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**The Correlations Among Ambivalence, One's Concept of God, and
Spiritual Well-Being as Measured on Two Diverse Religious
Groups**

Gregory G. Lewis

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The correlations among ambivalence, one's concept of God, and
spiritual well-being as measured on two diverse religious groups

by

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Presented to the Faculty of
Western Conservative Baptist Seminary
in partial fulfillment
of the requirements for the degree of
Doctor of Philosophy
in Psychology

Portland, Oregon

April 12, 1986

APPROVAL

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Abstract

This study investigated the correlation among measures of concept of God, ambivalence, and spiritual well-being in members of a Baptist General Conference and a Unitarian Universalist Association congregations.

Ambivalence is considered to have three manifestations; the simultaneous expression of opposite affect, emotional constriction, and indecision. While this condition is assumed to be present in several crucial developmental stages, and is especially apparent in relation to one's parents, this study argues through psychological and Biblical data that there is also an unrecognized ambivalence in relation to God.

Parental ambivalence influences one's relationship with his or her parents and also influences one's concept or perceptions of those parents. It is likewise argued that ambivalence toward God has a similar effect, namely, that if one is ambivalent toward God there should be a corresponding variation in one's concept of God and one's relationship with God. While the correlational nature of this study does not allow for cause-effect influences, this is a pioneer study of the possible relationship of these variables.

Fifty-one Unitarians from the First Unitarian Church (Unitarian Universalist Association) and 46 Baptists from Temple

Baptist Church (Baptist General Conference), both of Portland, Oregon completed a demographic questionnaire, the Intense Ambivalence Scale, the Spiritual Well-Being Scale, and the Conceptualization of God as Seen in Adjective Ratings. Results showed that Baptists scored higher on Religious Well-Being, and described God in more traditional terms than the Unitarians. There was no significant difference on Existential Well-Being or the Intense Ambivalence Scale. A surprising result is that Baptists described God as potentially passive.

The only relationship that was confirmed among the scales was the relationship between SWB and the COG. Ambivalence was not significantly related to the other two instruments.

While there are aspects of ambivalence stressed in this study which are not measured by the Intense Ambivalence Scale it appears that ambivalence as measured by this scale may be a constant variable irrespective of denomination. This is in need of further investigation as are other aspects of ambivalence such as emotional constriction and indecision. The nature, etiology, incidence and consequences of viewing God as potentially passive are also in need of additional research.

Acknowledgements

I wish to express my gratitude to my wife Barbara. She has been a constant encourager and able critic and has spent many tiresome hours typing this manuscript and its revisions.

I am also indebted to my committee members who have all been very helpful and responsive to me. Rodger Bufford, as the chairman, always made himself available to me and has been generous with his time and comments. His past research with the Spiritual Well-Being Scale was of great benefit. Wayne Colwell was a significant resource in the area of ambivalence and has sharpened organizational aspects of the dissertation. Donald Smith generously carved time from his own research commitments in Africa and, in spite of family illness, took time to share insights in integration, design, and analysis. My thanks also goes to Ross Neder for his work in helping to analyze the data.

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CHAPTER I

INTRODUCTION

The aim of this study is to investigate the correlation between one's ambivalence, concept of God and spiritual well-being as measured on two diverse religious groups. Evangelical protestantism considers Yahweh to be a personal God with whom believers have a relationship. It is this relationship which is the essence of Christianity and one's spiritual standing. Given the centrality of this relationship, it follows that one's concept of God, and the presence of any ambivalence, would be of fundamental importance to one's relationship with God. Since ambivalence is a pervasive condition which manifests itself regarding interpersonal relationships, motivations, decisions, commitment, as well as objects and practices, it is appropriate to assume that ambivalence may also be manifested toward God and various religious practices. This study seeks to determine the nature of the interaction of these three variables; namely, one's concept of God, ambivalence, and spiritual well-being.

Review of the Literature

The Concept of Ambivalence

Simply speaking, ambivalence may be defined as the tension of life forces. Various authors define ambivalence in the diverse terms of psychological drives or motivations, emotional states, behavioral manifestations, or psychological processes, such as splitting. While a variety of concepts of ambivalence will be considered, three main categories will be highlighted throughout this study. These include (1) the simultaneous experience of contradictory emotions and motivations toward an object, (2) indecision, and (3) emotional constriction.

Perhaps the most popular conception of ambivalence is defined by Lichtenberg and Slap (1973) as "the simultaneous existence of contradictory strong currents of feelings, urges, and desires toward an object" (p. 780). In a similar but more abstract manner Meerloo (1954) provides another definition of ambivalence: "Let us tentatively define ambivalence as an archaic discoordination of still unintegrated drives and forces, subsequently expressed as an unstable duality of feelings and an inability to overcome counter feelings" (p. 138). The presence of strong contradictory motivations or emotions is rooted in the concept of "splitting" by several theorists. Lichtenberg and Slap

(1973) explain that a mature ego is easily able to perceive nonconflictual objects in a total sense; but when an immature ego is subjected to strong conflicting emotions toward one object, such as love and hate, unbearable anxiety may result. To both reduce anxiety and preserve the loved object, a process called splitting may occur.

There are always times, however, when hateful, destructive feelings trigger unbearable anxiety. When this happens, splitting occurs as a major defensive solution. Then when both longing and anger occur at the same time the child, in order to preserve the good image, will (during the mother's absence) separate the longed-for image of the love object from the hated image of it. The longing is directed toward the actually absent "good mother" while the anger may be directed toward an available "bad mother"; the loving self is then cleared with the absent "good" mother and the angry self of the present "bad" mother (p. 779-780).

Meerloo (1954) describes this splitting process in his discussion of Freud's Totem and Taboo in which ambivalence is the essential motivation. Totemization is conceptualized as a process in which the initial ambivalence is split into good and bad parts, or kind and menacing images. Each of these parts may then be introjected or projected into the world. This is instrumental in

Theological Ambivalence

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ego formation and internalization. The process of detotemization begins later in one's personal development. Here, with the integration of these strong ambivalent tendencies, ego functions are strengthened and one begins to lose the fears of destroying the object of one's hatred or of being destroyed.

A second manifestation of ambivalence is indecision.

Meerloo (1954) states that:

In many patients the awareness of antithetical impulses is expressed in doubt and hesitation. The very word doubt is derived from dubious, the choice between two. They feel the doubt as an inner block of frustration, as doing and undoing at the same time (p. 199-200).

This is very similar to the condition Horney (1945) describes as a neurotic conflict:

The normal conflict is concerned with an actual choice between two possibilities, both of which the person finds really desirable or between two convictions, both of which he really values. It is therefore possible for him to arrive at a feasible decision even though it may be hard on him and require a renunciation of some kind. The neurotic person engulfed in a conflict is not free to choose. He is driven by equally compelling forces in opposite directions, neither of which he wants to follow. Hence a decision in

the usual sense is impossible. He is stranded with no way out. . . .These characteristics account for the poignancy of neurotic conflicts. Not only are they difficult to recognize, not only do they render a person helpless, but they can have as well a disruptive force of which he has good reason to be afraid (p. 32-33).

As Horney understands the neurotic conflict, this state of indecision is of much greater consequence than a mere conflict between one's desires and fears. She states:

As I see it, the source of the conflict revolves around the neurotic's loss of capacity to wish for anything wholeheartedly because his very wishes are divided, that is, go in opposite directions. This would constitute a much more serious condition indeed than the one Freud visualized (p. 38).

The third quality of ambivalence which shall be considered is emotional constriction. Meerloo (1954) indicates that this is a state characteristic of ambivalence, especially in compulsive personalities who may experience a:

paralysis of love and a suppression of hostility at the same time. . . .Every time emotional expression is required of such neurotics, they develop an emotional cramp; opposing feelings take possession of them. Indeed they experience

feelings as pain. Ambivalence and duality characterize what is partial, what is incomplete, what contains the hesitation of an action between zero and finis. It conducts the relative action of an incomplete mind (p. 170).

Two emotions that are associated with ambivalence are love and fear. Meerloo (1954) quotes Bull as stating that fear owes its existence to a struggle between the reflex of mobilization and the reflex of escape. She states that this is a condition of being caught between activity and passivity; an ambivalent condition from which no direct escape is possible (p. 201-202).

Fear may also be present in the emotion of love, especially for the compulsive personality. The fear presents itself in the context of the need for mature love to be nonpossessive and vulnerable to another. The compulsive's fear may preclude that state as there may be a fear of losing one's self in the process of giving or may lose the loved one who gratifies personal needs. These dynamics do not foster nonpossessive relations or vulnerability.

These introductory pages are designed to provide a preface to the more full elaboration of ambivalence which follows. To recapitulate, ambivalence is conceived in this study as having three primary manifestations, namely (1) the simultaneous

experience of contradictory emotions and motivations toward an object, (2) indecision and (3) emotional constriction.

The Development of Ambivalence

Ambivalence is believed by some to be one of the earliest experience of man. Meerloo (1954) believes that the first ambivalent state is the process of birth. "Man's primary ambivalence is directed against being independent and free: this is the eternal ambiguity of union and separation." According to Meerloo, birth is a process of ambivalence between being dependent on mother to becoming independent and separate from mother. There is at the same time the desire to remain dependent on the familiar where all of one's needs are met, and a simultaneous sense of adventure and excitement as one begins to experience independent self-control and self-fulfillment.

Mahler, Pine, and Bergman (1975) have devised a schema in which they discuss the interaction of ambivalence in the developmental process of human symbiosis and the subphases of the separation individuation process. They have conceptualized four subphases in the development of separation- individuation. The first subphase is "differentiation and the development of the body image". The precursors of this subphase are described as beginning at about four to five months of age at the peak of symbiosis in which the infant begins to slowly distinguish him or

herself from other objects such as mother. Touch plays an important part in this subphase of development as the infant molds itself to the mother's body and also distances himself from her. Visual objects also become very important, especially from around 7 to 8 months as the infant becomes more externally oriented and more involved with the environment. During this phase the infant will oftentimes check back with the mother and thus begin to discriminate between himself, mother, and other objects.

The second subphase is called "practicing". This practicing period is distinguished by two developmental stages. The first is what Mahler, Pine and Bergman call the early practicing phase in which the infant is able to physically move away from mother by crawling, paddling, climbing and righting himself while still holding on. The second stage, described as the practicing period proper, is characterized by free and upright motion. During this phase there is a beginning interest in transitional objects such as those which the mother may offer in her absence. These include blankets, diapers, toys, bottles and the like.

The third subphase has been named "rapprochement". The toddler now becomes more aware of his physical separateness, and begins to exhibit the beginnings of separation anxiety, which consists mainly of a fear of object loss. This is in contrast to the earlier practicing subphase in which the infant was seemingly

unaware of or oblivious to mother's presence. Now the toddler seems to have a constant concern with mother's whereabouts. There is an increased awareness of separateness not only physically but also emotionally as the toddler realizes that he is no longer impervious to frustration and is not totally gratified emotionally by mother. It is during this subphase that shadowing can be seen in which the toddler will shadow or follow mother and then dart away from her with the expectation of being chased and being swept into her arms. This process of shadowing and fleeing may be conceived as a simultaneous wish for reunion and a fear of reengulfment.

This practicing subphase is also considered to be the time in which the splitting of the object world into good and bad object representations takes place. Mahler, Pine and Bergman enumerate saying that the defense mechanism of splitting the object world into good and bad introjects depends on the abruptness and harshness of the separation-individuation process. They state that the less gradually separation-individuation process takes place and the less the ego gains ascendancy then the greater the object will remain unassimilated and become a bad introject.

Mahler, Pine and Bergman (1975) describe the fourth subphase as the consolidation of individuality and the beginnings of

emotional object constancy. From their point of view the main task of the fourth subphase is twofold (1) the achievement of a lifelong individuality and (2) the attainment of a certain degree of object constancy. This is a phase of tremendous development characterized by unfolding of complex cognitive functions. This fourth subphase sets the stage for preoedipal development which is hinged on the restoration of self-esteem in the context of libidinal object constancy.

John Bowlby (1973) describes ambivalence within attachment and separation, in behavior which is not unlike Mahler, Pine and Berman's scheme of the rapprochement subphase. Attachment and withdrawal often has the same function, namely protection. He describes four alternative behavior patterns for attachment and withdrawal when they occur simultaneously. These include: (1) remaining stationary (freezing), (2) moving toward the attachment figure by detouring around the threatening object, (3) going straight to the attachment figure even though it means nearing the feared object, and (4) distancing oneself from the feared object and the attachment figure. Ambivalence when acted out by children, however, is not as clean and distinguishable as the behavior patterns may indicate. For example Bowlby describes a girl who had difficulty in weaning herself from her foster mother and who showed marked conflict in relation to her. During her

foster mother's visit three days after returning to her mother, Lucy "oscillated between affection and apprehension, smiling and frowning, clinging to her mother yet crying bitterly when foster mother left" (p. 21).

Bowlby later discusses the presence of love, fear and hate either simultaneously or in combination toward an attachment figure.

The reason that anxiety about and hostility towards an attachment figure are so habitually found together, it is therefore concluded, is because both types of response are aroused by the same class of situation; and, to a lesser degree, because, once intensely aroused, each response tends to aggravate the other. As a result, following experiences of repeated separation or threats of separation, it is common for a person to develop intensely anxious and possessive attachment behavior simultaneously with bitter anger directed against the attachment figure, and often to combine both with much anxious concern about the safety of that figure (p. 256).

This is the development of a tension between the regressive wish for dependency and the progressive wish for distantiation and autonomy. An infant is unable to control the contradictory feelings which he or she may possess. As the ego matures and

strengthens it is able to keep these opposite affects under control (Meerloo, 1954). Rubinfine (1962) elaborates this process as follows:

We take it for granted that the infant at first makes no distinction between self and nonself. When the ego apparatus of perception, memory, reality testing, etc., have achieved a certain degree of maturation, then, through experiences of frustration (postponement of gratification), the infant becomes aware that the need/satisfying object exists as an entity separate from himself and not under his control. This in turn suggests the possibility that the infant forms representations of both need satisfaction and frustration which later structuralize further into inner representations of need-satisfying (good) objects and frustrating (bad) objects" (p. 265).

This may breed a constant fear of object loss. Ambivalence is seen as the cause for this split into opposing representations of good and bad objects.

From a synthesis of a number of theorists who seek to explain the process of splitting, Pruyser (1975) describes four meanings for the word. These are listed as follows: (1) the splitting of external objects into (a) parts as distinct from wholes, and (b) good and bad part objects. (2) the splitting of

internal objects into (a) parts as distinct from wholes, and (b) good and bad part objects. (3) The splitting of two or more unanimous objects (e.g. a hospital doctor and nurse) into a disjointed set of individuals forcing them into a disharmonious relationship by manipulation, selective projection, externalization of the internal objects etc. and (4) The splitting of a person's ambivalent attitudes by distributing love and hate selectively among carefully chosen external or internal objects.

Pruyser (1975) further explains splitting in terms of polarities.

