (1980) and Paloutian et al. (1978). The Ness and Wintrob (1980) study also found that increased intensity in religious experience resulted in reduced emotional stress.

Bible Reading

The frequency of reading the Bible was found to be significantly correlated with higher levels of intellectual ability. This may be attributed to the fundamental relationship between advanced education and reading ability since completion of higher levels of education was also significantly correlated with intellectual performance and ability.

Bible reading frequency was also significantly correlated with personality development in which the subjects tended to be more natural, genuine and unpretentious in their interpersonal interactions. They also revealed tendencies to behave in an unperturbed and self-assured manner when dealing with the issues of their lifestyles.

Prayer

An increase in the frequency of praying was found to be significantly correlated with personalities which are conscientious, persevering, moralistic and conforming. They also indicated tendencies to be socially alert, insightful and perceptive. Subjects reporting higher frequency of praying also tend to feel relaxed and unfrustrated. This composure in personality development leads to a more tranquil, satisfied lifestyle.

Interpersonal Influencing

Subjects who reported engaging in interpersonal influencing on an increasing frequency revealed tendencies to develop a practical, careful, conventional lifestyle somewhat regulated by external realities. These higher frequency subjects also reported experiencing a relaxed, tranquil approach to life situations without feeling driven, tense or anxious about circumstances in general.

A negative correlation was found to be significant with intelligence for subjects who reported higher frequencies of interpersonal influencing.

Interpretation of Personality Data

Data analyses were made for the interactions of the responses by the subjects on the 16 PF questionnaire. The results of the correlational analysis provides a basis for developing a group personality profile or syntality (Cattell, 1948).

The 16 PF scoring combinations reveal numerous possibilities of personality profiles. A slight alteration in the scoring patterns can significantly change the resulting personality profile. The computer facilities at the Institute for Personality and Ability Testing in Champaign, Illinois, are programmed to analyze the scoring data and develop a profile which reveals certain patterns of personality development and tendencies. The following

discussion is a presentation of the interpretation of the subject group personality data.

General Overview Patterns

The group's life-style balances a desire to control personal and work-related situations so as to have freedom of choice regarding what and how to do things with a willingness to adapt to the particular circumstances in which the group finds itself. Major gratifications in life are derived from efforts which provide opportunities to respond to the various requests of others. The group usually likes to be helpful to people who request help, to be influential with those who seek direction and to take a problem-solving approach with those who are self-sufficient and want time to resolve problems through self-initiative.

Problem-Solving Patterns

The group functions quite comfortably with problems and situations which require thinking and reasoning at a practical level and which involve understanding of some abstract concepts and relationships. The group tends to be conservative and values tried-and-true approaches to problem-solving. The group expresses essentially a conventional and realistic approach to life and its problems.

Patterns for Coping with Stressful Conditions

The group does not indicate experiencing any unusually high or low levels of tension. When coping with stressful and pressure inducing situations, the group will generally seek to arrive at some workable compromise between the group and others involved.

Patterns of Interpersonal Interaction

Overall, the group tends to direct attention about equally to people around them showing concern for the needs of others as well a concern for the needs of the group. The group identifies principally with people who are flexible in their behavior, and is able to adapt readily in most situations. If the group were to assume a leadership role with others, the most typical approach for influencing others would likely be one whereby the group strives to work out compromises and find the best possible solutions for achieving goals important to most of the persons involved.

Recommendations

Based upon the completion of this study, the following recommendations are proposed:

1. The study should be replicated in order to cross-validate the initial findings.
2. Comparative studies with other, diverse religious groups would expand the knowledge of the relative influence

attributed to a particular religious organization in relationship to personality development.

3. Non-religious subjects were not in the scope of this present study. Future investigations are recommended which would compare religious and non-religious subject populations.

4. Each form of instrumentation has certain limitations in the concepts and constructs it measures. Future research endeavors should use other instrumentation in descriptive analysis of religious subjects.

5. This study was limited to adult subjects. Future studies should focus on age groups other than adults since these groups are also significant in religious educational processes.

6. Correlational studies between the personality development of religious leaders and the laity are recommended to ascertain the possible correlational relationship that leadership personality development may have with personality development of the laity.

7. Experimental research designs are recommended for objectively investigating the educational practices of religious organizations.

8. Other constructs such as moral development and development of valuing systems are viable areas for research in a religious milieu.

The suggestions which have been presented reflect the speculative conjecture of the researcher. Future studies

directed toward the investigations suggested must be undertaken to provide empirical evidence which supports or refutes these speculations.

Concluding Remarks

This study represents an initial research attempt to develop a descriptive analysis of the personality characteristics of a group of subjects selected from a particular religious organization which will form the foundation for future studies. Several statistically significant findings have been reported in this study.

The findings in this study provide essential information about the personality characteristics of the subjects which are generalizable to the population from which they were selected. A religious leader or educator should find the information derived in this study beneficial as it relates to the particular group of people with which he works, seeking methods with which to influence others with the goal of changing behavior.

