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A Theoretical and Empirical Examination of the Construct Validity of the Spiritual Leadership Qualities Inventory

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A Theoretical and Empirical Examination
of the Construct Validity of
the Spiritual Leadership Qualities Inventory

by

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APPROVAL

A Theoretical and Empirical Examination
of the Construct Validity of
the Spiritual Leadership Qualities Inventory

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ABSTRACT

A new instrument, the Spiritual Leadership Qualities Inventory (SLQI), was developed by Wichern (1980) from Biblical constructs for the purpose of objectively measuring levels of spiritual maturity for leadership positions. The construct validity of the SLQI was examined psychologically by means of factor analysis and correlation with other indicators of spiritual maturity. Item level factor analysis of the SLQI indicates that between two to six factors best explains the variance of the SLQI. The resulting intuitive clusters of the factor analysis corresponded highly with a biblical study by E. J. Carr of the SLQI's underlying theoretical construct. Neither the factor analysis or the theoretical analysis support Wichern's original assumption and development of 19 subscales for the SLQI.

The positive correlation of the SLQI with other scales of similar constructs, the Spiritual Well Being Scale (SWB) and its subscales and the Spiritual Maturity Inventory (SMI), supported the study's hypotheses and were highly significant ($p \leq .001$). However the SWB scale and its subscales and the SMI had

a much greater proportion of common variance with each other than with the SLQI. Finally no significant relationships with the background data and single item scales measuring religious behavior were found except for self-report of importance of religion. Although the SLQI is significantly related to both the SMI and SWB, the magnitude of relationship is trivial both in terms of absolute amount of common variance and relative degree of relationship.

In light of the brevity of the currently existing SWB scale and SMI scale and their greater validity found by the Bufford (1984) and Campise, Ellison & Kinsman (1979) studies and others, the value of pursuing further revision and validation of the SLQI to measure the construct of spiritual maturity comes into question. However the concept of developing Christian inventories from biblically based constructs was supported in this study by the high degree of correspondence between the intuitive clusters from the factor analysis and the theoretically derived clusters from the biblical analysis.

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CHAPTER ONE

Introduction

Choosing mature individuals for positions of authority and leadership in church and parachurch organizations has been a problem. The lack of adequate objective tools for use in the selection and evaluation process has often made it a highly subjective process. In order to add objectivity Christians have attempted to measure attitudes, behavior and personality characteristics using a variety of secular psychological instruments. These instruments are derived from secular presuppositions of man's nature. As a result spiritual dimensions are not specifically addressed. Yet Mauger (1977) argues: "If there are differences between Christians and non-Christians they will have to be investigated with special personality inventories based on Christian theories of personality" (p. 44). Wichern (1980) sought to solve this problem by developing a new objective instrument based on Biblical constructs found in the passages of I Timothy 3:1-7 and Titus 1:5-9. Wichern's research resulted in the

development of the Spiritual Leadership Qualities Inventory (SLQI).

Statement of the Problem

The success of any assessment tool is directly related to two factors: "(a) the presuppositions underlying the test's construction; and (b) the construction and validation of the test" (Wichern, 1980, p.2). With any newly published test, especially one that's charting new frontiers, these two areas need to be examined, evaluated, and studied further. This study addresses itself to the underlying presuppositions and the construct validity of Wichern's Spiritual Leaderships Qualities Inventory (SLQI).

The SLQI is unique in that it is the first one of three (i.e., The Shepherd Scale, Basset, Sadler, Kobischen, Skiff, Merrill, Atwater, & Livermore 1981; Spiritual Gifts Inventory, McMin, 1983) to this writer's knowledge, to construct a personality inventory based on constructs derived from the exegesis of scriptural passages. Instruments previously used to measure the personality of Christians were not based on Biblical constructs but were instead derived from secular presuppositions of the nature of man. The SLQI

was specifically designed to measure characteristics that would reflect an individual's "spiritual maturity." It makes two basic assumptions: (1), that "the Bible (in particular I Timothy 3:1-7 and Titus 1:5-9) reveals specific characteristics to be found in the lives of those who seek to serve as leaders among church fellowships;" and (2), that Christian leaders "should display certain behaviors and attitudes reflecting spiritual qualities on a level measurably greater than the random population" (Wichern, 1980, p. 2).

In the construction of the SLQI, a study of the passages of I Timothy 3:1-7 and Titus 1:1-7 was first performed. Wichern (1980) selected the passages because they contain an outline of the spiritual character qualifications of a mature Christian needed for the office of elder or bishop. From the 30 character traits contained in both passages Wichern believed 22 were distinct traits. Four of the 22 were combined into two because they were believed to reflect similar behavior and one was deleted "not a new convert" which he believed should be left up to individuals to determine. The final 19 subscales were developed by the generation of 260 items related to the theological definition of the traits. Then a panel of

nine seminary professors, who were trained in the original languages and involved in public ministries evaluated the 260 items based on their understanding of the above passages. Items were only kept if unanimous agreement was obtained. Finally items were rewritten to obtain a 60/40 balance of affirmative statements.

In the development of the SLQI, Wichern (1980) presupposed that the lists of traits used in the two Scriptural passages of I Timothy 3:1-7 and Titus 1:5-9 comprise a set of "distinct qualities" which "adequately assess and discriminate" mature Christians from immature Christians or non-Christians. If the theological presupposition is incorrect, then the construct validity of this scale comes into question.

In order to adequately evaluate the above presupposition made in the development of the SLQI, one must take into consideration the principles of biblical interpretation. According to commonly accepted principles of Biblical interpretation, descriptive lists in scripture such as I Timothy 3:1-7 and Titus 1:5-9 are considered to be limited by their very nature (Conzelmann, 1975). Such lists may be thorough but not exhaustive, tend to be general in nature, and may have concepts or traits that overlap in meaning. The nature

of such lists must be taken into account when interpreting them.

Often, in the interpretation of a passage, the overall concept is missed because of the emphasis on each individual part. Also, in attempting to analyze the traits named in the descriptive lists, one may be drawn into error because the traits (when defined in relationship to their immediate context) become too specific and limited in meaning. To truly grasp the complete meaning of the parts, they must be understood in relationship to the whole which draws a picture, just as a collection of images forms a gestalt. As is true for the gestalt, so in interpreting lists of qualities in biblical passages, the whole may be greater than the sum of its parts.

Wichern's method of defining the traits listed in the passages of Timothy and Titus affects whether they "adequately assess and discriminate" the qualities of a mature Christian from immature or non-Christians. Did Wichern define his traits in relationship to the immediate Biblical context or in relationship to the broader Biblical contexts of the immediate chapter, book or the whole Bible? The breadth of definition of each trait affects the type of questions used to

develop each subscale and ultimately the validity of each subscale.

In his test manual, Wichern leads the reader to believe that the subscale test items which measure each trait were developed from the immediate contextual meaning of each trait. An analysis of the generation of the test questions, however, does not lead to that conclusion. In fact, in the test manual Wichern (1980) defines each trait specifically in relationship to the immediate text and then he immediately broadens the definition. He broadens the definition by referring to other Scriptural usages, delineating various synonyms of the traits, and discussing their practical meanings in relationship to home, work, church, or the individual. Then, from these broadened definitions, he generated 260 total items, approximately 14 questions for each trait. If this analysis is accurate, his construct of spiritual maturity is based more on the whole of Scripture than the immediate contextual meaning of the passages of Timothy and Titus, and should be represented as such when he defines his construct.

A part of Wichern's presupposition is that the passages of I Timothy and Titus are comprised of traits

which are "distinct qualities" in meaning and concept. Yet, part of the nature of Biblical lists is that their concepts or traits may overlap in meaning (Conzelman, 1975). A recent biblical study of the above passages by E. J. Carr (1986) and an empirical evaluation of the factorial composition through factor analysis done by Parker (1984) are consistent with Conzelman's view. E. J. Carr (1986) in a textual study found one general theme, "irreproachable," with three distinct qualities with overlapping elements which make up the basic requirements needed for those who desire the office of bishop instead of 19 mutually exclusive qualities or traits. Parker (1984) found a large "G" or "general" factor upon which 15 of the subscales loaded positively and one or more "s" or "specific" factors. Both E. J. Carr's textual analysis and Parker's empirical findings are consistent with Conzelman's view that Biblical lists are general in nature and may have concepts or traits that overlap to form the whole.

It must be noted that even Wichern (1980) suggested the possibility of grouping the 19 traits and attempted to do so intuitively. In his test manual he groups the subscales first into three groups: Externals, Internals, and God; and later into seven

groups: Leadership, Interpersonal Relationships, Life Values, Self Awareness, Community Relationships, Self Centeredness, and Family Relationships. Parker (1984) notes two weaknesses to this approach of understanding the factorial composition of the SLQI:

It is a rational explanation with no empirical basis (and) it is difficult to distinguish even rationally derived factors on the basis of "self-perception" since the SLQI is a "self-report" instrument. By applying subjective techniques to the construction and interpretation of the SLQI, the test itself then falls prey to the very same problem it would attempt to alleviate in the leadership selection processes of religious domains. (p. 121)

This problem brings into question the theoretical validity of the 19 subscales and emphasizes the need for further evaluation.

The question of whether the traits used to develop the subscales of the SLQI are distinct in meaning and concept is crucial to the theoretical development of a personality inventory and foundational for the substantive component of validity (Loevinger, 1957). Before writing any test items for a new instrument it

is necessary to develop mutually exclusive, specific definitions of each variable or subscale (Jackson, 1970). Jackson believes that in order to have substantively defined item sets this demands attention to the question of convergent and discriminant validation for each set. Thus it's important that each item in an item set correlates highly with the other items in that set, but does not correlate significantly with item sets from which it should differ (Anastasi, 1976).

In light of the previous theoretical issues which affect the validity of the SLQI subscales, the need for empirical testing becomes evident. The construct validity of the subscales of the SLQI has not been empirically tested by Wichern (1980). Recently two unpublished factor analytic studies of the subscales have tested their construct validity. Campbell, Carr and Parker (1983) found five factors which accounted for 70.2% of the subscale variance. Parker (1984) also found five factors that were intuitively feasible (much fewer than the original 19 subscales). However he found a large proportion of the variance was due to one factor. These studies and others used factor analysis to simplify a description of behavior by reducing the

number of original categories or variables to a few common factors or traits (Anastasi, 1976). The factor analytic studies of Campbell, Carr and Parker (1983) and Parker (1984) show a discrepancy between theoretical and empirical factors in the SLQI and further demonstrate a need for construct validity studies.

In addition to the previous issues in relationship to the validity of the subscales, social desirability also becomes a factor in validity. This issue is considered significant in any self-report personality test because the relationship between an individual's responses to personality test items and the significance he attaches to his responses affects the construct validity of the scale and may account for all or part of the variance in response to test items (Crowne & Marlowe, 1964). The SLQI, in its early development included items from the Minnesota Multiphasic Personality Inventory (MMPI) "lie" (L) scale. While Wichern (1980) evaluated social desirability, he believed it to be a trivial factor even though, according to his data (Wichern, 1979), the SLQI correlates positively with the L scale on the MMPI. In the manual Wichern (1980) reports that a

"limitation of the test is the test taker, i.e. the individual's own honesty and objectivity as well as accuracy of one's self-perceptions" (p. 11). Parker (1984) found the correlation between the SLQI total score and the L and K scales of the MMPI were .405 and the relationship between the SLQI and social desirability.

In light of the numerous questions and issues regarding the construct validity of the SLQI, this author believes that there is a need for further research on the validity of this instrument, if the SLQI is to be an objective instrument to fill the specific needs of a specific population. Parker (1984) states:

Any instrument that attempts to economically and efficiently quantify information for decision making in a particular group must consider and reflect the value system of that group. By using biblical information about the qualities of a leader to compose constructs, items, and scales, Wichern (1980) has acknowledged the importance of the Bible to Evangelical Christianity. The continuing development of a more reliable and valid SLQI is an important goal. (p. 129)

The purpose of this study is to contribute to the SLQI's construct validity theoretically by means of factor analysis and correlation with other measures of spiritual maturity and social desirability.

Review of the Literature

Introduction

The purpose of this section is to provide a review of the literature pertinent to this study. The following areas are addressed: (1) a history of religious measurement, (2) dimensionality of religious measurement, (3) definition and measurement of spiritual maturity, (4) instruments measuring spiritual maturity including the SLQI, (5) approaches to personality inventory construction, and (6) social desirability scales.

The review of the literature is organized to first give a broad historical background of man's research of the psychology of "Religion and Measurement," with an emphasis on empirical research. The reader is brought up to date with present methods of empirical research. Next the discussion is narrowed to the constructs that relate to the instruments used as a part of this study

(i.e. spiritual maturity, spiritual well-being), their definition, and how they relate. Then the methods of personality inventory construction are reviewed in order to evaluate the approach used in the construction of the SLQI. Finally, because social desirability brings into question the validity of what a self report instrument like the SLQI is actually measuring, its definition and appropriate measures of the construct are examined.

History of Religious Measurement

Worldwide estimates indicate that over two billion people in the world have religious commitments. For most of these people, religious commitment plays an important role in how they live and experience life (Zimbardo, 1979). Our American society is no exception. According to a Gallup Poll, 86% of Americans say their religious beliefs are either fairly or very important, and 34% or 50 million Americans consider themselves to have been "born again" (Gallup, 1977-78). Therefore, religion is a current phenomenon of culture and experience that must not be overlooked by behavioral science, and in particular, psychological research.

Religion has been a concern from the beginning of psychology's existence as a formal science (Starbuck, 1899; James, 1902; Leuba, 1926). Yet, since its birth as an early concern of psychology, it has suffered from an acute lack of attention by psychological research, and has only recently been "born again" as a legitimate area of study (Flakoll, 1977).

Early research on the psychology of religion produced several empirical studies (James, 1902; Starbuck, 1899; Leuba, 1921). A principle influence for this direction was G. Stanley Hall. Hall conducted an empirical study of conversion in 1881. Later, he founded Clark University which, at the turn of the century, became the most productive center for the study of the psychology of religion. Not only did Hall tutor Edwin Starbuck and James Leuba at Clark, he also introduced the Journal of Religious Psychology in 1904, the first American journal in the field of psychology of religion (Flakoll, 1977). J. H. Leuba (1896) published one of the first empirical studies of religious conversion, "The psychology of religious phenomena." Three years later, Edwin Starbuck published a systematic work called Psychology of Religion (1899). Despite great opposition, Starbuck

did much to popularize the questionnaire method (Flakoll, 1977).

One of the most influential pioneers in the psychology of religion and measurement was William James, the father of American psychology. His book, the Varieties of Religious Experience (1902), theorized that basic personality traits affected the individual's expression of his or her own religious experience. Hiltner (1947) aptly summarizes James' major contributions to the study of religious phenomena:

First, he created enthusiasm for and interest in the subject, a matter of no small importance. Second, he used empirical material, but put it in a framework which made it clear that psychology was not sufficient by itself. Third, he gave impetus to a new vantage point for evaluating religious beliefs not so much in terms of their truth as in terms of their operational significance in human life, i.e., whether they were 'healthy' or not. Fourth, he turned attention to more contemporary empirical methods in studying religion, to observable phenomena, and not merely to document accounts of primitivity. (p. 79)

James began a tradition of research that many others followed, which emphasized observational fact finding and description of feeling states and experiences. Included in this method was biographical material, questionnaires and correlational techniques. Although attempts were made by Hall, Starbuck, Leuba and Coe to maintain sound empirical approaches to research, many of the classical studies were anecdotal in nature (Flakoll, 1977).

Despite the initial impetus to produce empirical research in this area, experimental studies are few and far between. The advent of the psychoanalytic approach directed research away from the objective empirical approach, which the behavioristic and Gestalt views were unable to maintain. In fact, the behaviorist movement with its simplistic conceptual scheme actually distracted researchers from the study of complex religious phenomena (Flakoll, 1977). Probably not coincidentally, the decline of the psychology of religion movement began concurrently with the decline in empirical research on religion (Beit-Hallahmi, 1974).

In the 1940's and 1950's, the attitude toward the study of religion in psychology was characterized by

"lassitude and malaise" (Bergin, 1983). Those who attempt to explain the decline in the study of religion in psychology, emphasize the non-religious orientation of researchers at that time and the difficulty in defining and validating religious constructs (Bergin, 1983; Douglas, 1966; Malony, 1977; Strunk, 1957). Parker (1984) sums up the situation, "the diverse methodology of early investigation in the psychology of religion further reflects much of the frustration encountered by attempts to quantify a socially sensitive, and from a definitive standpoint, a 'slippery' construct for independent manipulation" (p.9).

The revival of the study of the psychology of religion in the early 1960's has produced empirical studies, but very few in which the design permitted the manipulation of an independent variable. During the decade from 1950 to 1960, 130 articles concerning empirical studies were published in the United States (Klausner, 1964). In the following decade, between 150 and 175 empirical studies in the psychology and sociology of religion were published (Warren, 1977).

More importantly, from the studies produced in the 1950's, only 2% reported the manipulation of an

independent variable demonstrated by the use of laboratory experimental methods (Klausner, 1964). During the 1960's only three studies used an experimental design (Warren, 1977). Today, the frequency of such studies is only beginning to increase. Flakoll (1977) surveyed the research literature on the psychology of religion and reported 20 methods that have been used to study this field. Generally, researchers have been moving away from descriptive accounts of religious experience and toward empirical methodologies. Ideally, the experimental method should be used, but frequently it is impossible (Warren, 1977). When only correlational methodology is possible, advanced statistical approaches to the data, such as factor analysis are recommended (Warren, 1977).

Recently, psychologists have been advocating and using diverse data collection techniques in their study of religion. Hood (1970) has constructed a Religious Experience Episodes Measure (REEM) in which he attempts to develop an adequate operational measure of the degree of reported religious experience. The return of the case study method is being proposed by Malony (1977). Gorsuch and McFarland (1972) argue that

single-item measures are best for measuring certain religious tendencies such as intrinsic religiosity, but multiple-item scales more accurately assess other factors of religion such as orthodoxy.

Another avenue for the study of religious variables involves advanced statistical methodology such as factor analysis. Factor analysis allows a researcher to use correlational data to gain more information about psychological or religious variables that contribute to the psychology of religion (Warren, 1977). It is especially useful in this field of study since correlational studies are often feasible, while experimental studies are frequently impossible (Warren, 1977).

If indeed experimental research in the psychology of religion is to progress, reliable and valid instruments with which psychologists can measure change among dependent variables must be developed (Flakoll, 1977; Warren, 1977). One such instrument that has been developed in recent years is the Spiritual Leadership Qualities Inventory, the object of this study.

Dimensionality of Religious Measurement

Due to the advent of factor analytic studies, researchers have become aware of the multiplicity of factors involved in the measurement of religious and spiritual dimensions. The main issue has been the unidimensionality versus the multidimensionality of religion or spirituality. If it is multidimensional, then what are its dimensions (Gorsuch, 1974; Parker, 1984; Stevenson, 1981)? Numerous factor analytic studies have measured the multiple dimensions of the religious variable (Allen & Hites, Clark 1967; Cline & Richards, 1965; Faulkner & Dejong, 1966; Glock, 1962; Gorlow & Schroeder, 1968; Gorsuch, 1968; Kaufman & Harder, 1975; Keene, 1967; King, 1967; Maranell, 1967; Monaghan, 1967; Spilka, Armatas & Nussbaum, 1964; Verbit, 1970). Much debate still exists over the results of these studies on the issue of dimensionality.

Two forms of multidimensionality have been identified. With the first form of dimensionality there exists several distinct parts with no specific relationship to the whole. The second conceptual form is analogous to the present concept of intelligence, a general factor (G) and several specific (s) factors.

Both Parker (1984) and Gorsuch (1974) believe the weight of the research leans toward multidimensionality, but is most consistent with the second of the two conceptual forms. Bergin (1983) also believes that the discrepancies of the factor analytic studies can be resolved if religiosity, like intelligence involves a general factor (G) and several specific (S) factors. Gorsuch (1974) sees it as a "both/and" rather than "either/or" in the relationship of unidimensional versus multidimensional. He states, "there may be a general religious dimension--as a unidimensionalist might assume--that can be subdivided into dimensions --as a multidimensionalist might assume" (p. 232). However one defines the construct, it may be an explanation for the contradictory conclusions of the past research on the issue of dimensionality of religion, and spirituality, an aspect of religiosity.

The results of Parker's (1984) study on the construct validity of the Spiritual Leadership Qualities Inventory lends support to the above theory of a general factor and several specific factors. The factor analysis of the scale yielded a five factor explanation of the SLQI that was feasible. However, a large percentage of the total variance of the scale

could be attributed to one factor. Parker concludes, " a confirmatory factory analysis using the multiple groups technique suggests that a two factor explanation (a large 'general' and a smaller 'specific' factor (s)) best explains the structure of the SLQI" (p. iii-iv). This present study seeks to further evaluate or confirm his conclusions.

Definition of Spiritual Maturity and Related Terms

The terms "Christian Spirituality," "Spiritual Well-being," and "Spiritual Maturity" need to be defined and differentiated in order to clarify the specific construct that the SLQI attempts to measure. Also, they are often mistakenly equated with religiosity or religion. For example Wessel (1979) uses the term "Religious Maturity" as if it were "Spiritual Maturity," but she never defines the term clearly. Other authors move back and forth between degrees of religiosity and spiritual maturity (Kauffman, 1979), between spiritual maturity and mature spirituality (Edwards, Mead, Palmer and Simmons, 1974), between religiosity and spiritual well-being (Moberg, 1979), and various other combinations.

In the process of defining the above terms it is important to address the difference between the Catholic construct of "Christian Spirituality" and the generally accepted Protestant construct, allowing for denominational differences. Protestants tend to value spiritual process and recognize that the very nature of the Christian life is one of faith and growing spiritual discernment (Fox, 1978). By contrast the traditional Catholic mysticism is centered on inner spirituality guiding man's experience with God which is an important source of wisdom especially for those who have committed themselves to a life of contemplation (Stevenson, 1981). A recent Catholic shift in emphasis, not substance, has been to "relational spirituality" where His presence is experienced in communal relationship. However, due to fears of abuse, an attempt to synthesize the inner spirituality with the relational was made (Buechlein, 1978; Nelson, 1977). Since the SLQI is based on the Protestant construct of "Christian spirituality," this study will only address research on the empirical measurement of spirituality and spiritual well-being in relationship to that construct.

In Protestant research, sociologist David Moberg (1967a, 1967b, 1971, 1977a, 1977b, 1979) began the first major impetus in spirituality or spiritual well-being research. He sees the construct from a health-disease perspective. Ellison (1982, 1983) has since carried on the research developing a "Spiritual Well-Being" scale. In contrast to Moberg, Ellison sees the construct as a continuous variable (i.e., multiple influences) rather than a dichotomous variable. Ellison (1983) states that it appears that spiritual well-being and spiritual maturity are not the same. A young Christian can experience a very positive sense of well-being and yet not be spiritually mature. On the other hand a spiritually mature Christian should be experiencing a very positive sense of well-being.

The National Interfaith Coalition on Aging (1975) has suggested that "Spiritual well-being is the affirmation of life in a relationship with God, self, community and environment that nurtures and celebrates wholeness" (p. 1). This suggests that spiritual well-being involves a religious component and a social-psychological component as theorized by Moberg (1979b), and Ellison (1983). The religious dimension has been theorized by Paloutzian and Ellison (1979) as

the vertical sense of religious well-being in relationship to God, and the social-psychological dimension as the horizontal sense of life purpose and life satisfaction which they called existential well-being. Even though the two dimensions are partially distinct, they interact with each other and statistically they overlap (Paloutzian and Ellison, 1982).

A comparison of the terms spiritual well-being and spirituality leads one to believe they are equivalent in most aspects. From his empirical research on the meaning of spirituality, Smith (1979) identified five themes: personal growth toward wholeness; relationship to the Ultimate; association with religious practice; social concern; and mystical experience. Stevenson (1981) takes into account many of these factors when he defines spirituality:

as a transcendent quality of personal relationship and harmony between self, others and an indwelling Spirit of God. Further, this personal relationship to the indwelling Spirit of God is based on the forgiveness and grace of God. (p. 11)

This transcendent quality Ellison (1983) defines as "the sense of well-being that we experience when we

find purposes to commit ourselves to which involve ultimate meaning for life" (p. 330). Spiritual well-being as defined by Ellison (1982, 1983) is essentially equivalent to spirituality as developed in Smith's (1979) research and as defined by Stevenson (1981). However, this author concludes that spiritual well-being may be viewed as the measureable expression of the underlying subjective state of spirituality.

For purposes of this study the distinction of the constructs spiritual well-being and spirituality from spiritual maturity needs to be clarified. Moberg (1979) and Ellison (1982, 1983) both recognize the relatedness but not the equivalence of spiritual well-being and spirituality to spiritual maturity. The central theme that all these studies (Ellison, 1982, 1983; Kauffman, 1975, 1979; Moberg, 1978; 1979; Stevenson, 1981; Wessell, 1979) and others have emphasized is the positive growth and developmental process of spiritual maturity. "Spiritual maturity therefore refers to greater degrees (a quantity) of spirituality (a quality)" (Stevenson, 1981, p. 11). Spirituality is the core concept and spiritual maturity the growth concept. Growth implies levels or stages as

a part of the process toward spiritual maturity (Stevenson, 1981).

Instruments Measuring Spiritual Maturity

Until recently, Christians have been using various secular instruments to measure the psychological health of pastors, pastoral students and Christians in general. The assumption was that these were adequate for use with Christians. Virtually no objective evidence exists to support the hypothesis that Christians have different basic personality structures than non-Christians (Dodrill, 1976). Only Mauger (1976) and Dodrill (1976) found any statistically significant differences, but both believed the results to be of little practical significance. The problem may be that the instruments were not designed to measure characteristics unique to Christians, especially spiritual dimensions. As discussed previously, secular personality inventories are derived from secular presuppositions about the nature of man. Mauger (1977) believes Christians can best solve the problem by designing special personality inventories based on Christian theories of personality and spiritual maturity.

Evans and Coville (cited in Dittes & Menges, 1965) are the first in the literature to use personality inventories designed specifically for Christians. Over a period of 4 years Coville assessed the personality of 600 candidates for the Catholic priesthood and religious life with a battery of instruments which included not only the M.M.P.I. but an instrument called the Personality Inventory for Religious. The instrument remains unpublished and appears to no longer be in use since the original study.

Evans designed a 100-item forced-choice personality inventory to measure characteristics believed important in religious workers. One hundred Southern Baptist church workers were evaluated, including pastors, teachers, theological students and laymen. His instrument measured various factors including Christian maturity. Evans' personality inventory also remains unpublished. For the Evans' scale as with the Coville's instrument, specific details of the design, development, and theoretical basis is unknown.

An instrument which measures seven different types of sin, "The Seven Deadly Sins," was developed by Backus (1977). The scale was devised primarily to

study the viability of "The Seven Deadly Sins" as personality constructs. It is based on theological and ancient traditions of sin and not on specific Scriptures. Backus (1977) found a general relationship between sin and psychopathology, and some evidence that specific kinds of deviation and specific kinds of psychopathology go together. The scale was not designed specifically as a personality inventory for Christians to measure personality constructs but instead as an instrument to research the relationship between sin and personality. Further research on the validity of the constructs needs to be performed before any definite conclusions can be drawn.

Moberg and Brusek (1978), and Paloutzian and Ellison (1979) as mentioned earlier, have been pioneers in the empirical exploration of spirituality and spiritual well-being. Paloutzian and Ellison, as an outgrowth of this research, developed the Spiritual Well-being scale (SWB) as a measure of the spiritual dimension of the quality of life. The scale, as published by Ellison (1983), measures a vertical dimension of our sense of well-being, i.e. our relationship to God (RWB subscale), and a horizontal

dimension, referring to a sense of life purpose and life satisfaction (EWB subscale).

The SWB scale has demonstrated initial validity and has related with other variables in the predicted direction, e.g. self-esteem, developmental background influences, several types of religious variables and one's own positive self-evaluation in God's acceptance. Two classes of research are needed to improve the scale: (a) more work on the scale itself, and (b) more work on how the SWB relates to other psychological and social variables (Paloutzian & Ellison 1982). Ellison (1983) cites four ways the scale could be improved, (1) further validation with conceptually related measures, and criterion groups, (2) empirical evaluation of the scale for social desirability bias (3) large scale norms for specific religious and psychological populations need developing, and (4) the SWB, RWB, and EWB need empirically specified behavioral correlates. The relationship of the constructs of Spiritual Well-being as measured by Ellison's scale to spiritual maturity will be examined as a part of the convergent and discriminant validation process of the SLQI.

Ellison (as cited in Bufford, 1984) has recently developed a Spiritual Maturity Inventory (SMI) which

"is intended to measure the state of development of the individual's spiritual life" (p. 5). Originally 20 items, Ellison added 10 more items to the scale to more adequately measure spiritual maturity dimensions. Bufford (1984) who is in personal contact with Ellison, states little information is available on this unpublished scale, but that Ellison reports it has shown moderate positive correlation with the well-being scales, suggesting they are measuring related but distinct factors.

Bufford (1984) sought to provide further validation for the Spiritual Well-being scale. The relevant results of his study were its findings that the spiritual maturity scale (SMI) was positively correlated with all three of the well-being scales of the SWB scale. The SMI shared 66% common variance with Religious Well-being. In addition Bufford (1984) found spiritual maturity correlated positively with Intrinsic Religiosity (a subscale of the Religious Orientation Scale [ROS] which measures internal religiosity versus external), frequency of church attendance, frequency and duration of personal devotions, frequency of family devotions, importance of religion, and religious knowledge; however, it correlated negatively with

Extrinsic Religiosity (a subscale of the ROS). "The high degree of correlation between the Spiritual Maturity and Religious Well-being Scale casts doubt on Ellison's initial hypothesis that these scales measure significantly different aspects of spiritual life" (Bufford, 1984, p. 11). This study by its use of the SWB and SMI in relationship to the SLQI will cast further light on whether these scales measure significantly different aspects of spiritual life, and by its larger sample size and use of a social desirability scale will overcome some of the limitations inherent in the Bufford (1984) study.

Bustanoby (1969, 1972) has approached measuring spiritual maturity based on objective criteria instead of subjective and intuitive perception. He appears to be the first to attempt measuring spiritual maturity based on Biblical epistemology, within this writer's knowledge. Pentecost's (1966) exegesis of Hebrews 5:11-14 provides the framework on which Bustanoby seeks to test mature spirituality. Pentecost's three criteria are: (1) knowledge of Scripture, (2) independent study of and personal interaction with Scripture, and (3) ability to apply Scripture to

Christian living. Bustanoby calls his scale "The Spiritual Inventory Battery" (SIB) (1969,1972).

The inventory is actually a battery of tests. The first test is a Bible knowledge test developed by Ruth Beechick, the second measures knowledge of doctrine, the third the dependence/independence factor, and the fourth success at applying Bible truth to practical Christian living. The underlying theory of the scale is "that the Christian experience should be directly correlated with biblical knowledge" (Bustanoby, 1972, p. 34). The correlation is then computed into levels of spiritual maturity.

The greatest weakness with the SIB is the underlying assumption that Spiritual Maturity is directly related to Biblical knowledge and its application. Granted it is a factor, but only part of the whole picture. Knowing Scripture does not necessarily equal knowing God (Nee, 1973). Intellectual knowledge of God's Word does not even save us let alone stand as the single factor in maturity; otherwise the Pharisees would have been great spiritual giants. Scripture states we are to walk as Abraham did, by faith (Gal. 3:11); by obedience (John 14:21); and by the power of the Holy Spirit (Gal 5:16,17;

Acts 1:8). Thus Bustanoby (1969, 1972) took Pentecost's exegesis of one passage of scripture that emphasized one aspect of spiritual maturity, and applied it as if it was intended to define the whole essence of spiritual maturity.

