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CONSTRUCTION OF A LIFE AFTER DEATH SCALE

The University of Oklahoma

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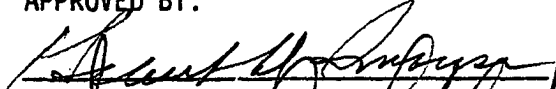


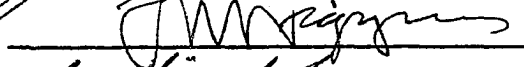

CONSTRUCTION OF A LIFE AFTER DEATH SCALE

A DISSERTATION
SUBMITTED TO THE GRADUATE FACULTY
in partial fulfillment of the requirements for the
degree of
DOCTOR OF PHILOSOPHY

BY
JOHN ARTHUR HIRSCHLEIN
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1981

CONSTRUCTION OF A LIFE AFTER DEATH SCALE

APPROVED BY:

DISSERTATION COMMITTEE

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**Construction of a Life
After Death Scale**

**John Arthur Hirschlein
University of Oklahoma**

Running head: Life After Death Scale

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Abstract

The purpose of this study was to develop a belief in life after death scale (LADS). Ten belief constructs and 85 belief concepts were used as a basis for the generation of 103 belief statements. Completion of the LADS required respondents to score each of the 103 items on two Likert-type scales: a "True" scale and an "Important" scale. The LADS was administered to 399 volunteer subjects. When factor analyzed, three factors emerged and were named Judeo-Christian Teachings, Mind-Body Transformation, and Belief in Ghosts and Spirits. Forty-one statements were retained for the final LADS, resulting in test-retest reliabilities of .93 for the "True" scale and .90 for the "Important" scale. Content, concurrent, and construct validity are reported. Demographic variables such as age, education, and recency of death of friend or relative were not found to be significantly related to the LADS. Applications of the LADS include use as a research tool, subject material to lessen the social taboo surrounding the discussion of death, and a structure which individuals can use to further refine and develop their beliefs concerning afterlife.

Construction of a Life After Death Scale

An individual in the United States lives an average of 73.2 years (U. S. Department of Commerce, 1979) and then passes beyond biological life. The after death state, whatever its conditions, apparently endures for an eternity. In comparison, the length of this life span is but a moment, a relatively insignificant happening. It should not be surprising, therefore, that a 1978 Gallup Poll disclosed that 70 percent of the people surveyed believed in the hereafter. Scientists, too, are showing an interest in this last realm of existence as indicated by the increasing number of articles being published on death, dying, and related subjects (Leviton, 1976).

If science were to conclusively accept the notion of life after death, the ramifications would no doubt prove sensational. But, from a psychological point of view the importance of afterlife is not necessarily whether it exists, but whether one believes in its existence. Consequently, behavioral scientists are trying to identify differences that may exist between those who believe in afterlife and those who do not. Variables relevant to such behavioral investigation include fear of death, death anxiety and belief in afterlife.

Several scales have been developed to measure these variables, the primary ones being Boyar's (1964) Fear of Death Scale (FODS), Lester's (1966) Fear of Death Scale (LFODS), Templer's (1967) Death Anxiety Scale (DAS), and Osarchuk's (1970) Belief in Afterlife Scale (BAS). However, a review of the literature including reports of research done with these

instruments pointed to a need for measurement refinement. This paper presents a review of the relevant literature and reports the construction of a Life After Death Scale (LADS).

Review of Literature

Measurement Scales

There are many variables which can cause problems in obtaining acceptable results in research. Basic, and perhaps the most important part of research design, is the measurement instrument. There are two scales available for measuring fear of death; Boyar's (1964) FODS and Templer's (1967) DAS which appear to have acceptable reliability and validity. Belief in afterlife has been measured with Osarchuk's (1970) BAS, but there are questionable aspects of the reliability and validity (see Tables 1 and 2).

Insert Tables 1 and 2 about here

Osarchuk developed the BAS to test the hypothesis that BA can be increased by exposing subjects to high death threat. The method used to construct the scale is not definitively cited. However, it was reported that 20 of an original 50 items were randomly assigned to compose two parallel forms of the BAS. Form A contains six negative statements of BA, three positive, and one which may be construed as either negative or positive. Form B is composed of six negative and four positive statements. A comparison of the BAS scores with a self rating of BA on a scale of 0 to 100 was made. It was not disclosed whether Form A or Form B was used

for this correlation; however, a Pearson r of .43 was found to be significant. There was no mention of a reliability study of the BAS.

Alleman (1963) used the Immortality Questionnaire and the Immortality Rating Scale to explore the relationship between an individual's concept of death and the way in which an individual organizes a belief system. The Immortality Questionnaire is an essay type scale of which only one question was related to BA. This particular BA item (Number 4) was used to divide subjects into the three groups of believers, doubters, and non-believers. The Immortality Rating Scale consists of 47 items of which seven are BA statements. This scale was designed to measure strength of belief in social or metaphysical immortality and has no provisions for using the specific BA items as a subscale. No reliability or validity measures were reported other than the study results showing the scale to differentiate between believers and nonbelievers, believers and doubters, but not between nonbelievers and doubters. In a previous study, Alleman (1961) reported the same lack of differentiation between doubters and nonbelievers. Alleman offered two possible explanations for this finding, ". . . first, that there is something inherent in the nature of the Scale which prevents differentiation between the two groups; second that doubters and nonbelievers are more similar to one another than to believers" (p. 64).

One must constantly be conscious of the necessity to view the concept of BA as operationally defined in each study. Most studies used some form of a simple question as the technique of determining BA. For

example, in response to "What does death mean to you," Feifel (1956, 1959) reported that 40 percent of male veterans questioned expected a new life after death. A biracial group of 260 community volunteers, 60 years of age and older, were asked, "Do you believe in life after death" (Jeffers, Nichols and Eisdorfer, 1961, p. 54). Their answers were 21 percent "not sure" and 77 percent "sure" that there is life after death.

Bluestein (1975) compared results of a questionnaire taken by thanatology students with the results of a similar one reported by Shneidman (1971). The latter one explored childhood experiences with attitudes toward death with questions ranging from thoughts of one's own death, euthanasia, organ transplants, beliefs and wishes of an afterlife to problems of suicide. The sample consisted of 30,000 responses to a Psychology Today research questionnaire. The typical respondent was 20 to 24 years old, single, Caucasian, Protestant, and female. The thanatology student sample consisted of 82 males and females "about equally divided", also 20 to 24 years of age, single, Caucasian, and Protestant. Approximately one-third of each sample tended to disbelieve in the hereafter. The thanatology student sample showed 48 percent indicated some degree of belief in afterlife and the Shneidman sample showed that 43 percent had some degree of belief in afterlife. Most of the individuals in both groups were interested in having their images survive them after death.

Alexander and Alderstein (1960) suggested that religious persons tend to overcome anxiety over death by escaping to the concept of an

afterlife. It was inferences such as this that stimulated the interest of researchers in FOD and BA variables. Studies comparing FOD with BA will be cited in the following section.

Fear of Death and Belief in Afterlife Studies

Much of the research dealing with attitudes toward life after death, fear of death and topically related subjects is inconsistent and contradictory. For example, Jeffers, Nichols, and Eisdorfer (1961) reported that FOD is significantly related to BA while Kalish (1963) found the opposite to be true. Again, Templer (1972) found positive results and Templer and Dotson (1970) showed negative results. Berman and Hays (1973) found positive results between FODS and BAS, but negative results between DAS and BAS. A summary of the positive and negative studies comparing FOD and BA can be found in Tables 3 and 4.

Insert Tables 3 and 4 about here

Differences in samples, precision of FOD scales and BA scales, relying upon one question to measure a variable, or some other detail lacking in the design of these studies may account for the contradiction of the results. This investigator has assumed that BA is a multidimensional construct and that this has contributed to the confusing results found in FOD and BA research. In this regard, in a discussion of attitude measurement, Fishbein (1965) felt that multidimensional concepts create difficult problems with theory applications in research.

This research was designed to develop a Life After Death Scale (LADS) with reliability and validity with which to measure the unidimensional components of BA. This scale can be used in FOD and BA research to perhaps clarify the relationship between the two variables.

Method

Subjects

The subjects in this study were obtained from three universities and the computer department of a major business (see Table 1). These subjects were chosen to comprise a heterogeneous sample for an exploratory factor analysis. The range in age was 17 to 75 years with a median age of 21.2 years. The educational level ranged from 12 to 20 plus years with a median of 14.3 years. There were 291 females and 108 males. Each subject was either a student at one of the universities or a member of the faculty with the exception of those 29 from the computer lab. Fields of study represented by the subjects were education, home economics, psychology, and sociology, and business.