The researcher's personal experience with the religious organization selected for this study has led to the opinion that objective studies of the practices and procedures used to bring about behavioral change in the religious environment are long overdue. The scientific methodology for conducting such investigations is practical and adaptive to the religious setting.

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APPENDIX A

EXPLANATION OF TESTING AND DEMOGRAPHIC
QUESTIONNAIRE

EXPLANATION OF TESTING

You have been selected to participate in an evaluation of the effectiveness of the ministries of this church. Your cooperation is necessary and greatly appreciated. The information you provide is very important to the continuing ministry of this church. However, you are free to decline at this time.

Two questionnaires will be used in this evaluation. In no way can the identity of any individual respondent be linked to information given. Therefore, you are requested to be as truthful as possible in your responses.

Please follow the instructions carefully.

Thank you.

DEMOGRAPHIC QUESTIONNAIRE

1. **SEX**
 - [0] Female
 - [1] Male
2. **MARITAL STATUS**
 - [0] Single - never married
 - [1] Single - divorced
 - [2] Single - widowed
 - [3] Married - first spouse
 - [4] Remarried - after divorce
 - [5] Remarried - after widowed
3. **EDUCATION** - Indicate the highest level of education completed.
 - [0] Less than high school
 - [1] High school (diploma)
 - [2] Junior college (2 year degree)
 - [3] College (4 year undergraduate degree)
 - [4] Graduate (Master's degree)
 - [5] Graduate (Doctorate)
4. **DONATIONS TO CHURCH** - Indicate the percentage of annual (gross) income given to this church.
 - [0] 0%
 - [1] 1% - 2%
 - [2] 3% - 5%
 - [3] 6% - 8%
 - [4] 9% - 10%
 - [5] 11% - 12%
 - [6] 13% - 15%
 - [7] Above 15%
5. **LONGEVITY - PART I** - How long have you been associated with the Assemblies of God organization?
 - [0] Less than one (1) year
 - [1] 1 - 5 years
 - [2] 6 - 10 years
 - [3] 11 - 15 years
 - [4] 16 - 20 years
 - [5] 21 - 25 years
 - [6] 26 - 30 years
 - [7] 31 - 35 years
 - [8] 36 - 40 years
 - [9] More than 40 years

6. **LONGEVITY - PART II** - How long have you been associated this church?

(Use scale of years in Question #5.)

7. **TIME INVOLVEMENT - PART I** - How many weeks during the year do you usually attend one church service?

- [0] Less than 10 weeks
- [1] 10-19 weeks
- [2] 20-29 weeks
- [3] 30-39 weeks
- [4] 40-49 weeks
- [5] 50-52 weeks

8. **TIME INVOLVEMENT - PART II** - How many hours per week do you usually attend church services?

(Use the following scale to calculate number of hours.)

- A. Sunday School - 1 hour
- B. Sunday Morning Service - 1 hour
- C. Sunday Evening Service - 2 hours
- D. Midweek Service - 2 hours

- [0] Less than 1 (one) hour
- [1] One hour
- [2] Two hours
- [3] Three hours
- [4] Four hours
- [5] Five hours
- [6] Six hours

9. **EXPERIENCES**

- [0] I have not experienced being "born again" and I have not experienced "speaking in tongues".
- [1] I have experienced being "born again", but have not experienced "speaking in tongues".
- [2] I have experienced being "born again" and I have experienced "speaking in tongues".

10. **BIBLE READING** - How frequently do you read the Bible?

- [0] Never
- [1] Monthly
- [2] Weekly
- [3] Daily

11. **PRAYER** - How frequently do you pray?

- [0] Never
- [1] Monthly
- [2] Weekly
- [3] Daily

12. **INTERPERSONAL INFLUENCING** - How frequently do you attempt to influence another person to become a Christian?

- [0] Never
- [1] Monthly
- [2] Weekly
- [3] Daily

APPENDIX B

ANNOUNCEMENTS

ANNOUNCEMENT I

_____ (Name of church) _____ has been selected to participate in a city-wide evaluation of Assembly of God church ministries.

One week from today, upon entering the sanctuary for worship services, all adult persons, 18 years and older, who are not visitors, will be handed a numbered ticket. Those persons whose ticket numbers are selected, will be requested to participate in this evaluation.

Your cooperation is necessary and appreciated.

Thank you.

ANNOUNCEMENT II

Reminder

You have been selected to participate in an evaluation of the effectiveness of church ministries which will be conducted (day of week) , (date) , at (time) at the church.

Thank you for your assistance.

APPENDIX C

TABLES

TABLE I
DIRECT CONCEPT VALIDITIES OF THE 16 PF SCALES

Source Trait	16 PF Form (Number of Subjects)			
	A+B(958)	C+D(794)	A(958)	B(958)
A	86	87	79	78
B	53	91	35	44
C	77	63	70	66
E	71	82	63	64
F	88	90	83	79
G	77	54	67	69
H	94	90	92	87
I	80	45	70	75
L	67	65	49	63
M	71	85	44	73
N	64	74	41	60
O	86	71	71	81
Q1	68	68	62	51
Q2	80	82	70	70
Q3	80	70	68	69
Q4	63	80	57	59

Note: Decimal points have been omitted.