The SIB has yet to be published, but it is already being used in the church setting. The battery has been placed on computer which provides a "Maturity Evaluation Profile" and then provides a score indicating maturity level. With the SIB, as with so many other scales developed within the Christian community, there has been little if any adequate evaluation performed to test the reliability and validity of the instrument. Thus, the naive may be led to believe that the test measures the complete Biblical definition of spiritual maturity.

Edwards, Mead, Palmer and Simmons (cited in Stevenson, 1981) attempted a broad exploratory investigation into the nature of the spiritually maturing person. "The project was exploratory, open ended, and lacked specific hypotheses" (p. 7). The design of the study asked 29 pastors, priests and rabbis from a cross-sample of denominations and sects to rank in order several "spiritually mature" members

of their church or synagogue. The most spiritually mature member of each congregation was interviewed extensively.

Little congruence was found between the pastors' and rabbis' previously written criteria and what the authors of the study expected based on their definitions of spiritual growth. The findings seemed to support the conclusion that the pastors, when asked to choose spiritually mature members, tended to hear "mature" more than "spiritual;" thus the sample was skewed toward more psychologically mature rather than spiritually mature members. Stevenson (1981) stated that the major problems with the study were: (1) the sample was too broad and nonspecific, (2) the term "spiritually mature" was not defined specifically enough for the pastors, and (3) the use of individual pastors instead of multiple pastoral staffs for nomination of members was inadequate.

A 14-item "Religious Life Scale" (RLS) was developed and tested by Kauffman (1979) in an attempt to define and objectify the measurement of "spiritual maturity." His scale was designed from data originally gathered in a 1972 survey of 3,591 respondents in five Mennonite denominations in the United States and Canada.

The original scale was developed to measure several dimensions of religiosity. Due to the complicated nature of the data analysis of such a large battery of scales, a composite scale of 14 items, the RLS was developed using the four dimensions of religiosity with the highest values of Pearsonian coefficients of correlation. These were: devotionism, associationalism, evangelism, and religious experiences.

"Calling this Religious Life Scale a measure of 'Spiritual Maturity' requires some explanation," Kaufmann (1979) admits. He suggests that "perhaps the 'Religiosity Scale' would have sufficed" (p. 33). Because the components of the scale emphasize the spiritual aspect of life and a sense of transcendence more than social dimensions of religious experience, Kaufmann believed it to be more a measure of "Spiritual Maturity." However, Kaufmann mentions in a footnote that the RLS may be a closer measure of spiritual well-being than other measures reported in the literature. The greatest weakness of this study is the lack of a clear definition of what the scale was developed to measure, i.e., there is no well defined construct nor any independent criterion of measurement.

Kaufmann also assumes that higher scores on the RLS reflect a greater degree of mature spirituality. Further research and validation needs to be performed on this scale for it to be a useful measurement of spiritual maturity.

Wessell (1979) in a recent study evaluated the relationship between psychosocial maturity and the dimensions of religious maturity which included intrapersonal functioning, interpersonal functioning, and spiritual functioning. Her overall conclusion was that while maturity for the religious person may consist of intrapersonal and interpersonal dimensions, maturity also includes the third dimension of spiritual functioning.

Wessell's research begins with psychosocial maturity, exploring the relationship of the development of spiritual maturity with the development of psychosocial maturity within the individual. Psychosocial maturity was evaluated by the Inventory of Psychosocial Development (IPD) and by Constantinople (1969); religious maturity by Fleck's (1977) Intrinsic-Committed Scale, and Edwards' (1977) Religious Experience Questionnaire. The Pearson product moment correlation coefficient was used to examine the

relationships among the measures obtained. Wessell (1979) found there was significant statistical convergence between psychosocial maturity and religious maturity.

Religious maturity for Wessell (1979) appears to mean an individual with a positive healthy relationship to self, others, and God. Her construct is close to previous definitions of spirituality, yet not clearly defined by the author. However, the transcendent quality of a personal relationship with God as emphasized by others is not emphasized by her definition of religious maturity. She appears to emphasize religiosity more than spirituality, corresponding with her term religious maturity.

In a very thorough study, Stevenson (1981) attempts an analysis of mature "Christian Spirituality" by a multidimensional empirical analysis. His study is unique in that his criterion group was selected by subjective consensual judgment of multiple pastors of Evangelical churches, who identified a group of mature Christians who were spiritually discerning, open, developed and mature. Then, using various instruments, he investigated the factors which discriminated the spiritually mature criterion group from a random

sampling of other church members of the same sub-population. Five objective instruments were used: the Purpose in Life Test (Crumbaugh and Maholick, 1969), the Social Interest Scale (Crandall, 1975), the Devotionalism Scale (Kauffman and Harder, 1975), the Religious Experience Measure (Larsen, 1976), the Mysticism Scale (Hood, 1975), and two single item scales. Univariate F-ratios, stepwise discriminant analysis and Pearson correlations were the statistical procedures used in analyzing the data. The major significant results were: "(a) That a combination of spiritual variables does discriminate the two groups. (b) The report of Religious Experience Similarity and Religious Experience Frequency was significantly greater in the spiritually mature group. (c) The pastorally selected spiritually mature group was externally validated by the Spiritual Discernment Scale. (d) Age was inversely related to reported religious experiences with God." (Stevenson, 1981, p. iii).

The stated purpose of the study was to identify a spiritually mature criterion group and then to find the factors that would most effectively discriminate the criterion group from the random sampling group drawn from the same churches. In the authors own words,

"this research produced modest results" (Stevenson, 1981, p. 107). The author believes that the modest results were a result of two factors, the small and homogeneous nature of the total sample which resulted in a minimal separation of groups by the instruments, and second, the small sample size of 82 was marginal for the nature of the statistical analysis. Thus, future studies like this one need larger samples and a broader Christian protestant group in order to achieve more reliable and clearer distinctions between research groups (Stevenson, 1981).

Further suggestions by Stevenson (1981) for improving future research were focused on the types of instruments used. He first encourages the use of instruments less affected by Christian social desirability, unlike the likert-scale type instruments he used. Second, he believes, although more programmatic, that research exploring Christian maturity needs to begin at the item level refining the items to a workable single instrument. Finally, criterion related external validity like what he used needs to be established and refined (Stevenson, 1981). However, due to the positive results of his study, it appears that empirical techniques do have an excellent

potential for further research on spiritual maturity. In fact, the SLQI was designed to fill that void and this study seeks to further improve the SLQI's usefulness and validity as a construct of spiritual maturity

The Shepherd Scale by Bassett et al. (1981) was designed to differentiate Christians from non-Christians. Like the SLQI by Wichern, the construct upon which the test is based was operationally defined from biblical passages. Bassett et al.'s, systematic analysis of all the New Testament passages describing the characteristics of a Christian revealed five general characteristics: basic beliefs, personal growth, relationship to God, relationships with Christians, and relationships with the world. When administered to two different population groups, the test demonstrated promising reliability and validity. The test-retest reliability was $r=.82$ ($p<.001$), and the split half reliability was $r=.61$ ($p<.001$). Validity was tested by a correlation of the instrument with the King and Hunt (1975) scale and Dimensions of Religious Commitment by Robinson and Shaver (1973). All correlations were significant with the Shepherd Scale

being more strongly related to the King and Hunt scale than the Dimensions of Religious Commitment.

The authors of the Shepherd Scale admit it only represents a beginning, not a finished product because of potential weaknesses. The subscales need more validation, especially a factor analysis to confirm their empirical validity. Second, the selection, organization and writing of the items may reflect cultural and theological bias which needs to be examined. Despite these weaknesses, Bassett et al. (1981) sees the possibility of using the Shepherd Scale to assess Christian growth. The Shepherd Scale may be useful as an external criterion to correlate with the SLQI in future validity studies.

Spiritual Leadership Qualities Inventory

The Spiritual Leadership Qualities Inventory by Wichern (1980) was designed to meet the need of a personality inventory for use with Christians based on biblical constructs. Specifically, it measures traits that reflect an individual's "spiritual maturity." Wichern began with a biblical study performed by Getz (1974) on the passages of I Timothy 3:1-7 and Titus 1:5-9 to develop his inventory. Getz describes these

traits in a book and study guide called The Measure of a Man. Based on the study 19 traits were identified. Next, test items were generated and later judged by a panel of selected seminary professors. Of the original 260 items, 222 were selected, further analyzed and rewritten to obtain a 60/40 balance of affirmative statements. Then some empirical analysis was performed to demonstrate that the SLQI is a reliable and valid psychological inventory. From this foundation, the SLQI was developed, published, and is currently in use by churches and seminarians to evaluate those seeking leadership positions or training for the ministry.

The success of any assessment tool is believed by Wichern (1980) related to the presuppositions underlying the test's construction, and the construction and validation of the test. With any new inventory there is always need for further study. The need for further theoretical and empirical validation of the SLQI has been demonstrated by Carr and Delamater (1983), Campbell, Carr and Parker (1983), Parker (1984), Townsend and Wichern (1984) and E. J. Carr (1986). The original construction and recent studies will be discussed in further detail as they relate to the validity and original development of the SLQI.

E. J. Carr's (1986) study addresses the underlying theoretical presupposition that the lists of traits in the Scriptural passages of I Timothy 3:1-7 and Titus 1:5-9 comprise a set of distinct qualities which adequately assess and discriminate the mature Christian from immature Christian and non-Christian. He inquires into the most accurate groupings of the qualities for the office of overseer or bishop by examining the individual qualities and the relationships among them to resolve whether the qualities have overlapping concepts or distinct meanings. This study was performed by the present author's husband, who is a graduate of Western Conservative Baptist Seminary with a Master of Divinity. It was done independently of this study and he was kept uninformed as to the results and findings of this present study to prevent any possible bias (see appendix I).

Through the original Greek text E. J. Carr (1986) first determined the original meaning of each individual trait in relationship to its immediate context and the rest of the Bible. Then he examined the passages' literary style, grammar and syntax, intent of the author for each passage, and the relationship of each quality to the others textually

and in meaning. No trait or quality was grouped or not grouped without a valid substantiated reason from biblical support or lack of support.

E. J. Carr (1986) demonstrates that the word overseer used in the SLQI subscale, desire to be overseer, is a title for both passages. As a title, it is descriptive of the position and anyone seeking the office of overseer demonstrates the desire. However these are separate from the listed qualities or character traits needed to function in the position of an overseer. In relationship to the office of overseer he substantiates only one main theme for the passage, "irreproachable", with three subthemes: "able to teach," "self-control," and "management of household and husband of one wife." Underneath the subtheme of "self control" the rest of the traits mentioned in the passages are listed as positive and negative quality elements and their behavioral descriptions.

Earlier questions were raised about the empirical adequacy of the 19 SLQI subscales. This biblical study calls into question the biblical interpretation on which the 19 subscales were developed.

Due to the infancy of the SLQI, few studies have been completed directly assessing its ability to

predict behavior and attitudes. Two early studies were performed (Wichern, 1979, and Townsend, 1980) in order to establish the reliability and validity of the instrument prior to publishing. They asked how well the SLQI discriminated church leaders from non-church leader populations. The Wichern (1979) study found that the SLQI was able to discriminate between Bible Church elders and non-Christians. Townsend (1980) found that two groups of Christian leaders scored significantly higher than non-Christians ($p < .001$). Both studies were preliminary and used small samples. They both support the SLQI's ability to discriminate Christians from non-Christians, a task up until now secular personality instruments have performed inadequately or not at all.

Because of the absence of other inventories, Wichern (1980) found the testing of "convergent" validity of the SLQI scores not possible. Using the recently developed Spiritual Well Being Scale (SWB) by Ellison (1983), Religious Orientation Survey (ROS) by Allport and Ross (1967), and the SLQI, Carr and Delamater (1983) provide data concerning the convergent validity of the three scales and their subscales. They report that the SLQI correlated ($p < .05$) in the

predicted positive direction with church attendance, leadership experience, and reported importance of religion. The SLQI also correlated positively with the SWB and ROS scales at a significance level ($p < .05$). This convergent validation study adds credibility to the SLQI even though limited inferences may be made as to what the SLQI is actually measuring. Because of the above positive correlations, it appears the SLQI is tapping some of the qualities mentioned on the scriptural passages of I Timothy and Titus.

Due to the need for further construct validity studies on the SLQI, Campbell, Carr and Parker (1983) performed a factor analysis of the 19 subscales of the instrument. The pilot study sought to either confirm the theoretical validity of the 19 subscales or to indicate the appropriate direction for future research. This study and two recent studies by Carr (1985) and Parker (1984) (as previously cited in the Statement of the Problem) indicate the possibility of only three to five factors instead of the 19 postulated by Wichern (1980) in the development of his subscales. The Campbell et al. (1983) study was limited by its size and the fact that the sample does not adequately

represent the general population. Therefore, the generality of the study is limited.

As part of his study Parker (1984) used factor analysis at the subscale level of the SLQI to examine the construct validity of the SLQI. Not as limited by size, his study of 90 protocols of male, evangelical, Christian seminary students found that five factors accounted for 60% of the variance. Parker (1984) describes the five factors as: (1) "Internal Locus of Control," (2) "Interpersonal Skills," (3) "Self-Control," (4) "Reputable," and (5) "Intrinsic Participant in Spiritual Lifestyle". Factor one accounts for 33.9% of the total variance, a very large proportion. The results seem to support the lack of precise construct definitions by Wichern (1980) in the development of the SLQI, since the correlations among the five factors is very high, indicating a large amount of common variance and as a result indistinct factors (Parker, 1984). The author suggests that the best explanation of the spiritual maturity construct is a large "general" factor and one or more "specific" factors.

The results seem to support the lack of precise construct definitions by Wichern (1980) in the

development of the SLQI and its subscales, since the correlations among the five factors is very high, indicating a large amount of common variance and as a result indistinct factors (Parker, 1984). Parker suggests additional empirical evaluation and a reexamination of the interpretation of the biblical passages from which the original constructs were derived.

A very recent study by Townsend and Wichern (1984) was performed to replicate Wichern's (1979) original investigation of the SLQI using an expanded population of church leaders and non-Christians. They used the revised version of the SLQI in which test items have been rewritten to avoid sexual discrimination. "It was hypothesized that SLQI would discriminate between church leaders and non-Christians and also that it would distinguish between elders and deacons" (Townsend & Wichern, 1984, p. 308). The results demonstrated that the SLQI discriminates between church leaders and non-Christians. Church leaders obtained significantly higher scores on 17 of the 20 subscales or variables. It was unable to discriminate between elders and deacons except on the scales of "Husband of One Wife," "Gentle," and "Not Self-Willed".

Townsend and Wichern (1984) conclude that the design of the study prohibits one from asserting that the SLQI has the ability to measure spiritual leadership. The difference could be a result of the individual's life changes due to salvation. However, it does measure some degree of spiritual life style. Finally, Townsend and Wichern (1984) in relationship to the subscales state:

The correlational results are mixed; the high correlation of traits indicates high internal consistency, but also low scale independence. For the inventory to achieve maximum usefulness, it will need to demonstrate that the 19 traits measure 19 factors. ... More factor-analytic studies with expanded populations are needed.

(p. 312)

The review of the literature in relationship to the SLQI supports the need for further research in relationship to its theoretical and empirical construct validity. Several questions need to be answered. What is the most accurate division of the SLQI into subscales? Do the theoretical groupings derived from the E. J. Carr (1986) study correspond with the most accurate division of the subscales? Finally, what is

the relationship between the SLQI and other external criterion such as other like scales or behavioral correlates?

Approaches to Personality

Inventory Construction

A review of the literature reveals that there are basically three major approaches to personality scale construction, the external, inductive and deductive strategies (Burisch, 1984). However, the labels to describe these approaches may vary: the external approach is also labeled empirical, or criterion group; the inductive approach is also labeled internal, or internal consistency, or analytic; the deductive approach is also labeled rational, or intuitive, or theoretical, or synthetic (Burisch, 1984; Hase & Goldberg, 1967; Wiggins, 1973).

When comparing the three basic strategies it is important to understand their theoretical perspectives and the types of personality inventories developed as a result. The external or empirical approach believes people come in groups. These criterion groups are either at opposite ends of a continuum, or high or low on a particular trait: for instance, manics and

depressives, delinquents vs. non-delinquents, or dominance and responsibility (Burisch, 1984; Hase & Goldberg, 1967). "This approach is called external because the scale membership of all items is determined by factors external to the questionnaire domain" (Burisch, 1984, p. 214). The 11 subscales of the California Psychological Inventory (CPI) by Gough (1957) were constructed in this manner.

The inductive or internal approach attempts to discover some universal laws to give structure to a construct. Little is known about individual differences at the item-response level (Burisch, 1984). Typically a large item pool is collected and analyzed by factor analysis (e.g. Guilford-Zimmerman Temperament Survey, or Cattell's 16 Personality Factor Questionnaire). The internal structure of the original item pool determines the item selection and keying but the labeling of scales relies on the test constructor's judgement (Hase & Goldberg, 1967). The inductive approach lets the data "speak for themselves," and as a result ends up with scales at a higher level of abstraction (Burisch, 1984).

Finally, the deductive or intuitive approach has a personality trait in mind when selecting items to

measure this trait. Hase and Goldberg (1967) divide the deductive approach into two types. The main difference is whether formal psychology or a construct is used to assist the selection of items. Burisch terms this approach as "deductive because choice and definition of constructs precede and govern the formulation of items" (Burisch, 1984, p. 215). Jackson's PRF scale (1970) is an example of this approach.

Hase and Goldberg (1967) undertook a monumental study to compare the validity of different strategies of constructing personality inventory scales. Six strategies were compared: factor analytic (inductive), empirical (external), intuitive-theoretical and intuitive-rational (deductive), stylistic-psychometric and random. A common item pool, the CPI by Gough (1957), was used to construct sets of 11 scales by each of the six strategies. The Hase and Goldberg study revealed that "sets of scales constructed by each of the four primary strategies of scale construction ... were equivalent in their validity across 13 diverse criteria. Moreover, since all four outperformed the two scale groups (stylistic and random) used for control purposes their uniformity in predictive

validity cannot be considered a function of chance level prediction" (p. 242). In addition, since the stylistic-psychometric scales failed to cross-validate at a higher level than the random scales, this tends to add another blow to the current thesis that stylistic variables are of paramount importance (Hase and Goldberg, 1967).

Just recently, Burisch (1984) reviewed the merits of the various approaches to personality inventory construction. He critiqued 16 empirical studies comparing the merits of the inventory-construction strategies (Ashton & Goldberg, 1973; Borgen, 1972; Burisch, 1978, 1984; Crewe, 1967; Goldberg, 1972; Hase & Goldberg, 1967; Heilbrun, 1962; Hedlund, Cho, & Wood, 1977; Hornick, James, & Jones, 1977; Jackson, 1975; Klingler, Johnson, Giannetti, & Williams, 1977; Knudson & Golding, 1974; Overall, 1974; Mezzich, Damarin, & Erickson, 1974; Reilly & Echternacht, 1979). "The review revealed no consistent superiority of any strategy in terms of validity or predictive effectiveness" (Burisch, 1984, p. 214). Thus Burisch (1984) states that Goldberg's (1972) "conclusions remain essentially unchallenged. ... Whether it is criteria or targets, zero-order or multiple

correlations, there are no dramatic effects due to construction approaches" (p. 223).

Although all three approaches can result in inventories of similar validity and predictive effectiveness, Burisch (1984) concludes from his research that deductive scales normally communicate information more directly, are definitely more economical to build with the least construction effort, are easy to administer, are valid with even very short scales, and can be made to have high communicability. Wiggin's (1973) substantive or construct-oriented strategies and Jackson's (1970) sequential system for personality development (PRF) fall under the general label of the deductive approach. Burisch (1984) finds no valid reason for not combining and mixing the three approaches. He states that:

starting with deductive scales, one could then do an item analysis matching not only item-test correlations, but item-criterion correlations as well. Finally, it would certainly be instructive to look at the internal structure emerging from a factor analysis, a cluster analysis, or a multiple scalogram analysis. (p. 216)

The SLQI by Wichern (1980), the object of this research, was developed according to Wiggin's (1973) deductive approach and Loevinger's (1957) substantive, structural and external considerations. First, the deductive approach used by Wichern (1980) in the original construction of the inventory will continue to be used in this study. Second, the original biblical construct of the SLQI and its subscales will be examined in relationship to the biblical analysis by E. J. Carr (1986). Finally, because this study seeks to improve internal consistency and determine the most relevant number of subscales for the construct of spiritual maturity the inductive approach will be combined with the deductive approach. A factor analysis of the items will be used for this purpose.

Importance of Social Desirability Scales

Social desirability is an important issue on any self report personality inventory because of the relationship between an individual's responses to personality-test items and the significance to be attached to his responses relates to the construct validity of the scale (Crowne & Marlowe, 1964). If the examiner doesn't know whether the subject is "faking

good" or "faking bad" when answering test items, then what the scale is actually measuring (the validity) comes into question.

Wichern (1979) found that the SLQI total score correlates positively with the L scale on the Minnesota Multiphasic Personality Inventory (MMPI). Parker (1984) also found a positive relationship between the SLQI and the L scale ($r=.405$) and the K scale of the MMPI ($r=.598$). These findings suggest the need to examine the relationship between the SLQI and social desirability.

Edwards (1957b) has defined social desirability response style as, "the tendency of subjects to attribute to themselves, in self-description, personality statements with socially desirable scale values and to reject those with socially undesirable scale values" (p.vi). Such a tendency qualifies as a response style because it refers to an organized disposition within individuals to respond in a consistent manner across a variety of substantive domains (Wiggins, 1968).

This social desirability style is different from and to some extent is independent of tendencies to deliberately lie, dissimulate, or the engaging in

impression management for ulterior motives (Edwards, 1970). Instead, social desirability involves putting the best foot forward by the individual without special motivations to do so (Wiggins, 1959). It appears that neither the sex of the individual, nor the cultural background, social position, or personality, affects what are agreed upon as socially desirable responses (Edwards, 1957b; Fujita, 1956; & Klett, 1956). For purposes of controlling variance in this study due to socially desirable responses, the Edwards Social Desirability Scale (Edwards SD) and the Marlowe-Crowne Social Desirability Scale (MC-SD) will be evaluated.

Edwards Social Desirability Scale

The Edwards Social Desirability Scale (Edwards SD) primarily measures the tendency of the individual to give socially desirable responses in self-description. Edwards (1957b) believes that there is sufficient evidence to indicate that this tendency is a stable personality characteristic. The scale was constructed to measure the proportion of response variance due to test items answered in the socially accepted direction (Crowne & Marlowe, 1964). Edwards (1957b) contends:

...regardless of the multidimensional nature of

personality statements, with respect to content, it is still possible to describe each one in terms of its position on the social desirability continuum. The social desirability continuum appears to me to be the most important single dimension on which to locate personality statements. The importance of the dimension rests in the fact that, if we know the position of a statement on it, we can then predict, with a high degree of accuracy, the proportion of individuals who will say, in self-description, that the statement does describe them. (p.3)

Since the development of the Edwards SD scale, extensive effort has been devoted to investigating the relationship between the social desirability of personality-test items and the probability of their being acknowledged by individuals in self-description. It has been shown that the probability of a "True" response to a personality item can be predicted quite accurately from a knowledge of the social desirability scale value of the item (Cowen & Tongas, 1959; Edwards, 1953a, 1957a, 1957b; Hanley, 1956; Wiggins & Rumrill, 1959) "If the trait or behavior represented by the content of an item can be judged as socially desirable

or undesirable, then it is also possible to classify a subject's response to the item as socially desirable or undesirable" (Edwards, Diers, & Walker, 1962).

Edwards (1957b) has correlated his SD scale with various personality scales, demonstrating that the tendency to give socially desirable responses in self-description, is a general trait reflected in the scores of a wide variety of True-False personality scales (Table 3, p.33).

Crowne & Marlowe (1964) believe that:

Since the (Edwards) SD scale relates so highly to the MMPI and to a wide array of personality tests, the logical extension of the social-desirability hypothesis would be that the SD scale is a kind of abbreviated universal personality test, from which an individual's scores on most other personality instruments could be predicted with impressive accuracy. (p. 15)

In a paper entitled "A short form of the MMPI: The SD scale," Edwards and Walker (1961) have advanced just this contention. They state that individuals need only to be given the 39-item SD scale, and one could predict their scores on the other MMPI scales from the expectancy tables. The same procedure could be used on

other personality scales. They believe the use of expectancy tables would save time for both the examinee and the examiner.

As mentioned previously, Edwards (1957b) sees the tendency to give socially desirable responses in self-description as a general trait reflected in a variety of personality scales. "If a subject has a low score on the SD scale we might regard this as indicating a weak tendency to give socially desirable responses and we might expect such subjects to respond more to the content of an item independently of the item's social desirability stimulus value" (Edwards et al., 1962, p.220). The authors conclude because of the nature of the items of the SD scale that low scores also represent a tendency to give socially undesirable responses.

Marlowe Crowne Social Desirability Scale

The Marlowe Crowne Social Desirability Scale (MC-SD) scale measures a person's approach to self and socially evaluative situations and the meaning those situations have for the person. The MC-SD scale sets up an evaluative problem for the person and his need for approval can be inferred from the way it's handled.

Thus, the MC-SD scale assumes that individuals have habitual patterns of evaluating themselves and that test items appropriate to self evaluation will tend to result in responses reflecting their particular style.

In the validation of the MC-SD scale, besides the normal correlation of the scale with other like instruments, convergent validation was performed by Crowne and Marlowe (1964) in a unique manner based on social learning theory. There is a growing recognition that response styles in relationship to social desirability probably reflect important behavioral characteristics. By using various experiments they sought to analyze the mask of social desirability. It was found necessary to scrutinize behavior in a variety of contexts less conspicuously involving the evaluation of self.

Although initially the MC-SD scale was designed to measure social desirability response set, it has subsequently been regarded as a measure of the need for approval which has been conceptualized as representing both responsiveness to social pressure as well as defensiveness (Crowne & Marlowe, 1964). However, the integration of social conformity and defensiveness into the single concept of need for approval has been

questioned by Jacobson and his associates (Jacobson & Ford, 1966; Jacobson, Berger & Millham, 1970). They contend that defensiveness implies an avoidance orientation; while, need for approval involves an approach orientation which Millham (1974) hypothesized are two separate components (attribution and denial) of the MC-SD scale. A study by Ramanaiah, Schill, and Leung (1977) moderately supported that hypothesis. However, a subsequent study by Ramanaiah and Martin (1980), strongly supported Crowne and Marlowe's original belief that the two subscales (attribution and denial) are measuring essentially the same construct.

The major problem was that all items in the attribution scale were keyed "true," and all denial scale items were keyed "false." When balanced the scales were found to measure the same construct. Thus, when using the MC-SD as a control for social desirability response set (as in this study), a measure of need for approval is obtained as it relates to responsiveness to social pressure and defensiveness.

Comparison of Social Desirability Scales

When comparing the Edwards SD scale to the MC-SD scale, it becomes clear that the original authors

approached the issue of response sets or styles from two entirely different assumptions and had two different goals or agendas in mind. Edwards (1957) states that his SD scale was designed primarily to measure the tendency of individuals to give socially desirable responses in self-description, which reflects their test taking strategy. Whether one can describe from their test scores much about their personality characteristics is a matter of much debate (Edwards, 1957; Crowne & Marlowe, 1964). Finally, as discussed earlier, Edwards attempted to assess the position of each test item on the social desirability continuum or, in other words, the proportion of variance that is attributable to the social desirability of the item.

Crowne and Marlowe (1964) sought to go beyond just measuring the tendency of individuals to give socially desirable responses in self-description. They desired to "relate response-set measures to theoretically relevant and methodologically independent behavioral criteria" (p. 20). Instead of regarding response styles as primarily testing phenomena, Crowne and Marlowe (1964) believe they may reflect more general and important behavioral characteristics. Because

their theoretical perspective, as mentioned earlier, is social learning theory they take the perspective that the distortion of test responses represent motivated behavior and they desire to know in what types of non-test situations the motives affecting test-taking behavior are influential.

The final question which needs answering is whether the Edwards SD scale or the MC-SD scale are measuring a social desirability factor. A factor analytic study by Edwards, Diers and Walker (1962) intercorrelated 58 MMPI and 3 other True-False personality scales, based upon the scores of 151 students. They not only sought to evaluate the social desirability factor, but also how acquiescence or the tendency to respond "True" may operate on a personality scale.

Three major factors were revealed. The first factor believed to be "primarily a social desirability factor correlated .90 with the proportion of items keyed for socially desirable responses; whereas, the second factor seems to be primarily involved with the imbalance in the True-False keying of the scales investigated. The proportion of keyed True items correlated .82 with the loadings of the scales on the

second factor" (Edwards et al., p. 220-223). The third factor is best described by Wiggins' (1959) Sd scale which has a loading of $-.97$ on this factor. This scale was developed to compare the responses of subjects instructed to give socially desirable responses to MMPI items with those given standard instructions.

Two other scales and the MC-SD scale demonstrated significant loadings on the third factor. The Mp scale which was developed by Chance, Cofer, and Judson (1949) to discriminate subjects attempting to make a good impression loaded $-.87$. The Mp scale has been regarded as a subtle L scale. The L scale loaded $-.65$ on the third factor. The scale has been described by Hathaway and McKinley (1951) as a measure where the subject attempts to falsify his test score by portraying himself in the most socially accepted light. Crowne and Marlowe (1964) admit that they developed their scale from the "rationale underlying the Lie scale of the MMPI" (p. 350). They sought to form "a balanced scale composed half of culturally acceptable but probably untrue statements and half of true but undesirable statements" (p.21). Edwards et al. (1962), based on the loadings of the scales, concluded that the tendency of subjects to give socially desirable

responses on the MC-SD scale is not the same as that measured by the Edwards SD scale.

Therefore, Crowne and Marlowe (1964) suggest that due to the loadings of the four scales on the third factor that they all may be measuring the tendency of subjects to lie. Edwards et al. (1962) state that:

Marlowe and Crowne interpret this finding as evidence that the MC-SD scale is measuring the need for approval, but an equally appealing interpretation is that the high scoring subjects were more willing to lie than the low scoring subjects. (p. 224)

Because this study seeks to use a social desirability scale as a control for measuring the confounding variable of social desirability in a test taking situation, this author believes the Edwards SD scale is most appropriate. It measures the tendency of the individual to give socially desirable responses in self-description, reflecting their test taking strategy. Second, it allows a researcher to quantifiably position each subject's responses on a social desirability continuum and measure to some degree the proportion of variance attributable to social desirability. Third, the research, as described

earlier, best supports the Edwards SD scale as a measure of social desirability. Fourth, this study is most interested in determining whether the test results are biased by a high frequency of endorsed socially desirable responses, not the individual's need for approval as measured by the MC-SD scale. The behavioral correlates measured by the MC-SD scale are useful as a description of the subjects non-test behavior, but for the purposes of this study not currently relevant.

Purpose of The Study Reviewed

The present study is a continuation of the work of Parker (1984). He recommends that future studies should examine the biblical passages (theoretical validity) on which the SLQI is designed to assess whether the qualities given by Getz (1974) are mutually exclusive, perform an item level analysis on the scale and further test its reliability and validity (convergent and discriminate). In addition, future studies should be performed on the populations with which the SLQI is intended to be used.

In response to the previous study, this study seeks to test the construct validity of the SLQI.

The specific goal will be to use the data obtained from the E. J. Carr (1986) biblical study and empirical evaluations of the scale in order to create a theoretically and empirically consistent division of test items into subscales, thus bringing the theoretical and empirical construct validity into greater harmony with each other. Hopefully the result will be a more valid instrument appropriate for use with a broad spectrum of men and women in the Christian community.

Hypotheses and Questions

The primary intent of this research is the revision of the SLQI scale in the following areas in order to construct a theoretically and empirically valid instrument. The study will: (1) test the construct validity of the SLQI by an item and factor analysis of the scale; (2) test for discriminant and convergent validity by a correlation of the SLQI with demographic variables, self report items, and the Spiritual Well Being and the Spiritual Maturity scales (significance, $p \leq .05$); (3) test for variance due to social desirability responses by using the Edwards Social Desirability Scale; and (4) compare the

empirical data and the biblical data for areas of convergence and divergence.