Not only Fairbairn and Melanie Klein, but Guntrip, Bion, Winnicott, and others, for all the differences among them, have been prone to describe objects, both external and internal, in terms of overruling polarities - polarities such as satisfying and unsatisfying, accepting or rejecting, tempting and frustrating, good and bad, loving and hating - which, if radicalized, quickly entailed the idea of splitting. . . . In this framework, splitting is a word that refers to what a person does to and with the objects that populate his outer and inner world. Inasmuch as objects are at stake, this would imply that the verb splitting is here always used transitively, the actor being the person or the

ego, and the recipient of the action being the object" (p. 35).

Pruyser continues to describe what it is that can split when he says:

It can split, i.e. separate, an affect from its natural or historical connection with an idea, as in the defense mechanism so named. It can split its loyalties to other intrapsychic parties in the external world. It can split the images of drive objects into certain classes, such as good and bad ones. It can split, i.e., distribute, the person's social relations with other people into distinct stylistic patterns of friendly and hostile approaches. It can try to maneuver a tightly knit social unit, such as a set of parents, into conflict by playing out one against the other, manipulatively. In a word, it can split a lot - if one likes to use this slippery verb - but what it splits must be either something outside itself or certain already discrete parts within itself which formally had some interaction (p. 19,20).

According to an analytic schema the resolution of the oedipal conflict is a crucial stage in one's development. This conflict is replete with issues surrounding ambivalence. In its simplest form the oedipal conflict is the desire of the child to

exclusively possess the parent of the opposite sex with an accompanied jealousy and rivalry toward the same sexed parent. This rivalry and anger toward the child's same sexed parent are the fears of what that rival will do to him. This is normally couched in masculine terms which is delineated as castration anxiety. The result is that the child is torn between jealous rivalry and the desire for love and protection from that parent. This therefore gives rise to an ambivalent situation. Breger (1974) relates two levels on which this developing autonomy and resolution of the oedipal conflict increases ambivalence. The inward level has to do with the relationship of the child to his parents and his fantasy and dream life where the outward level deals more with the external relationships of competition, rivalry, compliance with authority and jealousy.

The Effects of Ambivalence

Kernberg (1967) describes two tasks for the ego to accomplish in its trek toward maturity. The first is the differentiation of self-images from object-images which are a part of early introjections and identifications. The second task is the integration of these self and object-images with their libidinal and aggressive drives.

Kernberg (1966) describes how the process of integration should work. He states:

The world of inner objects, then, gradually changes and comes closer to the "external" perceptions of the reality of significant objects throughout childhood and later life, without ever becoming an actual copy of the environmental world. "Confirmation" intrapsychically speaking, is the ongoing process of reshaping the world of inner objects under the influence of the reality principle, of ego maturation and development, and through cycles of projection and introjection.

The persistence of "non-metabolized" early introjections is the outcome of a pathological fixation of severely disturbed, early object relationships, a fixation which is intimately related to the pathological development of splitting which interferes with the integration of self and object images and the depersonification of internalized object relationships in general (p. 243).

Several authors explain the result of the failure to integrate in various styles and terms. One such description is explained by Pruyser (1975) who summarizes Bleuler's view of the results of splitting. The thrust of this synopsis is that the weakening of logical functions gives a proportionately greater dominance to the affects, in that whatever is contradictory to an affect's tenor is "split off". This in turn leads to logical

impasses from which delusions arise, and produces "a cleavage of the psyche according to the affect-latent complexes". Unpleasant reality is "cutoff" in autism; the "splitting of the associations leads. . .to pathological ambivalence, in which contradictory feelings and thoughts proceed side by side, without influencing each other" (p. 25).

Ambivalence manifests itself in a number of psychological disorders such as the obsessive personality, the obsessive-compulsive personality, the borderline personality, and neurotic conflicts.

Kernberg (1967), when speaking of the borderline personality describes the characteristic results of splitting on these patients in considerable detail.

These patients have little capacity for a realistic evaluation of others and for realistic empathy with others. They experience other people as distant objects, to whom they adapt "realistically" only as long as there is no emotional involvement with them. Any situation which would normally develop into a deeper interpersonal relationship reveals the incapacity of these patients to really feel or empathize with another person. The unrealistic distortion of other people, and the protective shallowness of their emotional relationships. This protective shallowness has

many sources. First, it reflects the emotional shallowness due to the lack of fusion between libidinal and aggressive drive derivatives and the concomitant narrowness, rigidity, and primitiveness of their affect dispositions. The shallowness of the emotional reactions of the patients we are considering is also more directly connected with the incapacity to experience guilt, concern, and the related deepening of their awareness and interest in others. An additional reason for their emotional shallowness is the defensive effort to withdraw from too close an emotional involvement, which would bring about the danger of activation of their primitive defensive operations, especially projective identification and the arousal of fears of attack by the object which is becoming important to them. Emotional shallowness also defends them from primitive idealization of the object and the related need to submit to and merge with such idealized objects, as well as from the potential rage over frustration of the pregenital, especially orally demanding needs that are activated in a relationship with the idealized object. The lack of super ego development, and therefore the further lack of ego integration and maturation of feelings, aims, and interests, also keep them in ignorance of the higher, more mature, and

differentiated aspects of other person's personalities" (p. 675 and 676).

Kaplan and Sadock (1981) describe ambivalence in terms of obsessive-compulsive disorders.

Ambivalence is the direct result of a change in the characteristics of the impulse life. It is an important feature of the normal child during its anal-sadistic developmental phase - that is, toward the same object he feels both love and murderous hate, sometimes seemingly simultaneously; at least, one emotion follows the other in such rapid alternation that they seem temporarily to exist side by side. One finds the obsessive-compulsive patient often conscientiously experiencing both love and hate toward his object. This conflict of opposing emotions may be seen in the doing-undoing patterns of behavior, and the paralyzing doubt in the face of choices that are frequently found in persons with the emotional disorder (p. 44).

Saltzman (1980) describes the interaction of ambivalence as it is found in the dynamics of the obsessive style. Saltzman describes several settings in which ambivalence is created resulting in the forthcoming patterns of obsessive-compulsive behavior. One of these settings is the situation in which parents may require total loyalty and devotion in a milieu of absolute

love and affection. This setting can only create conflict and anxiety, especially when there is a minimum of tenderness and love present. Secondly is the contradictory and hypocritical family situation which is particularly conducive to developing obsessional problems in children. When parental deeds and verbalizations are discrepant, the child's expectations become different from those of the parents. Obsessions develop as a means of coping with the ambivalent feelings that inevitably occur. Consequently, the child becomes filled with doubts, guilt, and uncertainties stirred up by the contradictions the child comes into contact with. Obsessional rituals and preoccupations distract the child from these disturbing ambivalent feelings. The child is therefore in a situation of feeling divided with himself and with his parents. A third situation is found in families where dissidence is forbidden and perfection is demanded, again leading to the development of obsessional rituals and phobias.

The interaction of obsessive behavior patterns and ambivalent attitudes results in the felt need to control hostility. The obsessional's fear of these ambivalent emotions leads to an insatiable desire for total control of the self in which all emotions and behavior must be held in check. It is not only hostile or destructive feelings that are considered threatening to the obsessional but all feelings, this includes

positive responses that might lead him to engage other people. This may be just as threatening as the hostile or destructive feelings which may be felt. Saltzman (1980) illustrates this when he states:

All of the emotional responses must be dampened, restrained, or completely denied. Since he approaches life in an intellectual fashion, the obsessional tries to appear unmoved by disturbing or rewarding experiences. He tries to examine each situation as a rational event, insisting that only by putting emotional reactions aside can one be fair and accurate" (p. 35).

The obsessional often uses the defense mechanisms of displacement, isolation, and compartmentalization all having the same goal, namely to remove strong feelings from significant areas of one's life. The obsessional seems to live in a no-man's land of presenting shallow affect while at the same time reacting and living in extremes. This reacting in extremes is based on the obsessional's demand for absolute control in preventing extreme responses from occurring. Any compromise or acquiescence is viewed as weakness. An "all or none" atmosphere then prevails. While ambivalence, ambiguity and uncertainty are unavoidable ingredients in human existence the obsessional tries to overcome these issues through perfectionism and superhuman achievements.

This "all or nothing" pattern is evidenced by the obsessional's view that average is contemptible and mediocrity is a disgraceful acceptance of one's limitations. The obsessional reacts violently to the notion that he may be a mortal human and not perfect. For the obsessional anything less than perfection is stupidity and is unforgivable.

Saltzman relates Freud's belief that the obsessional's doubts are extensions of his ambivalence and incapacity to love. He maintained that the obsessive doubts his own capacity to love because of the existence of hateful feelings toward the loved person. These doubts spread to all of the obsessional's activities and relationships. It is the feeling of danger in committing himself and abandoning doubts about another that prevents the obsessional from falling in love (p. 44).

It can therefore be seen from the earlier elaborations that ambivalence plays an important role in one's development. Ambivalence is substantive in the integration of self and object-images, in managing the transition of separation-individuation, and is inevitable in the process of resolving the oedipal conflict. The various consequences of the failure to manage ambivalence in these developmental phases can lead to defensive processes such as indecision, shallowness of affect and the simultaneous expression of opposite affects as are frequently

found in the several personality disorders previously cited. The point of relevance with this study is the pervasive nature of these maladaptive processes. That is, indecision, shallowness of affect, and the simultaneous expression of opposite affects are not limited to one particular area of one's life, but also effects one's relationship with God and religious practices as well. This study aims to investigate the nature and extent of that influence.

Ambivalence Toward God

The concept, development, and effects of ambivalence are replete with parental influences but it is difficult to find material which deals directly with ambivalence toward God. Rizzuto (1979) describes her understanding as to why this is so within the history of psychoanalysis.

But after the first generation of analysts, psychoanalysis forgot about the clinical importance of the patient's experience with God. That this should be so is a paradox in the history of science and ideas. Throughout his long life, Freud was preoccupied with the question of religion and most specifically with the psychological origins of God. He made a strong case for a direct correlation between the individuals relation to father, especially with regard to resolution of the oedipus complex, and elaboration of the idea of God. After Freud, however, nobody undertook a study

of that correlation or its implication. Freud himself - contradicting his own findings about the lifelong importance of the father - insisted that people should not need religion, called it a cultural neurosis, and set himself up as an example of those who could do without it (p. 4).

Rizzuto (1979) develops Freud's contribution to his understanding of how the representation of God is formed. She states that Freud understands the development of the representation of God on three levels. (1) the anthropological process in history which leads to the creation of the God representation (2) its translation by direct inheritance to males and by indirect inheritance to females and (3) the formation of the individual's private representation of God during childhood. Rizzuto places these into four steps in chart form in her book The Birth of The Living God. The first step is an inherited memory in which individuals are born with the repressed paternal representation of the primal father, which is then, with the corresponding longing and guilt, transmitted to every male child. These are described as memory traces. Secondly, a process of the development of ambivalence toward father representations occurs. Memory traces and paternal ambivalence are then synthesized into an ambivalent ancestral and childhood father representation. Thirdly are two psychological processes, the first is the

splitting of the representation into good and bad objects and the exhaltation or substitution of the father. Thus God symbolizes the good object who is a representation of the father in the flesh while the bad object is represented by the Devil, the negative aspects of the father in the flesh. The fourth component in Freud's schema is a psychohistorical evolution of the individual's relation to that representation and the actual object which provided it.

Rizzuto distinguishes her view from that of Freud in that she believes that if one is willing to accept that a mature relation with one's parents is possible then a mature relationship with God is also possible. She states "those who are capable of mature religious belief renew their God representation to make it compatible with their emotional, conscious, and unconscious situation, as well as with their cognitive and object-related development" (p. 46).

Rizzuto also differs from Freud in that she places less importance on the oedipal conflict as primary in the formation of one's God representation. She sees the formation of the image of God as an object related representational process marked by the emotional and cognitive development of the child.

The type of God each individual produces as a first representation is the compound image resulting from all

these contributing factors - the preoedipal psychic situation, the beginning state of the oedipal complex, the characteristics of the parents, the predicaments of the child with each of his parents and siblings, the general religious, social, and intellectual background of the household. As though all these antecedents were not complex enough, the circumstances of the moment in which the question of God emerges may color the God representation with insubstantial coincidences that become linked to it by primary processes (p. 45).

It is also true that because of our American culture God plays a significant part in one's development. Religious rituals often play a beginning role in a person's consecration as children are often consecrated to God through circumcision or baptism. Children are therefore often defined at an early age as being God-given or as being given to God. It is also true in our culture that God is treated much differently than are fictional characters. People often talk respectfully about God and special offices are given to those who represent God officially. The expression "God bless you" is often given as an expression of thanksgiving as well as blessing following a sneeze. God is referred to on currency and God is often referred to by the president of the United States. Culturally, therefore, God is

given a place of respect in America. He is often depicted as being real, powerful, and omnipresent. This has an influence in the development of one's concept of who God is.

The development of the concept of God. In order to understand one's ambivalence toward God it is important to first investigate the development of one's concept of God. Elkind (1971) surveyed the studies of children's concepts of God. In his panorama of developmental studies he notes that one of the earlier studies found that children were able to grasp the omnipotence of God but had difficulty conceptualizing the omnipresence of God. Elkind also found a number of studies which attempted to discover age changes in children's conception of God but found nebulous results in doing so. Elkind did, however, find an exception to that rule when he discussed the work of Harms (1944). Harms was critical of the previous research of religious development and felt that the verbal questions often asked of children tapped only the irrational and intellectual part of personal religion. To bypass the intellectual aspect and get at affective and nonverbal religious meanings, Harms had his subjects draw pictures of how they imagined God looked. In his investigation of subjects in public and private schools from ages 3 to 18, he discovered three primary stages. At the first stage, (ages 3 through 6) children drew God as a king, a daddy of all children, or as someone living

in a golden house above the clouds. Harms called this the fairy-tale stage. Children of elementary school age (ages 6 through 11) were classified by Harms as being in the realistic stage. According to Harms, children at this stage were willing to accept the teachings and concepts of traditional religion. These drawings often included conventional symbols such as the crucifix or the Jewish star of David. Among adolescents, Harms found a great diversity of religious expression and therefore termed this age period the individualistic stage.

In general, Elkind found that as far as acquired or Sunday School meanings of God are concerned there appears to be relatively little change with age in the way that God is conceived. On the other hand, when the child's spontaneous thoughts about the Deity are explored one finds what appear to be definite age related changes in the child's conceptualization of God.

Larry Day (1975) describes another perspective as to how one's concept of God is developed by means of symbolic interaction theory. Symbolic interaction is a theoretical perspective which stresses the primacy of society. It stresses that the individual is an active and creative source of behavior. This theory is promulgated by George Herbert Mead.

When a child is born into a family of adults he is automatically living with parents who already have a perspective of God and church. From that first reference group he begins to learn the meanings and definitions of religious gestures and symbols. In his relationship with his family he learns both the affective meaning (memory-image) and the cognitive meaning (symbolic-image) of the word "God". The child's concept of God develops from his personal relationship he has with his parents and from his ability to learn and interpret the meaning of the gestures of his parents as they demonstrate their relationship to God. Role taking, a process in which a person is able to put himself in the position of another person, enables the child to share the perspective of the adults around him. The child's own development enables him to increase his awareness of how others perceive him and react toward him. In this manner the child plays an important and active part in evaluating information and behaviors in the development of his concept while at the same time learning the meanings and gestures on a cognitive and affective level from his parents and reference group.