Insert Table 5 about here

Procedure

A concept list of stimulus words or phrases was gleaned from Webster's Seventh New Collegiate Dictionary (1967) by systematically considering each word as it pertained to the concept of afterlife. Words which could be construed to have a relationship in some manner with the concept of

afterlife were included in the list. Eighty-five words were obtained by this procedure.

Each of the 85 concepts was used to construct a belief statement. General belief constructs were used to generate additional ideas. The guidelines used for developing the specific belief statements were: (1) afterlife for forms of life other than man, (2) afterlife without believing in God, (3) effects of cannibalism on afterlife, (4) effects of scientific discovery on afterlife beliefs, (5) intercommunication of the living with the dead, (6) immortality on earth, (7) locale and description of afterlife existence, (8) primitive ideas such as belief in spirits, witchcraft, and voodoo, (9) religious tenets related to afterlife without the particular dogma, and (10) transformation of mind and body.

One hundred twenty-five statements of belief made up the item pool. Closely related statements were eliminated and a revised list of 103 belief statements was retained for the LADS.

Each statement was written on individual slips of paper and put into a box. A table of double digit random numbers (Blalock, 1972, p. 554) was used to determine the number of a given statement in the scale. Since the random table was based on two digit numbers, and there were 103 statements; 00 was used as 100 and 01, 02, and 03 were used as 01 or 101, 02 or 102, and 03 or 103 respectively. A coin was used to decide whether 01 was in fact 01 or 101. This process was continued until the 103 original statements were randomly numbered from 1 to 103 (see original scale in Appendix C).

Two scoring scales based upon a modified Likert Scale were used. The first scale mode ranged from not acceptable to totally acceptable. The second scale mode ranged from not important to extremely important (see the LADS in Appendix C). A five-point scale is recommended by Guertin and Bailey (1970), who stated that "beyond five is not particularly useful in providing more information. Less than five are too few and seven adds only a little systematic variance to the scores" (p. 211). Since the LADS was to be self or group administered, instructions were detailed and one sample item was fully explained in relation to the scoring on the true and important scales.

Demographic data relevant to the present as well as to future research were collected. Items related to ethnicity, employment status, educational and religious backgrounds, current religious affiliation and participation, and the occurrence of a recent death among close relatives or friends (see Appendix C for complete derivation).

An estimate of belief in life after death was measured by using a linear scale which consisted of a 10-millimeter line. At each extreme was "No Belief" or "Absolute Belief" with "Moderate Belief" in the center. Participants were instructed to draw a vertical line through the point on the scale which best represented "how much belief you have in after-life." The length of the line from the point of origin to the point where the drawn vertical line intersected the scale was measured in millimeters with a millimeter equaling a score of "1".

An informed consent form was developed to conform to Federal Regulations in regard to the protection of human subjects (45 CFR 46) (see

Appendix D). Every person who participated in developing the LADS was asked to read the informed consent form and sign it before participating in the study.

A pilot study was used to test the directions and the item statements of the LADS for clarity and meaning. Twenty subjects were administered the LADS after which minor rewording in the instructions and item statements were made. Items 9, 22, 42, 46, and 100 were rewritten (see Appendix C for complete derivation).

The LADS was designed to be self-administered with no time limit. Groups of various sizes were used until the results from 200 subjects were obtained.

The resulting data were factor analyzed with a Varimax Rotation Method (SAS 79.3) (Helwig and Council, 1979). Several factors appeared to be strong enough to merit further use of the scale with a larger group of 400 subjects.

The LADS was then administered until 400 subjects completed the scale. One scale was discarded for technical reasons. A final Varimax factor analysis was then run. After the LADS was initially administered to the 399 subjects, 66 individuals volunteered to participate in the test-retest reliability study. The two-week test-retest interval meets the criterion most investigators use (Shaw and Wright, 1967, p. 17). Specific reliabilities are reported in the next section.

Results

Three factors were obtained from the factor analysis. The name

of each factor is suggestive of the subject of the collective items. The factors were named as follows: Factor I, Judeo-Christian Teachings; Factor II, Mind-Body Transformation, and Factor III, Belief in Ghosts and Spirits. The criterion for selecting scale items for each factor was a minimum factor loading of .39. The minimum loading on Judeo-Christian Teachings was .41. The minimum loading for Mind-Body Transformation was .40, while that for Belief in Ghosts and Spirits was .39 (see Tables 6, 7, and 8).

Insert Tables 6, 7, and 8 about here

Correlation coefficients of the LADS-True x LADS-Important were derived from individual items using Fisher's z (Guilford, 1956, p. 325). The coefficient for the two scales (total test) was .64. The factors had the following coefficients: Judeo-Christian Teachings-True x Judeo-Christian Teachings-Important = .76, Mind-Body Transformation-True x Mind-Body Transformation Important = .56, and Belief in Ghosts and Spirits-True x Belief in Ghosts and Spirits-Important = .59 (see Table 9).

Insert Table 9 about here

The test-retest Pearson r reliability coefficient for LADS-True was .93 and for LADS-Important was .90. Coefficients obtained for the scale factors were .95 for Judeo-Christian Teachings-True, .91 for Judeo-Christian Teachings-Important, .83 for Mind-Body Transformation-True, .80

for Mind-Body Transformation-Important, .86 for Belief in Ghosts and Spirits-True, and .84 for Belief in Ghosts and Spirits-Important (see Table 10).

Insert Table 10 about here

Content validity was shown in that there is good inclusion of statements from the item pool. Most of the generated statements were incorporated into the LADS.

Concurrent validity was established by correlating the LADS with the initial estimation of one's belief in life after death using the 10 millimeter linear scale. This measure when correlated with Judeo-Christian Teaching-True yielded a correlation of .57 and produced similar results with Judeo-Christian Teachings-Important (.55). Mind-Body Transformation-True and Mind-Body Transformation-Important were .03 and .23 respectively while Belief in Ghosts and Spirits-True and Belief in Ghosts and Spirits-Important were .16 and .13 (see Table 11).

Insert Table 11 about here

Factorial validity was discussed by Downie and Heath (1959) as an example of construct validity. In discussing the factorial composition of a test (Anastasi, 1968, p. 116) states, "Each test can thus be characterized in terms of the major factors determining its scores, together with the weight or loading. Such factor loadings also represent

the correlations of the test with each factor, a correlation known as the factorial validity of the test." The factor loadings have been shown in Tables 6, 7, and 8.

The estimate of belief as measured by the 10 millimeter scale and Factor I (Judeo-Christian Teachings-True and Judeo-Christian Teachings-Important) and Factor II (Mind-Body Transformation-True and Mind-Body Transformation-Important) were found to be significant when compared with religious belief or affiliation. Factor III (Belief in Ghosts and Spirits-True and Belief in Ghosts and Spirits-Important) was found not to be significant on these comparisons. The chi square analysis for estimate of belief x religious belief or affiliation was significant with a $p < .01$. Both scales of Factor I x religious belief were significant with a $p < .01$. Factor II-True was significant with a $p < .05$ and the Factor II-Important scale was significant with a $p < .01$ (see Table 12).

Insert Table 12 about here

Persons who have changed their religious affiliation and maintained the second affiliation for one or more years (changers) and those who did not (non-changers) were significantly different when compared on the estimated belief scale and on both the True and Important scales of Factor I (Judeo-Christian Teachings). The chi square analysis for the estimate of belief x changers was significant with a $p < .05$. The True scale of Factor I (Judeo-Christian Teachings) x changers was significant with a $p < .05$. The Important scale of Factor I (Judeo-Christian

Teachings) was significant with a $p < .001$. The comparisons on the scales of Factor II (Mind-Body Transformation-True and Mind-Body Transformation-Important) and Factor III (Belief in Ghosts and Spirits-True and Belief in Ghosts and Spirits-Important) were not significant (see Table 13).

Insert Table 13 about here

Other demographic variables such as age, education, recency of death of a friend or relative were not found to be related to the LADS.

Discussion

The factor analysis revealed three factors, thus the assumption that BA is a multidimensional concept was upheld. The three factors were described as Judeo-Christian Teachings, Mind-Body Transformation, and Belief in Ghosts and Spirits. Complete lists of the items found in each factor are available in Tables 6, 7, and 8.

Forty-one items from the total of 103 had factor loadings of at least .39 and were retained for the final LADS. The scale was shown to have test-retest reliability and content, concurrent, and construct validity. Factors were shown to differentiate between agnostics and religious affiliation. Those individuals who changed their religious affiliation and maintained a second affiliation for one year or more also differentiated with the factors.