The hypotheses to be examined in this study in relationship to the construct validity of the SLQI are:

- (1) SLQI will correlate positively ($p < .05$) with the Spiritual Well Being scale (SWB).
- (2) SLQI will correlate positively ($p < .05$) with Religious Well-Being (RWB) subscale of the SWB scale.
- (3) SLQI will correlate positively ($p < .05$) with Existential Well-Being (EWB) subscale of the SWB scale.
- (4) SLQI will correlate positively ($p < .05$) with the Spiritual Maturity Inventory (SMI).
- (5) SMI will correlate positively with the SWB, RWB, and EWB scales.
- (6) The correlation between the SLQI and SMI will be greater than the correlation between the SLQI and SWB, EWB, and RWB.
- (7) Edwards SD scale will correlate positively with the SLQI, SWB and subscales, and SMI scales.

The four major questions of this study relate to the factor analysis of the total scale items of the SLQI.

- (1) How many "factors" best explain the variance of the SLQI?
- (2) What are the intuitive clusters that result from the factor analysis of the SLQI?
- (3) How do the derived empirical factors match the theoretical groupings derived from the E. J. Carr (1986) biblical analysis?
- (4) How do the derived factors from the factor analysis correlate with SMI, SWB and subscales, and Edwards SD scales?

Demographic variables and self report items will be correlated with the SLQI, SWB and subscales, SMI and Edwards SD scales, to examine their relationship to the constructs measured by the scales.

CHAPTER TWO

Population Sample

Description of Population Samples

Two types of population samples were obtained for this study. The first sample was obtained from seven different churches in the greater Portland vicinity. The churches were Sunnyside Seventh Day Adventist Church, Lakeside Baptist Church, Good Shepherd Community Church, Gladstone Seventh Day Adventist Church, Glencoe Baptist Church, New Hope Community Church and First Baptist Church of Gladstone. Of the 680 research packets given out, 180 (27.9%) usable ones were returned in the first sample. The second sample was obtained from the entering class of students at Dallas Theological Seminary in the Masters of Arts in Biblical Studies, Masters of Arts in Christian Education, Masters of Arts in Missionary Studies and Masters of Sacred Theology. Of a possible study sample of approximately 200, 59 (29.5%) useable test packets were completed. All participants were 18 years old and older and represented both male and female.

Motivation for Participation

The samples were samples of convenience. Both samples of participants were asked to participate in a study of personal religious beliefs, attitudes and values. It was explained that their cooperation would assist in the development of valid and reliable instruments for use with Christian populations. The first sample was asked to be a part of the study through church Sunday school classes. The second sample as a part of their entrance into Dallas Seminary were asked to volunteer to be a part of the study. The first sample were offered the chance to obtain their scores on the SWB and SMI after the completion of the study. The second sample were instructed that copies of their test would be placed in the Counseling Services file for interpretation of all the instruments at their request. Each person was assured of the confidentiality of the research. They were informed that their scores would be used as a part of this study and would not be identifiable in this study or any future published research. They all gave consent to be a part of the study.

Research Instruments

Spiritual Leadership Qualities Inventory

The Spiritual Leadership Qualities inventory (SLQI) was developed by Frank B. Wichern (1980). The SLQI was designed to assess areas of spiritual maturity and development within an individual's life. The inventory was constructed conceptually from an exegetical study by Getz (1974) of the "traits" listed in I Timothy 3:1-7 and Titus 1:5-9. It is a self-report questionnaire with 19 subscales composed of 222 items which utilizes a true-false response format. The 19 subscales, which are described in detail in the SLQI Manual, are: Upright, Good Reputation, Above Reproach, Respectable, Overseer, Holy, Able to Teach, Temperate, Prudent, Able to Manage family, Husband of One Wife, Gentle, Not Quick-Tempered, Self-Controlled, Not Addicted to Wine, Greed, Love of Good, Not Self-Willed, and Hospitable. A score is provided for each subscale by counting the number of responses that correspond with the key circles. These raw scores are then marked on the proper columns of a profile chart. The raw scores are spaced so as to "normalize" the distribution of each trait scale, but the raw scores are not

converted into standard scores. A total score is obtained by the summing of all of the subscales scores.

Homogeneity and internal consistency among the SLQI subscales is shown by a high degree of intercorrelation among the subscales. For a 361-entry matrix, Wichern (1980) found 335 reached significance ($p < .05$). Fifteen of the non-significant correlations involved the scale "self-controlled." Wichern believes the result reflects the "self controlled" trait's definition (i.e., control over impulsivity, an internal vs external "locus of control"). The high homogeneity may be inaccurate. When the number of true keyed items and false in each scale are not balanced, the reliability coefficients may be spuriously high (Jackson, 1970). The SLQI items are not balanced by a 50/50 split of true-false questions but instead have a 60/40 split.

Structural fidelity for the SLQI was assured by Wichern by the use of the cumulative measurement model. The SLQI is "structured so that the higher the number of indicated responses to questions about different facets of a trait, the greater the degree to which the individual is said to possess that trait" (Wichern, 1980, p.7).

Consistency of scores for the SLQI were shown over an elapsed time period of six weeks for 16 Christian subjects who were randomly selected. The test-retest reliability for the total score was $r=.98$. For the 19 subscales the values ranged from 22 to 82. Ten of the subscales have test-retest correlations of .53 and below which is fairly low. The reliability of these subscales needs further evaluation.

Other areas to note concerning the SLQI include the lack of a control for social desirability which was discussed in the problem section in chapter I. Second, the test items are not fully randomized, nor are they presented in a 50/50 split of true and false responses to prevent response bias. Finally, the norm sample is very limited, being developed on a population of male seminary students.

Edwards Social Desirability Scale

In order to control for the confounding variable of social desirability in the subjects responses to the self-descriptive test items of the SLQI, the Edwards SD scale was administered. In the development of his social desirability scale, Edwards (1953b) drew a sample of 150 items from the Manifest Anxiety scale,

and various MMPI scales (F, "plus-getting" and test validity; L, the Lie scale; K, the dissimulation or "faking good" and "faking bad" scale). The 150 items were submitted to ten judges who were asked to give socially desirable responses to the items. For 79 of the 150 statements there was perfect agreement among the judges. The scoring key was developed from the judgments of the original 10 judges. Edwards found when he gave the SD scale to 106 college students that the mean on the 79-item scale was 67.0 and the standard deviation 8.2.

The 79 True-False items were later analyzed (Edwards, 1957b) and a set of 39 items were selected that best differentiated between a high and a low group in terms of total SD scores on the original scale. Of the 39 True-False items on the scale 30 are keyed false. The distribution of scores on the 39-item short form scale are somewhat negatively skewed. In Edwards sample, the mean for 84 male students was 28.6 and the standard deviation 6.5; and for his sample of 108 female students the mean was 27.1 and the standard deviation 6.5. The medians of the two groups were 29.5 and 27.9 respectively. For the combined group of 192

students Edwards reported a corrected split-half reliability of .83.

When the Edwards SD scale was correlated with the validity, clinical and derived scales of the MMPI, and with a variety of other personality inventories, the scores on the SD scale were found to be substantially correlated with scores on a variety of personality scales (Crowne & Marlowe, 1964; Edwards, 1957; Fordyce, 1956; Heathers & Merrill, 1956).

As described earlier, two studies, Edwards and Diers (1962) and Allison and Hunt (1959), examined the behavioral differences between subjects scoring high and low on the SD scale. The validity studies showed, first, that high scorers on the SD scale tend to avoid the problem of making choices between pairs of items closely matched in social desirability; and second, that High-SD subjects made significantly fewer aggressive responses in the unspecified condition than did low-SD subjects. Thus, high scorers appeared to need some indication of the appropriate choice in order to express aggressive responses.

Spiritual Well-being Scale

The Spiritual Well-being Scale (SWB) as developed by Paloutzian and Ellison (1979a) is basically a quality of life scale. Ellison (1983) explains that Spiritual well-being was conceptualized as a continuous variable distinct from spiritual health and spiritual maturity. The construct is the "spiritual dimension of human welfare" which reflects the human need for "transcendence" (Ellison, 1983, p. 330). The SWB scale was designed to measure two aspects of well-being, religious and existential. Religious well-being was conceptualized as "the vertical dimension (which) refers to our sense of well-being in relation to God" and existential well-being "the horizontal dimension (which) refers to a sense of life purpose and life satisfaction, with no reference to anything specifically religious" (Paloutzian & Ellison, 1979a; cited in Ellison, 1983; p. 331).

The scale contains 20 items scored in a Likert scale format (six point scale ranging from strongly agree to strongly disagree), with a higher number representing more well-being. The ten odd numbered items assess religious well-being, and the other ten even numbered items assess spiritual well-being. The

SWB scale produces three different scores: a total SWB score, a summed score for religious well-being and a summed score for existential well-being.

Factor analysis of the SWB and correlation with other theoretically related scales has demonstrated concurrent and construct validity for the scale. The factor analysis of the 20 item scale revealed two factors as predicted with eigenvalues of 7.136 and 2.716. "All of the religious items" loaded on the RWB factor and "the existential items" loaded on two subfactors, "one connoting life direction and one related to life satisfaction" (Ellison, 1983, p. 333).

Studies by Paloutzian and Ellison (1982) have found the SWB scale to have high reliability and internal consistency. The test-retest reliability coefficients obtained from 100 student volunteers at the University of Idaho were .93 (SWB), .96 (RWB), and .86 (EWB). The coefficient alphas which are an index of internal consistency, were .89 (SWB), .87 (RWB) and .78 (EWB).

Ellison (1983) reviews the numerous other measures that the SWB scale has correlated with in the predicted direction. Paloutzian and Ellison have shown that the SWB correlates negatively with the UCLA Loneliness

Scale (1979a, 1979b, 1979c; Ellison and Paloutzian, 1978), positively with the Purpose in Life Test (1979a; Ellison and Paloutzian, 1979), and positively with the Intrinsic subscale of Allport and Ross's (1967) Religious Orientation Scale (1979a). Campise, Ellison, and Kinsman (1979) showed a positive correlation between self-esteem and spiritual well-being as measured by the SWB scale. Also Ellison and Economos (1981) found the SWB, RWB, and EWB to be significantly correlated with number of religious beliefs, practices, values and self evaluation in relationship to God's acceptance.

Spiritual Maturity Index

Ellison (as cited in Bufford, 1984) has recently developed a Spiritual Maturity Index (SMI) which "intended to measure the State of development of the individual's spiritual life" (p.5). Whereas Ellison views Spiritual Well-being as "analogous to a measure of health,"... the SMI scale is "more analogous to physical development" (Bufford, 1984, p. 5). The moderate positive correlations of .623 and .640 respectively of the Bufford (1984) study and recent study by Bressemer (1986) of the SMI with the well-being

scales of Ellison and Paloutzian, suggest they are measuring related but distinct factors. Bufford (1984) believes the amount of common variance shared by the SMI and SWB scales "casts doubt on Ellison's initial hypothesis that these scales measure significantly different aspects of spiritual life" (p. 11).

Procedure

In the collection of the data each participant was asked to complete a data sheet of demographic variables and self report items, the SLQI scale, Edwards SD scale, SWB scale, and SMI scale in that order. The participants were requested to mark their responses to the SLQI items on a separate sheet provided. This revision of the normal instructions allowed for ease in scoring. The first group of participants from the different Sunday school classes were asked to return the completed study packet the following Sunday if possible or return them to the church office where upon they were collected and later scored. The second group of participants completed the packets at Dallas Seminary Counseling Center and returned their completed packet to the secretary. The total completed packets were then mailed to this researcher to score.

CHAPTER THREE

Results

Statistical Methods and Data

This chapter outlines the statistical methods used to test the hypotheses and questions of this study and the results obtained. The data was collected from 243 subjects with four self report inventories.

The Pearson Product Moment Correlation Coefficients taken from the Statistical Package for the Social Sciences (SPSS) (Nile, Hull, Jenkins, Stienbrenner, & Bent, 1975) were used to test the significance of the hypotheses (one tailed) and demographic variables, self report items, and study questions (two tailed). In addition, a computational formula from Guilford (1965) was used to test the significance of the difference between correlations for dependent samples of two scales in this study with a third scale (significance level $p \leq .05$).

Formulas described in the BMDP Statistical Software (1983) were used to compute the Varimax Principal Components factor analysis on the item pool

of the SLQI. The BMDP Statistical Software was chosen because of its applicability for binary data. The SLQI was scored either 1 (true) or 2 (false) for its 222 items. A special missing value formula (an averaging process) was used due to missing data in order to maximize the number of cases available for the factor analysis. 74 cases out of 243 were missing at least one or two items out of the possible 222. This procedure allowed the computer to analyse 240 out of the 243 cases in the factor analysis without dropping them due to missing data.

The steps used in the revision process of the SLQI were: (1) the 222 original items were reduced to 200 items by eliminating 22 duplicates; (2) the item pool was reduced to 168 items by eliminating 32 questions where 95% of the sample answered the item the same way and the item contributed no significant variance (Jackson, 1970); (3) three questions, which presumed the respondent was married, were dropped due to the fact that the majority of the single participants failed to answer either one or all of the questions; (4) all items with a factor loading of $\leq .30$ were dropped from the factors because of their small contribution to the meaning of that factor (Kash,

1983). With the six factor solution, 92 items showed significant factor loadings $\geq .30$; variables remain and with the two factor solution 78 items showed significant factor loadings $\geq .30$ (see Table 1).

Table 1

SLQI Test Items Dropped

 STEPS OF TEST DEVELOPMENT

	STEP 1	STEP 2	STEP 3	STEP 4
<hr/>				
Items				
001	*			
002				*
005				*
006	*			
007	*			
008				*
009				*
011				*
014				*
015	*			
017				*
018				*
019				*
020		*		
024				*
025				*
026				*
028				*

Table 1 continued

STEPS OF TEST DEVELOPMENT				
	STEP 1	STEP 2	STEP 3	STEP 4

Items				
029				*
030	*			
031	*			
032	*			
033	*			
034	*			
035				*
036		*		
038	*			
042				*
044				*
046				*
047				*
049		*		
053				*
054				*
056				*
060				*
061	*			

Table 1 continued

STEPS OF TEST DEVELOPMENT				
	STEP 1	STEP 2	STEP 3	STEP 4
Items				
062	*			
063	*			
066				*
067				*
072				*
073	*			
077	*			
079	*			
084				*
086				*
087	*			
088				*
090	*			
091				*
092				*
095				*
096				*
097		*		
099				*

Table 1 continued

STEPS OF TEST DEVELOPMENT				
	STEP 1	STEP 2	STEP 3	STEP 4
Items				
102	*			
103		*		
105		*		
108				*
109				*
110			*	
111	*			
112			*	
113				*
115		*		
117				*
118		*		
119				*
121				*
123				*
124				*
127		*		
128				*
129				*

Table 1 continued

STEPS OF TEST DEVELOPMENT				
	STEP 1	STEP 2	STEP 3	STEP 4
Items				
131			*	
133				*
134	*			
138				*
139				*
144				*
145				*
146				*
147				*
149				*
150				*
151				*
152				*
154				*
155				*
156				*
159				*
160		*		
162				*

Table 1 continued

STEPS OF TEST DEVELOPMENT				
	STEP 1	STEP 2	STEP 3	STEP 4
Items				
164				*
165				*
168				*
169				*
170		*		
171				*
172		*		
173		*		
174				*
175		*		
177		*		
179				*
180		*		
181		*		
182				*
184				*
186		*		
188				*
189				*

Table 1 continued

STEPS OF TEST DEVELOPMENT				
	STEP 1	STEP 2	STEP 3	STEP 4
Items				
190		*		
192		*		
193		*		
194		*		
195		*		
196		*		
197		*		
198				*
199				*
200		*		
201		*		
206		*		
207				*
208				*
209				*
211				*
213				*
214		*		
215		*		

Table 1 continued

STEPS OF TEST DEVELOPMENT				
	STEP 1	STEP 2	STEP 3	STEP 4

Items				
216		*		
217				*
220		*		
221	*			

Note.

Step 1 = Items dropped due to duplication.

Step 2 = Items dropped which contributed no
significant variance ($p \geq .95$ or $\leq .95$)

Step 3 = Items dropped which presumed the respondent
was married (affected 65 subjects).

Step 4 = Items dropped after factor analysis with
eigenvalues less than .30

Descriptive Statistics

Demographics for each subject of this study were collected (see Table 2 and Appendix B) in order to obtain a better understanding of the sample of this study and to describe the type of population to which the results of this study can best be generalized. The means of the background data, or percentages where appropriate, were calculated for the population sample.

The results of the demographic sheet will now be discussed. For the sample of 243 participants the mean age was 36.17 with a standard deviation of 11.01. The sample had a range of ages from 18 years to 74 years. Among the participants 116 (47.9%) were male and 126 (52.2%) were female. The mean education level was 15.11 with a standard deviation of 2.55 and a range of 8 years to 23 years. Of the 243 participants, only 10 (4.1%) had less than a high school education; 110 (45.3%) were at least high school graduates or above but were not college graduates (16 years school); 123 (50.6%) participants were college graduates or above, of which 59 (21.8%) participants were from the seminary population which required a college education for entrance. Thus, the church population was approximately one third college graduates and two thirds less than

college graduates. This reflects a bimodal distribution and better describes the population than the high mean of 15.11 years education. The majority of the subjects 56.0% were married with 28.4% single, 8.6% divorced, 2.5% widowed, 2.5% separated and 2.0% living together.

The rest of the demographic data is in relationship to the subjects' church attendance, devotional life and profession of Christianity. The majority of the population (52.3%) attended church 1 to 3 times per week. The second greatest proportion attended once a week (29.5%) and the third group 4 to 7 times per week (14%). The final 4.2% of subjects attended not at all (2.1%), more than once a day (1.7%), and less than once a year (.4%). An additional seventh category, between once a month and once a week, had no respondents. An error on item 5 of the background information sheet was not found until after completion of testing accounted for the seventh category (see Appendix B).

In the participants' personal devotional life 45.3% had devotions 4 to 7 times a week, 23.9% having them 1 to 3 times per week and 14.4% more than once a day with the rest of the population (16.4%) answered

less than once a week (6.6%), weekly (3.7%), not at all 2.9%.

Comparing the participants' personal devotional life to family devotional life the greatest proportion of the population had none (37.6%) or only once a week (14.4%). The next largest group jumped to 4 to 7 times per week (13.2%) or 1 to 3 times per week (8.2%). The remaining groupings were weekly (5.8%), more than once a day (3.3%) and a large portion of missing data of (27.5%).

Finally, 93.0% professed to having received Jesus Christ as their personal Savior and Lord and sought to follow the moral and ethical teachings of Christ and 5.8% professed to having received Jesus Christ into their life as their personal Savior and Lord. Only 2 people (1.2%) said they respected and attempted to follow the moral and ethical teachings of Christ. No individuals indicated a negative response to the profession of being a Christian (see Table 2).

Table 2

Demographic Data

DATA	PERCENTAGES
<u>Sex</u>	
Male	47.8%
Female	52.2%
<u>Education</u>	
Less than high school	4.1%
High school < college graduate	45.3%
College graduates	50.6%
<u>Marital Status</u>	
Married	56.0%
Single	28.4%
Divorced	8.6%
Widowed	2.5%
Seperated	2.5%
Living together	2.0%
<u>Frequency of Attendance</u>	
1 to 3 times per week	52.3%
Weekly	29.5%
4 to 7 times per week	14.0%
More than once a day	1.7%

Table 2 continued

DATA	PERCENTAGES
<u>Frequency of Attendance</u>	
Not at all	2.1%
Less than once a year	.4%
<u>Personal Devotional Life</u>	
4 to 7 times per week	45.3%
1 to 3 times per week	23.9%
More than once a day	14.4%
Less than once week	6.6%
Weekly	3.7%
Not at all	2.9%
Missing	1.3%
<u>Family Devotional Life</u>	
Not at all	37.6%
Less than once a week	14.4%
4 to 7 times per week	13.2%
1 to 3 times per week	8.2%
Weekly	5.8%
More than once a day	3.3%
Missing	27.5%

Table 2 continued

DATA	PERCENTAGES
<u>Do You Profess To Be A Christian</u>	
Professed to receiving Jesus Christ and following moral teachings of Christ	93.0%
Professed to receiving Jesus Christ	5.8%
Follow moral teachings of Christ	1.2%

The mean scores and standard deviations for each scale and subscale were computed for the entire sample. Table 3 gives the descriptive data for the Spiritual Leadership Qualities Inventory, the Spiritual Well Being Scales (SWB), the Spiritual Maturity Inventory (SMI), the Edwards Social Desirability Scale (Edwards SD), and the single item scales of Importance of Religion (IMPORT) and Religious Knowledge and Development (RELKNO).

Table 3

Means and Standard Deviations of Scales

Variable	Mean	Std Dev	Minimum	Maximum	N
IMPORT	6.44	1.06	1.00	7.00	241
RELKNO	4.96	1.35	2.00	7.00	241
RWB	55.07	6.21	27.00	66.00	243
EWB	51.09	7.30	13.00	60.00	243
SWB	106.12	12.43	44.00	120.00	243
SMI	145.70	17.46	96.00	188.00	243
SD	31.25	4.98	7.00	46.00	243
SLQI	145.82	28.22	78.00	222.00	149*

NOTE.

IMPORT= Importance of Religion

RELKNO= Religious Knowledge and Development

* Due to missing data only 149 cases could be used
by the computer in the computation of the correlations.

Using the Pearson Product Moment Correlation, the relationships between the study scales (SLQI, SWB, RWB, EWB, & Edwards SD) and the background data including participant's age, sex, education, marital status, frequency of attendance, religious devotional life (personal and family), profession of Christianity, number of years a Christian were obtained as background information along with two single item scales, Importance of Religion (IMPORT) and Religious Knowledge and Development (RELKNO). This permitted examining the relationship of these items to the constructs measured by the scales (see Table 4).

The correlations demonstrated no significant relationship between the SLQI and any of the background data questions except importance of religion. The SLQI, SWB, RWB, EWB, SMI scales, except the Edwards SD scale, correlated significantly at the $p \leq .001$ level with the IMPORT scale; but with RELKNO scale all study scales, SWB, RWB, EWB, SMI, Edwards SD except the SLQI correlated significantly at least the $p \leq .01$ level. With the other study scales, the background questions on personal devotional life, importance of religion and religious knowledge correlated positively ($p \leq .001$) with SWB, RWB, EWB and SMI scale. Family religious

devotional life correlated positively ($p \leq .01$) only with the SMI scale. With the last scale, Edwards SD scale, education, personal devotional life and religious knowledge correlated positively with it at the $p \leq .001$ level. All correlations were two tailed.

Table 4

Correlations Between Background Data and Study Scales

Correlations	RWB	EWB	SWB	SMI	SD	SLQI
AGE	-.049	-.031	-.049	-.012	-.055	-.082
EDUC	.101	.062	.088	.072	.218***	.158
MARITAL	-.077	-.085	-.088	-.067	-.136	-.038
FREQATT	.102	.141	.130	.129	.089	-.000
RDLBERS	.363***	.186***	.282***	.416***	.229***	.170
RDLFAM	.142	.140	.166	.232**	.156	.079
XN	.147	.096	.131	.115	-.016	.138
YRSXN	.038	.015	.018	.105	-.042	.015
IMPORT	.291***	.188**	.257***	.322***	.118	.281***
RELKNO	.197**	.209**	.222***	.360***	.217***	.161

NOTE. Two tailed significance.

* = $p \leq .05$ ** = $p \leq .01$ *** = $p \leq .001$

EDUC = Education.

FREGATT = Frequency of attendance.

RDLBERS = Religious personal devotional life.

RDLFAM = Religious family devotional life.

XN = Christian.

IMPORT = Importance of Religion.

RELKNO = Religious knowlege.

Hypotheses

The Pearson Product Moment Correlation was used to test all of the hypotheses of this study. All hypotheses were tested at a significance level of $p \leq .05$ (one tailed). Hypotheses 1 through 4 predicted that the SLQI would correlate positively ($p \leq .05$) with the total score of the SWB and its subscales and with the SMI. Table 5 shows that the SLQI correlated significantly in a positive direction with the SWB and its subscales and the SMI at the .001 level. These are all highly significant positive correlations.

Hypothesis 5 predicted that the SMI scale would correlate in a positive direction with the SWB scale and its subscales, RWB and EWB. Table 5 shows that the SMI correlated significantly in a positive direction with the SWB scale and its subscales. Note that the correlation is ($p \leq .001$) for all subscales.

Table 5

Correlations Among All Scales and Subscales

Correlations					
	RWB	EWB	SWB	SMI	SD
<hr/>					
EWB	.693***				
SWB	.900***	.932***			
SMI	.665***	.556***	.658***		
SD	.399***	.492***	.487***	.339***	
SLQI	.316***	.299***	.328***	.397***	.508***

Note.

One tailed Significance Level

N = 243

*** = $p \leq .001$ ** = $p \leq .01$,* = $p \leq .05$,

Hypothesis 6 predicted that the correlation between the SLQI and SMI will be greater than the correlation between the SLQI and SWB, EWB, and RWB ($r_{\text{SLQI-SMI}} > r_{\text{SLQI-SWB, RWB, EWB}}$). Table 6 lists the correlation coefficients among the scales. The SLQI correlated with the SMI, RWB, EWB, and SWB scales at a significance level of $p \leq .001$. The correlation between SLQI and SMI was ($r=.397$) and between SLQI and SWB ($r=.328$), EWB ($r=.299$), and RWB ($r=.316$). The significance of the difference between the correlation coefficients of two scales to a third scale for dependent samples was tested using Guilford's (1965) formula. The results on Table 6 show that the correlation coefficient between the SLQI and SMI scales was not significantly greater than the correlation coefficient between the SLQI and the SWB scale. However, the correlation coefficient between the SLQI and SMI Scales was significantly greater than the correlations coefficients ($p \leq .05$) between the SLQI and the RWB and EWB subscales. Thus, hypothesis 6 was partially supported.

Table 6

Comparison of Correlation Coefficients
Among Scales

Correlations	N	R12	R13	SIG
<u>SLQI R1</u>				
SMI 2 - SWB 3	243	.397	.328	1.41
SMI 2 - EWB 3	243	.397	.299	1.76*
SMI 2 - RWB 3	243	.397	.316	1.68*

Note.

Significance level = * $p < .05$

Finally, hypothesis 7 predicted that the Edwards SD scale would correlate positively with SLQI, SWB and subscales, and SMI scale. Once again, all scales correlated significantly in a positive direction with a high significance level of $p \leq .001$ (one tailed, see table 5). Thus, hypothesis 7 was supported. Note that the percentage of variance due to social desirability in each scale is: SLQI (26%), SWB (24%), EWB (24%), RWB (16%) and SMI (11%).

Questions

The four major questions of this study relate to the factor analysis of the 222 items of the SLQI scale. As stated in chapter one, the primary intent of this research is the revision of the SLQI scale in order to construct a theoretically and empirically valid instrument. A factor analysis of the scale was performed in relationship to the primary questions of this study in order to test empirically the construct validity of the SLQI scale.

Question one asks how many factors best explain the variance of the SLQI and question two what are the intuitive factors that result from the factor analysis? The principal components factor analysis produced 56 factors with an explained variance of greater than 1.0 (see Table 7). An analysis of the scree plot suggests a possible two factor solution or a five or six factor solution before leveling of the curve (see Figure 1). In order to better group the variables, forced two factor and six factor loadings were performed. The unrotated two factor solution accounted for 18.14% (73 items) of the variance and the unrotated six factor solution accounted for 33.38% (90 items) of the variance.

Table 7

Variance Explained By Each Factor of SLQI >1

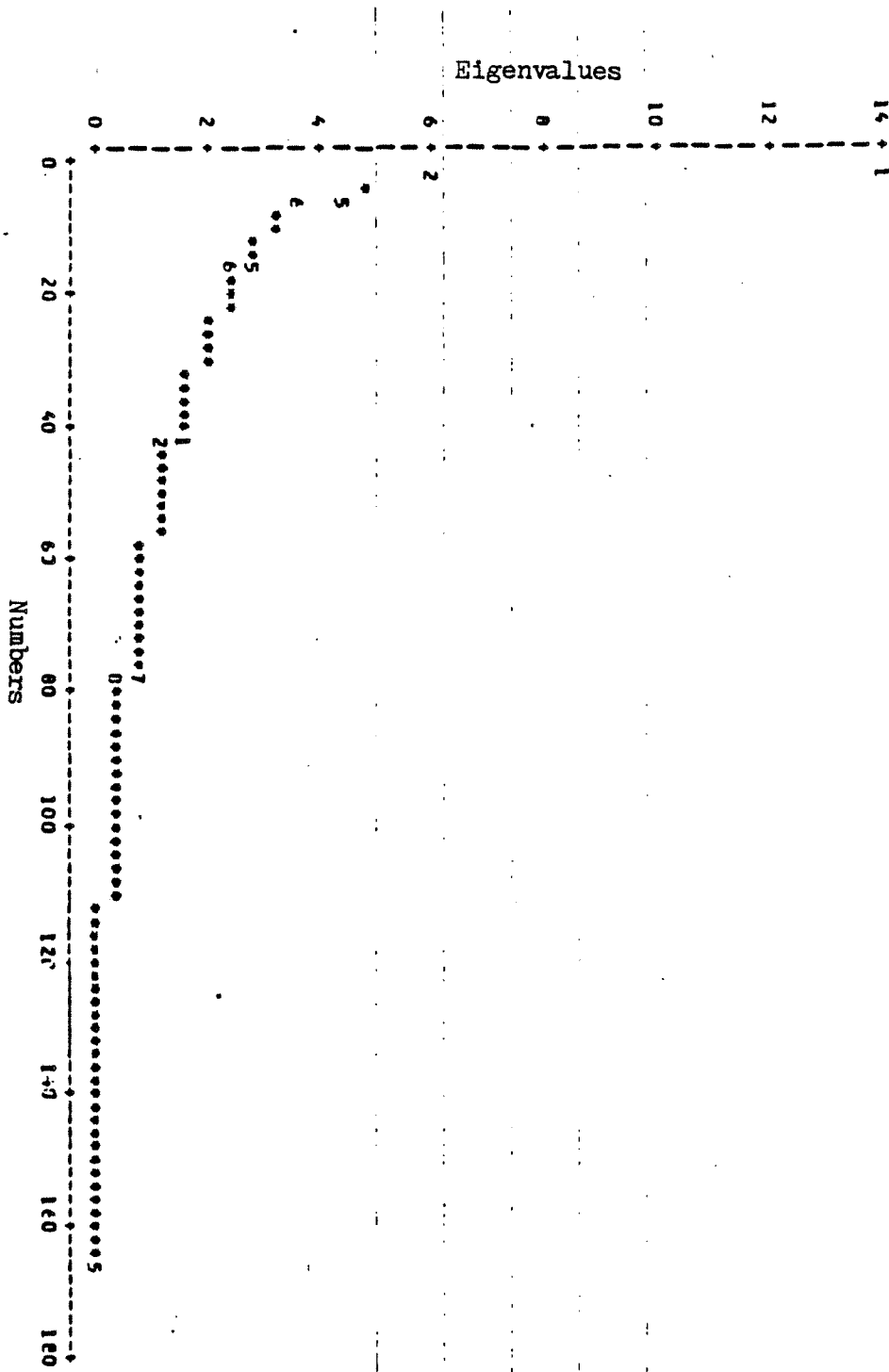
FACTOR	EIGENVALUE	FACTOR	EIGENVALUE
1	14.04	20	2.30
2	5.98	21	2.24
3	4.85	22	2.21
4	4.64	23	2.13
5	4.39	24	2.08
6	3.63	25	2.04
7	3.30	26	2.00
8	3.24	27	1.95
9	3.21	28	1.93
10	3.03	29	1.89
11	2.94	30	1.82
12	2.86	31	1.80
13	2.80	32	1.77
14	2.72	33	1.73
15	2.69	34	1.71
16	2.60	35	1.61
17	2.54	36	1.58
18	2.48	37	1.55
19	2.44	38	1.52

Table 7 continued

FACTOR	EIGENVALUE	FACTOR	EIGENVALUE
39	1.46	48	1.24
40	1.43	49	1.20
41	1.40	50	1.14
42	1.38	51	1.13
43	1.35	52	1.11
44	1.32	53	1.07
45	1.29	54	1.05
46	1.28	55	1.03
47	1.27	56	1.02

Figure 1

Scree Plot of the 56 Eigenvalues



When the factors were rotated using the Varimax solution, the scales loaded as presented in Tables 8 through 11. With the forced two factor solution, two possible intuitive cluster result: (1) Blameworthy or uncommendable, (2) Desire and ability for leadership. With the six forced factors intuitive clusters were noted. Five, possibly six, seem feasible. Possible themes for each cluster are: (1) Blameworthy and poor personal relationships, (2) Lack of self control, (3) Desire and leadership ability, (4) Self-centeredness, (5) Man can save himself - Humanism, (6) Love of God and Church.