Transitional objects can also play an important role in the development of one's concept of God. Rizzuto (1979) describes this process well.

I propose that God as a transitional object representation is used by children to modulate the unavoidable failures of their parents, even if the modulation implies displaced rage and terror (with their painful divine enlargement) or the slightly vengeful discovery of a God who has more and better love to offer than a pedestrian oedipal parent. That God may or may not be the official God of the child's religion. But as a personal companion (sometimes being told that he does not exist) he belongs to the "ineffably private" side of human experience where we are irremediably alone. A convincing sense of being alive, connected, in communion with ourselves, others, the universe, and God himself may occur when, in the profoundest privacy of the self, "an identity of experience" takes place between vital components of our God representation, our sense of self, and some reality in the world. It may be provoked by a landscape, a newly found person, the birth of a child, a passage in a book, a poem, a tune, or myriad other experiences. The histories of religious conversion and of mystical experience provide endless examples (p. 204).

Another milestone in the development of one's concept of God occurs also at the time of puberty when the capacities for logical and formal reasoning also develop. The child is now able to

understand God in a more full and philosophical sense, but emotionally, little is added to this concept. The next step has to do with the latter part of adolescence in which the growing individual has a need to integrate a more cohesive and unified self-representation and to incorporate the decisions and changes which occur in life. The intense self-searching and changing of self-images also is accompanied by changes in one's God representation. Throughout life, with its various crises, experiences, and changes, one's concept of God may undergo change. This occurs not only on a cognitive level but also emotionally as well. Finally, when death arrives the question of God's existence returns. At that point God may be seen as a long neglected figure or well known life companion who returns to obtain the grace of belief or to be thrown out for the last time (Rizzuto, 1979).

The relationship of the concept of God with parental images.

One's concept of God has long been identified with parental images or representations. It may be that Freud is one of the earlier theorists to make this connection. Rizzuto (1979) makes this clear when she quotes Freud as saying:

Psychoanalysis has made us familiar with the intimate connexion between the father-complex and belief in God; it has shown us that a personal God is, psychologically, nothing other than an exalted father. . . . Thus we recognize

that the roots of the need for religion are in the parental complex; the almighty and just God, and kindly Nature appear to us as grand sublimations of father and mother, or rather as revivals and restorations of the young child's ideas of them (p. 15).

Elkind (1971) also makes the connection between parental images and one's concept of God in his description of three perspectives on religion. These are enumerated as institutional religion, personal religion, and prepersonal religion. As the perspective of concern for this paper, prepersonal religion, according to Elkind, describes the cognitive, affective and motor meanings of the individual of personal religion except that they appear prior to contact with institutional religion. In this phase the faith and trust shown by the infant resemble affects experienced in connection with the deity but are originally experienced only in relation to parents. As long as these meanings are attributed to parents and not to God they should according to Elkind's terminology, be called pre-religious.

In order to study the relationship of parental and God images Vergote and Aubert (1972) devised a cross-cultural study involving primarily Catholic Dutch Belgian French speaking respondents and American respondents of various ages and intellectual background. They concluded that American girls

describe God in both maternal and paternal terms while American boys describe God primarily in paternal terms. As the age increases Americans tend to integrate maternal values into the image of God. They also found that generally speaking the father represents the most consistent symbol in connection with the image of God, but the image of God was much more complex than merely being a paternal figure. Vergote and Aubert described the maternal factors as a quality of availability, an active but unpossessive presence that welcomes the individual, cares for him, and participates in his life. This factor has been called "being-for-the-child". In contrast, the father image of God is associated with an invitation to identification, acknowledgement, autonomy, and future happiness and success. This also includes an introduction to the universe of work, a social and rational field and material survival. They also found that law was an important factor in viewing God in paternal terms but was much less important in viewing God in maternal terms.

Nelson (1971) hypothesized that for both men and women the concept of God is more highly correlated with that of the preferred parent than that of the unpreferred parent for both men and women. He supports this Adlerian hypothesis by several studies which he evaluated. He found in his student population of Catholics and Protestants that the correlation of the concept of

the preferred parent with the concept of God was consistently higher than with that of the non-preferred parent regardless of the subject's sex. Nelson also found that when there was no preferred parent the paternal and maternal qualities of God were roughly equal.

As a result of their survey of several studies investigating the relationship between parental and God images, Beit-Hallahmi and Argyle (1975) state that at the most general level it is clear that there is a similarity in the description of deity images and parental images. They found that one can easily say that the similarity is greater between the deity image and either the opposite sexed parent or the preferred parent. They further state that this last finding seems to indicate that a general parental projection rather than a specific parental projection takes place. It was concluded that there were strong correlations between parental nurturance and belief in benevolent gods and between parental punitiveness and belief in punitiveness gods.

Keyser and Collins (1976) introduce another study which adds further information to the relationship between parental and God images. Keyser and Collins site a recent study by Fleck, Day, and Reilly (1974) who investigated the relationship between the age at which Christian conversion was experienced and the semantic difference between parental and God concepts in young adults. They

discovered that those experiencing earlier conversions in life perceived God as more like the parental image than those who experienced conversion later in life. According to the study which Keyser and Collins performed it was determined that college students discriminate more clearly between the father as both a paternal and maternal figure than did the high school sample. They also found that students tended to rate God as a paternal being rather than maternal while the evangelical protestant students perceived God as being equally paternal and maternal. They concluded that the cultural and religious differences between Catholicism and evangelical protestantism allowed for different concepts of God.

On the basis of the preceding studies it can be said that there is a similarity between parental and God images. It is not conclusive as to whether these concepts are most highly related to a particular parent such as the opposite-sexed parent or preferred parent. It does appear that one's religious affiliation does influence one's concept of God.

The evidence of ambivalence towards God. If it is true that there is ambivalence towards parents, it also would follow that there would also be an ambivalent relationship with God.

In the earlier sections it has been stated that Freud believed that just as there is an ambivalent relationship with

one's father, there is a similar ambivalent relationship with God. Elkind (1971) has also stated that the ambivalent relationship between parent and child is also transformed toward God. Laughrun (1979) maintains the relationship between transference and interpersonal relationships and religious practices stating that just as transference can distort the real relationship with other humans it can also distort relationships and practices of religion. Ambivalence is demonstrated by Day (1975) who quotes Piaget and Bovet who believe that the "essence of religious emotion is. . . a mingling 'sui generis' of love and fear which one can call respect. Now this respect is not to be explained except by the relations of the child with its parents" (p. 173).

Support can therefore be provided which theoretically shows that there is ambivalence toward God as there is with parents. While theoretical evidence for one's ambivalence toward God abounds, evidence on more of an empirical nature is mixed.

For example, Hutsebaut (1972) found in his interview of over 400 French speaking adolescents that the attitude displayed towards God was often very ambivalent in that both positive and negative components were found. They noticed a tension between the conceptual knowledge of God on the one hand and personal experience on the other hand. He also found that among over 500 Dutch speaking Catholic the most outstanding characteristic of God

was His mercy while at the same time rejecting their fear of God and rebellion against Him. Beit-Hallahmi and Argyle (1975) also found similar results in their survey of various studies on the similarity between parental images and God images. While they also affirmed the obvious presence of ambivalence it was also discovered that the subjects in most studies projected a totally positive picture of God.

Breger (1963), in investigating the relationship between conformity and the ability to express hostility hypothesized that individuals who conform according to group pressure would be less able to express hostility in a direct fashion as compared with individuals who do not conform. He also hypothesized that conformers are more likely to show signs of repressed and defended hostility. Both hypotheses were substantiated within Breger's study. The investigation that Breger undertook is applicable to the investigation of one's ambivalence toward God when one considers that the expression of hostility or fear toward God is met with a good deal of resistance. For example, if a Christian finds himself in a church which does not welcome the expression of one's disappointment or anger toward God that person is more likely to suppress that emotion than express it. Those emotions may then be expressed in a covert fashion rather than directly and openly. Pruyser (1968) affirms that various religious systems

suppress emotions according to beliefs concerning holiness. He illustrates how some religions make distinctions between feelings and passions in which feelings are less vigorous than passions. Passions are then considered to have an element of danger which the milder feelings lack. Therefore the stronger emotions are oftentimes singled out as needing self-control, discipline and divine assistance. Pruyser also considered the religious system of Ignatius of Loyola who did not ban all passions. According to Ignatius of Loyola the bad passions are to be controlled whereas the good and Godly passions such as energetic hope, militant compassion, active charity, a lively engagement in human affairs, and an ardent faith are to be vibrant and strong.

Jackson (1972) charges that it is the church's failure to recognize the hostility or ambivalence that man has toward God that results in a superficial worship of God. He also asserts that not only is worship superficial but there is a lack of involvement since the church fails to take man seriously in his hostility and his destructive power.

Expressions of ambivalence toward God: simultaneous opposing emotions. It seems that one of the most widespread expressions of ambivalence, mainly the simultaneous expression of strong opposing emotions is one that is not to be found in the church on the surface. The author's personal experience is that the church is

not generally open to the expression of a wide range of emotions to God. Westermann (1981) describes a similar tendency as he describes the history of the imprecatory Psalms. He describes the early period before the Old Testament Psalms as a period in which lament was directed primarily and directly toward God. The middle period, which includes the Biblical Psalms had the three parts of the lament in balance. These three parts include an address toward God, a focus on the one who laments, and mention made of the enemy about whom he is complaining. By the time of the later period, which is after the Old Testament, the complaint against God became absent. During that period it was believed that one's complaint against God was completely disallowed since it was considered that the political annihilation of Israel was the righteous judgment of God. Even though the Psalms were at this time focused on God's justice and righteousness or His praise, it has been found that the accusatory questions "why?" and "how long?" were not totally silenced as they erupted outside of the psalms. The expressions of this bipolar type of relationship with God is not one that is easily found in scripture.

This common conception of ambivalence is one which is characteristic of a borderline personality disorder. Someone who has a borderline personality disorder is characterized by instability in interpersonal behavior, mood, and self-image.

Interpersonal relationships are often intense and unstable with marked shifts of attitude over time. There is frequently impulsive and unpredictable behavior that is oftentimes self-damaging. Mood shifts are characteristically unstable, shifting from a normal mood to a dysphoric mood or with inappropriate intense anger. There may also be identity disturbance and difficulty tolerating social isolation, accompanied with chronic feelings of emptiness or boredom. One who is plagued with this type of pervasive disorder would display many of these characteristics toward God. God may be seen by this person as one who is either totally good or totally bad, thus making it difficult for this person to experience God in his full spectrum of attributes. It is also predicted that this type of personality would have periods in which there would be spiritual highs alternating to periods of deep depression, spiritual neglect and hostility.

Expressions of ambivalence toward God: emotional constriction. A second expression of ambivalence toward God may be manifested by emotional constriction. This inability to feel has been described by Meerloo earlier as a paralysis of love and a suppression of hostility at the same time. The prophet Jeremiah records God's indictment against Jerusalem for their failure to

believe and experience their fear of God. Because the people of God have acted rebelliously and wickedly, Yahweh declared:

For the House of Israel and the House of Judah have dealt very treacherously with Me," declares the LORD. They have lied about the LORD and said, "not He; misfortune will not come on us; and we will not see sword or famine". . . . Hear this, oh foolish and senseless people, who have eyes, but see not; who have ears, but hear not. Do you not fear Me?" declares the LORD "Do you not tremble in My presence? For I have placed the sand as a boundary for the sea, an eternal decree, so it cannot cross over it. Though the waves toss, yet they cannot prevail; though they roar, yet they cannot cross over it. 'But this people has a stubborn and rebellious heart; they have turned aside and departed.' They do not say in their heart, "Let us now fear the LORD our God, who gives rain in its season, both the autumn rain and the spring rain, who keeps for us the appointed weeks of the harvest (Jeremiah 5:11,12,21-24).

Emotional constriction is that quality which does not allow one to feel strong emotions. Emotional constriction sacrifices self-awareness as unacceptable feelings are repressed. It also, therefore, sacrifices sincerity and honesty.

Jackson (1972) quotes Samuel Terrien who discusses the perspective of the psalmists and their expression of emotions:

A therapeutic value arises from utter sincerity and honesty. These psalmists did not attempt to repress or to suppress their feelings and desires, because they found in the presence of God a complete freedom of expression and thereby obtained, no doubt, a certain psychological release. . . In God's presence these men "poured out their heart" without shame; they showed themselves as they were, outraged by the injustice of society, baffled by the remoteness of healing or of restoration; but they did not silence the moans of their aching flesh or the anguish of their distraught minds. They found an outlet for their inward storms. They prayed and persisted in prayer even when submission or resignation lay beyond the reach of their will (p. 81).

Pruyser (1968) makes the arena of constriction of emotions even less tasteful in his treatise on the effects of the denial of emotions by means of holiness.

The road to holiness demands a heavy toll from man's spontaneous feelings. Some travelers pay by isolating their emotions from the thoughts and ideas to which they naturally adhere. They flee into the cool shade of thoughts, to escape from the heat of affects. They withdraw internally

into the realm of words, ideas, and concepts after having severed these from all emotions. The words and thoughts are held to be neutral, cool, objective, and totally unemotional; affects are considered as a peculiarity of wild or romantic souls who "cannot think straight". People who are prone to isolation may appear undisturbed in the greatest misfortune; they show very little emotion or none at all. They are prone to compulsions and rituals such as gnashing their teeth in their sleep, washing their hands frequently, reading scriptural passages in church or home with utmost precision and painstaking exactness. Or, as the captain in "The Caine Mutiny", they play incessantly with a pair of steel balls from a ball bearing, almost unwittingly with endless repetition, in moments of stress.

It is especially the tender libidinal feelings and the traces of anger that are liable to isolation. These are the dangerous feelings that an overworked conscience cannot accept, for they are held to be the very works of the devil. But since feelings of love and hate occur often concomitantly toward the same person, who is both "dangerously" loved and "dangerously" hated, isolation can also be a means of dealing with the ambivalence of emotions. The boy who loves his father, but has also much reason hate

him, may isolate his tender longings and project them on to a beneficent loving God, leaving his mortal father as the object of all his hatred. Or conversely, he may continue to worship his father, despite the man's manifest unlovableness, but project all his hatred on to Satan or some other personified evil who makes life miserable. (p. 157,158).

Karen Horney (1945) talks about the basis of this spontaneity in her discussion on approaches to artificial harmony. She states that excessive self-control serves a function "as a dam against being flooded by contradictory emotions. . . In short, they seek to check all spontaneity." (p. 136).