Agnostics were operationally defined as individuals who independently

chose to check the agnostic box rather than a religious affiliation box. Significant chi square values appear to indicate agnostics score lower than religious groups in estimating BA and on Factor I (Judeo-Christian Teachings) and Factor II (Mind-Body Transformation), but not on Factor III (Belief in Ghosts and Spirits). This suggests that Factors I and II may be considered religious variables while Factor III is not.

Persons who have held a second religious affiliation for more than one year appear to score lower in estimating BA and on scoring on Factor I (Judeo-Christian Teachings) but not on Factor II (Mind-Body Transformation) or Factor III (Belief in Ghosts and Spirits). These findings may be attributable to the fact that individuals who have adopted a new religious affiliation and held it for more than a year, are more worldly and a bit less likely to accept a more structured religious doctrine. Therefore one could expect lower BA estimates and lower Factor I (Judeo-Christian Teachings) scores from them.

Many of the studies previously mentioned concerning BA as a variable, used some form of a simple question such as, "Do you believe in life after death?" Assuming that an estimate of BA, such as used in this study, incorporates the response or responses given in answer to that question, one can make some comparisons between the estimate of BA, a variety of belief questions, and the LADS.

If the LADS is multidimensional, then it is reasonable to assume that each factor relates to a different extent with an estimate of BA. Factor I (True and Important) scales correlate with the estimate, the

Factor II-True Scale has no significant relationship to the estimate, but the Factor II-Important Scale and the Factor III (True and Important) Scales have a significant but weak relationship. This indicated the LADS is measuring some aspect of BA which cannot be measured with only an estimate of BA.

The correlation between the "True" and "Important" scales for each factor range from .56 to .76. Although these are only moderate results, it indicates the possibility of using the "True" and "Important" scales of each factor as alternate forms.

Each factor of the LADS can be considered a BA measuring scale. The final LADS has the items related to the three factors randomly sequenced in one measure, but scores for each factor can be extracted separately.

There are many specialized areas of education which could use this scale. Some examples are medical education, nursing education, mortuary science, religious education, and counseling education. The concept of afterlife has generally been associated with thoughts of biological death, hence there is a natural built-in stigma or inhibition toward the topic. The presence of the LADS will perhaps lessen this social taboo for some people and give structure to individuals for considering their beliefs concerning afterlife. Many persons have not been fully stimulated to actively consider just what they do believe about afterlife, probably for most people it is a very nebulous concept. Many participants in this study remarked that they had never given any thought to many of the statements in the LADS, but were now interested in the subject. As a

research tool, the availability of the LADS should facilitate further studies on the relationship between belief in afterlife and FOD and DAS.

In his recent work on afterlife experiences, Moody (1975) reported that resuscitated patients had experienced brief interludes with afterlife. The similarity of these life after death experiences with dissociative hallucinatory experiences has been reported by Siegel (1980). This association could be investigated further with the LADS.

Believers in afterlife were found to perceive people to be more helpful, trusting, and fair than nonbelievers (Hynson, 1978-79). The LADS could be utilized in studies to verify and further this type of inquiry.

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Table 1
Summary of Reliability for Measures Used in Research
on Attitudes toward Death and Afterlife

Author(s)	Construct Measured	Number of Items	Sample Size	Type of Reliability	Reliability Coefficient
Sarnoff and Corwin (1959)	SCFOD	5	not reported	not reported	not reported
Boyar (1964)	FOD	18	100	split-half test-retest	.89 .79
Lester (1967)	LFOD	not reported	not reported	parallel forms test-retest	.65 .58
Templer (1967)	DAS	15	31	internal consistency test-retest	.76 .83
Alleman (1963)	BA	7	not reported	not reported	not reported
Osarchuk (1970)	BA	10	not reported	not reported	not reported

Table 2
Summary of Validity for Measures Used in Research
on Attitudes toward Death and Afterlife

Author(s)	Construct Measured	Number of Items	Sample Size	Type of Validity	Statistically Significant
Sarnoff and Corwin (1959)	SCFOD	5	57	Construct	yes
Boyar (1964)	FOD	18	56	Construct	yes
Lester (1967) ^a	LFOD	not reported	not reported	not reported	not reported
Templer (1967)	DAS	15	77	Concurrent Construct	yes yes
Alleman (1963)	BA	7	90	Construct	yes
Osarchuk (1970)	BAS	10	155	Concurrent ^b Construct	yes yes

^aUnpublished document.

^bNot determined if Form A or Form B.

Table 3

Summary of FOD x BA Studies Reporting Positive Results

Author(s)	FOD Scale Used	Belief in Afterlife Scale	Correlation FOD x BA	Significance Level
Jeffers, Nichols, and Eisdorfer (1961)	SQ ^a	SQ	NA ^b	.01
Templer (1972)	DAS	SQ	NA	.01
Berman and Hays (1973)	LFOD	BAS	.24	.01
Templer and Ruff (1975)	DAS	SQ	NA	.05

^aSpecific question.^bNot applicable.

Table 4

Summary of FOD x BA Reporting Negative Results

Author(s)	FOD Scale Used	BA Scale Used	Correlation FOD x BA	Significance Level
Kalish (1963)	SQ ^a	SQ	.03	ns
Templer and Dotson (1970)	DAS	SQ	NA ^b	ns
Berman and Hays (1973)	DAS	BAS	-.02	ns
Feifel (1974)	SQ	SQ	NA	ns
Stewart (1975)	FODS	SQ	.11	ns
Berman (1974)	SQ	BAS	NA	ns

^aSpecific question.^bNot applicable.

Table 5
Subjects Used in LADS Development

Ethnic Group	S O U R C E							
	University of Oklahoma		Oklahoma State University		Texas Southern University		Bell Telephone Computer Labs	
	M	F	M	F	M	F	M	F
American Indian	0	3	0	2	1	0	0	0
Black	4	0	0	7	18	57	1	0
Spanish American	0	0	0	0	0	2	0	0
White	21	76	44	134	0	0	18	9
Oriental	0	0	0	0	1	0	0	1
Total	25	79	44	143	20	59	19	10

n = 399.

Table 6

Life After Death Scale Factor I Loadings

Item	Factor Loadings		
	Fator I	Factor II	Factor III
3. Without the promise of an afterlife, man's status on earth and in the universe is meaningless.	.50	.01	.03
14. Afterlife affords an opportunity for an eventual reunion with those who have "gone before."	.51	.12	.16
31. Angels are real.	.64	.11	.07
50. A person's soul departs from the body at death and exists forevermore.	.51	.13	.01
61. There shall be a resurrection of the faithful for a blessed existence with God.	.80	.02	.02
65. There will be a thousand years during which holiness is to prevail with Christ reigning on earth.	.41	.06	.07
66. Only the righteous will survive the ultimate lake of fire in which the world will be engulfed.	.71	.04	.02
67. Proper spiritual preparation for death will guarantee a happy life after death.	.65	.04	.10
68. Oneness with God is necessary for obtaining life after death.	.68	.11	-.07
85. The devil, the supreme spirit of evil and tempter of mankind, rules over hell.	.73	.09	.00

Table 6 continued

Item	Factor Loadings		
	Factor I	Factor II	Factor III
86. Afterlife will be spent above and beyond the earth.	.60	.15	.01
88. The introduction of death into the world is a direct consequence of the evil deeds of man.	.54	-.12	.08
90. Heaven will be the ultimate fulfillment.	.76	.11	-.04
101. Only certain people will be resurrected when the messiah comes.	.60	.07	.00
102. The human body is but a vehicle for the soul during its sojourn on earth.	.54	.09	.09
103. The taking of one's life has an effect on that person's afterlife.	.54	.22	.09

Table 7

Life After Death Scale Factor II Loadings

Item	Factor Loadings		
	Factor I	Factor II	Factor III
16. After death, a human being continues to exist in a form and with habits similar to those that were his before death, even though his body decomposes.	.09	.46	.12
24. The dead are somehow present in spirit at seasonal festivals and other similar occasions of communal reunion.	-.08	.47	.29
32. There is an afterlife for all forms of living organisms.	-.01	.47	.12
33. Death is but a passageway for a new life in another galaxy.	.11	.45	.15
35. Spirits can enter the body of women and be born again.	-.02	.46	.10
37. Some people become saints or angels after earthly life and death.	.32	.42	.13
62. The soul, being immortal, is gradually purified in successive incarnations in bodies of men or animals until it has freed itself completely from the limitations of matter.	-.12	.54	.20
72. After death, the soul floats in heaven or hell until the coming of the messiah.	.32	.45	.02
73. There is a place or state of temporary punishment where souls of those who die go to be cleansed.	.08	.51	.01