Table 8

Sorted Rotated Factor Loadings- Six Factor Solution

ITEM	FACTOR 1	FACTOR 2	FACTOR 3	FACTOR 4	FACTOR 5	FACTOR 6
93		.578				
74		-.528				
141		.525				
43			-.711			
48			.669			
37			.669			
69			.660			
45			.585			
50			.579			
71			.527			
57			.520			
82					.558	
80					.505	
52					.502	
21		.328				
22					-.407	
23		.399				
27	.325					
39				.422		

Table 8 continued

ITEM	FACTOR 1	FACTOR 2	FACTOR 3	FACTOR 4	FACTOR 5	FACTOR 6
40	.445					
41				.352		
12	.387	.456				
51						.340
55				.408		
58			.362			
59						.348
64			-.476			
65						.337
67	.432					
68			.344			
10	.469					
70	.446					
13					.341	
72	.464					
3	.437					
76	.394					
78				.321		
81		.369			-.357	

Table 8 continued

ITEM	FACTOR 1	FACTOR 2	FACTOR 3	FACTOR 4	FACTOR 5	FACTOR 6
16	.371	.338				
83			.327			
85			.416			
89		.477				
94		.443				
98	.396					
100				.375		
101		-.401				
104	.306					
106				.466		
107	.322					
114	.440					
116					.411	
120					.370	
122					.309	
125	.338					
126					.326	
130				.319		
132		.403		.334		
137				.387		

Table 8 continued

ITEM	FACTOR 1	FACTOR 2	FACTOR 3	FACTOR 4	FACTOR 5	FACTOR 6
140	.374					
4	-.459					
142				.33		
143				.379		
148		.318			-.307	
153						-.358
157				.428		
158		.399				
161				.377		
163	.411					
167		.432				
176		.430				
178				.418		
183						.305
187		.456				
191				.434		
202	.429					
203		.482				
204	.381					
205	.426	.37				

Table 8 continued

ITEM	FACTOR 1	FACTOR 2	FACTOR 3	FACTOR 4	FACTOR 5	FACTOR 6
210	.360			.336		
212				.353		
218			.305			
219					.314	
222	.317					
VP 33.38	6.77	6.45	6.16	5.96	4.10	3.94

Table 9

SLQI Test Items For Six Factor Solution

FACTOR 1
ITEMS

Items with Loadings $\geq .40$

- | | |
|-----|--|
| 3 | At times I am afraid that things I have done in the past will catch up with me. |
| 4 | I have little trouble because of a guilty conscience. |
| 40 | I sometimes find myself continuing a discussion just because I don't want to be wrong. |
| 67 | I have periods of days, weeks, or months when I can't take care of things because I can't "get going." |
| 72 | I do many things which I regret afterwards (regret things more or more often than others seem to). |
| 114 | I find I can talk more openly and honestly to friends at work than I can my family or spouse. |

Table 9 continued

- 163 I have sometimes opposed people who were
trying to do something not because of what
they were doing but just to oppose them.
- 202 The world is full of too many idealistic
PollyAnna's; life is hard.
- 205 I wish I could get rid of the feeling of
inferiority and resentment which the good
fortunes of others frequently arouse in me.

Items with Loadings $\geq .30 < .40$

- 12 I am often bothered by feelings of guilt.
- 16 My conscience often bothers me with the feeling
that I am not doing what I ought to be doing.
- 27 Most people are too soft and if they were
more critical they wouldn't get taken
advantage of.
- 98 I sometimes feel a good goal for myself would
be to never have to rely on anyone for
anything.
- 104 When I have problems with my family life, I
usually try to work harder at my job.
- 107 Because mothers spend more time with their
children they are better able to make
decisions about privileges and discipline.

Table 9 continued

- 125 It is useless to try to get my way at home.
- 140 Frequently I feel frustrated because I cannot think of a way to get even with someone who deserves it.
- 162 I can't think of anyone I really hate.
- 204 When I get into a conversation I am uncomfortable unless I get people to talk about subjects I know a great deal about.
- 222 People have never really understood God's redemptive plan through Jesus Christ.

FACTOR 2
ITEMS

Items with Loadings $\geq .40$

- 12 I am often bothered by feelings of guilt.
- 74 I don't easily become impatient with people.
- 89 At times I feel like smashing things.
- 93 I get mad easily and then get over it soon.
- 94 I frequently find myself worrying about something.
- 101 I have very few quarrels with members of my family.

Table 9 continued

- 132 I have resentments which I have stored up and harbored for long periods.
- 141 I have frequently found myself so overwhelmed by anger that I have thrown something or cursed.
- 167 I have used alcohol excessively.
- 176 I secretly dream of finding an envelope of money on the street.
- 187 I worry over money and business.
- 203 Frequently I find that I have eaten so much I just don't feel like doing anything but lying around.

Items with Loadings $\geq .30 < .40$

- 16 My conscience often bothers me with the feeling that I am not doing what I ought to be doing.
- 21 I usually feel irritated when I have to take orders from others.
- 23 At times I feel like swearing.
- 81 I feel resentment when others fail to notice and praise me for my achievements.
- 148 It makes me angry when others refuse to accept my good ideas.

Table 9 continued

- 158 Some people make me so angry I'd like to shout at them or slap their face.
- 178 One of my major goals in life is to acquire enough money so I can be sure of a secure future.
- 205 I wish I could get rid of the feeling of inferiority and resentment which the good fortunes of others frequently arouse in me.

FACTOR 3
ITEMS

Items with Loadings $\geq .40$

- 37 I have often thought that I would like to be a leader in a local church.
- 43 I don't have any desire to be a church leader.
- 45 I wouldn't mind holding a church office, if I was chosen.
- 48 I would like to hold a church office, if chosen.
- 50 I enjoy being able to get up in front of a group and sharing new ideas I have had.
- 57 I have made the study of the Bible and seeking God my highest priority.

Table 9 continued

- 64 Talking in front of a group of people makes me very anxious.
- 69 I feel I am well suited to be a leader.
- 71 I have been asked to lead groups where a difficult decision had to be made.
- 85 I have good success in settling disputes between people.

Items with Loadings $\geq .30 < .40$

- 58 I would rather help a person to grow spiritually than develop my own interests.
- 68 I am called on by my friends in times of trouble.
- 83 One of my greatest desires is to be a truly wise person.
- 218 My motto is "when the going gets tough, the tough get going."

 FACTOR 4
 ITEMS

Items with Loadings $\geq .40$

- 39 Frankly, there are so many religions and cults that I doubt if any of them are right.
- 55 Church leaders are just like anyone else, only they try to look good.

Table 9 continued

- 106 I spend time thinking about new and unusual ways to enjoy sex.
- 157 God made the world but He expects people to work out their own problems.
- 178 One of my major goals in life is to acquire enough money so I can be sure of a secure future.
- 191 The philosophy of looking out for yourself appeals to me.

Items with Loadings $\geq .30 < .40$

- 41 I am not impressed by the leaders of the church.
- 78 If other people fail to recognize how good I am it is because of their limitations.
- 100 Society has surrounded the human sex drive with too many prohibitions.
- 130 Sexual enjoyment is God's greatest gift to humanity.
- 132 I have resentments which I have stored up and harbored for long periods.
- 137 When someone insults or hurts me I think for hours about things I should have said or done to get even.

Table 9 continued

- 142 I enjoy seeing a shrewd lawyer change a jury's mind.
- 143 When I think how many stupid people are allowed to drive, I get angry.
- 161 I think most people mislead their friends just to gain sympathy and help.
- 166 If a credit card company doesn't bill me I simply figure that it's their problem.
- 210 I think most people exaggerate their misfortunes in order to gain the sympathy and help of others.
- 212 Some people are just born lucky.

FACTOR 5
ITEMS

Items with Loadings $\geq .40$

- 22 People in my community would say that I am a person with high moral values.
- 52 The life of Jesus shows that everyone can know God if they just look in themselves.
- 80 The human mind has so much potential that it will be able to bring world peace, end pollution, and bring in a "new age."

Table 9 continued

- 82 People who say that humans are inately bad are just too pessimistic and are overlooking the human potential for justness.
- 116 If I had teen-age children, I wouldn't be particularly embarrassed if they were arrested for alcohol or drug use.
- Items with Loadings $\geq .30 < .40$
- 13 I believe each person has complete freedom to eat, drink or act however he or she wants.
- 100 Society has surrounded the human sex drive with too many prohibitions.
- 120 I agree with the concept that "kids will be kids," and should be allowed to sow their "wild oats."
- 122 Children should make up their own minds on religion without their parents prejudices.
- 126 No one can tell me when and how and with whom I can make love.
- 148 It makes me angry when others refuse to accept my good ideas.
- 219 I don't believe in letting the "grass grow under my feet."

Table 9 continued

FACTOR 6
ITEMS

Items with Loadings $\geq .30 < .40$

- 51 Church leaders are sincere people who should be
praised for their work.
- 59 I would feel good about working regularly on
projects for my church.
- 65 The main purpose of mankind is to know God and
worship Him.
- 153 I really enjoy a good hot argument.
- 183 I frequently use medication.
- 218 My motto is "when the going gets tough, the
tough get going."

Table 10

Sorted Rotated Factor Loadings - Two Factor Solution

ITEM	FACTOR 1	FACTOR 2
205	.510	
48		.634
57		.621
69		.616
43		-.588
45		.578
37		.562
50		.516
71		.503
3	.409	
58		.453
64		-.421
67	.454	
12	.470	
72	.416	
94	.475	
132	.478	
137	.419	
143	.434	
176	.453	

Table 10 continued

ITEM	FACTOR 1	FACTOR 2
203	.427	
16	.309	
17	.351	
27	.380	
10	.394	
40	.387	
44		-.367
52	.330	
4	-.369	
59		.311
60	.341	
68		.368
81		-.333
85		.397
89	.381	
91		.327
93	.390	
95	.315	
98	.344	
100	.362	

Table 10 continued

ITEM	FACTOR 1	FACTOR 2
101	-.303	
104	.307	
106	.363	
109	.351	
113	.368	
117	.330	
120	.318	
123	-.312	
128	-.343	
133	-.315	
135	.368	
140	.363	
141	.363	
148	.388	
154		-.327
157	.301	
158	.322	-.313
161	.341	
169	.372	
171		-.336

Table 10 continued

ITEM	FACTOR 1	FACTOR 2
178	.369	
179	.310	
187	.386	
202	.384	
204	.364	
207	.308	
210	.377	
211	.326	
212	.311	
217		-.315
218		.371
222	.325	

Table 11

SLQI Test Items For Two Factor Solution

ITEMS- FACTOR 1

Items with loadings $\geq .40$

- 3 At times I am afraid that things I have done in the past will catch up with me.
- 12 I am often bothered by feelings of guilt.
- 67 I have periods of days, weeks, or months when I can't take care of things because I can't "get going."
- 72 I do many things which I regret afterwards (regret things more or more often than others seem to).
- 94 I frequently find myself worrying about something.
- 132 I have resentments which I have stored up and harbored for long periods.
- 137 When someone insults or hurts me I think for hours about things I should have said or done to get even.
- 143 When I think how many stupid people are allowed to drive, I get angry.

Table 11 continued

- 176 I secretly dream of finding an envelope of money on the street.
- 203 Frequently I find that I have eaten so much I just don't feel like doing anything but lying around.
- 205 I wish I could get rid of the feeling of inferiority and resentment which the good fortunes of others frequently arouse in me.

Items with loadings $\geq .30 < .40$

- 4 I have little trouble because of a guilty conscience.
- 10 I am sometimes depressed because of things that I did in my past.
- 16 My conscience often bothers me with the feeling that I am not doing what I ought to be doing.
- 27 Most people are too soft and if they were more critical they wouldn't get taken advantage of.
- 40 I sometimes find myself continuing a discussion just because I don't want to be wrong.
- 52 The life of Jesus shows that everyone can know God if they just look in themselves.
- 60 Christians overemphasize the abstract knowledge of God and forget to see the good in human beings.

Table 11 continued

- 89 At times I feel like smashing things.
- 93 I get mad easily and then get over it soon.
- 95 When you do something wrong there is very little
you can do to make it right.
- 98 I sometimes feel a good goal for myself would be
to never have to rely on anyone for anything.
- 100 Society has surrounded the human sex drive with
too many prohibitions.
- 101 I have very few quarrels with members of my
family.
- 104 When I have problems with my family life, I
usually try to work harder at my job.
- 106 I spend time thinking about new and unusual
ways to enjoy sex.
- 109 An occasional visit to an adult bookstore never
hurt anyone.
- 113 My interest in sex is about average, but I
sometimes find myself having long periods of
erotic fantasy.
- 117 At times when I am around an attractive person
of the opposite sex, I am preoccupied with
thoughts of touching, embracing, and going to
bed with that person.

Table 11 continued

- 120 I agree with the concept that "kids will be kids," and should be allowed to sow their "wild oats."
- 123 I would rather read a magazine about current events than a magazine which contains sex-related articles.
- 128 I don't especially enjoy watching movies depicting intimate love scenes
- 133 Although I am usually aware of my immediate response to a situation, I have little difficulty with impulsiveness.
- 135 Most people are uninformed and need someone to tell them what to do.
- 140 Frequently I feel frustrated because I cannot think of a way to get even with someone who deserves it.
- 141 I have frequently found myself so overwhelmed by anger that I have thrown something or cursed.
- 148 It makes me angry when others refuse to accept my good ideas.
- 157 God made the world but He expects people to work out their own problems.

Table 11 continued

- 158 Some people make me so angry I'd like to shout
at them or slap their face.
- 161 I think most people mislead their friends just
to gain sympathy and help.
- 169 It's too bad so many people who haven't worked
for it have money and position.
- 178 One of my major goals in life is to acquire
enough money so I can be sure of a secure
future.
- 179 I frequently find I am jealous when I hear about
friends who have made fantastic savings on
expensive items such as cars.
- 187 I worry over money and business.
- 202 The world is full of too many idealistic
PollyAnna's; life is too hard.
- 204 When I get into a conversation I am
uncomfortable unless I get people to talk about
subjects I know a great deal about.
- 207 I often think, "I wish I were a child again".
- 210 I think most people exaggerate their
misfortunes in order to gain the sympathy and
help of others.

Table 11 continued

- 211 Most people will use somewhat unfair means to gain profit or advantage rather than to lose it.
- 212 Some people are just born lucky.
- 222 People have never really understood God's redemptive plan through Jesus Christ.

ITEMS - FACTOR 2

Items with loadings $\geq .40$

- 37 I have often thought that I would like to be a leader in a local church.
- 43 I don't have any desire to be a church leader.
- 45 I wouldn't mind holding a church office, if I was chosen.
- 48 I would like to hold a church office, if chosen.
- 50 I enjoy being able to get up in front of a group and sharing new ideas I have had.
- 57 I have made the study of the Bible and seeking God my highest priority.
- 58 I would rather help a person to grow spiritually than develop my own interests.
- 64 Talking in front of a group of people makes me very anxious.

Table 11 continued

69 I feel I am well suited to be a leader.

71 I have been asked to lead groups where a
difficult decision had to be made.

Items with loadings $\geq .30$ $< .40$

44 I would rather read a good novel or a true life
adventure than to read the Bible.

59 I would feel good about working regularly on
projects for my church.

68 I am called on by my friends in times of
trouble.

81 I feel resentment when others fail to notice and
praise me for my achievements.

85 I have good success in settling disputes between
people.

91 I feel better about my life than I ever have.

154 I hate to talk to people who I know have talked
badly about me in the past.

158 Some people make me so angry I'd like to shout
at them or slap their face.

171 I would prefer an easy comfortable life where I
need to exert myself as little as possible to a
life full of challenges and demands.

217 I basically am a selfish person.

Table 11 continued

218 My motto is "when the going gets tough, the
tough get going."

Question three seeks to examine how the derived empirical factors with their intuitive clusters match the theoretical groupings derived from the E.J. Carr (1986) biblical analysis. Table 13 outlines the E.J. Carr (1986) study showing the desire for leadership as the primary motivation and irreproachable as the main theme of both passages. Three sub-themes under irreproachable were: (1) able to teach, (2) management of household and husband of one wife, and (3) self control. Under self control are positive and negative quality elements with their behavioral descriptions. Examining the two factor intuitive themes (blameworthy or uncommendable, and desire and ability for leadership) seem to correspond to the motivation and main theme of the passages discussed in the theoretical study. With the six factor solution and its intuitive themes the first three intuitive clusters which make up over half the variance (19.38% out of 33.38%) seem to correspond with the motivation and primary theme of the passages along with two of the sub-themes able to teach and self control. The other three factors seem to correspond to the third sub-theme, self control, and its sub-groups of positive and negative quality elements.

Additional interpretation and analysis will be discussed
in chapter four.

Table 12

Outline of Groupings Found in the Carr (1986) Study of
I Timothy 3:1-7 and Titus 1:5-9

- I. Desire for Leadership - primary motivation
- II. Irreproachable - main theme of both passages
 - A. Three subthemes of passages
 - 1. Able to teach
 - 2. Management of household & husband
of one wife
 - 3. Self control
 - a. Positive Quality Elements
 - 1. holy
 - 2. righteous
 - 3. good reputation
 - 4. love of good
 - b. Behavioral Descriptions of Positive
Quality Elements
 - 1. hospitable
 - 2. prudent
 - 3. gentle
 - 4. orderly
 - 5. temperant

Table 12 Continued

Outline of Groupings Found in the Carr (1986) Study of
I Timothy 3:1-7 and Titus 1:5-9

c. Contrasting Negative Quality Elements

1. unholy
2. unrighteous
3. poor reputation
4. love of evil

d. Behavioral Descriptions of Negative
Quality Elements

1. self willed
 2. angered
 3. drunk
 4. quick tempered
 5. greed
 6. contention
-

A fourth question was asked by this study. It asked how do the derived factors from the factor analysis correlate with the SMI, SWB and subscales, and Edwards SD scales? Because of the preliminary nature of this study the decision was made not to go on to this next step of test development. The results of this next step would be questionable at best.

Summary

The results of this study have added additional data toward the construct validity of the SLQI. The SLQI had significant positive relationships with the other scales of this study: the SWB scale and its subscales, the SMI and the Edwards SD scale. But no significant relationships were found between the SLQI and the background data except the single item scale of importance of religion were found. The factor analysis of the 222 items of the SLQI revealed a possible two factor solution or a five or six factor solution after an analysis of the scree plot. From the factors, intuitive clusters were derived. Finally, the theoretical groupings derived from the E. J. Carr (1986) biblical analysis indicated one main theme and

three subthemes with positive and negative quality elements and their corresponding behavioral correlates.

CHAPTER FOUR

Discussion

Introduction

This chapter's purpose is to evaluate and interpret the results outlined in chapter three as they relate to the hypotheses and the major questions of this study. Since the primary intent of this study is a revision of the SLQI scale the background data will be discussed in relationship to defining the sample's population and the other scales as they relate to defining the construct of the SLQI and the test's validity. In addition, the processes and steps used as a part of the revision will be discussed as they relate to the questions of this study. This chapter includes the following areas: sample, hypotheses, questions, limitations of the study, suggestions for further research and conclusion.

Sample

The sample population for this study was primarily selected to be representative of the type

of population that the Spiritual Leadership Qualities Inventory (SLQI) is being revised to discriminate; that is those with qualities of leadership. Secondly, the population was selected based on the availability of a broad Christian population. The desire of this researcher was to use the inventory with a Christian population which ranged from baby Christians to seminary students and professional pastors. A variety of seven local churches were chosen. Of the 243 persons who participated in the study, 180 were from these churches; the remaining 63 were entering seminary students who desire to become leaders. This population was chosen to balance and represent the pastoral end of the population range (note that the seminary population was male and female). Participants were 18 years or older and male or female. This population is quite different from the original norming population of the SLQI. According to the SLQI manual the SLQI was originally validated on male pastor, elder, seminarian, and non-Christian populations; no information as to the denomination, location, or age of the subject sample is provided (Wichern, 1980).

In summary, to accurately reflect the validity of a test the sample of an inventory must reflect the

population for which the test is to be administered (American Psychological Association, 1974). If the SLQI is to be an objective measure of those with the qualities for leadership, it should be able to discriminate out of a normal Christian population those who do have the qualities and those who do not. Therefore it can be argued that this study's population was appropriate for a preliminary study of the construct validity of the SLQI and norming of the instrument as a part of the revision process. However, until further studies are performed the results of this study are tentative and can only be generalized to the same churches or other church populations of similar denomination and background in the same population area or comparable areas and seminary students of the same school or schools with students of comparable age, sex, educational and denominational backgrounds.

The motivation of subjects to volunteer an hour and a half of their time to complete this study's test battery needs to be addressed. Subjects were asked to sacrificially give of their time as a part of the process to develop more valid instruments for use with Christian populations. They were also motivated by a promise of the researcher to return to their church and

share the results of this study and if desired to receive individual results on the SWB scale and SMI inventory. Finally they were assured of complete anonymity as a part of this study by the assignment of numbers to each test battery. Only by keeping their number could they later obtain their own personal results.

A further understanding of this study's population can be obtained by comparing its descriptive statistics to previous studies using the SLQI (see Table 13) and the scale's test manual. The SLQI test manual shows the mean for pastors as 180.3 and standard deviation (SD) as 7.8 (N=37), elder as 182.0 and SD 7.7 (N=27), seminarian as 178.8 and SD as 7.6 (N=42), and non-Christian as 146.6 and SD as 6.9 (N=29). The Parker (1984) study from a seminary population had a mean of 182.88 (n=90) and standard deviation (SD) of 18.06. The Carr & Delamater (1983) study with subjects from friends of seminary students had a mean of 163.1 and SD of 23.4 (n=52). This current study of 243 subjects from seven churches had a mean of 145.82 with a standard deviation of 28.22. According to the SLQI test manual this mean is indicative of a non-Christian population.

The above statistics and results of this study lead this author to believe that the results of the SLQI total score are population sensitive because of the variability among sample populations and brings into question the norms developed for use with the SLQI. The norming populations were quite small and the SD's not very large; whereas with the Parker (1984) study of 90 and this current study of 243, large number statistics are operating which reduces some of the sensitivity to error variance. The large SD's of the other studies (18.06 and 23.4) and this study (28.22) seem to indicate much broader population samples than the original norming population. If the original SLQI scale measures attitudes, beliefs, and lifestyle characteristics which reflect spiritual maturity (Wichern, 1980) then this population, based on the mean, leans toward the spiritually immature. But examining the large SD of 28.22 suggests a range of very mature Christians to very immature Christians.

A further comparison of descriptive data for this study's population sample is obtained by examining the means of the SWB scale and its subscales, and the SMI inventory. An overview of Table 13 reveals a range of mean scores for SWB scale total from 106 to 109 except

for Carr & Delamater (1983) study was 98.2. This study's populations score of 106.12 (SWB) out of a maximum of 120, 55.07(RWB) and 51.09(EWB) out of a maximum of 60 reflects high religious and existential well-being and consequently, high spiritual well-being as measured by the SWB for this sample.

On the SMI scale the mean for this sample was 145.70. The only other comparison studies available are the Bressem (1986) study with a mean of 147.26 (N=80), the Bufford (1985) study with mean of 145.03, and Franz, Padden, and Palmer (1985) study with mean of 135.34. Currently this author is not aware of any norming data available. It would appear this study's mean of 145.70 out of 180 possible is average or higher indicating a fairly mature population based on the construct of the SMI.

When one attempts to describe this population's spiritual maturity based on the means of the above three inventories, the construct validity problems of the SLQI and SMI must be faced; this issue is addressed in the next section. It is difficult to make any definite conclusion about the spiritual maturity of the sample since the results of the SLQI and SMI are different and since neither of them is well normed.

Table 13

Means and Standard Deviations of Research on the SLQI,
SWB, RWB, EWB SMI Scales

SLQI	Means	Standard Deviations	N
Carr (1986)	145.82	28.22	243
Parker (1984)	182.88	18.06	90
Carr & Delamater (1983)	163.10	23.40	52
SWB Scale	Means	Standard Deviations	N
Carr (1986)	106.12	12.43	243
Parker (1984)	109.99	9.44	90
Bressem (1986)	106.59	10.15	80
Carr & Delamater (1983)	98.20	19.40	52
Bufford (1984)	96.15	15.38	60
Bufford (1985)	102.20	18.15	65
RWB	Means	Standard Deviations	N
Carr (1986)	55.07	6.12	243
Parker (1984)	56.19	5.15	90
Bressem (1986)	55.55	4.68	80

Table 13 continued

RWB	Means	Standard Deviations	N
Bufford (1984)	44.82	14.33	60
Bufford (1985)	52.69	9.63	65
EWB	Means	Standard Deviations	N
Carr (1986)	51.09	7.30	243
Parker (1984)	53.78	5.31	90
Bressem (1986)	50.91	6.25	80
Bufford (1984)	49.54	7.83	60
Bufford (1985)	49.52	10.25	65
SMI	Means	Standard Deviations	N
Carr (1986)	145.70	17.46	243
Bressem (1986)	147.26	12.28	80
Bufford (1985)	145.03	20.87	65
Franz, Padden & Palmer (1985)	135.34	18.75	65

Hypotheses

The hypotheses examined in this study are related to the construct validity of the SLQI. Kerlinger (1964) states that "testing of alternative hypotheses is particularly important in construct validation because both convergence and discriminability are required" (p. 462). The predicted significance ($p \leq .05$) of the relationships among instruments were examined in this study to add "convergent validity" to the SLQI by examining how other scales are the same or similar to the SLQI and "discriminability" by how one can differentiate the SLQI from other like instruments. The hypotheses were based on previous studies by Parker (1984), Bufford (1984 & 1985), and Carr & Delamater (1983) and the rational assumption that scales of like constructs would have significant relationships.

Moberg (1979) and Ellison (1982, 1983), as discussed in chapter one, recognize the relatedness but not the equivalence of spiritual well-being and spiritual maturity. Spirituality is the core concept and spiritual maturity the growth concept. Bufford (1984), questions whether Spiritual Well-being and Spiritual Maturity are distinct concepts due to the high correlations between the two scales (66% common

variance). Wichern (1980) presumed that the biblical construct of the SLQI developed from the traits outlined in the passages of I Timothy 3 and Titus 1 are necessary elements of spiritual maturity or leadership.

The SLQI was developed from these, hence was proposed to measure spiritual maturity. Hypotheses 1 through 5 address themselves to the issue of convergent and divergent validity of the SLQI. The predicted positive relationship between the SLQI and the SWB and subscales, and SMI was supported for hypotheses 1 through 5 at a significance level of $p \leq .001$ (see Tables 5 and 14).

Although the significant correlations were at a .001 level the percent of common variance between the scales varies greatly (see Table 14). In this study the SLQI demonstrated (convergent validity) only a 10.9% common variance with the SWB scale and its subscales 10% (RWB) and 8.9% (EWB) and only 6.4% with the SMI. But the same population had a 43% common variance between the SWB scale and the SMI scale. The SWB scale total had 81% (RWB) and 86% (EWB) with its subscales. Thus it appears the SLQI has very little common variance with the SWB scale and its subscales or with the SMI.

Table 14

Comparisons of Correlations Found in Research
for the SWB, EWB, RWB, SMI and SLQI

SLQI - SWB	N	Correlation	Variance
Carr (1986)	243	$r=.328 \ p \leq .001$	10.9%
Parker (1984)	90	$r=.491 \ p \leq .005$	24.0%
Bufford (1983)	52	$r=.727 \ p \leq .001$	53.0%
Carr & Delamater (1983)	52	$r=.700 \ p \leq .001$	49.0%

SLQI - RWB	N	Correlation	Variance
Carr (1986)	243	$r=.316 \ p \leq .001$	10.0%
Parker (1984)	90	$r=.396 \ p \leq .005$	16.0%
Bufford (1983)	52	$r=.727 \ p \leq .001$	53.0%
Carr & Delamater (1983)	52	$r=.730 \ p \leq .001$	50.8%

Table 14 continued

SLQI - EWB	N	Correlation	Variance
Carr (1986)	243	$r=.299 \ p \leq .001$	8.9%
Parker (1984)	90	$r=.494 \ p \leq .005$	24.0%
Bufford (1983)	52	$r=.576 \ p \leq .001$	49.0%
Carr & Delamater (1983)	52	$r=.580 \ p \leq .001$	34.0%
SLQI - SMI	N	Correlation	Variance
Carr - (1986)	243	$r=.397 \ p \leq .001$	6.4%
SWB - RWB	N	Correlation	Variance
Carr (1986)	243	$r=.900 \ p \leq .001$	81.0%
Bressem (1986)	80	$r=.890 \ p \leq .001$	79.0%
Bufford (1984)	90	$r=.680 \ p \leq .05$	46.0%
Carr & Delamater (1983)	52	$r=.959 \ p \leq .001$	92.0%

Table 14 continued

SWB - EWB	N	Correlation	Variance
Carr (1986)	243	$r=.932$ $p \leq .001$	86.0%
Bressem (1986)	80	$r=.930$ $p \leq .001$	86.0%
Bufford (1984)	65	$r=.412$ $p \leq .05$	17.0%
Carr & Delamater (1983)	52	$r=.924$ $p \leq .001$	85.0%
SWB - SMI	N	Correlation	Variance
Carr (1986)	243	$r=.658$ $p \leq .001$	43.0%
Bressem (1986)	80	$r=.640$ $p \leq .001$	41.0%
Bufford (1984)	65	$r=.623$ $p \leq .001$	39.0%

Even though the SLQI and SMI are both supposedly measuring spiritual maturity, from this study there does not seem to be much commonality of constructs. In contrast, the SMI shares 43% common variance with the SWB scale. Also, the SWB scale and its subscales, as might be predicted, have a lot of common variance. Taken together these results raise questions about what the SLQI actually measures. Although it is significantly related to both the SMI and SWB, the magnitude of relationship is trivial both in terms of absolute amount of common variance and relative degree of relationship. Thus 90% of what the SLQI measures is distinct from what the SMI scale measures.

The picture of doubtful validity for the SLQI is augmented by the weak correlations of the SLQI with the background data. No significant relationships were found except with the single item scale of importance of religion which demonstrated a positive relationship ($r=.281$). No relationship was found between SLQI and marital status, frequency of attendance, personal and family devotions, and religious knowledge (see Table 4).

A basic assumption made by Wichern (1980) in the development of the SLQI was that Christian leaders "should display certain behaviors and attitudes

reflecting spiritual qualities on a level measurably greater than the random population" (p. 2-3). A possible interpretation of the above data might be that the SLQI construct is more related to attitude (importance of religion) than to the above personal data and behavioral correlates.