One of the ways which Horney describes as being used by the neurotic to manage anxiety is called moving away from people. This is characterized by several qualities. The first is the use of solitude as a means of avoiding others. This is described as a drive to abstain from emotional involvement with others. Another characteristic of moving away from people is the estrangement from self which leads to a numbness of emotional experience. This self-alienation is one of the results of the creation of an idealized image. Horney speaks of the creation of an idealized image as a means of negating the existence and impact of conflicts. This image is what the neurotic either believes

himself to be or what he believes he ought to be. This image is almost always removed from reality although its influence is very real. She describes the impact of this when she says:

Probably the worst drawback is the ensuing alienation from the self. We cannot suppress or eliminate the essential parts of ourselves without becoming estranged from ourselves. . . . The person simply becomes oblivious to what he really feels, likes, rejects, believes - in short, to what he really is. Without knowing it he may live the life of his image (p. 111).

Horney elucidates that the person creates this idealized image not only to resolve conflict but because he cannot tolerate himself as he actually is. The neurotic then is caught between self-adoration and self-contempt, between his idealized image and his despised image with no solid middle-ground to fall back upon.

Horney explains how emotions may be suppressed or even completely denied. She stresses that it is of great importance to psychic balance that there be areas accessible to spontaneous emotional experience. She says:

The more the emotions are checked, the more likely it is that emphasis will be placed upon intelligence. The expectation then will be that every thing can be solved by

sure power of reasoning, as if mere knowledge of one's own problems would be sufficient to cure them" (p. 85).

An example of how emotional constriction may be related to one's relationship with God is provided by Carr (1975) who presents a case study of a 25 year old male client who desired therapy due to intense fears and anxiety related to the conviction that God was going to punish him. Extreme anxiety and incessant verbalization was apparent during the initial interview. In spite of the content of profound fears the client exhibited minimal affect. Carr found that the client attempted to control his intense feelings of fear and anger through obsessive-compulsive defenses.

McClelland (1982) reminds us of the antidote to the constriction of emotion when he says that God frees us from the bondage of trying to be perfect. He states that God frustrates our compulsive need to be saintly and God gives us permission to be human.

The good news of our faith is that Jesus takes us seriously in our vulnerability. He takes us seriously as human beings who have the scent of death about us and who carry its marks in our lives. Satan would offer us the consoling word: "there is nothing the matter with you, if only you would. . . ." But Christ is the down-to-earth realist who knows that

there are no short cuts to the Resurrection. We go by the way of the Cross, or we do not go at all. Any one who speaks of grace apart from the Cross is lying. Anyone who speaks of life without taking death seriously is speaking for Satan. Anyone who talks about wholeness without taking limitations is the voice of the Devil. We have the word of Christ on it. He recognized the Devil. (p. 103).

Expressions of ambivalence toward God; indecision.

Guinness (1977) defines doubt in the following manner:

"To believe is to be 'in one mind' about accepting something that is true; to disbelieve is to 'in one mind' about rejecting it. To doubt is to waver between the two, to believe and disbelieve at once and so to be 'in two minds'" (p. 24,25).

He continues later and states:

Doubt is not the opposite of faith, nor is it the same as unbelief. Doubt is a state of mind in suspension between faith and unbelief so that it is neither of them wholly and it is each only partly. This distinction is absolutely vital because it uncovers and deals with the first major misconception of doubt - the idea that in doubting a believer is betraying faith and surrendering to unbelief.

No misunderstanding causes more anxiety and brings such bondage to sensitive people in doubt (p. 27).

This type of doubt or indecision is the third quality of ambivalence. The first is a simultaneous experience of opposite emotions, the second is the constriction of emotion, and the third is indecision. This constellation of indecisiveness, ineffectualness (an inability to exert one's best efforts because of inner cross-currents), a split in moral matters (from a loss of moral wholeheartedness), and the inability to take a definite stand, are all the result of what Horney would describe as the neurotic personality. As we have discussed earlier, a central aspect to the neurotic personality is the state of ambivalence.

Guinness (1977) describes several New Testament words which are translated doubt or doubleminded. The first word, dipsukos describes a man who is chronically doubleminded. This word literally means two souls (James 1:8).

The second word for the expression of doubt is diakrino. This is a word which is described by Arndt and Gingrich (1957) as having multiple meanings. In the active tense it is used to make a distinction or differentiation, such as judging or rendering a decision. In the middle or passive voice the verb means to take issue, to dispute, or be at odds with oneself. Os Guinness (1977) describes the meaning of the word in the following manner.

This word can convey several meanings but one of them expresses an inner state of mind so torn between various options that it cannot make up its mind. Jesus uses this word when He says to his disciples, "have faith in God. I tell you this: if anyone says to this mountain, 'be lifted from your place and hurled into the sea' and has no inward doubts, but believes that what he says is happening, it will be done for him' (Mark 11:23). (p. 26).

Another word (distazo) is described by Guinness as expressing what we mean when we have reservations or vacillate about something. This word is employed in two New Testament passages; Matthew 14:31 and Matthew 28:17. Matthew 14:31 is the more familiar passage in which Peter stepped out of the boat to walk on the water toward Jesus.

. . .but seeing the wind, he became afraid, and beginning to sink, he cried out, saying, 'Lord, save me!' and immediately Jesus stretched out His hand and took hold of him and said to him, 'Oh you of little faith, why did you doubt?' (Matthew 14:30,31).

Guinness then comments that genuine faith is unreserved in its commitment where doubt has reservations. "Faith steps forward; doubt holds back. Doubt holds itself open to all possibilities but is reluctant to close on any" (p. 27).

While Guinness describes several different methods of doubting, the one that is most apropos to this study is what he calls doubt from fearing to believe. Luke 24:36-43 is the passage which most aptly illustrates this. The context is one in which the risen Lord ministers to his discouraged and despairing disciples.

And while they were telling these things, He himself stood in their midst. But they were startled and frightened and thought that they were seeing a spirit. And he said to them, "why are you troubled, and why do doubts arise in your hearts? See my hands and my feet, that it is I myself; touch me and see, for a spirit does not have flesh and bones as you see that I have." And while they still could not believe it for joy and were marveling, he said to them, "Have you anything here to eat?" And they gave him a piece of a broiled fish; and he took it and ate it in their site." (Luke 24:36-43).

The disciples are here described by Guinness as preferring the safety of doubt rather than the risk of disappointment. This fear of hurt is a type of doubt that is self-defeating. This dilemma is succinctly stated by Shakespeare (1953) "Our doubts are traitors and make us lose the good we oft might win by fearing to attempt" (p. 93).

Indecision and doubt as it relates to one's relationship to God is illustrated again by Guinness (1977) as follows:

I know a man whose whole life cries out for God's love as father but whose desire for God's love as father is checkmated by an overriding fear of God's love. And the root of this lies not only in his experience of the cruelly twisted relationship which was his father's "love" but in his adamant refusal to consider forgiving his father. So God's love continues to be "too good to be true" for him, and what was once a winsome, entirely understandable doubt has degenerated into a self-pitying rationalization, a poorly constructed facade to cover a festering wound. The trouble is not that God's trustworthiness is the least bit undesirable or incredible but that to trust God is to risk an openness that would pry loose his right to his grievance and so remove his right to self pity (p. 178).

Indecision as a characteristic of ambivalence is often times the focus of prophetic messages in scripture. A pungent example of the call to forsake indecisiveness is portrayed by Elijah as he challenged the people of God to decide between Yahweh and Baal. This came to a confrontation on Mount Carmel in I Kings 18 where Elijah challenged the prophets of Baal to a show of strength between Baal, the god of fire and fertility and Yahweh. Elijah

challenged the people when he said " 'How long will you hesitate between two opinions? If the Lord is God, follow him; but if Baal, follow him.' But the people did not answer him a word". (I Kings 18:21).

Perhaps the most well known passage on doubting is found in James 1:5-8 in which the Christian is implored to ask for wisdom in faith without doubting:

for the one who doubts is like the surf of the sea driven and tossed by the wind. For let not that man expect that he will receive anything from the Lord, being a double-minded man, unstable in all his ways (James 1:6-8).

It is therefore obvious from this passage that doubt, in the sense of indecision and the inability to take a definite stand, hinders receiving answers to prayer.

Perhaps the strongest indictment against the various expressions of ambivalence is found in the book of Revelation in which the apostle John denounces the church of Laodicea for feeling no personal need, no zeal, and for taking no strong stance. "I know your deeds, that you are neither cold nor hot; I would that you were cold or hot. So because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth" (Revelation 3:15-16). This particular charge is related not only with indecision and the inability to make a commitment but also with

emotional constriction, as he later charges them with having no zeal for their faith. Therefore It is suggested that the manifestations of ambivalence have very strong ramifications for one's spirituality and relationship with God.

It seems obvious from the above illustrations that ambivalence manifests itself in such a manner that it has a direct bearing on one's relationship to God. It seems reasonable from the literature that the presence of ambivalence would affect one's concept of God and with one's relationship to Him. This study seeks to substantiate or deny that assumption. The manifestations of ambivalence have been categorized into three main modes of expression, namely, the simultaneous experience of intense opposite emotions, indecision, and emotional constriction.

The Concept of Spirituality

A Psychological Perspective of Spirituality

The genesis of a psychological perspective on spirituality is founded in the concepts of mental health. Jahoda (1958) has compiled six criteria for the psychological meaning of positive mental health. The first of these include attitudes for the self as a criteria for mental health. These include accessibility to consciousness, correctness of the self-concept, positive and

realistic feelings about the self concept and a sense of identity in which one knows who he is and does not feel basic doubts about his inner personality.

The second criteria for positive mental health is growth and self-actualization. This area includes motivational processes and one's investment in living. While one's investment in living cannot be fully separated from motivational aspects this includes the range of one's concern with other people, objects and activities that are considered significant.

The third criterion, integration, includes a balance of psychic forces between the ego, superego, and the id as well as a unifying outlook on life. This unifying outlook on life is communicated by Jahoda (1958) as the reconciling of two otherwise conflicting tendencies, namely self-extension (losing oneself in the things of the world) and self-objectification (looking at oneself with detachment). Religion may be considered as the most comprehensive of unifying philosophies. Another aspect to the balance of psychic forces is one's resistance to stress, as indicated by the tolerance of frustration.

Autonomy, Jahoda's fourth criterion for mental health, is characterized by internal regulation and independent behavior. This internal regulation of behavior is characterized mostly by one's world view, values, needs, beliefs and goals as well as

external contingencies. Independent behavior has two directions, namely self-determination and self-surrender.

The fifth criterion for mental health is the perception of reality. This perception is free from need distortion and enables the person to have empathy or social sensitivity.

The sixth and last criterion for mental health is environmental mastery. This is a quality which includes the ability to love; adequacy in love, work, and play; adequacy in interpersonal relationships; the meeting of situational requirements; adaptation and adjustment; and problem solving.

Maslow (1964) describes religious experience in terms of peak and non-peak experiences. He says that the non-peakers turn away from these experiences for three reasons. One is because of a rational and mechanistic character structure from which they view peak experiences as a loss of control to irrational emotion. A second group consists of individuals who are also obsessive compulsive personalities who attempt to deny and control emotion. The third group of nonpeakers are extremely other-directed people who use their social activity to deny internal feelings.

According to Maslow it is important for a person not to turn away from the full expression and experience of one's religion. He believes that religion should inspire, awe, comfort, fulfill, guide in value choices, and discriminate between what is higher

and lower or better and worse. He states that any religion must be not only intellectually credible and morally worthy of respect, but must also be emotionally satisfying.

Maslow's concept of religion and peak experiences is especially germane to the topic of ambivalence and spirituality simply because the person who has strong ambivalent tendencies would have a very difficult time experiencing his faith to the fullest. Religion, rather than being satisfying and stimulating, may lead to frustration, defeat, the paralysis of action, or a flooding of emotion.

Orlo Strunk (1965) has compiled the writings of a number of theorists including Sigmund Freud, Karl Jung, Eric Fromm, William James, Gordon Allport, and Victor Frankl. After surveying these various theorists Strunk then synthesizes five characteristics of mature religion. These include the following: (1) Childhood versions of religion are purged by critical thought. (2) The individual has a general belief about the world which is not apathetic but concerned. (3) One must have a degree of awareness of one's religion. (4) One must have a belief in a being who is greater than oneself. (5) Religious beliefs must be comprehensive in nature and serve the search for meaning, be critically arrived at, and be articulated with sophistication. Strunk summarizes with a definition of religious maturity.

Mature religion is a dynamic organization of cognitive - affective - conative factors possessing certain characteristics of depth and height - including a highly conscious and articulate belief system purged, by critical processes, and childish wishes and intensely suited and comprehensive enough to find positive meaning in all of life's vicissitudes. Such a belief system, though tentative in spirit, will include a conviction of the insistence of an Ideal Power to which the person can sense a friendly continuity - a conviction grounded in authoritative and ineffable experiences. The dynamic relationship between this belief system and these experiential events will generate feelings of wonder and awe, a sense of oneness with the All, humility, elation, and freedom; and with great consistency will determine the individual's responsible behavior in all areas of personal and interpersonal relationship, including such spheres as morality, love, work, and so forth. (p. 144,145).

A Biblical Perspective Of Spirituality

Spirituality is a biblical concept and state which has its basis in one's personal relationship to God. In contrast to levels of maturity, which emphasizes mental health and functioning, the biblical stress on spirituality is on one's

relationship to God and to sin. Lewis Sperry Chafer (1967) clarifies this distinction for the Christian.

Christian growth is undoubtedly a process of development under the determined purpose of God which will end, with the certainty of the Infinite, in a complete likeness to Christ; but spirituality is the present state of blessing and power of the believer who, at the same time, may be very immature. A Christian can and should be spiritual from the moment he is saved. Spirituality, which is the unhindered manifestations of the Spirit in life, is provided to the full for all believers who "confess" their sins, "yield" to God, and "walk not after the flesh, but after the Spirit." When these conditions are complied with, the results are immediate; for no process is indicated (p. 68).

Spirituality then is not an act that one performs but is a relationship with the living God. It is not a matter of membership or of maturity but is a state of being filled or being controlled by God. Chafer (1968) enunciates three Biblical conditions for spirituality which are directly connected with sin and yielding to the will of God.

The first condition which he enunciates is called "grieve not the Holy Spirit". This command is given in Ephesians 4:30; "and grieve not the Holy Spirit of God whereby ye are sealed unto

the day of redemption". Chafer describes this grieving process in the following terms:

Sin destroys spirituality. It is necessarily so; for where sin is tolerated in the believer's daily life, the Spirit, who indwells him, must then turn from His blessed ministry through him, to a pleading ministry to him. The Bible does not teach that the Spirit withdraws because of sin in one whom He indwells. He is rather grieved by the sin (p. 70).

The remedy for grieving the Holy Spirit of God is provided in the provision of confession. "If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness" (I John 1:9).

The second condition of spirituality is "quench not the Spirit". This injunction is found in I Thessalonians 5:19.

Chafer further describes this process as follows:

The spirit is "quenched" by any unyieldedness to the revealed will of God. It is simply saying 'no' to God, and so is closely related to matters of the divine appointments for service; though the Spirit may be "quenched" as well, by any resistance of the providence of God in the life.