Table 7 continued

Item	Factor Loadings		
	Factor I	Factor II	Factor III
87. Demons are spirits of people who were once living on earth.	.21	.40	.16
96. Upon death we are somehow transported to another world, much like earth, to be born and to live once again.	.07	.51	.13
100. The spirits of deceased relatives or loved ones escort the newly dead in the transition to a different form of life.	.11	.52	.30

Table 8

Life After Death Scale Factor III Loadings

Item	Factor Loadings		
	Factor I	Factor II	Factor III
1. A person's soul can leave and return to the body while that person is still living.	-.08	.16	.40
4. Dead people can communicate with each other.	.16	.16	.39
7. Spirits can pass through solid matter, such as walls.	.18	.08	.52
8. Spirits of the dead can read the minds of living people.	.08	.36	.43
9. Motion of objects such as furniture, dishes, etc. which apparently move by themselves can be directly related to working of the spirits of the dead.	-.01	.29	.56
25. Some living people can speak with dead people.	-.08	.35	.55
26. Ghosts, or spirits, can be either male or female.	.02	.31	.53
27. It is possible to actually see ghosts.	-.04	.17	.78
28. Ghosts can pass through any opening, no matter how small.	.05	.17	.72
36. Ghosts are spirits of people who were once alive.	.04	.39	.58
48. Some people have returned to life after being dead for a brief period of time.	.14	.00	.41

Table 8 continued

Item	Factor Loadings		
	Factor I	Factor II	Factor III
52. People who have died are able to observe their body preparation, services, and funeral.	.11	.31	.40
80. A dead person's soul can think, reason, and remember.	.27	.18	.39

Table 9
Correlation Coefficients^a of the True and Important LADS

Test or Factor	True x Important <u>r</u>
Total Test	.64
Factor I	.76
Factor II	.56
Factor III	.59

n = 399.

^aPearson r, derived from individual item correlations using Fisher's z (Guilford, 1956, p. 325).

Table 10
Reliability Coefficients^a for the LADS

Test or Factor	True Scale	Important Scale
Total Test	.93	.90
Factor I	.95	.91
Factor II	.83	.80
Factor III	.86	.84

n = 66.

^aTest-retest, Pearson r.

Table 11
Pearson r Correlation Coefficients for Estimate
of Belief by Factors

Factor	Estimate of Belief	Probability
Factor I		
True	.57	.0001
Important	.55	.0001
Factor II		
True	.03	.6125
Important	.23	.0001
Factor III		
True	.17	.0009
Important	.13	.0079

$\underline{n} = 399.$

Table 12

Chi Square Values for Religious Belief or Affiliation^a

Variable	Chi Square Value	Degrees of Freedom	Probability
Estimate of Belief	11.894	3	.0078
Factor I True	30.061	3	.0001
Factor I Important	26.498	3	.0001
Factor II True	8.139	3	.0432
Factor II Important	11.353	3	.0100
Factor III True	.962	3	.8103
Factor III Important	3.983	3	.2633

^a \bar{n} = 277, only agnostics and the larger religious affiliation groups were included.

Table 13
Chi Square Values for Changers^a and Non-Changers
of Original Religious Belief

Variable	Chi Square Value	Degrees of Freedom	Probability
Estimate of Belief	6.100	1	.0135
Factor I True	5.473	1	.0193
Factor I Important	12.829	1	.0003
Factor II True	1.084	1	.2978
Factor II Important	2.566	1	.1092
Factor III True	3.774	1	.0520
Factor III Important	0.303	1	.5821

n = 399.

^aThose individuals who were atheists, agnostics or affiliated with an organized religion and later changed their beliefs or their affiliation.

APPENDIX A
PROSPECTUS

Construction of a Life After Death Scale

Introduction

Psychology and education have a long history of gradient interest in the dynamics of people from post partum to old age. More recently there is a growing momentum of interest in the dynamics of life in the womb and the final days of biological life and beyond. The aspect of this temporal continuum which is in need of additional differentiation and attention is specifically the belief of a life after biological death. Comparison-wise an individual exists in the womb approximately nine months, survives an average of 70.2 years (U. S. Department of Health, Education, and Welfare, 1966) then passes beyond biological life ad infinitum. Death is one construct universally affecting all forms of life. It follows logically that psychologists and educators should have a vested interest in an attempt to understand as much of this "last realm of existence" as is scientifically possible and certainly as Berman (1974) so aptly expressed it, "defining the purpose and function of such a belief remains a relatively uncharted domain for psychological research" (p. 127).

Review of Literature

The importance of death as a concept of academic interest is being recognized more intently every day. There are now four major publications on this subject: The Journal of Thanatology, Omega: The Journal of Death and Dying, and Suicide, formerly titled Life Threatening Behavior (Leviton, 1976). Another periodical, Death Education, has been published since 1977. As research increases and demand is created, no

doubt there will be others published. It can be easily verified by perusing the references cited in this paper that many periodicals are now including death related articles.

In reviewing the literature in the area of studies concerning death, one notes the main emphases being some relationship of death such as: religion (Williams and Cole, 1968), Allport's Extrinsic-Intrinsic religious beliefs (McCarthy, 1973), anxiety (Ray and Najam, 1974), Rotter's Internal-External Locus of Control (Berman and Hays, 1973; Stewart, 1975), and belief in an afterlife (Osarchuk and Tatz, 1973). The major comparison criterion is a fear of death scale (FODS), generally one of three: Boyar's FODS (1964), Lester's FODS (1966), and Templer's Death Anxiety Scale (DAS) (1967).

Boyar developed his FODS by obtaining a pool of items from individual interviews. Judges rated the items on the basis of clarity and relevance to a specific definition of fear of death (FOD). After item analysis on the responses of 100 subjects, 18 items were retained for the scale. Split-half reliability estimate was .89. A validity study in which the scale was administered before and after exposure to a film of fatal automobile accidents yielded a significant increase in FOD. A ten-day interval test-retest reliability coefficient of .79 was obtained.

Lester (1967) also constructed a scale to measure FOD. His parallel-forms consistency was .65 and the test-retest reliability was .58 over a six-week interval. Answers to questions concerning thoughts of death and associated behaviors such as reactions to funerals were used as the validation criteria.

The Templer (1967) DAS has 15 true or false statements concerning death anxiety. The items evolved from a process of judges' ratings and item analysis. Internal consistency based on 31 subjects yielded a coefficient of .76 (Kuder-Richardson Formula 20) and a three-week test-retest reliability yielded a coefficient of .83. Two separate studies to test validity were performed. Psychiatric patients who had verbalized death anxiety to professional personnel were found to score significantly higher on the DAS than a matched control group. Secondly, the DAS, Boyar's FODS, a word association task and the Minnesota Multiphasic Personality Inventory (MMPI) were administered to 77 college students. A correlation coefficient of .74 between the DAS and Boyar's FODS was obtained. A relationship between the number of emotional words associated and DAS was significant. Also three scales of the MMPI and two anxiety scales were found to be significantly related to DAS.

Sarnoff and Corwin (1959) compiled a five-question FODS for evaluating the relationship between castration anxiety and death anxiety, but there were no reports of reliability or validity.

The relationship of FOD and the belief of an existence of life after death (BA) is important because it has commanded the attention of many interested researchers, and specifically because many of the resulting studies are in fact contradictory. One must constantly be conscious of the necessity to view the concept of BA as operationally defined in each study.

Most studies used some form of a simple question as the technique of determining BA. For example, in response to, "What does death mean to you," Feifel (1956, 1959) reported that 40 percent of male veterans

questioned expected a new life after death. A biracial group of 260 community volunteers, 60 years of age and older, were asked, "Do you believe in life after death" (Jeffers, Nichold and Eisdorfer, 1961, p. 54). Their answers were: 21 percent "not sure" and 77 percent "sure" that there is life after death. Bluestein (1975) in comparing BA of his thanatology student survey and a Psychology Today survey conducted by Shneidman (1971) reported 48 percent of the former and 43 percent of the latter believed in some degree of after-life while both groups were interested in having their images survive them through lineage, books, or good works.

Presently there is one Belief in Afterlife Scale (BAS). Osarchuk (1970) developed it to test the hypothesis that BA can be increased by exposing subjects to anxiety over death. Positive results were obtained for subjects initially high in BA exposed to high death threat. Twenty of the original fifty items were randomly assigned to compose two parallel forms of the BAS. Form A contains six negative statements of BA, three positive, and one which is debatable whether it is negative or positive. Form B is composed of six negative and four positive statements. A self rating of BA on a continuum of 0 to 100 and the BAS were found to be significantly related with a Pearson r of .43. The particular form of the BAS used for this comparison was not definitively stated. There was no mention of a reliability study of the BAS.