Hypothesis 6 postulated that since the constructs of the SLQI and SMI both conceptually measure spiritual maturity then the correlation between the SLQI and SMI would be greater than that between the SLQI and SWB, EWB, and RWB which measure spiritual well-being rather than spiritual maturity. This rational assumption did not hold true for the SWB scale as a whole but did for its subscales. The significance level for even the subscales was only $p \leq .05$. This result suggests that the relationship between constructs of spiritual maturity as measured by the SLQI and SMI are not great.

Another possible interpretation has been suggested by Bufford (1984) by his findings of a shared 66% common variance between the SWB scale and SMI. He suggested that perhaps the SWB and SMI constructs were not measuring different aspects of spiritual life as suggested by their author. The results of this study could be interpreted as supporting his conclusion due

to the large common variance between the SWB scale of 43% and the SMI and raise questions in relationship to the SLQI's validity due its small common variance of 10.9% between it and the SWB and subscales and SMI scale. These results bring into question the SLQI's validity and ask the question what does the SLQI measure.

Because the SLQI, SWB and subscales, and SMI are self report inventories a proportion of the variance should be due to the response set of social desirability. Hypothesis 7 was formulated to test this theory by postulating that Edwards SD scale will correlate positively with the SLQI, SWB and subscales, and SMI. The large proportion of common variance between the Edwards SD scale and the rest of the study scales, SLQI (26%), SWB (24%), EWB (24%), RWB (16%) and SMI (11%), suggest that especially the SLQI and SWB have a substantial part of their variance due to the response set of social desirability. Wiggins (1968) as discussed in Chapter 1 sees the response set of social desirability as an organized disposition within individuals to respond in a consistent manner across a variety of substantive domains. Edwards (1957b) believes there is evidence to indicate that this

tendency is a stable personality characteristic or style. Thus it adds data concerning the individual himself. Another dimension of understanding is added by the large percent of variance (26%) due to social desirability in relation to the construct of the SLQI and as it relates to the personality structure and attitudes of the individual.

If the SWB and SMI are measuring similar aspects of spirituality as evidenced by their high common variance, then the low common variance of the SLQI with these scales brings into question what aspect of spirituality does the SLQI measure. The fact that the SWB and SMI scales (Bufford 1984) correlate significantly with the behavioral correlates of the background data sheet (except importance of religion) and not with the SLQI, further questions the scale's validity. By design the SLQI attempts to distinguish the mature Christian, immature Christian and non-Christian by measuring behavior and attitudes reflecting the spiritual qualities or traits of a mature person or leader. From the results just reviewed it appears the SLQI may in some degree measure a person's religious commitment, and attitudes, beliefs and values from their religious belief system but not

their actual behavior. This is one of the weaknesses inherent in a self report inventory and supported by the findings of a large proportion of common variance (26%) with the Edwards SD scale.

Questions

The four major questions of this study relate to the factor analysis of the total scale items of the SLQI. As discussed in chapter 1 the original deductive approach to inventory construction used by Wichern was continued in the revision process of the SLQI. However, due to the merits of the inductive approach and the purpose of this study to determine the most relevant number of subscales for the construct of spiritual maturity as defined by the SLQI the inductive approach has been combined with the deductive approach. The combination of approaches is supported by Burisch (1984) in his discussion of approaches to personality test construction. He finds no valid reason for not using it (see Chapter 1, page 61 for discussion).

Chapter 3 describes the four step process used in the revision process of the SLQI to eliminate questions not contributing to the best possible measurement of the test's construct of spiritual maturity. Questions

were eliminated because: (1) they were duplicates;
(2) they did not have significant response variance;
(3) they were biased toward married individuals;
(4) they did not load at a .30 or greater level on the original factor analysis.

The initial factor analysis yielded 56 factors with eigenvalues greater than 1.0. Examination of the scree plot for the initial 56 factors (see Figure 1) suggested two factor or six factor solutions appeared to be the best choices. The remaining factors were eliminated because they mostly represented random error variance. Criterion and procedures discussed by Kash (1983) and by Jackson (1970) were used in the above processes. Since deductive scales tend to be valid even with very short scales (Burisch, 1984), parsimony was sought but comprehensiveness was desired to retain the most possible variance. Because the initial factor analysis revealed very little commonality between the original test questions, the questions did not naturally group into easily definable clusters. Finally, to maintain comprehensiveness and comprehensibility (Kash, 1983) a forced two factor and six factor solution were performed to decide which solution made the most sense

in light of what is already known about the subject matter or construct of the SLQI.

Wichern (1980) developed 19 subscales from the traits listed in the passages of I Timothy 3:1-7 and Titus 1:5-9. He saw each subscale as distinct and separate constructs; however as a rule, most tests consist of only two to seven separate factors (Kash, 1983). Even though he developed 19 distinct subscales in his manual Wichern attempts to group the subscales on the basis of "externals, internals and God" or according to social attitudes or behaviors. The "categories" relating to social attitudes or behavior were leadership, interpersonal relationships, not quick-tempered, life values, self-awareness, community relationships, and self-centeredness. Parker (1984) explains that:

The weaknesses to this approach to understanding the factorial composition of the SLQI is twofold:
(1) it is a rational explanation with no empirical basis (2) it is difficult to distinguish even rationally derived factors on the basis of "self-perception" since the SLQI is a "self-report" instrument. By applying subjective techniques [sic] to the construction and interpretation

of the SLQI, the test itself then falls prey to the very same problem it would attempt to alleviate in the leadership selection processes of religious domains. (p. 121)

This study's factor analysis at the scale item level of the SLQI, attempts to alleviate by empirical analysis, the problems of Wichern's (1980) original subjective process used to determine the number of distinct subscale constructs.

Question 1 asks how many "factors" best explain the variance of the SLQI. As discussed earlier a two factor and a six factor solution were produced by a principle components factor analysis. The two factor solution accounted for only 18.4% of the variance and the six factor solution 33.38% of the variance. Note the Parker (1984) factor analysis at the subscale level resulted in a five factor solution accounting for 59.9% of the subscale variance. With the orthogonal rotation (Varimax) the proportion of the total amount of variance of each factor did change with the rotation of the axes, but not the total explained variance. The unrotated first factor was 12.30% but after rotation was 6.77% with the rest of the factors increasing in proportion. The resulting six factors ranged from

6.77% to 3.94% (see Table 8). With the two factor solution the explained variance of the two factors were 12.30% and 5.84% before rotation and 10.67% and 7.46% after rotation (see Table 10).

Question 2 asks what are the intuitive clusters that result from the factor analysis of the SLQI. The 33.38% (90 questions out of 222 original) of the variance explained by the six factor solution is not as great as one would hope for in the development of the inventory. This may be a result of lack of communality among the original 222 test questions. Although the questions may have a lot of face and content validity, empirically they did not have a lot of communality. Thus the difficulty in grouping the questions into distinct clusters. However, the six factors produced from the advanced technique (factor analysis) for examining correlational data do make some definite intuitive sense (see Table 9). The two factor solution accounted for only 18.4% of the variance (73 question out of 222 original). They too make some intuitive sense (see Table 11).

The factors were first examined by looking at all questions with loading of .30 and above, a very conservative cut off line (Kash, 1983). Second, only

questions with loadings of .40 and above were examined. For the six factor solution, on factors 1 through 5 most questions with a loading of .30 and above appear to have consistency of theme. However on factor 6 all questions are $< .40$ and only the first three make any intuitive sense (see Table 10). Examining the two factor solution, one can make easy intuitive sense out of all questions .40 and greater, however questions $< .40$ become more unclear (see Table 11).

Possible themes in relationship to the six factor solution will be discussed (see Table 10 for all listed questions of each factor). Factor 1 could be described as "blameworthy and relationships problems." Actually factor 1 is difficult to sort into one intuitive theme. It could actually be divided in two. Its main theme is blameworthy or its opposite blameless, but a strong theme of personal relationships is involved. The majority of factor 1 and 2 test items are weighted in the negative direction.

Factor 2 might be described as "lack of self-control." The questions focus around numerous areas where the individual sees himself as out of control with an underlying negative message of anger and bitterness as a part of this lack of self-control.

Factor 3 might be described as an individual's "desire and leadership ability." It focuses on various positive statements of desire for various leadership roles, the person's self-reported success in leadership roles, and the solicitation of others for that person to function in leadership roles.

Factor 4 might be described as "self-centeredness". The focus seems to be on self enjoyment, pleasure and goals. Other people are also seen as self-centered and corrupt like that individual (negative statements mostly).

Factor 5 might be described as "man can save himself-humanism". The focus of the questions are on man's capabilities to take care of himself and determine his own values, morals and behavior apart from God.

Finally factor 6 might possibly be described as "Love of God and Church". This factor is questionable, only the first three positive questions make any intuitive sense. The rest appear not to have much common relationship.

The two factor solution seems to make the most intuitive sense when one uses questions loading at .40 and above. After that some appear to fit and others

are questionable. Especially with factor 1 because of the great number of questions, a general theme is harder to determine. This author believes the best possible theme for factor 1 is "blameworthy or uncommendable" (negative direction).

Factor 2 focuses on the theme "desire and ability for leadership", especially questions loading .40 or greater.

The third major question of this study asks how the derived empirical factors or intuitive clusters match the theoretical groupings derived from the E. J. Carr (1986) biblical analysis (see Table 13 for an outline of the themes of the E. J. Carr study)? The results of this question are important for several reasons. First, previously developed instruments to measure the personality of Christians were not based on biblical constructs but instead derived from secular presuppositions of the nature of man, thus spiritual dimensions were not specifically addressed. Mauger (1977) believes that if there are any differences between Christians and non-Christians they must be measured by personality inventories based on Christian theories of personality. Second, it examines the construct of spiritual maturity developed by Wichern

(1980). Third, it adds further data concerning the content validity of the original 19 subscales of the SLQI.

Because the SLQI construct of spiritual maturity was developed from the Scriptural passages of I Timothy 3:1-7 and Titus 1:5-9, how well the actual themes or groupings of the passages match the empirical factors or intuitive clusters is extremely important for the construct validity of the SLQI and for methodological implications for future Christian tests developed by this deductive method.

In examining the conclusions of E. J. Carr (1986), the first thing one notes is that it does not support 19 distinct subscales as a part of the construct of the SLQI. Instead it sees, as Parker (1984) did, a large "G" or "general" factor of "irreproachable" and three subthemes "s" or "specific" factors. These are "able to teach," "management of household combined with husband of one wife" and "self-control." Under the subtheme of "self-control" which heavily relates to the main theme of irreproachable, are contrasting negative and positive quality elements with their behavioral descriptions. The motivating factor for both

scriptural passages is the desire for leadership (see Table 12).

First, comparing the two factor solution to the first level of the biblical interpretation the similarity is remarkable. The main biblical theme of "irreproachable" corresponds with the theme of "blameworthy or uncommendable" for factor 1 and the primary motivation of desire for leadership of the biblical passages seems to relate to the theme of factor 2 of "desire and ability for leadership" except factor 2 also seems to draw from the level two subtheme of "able to teach" (Tables 11 & 12).

Next, in comparing the six factor solution to the biblical study of E. J. Carr (1986) the contrast expands to all three levels of the biblical interpretation in descending order. The first factor of "blameworthy and poor personal relationships" relates to the main theme of the passages of "irreproachable" and the second level subtheme of "management of household". The second factor of "lack of self control" relates to the second level biblical subtheme of "self-control". The third factor of "desire and ability for leadership" seems to correspond with the primary motivator of the passages of "desire

for leadership" and the second level subtheme of "able to teach". The fourth and fifth factors "self-centeredness" and "man can save himself - humanism" could each relate to a portion of the third level "negative quality elements and their corresponding behavioral descriptions". Finally the sixth factor "love of God and Church" could relate to the third level "positive quality elements and their behavioral descriptions". Thus the first three factors appear to have direct relationships to the main theme, motivation and subthemes of the biblical study. After that the correspondence is not as clear but still very much related. It is noteworthy that in the original development of the SLQI inventory, desire for leadership was seen as a trait not a motivation thus the test questions were developed based on that concept.

If one contrasts this study's intuitive clusters and the E. J. Carr (1986) biblical study with Parker's (1984) intuitive clusters and Wichern's subjective groupings there is a great deal of similarity. The Parker (1984) intuitive clusters were "internal locus of control," "interpersonal skills," "self-control," "reputable" and "intrinsic participant in spiritual lifestyle" (his desire for leadership and priority in

relationship to God). Wichern's (1980) subjective groupings were "leadership", "interpersonal relationships", "life values", "self awareness", "community relationships", "self-centeredness", and "family relationships". The main themes seem to be: (1) irreproachable, or its contrast blameworthy, (2) desire and ability for leadership, (3) interpersonal skills or management of household, (4) self-control, (5) self-centeredness, and (5) holy and love of God. The similarity of findings of the two empirical studies with the biblical study and even with the subjective groupings of Wichern adds concurrent validity to the SLQI and a greater definition and understanding of the construct of spiritual maturity as measured by the SLQI. In addition it lends support to the validity of designing an instrument from a biblical construct.

Table 15

Comparison of Intuitive Groupings
For Various Studies

Carr (1986) Two Factor	E.J. Carr (1986) Biblical
1. Blameworthy/uncommendable	1. irreproachable/theme
2. Desire/leadership ability	2. leadership desire/motive able to teach/subtheme

Carr (1986) Six Factor	E.J. Carr (1986) Biblical
1. Blameworthy/relationship problems	1. Irreproachable/theme Management household/ subtheme
2. lack of self control	2. Self control/subtheme
3. Desire/leadership ability	3. leadership desire/motive Able to teach/subtheme
4. Self centeredness	4. Negative quality elements/third level
5. Man can save himself/ Humanism	5. Negative quality elements/third level
6. Love of God & Church	6. Positive quality elements/third level

Table 15 continued

Carr (1986) Six Factor	Parker (1984) Five Factors
1. Blameworthy/relationship problems	1. Interpersonal Skills
2. Lack of self control	2. Reputable
3. Desire/leadership ability	3. Self control
4. Self centeredness	4. Internal locus of control
5. Man can save himself/ Humanism	
6. Love of God & Church	5. Intrinsic participant in spiritual life style
Carr (1986) Six Factors	Wichern (1980) Groupings
1. Blameworthy/relationship problems	1. Interpersonal relationships
2. Lack of self control	2. Family relationships
3. Desire/leadership ability	3. Self control
4. Self centeredness	3. Leadership
5. Man can save himself/ Humanism	4. Self awareness
6. Love of God & Church	5. Life values
	6. Community Relationships

Question 4 asked how do the derived factors from the factor analysis correlate with the SMI, SWB and subscales, and Edwards SD scale? Because of the preliminary nature of this study and the tentativeness of the derived factors of this study, a decision was made not to pursue at this time the additional steps in test development needed to answer this question with integrity. It is beyond the scope of this preliminary study to address this question.

Limitations of the Study

This present study has several limitations. It is strictly a preliminary study and only tentative conclusions can be drawn from it. The population, although broad in nature, must be evaluated by future studies to know if its truly representative of the general Christian population sought for norming purposes. The comparison of this study's results to other populations seems to indicate that the SLQI is population sensitive. Due to this factor, it is difficult to draw very many definite conclusions from its correlational relationship with other instruments and the background data. In addition, generalization of the findings must be done with caution. The size of

the sample, although 243 subjects, is very small for the item level factor analysis performed with it, thus the factorial results are questionable and only tentative. Because of the correlational nature of the data one can only make tentative inferences about casual relationships between religious behavior and spiritual maturity. Since the data is entirely based on self-report any inaccuracy due to imperfect recall, inaccurate reporting, or social desirability and other response sets may distort the findings to some unknown degree.

Suggestions For Further Research

Despite the questionable validity of the SLQI in its present form, this author believes the concept of constructing a personality inventory for Christians based on a construct derived from the biblical exegesis of scriptural passages is valid. The need for adequate objective tools for use in the selection and evaluation process for positions of authority and leadership in the church and para church organizations still exists. Thus the continued development of this instrument and others like it into more reliable and valid instruments is an important goal.

This study clearly demonstrates the need to empirically and theoretically evaluate adequately an instrument before publishing and using it with a Christian population. Both the theoretical and empirical results of this study suggest that the validity of the 19 distinct subscales of the SLQI are highly questionable. Thus further research is needed to more clearly determine the appropriate number of subscales from the smaller item pool and define the constructs of those subscales. This would definitely mean more factor analytic studies with expanded populations are needed.

Distinct areas of focus for the continued development of the revised inventory would be (Jackson, 1970) the importance of scale homogeneity, as well as generalizability, convergent and discriminant validity, the suppressing of response style variance and the development of external criterion to measure validity.

Continued research needs to focus on the defining of the construct of spiritual maturity as measured by the SLQI and other instruments similar to it. There is still need for further understanding of the paradigms of spirituality, spiritual well-being,

and spiritual maturity as they relate to each other and to "spiritual attitudes and behavior." Finally, there is a question whether self report inventories can truly assess spiritual behavior and not just attitudes toward behavior.

Finally, future research needs to evaluate if there is value in pursuing further revision and validity studies with the SLQI in light of the already existing scales of SWB and subscales and SMI. These scales have positively correlated with self reports of importance of religion, frequency of church attendance, frequency and duration of personal devotions, and frequency of family devotions (Bufford, 1984). In addition SWB has been found to be positively related to several social-psychological factors such as self-esteem, relationships with parents, feelings of family togetherness and one's perceived level of social competence (Campise, Ellison & Kinsman, 1979). The SLQI was only positively related to importance of religion. Perhaps future research needs to be more focused on the continued validation of these instruments.

Conclusion

By an evaluation of the underlying Biblical presuppositions of the SLQI and an empirical analysis of the scale, this study sought to create a more accurate division of the test items of the total scale into subscales and to bring the theoretical and empirical constructs into greater harmony.

Correlational relationships between the SLQI and the SWB scale and its subscales, the SMI and the Edwards SD scale explored by the hypotheses were high. However the proportion of common variance between the SLQI and the other scales was small except with the Edwards SD scale ($r=.508$), reflecting a definite response set of social desirability. Yet the SWB and subscales and SMI shared high common variance, suggesting Ellison's constructs of spiritual well being and spiritual maturity have more in common than either has with Wichern's construct of spiritual maturity.

Correlations of the SLQI with the background data and single item scales add further information to Wichern's construct of spiritual maturity. None of the correlations with personal data and religious behavior had significant relationships except with the single

item scale importance of religion, which could lead one to believe the SLQI is measuring religious attitudes and values more than actual religious behavior.

Item-level factor analysis of the SLQI suggests that between two and six factors best explain the variance of the SLQI. The intuitive clusters that result have high correspondence to the themes or groupings outlined in the biblical study by E. J. Carr. Neither the factor analysis nor the theoretical analysis support Wichern's original assumption and development of 19 subscales for the SLQI. From a hierarchy of groups or themes the two factor solution supports the main theological theme for the passages of irreproachable and the motivational basis of the passages of desire for leadership. With the six factor solution the first three factors cover the main theme of the passages and the three subthemes. The final three relate to the quality elements and behavioral correlates under the subtheme of self control. Thus the empirical factors have a lot of relationship to the theoretical groupings found by the biblical study.

The above results cast doubt on the construct validity of the SLQI in its current form, but support the deductive method and validity of developing

Christian inventories from biblically based constructs. However, it also points out the importance of using the inductive method of factor analysis to confirm the construct validity of a scale and its subscales. Face and content validity are just not enough. Christians need to use modern methods of test development to create valid and reliable instruments. This way the need for objective instruments to measure religious variables can be fulfilled.

Finally the SLQI in its present form has no real value and could be more harmful than helpful if administered as a measurement of spiritual maturity in relationship to leadership. It would be advisable to withhold distribution of the instrument at this present time.

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APPENDIX A

Instructions and Agreement to Participate

ID -----

INSTRUCTIONS

You have been asked to participate in a study of personal religious beliefs, attitudes and values. Your cooperation will allow for the development of valid and reliable instruments for use with Christian populations. The attached questionnaire and instruments will require about an hour to complete. PLEASE READ THE INSTRUCTIONS PROVIDED WITH EACH INSTRUMENT CAREFULLY BEFORE BEGINNING.

PLEASE DO NOT PLACE YOUR NAME ON ANY OF THE MATERIALS. An identification number has been placed on the testing packet to insure the confidentiality of your responses. A summary of the findings will be made available to you upon request.

AGREEMENT TO PARTICIPATE IN RESEARCH STUDY

By filling out the questionnaire and answering the questions on the attached instruments I agree to participate in the above research study. I understand that my role in this study is completely confidential and that the results of this study may be published, my name will not be used and I will not be identifiable from the results in any way. I further understand that I may withdraw my consent and terminate my participation in this study at any time.

APPENDIX B

Background Information Sheet

BACKGROUND INFORMATION

1. AGE: _____
2. SEX: _____ Male _____ Female
3. EDUCATION: show highest level completed
_____ Grades 1-12 (specify highest grade)
_____ College (specify number of years)
_____ Post college (specify number of years)
4. MARITAL STATUS: Indicate which of the following best describes your current living situation.
_____ Never married _____ Widowed
_____ Married _____ Separated
_____ Divorced _____ Living together
5. FREQUENCY OF ATTENDANCE: Church or synagogue
_____ Not at all _____ Between once/month
_____ Less than once/year _____ & once/week
_____ Weekly _____ Weekly
_____ 1-3 times/week _____ 1-3 times/week
_____ 4-7 times/week _____ 4-7 times/week
_____ more than once/day _____ more than once/day
6. RELIGIOUS DEVOTIONAL LIFE: Average Frequency
Personal Devotions Family Devotions
_____ Not at all _____ Not at all
_____ Less than once/week _____ Less than once/week
_____ Weekly _____ Weekly
_____ 1-3 times/week _____ 1-3 times/week
_____ 4-7 times/week _____ 4-7 times/week
_____ more than once/day _____ more than once a day
7. DO YOU PROFESS TO BE A CHRISTIAN?
_____ No
_____ Yes, I respect and attempt to follow the moral and ethical teachings of Christ.
_____ Yes, I have received Jesus Christ into my life as my personal Savior and Lord.
_____ Yes, I have received Jesus Christ as my personal Savior and Lord and I seek to follow the moral and ethical teachings of Christ.
If yes, _____ number of years you have been a professing Christian.

BACKGROUND INFORMATION CONTINUED

For each of the following circle the number which best describes you:

9. IMPORTANCE OF RELIGION:

No importance	1	2	3	4	5	6	7	Extremely important;
I have no religion.								religious faith is
								the center of my life.

10. RELIGIOUS KNOWLEDGE AND DEVELOPMENT:

Limited; need	1	2	3	4	5	6	7	Extensive; able to
help & instruction								help and instruct
from others.								others.

APPENDIX C

Spiritual Leadership Qualities Inventory

Edwards Social Desirability Scale

ID _____

SPIRITUAL LEADERSHIP QUALITIES INVENTORY INSTRUCTIONS

This survey consists of numbered statements. Read each statement and decide whether it is true as applied to you or false as applied to you.

You are to mark you answers on the attached answer sheet. If a statment is TRUE or MOSTLY TRUE, as applied to you blacken in the circle in the column headed 'T'. If a statement is FALSE or NOT USUALLY TRUE, as applied to you, blacken in the circle in the column headed 'F'.

Remember to give YOUR OWN opinion of yourself. Do not leave any blank spaces if you can avoid it. Be sure to let your responses reflect how you feel at the present time.

SLQI SCALE

1. If others fail to recognize how good I am it is because of their own limitations.
2. I rarely find myself so overcome by emotion that I cannot meet the people I work with.
3. At times I am afraid that things I have done in the past will catch up with me.
4. I have little trouble because of a guilty conscience.
5. At my work area or desk, I frequently create such a mess that I can't get anything done.
6. My will power is strong when it comes to passing up food.
7. It makes me angry when others refuse to accept my good ideas.
8. If you don't look out for yourself nobody else will.
9. There are a few people who know things about me which if told could cause me great embarrassment.
10. I am sometimes depressed because of things that I did in my past.
11. I admire someone who will point out an error even though it may cost them.
12. I am often bothered by feelings of guilt.
13. I believe each person has complete freedom to eat, drink or act however he or she wants.
14. I don't mind being asked to do a humbling job which no one else will take.
15. At times I feel like swearing.
16. My conscience often bothers me with the feeling that I am not doing what I ought to be doing.

17. I often laugh at a dirty joke or story just so my friends or co-workers don't think I'm stuck up.
18. If I took a test and the grader missed a mistake I made, I wouldn't tell him or her.
19. I believe that there is a code which demands that all people act fairly toward one another.
20. If I could get into a movie without paying and be sure I was not seen, I would probably do it.
21. I usually feel irritated when I have to take orders from others.
22. People in my community would say that I am a person with high moral values.
23. At times I feel like swearing.
24. I frequently laugh at dirty jokes.
25. What others think of me does not bother me.
26. I secretly enjoy someone who is good at fooling others even if it sometimes embarrasses them.
27. Most people are too soft and if they were more critical they wouldn't get taken advantage of.
28. I think nearly anyone would tell a lie to keep out of trouble.
29. I frequently find myself going out of my way to make sure the other person has an equal chance.
30. I really enjoy a good hot argument.
31. I don't enjoy conversations in which the faults or misdeeds of others are being discussed.
32. I secretly feel good when I learn that someone I dislike has gotten into trouble.
33. Sometimes when others speak too highly of an acquaintance, I try to point out his or her defect.

34. If I am given the wrong change by a clerk, I usually try to return the incorrect amount.
35. If I had to choose, I would rather be spiritually close to God than be physically and emotionally close to people.
36. People who invest their time in studying the Bible are not aware of the real problems people face.
37. I have often thought that I would like to be a leader in a local church.
38. The main purpose of humans is to know God and worship Him.
39. Frankly, there are so many religions and cults that I doubt if any of them are right.
40. I sometimes find myself continuing a discussion just because I don't want to be wrong.
41. I am not impressed by the leaders of the church.
42. Being able to teach a subject well is as important as knowing that subject.
43. I don't have any desire to be a church leader.
44. I would rather read a good novel or a true life adventure than to read the Bible.
45. I wouldn't mind holding a church office, if I was chosen.
46. While I may not consistently study truths about God, I do make it a priority to seek Him.
47. A regular program of Bible study should be a priority for most people.
48. I would like to hold a church office, if chosen.
49. I believe that by meditating on the Bible and praying one may know God better.
50. I enjoy being able to get up in front of a group and sharing new ideas I have had.

51. Church leaders are sincere people who should be praised for their work.
52. The life of Jesus shows that everyone can know God if they just look in themselves.
53. Some of the greatest moments of my life have come through seeking to know God.
54. Theologians have so confused people about religion that I would rather watch T.V. than read a religious book.
55. Church leaders are just like anyone else, only they try to look good.
56. Serving in activities at my church is a greater priority to me than having time by myself.
57. I have made the study of the Bible and seeking God my highest priority.
58. I would rather help a person to grow spiritually than develop my own interests.
59. I would feel good about working regularly on projects for my church.
60. Christians overemphasize the abstract knowledge of God and forget to see the good in human beings.
61. I am a doer, not a planner.
62. Planning ahead makes things turn out better.
63. I don't easily become impatient with people.
64. Talking in front of a group of people makes me very anxious.
65. The main purpose of mankind is to know God and worship Him.
66. I am not easily swayed by others' opinions.
67. I have periods of days, weeks, or months when I can't take care of things because I can't "get going".

68. I am called on by my friends in times of trouble.
69. I feel I am well suited to be a leader.
70. I usually have to stop and think before I act even in trifling matters.
71. I have been asked to lead groups where a difficult decision had to be made.
72. I do many things which I regret afterwards (regret things more or more often than others seem to).
73. I sometimes feel a good goal for myself would be to never have to rely on anyone for anything.
74. I don't easily become impatient with people.
75. I have met problems so full of possibilities that I have been almost unable to make up my mind about them.
76. There is no respect these days for people who really know what is going on.
77. When I get into a conversation I am uncomfortable unless I get people to talk about subjects I know a great deal about.
78. If other people fail to recognize how good I am it is because of their limitations.
79. I have had periods in which I carried on activities without knowing later what I had been doing.
80. The human mind has so much potential that it will be able to bring world peace, end pollution, and bring in a "new age".
81. I feel resentment when others fail to notice and praise me for my achievements.
82. People who say that humans are inately bad are just too pessimistic and are overlooking the human potential for justness.

83. One of my greatest desires is to be a truly wise person.
84. I rarely experience times when I am so confused I can't decide what to do.
85. I have good success in settling disputes between people.
86. Big success requires a willingness to take big risks.
87. I find it hard to set aside a task that I have undertaken, even for a short time.
88. I am a doer, not a planner.
89. At times I feel like smashing things.
90. I frequently feel like swearing.
91. I feel better about my life than I ever have.
92. At times my thoughts have raced ahead faster than I could speak them.
93. I get mad easily and then get over it soon.
94. I frequently find myself worrying about something.
95. When you do something wrong there is very little you can do to make it right.
96. Wishing can make good things happen.
97. Planning ahead makes things turn out better.
98. I sometimes feel a good goal for myself would be to never have to rely on anyone for anything.
99. I find it hard to set aside a task that I have undertaken, even for a short time.
100. Society has surrounded the human sex drive with too many prohibitions.
101. I have very few quarrels with members of my family.

102. I want my spouse to feel like the most important person in my life.
103. Teenagers have too many problems and should be ignored.
104. When I have problems with my family life, I usually try to work harder at my job.
105. I think that any religion which teaches that God made individuals with a sex drive and then sets up restrictions is unreasonable.
106. I spend time thinking about new and unusual ways to enjoy sex.
107. Because mothers spend more time with their children they are better able to make decisions about privileges and discipline.
108. The main part of man's life is his work and a woman should take care of the home.
109. An occasional visit to an adult bookstore never hurt anyone.
110. If my children talked back to me, I'd spank them.
111. Sexual enjoyment is God's greatest gift to humanity.
112. My spouse and I rarely agree on any decision.
113. My interest in sex is about average, but I sometimes find myself having long periods of erotic fantasy.
114. I find I can talk more openly and honestly to friends at work than I can my family or spouse.
115. If I have a choice, I will go see a sexy movie in preference to others.
116. If I had teen-age children, I wouldn't be particularly embarrassed if they were arrested for alcohol or drug use.

117. At times when I am around an attractive person of the opposite sex, I am preoccupied with thoughts of touching, embracing, and going to bed with that person.
118. It is probably better not to tell your children about sex since they probably learn more about it at school.
119. In the final analysis, pleasure is not the most important thing in life.
120. I agree with the concept that "kids will be kids," and should be allowed to sow their "wild oats".
121. I think I could give up about anything except sexual feelings, thought, and pleasures.
122. Children should make up their own minds on religion without their parents prejudices.
123. I would rather read a magazine about current events than a magazine which contains sex-related articles.
124. Most of the time parents listen to what their children have to say.
125. It is useless to try to get my way at home.
126. No one can tell me when and how and with whom I can make love.
127. I have little to say about what I eat at home.
128. I don't especially enjoy watching movies depicting intimate love scenes.
129. I have little to say about what my family does.
130. Sexual enjoyment is God's greatest gift to humanity.
131. I want my spouse to feel like the most important person in my life.
132. I have resentments which I have stored up and harbored for long periods.

133. Although I am usually aware of my immediate response to a situation, I have little difficulty with impulsiveness.
134. At times I enjoy a good argument.
135. Most people are uninformed and need someone to tell them what to do.
136. I will go out of my way to avoid causing a fight.
137. When someone insults or hurts me I think for hours about things I should have said or done to get even.
138. I do not let interruptions in my schedule disorganize me so that I cannot finish my jobs.
139. In meetings I feel I should have something to say about every issue.
140. Frequently I feel frustrated because I cannot think of a way to get even with someone who deserves it.
141. I have frequently found myself so overwhelmed by anger that I have thrown something or cursed.
142. I enjoy seeing a shrewd lawyer change a jury's mind.
143. When I think how many stupid people are allowed to drive, I get angry.
144. Doing things on the spur of the moment is just not characteristic of me.
145. If I propose an idea or belief, I usually will push it until the majority of people accept it.
146. If I were in the military, I would have some problems in accepting the discipline.
147. I am not surprised when people go out of their way to please me or to help me.