The word "quench", when related to the Spirit does not imply that He is extinguished, or that He withdraws: It is

rather the act of resisting the Spirit. The Spirit does not remove His presence. He has come to abide." (p. 86).

The imperative for the third condition is found in Galatians 5:16-18. "But I say, walk by the Spirit, and you will not carry out the desire of the flesh. For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. But if you are lead by the Spirit, you are not under the Law" (Galatians 5:16-18). This is not a demand for the believer to walk in his own strength to refrain from the deeds of the flesh but is an admonition to have a definite reliance on the Holy Spirit.

Chafer (1968) then concludes and summarizes his understanding of spirituality.

What, then, is true spirituality? It is the unhindered manifestations of the indwelling Spirit. There are in all, seven of these manifestations. These blessed realities are all provided for in the presence and power of the Spirit and will be normally produced by the Spirit in the Christian who is not grieving the Spirit, but has confessed every known sin; who is not quenching the Spirit, but is yielded to God; and who is walking in the Spirit by an attitude of dependence upon His power alone. Such an one is spiritual

because he is Spirit-filled. The Spirit is free to fulfill in him all the purpose and desire of God for him. (p. 133).

The Spiritual Well-Being Scale, which is the instrument being used in this study, tends to blend the concepts of spirituality from the psychological and biblical perspectives. The two subscales of Existential Well-Being and Religious Well-Being focus on these two perspectives of psychological and spiritual health, respectively. It is important to note at this point that the Spiritual Well-Being Scale does not measure spirituality according to the concept delineated by Chafer. Rather than focusing on the confession of sin and one's yieldedness to Christ, the Religious Well-Being subscale emphasizes one's relationship with God in interpersonal terms. This will be described as a measure of spirituality, but it is important to note that from a biblical standpoint, there are significant limitations.

Similar Studies

A number of studies have attempted to measure one's concept of God through various instruments. These include studies such as Vergote and Aubert (1972) who used a semantic differential scale for rating one's concept of God and one's parental concept. Vercruyse (1972) performed a factor analytic study of the meaning

of God using what he called the "God Scale" using a seven point Lickert format. Vergote, Tamayo, Pasquali, Bonami, Pattyn, and Custers (1969) used a scale similar to that of the above mentioned Vergote and Aubert (1972) for comparing one's concept of God and parental images as they specifically relate to maternal and paternal qualities of God. Chartier and Goehner (1976) compared parent adolescent communication, self-esteem, and God image using Spilka's Loving God Scale. Gorsuch (1968) developed a scale for rating the conceptualization of God from adjective ratings. As can be seen from this brief list of scales used to measure the concept of God, many of these are used for comparing one's image of God with parental images. An example of a scale that is not so related is the instrument developed by Gorsuch (1968).

A number of studies have been promulgated in the area of the assessment of the psychology of religion. Warren (1970) assesses the period of 1960 to 1970 and reports that there are several areas which have been studied in the psychology of religion. One has to do with the definition of religion which delineates beliefs and practices. This was followed by research in other areas such as the relationship of prejudice in religion and intrinsic verses extrinsic motivations.

In assessing the arena of one's personal religious experience, Ralph Hood (1970) constructed a Religious Experience

Episodes Measure (REEM) to measure the degree of reported religious experience and to discover how it is related empirically to other indicators of religiosity such as religious orientation.

Well-being is an area which has important ramifications for this study although most of the studies have been in the secular area. For example, Campbell (1981) suggests that well-being depends on the satisfaction of three basic kinds of need: the need for having, the need for relating, and the need for being. Moberg and Brusek (1978) in their study of spiritual well-being suggested that this concept is composed of two dimensions labeled horizontal and vertical. Ellison and Paloutzian (1978) have constructed the Spiritual Well-Being Scale to correspond to these dimensions. The horizontal dimension, labeled existential well-being by Ellison and Paloutzian (1978) refers to a sense of life purpose and life satisfaction without any religious connotation. The vertical dimension, called religious well-being by Ellison and Paloutzian refers to a sense of well-being in relationship to God. This scale more than the others previously devised attempt to measure one's personal relationship with God is therefore the most suitable for this present study.

Extremity ratings have been used to measure qualities which are associated with ambivalence. O'Donovan (1965) has a lengthy list of characteristics which are associated with extreme and

neutral scale ratings. Rorer (1963) concludes after his comprehensive literature review that:

It does not seem possible that the striking unanimity of opinion that various writers have displayed concerning the interpretation of these many studies could be without any foundation whatsoever; and, yet, that seems to be the case. The inference that response styles are an important variable in personality inventories is not warranted on the basis of the evidence now available" (p. 150).

Tolerance of ambiguity is also an area which has been studied which relates to the concept and process of ambivalence.

A general formulation to account for the processes of one who is tolerant or intolerant of ambiguity was formulated by Hamilton (1957). These processes are described by Hamilton in those who have known ambivalent conflicts:

Avoidance of ambiguity as a principle and expression of cognitive control is found in association with a relatively high degree of total anxiety, but particularly where the principle defense mechanism adopted by the individual to cope with anxiety and conflicts is repression. This mechanism leads the individual to deny reality rather than acknowledge it. It becomes generalized to the principle field of operation, whereby negative methods of limiting and

restricting the individuals field of awareness and behavior, it tends to lead to the avoidance of responses which might result in an uncertainty and anxiety, on account of the degree of perceptual conflicts, equivocality and unstructuredness inherent in such situations. By avoiding ambiguity, the Neurotic person, and the Conversion Hysteric and Obsessional in particular, would appear to avoid both subjective uncertainty and conflictual situations. By avoiding uncertainty and conflict, the individual would appear to avoid further anxiety (p. 213).

As a result of their investigation, Rosenkrantz and Crockett (1965) found that many subjects are with difficulty able to reconcile traits of opposite valence in forming impressions of others. They related these abilities to strengths in cognitive complexity and order of presentation of information. This finding is especially applicable to the process of splitting often involved in ambivalent subjects and the tendency to expedience simultaneous contradictory emotion toward an object.

Crandall (1969) has demonstrated that tolerance and intolerance of ambiguity is related to personality variables. He has demonstrated that tolerance of ambiguity is related to competitiveness and aggressiveness while intolerance of ambiguity is related to one being docile and more likeable. Crandall

hypothesizes that one process of docile behavior is to neutralize certain potential forces of ambiguity. Crandall uses the definitions which Budner (1962) provides for tolerance and intolerance of ambiguity. Budner defines intolerance of ambiguity as "the tendency to perceive ambiguous situations as sources of threat". He similarly defines tolerance of ambiguity as "the tendency to perceive ambiguous situations as desirable" (p. 29). Budner described four categories of reactions to various stimuli that are presented. He describes these as phenomenological denial (repression and denial), phenomenological submission (anxious anxiety and discomfort), operative denial (destructive or reconstructive behavior), and operative submission (avoidance behavior). Budner describes phenomenological reactions as perceptions and feelings whereas operative responses are reactions to natural and social objects. Any of these four categories may indicate a source of threat to a novel, complex, or contradictory situation.

Budner described several personal and social variables which were positively correlated with intolerance of ambiguity. These include belief in a divine power, attendance of religious services, dogmatism of religious beliefs, authoritarianism, and the tendency to be more conventional than those who are tolerant of ambiguity. He also demonstrated that tolerance of ambiguity

was related to the choice of an unstructured medical field such as psychiatry whereas intolerance of ambiguity was related to a structured medical field such as surgery.

Until recently, with the development of the Intense Ambivalence Scale by Michael Raulin (1984), there have been no scales that have purported to directly measure ambivalence.

Raulin (1984) developed the Intense Ambivalence Scale with college students, hospitalized and non-hospitalized schizophrenics, hospitalized depressed patients, psychology clinic patients, and a normal control group. He found that the depressed patients scored the highest on the ambivalence scale followed by schizophrenics, psychology clinic patients, and normal controls. Raulin also found that the ambivalence scale was positively correlated with the Beck Depression Inventory.

Raulin (1984) calls for further research in the use of the Intense Ambivalence Scale to determine further correlates. Ellison (1982) likewise requests additional research in the following areas: other indices of spiritual health, additional religious beliefs, and personality variables. The present study investigating the relationship between one's concept of God, spiritual well-being and ambivalence will help to fill the gap as presented by these two researchers.

Research Problem, Questions, and Hypotheses

As ambivalence is theoretically associated with how one perceives parents and one's relationship with them, it was expected that ambivalence would also influence one's concept of God and relationship with God. The purpose of this study was to discover whether differences between the Baptist General Conference and Unitarian Universalist Association in ambivalence would be associated with church affiliation, the Spiritual Well-Being scale, or their concept of God. This problem was clarified by asking two questions: 1) will the two church groups produce significant differences in their scores on the three scales of Spiritual Well-Being, the Intense Ambivalence Scale, and the Conceptualization of God as Seen in Adjective Ratings? 2) Are there correlations among the scales of Spiritual Well-Being, the Intense Ambivalence Scale, and the Conceptualization of God as Seen in Adjective Ratings? This second question and related hypotheses assumes that ambivalence distorts one's view of God and thus negatively influences one's spiritual well-being. The resulting hypotheses are listed as follows:

1) The Baptist General Conference (BGC) church was hypothesized to score higher on the Religious Well-Being (RWB) subscale of the Spiritual Well-Being (SWB) scale than the Unitarian Universalist Association (UUA) church attenders.

2) The BGC attenders were hypothesized to score higher on the Existential Well-Being (EWB) subscale of the SWB than the UUA attenders.

3) It was hypothesized that the UUA church attenders would score higher on the Intense Ambivalence Scale (IAS) than the BGC church attenders.

It was predicted that the BGC attenders would rate the following factors as more descriptive of God than the UUA attenders on the Conceptualization of God as Seen in Adjective Ratings (COG): 4) Traditional Christian, 5) Omni-ness, 6) Evaluation, 7) Eternality, 8) Wrathfulness, and 9) Companionable.

It was conversely predicted that the Unitarians would rate the following factors of the COG as more descriptive of God than the Baptists: 10) Benevolent Deity, 11) Kindliness, 12) Deisticness, 13) Irrelevancy, and 14) Potently Passive.

Concerning the correlations among the three scales, it was hypothesized that: 15) there would be a negative correlation between SWB and IAS, 16) a negative correlation would be found between the IAS and the Traditional Christian factor of the COG, and 17) the SWB would be positively correlated with the Traditional Christian factor of the COG.

CHAPTER II

METHOD

Subjects

In this study of the relationships among the variables of spiritual well-being, ambivalence, and one's concept of God, 100 subjects were randomly chosen from each of the two diverse religious groups of the Unitarian Universalist Association and the Baptist General Conference. These 200 subjects were all adults who were on the mailings lists of the two churches representing the above mentioned denominations, namely, First Unitarian Church and Temple Baptist Church, both of Portland, Oregon. Fifty-one Unitarians and 46 Baptists returned questionnaires within the allotted three-week time period.

Demographic information regarding age, sex, income level, educational level, marital status, frequency of church attendance and status regarding one's profession as a Christian were all gathered to assess group characteristics on these variables. Specifics may be obtained by referring to the questionnaire in Appendix A.

Instruments

In addition to the demographics listed above, three instruments were administered. These are the Spiritual Well-Being scale, the Intense Ambivalence Scale, and the Conceptualization of God as Seen in Adjective Ratings.

The Spiritual Well-Being Scale

The Spiritual Well-Being scale, developed by Ellison and Paloutzian (1978) is a 20 item self-report questionnaire which measures existential well-being and religious well-being. Each dimension consists of 10 statements, using a six point Likert-type scale to eliminate the neutral response. Half of the items are reversed to minimize the role of response sets. The Spiritual Well-Being scale yields three scores: 1) a summed score for religious well-being items, 2) a summed score for existential well-being items, and 3) a total spiritual well-being score.

The Spiritual Well-Being Scale consists of two subscales. The Existential Well-Being (EWB) scale is a measure of life purpose and life satisfaction with no reference to anything specifically religious. The Religious Well-Being Scale (RWB) is a measure of well-being in relation to God. Although Religious Well-Being emphasizes one's relationship with God, it should be stressed that this is not the same as biblical spirituality as

outlined earlier by Chafer (1967). Ellison (1982) notes that spiritual well-being is an indicator of spiritual health but may not be synonymous with spiritual health.

This scale measures spiritual well-being as a continuous variable thus asking how much well-being a person experiences. Ellison (1983) reports that test-retest reliability coefficients are above .85 and the coefficient of internal consistency is substantiated as greater than .75. Bufford (1984) found existential well-being and religious well-being to be moderately correlated, as they ranged from 10 to 30% of common variance in several studies.

Campise, Ellison, and Kinsman (1979) and Ellison (1982) report that Spiritual Well-Being is negatively related to loneliness and value orientations emphasizing individualism, success and personal freedom. Spiritual Well-Being has been found to be positively related to purpose in life, self-esteem, the quality of the person's relationship with parents, family togetherness as a child, peer relationships as a child and social skills. Spiritual Well-Being is also positively related to religious measures and practices such as doctrinal belief, worship, frequency of church attendance, the amount of time spent in personal devotions and the intrinsic religious orientation of the Religious Orientation Scale. It has also been found by

Ellison, Rashid, Patla, Calica, and Haberman (no date) that perfectionism is negatively correlated with Spiritual Well-Being.

The Intense Ambivalence Scale

Meehl (1964) defined ambivalence as a "simultaneous or rapidly interchangeable positive and negative feeling toward the same object or activity, with the added proviso that both the positive and negative feelings be strong" (p.10). Raulin (1984) recently developed the Intense Ambivalence Scale to measure ambivalence. It is a 45-item true/false scale which has a 13-item infrequency scale randomly interspersed among the other items to detect random responding.

The scale was initially validated by interviewing college students who scored in high and normal ranges of the scale. Raulin (1984) found that individuals with high scores on the scale spontaneously reported feeling more ambivalence than controls and expressed contradictions in their feelings more often than control subjects. It was also found that hospitalized depressed patients scored significantly higher than schizophrenics, nonpsychotic outpatient psychology clinic clients, and a normal control group. In preliminary studies, no evidence was found that age, education, or social class are correlated with the scale. There are no significant sex differences. The Intense Ambivalence Scale has

been found to be positively related to acquiescence, and the Beck Depression Inventory, while negatively correlated with social desirability. Test-retest reliability has been computed as .81 with a coefficient alpha of greater than .86.

The Intense Ambivalence Scale emphasizes the popular conception of ambivalence as defined earlier by Meehl (1964). Consequently, there is little attention paid to the two other significant aspects of ambivalence considered in this study, namely, emotional constriction and indecision.

The Conceptualization of God
as Seen in Adjective Ratings

Building on prior research, Gorsuch (1968) developed a scale for measuring one's concept of God using an adjective rating scale and a semantic differential technique. Gorsuch sought to resolve previous problems of replication resulting from the fact that these studies were designed for a select religious population. Gorsuch attempted to develop a scale which would correct that limitation by allowing for a variety of religious and nonreligious positions.