Alleman (1963) used the *Immortality Questionnaire* and the *Immortality Rating Scale* to explore the relationship between an individual's concept of death and the way in which he organized his belief system. The *Immortality Questionnaire* was an essay type scale of which only one

question could be classified as a BA response. The Immortality Rating Scale consisted of 47 items of which seven items are BA statements. It was designed to measure strength of belief in social or metaphysical immortality. No reliability or validity measures were reported other than the study results showing the scale to differentiate between believers and nonbelievers, believers and doubters, but not between nonbelievers and doubters. In a previous study Alleman (1961) reported the same lack of differentiation between doubters and nonbelievers. Alleman offered two possible explanations for this finding: "first, that there is something inherent in the nature of the scale which prevents differentiation between the two groups; second, that doubters and nonbelievers are more similar to one another than to believers" (p. 64).

Alexander and Alderstein (1960) suggested that religious persons tend to overcome anxiety over death by escaping to the concept of an afterlife. It was inferences such as this that stimulated the interest of researchers in those variables.

There have been a surprising number of studies comparing FOD with BA. The results of these studies do not encourage one to make a definitive statement on the relationship. There is an approximate 50-50 split in the findings. The following studies show some relationship between BA and FOD.

Jeffers, Nichols and Eisdorfer (1961) tested the relationship between FOD and 52 other variables by asking direct questions of 260 community volunteers. Also tested was the relationship of BA and 37 variables. Significance was tested with a chi square analysis and it was found that FOD is associated with less BA and BA is associated with

less FOD.

Templer (1972) administered the DAS and a religious inventory containing a question on certainty of life after death to a group of religiously involved persons. Certainty of life after death in addition to other religious variables was found to be related to lower DAS scores. Consistent with this finding was the fact that the DAS means for both males and females, were lower than in any research in which DAS was employed (Templer and Ruff, 1975).

Berman and Hays (1973) used four scales, three of those applicable to this research, to investigate the relationships between attitudes toward life, death, and afterlife. Scales of interest were: BAS Form A (Osarchuk and Tatz, 1973), Templer's DAS (1970), and Lester's FODS (1967). Their findings were that BA and FOD were significantly related.

Templer and Ruff (1975), using psychiatric patients, found that those persons who believe in life after death have higher scores on the DAS.

If one were to consider only those statements derived from the results of studies just mentioned there apparently would be very little need for a more effective BAS. However, after reviewing the following studies which found no relationship between FOD and BA, it may become somewhat more evident.

Kalish (1963) used a questionnaire to explore death attitudes which included BA and FOD. A total of 220 students ranging in age from 18 to 65, with a median age of 28, participated in the study. Of these students 93 were Protestants, 28 Catholics, and 35 Atheist-Agnostics. No relationships between BA and FOD was found.

Templer and Dotson (1970), using a sample which included 213 junior and senior level psychology students found to significant relationship between DAS and BA.

Berman and Hays (1973), in a study discussed previously, found no significant relationship between Osarchuk's BAS and Templer's DAS.

A sample which included 95 healthy and 92 terminally ill subjects was obtained from differing community groups and hospitals by Feifel (1974) and used to study religious conviction and FOD. Specification of a belief in some form of life after death was part of the criteria of religious conviction. The results indicated no relationship between stated FOD and BA.

In studying religious correlates of FOD, Stewart (1975) used Boyar's (1964) FODS and Religious Participation Index modeled after one developed by Ligon (1965). A BA rating was part of the index. No significant results were found between FOD and BA.

Berman (1974), after considering Osarchuk and Tatz's (1973) results, tested the hypothesis that individuals who had experienced a near-death experience should show a significantly greater BA than a matched group of controls. Results obtained by a t test were not significant. An additional chi square test of experimental and control subjects scoring above 80 and below 20 on the BAS also failed to produce significant results. Social desirability and falsification of self-reports data were suggested as the possible reasons for nonverification in Berman's study.

Kalish (1963) found that the acceptance of the Western concept of God and an afterlife appeared to be one and the same in a factor analytic pretest of a research instrument designed to elicit attitudes toward

death and dying. He called this factor (one of 20 obtained) "Traditional Religion." A series of demographic and 75 Likert-type attitude items were incorporated into the measure. The sample in the pretest consisted of 280 college students and 427 Los Angeles residents. The findings of Stewart (1975) evoke hesitancy in readily accepting the Kalish Factors of "Traditional Religion" or "Religious Justice." Stewart administered Boyar's (1964) FODS, Broen's (1957) Religious Attitude Inventory, the Religious Participation Index (Ligon, 1965), and Rotter's (1966) I-E Scale. No significant relationship was found between FOD and BA or belief in a literal interpretation of the Bible; while high scores on all religious variables, including "perceived nearness to God," were significantly related to less FOD.

The investigator believes the contradiction which is readily apparent when consciously reviewing the relevant studies concerning BA and FOD can be partially eliminated. This can be achieved by further defining BA and its ramifications such as guilts arising from threats of hell and damnation, belief in happiness ever after in heaven, and belief in mysterious forms of existence after "earthly" death.

Objective of the Study

The objective of the proposed study is to develop a scale on the order of FODS to measure the various beliefs involved when thinking of death (e.g., punishment-reward) and existence after death (e.g., heaven-hell, joyous-sad). If these aspects of death attitudes are clarified and developed, one can then proceed in testing the relationship of FOD with various beliefs about death and afterlife.

Definition of Terms

Key terms used in this study are defined as follows:

Belief in afterlife: acceptance of the view that life continues in some form after biological life has ceased.

Concept: "any object of awareness together with its significance of meaning; anything one can think about that can be distinguished from other 'things'" (English and English, 1958, p. 104). In this study, the concept of "belief in afterlife" is meant to convey the idea of acceptance of some aspect or form of existence after all biological life as it is perceived by the average person has ceased. It is assumed that the general concept of belief in afterlife can be evaluated in terms of its component parts which shall be referred to as concepts of belief in afterlife or simply "BA concepts." Examples of BA concepts are: heaven, hell, spirits, soul, and reincarnation. The significant meaning and the totality of the concepts may be unique to each person; however, that does not preclude measuring aspects of BA concepts held in common or not held in common.

Belief: The definition of belief presented by Krech and Crutchfield (1948) describes a belief as the totality of the person's cognitions about an object. Here specifically, "a belief is defined as an enduring organization of perceptions and cognitions about some aspect of the individual's world" (p. 173). Rokeach (1968) presents the view that very little consensus exists about the meaning of a belief. When Rokeach uses the term, it refers to beliefs as inferences made by an observer about underlying states of expectancy. The Krech and Crutchfield definition is the more comprehensive as it make allowances for all cognitions while

Rokeach limits the cognition to inferences only. For the purposes of this study, Rokeach's position that beliefs are inferences measured with whatever psychological measures are available to record behavioral responses and statements is adequate, and particularly so, since this study will result in an instrument to measure these inferences of beliefs.

Design of the Study

The purpose of the study is to construct a multi-concept scale to measure belief in afterlife and to establish measures of reliability and validity. A master list of concepts judged by the investigator to be related to BA will be compiled from suggestions made by clergymen, psychologists, and philosophers. This list will be reduced by modified content analysis to provide a "core" of BA concepts with which to construct the Life After Death Scale (LADS). After a preliminary factor analysis, a revised version of the scale will be used for the final factor analysis.

The subjects to be used in this study will be college age or older. An attempt will be made to obtain a representative sample of college students attending colleges and universities in the state of Oklahoma and adults living in metropolitan Oklahoma City and Stillwater areas. The first group of 20 subjects will be used for the pilot study. The preliminary administration of the constructed LADS will be to 200 subjects and the revised scale will use 400 subjects. The data obtained from the revised scale will be utilized for the "self rating" and "known groups" construct validity studies. Approximately 60 subjects in the revised group will be used a second time for the test-retest reliability

study. Anyone using the finished LADS can be reasonably assured their data will be valid to the extent their sample is equivalent to the sample used in the construction process.

Data collection procedures will entail specific definitive statements for understanding the LADS format and instructions. Several sample items will be included to further clarify procedures. The pilot study will indicate the success of the instructions.

The data for the two major factor analyses will be processed by the appropriate computer program. The test-retest reliability study and the "self rating" and "known groups" validity studies will also be completed by utilizing an appropriate computer program.