148. It makes me angry when others refuse to accept my good ideas.
149. I am known to my friends as a person who exhibits self-discipline.
150. It is impossible to expect that any group of thinking individual could agree consistently.
151. The best defense is a strong offense.
152. I believe that I can stop myself from catching a cold.
153. I really enjoy a good hot argument.
154. I hate to talk to people who I know have talked badly about me in the past.
155. I believe that if somebody studies hard enough he or she can pass any subject.
156. I admire the concept, "an eye for an eye and a tooth for a tooth".
157. God made the world but He expects people to work out their own problems.
158. Some people make me so angry I'd like to shout at them or slap their face.
159. It makes me impatient to have people ask my advice or interrupt me when I am working on something important.
160. I frequently find myself daydreaming about ways to get back at people who have hurt me.
161. I think most people mislead their friends just to gain sympathy and help.
162. I can't think of anyone I really hate.
163. I have sometimes opposed people who were trying to do something not because of what they were doing but just to oppose them.

164. If I am angry I think it's best to keep it to myself for several days.
165. It takes a lot of argument to convince most people of the truth.
166. If a credit card company doesn't bill me I simply figure that it's their problem.
167. I have used alcohol excessively.
168. When I lose money I get so uncomfortable I can hardly think about anything else.
169. It's too bad so many people who haven't worked for it have money and position.
170. In the final analysis, pleasure is the main thing in life.
171. I would prefer an easy comfortable life where I need to exert myself as little as possible to a life full of challenges and demands.
172. I couldn't care less what people think of me as long as I have plenty of money.
173. One of the things I would like to do is keep a well-stocked liquor collection.
174. If I am given the wrong change by a clerk, I usually try to return the incorrect amount.
175. I feel I sometimes misuse medicines I have been given.
176. I secretly dream of finding an envelope of money on the street.
177. I prefer the company of people who drink very little or not at all.
178. One of my major goals in life is to acquire enough money so I can be sure of a secure future.
179. I frequently find I am jealous when I hear about friends who have made fantastic savings on expensive items such as cars.

180. I believe there is some truth in the old saying that you can "drown your sorrows" with alcohol.
181. I enjoy telling my friends about tricking a salesperson into making a good deal.
182. At times I have so enjoyed the cleverness of a crook that I wished he or she would get away with it.
183. I frequently use medication.
184. I enjoy movies or stories about persons who "beat the system" either by taking valuables or escaping the authorities.
185. My will power is strong when it comes to passing up food or drink.
186. I would rather have a savings account of over \$5,000 than to have close relationships with my friends.
187. I worry over money and business.
188. I find it difficult to share food or drink with others.
189. My health is not good, and I frequently use medicines to keep going.
190. I don't enjoy conversations in which the faults or misdeeds of others are being discussed.
191. The philosophy of looking out for yourself appeals to me.
192. People who get all the breaks need to experience a few more troubles.
193. I sometimes enjoy conversations in which the faults or misdeeds of others are being discussed.
194. It would give me pleasure to be at a party where someone more popular than I am suffered embarrassment.

195. I enjoy having friends come over for supper or an evening.
196. God's plan for people is still the best plan.
197. I secretly feel good when I learn that someone I dislike has gotten into trouble.
198. I support missionaries because I believe they are doing a necessary job.
199. Sometimes when others speak too highly of an acquaintance, I try to point out his or her defects.
200. My friends feel that I am optimistic about life.
201. My meals are more enjoyable when I can feel free to eat as fast as I wish without worrying about others.
202. The world is full of too many idealistic PollyAnna's; life is hard.
203. Frequently I find that I have eaten so much I just don't feel like doing anything but lying around.
204. When I get into a conversation I am uncomfortable unless I get people to talk about subjects I know a great deal about.
205. I wish I could get rid of the feeling of inferiority and resentment which the good fortunes of others frequently arouse in me.
206. Providing overnight lodging for my friends or even strangers does not bother me.
207. I often think, "I wish I were a child again".
208. I don't have problems saying no to my own desires over spending time with my family.
209. People who seek their own self-interests before the needs of others probably have inferiority feelings.

210. I think most people exaggerate their misfortunes in order to gain the sympathy and help of others.
211. Most people will use somewhat unfair means to gain profit or advantage rather than to lose it.
212. Some people are just born lucky.
213. I am against giving money to beggars.
214. People often disappoint me.
215. I have a good luck piece.
216. I find it hard to make talk when I meet new people.
217. I basically am a selfish person.
218. My motto is "when the going gets tough, the tough get going."
219. I don't believe in letting the "grass grow under my feet".
220. I believe that things will turn out like the Bible says.
221. I feel good when I learn that someone I dislike has gotten into trouble.
222. People have never really understood God's redemptive plan through Jesus Christ.
(See Note *)
223. My hands and feet are usually warm enough.
224. I am very seldom troubled by constipation.
225. I find it hard to keep my mind on a task or job.
226. Most any time I would rather sit and daydream than to do anything else.
227. My family does not like the work I have chosen (or the work I intend to choose for my life work.
228. My sleep is fitful and disturbed.

- 229. I am liked by most people who know me.
- 230. I am happy most of the time.
- 231. Criticism or scolding hurts me terribly.
- 232. It makes me impatient to have people ask my advice
or otherwise interrupt me when I am working on
something important.
- 233. I have had periods in which I carried on
activities without knowing later what I had been
doing.
- 234. I cry easily.
- 235. I do not tire easily.
- 236. I am not afraid to handle money.
- 237. It makes me uncomfortable to put on a stunt at a
party even when others are doing the same sort of
things.
- 238. I frequently notice my hand shakes when I try to
do something.
- 239. It does not bother me particularly to see animals
suffer.
- 240. I dream frequently about things that are best kept
to myself.
- 241. My parents and family find more fault with me than
they should.
- 242. I have reason for feeling jealous of one or more
members of my family.
- 243. No one cares much what happens to you.
- 244. I usually expect to succeed in things I do.
- 245. I sweat very easily even on cool days.
- 246. When in a group of people I have trouble thinking
of the right things to talk about.

247. I can easily make other people afraid of me, and sometimes do for the fun of it.
248. I am never happier than when alone.
249. Life is a strain for me much of the time.
250. I am easily embarrassed.
251. I cannot keep my mind on one thing.
252. I feel anxiety about something or someone almost all of the time.
253. I have been afraid of things or people that I knew could not hurt me.
254. I love to go to dances.
255. I enjoy the excitement of a crowd.
256. I feel hungry all most all of the time.
257. I worry quite a bit over possible misfortunes.
258. It makes me nervous to have to wait.
259. I blush no more often than others.
260. Often, even though everything is going fine for me, I feel that I don't care about anything.
261. I sometimes feel that I am about to go to pieces.
-

Note * Edwards Social Desirability Scale begins
at item 223 through 261.

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APPENDIX D

Spiritual Well-being Scale

SPIRITUAL WELL-BEING SCALE

For each of the following statements circle the choice that best indicates the extent of your agreement or disagreement as it describes your personal experience:

SA=strongly agree A=agree MD=moderately disagree
MA=moderately agree D=disagree SD=strongly disagree

- | | |
|--|-----------------|
| 1. I don't find much satisfaction
in private prayer with God. | SA MA A D MD SD |
| 2. I don't know who I am, where I
came from, or where I'm going. | SA MA A D MD SD |
| 3. I believe that God loves me and
cares about me. | SA MA A D MD SD |
| 4. I feel that life is a positive
experience. | SA MA A D MD SD |
| 5. I believe that God is impersonal
and not interested in my daily
situations. | SA MA A D MD SD |
| 6. I feel unsettled about my
future. | SA MA A D MD SD |
| 7. I have a personally meaningful
relationship with God. | SA MA A D MD SD |
| 8. I feel very fulfilled and
satisfied with life. | SA MA A D MD SD |
| 9. I don't get much personal
strength and support from my God. | SA MA A D MD SD |
| 10. I feel a sense of well-being
about the direction my life is
headed in. | SA MA A D MD SD |
| 11. I believe that God is concerned
about my problems. | SA MA A D MD SD |
| 12. I don't enjoy much about life. | SA MA A D MD SD |

- | | |
|--|-----------------|
| 13. I don't have a personally
satisfying relationship with God. | SA MA A D MD SD |
| 14. I feel good about my future. | SA MA A D MD SD |
| 15. My relationship with God helps
me not to feel lonely. | SA MA A D MD SD |
| 16. I feel that life is full of
conflict and unhappiness. | SA MA A D MD SD |
| 17. I feel most fulfilled when I'm
in close communion with God. | SA MA A D MD SD |
| 18. Life doesn't have much meaning. | SA MA A D MD SD |
| 19. My relation with God contributes
to my sense of well-being. | SA MA A D MD SD |
| 20. I believe there is some real
purpose for my life. | SA MA A D MD SD |
-

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APPENDIX E

Spiritual Maturity Index

SPIRITUAL MATURITY INDEX

Craig W. Ellison

For each of the following statements circle the choice that best indicates the extent of your agreement or disagreement as it describes your personal experience:

SA= strongly agree A=agree MD=moderately agree
MA=moderately agree D=disagree SD= strongly disagree

1. My faith doesn't primarily depend on the formal church for its vitality. SA MA A D MD SD
2. The way I do things from day to day is often affected by my relationship with God. SA MA A D MD SD
3. I seldom find myself thinkgin about God and spiritual matters during each day. SA MA A D MD SD
4. Even if the people around me opposed my Christian convictions, I would still hold fast to them. SA MA A D MD SD
5. The encouragement and example of other Christians is essential for me to keep on living for Jesus. SA MA A D MD SD
6. I feel like I need to be open to consider new insights and truths about my faith. SA MA A D MD SD
7. I am convinced that the way I believe spiritually is the right way. SA MA A D MD SD
8. People that don't believe the way that I do about spiritual truths are hard-hearted. SA MA A D MD SD
9. I feel that a Christian needs to take care of his (her) own needs first in order to help others. SA MA A D MD SD

10. My faith doesn't seem to give me a definite purpose in my daily life. SA MA A D MD SD
11. I find that following Christ's example of sacrificial love is one of my most important goals. SA MA A D MD SD
12. My identity (who I am) is determined more by my personal or professional situation than by my relationship with God. SA MA A D MD SD
13. Walking closely with God is the greatest joy in my life. SA MA A D MD SD
14. I feel that identifying and using my spiritual gifts is not really important. SA MA A D MD SD
15. I don't seem to be able to live in such a way that my life is characterized by the fruits of the Spirit. SA MA A D MD SD
16. When my life is done I feel like only those things that I've done as a part of following Christ will matter. SA MA A D MD SD
17. I believe that God has used the most "negative" of difficult times in my life to draw me closer to Him. SA MA A D MD SD
18. I feel like God has let me down in some of the things that have happened to me. SA MA A D MD SD
19. I have chosen to forego various when they have detracted from my spiritual witness or violated spiritual principles. SA MA A D MD SD
20. Giving myself to God regardless of what happens to me is my highest calling in life. SA MA A D MD SD

- | | |
|---|-----------------|
| 21. I don't regularly study the Bible in depth on my own. | SA MA A D MD SD |
| 22. I actively look for opportunities to share my faith with non-Christians. | SA MA A D MD SD |
| 23. My relationships with others are guided by my desire to express the love of Christ. | SA MA A D MD SD |
| 24. I don't regularly have times of deep communion with God in personal (private) prayer. | SA MA A D MD SD |
| 25. More than anything else in life I want to know God intimately and to serve Him. | SA MA A D MD SD |
| 26. Worship and fellowship with other believers is a significant part of my Christian life. | SA MA A D MD SD |
| 27. It seems like I am experiencing more of God's presence in my life than I have previously. | SA MA A D MD SD |
| 28. I feel like I am becoming more Christ-like. | SA MA A D MD SD |
| 29. I seem to have less consistent victories over temptation than I used to. | SA MA A D MD SD |
| 30. On the whole, my relationship with God is alive and growing. | SA MA A D MD SD |

APPENDIX F

Results of Factor Analysis

UNRELATED FACTOR LOADINGS (PATTERN)

 FOR PRINCIPAL COMPONENTS

		FACTOR 1	FACTOR 2
Q2	2	-0.215	-0.110
Q3	3	0.444	0.048
Q4	4	-0.407	-0.034
Q5	5	0.177	0.083
Q8	6	0.301	-0.047
Q9	7	0.230	-0.076
Q10	8	0.414	0.070
Q11	9	0.113	0.160
Q12	10	0.536	0.013
Q13	11	-0.020	0.128
Q14	12	-0.211	0.212
Q16	13	0.407	-0.087
Q17	14	0.451	-0.077
Q18	15	0.149	0.057
Q19	16	0.034	0.064
Q21	17	0.341	-0.099
Q22	18	-0.155	0.087
Q23	19	0.321	-0.067
Q24	20	0.320	-0.103
Q25	21	-0.098	0.273
Q26	22	0.146	0.124
Q27	23	0.321	0.204
Q28	24	0.247	-0.004
Q29	25	-0.063	0.138
Q35	26	-0.016	0.093
Q37	27	-0.087	0.599
Q39	28	0.259	0.131
Q40	29	0.372	0.131
Q41	30	0.274	0.014
Q42	31	0.101	0.204
Q43	32	0.129	-0.605
Q44	33	0.307	-0.247
Q45	34	-0.307	0.491
Q46	35	0.114	-0.174
Q47	36	-0.010	0.028
Q48	37	-0.262	0.581
Q50	38	-0.204	0.478
Q51	39	-0.075	0.100

		FACTOR 1	FACTOR 2
Q52	40	0.235	0.253
Q53	41	-0.165	0.214
Q54	42	0.326	-0.010
Q55	43	0.116	0.168
Q56	44	-0.064	0.266
Q57	45	-0.335	0.522
Q58	46	-0.327	0.334
Q59	47	-0.266	0.206
Q60	48	0.321	0.125
Q64	49	0.202	-0.370
Q65	50	-0.066	0.015
Q66	51	-0.308	0.158
Q67	52	0.478	0.080
Q68	53	-0.236	0.289
Q69	54	-0.297	0.540
Q70	55	0.178	0.034
Q71	56	-0.076	0.537
Q72	57	0.467	0.024
Q74	58	-0.321	0.012
Q75	59	0.232	0.026
Q76	60	0.276	0.097
Q78	61	0.249	0.141
Q80	62	0.192	0.239
Q81	63	0.426	-0.138
Q82	64	0.182	0.229
Q83	65	-0.035	0.311
Q84	66	-0.198	0.158
Q85	67	-0.208	0.339
Q86	68	0.174	0.134
Q88	69	0.086	0.001
Q89	70	0.473	-0.057
Q91	71	-0.193	0.266
Q92	72	0.197	0.068
Q93	73	0.394	0.098
Q94	74	0.510	0.067
Q95	75	0.361	0.005
Q96	76	0.175	0.276
Q98	77	0.372	0.045
Q99	78	0.113	-0.006
Q100	79	0.272	0.251
Q101	80	-0.291	-0.103
Q104	81	0.282	0.125
Q106	82	0.310	0.190
Q107	83	0.237	0.073
Q108	84	0.068	0.074

		FACTOR 1	FACTOR 2
Q109	85	0.258	0.186
Q113	88	0.259	0.218
Q114	89	0.219	0.069
Q116	90	0.058	0.256
Q117	91	0.356	-0.025
Q119	92	-0.055	-0.006
Q120	93	0.253	0.197
Q121	94	0.139	0.158
Q122	95	0.051	0.161
Q123	96	-0.269	-0.158
Q124	97	-0.174	0.067
Q125	98	0.270	0.053
Q126	99	0.160	0.190
Q128	100	-0.287	-0.188
Q129	101	0.234	0.159
Q130	102	0.118	0.213
Q132	104	0.546	0.009
Q133	105	-0.259	-0.180
Q135	106	0.266	0.275
Q136	107	-0.148	0.034
Q137	108	0.439	0.078
Q138	109	-0.257	0.075
Q139	110	0.217	0.081
Q140	111	0.386	0.058
Q141	112	0.454	-0.061
Q142	113	0.136	0.207
Q143	114	0.431	0.120
Q144	115	0.034	-0.022
Q145	116	0.111	0.204
Q146	117	0.227	-0.052
Q147	118	-0.177	0.223
Q148	119	0.410	0.067
Q149	120	-0.159	0.164
Q150	121	0.163	0.008
Q151	122	0.118	0.115
Q152	123	0.045	0.130
Q153	124	0.058	0.188
Q154	125	0.316	-0.195
Q155	126	-0.095	0.167
Q156	127	0.139	0.068
Q157	128	0.239	0.187
Q158	129	0.436	-0.109
Q159	130	0.219	-0.113
Q161	131	0.309	0.148

		FACTOR	FACTOR
		1	2
Q162	132	-0.248	-0.129
Q163	133	0.217	0.000
Q164	134	0.269	-0.024
Q165	135	0.193	0.141
Q166	136	0.254	-0.023
Q167	137	0.160	0.109
Q168	138	0.370	-0.046
Q169	139	0.454	-0.041
Q171	140	0.305	-0.212
Q174	141	-0.096	-0.019
Q176	142	0.371	0.263
Q178	143	0.348	0.136
Q179	144	0.363	-0.008
Q182	145	0.114	0.171
Q183	146	0.200	0.036
Q184	147	0.174	0.078
Q185	148	-0.117	0.085
Q187	149	0.428	0.021
Q188	150	0.237	-0.101
Q189	151	0.150	-0.025
Q191	152	0.252	0.046
Q198	153	-0.193	-0.031
Q199	154	0.295	0.035
Q202	155	0.375	0.119
Q203	156	0.448	0.078
Q204	157	0.395	0.045
Q205	158	0.582	0.012
Q207	159	0.295	0.105
Q208	160	-0.185	0.045
Q209	161	-0.040	0.030
Q210	162	0.363	0.124
Q211	163	0.346	0.052
Q212	164	0.335	0.041
Q213	165	0.124	-0.125
Q217	166	0.262	-0.212
Q218	167	-0.056	0.396
Q219	168	-0.024	0.230
Q222	169	0.227	0.255
VP		12.256	5.842

THE VP FOR EACH FACTOR IS THE SUM OF THE SQUARES OF THE ELEMENTS OF THE COLUMN OF THE FACTOR LOADING MATRIX CORRESPONDING TO THAT FACTOR. THE VP IS THE VARIANCE EXPLAINED BY THE FACTOR.

SLQI 242

ORTHOGONAL ROTATION, GAMMA = 1.0000

ITERATION	SIMPLICITY CRITERION
0	-33.236527
1	-40.046078
2	-40.046078

ROTATED FACTOR LOADINGS (PATTERN)

		FACTOR 1	FACTOR 2
Q2	2	-0.241	0.012
Q3	3	0.405	-0.181
Q4	4	-0.369	0.175
Q5	5	0.195	-0.017
Q8	6	0.237	-0.192
Q9	7	0.161	-0.181
Q10	8	0.394	-0.147
Q11	9	0.178	0.081
Q12	10	0.470	-0.258
Q13	11	0.047	0.121
Q14	12	-0.077	0.285
Q16	13	0.309	-0.279
Q17	14	0.351	-0.292
Q18	15	0.157	-0.026
Q19	16	0.061	0.039
Q21	17	0.245	-0.257
Q22	18	-0.090	0.153
Q23	19	0.245	-0.219
Q24	20	0.225	-0.249
Q25	21	0.052	0.286
Q26	22	0.188	0.034
Q27	23	0.380	0.015
Q28	24	0.212	-0.128
Q29	25	0.015	0.151
Q35	26	0.032	0.089
Q37	27	0.225	0.562
Q39	28	0.290	-0.017
Q40	29	0.387	-0.072
Q41	30	0.244	-0.126
Q42	31	0.190	0.126
Q43	32	-0.191	-0.588
Q44	33	0.142	-0.367
Q45	34	-0.019	0.578
Q46	35	0.011	-0.208
Q47	36	0.004	0.028
Q48	37	0.065	0.634
Q50	38	0.064	0.516
Q51	39	-0.015	0.124

		FACTOR 1	FACTOR 2
Q52	40	0.330	0.101
Q53	41	-0.035	0.268
Q54	42	0.277	-0.172
Q55	43	0.185	0.087
Q56	44	0.078	0.262
Q57	45	-0.028	0.621
Q58	46	-0.115	0.452
Q59	47	-0.127	0.211
Q60	48	0.341	-0.053
Q64	49	-0.010	-0.421
Q65	50	-0.050	0.046
Q66	51	-0.187	0.291
Q67	52	0.454	-0.171
Q68	53	-0.059	0.368
Q69	54	0.014	0.616
Q70	55	0.172	-0.060
Q71	56	0.204	0.502
Q72	57	0.416	-0.212
Q74	58	-0.272	0.171
Q75	59	0.213	-0.094
Q76	60	0.288	-0.055
Q78	61	0.286	-0.002
Q80	62	0.286	0.110
Q81	63	0.299	-0.332
Q82	64	0.272	0.107
Q83	65	0.126	0.287
Q84	66	-0.092	0.237
Q85	67	-0.010	0.397
Q86	68	0.217	0.029
Q88	69	0.075	-0.042
Q89	70	0.381	-0.287
Q91	71	-0.033	0.327
Q92	72	0.205	-0.040
Q93	73	0.390	-0.113
Q94	74	0.475	-0.197
Q95	75	0.315	-0.176
Q96	76	0.290	0.151
Q98	77	0.344	-0.148
Q99	78	0.094	-0.062
Q100	79	0.362	0.081
Q101	80	-0.303	0.057
Q104	81	0.307	-0.032
Q106	82	0.363	0.009
Q107	83	0.242	-0.056
Q108	84	0.056	0.030

		FACTOR 1	FACTOR 2
Q109	85	0.351	0.012
Q113	88	0.368	0.039
Q114	89	0.224	-0.050
Q116	90	0.179	0.192
Q117	91	0.330	-0.220
Q119	92	-0.051	0.022
Q120	93	0.318	0.044
Q121	94	0.200	0.067
Q122	95	0.124	0.114
Q123	96	-0.312	-0.002
Q124	97	-0.118	0.145
Q125	98	0.261	-0.090
Q126	99	0.233	0.084
Q128	100	-0.343	-0.019
Q129	101	0.282	0.020
Q130	102	0.209	0.125
Q132	104	0.478	-0.266
Q133	105	-0.315	-0.026
Q135	106	0.368	0.104
Q136	107	-0.112	0.104
Q137	108	0.419	-0.153
Q138	109	-0.185	0.194
Q139	110	0.229	-0.039
Q140	111	0.363	-0.143
Q141	112	0.363	-0.281
Q142	113	0.221	0.111
Q143	114	0.434	-0.112
Q144	115	0.018	-0.036
Q145	116	0.198	0.121
Q146	117	0.170	-0.159
Q147	118	-0.041	0.282
Q148	119	0.388	-0.148
Q149	120	-0.055	0.221
Q150	121	0.145	-0.074
Q151	122	0.160	0.040
Q152	123	0.104	0.089
Q153	124	0.179	0.114
Q154	125	0.176	-0.327
Q155	126	0.002	0.192
Q156	127	0.155	-0.011
Q157	128	0.301	0.042
Q158	129	0.322	-0.313
Q159	130	0.133	-0.207
Q161	131	0.341	-0.026

		FACTOR 1	FACTOR 2
Q162	132	-0.279	0.013
Q163	133	0.188	-0.109
Q164	134	0.221	-0.156
Q165	135	0.237	0.025
Q166	136	0.208	-0.147
Q167	137	0.193	0.014
Q168	138	0.298	-0.225
Q169	139	0.372	-0.263
Q171	140	0.157	-0.236
Q174	141	-0.092	0.032
Q176	142	0.453	0.041
Q178	143	0.369	-0.057
Q179	144	0.310	-0.189
Q182	145	0.185	0.090
Q183	146	0.191	-0.069
Q184	147	0.189	-0.019
Q185	148	-0.059	0.132
Q187	149	0.386	-0.187
Q188	150	0.154	-0.206
Q189	151	0.117	-0.097
Q191	152	0.241	-0.087
Q198	153	-0.183	0.070
Q199	154	0.273	-0.118
Q202	155	0.384	-0.085
Q203	156	0.427	-0.157
Q204	157	0.364	-0.159
Q205	158	0.510	-0.281
Q207	159	0.308	-0.057
Q208	160	-0.137	0.131
Q209	161	-0.020	0.046
Q210	162	0.377	-0.075
Q211	163	0.326	-0.129
Q212	164	0.311	-0.133
Q213	165	0.045	-0.171
Q217	166	0.120	-0.215
Q218	167	0.150	0.371
Q219	168	0.094	0.211
Q222	169	0.325	0.107

VP 10.673 7.464

THE VP FOR EACH FACTOR IS THE SUM OF THE SQUARES OF ELEMENTS OF THE COLUMN OF THE FACTOR PATTERN MATRIX CORRESPONDING TO THAT FACTOR. WHEN THE ROTATION IS ORTHOGONAL, THE VP IS THE VARIANCE EXPLAINED BY THE FACTOR.

UNROTATED FACTOR LOADINGS (PATTERN)

FOR PRINCIPAL COMPONENTS

		FACTOR 1	FACTOR 2	FACTOR 3
Q2	2	-0.215	-0.110	0.104
Q3	3	0.444	0.048	-0.131
Q4	4	-0.407	-0.034	0.228
Q5	5	0.177	0.083	-0.161
Q8	6	0.301	-0.047	0.164
Q9	7	0.230	-0.076	-0.189
Q10	8	0.414	0.070	-0.314
Q11	9	0.113	0.160	-0.087
Q12	10	0.536	0.013	-0.155
Q13	11	-0.020	0.128	0.325
Q14	12	-0.211	0.212	-0.060
Q16	13	0.407	-0.087	-0.189
Q17	14	0.451	-0.077	0.076
Q18	15	0.149	0.057	0.123
Q19	16	0.034	0.064	-0.070
Q21	17	0.341	-0.099	-0.123
Q22	18	-0.155	0.087	-0.346
Q23	19	0.321	-0.067	-0.014
Q24	20	0.320	-0.103	0.319
Q25	21	-0.098	0.273	0.266
Q26	22	0.146	0.124	0.062
Q27	23	0.321	0.204	0.074
Q28	24	0.247	-0.004	0.016
Q29	25	-0.063	0.138	-0.021
Q35	26	-0.016	0.093	-0.284
Q37	27	-0.087	0.599	-0.359
Q39	28	0.259	0.131	0.139
Q40	29	0.372	0.131	-0.287
Q41	30	0.274	0.014	0.214
Q42	31	0.101	0.204	-0.070
Q43	32	0.129	-0.605	0.356
Q44	33	0.307	-0.247	0.148
Q45	34	-0.307	0.491	-0.167
Q46	35	0.114	-0.174	0.101
Q47	36	-0.010	0.026	-0.068
Q48	37	-0.262	0.581	-0.234
Q50	38	-0.204	0.478	-0.098
Q51	39	-0.075	0.100	-0.132

		FACTOR 1	FACTOR 2	FACTOR 3
Q52	40	0.235	0.253	0.326
Q53	41	-0.165	0.214	-0.103
Q54	42	0.326	-0.010	0.070
Q55	43	0.116	0.168	0.233
Q56	44	-0.064	0.266	-0.150
Q57	45	-0.335	0.523	-0.069
Q58	46	-0.327	0.334	-0.119
Q59	47	-0.266	0.206	-0.233
Q60	48	0.321	0.125	0.139
Q64	49	0.202	-0.370	0.090
Q65	50	-0.066	0.015	-0.297
Q66	51	-0.308	0.158	0.088
Q67	52	0.478	0.080	-0.102
Q68	53	-0.236	0.289	-0.045
Q69	54	-0.297	0.540	-0.104
Q70	55	0.178	0.034	-0.267
Q71	56	-0.076	0.537	0.022
Q72	57	0.467	0.024	-0.142
Q74	58	-0.321	0.012	0.096
Q75	59	0.232	0.026	-0.088
Q76	60	0.276	0.097	-0.121
Q78	61	0.249	0.141	0.108
Q80	62	0.192	0.239	0.292
Q81	63	0.426	-0.138	-0.190
Q82	64	0.182	0.229	0.319
Q83	65	-0.035	0.311	-0.114
Q84	66	-0.198	0.158	0.169
Q85	67	-0.208	0.339	-0.003
Q86	68	0.174	0.134	0.122
Q88	69	0.086	0.001	0.171
Q89	70	0.473	-0.057	-0.054
Q91	71	-0.193	0.266	-0.052
Q92	72	0.197	0.068	-0.150
Q93	73	0.394	0.098	-0.121
Q94	74	0.510	0.067	0.013
Q95	75	0.361	0.005	-0.032
Q96	76	0.175	0.276	0.139
Q98	77	0.372	0.045	-0.083
Q99	78	0.113	-0.006	0.047
Q100	79	0.272	0.251	0.235
Q101	80	-0.291	-0.103	0.073
Q104	81	0.282	0.125	0.197
Q106	82	0.310	0.190	0.199
Q107	83	0.237	0.073	-0.104
Q108	84	0.068	0.074	-0.142

		FACTOR 1	FACTOR 2	FACTOR 3
Q109	85	0.258	0.186	0.164
Q113	88	0.299	0.218	0.023
Q114	89	0.219	0.069	-0.064
Q116	90	0.058	0.256	0.226
Q117	91	0.396	-0.025	0.008
Q119	92	-0.055	-0.006	-0.151
Q120	93	0.253	0.197	0.291
Q121	94	0.139	0.158	0.176
Q122	95	0.051	0.161	0.257
Q123	96	-0.269	-0.158	-0.119
Q124	97	-0.174	0.067	0.060
Q125	98	0.270	0.053	0.094
Q126	99	0.160	0.190	0.332
Q128	100	-0.287	-0.188	-0.077
Q129	101	0.234	0.159	-0.026
Q130	102	0.118	0.213	0.160
Q132	104	0.546	0.009	-0.000
Q133	105	-0.259	-0.180	0.213
Q135	106	0.266	0.275	-0.015
Q136	107	-0.148	0.034	-0.058
Q137	108	0.439	0.078	0.062
Q138	109	-0.257	0.075	0.202
Q139	110	0.217	0.081	-0.198
Q140	111	0.386	0.058	0.011
Q141	112	0.454	-0.061	0.093
Q142	113	0.136	0.207	0.217
Q143	114	0.431	0.120	-0.021
Q144	115	0.034	-0.022	-0.102
Q145	116	0.111	0.204	0.021
Q146	117	0.227	-0.052	0.028
Q147	118	-0.177	0.223	0.232
Q148	119	0.410	0.067	-0.159
Q149	120	-0.159	0.164	0.095
Q150	121	0.163	0.008	0.093
Q151	122	0.118	0.115	0.047
Q152	123	0.045	0.130	0.170
Q153	124	0.098	0.188	0.078
Q154	125	0.316	-0.195	-0.040
Q155	126	-0.095	0.167	-0.012
Q156	127	0.139	0.068	-0.077
Q157	128	0.239	0.187	0.256
Q158	129	0.436	-0.109	-0.151
Q159	130	0.219	-0.113	-0.118
Q161	131	0.309	0.148	0.156

		FACTOR 1	FACTOR 2	FACTOR 3
Q162	132	-0.248	-0.129	-0.046
Q167	133	0.217	0.000	-0.109
Q164	134	0.269	-0.024	0.023
Q165	135	0.193	0.141	-0.077
Q166	136	0.254	-0.023	0.303
Q167	137	0.160	0.109	-0.094
Q168	138	0.370	-0.046	-0.249
Q169	139	0.454	-0.041	0.032
Q171	140	0.305	-0.212	-0.121
Q174	141	-0.096	-0.019	0.057
Q176	142	0.371	0.263	-0.050
Q178	143	0.348	0.136	0.166
Q179	144	0.363	-0.008	-0.079
Q182	145	0.114	0.171	-0.006
Q183	146	0.200	0.036	0.002
Q184	147	0.174	0.078	0.052
Q185	148	-0.117	0.085	0.135
Q187	149	0.428	0.031	-0.027
Q188	150	0.237	-0.101	-0.143
Q189	151	0.150	-0.025	-0.126
Q191	152	0.252	0.046	0.399
Q198	153	-0.193	-0.031	-0.168
Q199	154	0.295	0.035	-0.215
Q202	155	0.375	0.119	0.008
Q203	156	0.448	0.078	-0.152
Q204	157	0.395	0.045	-0.090
Q205	158	0.582	0.013	-0.194
Q207	159	0.295	0.105	-0.198
Q208	160	-0.185	0.045	0.112
Q209	161	-0.040	0.030	0.029
Q210	162	0.363	0.124	0.044
Q211	163	0.346	0.052	-0.053
Q212	164	0.335	0.041	0.144
Q213	165	0.124	-0.125	0.132
Q217	166	0.252	-0.212	-0.153
Q218	167	-0.056	0.396	-0.018
Q219	168	-0.024	0.230	0.253
Q222	169	0.227	0.255	0.046
VP		12.296	5.842	4.236

THE VP FOR EACH FACTOR IS THE SUM OF THE SQUARES OF ELEMENTS OF THE COLUMN OF THE FACTOR LOADING MATRIX CORRESPONDING TO THAT FACTOR. THE VP IS THE VARIANCE EXPLAINED BY THE FACTOR.