In developing the scale, Gorsuch administered 91 adjectives on a three point scale plus eight undescribed random variables to 585 undergraduate students of a general psychology class at

Vanderbilt University. Primary, secondary, and tertiary factors were analyzed resulting in the inclusion of 11 factors and 76 adjectives. The reliability of the scale was measured as .94.

This present study used the 76 items of the Conceptualization of God as Seen in Adjective Ratings in a six point Likert format like that of the Spiritual Well-Being Scale except that the scale read: "Strongly like God (1), moderately like God (2), like God (3), slightly unlike God (4), moderately unlike God (5), strongly unlike God (6)".

It was unfortunately found subsequent to the distribution of the questionnaires that three of the 76 adjectives had been inadvertently omitted while alphabetizing the list. These adjectives are: merciful, moving, and mythical. Merciful and moving are two of the 51 adjectives of the Traditional Christian factor, and merciful is one of the 12 adjectives included in the factor Benevolent Deity, and is one of the 12 adjectives included in the factor Kindliness. Moving is one of the seven adjectives for Companionable. Mythical is one of the five adjectives describing Deisticness. On the basis of probability, the omitted adjective from the Deisticness factor is much more significant than the missing adjectives from the Traditional Christian factor. However, the degree of effect the missing adjectives has is unknown. This adjective rating scale developed by Gorsuch has not been standardized.

Theological Ambivalence

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Procedure

Two denominations, Baptist General Conference and Unitarian Universalist Association, were chosen on the basis of their apparent diversity in beliefs and practices, convenience, and their willingness to participate in the study. Subsequent to receiving pastoral approval to conduct the study, 100 adult members were randomly selected from the membership list of each church and sent a packet of instruments and instructions with a cover letter stating that there was pastoral approval. A self-addressed stamped envelope was included in each packet. The three instruments and demographic data were all stapled together in uniform order and coded to provide order and to distinguish between denominations. A master list of those selected as subjects was kept during the distribution and returning process. Those not returning their packets within two weeks were contacted by telephone. Upon completion of data collection the master list was destroyed to insure confidentiality. Participants were asked not to include their name on any materials nor to discuss the content of the questionnaire to avoid possible bias. A summary of the results was made available to the church offices to provide feedback without risking confidentiality of responses.

CHAPTER III

RESULTS

The participants who returned questionnaires sufficiently completed for use in this study were comprised of 46 adults from Temple Baptist Church (Baptist General Conference) and 51 from the First Unitarian Church (Unitarian Universalist Association). Descriptive statistics regarding demographic information of the sample will be presented first, followed by the restatement of hypotheses and their verification or rejection; a final section will address correlations among the scales.

As was mentioned previously in the Methods section, it was discovered after the distribution of the questionnaires that three of the 76 adjectives had been inadvertently omitted from the list from the Conceptualization of God as Seen in Adjective Ratings. These three adjectives were originally included in five factors in this nonstandardized instrument. It is expected from the numbers of adjectives contributing to each factor that there would be little effect on the Traditional Christian factor, but may be a significant influence on the Deisticness factor.

It should be noted that a cut-off of 20% was given for missing data on each scale. Those omitting over 4 items on the SWB resulted in the deleting of the scale from the raw data and

the number of omitted questions were included under a missing label corresponding to the instrument preceding it. When less than 5 items were omitted from the SWB, a neutral score of 3.5 was substituted to prevent influencing the other scores. Likewise, when 8 or less items were omitted on the IAS, one-half point was given for those missing items, again to avoid influencing the other scores. A cutoff was set at 12 blank adjectives for the COG, so that omissions of 12 or less are given a neutral score of 3.5. As described above with the SWB scale, those having greater omissions than the cut-off did not have that particular scale figured into the statistical data. This process is made reference to in Tables 3-5 under "Miss COG", "Miss IAS", and "Miss SWB".

Demographic data

The following two tables provide descriptive statistics regarding demographic data of individual churches.

Table 1

Demographic analysis for Unitarians and Baptists

<u>Group</u>	<u>Variable</u>	<u>Mean</u>	<u>S.D.</u>	<u>Range</u>	<u>Min</u>	<u>Max</u>	<u>N</u>
Unitarian	Age	46.16	13.11	53	27	80	51
Unitarian	Educ	17.31	2.29	11	12	23	51
Baptist	Age	45.54	17.31	62	20	82	46
<u>Baptist</u>	<u>Educ</u>	<u>14.24</u>	<u>2.50</u>	<u>13</u>	<u>8</u>	<u>21</u>	<u>46</u>

Note. Nominal data such as marital status and sex are eliminated as means are meaningless.

Table 2

Demographic Frequency of Response

<u>Age</u>	<u>Unitarians</u>		<u>Baptists</u>	
	<u>N</u>	<u>%</u>	<u>N</u>	<u>%</u>
20-29	4	7.8	9	19.6
30-39	11	21.6	12	26.1
40-49	13	25.5	8	17.4
50-59	9	17.6	4	8.7
60-69	12	23.5	8	17.4
70-90	2	3.9	5	10.9

<u>Sex</u>	<u>Unitarians</u>		<u>Baptists</u>	
	<u>N</u>	<u>%</u>	<u>N</u>	<u>%</u>
M	17	34	16	34.8
F	34	66	30	65.2

Theological Ambivalence

Table 2

Demographic Frequency of Response Continued

<u>Income</u>	<u>Unitarians</u>		<u>Baptists</u>	
	<u>N</u>	<u>%</u>	<u>N</u>	<u>%</u>
To 10000	2	3.9	6	13.0
10000-19999	5	9.8	13	28.3
20000-29999	10	19.6	11	23.9
30000-49999	29	39.2	15	32.6
Above 50000	14	27.4	1	2.2

<u>Education</u>	<u>Unitarians</u>		<u>Baptists</u>	
	<u>N</u>	<u>%</u>	<u>N</u>	<u>%</u>
1-12	1	2.0	15	32.6
College	19	37.3	23	50.0
Post Col.	31	60.8	8	17.4

Table 2

Demographic Frequency of Response Continued

Marital stat	<u>Unitarians</u>		<u>Baptists</u>	
	N	%	N	%
Never	4	7.8	6	13.0
Divorced	7	13.7	4	8.7
Widowed	3	5.8	2	4.3
Married	36	70.6	34	73.9
Separated	0	0	0	0
Living as	1	2.0	0	0

Church attn.	<u>Unitarians</u>		<u>Baptists</u>	
	N	%	N	%
Once/week +	1	2.0	18	39.1
Weekly	5	9.8	16	34.8
1-3x/mo	14	27.5	6	13.0
3-12x/yr	16	31.4	5	10.9
1-2x/yr	8	15.7	1	2.2
<1x/yr	7	13.7	0	0

Table 2

Demographic Frequency of Response Continued

<u>Christian</u>	<u>Unitarians</u>		<u>Baptists</u>	
	<u>N</u>	<u>%</u>	<u>N</u>	<u>%</u>
No	24	47.1	0	0
Yes,moral/eth	26	51.0	3	6.5
Yes,savior	0	0	6	13.0
<u>Yes,sav/mor/eth</u>	<u>1</u>	<u>2.0</u>	<u>37</u>	<u>80.4</u>

Demographic data shows that the ages ranged from 20 to 82, with the Baptist group having the greatest range (Unitarian age range: 27-80). Females responding to the questionnaire outnumbered males two to one. The Unitarians reported greater income and greater education (see Table 2). Baptists reported more frequent church attendance; 39% of the Baptists reported attending church at least once a week. Among the Unitarians average attendance was one to three times per month for 28% and 3-12 times per year for 31%. The groups were distinguished in their profession of being a Christian: Unitarians predominately indicated that they were not Christian in the traditional sense of the term while all Baptists labeled themselves as Christian. Table 3 demonstrates that the most distinguishing factor between the two congregations is the self-description of members as Christian. As previously mentioned, income level, years of education, and frequency of church attendance are also highly significant factors. There were no significant differences between the two church samples regarding sex, age, or marital status at the .05 level (see Table 3).

Table 3

t-tests of Demographic Data Comparing Both Churches

<u>Age</u>	<u>Sex</u>	<u>Income</u>	<u>M.Stat</u>	<u>Educ</u>	<u>Freq</u>	<u>Christian</u>
1.17	.15	4.22*	.36	6.31*	7.31*	-18.01*

Note: N=97 df = 95 *p<.001, other values not significant at .05.

Hypotheses and Findings

The hypotheses were divided into two sections corresponding to the two main questions of: a) Will the two church groups produce significantly different scores on the three scales of Spiritual Well-Being (SWB), Intense Ambivalence Scale (IAS), and the Conceptualization of God as Seen in Adjective Ratings (COG)? b) Is there a correlation between the scales of SWB, IAS, and the Traditional Christian factor of the COG?

As it was expected that there would be significant differences between the samples on the instruments, with emphasis on ambivalence, a multiple regression equation was used to determine which scales would account for the most variance. These questions and related hypotheses were also analyzed using a

student's t test and a Pearson Product-Moment Correlation for all variables as well as correlations between the two groups on all variables. These statistics were calculated using the SPSS-PC program on an IBM-XT. The significance level has been set at .01 on the two-tailed analysis, yet there are a number of statistics which are significant at .001. These highly significant calculations are noted.

With respect to denominational characteristics, it was hypothesized that 1) the Baptist General Conference (BGC) church would score higher on the Religious Well-Being (RWB) and 2) lower on the Existential Well-Being (EWB) subscales of the Spiritual Well-Being (SWB) scale than the Unitarian Universalist Association (UUA) church attenders.

Table 4

Descriptive Data for the SWB

Variable	<u>Unitarian</u>		<u>Baptist</u>		d.f.	t
	M.	S.D.	M	S.D.		
RWB	34.10	13.03	53.46	7.35	69.10	-8.70*
EWB	48.71	7.57	50.57	8.12	89.00	-1.13
SWB	82.81	15.02	104.02	14.23	89.00	-6.91*

Note: The higher the score the greater the attribute.

*p <.001. EWB not significant at .05. N=45-46

Results confirmed that the BGC attenders scored significantly higher on Religious Well-Being than the UUA attenders as hypothesized (p=.01), but there was no significant difference between the two groups on the Existential Well-Being Scale.

The third hypothesis predicted that the UUA church would score higher on the Intense Ambivalence Scale than the Baptist General Conference church. No significant difference was found.

Table 5

Descriptive Data for the IAS

Variable	<u>Unitarian</u>		<u>Baptist</u>		d.f.	t
	M.	S.D.	M	S.D.		
IAS	10.31	18.62	11.13	19.32	95	-.21
Infreq	4.26	19.34	4.57	20.36	95	-.08

Note: The higher the score the greater the attribute.

No t values are significant at .05 N=46-51.

Hypotheses 4 through 14 are concerned with the Conceptualization of God as Seen in Adjective Ratings. It was predicted that the Baptist General Conference church would rate the following factors as more descriptive of God than the Unitarian Universalist church attenders: 4) Traditional Christian, 5) Omni-ness, 6) Evaluation, 7) Eternality, 8) Wrathfulness, and 9) Companionable, and conversely that the Unitarians would rate the following factors as more descriptive of God than the Baptists: 10) Benevolent Deity, 11) Kindliness, 12) Deisticness, 13) Irrelevancy, and 14) Potently Passive.

Table 6

Descriptive data for the COG

Variable	<u>Unitarian</u>		<u>Baptist</u>		d.f.	t
	M.	S.D.	M	S.D.		
Trad.Chr	137.21	68.91	60.16	17.85	47.49	7.10**
Ben.Dei	31.64	10.96	24.36	3.67	51.13	4.13**
Compass.	17.17	10.98	7.75	2.74	47.09	5.46**
Kind	28.50	17.91	14.05	4.90	48.13	5.11**
Wrath	59.09	13.16	42.39	12.29	85	6.12**
Deistic	16.31	5.44	19.80	4.39	85	-3.29**
Omni	8.84	5.67	4.48	1.68	49.13	4.84**
Eval	13.20	7.07	6.64	2.63	53.21	5.71**
Irrel	22.45	3.07	23.21	2.03	85	-1.35
Etern	9.29	6.15	4.36	1.33	45.53	4.93**
Pass	12.52	3.65	8.21	3.77	85	5.43**

Note: The lower the score the greater the attribute.

* p<.05 ** p<.001 N=43-51

The predictions for the COG were generally confirmed. Seven of the 11 hypotheses concerning the COG were confirmed. These are listed as follows: The BGC participants rated the following factors as more descriptive of God than the UUA participants: Traditional Christian, Omni-ness, Evaluation, Eternality, Wrathfulness, and Companionable. The Unitarians rated Deisticness as more descriptive of God than the Baptists.

Four predictions on the COG were not confirmed. First, contrary to hypothesis 10, the BGC attenders rated Benevolent Deity as significantly more descriptive of God than the UUA church. Second, the UUA attenders rated Kindliness (hypothesis 11) as significantly more descriptive of God than the BGC attenders, and third, there was no significant difference between the groups on the Irrelevancy factor (hypothesis 13). Both church groups stated that God was not irrelevant. The fourth unconfirmed hypothesis (14) concerns the Potently Passive factor; the Baptists rather than the Unitarians described God as Potently Passive.

As was footnoted in Table 6, it is important to underscore that the nature of the construction of the Likert scale for the COG is such that low scores are descriptive of God while high scores are not descriptive of God. Means may be misconstrued if this is not taken into account.

Correlations Among The Scales

The second question investigates the relationship among the three scales of Spiritual Well-Being (SWB), the Intense Ambivalence Scale (IAS), and the Traditional Christian factor of the Conceptualization of God as Seen in Adjective Ratings (COG). The following hypotheses were postulated: 15) A negative correlation was expected between SWB and IAS, 16) A negative correlation was hypothesized between IAS and the Traditional Christian factor of COG, and 17) The SWB was stated to have a positive correlation with the Traditional Christian factor of the COG.

As indicated by Table 7, the only hypothesis that was confirmed was 17) namely that SWB was correlated with the Traditional Christian factor of the COG. When the subscales of Religious Well-Being (RWB) and Existential Well-Being (EWB) are examined, it becomes obvious that the majority of the variance is accounted for by RWB (the only significant coefficient). Furthermore, when the variance of ambivalence was removed from the variables of the Traditional Christian factor of COG, EWB, and RWB, there was no significant change. Calculations regarding the multiple regressions are found in Appendix I.

Table 7

Correlations Among the Scales

	COG	RWB	EWB	SWB	IAS
COG		.752**	.021	.596**	-.029
RWB			.262**	.907**	.035
EWB				.644**	-.185*
SWB					-.053
IAS					

Note: * $p < .05$ ** $p < .01$ N=86-91

COG signs are reversed to indicate the actual relationship. The COG is measured here using the Traditional Christian Factor.