Significance of the Study

It is quite conceivable that the completion of this study will eventually stimulate the interest of educators in the last "realm" of man's existence. Presently, other than religious education, this subject is virtually ignored. Education is rapidly developing retirement and recreation programs, has had counseling programs for years, but has never shown much interest in helping people face up to one of the most dramatic and traumatic experiences of their entire existence. It is believed that this instrument can be properly used in death related research in psychology, education, and religion. If there is a need to identify or predict certain limited group affiliation, this instrument should be appropriate. It can also be utilized in empirical hypothesis testing of beliefs, belief systems, and perhaps attitudes and values.

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APPENDIX B

LIST OF CONCEPTS USED TO DEVELOP LADS ITEM STATEMENTS

List of Concepts Used to Develop LADS Item Statements

Abortion	Fog	Rebirth
Afterlife	Gaseous	Reincarnation
Agnostic	Ghost	Religion
Alien	God	Resurrection
Alive	Hate	Saints
Altruism	Heaven	Satan
Ancestor	Hell	Seance
Angel	Immortality	Sin
Apparition	Inanimate	Sleep
Assumption	Love	Smoke
Astrology	Magic	Sorcery
Atheist	Martian	Soul
Birth	Memory	Spirits
Cannibalism	Mist	State of mind
Church	Molecular	Suspended animation
Coma	Mysterious	Theist
Corporeality	Necromancy	Theocentric
Cremation	Necropolis	Telepathic
Cryonics	Netherworld	Trance
Dead	Nonexistent	Transcend
Deity	Nothingness	Transformation
Demon	Occult	Transgression
Devil	Pantheist	Transplanted organs
Disembodied	Peaceful	UFOs
Dream state	Philanthropist	Vapors
Embodied	Prayer	Voodoo
Existence	Predestination	Witchcraft
Exorcism	Purgatory	Worship
Fire		

APPENDIX C
LIFE AFTER DEATH SCALE
(Original)

AFTERLIFE BELIEF SCALE

To the Participant:

The information requested in this questionnaire will be used to develop an afterlife belief scale. It is anticipated that the finished scale will become a valuable tool in death related research.

Under the Federal Freedom of Information Act, the giving of this information is strictly voluntary and it is to be used for research purposes only. No individual data will be identified. If providing this information makes you feel uncomfortable, you can have absolute privacy by not furnishing your name. It is very important that the rest of the information is complete and accurate.

Section A. Background Data

1. Name _____ 2. Age _____ 3. Sex: ☐ Male ☐ Female
4. Ethnic Background:
 - ☐ American Indian
 - ☐ Black
 - ☐ Chicano (Spanish American)
 - ☐ Oriental
 - ☐ White
 - ☐ Other, please list _____
5. Are you employed? ☐ Yes ☐ No If "yes," what is your job title?

6. Are you a student? ☐ Yes ☐ No If "yes," what is your major area of study?

7. How many years of school have you completed? Circle the appropriate number.

/1	2	3	4	5	6	7	8/	/9	10	11	12/	/13	14	15	16/	/17	18	19	20 or more/
Elementary School								High School				College				Graduate School			
8. What is your current religious belief?
 - ☐ Agnostic
 - ☐ Atheist
 - ☐ Catholic
 - ☐ Judaism
 - ☐ Protestant, list denomination _____
 - ☐ Other, please list _____
9. For how many years have you held this belief? _____
10. How often do you now attend religious training classes (Sunday School)?
 - ☐ Never
 - ☐ Sometimes
 - ☐ Frequently
11. How often do you now attend religious services (church)?
 - ☐ Never
 - ☐ Sometimes
 - ☐ Frequently

12. What is your father's religious preference? _____
13. What is your mother's religious preference? _____
14. If you have ever held a religious belief other than your current one, please indicate by checking below.
- ☐ Agnostic
- ☐ Atheist
- ☐ Catholic
- ☐ Judaism
- ☐ Protestant, list denomination _____
- ☐ Other, please list _____
15. How many years did you hold this belief? _____
16. As a believer in the above religion, how often did you attend religious training classes (Sunday School)?
- ☐ Never ☐ Sometimes ☐ Frequently
17. As a believer in the above religion, how often did you attend religious services (church)?
- ☐ Never ☐ Sometimes ☐ Frequently
18. How many seminars or classes on death education, life after death, or related philosophy have you attended?
- ☐ 0 ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 or more
19. How many books or articles have you read on the subject of death and dying?
- ☐ 0 ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 or more
20. How many books or articles have you read on the subject of life after death?
- ☐ 0 ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 or more
21. Have you had a good friend or close relative pass away? ☐ Yes ☐ No
If "yes," please answer questions 22 and 23. If more than one person has passed away, base the answers on the one with whom you had the closest relationship.

22. How long ago did that person die?

☐ within the last six months

☐ 7 to 12 months ago

☐ 13 to 18 months ago

☐ 19 to 24 months ago

☐ over 2 years ago

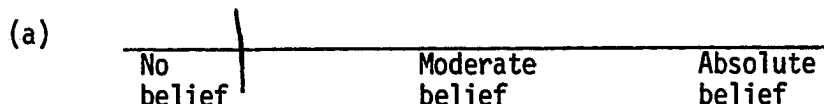
23. How did the death of that person affect you?

☐ not at all

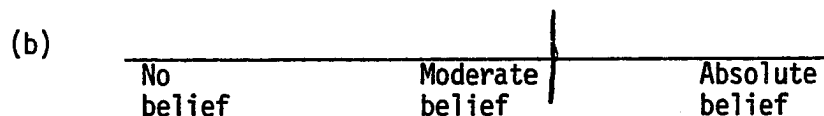
☐ some

☐ very much

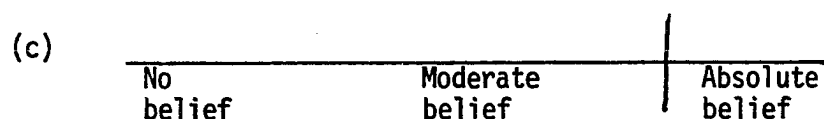
24. How much belief do you have in afterlife? (Before answering this question, observe the following three examples of belief in life after death.)



Notice that the vertical line has been drawn through the scale near the "no belief" end of the scale. This means that the person who drew the line has very little belief in life after death.



Notice that the vertical line has been drawn through the scale near the "moderate belief" point at the center of the scale. This means that the person who drew the line has slightly more than a moderate belief in life after death.



Notice that the vertical line has been drawn through the scale near the "absolute belief" end of the scale. This means that the person has strong belief in life after death, but that belief is not absolute.

Now that you have observed how the scale works, please draw a line through the scale below to show how much belief you have in after-life.



Section B. Afterlife Belief Scale

Instructions:

1. This study is being conducted to investigate attitudes concerning death and possible afterlife.
2. Following is a list of 103 statements regarding man's possible life after death. Following each item are blank spaces to indicate (1) the extent to which you can accept the item as being true for you and (2) how important each item is to you personally.
3. The number you select for the first blank space following each item should be from "1" to "5" based on the following scale:

How acceptable (true)?

1	2	3	4	5
not	slightly	partially	mostly	totally
acceptable	acceptable	acceptable	acceptable	acceptable

4. The number to be placed in the second blank space following each item should be based on the following scale:

How important?

1	2	3	4	5
not	mildly	moderately	very	extremely
important	important	important	important	important

5. Thus consider the statement, "All people must die." If you believe that this is mostly acceptable as being true for you, place a "4" in the first blank space. Then if you believe this is mostly true but mildly important, place a "2" in the second blank space following that item. For example:

All people must die.