SLQI 251

ORTHOGONAL ROTATION, GAMMA = 1.0000

ITERATION	SIMPLICITY CRITERION
0	-27.275337
1	-45.843089
2	-47.256893
3	-47.490424
4	-47.498883
5	-47.499801
6	-47.499908

UNROTATED FACTOR LOADINGS (PATTERN)

FOR PRINCIPAL COMPONENTS

		FACTOR 4	FACTOR 5	FACTOR 6
Q2	2	-0.170	0.047	-0.075
Q3	3	0.030	-0.141	-0.131
Q4	4	-0.043	0.033	0.279
Q5	5	0.160	-0.045	-0.020
Q8	6	0.166	-0.042	0.103
Q9	7	0.004	0.012	-0.232
Q10	8	0.099	-0.052	-0.082
Q11	9	0.146	0.061	-0.067
Q12	10	0.190	0.193	-0.056
Q13	11	0.022	0.050	-0.182
Q14	12	0.086	0.032	0.085
Q16	13	0.148	0.133	-0.211
Q17	14	0.052	0.087	-0.026
Q18	15	-0.075	0.103	0.078
Q19	16	0.062	-0.001	0.167
Q21	17	-0.103	0.124	-0.049
Q22	18	-0.215	-0.087	0.102
Q23	19	-0.169	0.246	-0.075
Q24	20	-0.017	0.239	-0.067
Q25	21	-0.049	0.037	0.010
Q26	22	-0.104	-0.231	-0.257
Q27	23	0.053	-0.130	-0.156
Q28	24	-0.098	-0.101	0.114
Q29	25	0.112	0.007	0.108
Q35	26	0.191	-0.115	0.003
Q37	27	-0.092	-0.006	0.004
Q39	28	-0.078	-0.201	0.206
Q40	29	-0.036	-0.078	-0.216
Q41	30	-0.192	-0.312	-0.052
Q42	31	0.110	0.008	0.116
Q43	32	0.155	0.039	0.099
Q44	33	-0.278	0.065	0.006
Q45	34	-0.112	0.040	0.095
Q46	35	0.014	0.031	0.114
Q47	36	0.162	-0.109	0.222
Q48	37	-0.122	0.021	0.095
Q50	38	-0.254	0.097	-0.065
Q51	39	0.137	0.149	0.254

		FACTOR 4	FACTOR 5	FACTOR 6
Q52	40	0.259	0.200	-0.079
Q53	41	0.174	-0.025	-0.184
Q54	42	0.006	-0.177	0.083
Q55	43	-0.078	-0.166	0.215
Q56	44	0.246	-0.009	-0.050
Q57	45	0.237	-0.050	-0.058
Q58	46	0.198	-0.061	0.076
Q59	47	0.312	0.100	0.009
Q60	48	0.044	-0.148	-0.082
Q64	49	0.214	-0.076	0.172
Q65	50	0.158	0.130	0.105
Q66	51	-0.040	0.075	-0.036
Q67	52	0.281	0.063	-0.031
Q68	53	-0.007	0.172	0.020
Q69	54	-0.282	0.070	0.011
Q70	55	0.346	-0.179	-0.027
Q71	56	-0.149	-0.007	-0.082
Q72	57	0.242	0.068	-0.192
Q74	58	0.365	-0.341	0.027
Q75	59	0.075	0.197	0.068
Q76	60	0.146	-0.120	-0.166
Q78	61	-0.008	-0.028	0.174
Q80	62	0.149	0.357	-0.170
Q81	63	-0.298	0.045	0.133
Q82	64	0.300	0.375	-0.058
Q83	65	-0.180	0.020	0.264
Q84	66	-0.159	-0.144	0.089
Q85	67	-0.174	0.092	-0.081
Q86	68	0.081	0.209	0.196
Q88	69	0.129	0.167	-0.110
Q89	70	-0.079	0.255	-0.270
Q91	71	0.164	0.100	0.095
Q92	72	0.005	-0.057	0.083
Q93	73	-0.123	0.396	-0.049
Q94	74	0.103	0.219	0.083
Q95	75	0.126	-0.083	0.103
Q96	76	0.107	-0.159	-0.112
Q98	77	0.119	-0.207	0.002
Q99	78	0.058	-0.154	-0.073
Q100	79	0.137	-0.155	0.052
Q101	80	0.102	-0.262	0.093
Q104	81	0.205	-0.185	-0.090
Q106	82	-0.238	-0.163	0.105
Q107	83	0.155	-0.087	-0.082
Q108	84	0.032	-0.099	0.037

		FACTOR 4	FACTOR 5	FACTOR 6
Q109	85	-0.034	0.011	-0.077
Q113	88	-0.156	-0.110	-0.051
Q114	89	0.161	-0.264	-0.280
Q116	90	0.172	0.013	-0.263
Q117	91	-0.058	-0.116	-0.114
Q119	92	0.122	-0.004	0.161
Q120	93	-0.057	0.212	-0.245
Q121	94	0.030	0.018	0.073
Q122	95	0.065	0.015	-0.160
Q123	96	0.159	-0.061	-0.063
Q124	97	-0.025	-0.017	0.182
Q125	98	0.205	-0.229	-0.074
Q126	99	0.003	-0.022	-0.175
Q128	100	0.238	0.136	0.107
Q129	101	0.275	-0.059	0.002
Q130	102	-0.035	-0.068	0.155
Q132	104	-0.094	0.092	0.154
Q133	105	-0.028	-0.101	0.089
Q135	106	-0.194	-0.164	-0.060
Q136	107	0.163	0.040	0.120
Q137	108	-0.181	-0.107	0.091
Q138	109	-0.058	0.161	-0.047
Q139	110	-0.135	-0.188	0.078
Q140	111	-0.002	-0.260	-0.093
Q141	112	0.110	0.405	-0.106
Q142	113	-0.217	-0.198	-0.046
Q143	114	-0.174	0.011	0.209
Q144	115	-0.163	-0.084	0.136
Q145	116	-0.316	0.099	-0.146
Q146	117	-0.124	-0.133	0.051
Q147	118	-0.133	-0.133	0.078
Q148	119	-0.292	-0.010	0.169
Q149	120	-0.181	-0.043	0.167
Q150	121	-0.001	0.070	0.122
Q151	122	0.097	0.006	0.245
Q152	123	0.029	-0.070	0.078
Q153	124	-0.256	0.123	-0.294
Q154	125	-0.089	0.132	0.175
Q155	126	0.129	-0.007	0.108
Q156	127	-0.073	-0.129	0.060
Q157	128	-0.011	-0.048	0.204
Q158	129	-0.180	0.126	-0.120
Q159	130	-0.201	-0.018	-0.030
Q161	131	-0.003	-0.246	0.053

		FACTOR 4	FACTOR 5	FACTOR 6
Q162	132	-0.098	-0.056	0.024
Q167	133	0.076	-0.261	-0.374
Q164	134	0.012	-0.185	0.144
Q165	135	-0.083	-0.010	0.228
Q166	136	-0.087	0.088	0.185
Q167	137	0.078	0.433	-0.172
Q168	138	-0.067	-0.026	0.159
Q169	139	0.122	-0.046	0.077
Q171	140	-0.000	-0.034	0.113
Q174	141	0.077	-0.164	-0.024
Q176	142	-0.099	0.230	0.143
Q178	143	0.007	0.181	0.350
Q179	144	-0.125	0.022	0.243
Q182	145	-0.185	0.082	-0.160
Q183	146	0.253	-0.052	0.261
Q184	147	-0.124	-0.064	-0.206
Q185	148	-0.125	-0.183	-0.011
Q187	149	-0.002	0.254	0.256
Q188	150	-0.030	-0.206	-0.064
Q189	151	0.176	-0.032	0.230
Q191	152	0.033	-0.104	0.147
Q198	153	0.204	-0.008	0.011
Q199	154	-0.264	-0.065	-0.012
Q202	155	0.323	-0.050	-0.112
Q203	156	0.094	0.263	0.141
Q204	157	0.095	-0.215	0.077
Q205	158	0.086	0.025	0.052
Q207	159	0.085	-0.034	0.130
Q208	160	0.022	-0.158	0.196
Q209	161	0.101	-0.113	0.202
Q210	162	0.131	-0.279	0.092
Q211	163	-0.127	-0.115	-0.027
Q212	164	-0.073	0.000	0.180
Q213	165	0.148	0.013	0.065
Q217	166	-0.305	0.043	-0.079
Q218	167	0.200	0.154	0.169
Q219	168	0.241	-0.055	0.046
Q222	169	0.073	-0.292	-0.002
VP		3.917	3.666	3.418

THE VP FOR EACH FACTOR IS THE SUM OF THE SQUARES OF ELEMENTS OF THE COLUMN OF THE FACTOR LOADING MATRIX CORRESPONDING TO THAT FACTOR. THE VP IS THE VARIANCE EXPLAINED BY THE FACTOR.

SLQI 256

ORTHOGONAL ROTATION, GAMMA = 1.0000

ITERATION	SIMPLICITY CRITERION
0	-27.275337
1	-45.842089
2	-47.256893
3	-47.490424
4	-47.498883
5	-47.499801
6	-47.499908

 ROTATED FACTOR LOADINGS (PATTERN)

		FACTOR 1	FACTOR 2	FACTOR 3
Q2	2	-0.250	-0.085	-0.005
Q3	3	0.437	0.161	-0.058
Q4	4	-0.459	-0.236	0.011
Q5	5	0.276	0.075	0.025
Q8	6	0.124	0.080	-0.246
Q9	7	0.271	0.167	-0.055
Q10	8	0.469	0.244	0.005
Q11	9	0.185	0.108	0.103
Q12	10	0.387	0.456	-0.138
Q13	11	-0.070	-0.050	0.042
Q14	12	-0.069	-0.086	0.236
Q16	13	0.371	0.338	-0.150
Q17	14	0.211	0.293	-0.231
Q18	15	-0.054	0.155	-0.016
Q19	16	0.029	0.032	0.030
Q21	17	0.150	0.328	-0.116
Q22	18	-0.052	-0.032	0.248
Q23	19	0.030	0.399	-0.087
Q24	20	-0.048	0.293	-0.253
Q25	21	-0.155	-0.067	0.203
Q26	22	0.226	-0.099	0.086
Q27	23	0.325	0.056	0.054
Q28	24	0.102	0.079	-0.079
Q29	25	-0.112	0.117	0.104
Q35	26	0.246	-0.064	0.116
Q37	27	0.162	0.059	0.669
Q39	28	0.104	-0.014	-0.023
Q40	29	0.445	0.214	0.111
Q41	30	0.151	-0.103	-0.099
Q42	31	0.126	0.071	0.125
Q43	32	-0.160	-0.016	-0.711
Q44	33	-0.069	0.232	-0.278
Q45	34	-0.121	-0.067	0.585
Q46	35	-0.051	0.064	-0.229
Q47	36	0.066	-0.094	-0.027
Q48	37	-0.047	-0.037	0.669
Q50	38	-0.120	0.038	0.579
Q51	39	-0.067	0.092	0.093

		FACTOR 1	FACTOR 2	FACTOR 3
Q52	40	0.058	0.178	0.010
Q53	41	0.127	-0.120	0.242
Q54	42	0.212	0.033	-0.151
Q55	43	-0.027	-0.087	0.027
Q56	44	0.192	-0.046	0.237
Q57	45	0.064	-0.239	0.520
Q58	46	-0.001	-0.226	0.362
Q59	47	0.057	-0.069	0.254
Q60	48	0.263	0.030	-0.040
Q64	49	0.104	-0.008	-0.476
Q65	50	0.025	0.110	0.065
Q66	51	-0.223	-0.124	0.224
Q67	52	0.432	0.294	-0.111
Q68	53	-0.153	0.022	0.344
Q69	54	-0.186	-0.024	0.660
Q70	55	0.446	-0.039	-0.041
Q71	56	0.011	-0.014	0.527
Q72	57	0.464	0.299	-0.116
Q74	58	0.067	-0.528	-0.032
Q75	59	0.097	0.293	-0.038
Q76	60	0.394	0.060	0.009
Q78	61	0.078	0.108	-0.005
Q80	62	0.001	0.298	0.067
Q81	63	0.113	0.369	-0.125
Q82	64	-0.001	0.277	0.005
Q83	65	-0.091	0.072	0.327
Q84	66	-0.187	-0.225	0.170
Q85	67	-0.141	-0.008	0.416
Q86	68	-0.047	0.232	-0.003
Q88	69	-0.001	0.114	-0.084
Q89	70	0.234	0.477	-0.114
Q91	71	-0.052	-0.026	0.258
Q92	72	0.202	0.102	0.033
Q93	73	0.089	0.578	0.058
Q94	74	0.223	0.443	-0.124
Q95	75	0.277	0.129	-0.145
Q96	76	0.246	-0.069	0.122
Q98	77	0.396	0.048	-0.094
Q99	78	0.161	-0.079	-0.069
Q100	79	0.216	-0.030	0.017
Q101	80	-0.092	-0.401	-0.072
Q104	81	0.306	-0.062	-0.085
Q106	82	0.076	0.059	0.051
Q107	83	0.322	0.062	-0.014
Q108	84	0.154	-0.009	0.066

		FACTOR 1	FACTOR 2	FACTOR 3
Q109	85	0.148	0.145	0.040
Q113	88	0.204	0.110	0.128
Q114	89	0.440	-0.104	-0.012
Q116	90	0.142	-0.038	0.128
Q117	91	0.287	0.137	-0.125
Q119	92	0.025	-0.016	0.006
Q120	93	0.033	0.251	0.064
Q121	94	0.020	0.057	0.028
Q122	95	0.030	-0.029	0.053
Q123	96	-0.024	-0.208	-0.055
Q124	97	-0.177	-0.111	0.078
Q125	98	0.338	-0.082	-0.120
Q126	99	0.064	-0.001	0.038
Q128	100	-0.167	-0.002	-0.115
Q129	101	0.286	0.053	-0.008
Q130	102	0.006	-0.002	0.089
Q132	104	0.190	0.403	-0.149
Q133	105	-0.266	-0.268	-0.146
Q135	106	0.221	0.066	0.205
Q136	107	-0.051	-0.055	0.040
Q137	108	0.186	0.189	-0.058
Q138	109	-0.295	-0.054	0.115
Q139	110	0.219	0.049	0.073
Q140	111	0.374	0.012	-0.076
Q141	112	0.122	0.525	-0.210
Q142	113	0.041	-0.082	0.122
Q143	114	0.134	0.299	-0.003
Q144	115	-0.019	0.009	0.019
Q145	116	-0.032	0.190	0.237
Q146	117	0.101	0.040	-0.106
Q147	118	-0.179	-0.220	0.197
Q148	119	0.141	0.318	0.029
Q149	120	-0.213	-0.101	0.186
Q150	121	-0.013	0.131	-0.079
Q151	122	0.026	0.058	-0.002
Q152	123	-0.002	-0.063	0.029
Q153	124	-0.002	0.172	0.215
Q154	125	-0.010	0.236	-0.273
Q155	126	-0.001	-0.068	0.132
Q156	127	0.129	0.012	0.042
Q157	128	0.018	0.059	-0.009
Q158	129	0.209	0.399	-0.118
Q159	130	0.090	0.165	-0.079
Q161	131	0.231	-0.043	-0.031

		FACTOR 1	FACTOR 2	FACTOR 3
Q162	132	-0.173	-0.160	-0.004
Q163	133	0.411	-0.073	-0.009
Q164	134	0.180	0.007	-0.141
Q165	135	0.062	0.146	0.078
Q166	136	-0.113	0.168	-0.180
Q167	137	0.028	0.432	0.090
Q168	138	0.237	0.260	-0.085
Q169	139	0.288	0.194	-0.226
Q171	140	0.165	0.170	-0.257
Q174	141	0.029	-0.209	-0.029
Q176	142	0.093	0.430	0.149
Q178	143	-0.033	0.318	-0.069
Q179	144	0.098	0.270	-0.092
Q182	145	0.041	0.160	0.183
Q183	146	0.161	0.041	-0.126
Q184	147	0.140	0.052	0.050
Q185	148	-0.075	-0.214	0.092
Q187	149	0.069	0.456	-0.111
Q188	150	0.275	0.004	-0.116
Q189	151	0.142	0.066	-0.104
Q191	152	0.004	-0.023	-0.184
Q198	153	0.033	-0.114	0.029
Q199	154	0.188	0.209	0.064
Q202	155	0.429	0.115	-0.084
Q203	156	0.212	0.482	-0.050
Q204	157	0.381	0.064	-0.102
Q205	158	0.426	0.378	-0.138
Q207	159	0.276	0.177	0.019
Q208	160	-0.269	-0.000	0.044
Q209	161	-0.007	-0.125	-0.025
Q210	162	0.360	-0.035	-0.076
Q211	163	0.238	0.140	-0.019
Q212	164	0.055	0.179	-0.112
Q213	165	0.032	0.025	-0.228
Q217	166	0.058	0.257	-0.132
Q218	167	0.003	0.077	0.305
Q219	168	0.034	-0.143	0.065
Q222	169	0.317	-0.112	0.103
VP		6.766	6.452	6.161

THE VP FOR EACH FACTOR IS THE SUM OF THE SQUARES OF ELEMENTS OF THE COLUMN OF THE FACTOR PATTERN MATRIX CORRESPONDING TO THAT FACTOR. WHEN THE ROTATION IS ORTHOGONAL, THE VP IS THE VARIANCE EXPLAINED BY THE

ROTATED FACTOR LOADINGS (PATTERN)

		FACTOR 4	FACTOR 5	FACTOR 6
Q2	2	-0.103	-0.004	-0.161
Q3	3	0.130	-0.051	-0.124
Q4	4	0.053	0.019	0.172
Q5	5	-0.005	-0.002	0.100
Q8	6	0.279	0.084	0.139
Q9	7	-0.135	-0.046	-0.155
Q10	8	0.014	-0.118	0.019
Q11	9	-0.020	0.109	0.082
Q12	10	0.048	0.080	0.069
Q13	11	0.086	0.341	-0.159
Q14	12	-0.041	0.045	0.154
Q16	13	-0.114	0.052	-0.058
Q17	14	0.172	0.086	-0.070
Q18	15	0.178	0.055	-0.020
Q19	16	0.074	-0.061	0.173
Q21	17	0.027	-0.105	-0.119
Q22	18	-0.042	-0.407	0.056
Q23	19	0.050	-0.012	-0.180
Q24	20	0.174	0.262	-0.160
Q25	21	0.190	0.229	-0.032
Q26	22	0.107	0.049	-0.297
Q27	23	0.206	0.151	-0.135
Q28	24	0.234	-0.120	-0.045
Q29	25	0.016	0.094	0.246
Q35	26	-0.126	-0.101	0.186
Q37	27	0.018	-0.110	0.119
Q39	28	0.422	-0.063	0.004
Q40	29	0.000	-0.107	-0.156
Q41	30	0.352	-0.038	-0.299
Q42	31	0.116	0.025	0.178
Q43	32	0.027	0.108	-0.010
Q44	33	0.180	-0.104	-0.283
Q45	34	0.009	-0.048	0.150
Q46	35	0.088	-0.014	0.027
Q47	36	0.077	-0.074	0.261
Q48	37	0.036	-0.077	0.161
Q50	38	0.022	-0.001	-0.076
Q51	39	-0.013	-0.039	0.340

		FACTOR 4	FACTOR 5	FACTOR 6
Q52	40	0.204	0.502	0.062
Q53	41	-0.130	0.151	0.063
Q54	42	0.279	-0.046	-0.036
Q55	43	0.408	0.018	0.018
Q56	44	-0.091	0.123	0.205
Q57	45	-0.077	0.236	0.244
Q58	46	-0.085	0.075	0.294
Q59	47	-0.268	0.101	0.348
Q60	48	0.258	0.129	-0.117
Q64	49	0.033	-0.002	0.095
Q65	50	-0.151	-0.140	0.337
Q66	51	-0.076	0.121	0.009
Q67	52	0.103	0.128	0.129
Q68	53	-0.070	0.097	0.120
Q69	54	0.051	-0.040	-0.023
Q70	55	-0.075	-0.029	0.219
Q71	56	0.161	0.119	-0.076
Q72	57	-0.012	0.129	0.007
Q74	58	-0.070	0.140	0.233
Q75	59	0.033	0.021	0.112
Q76	60	0.021	0.050	-0.038
Q78	61	0.321	0.024	0.062
Q80	62	0.095	0.505	-0.033
Q81	63	0.181	-0.357	-0.136
Q82	64	0.116	0.558	0.137
Q83	65	0.207	-0.176	0.139
Q84	66	0.172	-0.007	-0.053
Q85	67	-0.012	0.070	-0.093
Q86	68	0.205	0.142	0.177
Q88	69	-0.009	0.270	-0.020
Q89	70	-0.018	0.089	-0.265
Q91	71	-0.042	0.122	0.263
Q92	72	0.075	-0.107	0.030
Q93	73	0.047	0.024	-0.074
Q94	74	0.224	0.110	0.081
Q95	75	0.204	-0.024	0.090
Q96	76	0.216	0.214	-0.056
Q98	77	0.185	-0.048	0.014
Q99	78	0.065	0.038	-0.065
Q100	79	0.375	0.219	0.035
Q101	80	-0.036	-0.045	0.105
Q104	81	0.233	0.245	-0.037
Q106	82	0.466	-0.045	-0.176
Q107	83	0.033	0.037	0.028
Q108	84	0.028	-0.099	0.063

		FACTOR 4	FACTOR 5	FACTOR 6
Q109	85	0.254	0.169	-0.134
Q113	88	0.273	-0.022	-0.177
Q114	89	-0.006	0.088	-0.135
Q116	90	0.053	0.411	-0.094
Q117	91	0.172	-0.027	-0.200
Q119	92	-0.050	-0.099	0.231
Q120	93	0.161	0.370	-0.255
Q111	94	0.235	0.147	0.029
Q122	95	0.109	0.309	-0.113
Q123	96	-0.294	-0.029	0.101
Q124	97	0.075	-0.031	0.127
Q125	98	0.176	0.136	-0.010
Q126	99	0.226	0.326	-0.199
Q128	100	-0.243	0.024	0.247
Q129	101	0.148	0.117	0.215
Q130	102	0.319	0.160	0.043
Q132	104	0.334	-0.085	-0.029
Q133	105	0.002	0.007	-0.026
Q135	106	0.279	-0.062	-0.193
Q136	107	-0.079	0.026	0.236
Q137	108	0.387	-0.106	-0.146
Q138	109	-0.052	0.191	-0.043
Q139	110	0.159	-0.265	-0.040
Q140	111	0.239	-0.025	-0.159
Q141	112	0.040	0.261	-0.042
Q142	113	0.333	0.040	-0.248
Q143	114	0.379	-0.152	-0.017
Q144	115	0.099	-0.235	-0.010
Q145	116	0.106	-0.005	-0.285
Q146	117	0.197	-0.124	-0.116
Q147	118	0.222	0.072	-0.051
Q148	119	0.295	-0.307	-0.095
Q149	120	0.171	-0.065	0.013
Q150	121	0.168	0.033	0.046
Q151	122	0.220	0.016	0.215
Q152	123	0.206	0.107	0.031
Q153	124	0.027	0.122	-0.358
Q154	125	0.262	-0.268	0.135
Q155	126	0.035	0.062	0.196
Q156	127	0.138	-0.132	-0.021
Q157	128	0.428	0.112	0.050
Q158	129	0.030	-0.134	-0.232
Q159	130	0.042	-0.206	-0.175
Q161	131	0.377	0.039	-0.070

		FACTOR 4	FACTOR 5	FACTOR 6
Q162	132	-0.134	-0.140	-0.022
Q163	133	-0.066	-0.001	-0.297
Q164	134	0.255	-0.103	0.026
Q165	135	0.240	-0.148	0.105
Q166	136	0.352	0.093	-0.032
Q167	137	-0.131	0.183	0.058
Q168	138	0.138	-0.280	0.055
Q169	139	0.240	0.022	0.039
Q171	140	0.076	-0.195	0.024
Q174	141	-0.005	0.030	0.009
Q176	142	0.271	0.001	0.055
Q178	143	0.418	0.062	0.192
Q179	144	0.275	-0.210	0.047
Q182	145	0.050	0.036	-0.210
Q183	146	0.196	0.021	0.305
Q184	147	0.079	0.051	-0.259
Q185	148	0.121	-0.005	-0.118
Q187	149	0.255	-0.037	0.154
Q188	150	0.040	-0.176	-0.111
Q189	151	0.084	-0.099	0.268
Q191	152	0.434	0.190	-0.022
Q198	153	-0.227	-0.015	0.205
Q199	154	0.119	-0.282	-0.180
Q202	155	0.105	0.229	0.090
Q203	156	0.135	-0.005	0.171
Q204	157	0.238	-0.097	0.046
Q205	158	0.181	-0.094	0.050
Q207	159	0.133	-0.117	0.152
Q208	160	0.032	0.069	0.130
Q209	161	0.119	-0.036	0.139
Q210	162	0.336	0.004	0.053
Q211	163	0.205	-0.113	-0.153
Q212	164	0.353	-0.009	-0.007
Q213	165	0.074	0.102	0.075
Q217	166	-0.009	-0.272	-0.278
Q218	167	0.098	0.185	0.332
Q219	168	0.180	0.314	0.153
Q222	169	0.289	0.046	-0.012
VP		5.955	4.097	3.943

THE VP FOR EACH FACTOR IS THE SUM OF THE SQUARES OF ELEMENTS OF THE COLUMN OF THE FACTOR PATTERN MATRIX CORRESPONDING TO THAT FACTOR. WHEN THE ROTATION IS ORTHOGONAL, THE VP IS THE VARIANCE EXPLAINED BY THE

SLQI 265

APPENDIX G

Raw Data

EXPLANATION OF RAW DATA

Raw data is presented in the following order:

Num=ID number (0001-2185) *

Ag=Age in years (0-99)

S=Sex (1=female 2=male)

Ed=Education in years (0-99)

M=Marital Status (1-6) **

F=Frequency of Attendance (1-6) **

P=Religious Devotional Life - Personal (1-6) **

F=Religious Devotional Life - Family (1-6) **

C=Christian Profession (1-4) **

Yr=Number of Years a Christian (0-99)

I=Importance of Religion - (0-7) likert scale

R=Religious Knowlede and Development scale

(0-7) likert scale

RW=Religious Well-being (0-60)

EW=Existential Well-being (0-60)

SWB=Spiritual Well-being (0-120)

SMS=Spiritual Maturity Inventory (0-180)

SD=Social Desirability Scale (0-39)

1 or 2 for 222 items=Spiritual Leadership Qualities

Inventory (1=true, 2=false)

Note * questionnaires were numbered before administered.

** I.D. "dummy" variables related to demographic data sheet.

RAW DATA

See explanation of raw data page 250 to interpret scoring grid below

Num.	Ag	S	Ed	M	F	P	F	C	Yr	I	R	RW	EW	SWB	SMS	SD	1	2	3	4	5	6	7	8	9
0	1	2	3	4	5	6	7	8	9	0	1	2	3	4	5	6	7	8	9	0	1	2	3	4	5
2	3	4	5	6	7	8	9	0	1	2	3	4	5	6	7	8	9	0	1	2	3	4	5	6	7
4	5	6	7	8	9	0	1	2	3	4	5	6	7	8	9	0	1	2	3	4	5	6	7	8	9
6	7	8	9	0	1	2	3	4	5	6	7	8	9	0	1	2	3	4	5	6	7	8	9	0	1
8	9	0	1	2	3	4	5	6	7	8	9	0	1	2	3	4	5	6	7	8	9	0	1	2	3
0	1	2	3	4	5	6	7	8	9	0	1	2	3	4	5	6	7	8	9	0	1	2	3	4	5
2	3	4	5	6	7	8	9	0	1	2	3	4	5	6	7	8	9	0	1	2	3	4	5	6	7

Raw data is represented numerically for returned testing packets.

[illegible]

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SLQI Pilot Study on Sexual Bias

SLQI PILOT STUDY ON SEXUAL BIAS

Prior to the collection of the data for the dissertational study, a pilot study was run using 10 women with at least masters degrees in psychology. They were asked to take the SLQI for the purpose of evaluating each item for sexual bias (the original SLQI was developed for men only). They indicated the biased questions and were asked to rewrite the questions or indicate the problem. Their responses were then evaluated and items rewritten or eliminated as deemed necessary. Below are the questions changed due to sexual bias. See table A for study results.

QUESTIONS SEXUALLY BIASED

13. I believe each person has complete freedom to eat, drink or act however he wants. (Changed to however he or she wants)
18. If I took a test and the grader missed a mistake I made, I wouldn't tell him. (Changed to tell him or her)
19. I believe that there is a code which demands that all men act fairly toward one another. (Changed to all people act fairly)
29. I frequently find myself going out of my way to make sure the other guy has an equal chance. (Changed to other person has an equal chance)
33. Sometimes when others speak too highly of an acquaintance, I try to point out his defect. (Changed to point out his or her defect)

- 36. People who invest their time in studying the Bible are not aware of the real problems facing mankind. (Changed to problems people face.)
- 38. The main purpose of man is to know God and worship Him. (Changed to the purpose of humans is to know)
- 41. I am not impressed by the men who lead the church I attend. (Changed to impressed by the leaders)
- 52. The life of Jesus shows that all men can know God if they just look in themselves. (Changed to every can know God)
- 65. The main purpose of man is to know God and worship Him. (Changed to purpose of mankind is to know God)
- 82. People who say that man is inately bad are just too pessimistic and are overlooking the human potential for justness. (Changed to People who say that humans are inately bad)
- 83. One of my greatest desires is to be a truly wise man. (Changed to be a truly wise person.)
- 100. Society has surrounded man's sex drive with too many prohibitions. (Changed to has surrounded the human sex drive)
- 111. Sexual enjoyment is God's greatest gift to mankind. (Changed to humanity)
- 114. I find I can talk more openly and honestly to friends at work than I can my family (or wife). (Changed to or spouse)
- 130. Sexual enjoyment is God's greatest gift to mankind. (Changed to greatest gift to humanity)
- 147. I am not surprised when someone goes out of his way to please me or to help me. (Changed to when people go out of their way to please)
- 149. I am known to my friends as a man who exhibits self-discipline. (Changed to as a person who)

150. It is impossible to expect that any group of thinking men could agree consistently. (Changed to any group of thinking individuals could agree)
157. God made the world but He expects men to work out their own problems. (Changed to but He expects people to work out their)
181. I enjoy telling my friend about tricking a salesman into making a good deal. (Changed to salesperson)
196. God's plan for mankind is still the best plan. (Change to plan for people is still)
199. Sometimes when others speak too highly of an acquaintance, I try to point out his defects. (Changed to point out his or her defects)
222. Mankind has never really understood God's redemptive plan through Jesus Christ. (Change to people have never really understood)

PILOT STUDY RESULTS

Table A.