(IPAT, 1979)

TABLE II
 SCALE RELIABILITIES, CALCULATED AS
 DEPENDABILITY COEFFICIENTS
 TEST-RETEST WITH
 SHORT INTERVALS

Source Trait	A _a	A _b	16 PF Form A _c	B _b	(A+B) _b	(A+B) _d	(C+D) _e
A	86	81	78	75	89	82	82
B	79	58	82	54	65	45	76
C	82	78	79	74	87	76	83
E	83	80	85	80	88	78	77
F	90	79	88	81	90	80	80
G	81	81	89	77	88	75	83
H	92	83	87	89	93	86	86
I	90	77	86	79	89	83	83
L	78	75	74	77	87	69	75
M	75	70	79	70	82	68	68
N	77	61	78	60	76	60	67
O	83	79	72	81	89	76	79
Q ₁	82	73	78	70	83	66	75
Q ₂	85	73	90	75	85	76	68
Q ₃	80	62	92	62	78	76	77
Q ₄	72	81	90	87	91	80	82

Note: Decimal points have been omitted.

a: Canadian subjects (N=243)

b: American subjects (N=146)

c: Averages of 91 test-retest coefficients (N=19). Tests taken for each of 14 consecutive days.

d: New Zealand subjects (N=95)

e: American subjects (N=150)

(IPAT, 1979)

TABLE III
SUBJECT - CHURCH SELECTION DATA

Church	Number of Participants	Females	Males	Age Range
Calvary Temple	26	10	16	20-60
Carbondale	17	11	6	21-76
Central	9	5	4	18-77
Christian Chapel	16	10	6	20-49
Glad Tidings	20	11	9	18-83
New Life Center	24	10	14	20-59
Northeast	20	11	9	19-72
Woodlake	19	14	5	24-75

TABLE IV
COMPOSITE DESCRIPTIVE STATISTICS
DEMOGRAPHIC VARIABLES

Demographic Variable	Mean	Standard Deviation
Sex	0.543	0.500
Marital Status	2.689	1.261
Education	1.510	1.210
Donations	4.172	1.599
Longevity - Part I Organizational Association	3.894	3.109
Longevity - Part II Church Association	2.338	2.663
Time - Part I Attendance - Weeks	4.503	0.944
Time - Part II Attendance - Hours	4.728	1.796
Experience	1.828	0.396
Bible Reading	2.417	0.706
Prayer	2.874	0.405
Interpersonal Influence	1.854	0.919

N=151 Subjects selected from eight Assembly of God churches in Tulsa, Oklahoma.

TABLE V
 COMPOSITE DESCRIPTIVE STATISTICS
 16 PF VARIABLES

16 PF Variables	Mean	Standard Deviation
A	4.861	1.908
B	5.728	1.901
C	5.252	1.714
E	4.629	2.032
F	5.119	2.218
G	6.272	1.836
H	5.205	2.183
I	5.987	1.645
L	5.649	1.819
M	4.901	1.897
N	6.185	1.961
O	6.033	1.707
Q ₁	4.311	1.756
Q ₂	6.358	1.834
Q ₃	6.066	1.879
Q ₄	6.384	1.777

N=151 Subjects selected from eight Assembly of God churches in Tulsa, Oklahoma.

TABLE VI

KENDALL RANK CORRELATION COEFFICIENTS FOR
SIGNIFICANT DEMOGRAPHIC AND 16 PF
VARIABLE INTERACTIONS

Demographic Variables	16 PF Variables															
	A	B	C	E	F	G	H	I	L	M	N	O	Q1	Q2	Q3	Q4
Sex**	18	15	*	*	*	*	*	*	19	*	-14	15	*	*	*	*
Marital Status	*	*	*	*	*	*	*	*	*	*	*	14	*	*	*	13
Education	*	24	24	17	15	14	18	*	*	23	*	-20	*	*	*	*
Donations	*	*	*	*	*	*	14	-14	*	*	*	*	*	*	*	*
Longevity-I Organization	*	-11	*	*	*	*	*	*	*	*	17	*	*	*	22	*
Longevity-II Church	*	-14	*	*	*	*	*	*	*	*	*	*	*	*	15	*
Time-I (Weeks)	*	*	*	*	*	15	*	*	*	*	*	*	*	*	*	*
Time-II (Hours)	*	*	*	*	*	*	*	*	*	*	13	*	*	*	19	-13
Experience	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	-15
Bible Reading	*	16	*	*	*	*	*	*	*	*	-14	-13	*	*	*	*
Prayer	*	*	*	*	*	13	*	*	*	*	24	*	*	*	*	-22
Interpersonal Influencing	*	-13	*	*	*	*	*	*	*	-12	*	*	*	*	*	-16

*Denotes non-significant interactions. Only significant correlation coefficients are presented (rounded to nearest hundred; decimals omitted).

**Correlation coefficients for the variable of sex were developed with a point-biserial correlation coefficient.

Subjects (N=151) selected from eight Assembly of God churches in Tulsa, Oklahoma.

2
VITA

John Vaughn Bellamy, Jr.

Candidate for the Degree of

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