4 2

6. It is very important that you provide a response for each blank space for every item.

Scale 1: 1. not acceptable
2. slightly acceptable
How 3. partially acceptable
acceptable 4. mostly acceptable
(true)? 5. totally acceptable

Scale 2: 1. not important
2. mildly important
How 3. moderately important
important? 4. very important
5. extremely important

	(1) How true?	(2) How important?
1. A person's soul can leave and return to the body while that person is still living.	_____	_____
2. After death, people will be equal in all aspects.	_____	_____
3. Without the promise of an afterlife, man's status on earth and in the universe is meaningless.	_____	_____
4. Dead people can communicate with each other.	_____	_____
5. There is an afterlife for babies removed from mothers during abortions.	_____	_____
6. Invocations, offerings, and sacrifices can have an effect on the dead.	_____	_____
7. Spirits can pass through solid matter, such as walls.	_____	_____
8. Spirits of the dead can read the minds of living people.	_____	_____
9. Motion of objects such as furniture, dishes, etc. which apparently move by themselves can be directly related to workings of the spirits of the dead.	_____	_____
10. The only survival of the departed dead is in the memory of the living.	_____	_____
11. The soul has the same general appearance as the body had before death.	_____	_____
12. By providing symbolic food, vehicles, and other things, family members can influence proper passage into afterlife.	_____	_____

Scale 1:	1. not acceptable	Scale 2:	1. not important
	2. slightly acceptable		2. mildly important
How	3. partially acceptable	How	3. moderately important
acceptable	4. mostly acceptable	important?	4. very important
(true)?	5. totally acceptable		5. extremely important

	(1) How true?	(2) How important?
13. After the messiah comes, the world will become heaven-like.	_____	_____
14. Afterlife affords an opportunity for an eventual reunion with those who have "gone before."	_____	_____
15. People are influenced by bonds of love and friendships to accept the notion of life after death.	_____	_____
16. After death, a human being continues to exist in a form and with habits similar to those that were his before death, even though his body decomposes.	_____	_____
17. If a dead person's body is not properly preserved, the soul will be barely conscious, hollow voiced and have a weak, indifferent existence.	_____	_____
18. We enter afterlife with a unified mind and body.	_____	_____
19. The resurrected soul may get a new body.	_____	_____
20. The soul will eventually be reunited with the body.	_____	_____
21. The dead can return to earth in the same body they had when death occurred.	_____	_____
22. If science becomes so advanced that consciousness can be restored to a person who has been frozen for one hundred years, the person brought back to life will have experienced some form of afterlife.	_____	_____
23. At death we transmigrate or pass from the body of one person to that of another.	_____	_____

Scale 1:	1. not acceptable	Scale 2:	1. not important
	2. slightly acceptable		2. mildly important
How	3. partially acceptable	How	3. moderately important
acceptable	4. mostly acceptable	important?	4. very important
(true)?	5. totally acceptable		5. extremely important

	(1) How true?	(2) How important?
24. The dead are somehow present in spirit at seasonal festivals and other similar occasions of communal reunion.	_____	_____
25. Some living people can speak with dead people.	_____	_____
26. Ghosts, or spirits, can be either male or female.	_____	_____
27. It is possible to actually see ghosts.	_____	_____
28. Ghosts can pass through any opening, no matter how small.	_____	_____
29. An afterlife is proper compensation for the injustice suffered in life on earth.	_____	_____
30. Man is mortal until a "wonderful something" is born in him; he then becomes immortal, destined to continue forever the ascent begun on this earth.	_____	_____
31. Angels are real.	_____	_____
32. There is an afterlife for all forms of living organisms.	_____	_____
33. Death is but a passageway for new life in another galaxy.	_____	_____
34. It is the <u>continuance of the human race</u> which is significant, not that of any given individual.	_____	_____
35. Spirits can enter the body of women and be born again.	_____	_____
36. Ghosts are spirits of people who were once alive.	_____	_____

Scale 1:	1. not acceptable	Scale 2:	1. not important
	2. slightly acceptable		2. mildly important
How	3. partially acceptable	How	3. moderately important
acceptable	4. mostly acceptable	important?	4. very important
(true)?	5. totally acceptable		5. extremely important

	(1) How true?	(2) How important?
37. Some people become saints or angels after earthly life and death.	_____	_____
38. Everyone has a "guardian angel" guiding and protecting them from birth until death.	_____	_____
39. All afterlife is a miserable existence somewhere under the surface of the earth.	_____	_____
40. A cannibal has more than one soul.	_____	_____
41. An organ transplanted from a donor will have an effect on the recipient in the hereafter.	_____	_____
42. If scientists could reproduce an exact copy of a human being by using material from one of his body cells, that would be a form of immortality.	_____	_____
43. Souls break all earthly ties at death.	_____	_____
44. There is a natural deathlessness of man.	_____	_____
45. A soul can be in more than one place at a time.	_____	_____
46. It is not the continuation of any individual that is significant, bu the <u>continuance of the human spirit</u> .	_____	_____
47. Death is an escape, not from reality, but to reality.	_____	_____
48. Some people have returned to life after being dead for a brief period of time.	_____	_____
49. When a person dies his total existence comes to an absolute end.	_____	_____
50. A person's soul departs from the body at death and exists forevermore.	_____	_____

Scale 1:	1. not acceptable	Scale 2:	1. not important
	2. slightly acceptable		2. mildly important
How	3. partially acceptable	How	3. moderately important
acceptable	4. mostly acceptable	important?	4. very important
(true)?	5. totally acceptable		5. extremely important

	(1) How true?	(2) How important?
51. Photographs of people can capture the souls of those in the picture.	_____	_____
52. People who have died are able to observe their body preparation, services, and funeral.	_____	_____
53. Fire is fatal to souls.	_____	_____
54. There are evil spirits, but they have never been people.	_____	_____
55. Souls of people will be able to communicate with the afterlife spirits of all lower forms of life that have lived on the earth.	_____	_____
56. Some people are controlled by evil spirits.	_____	_____
57. Memories of experiences on earth will not survive beyond death.	_____	_____
58. If scientists were to discover "humanlike beings" in other parts of the universe, the souls of "those beings" would be superior to souls of human beings.	_____	_____
59. Personality disappears upon bodily death.	_____	_____
60. There can be life after death even in God does not exist.	_____	_____
61. There shall be a resurrection of the faithful for a blessed existence with God.	_____	_____
62. The soul, being immortal, is gradually purified in successive incarnations in bodies of men or animals until it has freed itself completely from the limitations of matter.	_____	_____

Scale 1:	1. not acceptable	Scale 2:	1. not important
	2. slightly acceptable		2. mildly important
How	3. partially acceptable	How	3. moderately important
acceptable	4. mostly acceptable	important?	4. very important
(true)?	5. totally acceptable		5. extremely important

	(1) How true?	(2) How important?
63. Afterlife or immortality is not something into which one enters upon demise of the body, but something which one possesses all along, before birth, during life, and after death.	_____	_____
64. Man has evolved from lower forms of animal life and eventually will revert to same.	_____	_____
65. There will be a thousand years during which holiness is to prevail with Christ reigning on earth.	_____	_____
66. Only the righteous will survive the ultimate lake of fire in which the world will be engulfed.	_____	_____
67. Proper spiritual preparation for death will guarantee a happy life after death.	_____	_____
68. Oneness with God is necessary for obtaining life after death.	_____	_____
69. A person not properly cared for after death by relatives can obtain revenge by plaguing them.	_____	_____
70. Souls grow old and die, but are not annihilated as they are changed into animals and plants.	_____	_____
71. The life force of the human being is simply an infusion of the "cosmic breath" which is received at birth and which is destined to be introduced into another body after death.	_____	_____
72. After death, the soul floats in heaven or hell until the coming of the messiah.	_____	_____
73. There is a place or state of temporary punishment where souls of those who die go to be cleansed.	_____	_____

Scale 1:	1. not acceptable	Scale 2:	1. not important
	2. slightly acceptable		2. mildly important
How	3. partially acceptable	How	3. moderately important
acceptable	4. mostly acceptable	important?	4. very important
(true)?	5. totally acceptable		5. extremely important

	(1)	(2)
74. Survival of any particular person after death is not significant, it is the <u>survival of the nation</u> that is significant.	_____	_____
75. Witches can influence souls or spirits of those who have died.	_____	_____
76. The self is independent of the death of the body in which it is temporarily contained.	_____	_____
77. Souls are stored in celestial storehouses and fitted to persons at birth.	_____	_____
78. Souls join the Sun-god on his journey from the western horizon and are left in different parts of the underworld.	_____	_____
79. Spirits of people who have died go to a city or world of the dead.	_____	_____
80. A dead person's soul can think, reason, and remember.	_____	_____
81. The dead can come back to earth as forms of nature such as wind or lightning.	_____	_____
82. Magic can be used to influence the spirits of the dead.	_____	_____
83. Dreams are forms of afterlife.	_____	_____
84. The pure spirit emanates from heaven and is temporarily lodged within man as in a prison.	_____	_____
85. The devil, the supreme spirit of evil and tempter of mankind, rules over hell.	_____	_____
86. Afterlife will be spent above and beyond the earth.	_____	_____
87. Demons are spirits of people who were once living on earth.	_____	_____

Scale 1:	1. not acceptable	Scale 2:	1. not important
	2. slightly acceptable		2. mildly important
How	3. partially acceptable	How	3. moderately important
acceptable	4. mostly acceptable	important?	4. very important
(true)?	5. totally acceptable		5. extremely important