The number of times questions were marked biased.

13. (3)	18. (2)	19. (5)	29. (5)	33. (2)	36. (4)
37. (2)	38. (4)	41. (4)	43. (1)	45. (4)	48. (5)
51. (1)	52. (3)	55. (2)	65. (3)	69. (1)	82. (6)
83. (10)	100. (6)	102. (1)	105. (5)	106. (1)	
107. (1)	108. (1)	111. (1)	112. (1)	114. (4)	
123. (2)	130. (2)	131. (1)	147. (2)	149. (10)	
150. (8)	157. (4)	181. (2)	182. (1)	184. (5)	
193. (1)	196. (2)	199. (2)	202. (1)	208. (2)	222 (1).

APPENDIX I

Biblical Study of I Timothy 3:1-7
and Titus 1:5-9

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May 30, 1986

SLQI 313

Biblical Study

I Timothy 3:1-7 and Titus 1:5-9

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INTRODUCTION

The purpose of this study is to make an inquiry into the most accurate groupings of the qualities for overseer listed in the passages of I Timothy 3:1-7 and Titus 1:5-9 through a biblical study of the words' usages. The groupings will be established through examining the individual qualities and the relationships among them, and by resolving whether the qualities listed for overseer have overlapping concepts or distinct meanings.

DESIRE TO BE AN OVERSEER

The Title of Overseer

I Timothy 3:1 begins by the statement "Faithful is the saying: if anyone aspires to be an overseer, he desires a good work." This statement establishes the subject of the text, that is the office of overseer, and brings up an important issue regarding aspiration.

First of all, the word overseer is a title. Titles are typically descriptive of the job and not a qualification. That is, the title 'overseer' describes the work involved in the position. On the other hand, the qualities are a list of prerequisite required to

qualify for the position of overseer. Thus, the title should not be confused with the qualities. This does not mean that experience has no value or related experiences should not be inquired about. More important than experience, the applicant should be in compliance with the list of qualities.

The Aspiration for the Position

Secondly, having an aspiration for the position of overseer is not enough and should not be confused with the list of qualities. I Timothy has been written for the person who wants the position. Aspiration is good, but the the issue at hand is that it takes more than a desire to do the job. The candidate's ability to function successfully in the role of overseer demands certain character qualifications. The big question is: has the candidate developed the character qualities into his life that are so vitally important for one who holds this representative position? Thus, an aspiration for the work appears to fall into a group dealing with desire which is separate from the list of qualities in the passages that following. This appears to be acknowledged by Paul who states that a person who aspires for the position desires a good work. This

does not mean that desire is unimportant or non-essential. On the contrary, desire is an indicator of motivation to do the work and should be present; whereas, the qualities are a realization of the person's character telling how a person will represent and function in the position of overseer.

Irreproachable a Main
Qualification for Overseer

The next statement in verse 2 is "therefore it is necessary that the overseer be irreproachable." In this statement, Paul establishes the prerequisite for becoming an overseer. An overseer must be irreproachable. Irreproachable does not appear to be a distinct quality but rather a main qualification for the position of overseer. The other qualifications in I Timothy are qualities and elements that establish a standard giving significance to irreproachable. In other words, irreproachable is like a puzzle, and the qualities and elements are the pieces of the puzzle. The degree to which someone is irreproachable depends on the development of the spiritual qualities and elements in his life.

Evidence for Irreproachable
as a Main Qualification

Usually, irreproachable is used in a broad or general sense, and gains meaning from the immediate context. By demonstrating that irreproachable gains meaning from the immediate context, it can be reasoned that the qualities describe the irreproachable person and should be placed into one group. Irreproachable is used only two other times in the New Testament with all occurrences in I Timothy. Evidence that Paul gives meaning to irreproachable by the immediate context can be observed in these other two Pauline passages.

I Timothy 5:7-8 states "command this in order that they may be irreproachable (anepilemptoi): if anyone does not provide for his own and especially his family, he has denied the faith and is worse than an unbeliever." This passage is an excellent example of a criteria developed around the need to be irreproachable, of irreproachable used in the broad sense, and of it gaining meaning from the immediate context. Paul's concern is that the reader be irreproachable and he specifically describes how to meet this standard. Not keeping the command or right behavior violates God's principle making a person

vulnerable to accusations and no longer irreproachable. In this case the immediate context specifically prescribes how to be irreproachable in regard to meeting the needs of others.

In the second passage, I Timothy 6:14-15 states "You keep this commandment unspotted and without reproach until the appearance of our Lord Jesus Christ." Again, the commandment in the immediate context, which is stated in the early verses in chapter 6, establishes the behavior for operating within giving the results of being irreproachable; whereas, violation of the command places a person in reproach. Once more irreproachable is used in the broad sense, gains meaning from the immediate context, and sets the standard to be met. Because Paul puts so much emphasis on being irreproachable and states the criteria for meeting this requirement, it seems reasonable to believe in I Timothy that Paul is placing emphasis on the candidate to be irreproachable and then listing the criteria for meeting the qualification.

Statement about Irreproachable
as a Main Qualification

Based on Paul's normal use of irreproachable, the list of words in chapter 3 should be grouped with irreproachable as the main qualification and the other words providing the criteria for being irreproachable. Failure to meet the spiritual qualities necessary for the overseer places a person in a position making him come short of being irreproachable. Irreproachable may be likened to the word hero in that it is what a person does that makes him a hero and not the word. In the same manner irreproachable is achieved through the qualities and elements. To phrase it in another way, the concepts of the qualities and elements gives meaning to irreproachable.

Other Evidence of Irreproachable
as a Main Qualification

Up to this point, it has been shown that irreproachable has a broad sense of meaning and normally gains meaning from the immediate context. Also, it has been reasoned for I Timothy 3 that irreproachable may be the main qualification where the qualities and elements provide the criteria for the

qualification. It will now be shown from a synonym to irreproachable that this grouping is natural.

Paul uses a synonym for irreproachable in Titus. He uses a different word with a similar meaning, anekkletos. Both words, anepileptos in I Timothy translated as irreproachable from this point on and anekkletos in Titus translated as unproveable from this point on for distinction, are translated on many occasions by the same english words. Irreproachable in I Timothy 3:2 literally means cannot be laid hold of (anepileptos; from: a - negative, n - euphonic, and epilambano - to lay hold of). The R.V. renders it 'without reproach' in all three useages, A.V. 'blameless' in the first two and 'unrebukable' in the last. Whereas, unproveable in Titus 1:6,7 literally means that which cannot be called to account (anekkletos; from a - negative, n - euphonic, and enkaleo - to call in) i.e. no charge can be laid as a result of public investigation. The R.V. and A.V. renders it unproveable or blameless in the five useages. Irreproachable probably has more of the meaning of acquittal based on one's behavior or conduct. Unproveable implies not merely acquittal, but the

absence of finding a charge or accusation against a person.

Like irreproachable, unproveable is used in the broad sense and gains meaning through the qualities and elements listed immediately afterwards. I Timothy 3:8-10 is an excellent passage to establish Paul's use of unproveable in the broad sense. He says in verses 8-9 "Deacons likewise must be serious, not double-tongued, not addicted to much wine, not greedy for gain, having the mystery of the faith with a clean conscience." Verse ten is the culmination of the qualities stated in verses 8-10. He states "and let them also be tested first; then being proven unproveable let them serve as deacons." The candidate must be proven as unproveable before being appointed to the position of deacon. The criteria for judging a person to be unproveable is defined by the qualities. The point here is that unproveable, in like manner to the synonym irreproachable, is used in the broad sense and gains meaning from the qualities in the immediated context. The qualities in this instance are: be serious, not double-tongued, and so on.

The similar use between irreproachable and unproveable provides additional evidence that these

synonymous words depend on the immediate context for their meaning. As such, these words are not distinct in meaning from the elements and should not be treated in that manner. Rather, they are used in the broad sense as the whole and depend on the elements to describe how to achieve this status.

For the reasons discussed, irreproachable or unproveable is the primary prerequisite for being an overseer, and the concepts of the qualities and elements in the immediate context give significance to them. These qualities and elements describe the person who is recognized as irreproachable. Thus, each quality is not distinct, but rather can be grouped within the main qualification. Further, the qualities are the specific criteria for recognizing a person as being irreproachable or unproveable. As a result, Paul is saying an overseer must be irreproachable or unproveable, and this status is met by the qualities and elements listed in the immediate context. Hence, the overseer as irreproachable or unproveable becomes the main qualification for overseer, and Paul discusses the details for recognizing this quality in a person.

THE DEVELOPMENT OF IRREPROACHABLE
AND UNREPROVEABLE

In Titus 1, Paul develops two sections under the main qualification unreprouvable. Verses 5-6 develops the first section and verses 7ff. the second section.

Family Dynamics

Verses 5-6 develops the first section where he states "... as I charged you if anyone is unreprouvable, the husband of one wife, having believer children who cannot be accused of profligacy or unruly." In these two verses, the candidate, who is unreprouvable, must be the husband of one wife and be in control of his children. The first quality deals with husband and wife relationship; whereas, the other quality deals with the family's conduct and reputation. These two qualities are repeated in I Timothy 3:2 which states "the husband of one wife," and in 3:4 "he must manage his own household well, having his children under control with all dignity." While proper family dynamics provides evidence of the candidate along with his family to be irreproachable or unreprouvable, Titus distinguishes them from the other qualities. The

reason becomes more evident as the structure of the Titus passage develops.

Then Paul develops a second section in Titus 1:7ff which begins "for it is necessary the bishop to be unreproueable as God's steward...." Again the main qualification is repeated with a list of elements prescribing unreproueable. There is a relationship between the first and second sections in that Paul uses a conditional clause, with section 1 the protasis and section 2 the apodosis. The relationship is understandable and best declared in I Timothy 3:5 where Paul states "if a man does not know how to manage his own household, how can he care for God's church?" The principles that apply to the management of the church, first must be present in the home. In other words, the applicant must prove himself unreproueable regarding management of the family to demonstrate the basic premise needed to take on larger responsibilities as an overseer of the church.

While the elements from the second section describe attitudes and behaviors to be possessed by the unreproueable candidate who wants to manage relationships in the church, the structure of the passage appears to separate the elements from the

command "husband of one wife." The number of wives is quantitative rather than qualitative. From the context, no relationships appear to exist where husband of one wife gains meaning from the elements in the second section. In both Titus and I Timothy, manage the household is a participle where in I Timothy the list of elements is sandwiched between husband of one wife and the participle manage the household, and in Titus husband of one wife and manage the household are adjacent to each other with the elements listed after the repeated charge to be unreprouable. Titus helps to clarify that the participle hinges on husband of one wife placing some commonality between them. The structure of I Timothy with the elements embedded between husband of one wife and manage the household provides attachment of the elements making management of the household the crucial evidence that the candidate is exercising the elements in his life. From the structure that Paul establishes, unreprouable is the central theme supported by "husband of one wife" and "manage the household" where the elements in the second section describe the attitudes and behaviors that must be possessed by the unreprouable candidate

and these elements are evidence by the candidate's ability to manage his household.

The Relationship Between the Elements

The elements listed in section 2 apply to being an unreprouvable overseer, and fall into two groups or divisions. The list consists of elements having a broad sense of meaning and specific meaning. The elements having the broader sense of meaning may have overlapping meanings with other elements having a broader sense of meaning and elements having a specific meaning. Evidence can be shown that some of the elements overlap; however, due to the rare use of some of the elements, it is difficult to show the overlapping relationship among all the elements.

The second section, in Titus 1:7-9, is earmarked by the repeated use of the word unreprouvable. Similar to I Timothy 3:2, Paul states "For it is necessary the bishop to be unreprouvable." It starts out word for word like 3:2 except it substitutes the word unreprouvable for irreproachable. Also, the Titus passage has one other difference. Paul adds an adjectival phrase "as a steward of God." The addition

of this statement does not change the meaning but only emphasizes how unrepachable impacts the position which is from God.

Under the second section Paul creates two divisions through an antithesis. In the first division, he lists negative elements which he contrasts to a second division having positive elements. The two divisions are contrasted by the conjunction 'but.'

They are:

don't be	but	be
-----	/	-----
self-willed	/	hospitable
angered	/	love good
drunk	/	prudent
quick-tempered	/	just
greed for gain	/	holy
	/	self-control

Relationship Between Holy, Righteous,
Good Reputation and Love of Good

The elements found in the second section Titus 1:8 can be separated into words having a specific meaning or a broad sense of meaning which have overlapping meaning among the elements. Holy, righteous, good reputation and love of good have a broad sense of meaning.

Holy

Regarding holy, the broader sense is seen in a passage where holy is associated with the word unproveable, a word with a broad sense of meaning. "Now he reconciled in his body of flesh through death to present you holy (hagios) and blameless (amomous) and unproveable (anegkletous) before him if indeed you continue in the faith having been founded and steadfast and not being moved away from the hope of the gospel which you heard" (Colossians 1:22-23). These verses associate holy with unproveable as a status contingent on a tangible behavior which happens to be a response to the gospel and obedience to God's commands. Also, holy and unproveable have overlapping meanings in that they are described by the obedient act. The word translated in this passage as blameless has a similiar meaning to unproveable but is not listed as a requirement of a overseer. I am noting this relationship because I am about to show a passage that correlates righteous with both holy and blameless.

Righteous

Like holy, irreproachable, and unproveable, righteous has a broad sense of meaning and overlaps in

meaning with other elements. I Thessalonians 2:10 shows this relationship, "You are witnesses, and God also, how holy (hosios) and righteous (dikaios) and blameless (amemptos) our behavior was to you believers." Here righteous is used with holy and blameless which are status words. Understand that the status of holy and righteous depends on right behavior. Paul uses holy and righteous together of his conscientious discharge of office, which satisfies both divine and human law (Kittel & Friedrich, 1977b, p.182). In a similar manner, Paul requires the same conduct from the overseer that allows him to be recognized as holy and righteous, and satisfying both divine and human law. I Timothy 1:9 contrasts righteous against a list of opposites where one word is unholy, anosiois, "...the law is not laid down for the just but for the lawless and disobedient for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, immoral persons, sodomites, kidnappers, liars, perjurers, and whatever else is contrary to sound doctrine." Holy and righteous are synonymous and the position is based on right conduct giving them overlapping meaning. The positional aspect of

righteous is further evident by Rom. 5:19 "...so by one man's obedience many will be made righteous." The overlapping meaning is again seen by the demand for obedience.

Righteous signifies 'just,' without prejudice or partiality, e.g., of the judgment of God II Thessalonians 1:5,6; of His character as Judge Revelation 16:7; of His ways of doings Revelation 15:3. It was first used of persons observant of custom, rule, right, especially in the fulfillment of duties towards gods and men, and of things that were in accordance with right and indicates one who conforms. In the New Testament, it denotes righteous, a state of being right, or right conduct, judged whether by the Divine standard, or according to human standards, of what is right. It denotes obligation to men and to God, and indicates one who fulfils obligations towards men, and the fulfilment of religious duties (Vine, 1966, Kittel & Friedrich, 1977).

"Holy signifies religiously right, holy, as opposed to what is polluted. In the Septuagent, holy frequently represents the Hebrew word chasid which varies in meaning between 'holy' and 'gracious,' or 'merciful' (cp. Psalms 16:10 with 145:17)" (Vine, 1966,

p.227). While there are subtle differences between holy and righteous, they have an integral relationship in their meaning.

Good Reputation

Good reputation is placed in the same category as holy, righteousness, irreproachable and unrepentable. It is a status based on conduct. Paul states that the overseer is to have a good reputation from the outside lest he fall into reproach and a snare of the devil. Witness, as used in this passage, does not refer "to facts which are to be established by the witness but to views or convictions which he approves, expresses and emphatically champions as right, to truths which he accepts and espouses. This takes place in the form of the judgments which he makes. ...the trial of Socrates, and the way it is handled in Plato's Apology show that men are more effectively convinced by conduct than by word" (Kittel & Friedrich, 1977d, p475-481). Paul is concerned about the overseer's reputation which is established and portrayed by a person's conduct. His reputation has an appeal to those around and wins their confidence.

The understanding that good reputation depends on a person's conduct is further established later in I Timothy 5:10 where Paul addresses the criteria to be applied to a widow who wishes to serve in the church. He states that she "must be well attested (good reputation) by her good deeds as one who has brought up children, shown hospitality, washed the feet of the saints, relieved the afflicted, and pursues good in every way." Essentially, Paul says that a widow's conduct establishes her credibility or reputation to function in a role of service. In Titus, the overseer's conduct must be an attestation of credibility, earnestness, and competence that convinces those around to accept, trust and follow his leadership in Christ. Again, II Corinthians 8:3 records the reputation that the Macedonians had established for good works. Since reputation depends on a person's conduct, it fits into a group that is described by the conduct of a person.

Love of Good

Having seen that good reputation, righteous and holy depend on right conduct, it is natural that love of good adds significance to these words.

Righteousness, holiness and a good reputation are derived from good acts; whereas, evil acts are counter productive to these three elements. This aspect is recognized by Philo who "demands philagathos 'love of good' of the law-giver together with the qualities of philodikaion 'love of righteousness', and misoponeron 'hate of evil'" (Kittel, Gerhard, & Friedrich, 1977a, p. 18). Needless to say, one who loves good must exemplify it by righteous and holy acts resulting in a good reputation.

Since love of good, good reputation, righteous and holy are derived from a love of good and right conduct, they are not distinct from each other; but rather, they gain significance from and through one another and can be grouped together. It is reasonable to say that Paul's positive elements which have a specific meaning, i.e., to be hospital, love good, be prudent, gentle, orderly, and temperate, fit within the realm of these four elements and are instrumental in developing them in a person's character. In God's eyes, these positive elements are paramount and are an integral part of right conduct and developing a good reputation which has a significant impact on the lives around. God's reputation for righteousness and holiness are

established on His past conduct and love for good inviting trust and leading many to a belief that He will fulfill His promises. Righteousness and holiness are an integral part in developing a good reputation in the overseer's life spurred by a love of good.

Up to this point, the position of overseer depends on a person being irreproachable or unreprouvable. The degree to which a person is irreproachable or unreprouvable depends on integrating the positive elements into his life. The positive elements have either a broad sense of meaning or a specific sense of meaning. The positive elements with a broad sense of meaning, i.e., love of good, holy, righteous and good reputation, have overlapping concepts in that they share common conduct or are derived from one another.

Relationship of the Elements

Between Titus and I Timothy

The remaining words in Paul's list in Titus are more specific in meaning. He establishes the essential relationships of the elements by developing two divisions. The first division lists wrong conduct: not self-willed, not angered, not drunk, not quick-tempered, and not greedy for gain. The second

division lists right conduct and is contrasted to the first division by the conjunction 'but'. They are to be hospitable, be prudent, and self-controlled. There are words defining the conduct of the overseer in I Timothy but not found in Titus. Positive conduct words found in I Timothy but not in Titus 1 are gentle, orderly, and temperate. Negative conduct words found in I Timothy is contentious.

Relationship of the Elements in Titus

Verse 7 begins with "For it is necessary that the unreprouvable episkopos as a steward of God to be not self-willed, not angered, ..., but be hospitable, a lover of good, ..." In this statement Paul states that the candidate is to be unreprouvable and then contrasts positive element against undesirable elements. The grammatical structure that Paul develops reveals the overlapping relationships among the elements giving the indication that all the elements are not distinct. This has been shown by the meaning gained by good reputation from righteousness and holiness which in turn gains meaning from love of good. Further overlapping concepts will be seen from other biblical and extra biblical passages.

Love of Good and Greed for Gain

Moulton and Milligan (1972, p.668) contrast love of good with greed for gain. They quote from a certain Appianus who taunts an Emperor by saying "listen, in the first place he was a lover of wisdom; secondly, he was no lover of gain (silver); thirdly, he was a lover of good." This passage shows the overlapping concepts that exist through the antonymous relationship between love of good and lover of gain.

Self-Willed and Quick-Tempered

A relationship exists between self-willed and quick-tempered. As mentioned, quick-tempered has been combined by two elements, violence and quick-tempered. Self-willed has connotations of violence as exhibited in Moulton and Millighan (1972. p. 91) where P Tebt I. 16, 10 (BC114) is quoted authadia chromenoi "persisting in their violent behavior." While it is not typically used this strongly, it does encroach into the concept of violence which involves the element quick-tempered.

Elements Found only in I Timothy

Gentle and Quick-tempered

The relationship of gentle, a positive conduct word found in I Timothy, to not quick-tempered, found in I Timothy and Titus' list of negative conducts, is established by I Timothy 3:3 which states "not quick-tempered but gentle." Because gentle is contrasted to not quick-tempered, an antonymous relationship is established between these concepts making them overlapping.

Uncontentious, Forbearance, Quick-tempered,
and Lover of Good

Titus 3:2 contrasts contentious with forbearance giving an association between these two conducts, "Remind them to blasphemy no one, to be contentious with forbearance showing meekness to all men." An antonymous relationship is established between contentious and forbearance. Having established the antonymous relationship between gentle and quick-tempered, it is reasonable to say that a synonymous relationship exists between contentious and not quick-tempered. Also, forbearance and good

are associated with each other while being contrasted to perverse showing a synonymous relationship between forbearance and a lover of good "Servants, be submissive to your masters with all respect, not only to the good and forbearing but also to the perverse" (I Peter 2:18; Titus 1:8). Thus, the concepts found in uncontentious, forbearance, quick-tempered, and lover of good have overlapping concepts.

Orderly and Prudent

I Timothy 2:9 shows a relationship between orderly and prudent, "also that women should adorn (root word from orderly) themselves modestly and prudent (Titus 1:8)." This passage shows that prudent is an integral part of orderly, here translated adorn, placing orderly in the same positive conduct division as prudent since orderliness demands a need for prudence and proving them to be overlapping in concept.

Temperate and Prudent

Titus 2:2 shows a relationship between temperate and prudent, "aged men are to be temperate, grave, and prudent being sound in faith, love, and endurance." Temperate and prudent refer to the state of the mind

making them synonymous in concept and falling in the same positive conduct division.

Having examined the scope of the second division and demonstrating the conceptual relationship, it is apparent that the following words can be placed into two divisions:

don't be	but	be
-----	/	-----
self-willed	/	hospitable
drunk	/	love good
greed for gain	/	holy
	/	righteous
	/	good reputation
	/	prudent
quick-tempered	/	gentle
contentious	/	
	/	orderly
	/	prudent
	/	temperate

This table combines the elements from both I Timothy and Titus.

Able to Teach

Able to teach, didaktikos an adjective, has an independent relationship to the other qualities. It is found only in one other passage besides I Timothy 3 which is II Timothy 2:24. Due to the seldom use of this word, didaskein, the verb gives a better understanding of the word. Teach is not a conduct nor a derivative from a conduct such as righteousness is

derived from being prudent, gentle, or etc. Rather, Kittel, et. al. (1977b) states:

It denotes "teaching" or "instructing" in the widest sense, whether the point at issue is the imparting of information, the passing on of knowledge, or the acquiring of skills. The word calls attention to two aspects, being applied on the one side to the insight of the one who is to be instructed and on the other to the knowledge presupposed in the teacher. In relation to the second aspect, especially when it is a question of practical arts and crafts, the example of the teacher forms a bridge to the knowledge and ability of the pupil. Thus didaskein is the word used more especially for the impartation of practical or theoretical knowledge when there is continued activity with a view to gradual, systematic and therefore all the more fundamental assimilation. (p. 144)

Able to teach is in the realm of knowledge making it independent of the other elements. Able to teach, which includes learning and instructing, is not dependent on the elements which deal with behavior patterns and conduct. This exclusive relationship is

evidenced in the New Testament by the lack of parallelisms and modifiers that would provide overlapping concepts between teach and the other elements required for the position of overseer.

Because able to teach is in the realm of knowledge making it exclusive of the other elements, it is important to reconcile the differences between it and unproveable (or irreproachable) since the structure of the context makes unproveable the main qualification described by the elements of the immediate context.

Paul's requirement for the overseer to be an apt teacher goes beyond knowledge. This is seen in Titus 1:9 where Paul states that the overseer, "must hold fast to the teaching of the faithful word, in order that he may be able both to exhort in healthy teaching and convincing to those who contradict." Paul is concerned that the overseer hold fast to the teachings which is expressed through actions which comes from belief as well as be able to effectively teach others and control desentions. Verses 10 and 11 completes Paul's thoughts regarding this ability, "For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision whom it is

necessary to silence, because they upset whole households teaching things which are not necessary for the sake of base gain."

Paul's concern for the teacher is threefold. He must be able to exemplify his life as a model by being unreprouvable, be firmly rooted in proper teaching which also impacts right conduct, and be able to convince others about proper conduct. Paul is concerned about believers operating for a wrong purpose, in this case base gain. It is the unreprouvable candidate that must be able to teach in order to deal with behavior problems. If his life is not first unreprouvable, he will be unable to teach because he will be vulnerable to accusations of hypocrisy by the dissenters. Thus, able to teach depends on being unreprouvable from the practical aspect.

Self-control

Self-control, *egkrates*, has a unique relationship with the other qualities and elements. It is not a conduct or a derivative from a conduct. It refers to

an inner strength that enables a person to exercise right conduct. Moulton and Millighan (1972) see:

Kratos more closely related to isxus than dunamis, and thus denoting the presence and significance of force or strength rather than its exercise, is found in various areas of Gk. literature from the time of Homer. In the LXX kratos occurs some 50 times, though only in 20 cases in works which are also in the Heb. Canon. In the first instance it denotes natural 'strength' or 'might' such as is proper to man's hand (Dt.8:17) or to man more generally (Job 21:23) or to the bow (Psa.75:3) or horse (Jdt.6:3) or even the raging sea (Psa.88:9). In the overwhelming majority of instances the reference is to the power of God, as in Hab. 9:19; Psalms 61:11. (p. 180)

This inner strength gives the candidate the ability to control his conduct. Kittle, et. al. (1977) states:

Egkrateia means the "dominion which one has over oneself or something" in the sense that one may or may not have it, that one can bear it, that one thus controls it, e.g. "self-control against desiring sacrificed meat, drunken orgy, desire,

sleep, rigous(?), cherishing, and distressful pain, Xenoph. Mem., II, 1, 1. It thus may mean 'endurance' or 'steadfastness.' Egkrateia plays an important role in the philosophical ethics of classical Greece and Hellenism. Aristotle devotes a full section to it in Eth. Nic., VII, 1-11, p. 1145ff. The concept of egkrateia, behind which stands the ideal of the free and independent man, of the man who is under no control but who freely controls all things and who in self-restraint maintains his freedom in face of phaulai edonai which would deprive him of it, achieves its ethical significance from humanistic understanding of life which has freedom as its goal. (pp. 339-342)

As can be seen, self-control, which literally means inner strength, comes from within. It is not the exercise of behaviors and actions, but rather an inner strength that enables a person to follow through. It has overtones of having fortitude. Paul has the insight to realize that the overseer needs fortitude when dealing with tough situations. Paul's experiences is a good example of reaching down for this inner strength to keep going in tough situations having been stoned, beaten, jailed and etc., II Corinthians

11:23ff. Those types of encounters would disappoint many people unless they have this inner strength. I Corinthians 9:25 sheds light on self-control, "and everyone who competes in the games exercises self-control in all things. They then do it to receive a persivable wreath, but we an imperishable." Self-control is involved in every aspect of behaviors and actions allowing effectuation. On the other hand, self-control is spurred by a goal.

For the overseer, the exercise of the positive elements depends on self-control, especially when dealing with rebellion, deceivers and etc., see verses 10ff. II Timothy 3:2ff. lists the behaviors and acts of a person who is without self-control, akrates. The goal set before the candidate is being an unreprouvable overseer. As such, self-control is not exclusive in that it must be in the efforts of every positive element. Further, self-control depends on unreprouvable as the goal to effectuate the postive elements, i.e., fault cannot be found in the overseer.

CONCLUSION

The office of overseer is a title and not a requirement. As a title, it is descriptive of the position. Anyone seeking the office of overseer should have an aspiration for the position lest he neglect his duties due to a lack of motivation. Thus, desire appears to be major group as a motivation that the candidate must have to perform the work; however, desire is not enough by itself. A second major group is developed to determine the candidate's responsibility to be irreproachable or unproveable, which in turn can be measured by the candidate's actions and behaviors as given by the list of qualities and elements.

This study substantiates irreproachable or unproveable as the main qualification for the second group. In order to achieve irreproachability, three distinct subgroups are developed: able to teach, self control, and manage the household. The candidate for overseer must be irreproachable in every aspect of his life in order to be effective as God's representative. Irreproachable refers to an appearance of blamelessness where one's conduct is innocent of accusations. As such, the candidate must be irreproachable in three

distinct areas: in his ability or credibility to teach, in his management of the household, and in his exercise of self-control.

Able to teach, self-control and manage the household appear to be distinct qualities that have an impact on irreproachable. Able to teach is distinct in that it is an ability. The relationship between able to teach and irreproachable is evidenced in the execution where one's life-style must give credibility to his instructions lest he be faulted during his corrections. Management of the household is distinct from the other qualities since it is a measure of responsibility. Manage the household provides evidence that a person who is responsible in a smaller task is ready for a bigger task. On the other hand, it relates to irreproachable in that his family could be the target of accusations rendering his ministry less effective. Finally, through self-control a person has the inner-strength to act and behave in a manner making him irreproachable. This inner-strength becomes the driving or compelling force that enables a person to exercise right attitudes, behaviors and actions which are needed to be irreproachable. Therefore, self control is an inner-strenght to do, able to teach is an

ability to perform, and manage the household is a measure of accomplishment. These three qualities appear to be distinct from each other while having a relationship to irreproachable.

While able to teach, self-control and manage the household are three distinct quality groups giving significance to irreproachable, the other remaining qualities, called elements, have overlapping concepts and depend on self-control. The elements under self control can be placed into two divisions. The first division contains positive actions and behaviors having both a broad and narrow sense and the other division has negative actions and behaviors.

Holy, righteous, good reputation, and love of good can be grouped together in the first division as elements with a broad sense of meaning. These elements have overlapping concepts in that they gain meaning from one another. This inseparable relationship is recognized by good reputation which comes through righteousness, and righteousness which comes by loving good. Again, good reputation, holy, righteousness and love of good are elements with a broad sense of meaning describing a positive aspect and have overlapping relationships. Also, these four elements

have a significant impact on a person being irreproachable before men and God.

The other remaining positive elements within the first division are more specific in meaning. The specific positive elements are: hospitable, prudent, gentle, orderly, and temperate. While these elements describe specific behaviors and action they too can overlap in many of the concepts. This has been shown by the similarity of use and contrasting use between the elements in Titus and other passages. It has been shown that orderly, prudent, and temperate are synonymous or have similar concepts (I Timothy 2:9; Titus 2:2). It is difficult to exercise an element and achieve the full benefit of it without some aspect of another element coming into operation. For instance, it is not unreasonable for a person to operate under righteousness while exercising a specific element(s) such as prudence, gentleness, hospitality or temperate. Further, it is difficult to exercise some of the specific elements without the support of the other elements.

The other division contains negative elements consisting of: self-willed, drunk, quick-tempered, greed, and contentious. While these elements have been

grouped together in Titus, support for their mutual relationships has been demonstrated. It has been shown that quick-tempered has similarity with contentious which is contrasted to gentle (I Timothy 3:3; Titus 3:2).

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APPENDIX J

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Vita

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