Table 8

COG Correlations with Significant Variables

	Educ	Freq	RWB	EWB	SWB
Trad Xn	-.549**	-.266*	.752**	.021	.596**
Ben Dei	-.375**	-.066	.545**	-.137	.365**
Comp	-.524**	-.200	.709**	.011	.558**
Kind	-.522**	-.186	.682**	-.006	.529**
Wrath	-.242	-.344**	.418**	-.022	.317*
Deistic	.321*	.363**	.495**	-.295*	-.517**
Omni	-.424**	-.140	.611**	-.034	.462**
Eval	-.466**	-.176	.706**	-.037	.535**
Irrel	.157	.062	.151	.003	-.117
Eter	-.424**	-.164	.543**	-.035	.409**
Pass	-.273*	-.221	.489**	.087	.420**
RWB	-.525**	-.404**	1.00	.262*	.907**
SWB	-.454**	-.447**	.907**	.644**	1.00
XN	-.496**	-.520**	.656**	.239	.625**

Neg?

Note: * p<.01 ** p<.001 N=86 COG signs are reversed to indicate the actual relationship.

Religious Well-Being and the combined Spiritual Well-Being scores are both positively correlated with all the factors of the COG at the .001 significance level except for Deisticness (RWB: $r=.495$, SWB: $r=.517$ $p=.001$) and Irrelevancy (not significant). The correlation between SWB and Wrathfulness is significant at .01.

Education was negatively correlated with being a born-again Christian ($r=-.496$, $p=.001$), with describing God in traditional terms ($r=-.549$, $p=.001$) and with RWB ($r=-.525$, $p=.001$) and with SWB ($r=-.454$, $p=.001$). Frequency of church attendance was negatively correlated with being a born-again Christian, and high scores on the RWB and SWB scales.

Results confirmed the hypotheses that Baptists scored higher on RWB and described God in more traditional terms than the Unitarians. Contrary to hypotheses, there was no significant difference on EWB or the Intense Ambivalence Scale.

Baptists rated the following factors of the Conceptualization of God as Seen in Adjective Ratings as more descriptive of God than the Unitarians: Traditional Christian, Omni-ness, Evaluation, Eternality, Wrathfulness, Companionable, Benevolent Deity, and Potently Passive. Unitarians rated Deisticness and Kindliness as more descriptive of God than the

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Baptists. Both congregations stated that God was not irrelevant. There was thus no significant difference on Irrelevancy.

The only relationship that was confirmed among the scales was the relationship between SWB and the COG. Ambivalence was not significantly related to the other two scales.

CHAPTER IV

DISCUSSION

Introduction

This has been an investigation of the possible correlation among ambivalence, spirituality, and one's concept of God as measured on the two diverse religious groups of a church from the Baptist General Conference (Temple Baptist Church) and a church from the Unitarian Universalist Association (First Unitarian Church).

The purpose of this study was to investigate the relationships of ambivalence with church affiliation, spiritual well-being, and concept of God. Two questions were asked: 1) will the two church groups produce significant differences in their scores on the three scales of the Intense Ambivalence Scale, Spiritual Well-Being, and the Conceptualization of God as Seen in Adjective Ratings? 2) Are there correlations among these three scales? This second question and its related hypotheses assumes that ambivalence distorts one's view of God and thus influences one's spiritual well-being.

These two Portland, Oregon churches were on the whole, found to be significantly different on measures of spirituality and

concept of God, while at the same time very similar in ambivalence as measured by the Intense Ambivalence Scale.

It was not until 1984 that a direct measure of ambivalence was devised and it has not to date been applied to religious populations or associated with religious concepts such as concept of God or spirituality in published literature. Associations between one's concept of God and spiritual well-being have not been previously measured and reported in published literature, although statements have been made indicating the assumed relationship. This study was designed to be a preliminary investigation of the possible relationships among these three variables.

The Baptist participants rated the following factors as more descriptive of God than the Unitarian participants: Traditional Christian, Omni-ness, Evaluation, Eternality, Wrathfulness, Benevolent Deity, Kindliness, and Potently Passive. Unitarians rated Deisticness as more descriptive of God than did the Baptists. There was no significant difference between the two groups on the Irrelevancy factor.

On measures of Spirituality, the Baptists scored significantly higher on Religious Well-Being and the combined Spiritual Well-Being score than did the Unitarians. There was no

significant difference between the two on Existential Well-Being scores.

The IAS, COG, and SWB Scales were unrelated as measured on this small sample except for Spiritual Well-Being and the Traditional Christian factor of the Conceptualization of God as Seen in Adjective Ratings. This is presumably a result of the Spiritual Well-Being construction based on the belief that God is a personal Being with whom Christians may communicate.

The discussion which follows will address in turn the findings on ambivalence, concept of God, spirituality and denominational differences. Limitations of the study, suggestions for further research, and conclusions will follow.

Ambivalence

Diverse denominational churches were chosen to increase the probability of differences in the scores on the three instruments used in the study, with emphasis being placed on ambivalence. Since there were assumed differences between the two churches in doctrine, liberal versus conservative stances, and in their overall approach to religion, it was expected that there would be significant differences between the samples on the instruments, especially ambivalence. A multiple regression equation was then used to determine the scales which would account for the most

variance and a multiple correlation was utilized to show the associations among the scales. In spite of the diversity of the two groups, there was no significant difference on the Intense Ambivalence Scale (IAS). This scale also had no significant correlation with the other two scales. Also of interest is the finding that the means of the two church samples on the IAS are similar to the means of the normal control group used by Raulin (1984). Raulin reported this mean as 10.82 while the Baptists scored 11.13 and the Unitarians scored a mean of 10.31.

Raulin (1984) recently developed the Intense Ambivalence Scale to measure this quality as defined by Meehl (1964) as "simultaneous or rapidly interchangeable positive and negative feeling toward the same object or activity, with the added proviso that both the positive and negative feelings be strong" (p.10). Because of this emphasis on the popular conception of ambivalence, there is no emphasis placed on the other two significant manifestations of ambivalence described in this study, namely emotional constriction and indecision. The absence of these latter two qualities may account for the lack of significant correlation of ambivalence with other scales or the lack of a significant difference between these two diverse religious groups. An instrument which would measure ambivalence in its various aspects would be obviously helpful in further investigation.

These qualities of emotional constriction and indecision could be responsible for the historical problems of emotions in Christian worship. Carney (1983) provides a brief background for this situation in the church:

Both Claus Westermann and Andrew Lester trace the elimination of "feeling" from Christian worship to Stoicism which taught that reason is the basic spiritual principle of the universe and that emotion is the enemy of reason. This philosophy was supported by the monastic tradition, spiritual guides teaching the necessity of suppressing all emotions, especially anger. Belief that strong emotions were, at best, unbecoming to humans resulted in a conception of God as impersonal, unfeeling and supremely rational (Lester, 1981, p. 584). . . .There is no Biblical foundation for the conception of an emotionless God worshipped by emotionless people (p. 117).

Considering this situation from a more recent perspective, Hohenstein (1983) also emphasizes that there are many emotions which seem to play no part in present day Christian worship. This presents added support to the powerful role that emotional constriction plays in the church.

Expressions of anger, hatred, rage, resentment, bitterness, betrayal, abandonment, unbelief have for the most part been

consciously or unconsciously banned and eliminated from liturgies, hymnals and prayerbooks. It is not acceptable to feel that way before God and in the presence of one's fellow worshipers. And yet the ancient Hebrew hymnal, the Psalter, displaying precisely those hidden emotions, gives every evidence that people like Job must have composed many of the hymns, written many of the prayers, and been a warmly welcomed member of the worshiping community (p. 167).

There is therefore historical and contemporary support that some emotions play a suspect role in the Christian church and that the tendency to eliminate those controversial emotions plays an important role in one's attitudes and relationships in the church. The Unitarians seem relatively free to express these controversial emotions and ambivalence while the Baptists appear to have specific constraints against certain types of expressions. Yet in this study, both samples were equally ambivalent and were similar to the normal control group as contrasted with schizophrenics, hospitalized depressed patients, and outpatient clinic clients (Raulin, 1984). This suggests that Baptists experience ambivalence, though its expression may be discouraged. This elicits several questions: Is ambivalence a stable characteristic that is relatively unaffected by the expression of "suspect emotions?" Is the one who expresses intense emotions more, less,

or equally ambivalent to the one who does not express them? If other aspects of ambivalence were measured, might there be differences between the two groups, and might there be a correlation with Spiritual Well-Being and the Conceptualization of God as Seen in Adjective Ratings? How might ambivalence express itself if overt expressions are discouraged? How would those indirect expressions be measured?

A practical implication would be the inclusion of a teaching and modeling process of helping church members more effectively deal with disappointments, frustration, anger, sorrow, and hurt within a theological context. This author has spoken with many Christians, including missionaries and pastors who have difficulty acknowledging and expressing these emotions to God. It appears that the dynamic of concealing these uncomfortable thoughts and emotions may erode the trust and acceptance of a loving and just God.

The similarity of the scores on ambivalence between the two groups suggest that ambivalence is a characteristic to be reckoned with regardless of one's church affiliation. It would be wise to plan for the effects of ambivalence as it may manifest itself in various religious contexts, even if the average church member does not have an unusually high level of ambivalence. In a theological or ecclesiastical context, the ambivalence may manifest itself as

simultaneous contradictory emotions experienced toward God, toward other members in the church, or toward activities associated with the church; such as visitation, evangelism, and Bible study. Emotional constriction may be experienced in one's worship of God or in personal interactions between church members. Emotional constriction may also oppose one's healthy awareness of emotions and the expression of those emotions appropriately. Indecision is a third manifestation of ambivalence which may be expected in the church. Indecision may interfere with the recruiting of church members for the various positions in the church such as teaching, visitation, or choir. It may also influence one's commitment to Christ and the choice to forsake sin. Planning functions such as goal setting and planning activities may be hampered as well as initiating these plans and carrying them out.

Concept of God

The Conceptualization of God as Seen in Adjective Ratings was developed by Gorsuch (1968) to measure one's concept of God for religious and nonreligious populations. The six point Likert scale reads from "Strongly like God" (1) to "Strongly unlike God" (6), with the four points in-between.

The Baptists who participated rated the four adjectives describing God as being eternal in the extreme "strongly like God"

manner. The same phenomenon occurred with the Omni-ness, Companionable, Kindliness, Evaluation, and Traditional Christian.

When looking at how the participating Unitarians conceptualize God, they appear to view Him as having similar qualities, but with a different intensity. For example, the three factors which they felt best describes God are Kindliness, Omni-ness, and Eternality. These means would be indicative of responses of "moderately like God" or "slightly like God" as opposed to several factors listed in the preceeding paragraph where the Baptists typically used the more extreme "strongly like God" rating.

It also becomes clear that the Unitarians do not necessarily feel less intense about their religion when it is considered that both groups strongly reject God as irrelevant. These responses indicate most participants said that these qualities are "strongly unlike God". Many participating Unitarians made spontaneous comments on the questionnaires; thus it is evident that their religion is very important to them even though the ratings may not be as extreme.

Concept of God and Spirituality

One's concept of God is believed to be an important element in assessing spirituality within religious populations. This is

stressed by A. W. Tozer (1961) in his introduction to the attributes of God:

What comes into our minds when we think about God is the most important thing about us. The history of mankind will probably show that no people has ever risen above its religion, and man's spiritual history will positively demonstrate that no religion has ever been greater than its idea of God. Worship is pure or base as the worshipper entertains high or low thoughts of God. For this reason, the gravest question before the church is always God Himself, and the most portentous fact about man is not what he at a given time may say or do, but what he in his deep heart conceives God to be like. We tend by a secret law of the soul to move toward our mental image of God. This is true not only of the individual Christian but of the company of Christians that composes the church. Always the most revealing thing about the church is her idea of God, just as her most significant message is what she says about Him or leaves unsaid, for her silence is often more eloquent than her speech. She can never escape the self-disclosure of her witness concerning God (p. 9).

As the relationship between one's concept of God and Spiritual Well-Being was substantiated, it becomes obvious that

the church should stress not only doctrine and information about God, but also the practicality of a personal relationship with God. It is recognized that many churches already do this to varying degrees.

The relationship between spiritual well-being and one's concept of God has been highlighted by the popular book When Bad Things Happen to Good People. Drawing from the experiences of Job in the Old Testament, Rabbi Kushner set the stage around three propositions. These propositions are: A: God is omnipotent and causes everything that happens; B: God is just and fair, and C: Job is good.

Rabbi Kushner relates that Job's friends reject C, Job rejects B, and the author of the book of Job rejects A. The stance taken in this book and by process theology is that the power of God (and religion) is manifested through the functions of religious rituals (e.g. funerals, weddings, prayer, and baptism) and through the strength God gives us to cope, mourn, and celebrate life and strengthen our relationships with those around us. Rabbi Kushner appears to go to the extreme of implying that God is not in charge of the universe, but even if He were, He has little ability or interest in intervening in the daily struggles of our lives.

Feinberg (1979) argues concerning the problem of the existence of evil that God is both loving and omnipotent, but that God has self-imposed limitations. These limitations include the choice to do nothing which is logically contradictory, the choice to do nothing inconsistent with his nature, and the choice not to negate His purpose of bringing glory to Himself. God was not able to create a utopian world without destroying man's humanity. Sin, evil, and tragedy do strike. There are times when God intervenes to prevent or lessen the trauma, but He also provides strength, perseverance, and the ability to cope when things seem hopeless. As Tozer indicated in the above quote, our concept of God is vital to our relationship with God, and is integral to our process of coping with tragedy.

Spirituality

The Spiritual Well-Being Scale was developed to measure a sense of well-being in relationship to God but did not measure spirituality in terms of confession of sin or the yielding of one's life to God as is spoken of in the Bible (I John 1:9, Romans 6:13). The Baptists reported a greater sense of well-being toward God than did the Unitarians. These scores are substantiated by the earlier quote by Adams (1982) concerning the difficulty many Unitarians have with the word "God" and by unsolicited comments

made by Unitarians on several questionnaires such as: "Some of these I couldn't answer because I can't think as God as a person or presence to communicate with" or "I don't believe in god. I have no concept of what 'god' is like". One Unitarian also added the word "stupid" as an adjective which was then rated "strongly like God".

It seems clear from the above statements that many Unitarians have difficulty with the concept of God and have thus aligned themselves in a religious organization which places little value on salvation (Miller, 1976) and which allows one to affirm or deny the existence or personal nature of God (Booth, no date). They therefore have the organizational freedom to express whatever relationship toward God that may be personally desired or experienced. These relationships range from the extremes of a denial of God's existence to an orthodox belief in the nature of God.

It is the opinion of this author that Baptists, on the other hand, have little organizational freedom to express diversity in beliefs and relationship to God. A "good Baptist," for example, would never dream of denying the existence of God, and it is suspected that many would have difficulty expressing anger toward God or disappointment with Him. This does not mean that these

thoughts or feelings do not occur, but that there is often social constraint against expressing them.

It is believed by this author that it is healthy to express one's ambivalent feelings toward God as one would appropriately express conflictual emotions toward another person. Ideally, one can accomplish this without living in form or structure only (as in being involved in a religious institution, and performing religious acts without believing in God) or without conforming to form and social pressure by sacrificing intense emotions and function (as in suppressing anger toward God, but pretending everything is fine and going through the motions of worship). A balanced approach may involve changing the church structure and function so that emotions such as grief, disappointment, sorrow, and anger can be openly accepted within the church and dealt with appropriately.