	(1)	(2)
88. The introduction of death into the world is a direct consequence of the evil deeds of man.	_____	_____
89. Any person who takes a human life shall suffer forever in afterlife.	_____	_____
90. Heaven will be the ultimate fulfillment.	_____	_____
91. The idea of immortality keeps people living good moral lives.	_____	_____
92. One can have high morals without believing in life after death.	_____	_____
93. Life after death will be total blackness.	_____	_____
94. A person cannot travel away from the earth without using a special life-support apparatus.	_____	_____
95. Only the wicked cease to exist at death.	_____	_____
96. Upon death we are somehow transported to another world, much like earth, to be born and live once again.	_____	_____
97. People could lead a more fulfilling life if they were not burdened with the notion of an afterlife.	_____	_____
98. A person does not have a soul, but is a soul, dies, and is bodily resurrected.	_____	_____
99. Afterlife is a place where man will ultimately reach perfection.	_____	_____
100. The spirits of deceased relatives or loved ones escort the newly dead in the transition to a different form of life.	_____	_____
101. Only certain people will be resurrected when the messiah comes.	_____	_____

Scale 1:	1. not acceptable	Scale 2:	1. not important
	2. slightly acceptable		2. mildly important
How	3. partially acceptable	How	3. moderately important
acceptable	4. mostly acceptable	important?	4. very important
(true)?	5. totally acceptable		5. extremely important

	(1) How true?	(2) How important?
102. The human body is but a vehicle for the soul during its sojourn on earth.	_____	_____
103. The taking of one's own life has an effect on that person's afterlife.	_____	_____

APPENDIX D
INFORMED CONSENT FORM

Informed Consent Form

The purpose of this study is to develop a Belief in Life After Death Scale. The scale, when fully developed, is to be used as a research tool in death related studies.

I. Background information will be requested such as:

- a. religious preference
- b. years of education completed
- c. number of books read on death related subjects
- d. death of friend or family member (names not requested)
- e. extent of belief in afterlife

Note: Your name may be voluntarily given, but is not required on the background information data.

II. Participants will be asked to respond to 103 statements and indicate "how acceptable or true" and "how important" each statement is to them.

III. Participating in this study is not expected to cause any more discomfort than can be expected in everyday life when the name of a deceased friend or relative is mentioned.

IV. Participants are free to withdraw consent and to discontinue participation in the study at any time without prejudice.

V. Further inquiries concerning this study can be made by calling John Hirschlein at 321-6375 or Dr. Albert D. Smouse at 325-5975.

I have read the preceding information and agree to participate in the project as described.

Date

Signature

APPENDIX E
LIFE AFTER DEATH SCALE
(Revised)

LIFE AFTER DEATH SCALE

Instructions:

1. Following is a list of 41 statements regarding man's possible life after death. Following each item are blank spaces to indicate (1) the extent to which you can accept the item as being true for you and (2) how important each item is to you personally.
2. The number you select for the first blank space following each item should be from "1" to "5" based on the following scale:

How acceptable (true)?

1	2	3	4	5
not	slightly	partially	mostly	totally
acceptable	acceptable	acceptable	acceptable	acceptable

3. The number to be placed in the second blank space following each item should be based on the following scale:

How important?

1	2	3	4	5
not	mildly	moderately	very	extremely
important	important	important	important	important

4. Thus, consider the statement, "All people must die." If you believe that this is mostly acceptable as being true for you, place a "4" in the first blank. Then if you believe this is mostly true but mildly important, place a "2" in the second blank space following that item. For example:

All people must die.

4 2

5. It is very important that you provide a response for each blank space for every item.

Scale 1:	1. not acceptable	Scale 2:	1. not important
	2. slightly acceptable		2. mildly important
How	3. partially acceptable	How	3. moderately important
acceptable	4. mostly acceptable	important?	4. very important
(true)?	5. totally acceptable		5. extremely important

	(1) How true?	(2) How important?
1. Oneness with God is necessary for obtaining life after death.	_____	_____
2. Some living people can speak with dead people.	_____	_____
3. Ghosts are spirits of people who were once alive.	_____	_____
4. There shall be a resurrection of the faithful for a blessed existence with God.	_____	_____
5. Ghosts can pass through any opening, no matter how small.	_____	_____
6. Only certain people will be resurrected when the messiah comes.	_____	_____
7. Upon death we are somehow transported to another world, much like earth, to be born and to live once again.	_____	_____
8. Death is put a passageway for new life in another galaxy.	_____	_____
9. Motion of objects such as furniture, dishes, etc. which apparently move by themselves can be directly related to workings of the spirits of the dead.	_____	_____
10. After death, the soul floats in heaven or hell until the coming of the messiah.	_____	_____
11. Some people become saints or angels after earthly life and death.	_____	_____
12. The spirits of deceased relatives or loved ones escort the newly dead in the transition to a different form of life.	_____	_____

Scale 1:	1. not acceptable	Scale 2:	1. not important
	2. slightly acceptable		2. mildly important
How	3. partially acceptable	How	3. moderately important
acceptable	4. mostly acceptable	important?	4. very important
(true)?	5. totally acceptable		5. extremely important

	(1) How true?	(2) How important?
13. There will be a thousand years during which holiness is to prevail with Christ reigning on earth.	_____	_____
14. A person's soul departs from the body at death and exists forevermore.	_____	_____
15. The taking of one's own life has an effect on that person's afterlife.	_____	_____
16. Spirits of the dead can read the minds of living people.	_____	_____
17. Afterlife affords an opportunity for an eventual reunion with those who have "gone before."	_____	_____
18. Ghosts, or spirits, can be either male or female.	_____	_____
19. Some people have returned to life after being dead for a brief period of time.	_____	_____
20. The soul, being immortal, is gradually purified in successive incarnations in bodies of men or animals until it has freed itself completely from the limitations of matter.	_____	_____
21. Dead people can communicate with each other.	_____	_____
22. Angels are real.	_____	_____
23. Without the promise of an afterlife, man's status on earth and in the universe is meaningless.	_____	_____
24. Afterlife will be spent above and beyond the earth.	_____	_____
25. A dead person's soul can think, reason, and remember.	_____	_____

Scale 1:	1. not acceptable	Scale 2:	1. not important
	2. slightly acceptable		2. mildly important
How	3. partially acceptable	How	3. moderately important
acceptable	4. mostly acceptable	important?	4. very important
(true)?	5. totally acceptable		5. extremely important

	(1) How true?	(2) How important?
26. Spirits can pass through solid matter, such as walls.	_____	_____
27. The dead are somehow present in spirit at seasonal festivals and other similar occasions of communal reunion.	_____	_____
28. It is possible to actually see ghosts.	_____	_____
29. Only the righteous will survive the ultimate lake of fire in which the world will be engulfed.	_____	_____
30. Demons are spirits of people who were once living on earth.	_____	_____
31. There is a place or state of temporary punishment where souls of those who die go to be cleansed.	_____	_____
32. People who have died are able to observe their body preparation, services, and funeral.	_____	_____
33. Spirits can enter the body of women and be born again.	_____	_____
34. The devil, the supreme spirit of evil and tempter of mankind, rules over hell.	_____	_____
35. There is an afterlife for all forms of living organisms.	_____	_____
36. Proper spiritual preparation for death will guarantee a happy life after death.	_____	_____
37. A person's soul can leave and return to the body while that person is still living.	_____	_____
38. The human body is but a vehicle for the soul during its sojourn on earth.	_____	_____

Scale 1:	1. not acceptable	Scale 2:	1. not important
	2. slightly acceptable		2. mildly important
How	3. partially acceptable	How	3. moderately important
acceptable	4. mostly acceptable	important?	4. very important
(true)?	5. totally acceptable		5. extremely important

	(1) How true?	(2) How important?
39. Heaven will be the ultimate fulfillment.	_____	_____
40. After death, a human being continues to exist in a form and with habits similar to those that were his before death, even though his body decomposes.	_____	_____
41. The introduction of death into the world is a direct consequence of the evil deeds of man.	_____	_____

LADS SCORING SHEET

Factor I (JCT)		Factor II (MBT)		Factor III (BGS)	
T	I	T	I	T	I
1.	_____	7.	_____	2.	_____
4.	_____	8.	_____	3.	_____
6.	_____	10.	_____	5.	_____
13.	_____	11.	_____	9.	_____
14.	_____	12.	_____	16.	_____
15.	_____	20.	_____	18.	_____
17.	_____	27.	_____	19.	_____
22.	_____	30.	_____	21.	_____
23.	_____	31.	_____	25.	_____
24.	_____	33.	_____	26.	_____
29.	_____	35.	_____	28.	_____
34.	_____	40.	_____	32.	_____
36.	_____			37.	_____
38.	_____				
39.	_____				
41.	_____				
Total Score	_____		_____		_____