Although this study did not confirm that one's ambivalent feelings toward God influences one's concept of God or relationship to Him, it is likely that this type of openness in the church would provide a healthy model and increase opportunities for other church members to minister to the needs of those who are hurting. The healthy model would provide an example of authenticity in one's struggle within his or her own value system. It is hoped then, that one would not have to pretend to

be religious when there is little interest in God or theological matters or pretend to be at peace with God when there is intense struggle. It is believed that this authenticity would positively influence one's relationship with God (spirituality) in the direction of having a religion which is realistic, personal, and practical.

Ellison and Paloutzian (1978) relate spiritual well-being to one's relationship with God in the Religious Well-Being subscale of the Spiritual Well-Being scale. Ellison (1982) has further indicated his belief that one's ability to relate to God as a personal Being has a direct bearing on one's spiritual well-being. He states that "purpose and well-being emerge from our intimate communion with God, who is the source of creativity and health. As the result of our communion with God, we also feel protected at the deepest levels of our being" (p. 19).

This study has demonstrated that there is a relationship between spiritual well-being and one's concept of God. The Religious Well-Being subscale is positively and significantly correlated with the following factors of the Conceptualization of God as Seen in Adjective Ratings: Traditional Christian, Companionable, Evaluation, Kindliness, Omni-ness, Benevolent Deity, Eternality, Potently Passive and Wrathfulness. RWB is also negatively and significantly correlated with Deisticness (-.4954).

These correlations seem to indicate that it is the personal qualities of God's nature which are vital to one's well-being in relation to Him. This is substantiated not only by the positive personal attributes which are related to well-being, but also the negative relationship associated with deisticness, a factor which describes God as distant, impersonal, and inaccessible. This data suggests that the church should be active in teaching the attributes of God to its members, acknowledging the balance between God as a personal yet transcendent and infinite Being. To emphasize a God who has little if any relationship to mankind is to jeopardize one's well-being in relationship to God.

One of the surprising differences in how the two church groups conceptualized God was that the Baptists described God more Potently Passive (M:8.21) than the Unitarians (M:12.52). The three adjectives of slow, still, and tough were not expected to be descriptive of a God who is also considered personal, benevolent, and actively involved with mankind. It is suggested that the potently passive stance taken is not a statement of doctrinal belief (it is incongruent with strong beliefs represented by the Traditional Christian factor of the COG and the high RWB score) as much as a statement of emotional perceptions. This clash between doctrine and perceptions may be manifested in practice by means of a poor prayer life or a lack of vigor in one's religious walk.

The differences found here need to be investigated more thoroughly to determine whether there are similar patterns for other conservative or liberal Christian groups, and to determine the nature of a potentially passive view, its etiology and consequences.

Denominational Differences

As was mentioned previously, two churches from diverse denominations were selected to increase the probability of differences in the scores on the three instruments used in the study. Statistical analysis was then used to determine the source of the variance with emphasis on ambivalence. With the exception of several demographic items and the Intense Ambivalence Scale results, the two churches proved to be heterogeneous. It is useful to note at this point that these two churches are likely to be unique. It would therefore be unwise to generalize the results of this study to other churches. Because of the low response rate it is possible that the samples used in this study do not represent even the entire membership of the churches from which they were drawn.

Part of the reason for the distinctions between the two denominations used in this study may be accounted for by the doctrinal differences between the two churches. The General Conference Baptists believe God is a trinitarian Being who is

personal, immanent, and transcendent. The Bible is considered to be the inspired Word of God and thus the final authority for belief and practice. The fundamentals of the faith, such as the Deity of Christ, the virgin birth of Christ, the resurrection of Christ, and His vicarious atonement are adhered to by Baptists and mainline evangelical protestants.

The Unitarian Universalists Association rejects many of these statements of faith, ascribing to the liberal stance that the central tenet is not a set of religious doctrines, such as the attributes and nature of God, but is rather "the principle of the free mind," in which the individual is free to choose whatever beliefs he or she will. Many shun the traditional Judeo-Christian concept of God and believe God to be a moral and spiritual force in the Universe. For the Unitarian "the word 'God' is so heavily laden with unacceptable connotations that it is for many people scarcely useable without confusion" (Adams, 1982, p. 3).

The doctrinal stance of the churches is important because for both groups, one's doctrinal stance is a test of fellowship. For Baptists doctrinal beliefs are more formally organized into the "fundamentals of the faith" which places one in or out of evangelicalism. Those outside of evangelicalism may be held in disdain and looked upon with suspicion. Surprisingly, it was readily apparent through reading and speaking with those at the

First Unitarian Church in Portland, Oregon, that a similar process occurred with the Unitarians. While Unitarians in general pride themselves on being accepting of all groups and all sources of truth, there are limitations to this general statement. The primary focus of that limitation is upon evangelicalism or fundamental Christianity.

This church insists that intellectual honesty, moral progress and spiritual growth in religion are dependent upon each person being receptive to all pronouncements of truth, wherever and by whomsoever uttered. Organized religion has often been inadequate in meeting the needs of humanity because it has not kept pace with our unfolding intellect and growing spiritual nature. Because readjustments occur in our thinking, as science, philosophy, the arts and living experience develop, religious knowledge is never final and complete. Attempts, therefore, to petrify truth in rigid, creedal forms are destructive of the fundamental purposes of religion (Booth p. 12).

As was implied by Booth's statement, Unitarians, in general, seem to be accepting of most philosophies, beliefs, and perspectives, except for evangelical or fundamentalist Christianity. This author's contacts have fostered the impression that the suspicion and disdain which many evangelicals hold toward

certain groups is also held by Unitarians. The Unitarian's test of fellowship is not a list of beliefs, but is the principle of the "free mind," demonstrated through repudiation of traditional Christian belief. Miller (1976) found by using the Rokeach Values Survey that Unitarians have a distinctive paradigm of values as compared to Christians, Jews, and those claiming no religious affiliation.

Clearly, the Unitarian Universalists rank the terminal values self-respect, wisdom, inner harmony, mature love, a world of beauty, and an exciting life higher and salvation, national security, happiness, a world at peace and family security lower than the composite ranking by the other religious groups. Similarly, they place the instrumental values independent, broadminded, intellectual, loving, capable, and logical higher and obedient, ambitious, clean, polite, helpful, self-controlled, imaginative, and forgiving lower than the composite ranking in the Rokeach sample (p. 201).

Limitations of the Study

As has been stated previously, this study showed that ambivalence, spiritual well-being and one's concept of God are important factors in church life, but not that they are all

associated. A positive relationship was found between the Traditional Christian factor of the Conceptualization of God as Seen in Adjective Ratings and the Religious Well-Being subscale of the Spiritual Well-Being scale. Other than this significant correlation there were no significant correlations among the three scales. While these constructs obviously exist and have functions and roles in church life, as well as in personal functioning, it cannot be said from the results of this study that ambivalence has a direct association with one's concept of God or spiritual well-being, even though there is theoretical evidence to the contrary.

This study has several limitations. The unrepresentative sample from two specific churches in one city hinders the ability to generalize to other churches. It is questionable whether the results would generalize to other members of the same churches, or to other churches of the same denominations. As the 50% return rate of the random sampling constituted less than 20% of the regular attenders of each church, the response may not be representative of the churches as a whole. In addition, it is known that Temple Baptist Church is unusual in the Baptist General Conference because of its size, interest in missions, and specialized ministries.

As this study is correlational, cause-effect relationships cannot be implied. Another limitation is the specificity of the

Intense Ambivalence Scale in only measuring simultaneous contradictory emotions toward an object, and not other manifestations of ambivalence as well. The correlations of other manifestations of ambivalence on the two other variables used in this study are undetermined. Thus conclusions must be limited to contradictory emotional ambivalence rather than ambivalence more generally. Lastly, the instruments are based on self-report and are therefore subject to an unknown amount of reporting error.

Suggestions for Further Research

The results of this study could be modified to generalize more if the methodology could be replicated using another population. It would also be helpful to measure relationships between other aspects of ambivalence and spiritual well-being and one's concept of God to further understand the implied theoretical relationships. It may be that there are correlational supports using different populations, or instruments. A study investigating differences in measures of ambivalence for religious and nonreligious populations would be in order. It is possible that an additional variable would account for the lack of association. This occurred with the high association of prejudice with religious fundamentalism when fundamentalism taught values that were opposed to prejudice. It was found that an intrinsic-

extrinsic orientation toward religion discriminated between those who were prejudiced and those who were not (Allport & Ross, 1967).

It would also be of interest to further investigate the surprising result that the Baptists considered God to be more potently passive than the Unitarians did. As this appears to contradict Baptist doctrinal positions, further research is needed to determine whether this is a widespread phenomenon and what the etiology and consequences might be.

Conclusion

This has been a preliminary investigation of the correlation between the three variables of one's concept of God, ambivalence, and spiritual well-being. A review of the literature has provided a theoretical basis for expecting a correlation among these variables. Ambivalence is argued to exist not only toward significant others such as parents but also toward God. Ambivalence is herein described as the simultaneous experience of opposite affect, indecision, and emotional constriction.

One hundred subjects were randomly chosen from each of the membership lists of two diverse churches in Portland, Oregon. Fifty-one Unitarians and 46 Baptists returned useable questionnaires within a three week time period.

Descriptive statistics, a Pearson's correlation matrix and a multiple regression equation confirmed the hypotheses that Baptists would score higher on Religious Well-Being and would describe God in more traditional terms than the Unitarians. Contrary to the hypotheses, however, there were no significant differences between the two groups on Existential Well-Being or on the Intense Ambivalence Scale. Most of the hypotheses concerning the factors of the concept of God were confirmed. The only hypothesis that was confirmed regarding correlations among the scales was a positive correlation between Religious Well-Being and the Traditional Christian factor of the Conceptualization of God as Seen in Adjective Ratings. Ambivalence accounted for very little of the variance of the other two instruments.

A surprising finding of this study was that participating Baptists described God as more Potently Passive than did participating Unitarians. It is suggested that there may be a clash between doctrinal beliefs and perception by these Baptists.

The positive correlation between one's concept of God and Religious Well-Being indicates that one's relationship with God is influenced by one's view of God. While this is not a new concept to many churches, it lends empirical support to the importance of teaching doctrine concerning the nature of God. This study also suggests, since there was no significant difference between the

churches on Existential Well-Being, that one's view of God may not influence life-purpose or life-satisfaction as measured by the EWB Scale.

Since ambivalence was almost identical in the two samples in spite of the diversity between the two churches, it appears that ambivalence is a factor which should be expected when teaching, preaching, recruiting, or planning programs. It seems that regardless of whether the church encourages the expression of ambivalence, or has constraints on these expressions, ambivalence is a force that may demand attention.

From the results of this study, it cannot be said that there is a direct relationship between ambivalence and either one's concept of God or one's spiritual well-being. Although the effects of either suppressing or expressing ambivalence in the church are not empirically known, it can be said that the church does need to be aware of its presence and its manifestations. By being aware of how ambivalence (and other conditions) manifest themselves church leaders can better equip "the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ" (Ephesians 4:12-13).

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APPENDIX A

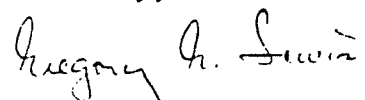
AUTHORIZATION FOR STUDY

5 July 1985

Dear Friend,

The distribution of this questionnaire among randomly selected individuals on the mailing list has been approved by the minister, Alan Deale, and the Board of Trustees. It is our belief that the results of this study will aid in assessing the First Unitarian Church in comparison to another church and will aid in setting guidelines for future programs. This questionnaire is a part of my doctoral dissertation for a Ph.D. in clinical/counseling psychology. Your prompt participation is greatly appreciated.

Sincerely,


Gregory G. Lewis

GGL:b1

5 July 1985

Dear Friend,

This questionnaire has been discussed and approved by Pastor Prinzing for distribution among randomly selected regular attenders and members. It is our belief that the results of this study will increase our understanding of the church and may impact the local church. This questionnaire is a part of my doctoral dissertation at Western Conservative Baptist Seminary. Your prompt participation is greatly appreciated.

Sincerely,


Gregory G. Lewis

GGL/bl

APPENDIX B

INSTRUCTIONS

INSTRUCTIONS

You have been asked to participate in a study of personal religious experiences. The information you provide will contribute to a better understanding of religious experience and more effective training of church leaders. For the results to be most helpful it is important that each person selected complete and return the attached questionnaire; it will require about 20-30 minutes of your time.

Please complete the enclosed questionnaire and return it in the self-addressed stamped envelope provided by Friday, July 19. You are encouraged to work quickly and not dwell on your responses; your initial impressions will provide the most useful information. Do not place your name on any of the materials. All responses will be kept strictly confidential. Each page is numbered to insure that all responses are kept together. A master list will be used to identify participants for follow up contacts in order to insure full participation. Once all results are collected this list will be destroyed.

To avoid influencing others, please do not discuss the contents of this questionnaire until they are all completed and returned. Participants who desire may obtain a summary of the results through their church office after September 1, 1985.

APPENDIX C

DEMOGRAPHIC QUESTIONNAIRE

BACKGROUND INFORMATION

1. AGE _____ 2. SEX _____ Male _____ Female
3. GROSS FAMILY INCOME (check one)
_____ Less than \$10,000 per year _____ \$10,000 to \$19,999 per year
_____ \$20,000 to \$29,999 per year _____ \$30,000 to \$49,999 per year
_____ Above \$50,000 per year
4. CURRENT MARITAL STATUS (Check one)
_____ Never married _____ Married
_____ Divorced _____ Separated
_____ Widowed _____ Living as married
5. EDUCATION: Show highest grade completed
_____ Grades 1-12 (specify highest grade)
_____ College (specify number of years)
_____ Post college (specify number of years)
6. FREQUENCY OF CHURCH ATTENDANCE (Check one)
_____ More than once/week _____ 1 to 3 times/month
_____ Weekly _____ 3 to 12 times/year
_____ 1 to 2 times/year _____ Less than once/year
7. DO YOU PROFESS TO BE A CHRISTIAN? Mark the response which best describes you:
_____ 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..

APPENDIX D

CONCEPTUALIZATION OF GOD AS SEEN IN ADJECTIVE RATINGS

Theological Ambivalence

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For each of the following terms, circle the choice that best describes how you understand God:

- | | |
|-------------------------|---------------------------|
| 1 = Strongly like God | 4 = Slightly unlike God |
| 2 = Moderately like God | 5 = Moderately unlike God |
| 3 = Slightly like God | 6 = Strongly unlike God |

Absolute	1	2	3	4	5	6	All-Wise	1	2	3	4	5	6
Avenging	1	2	3	4	5	6	Blessed	1	2	3	4	5	6
Blunt	1	2	3	4	5	6	Charitable	1	2	3	4	5	6
Comforting	1	2	3	4	5	6	Considerate	1	2	3	4	5	6
Controlling	1	2	3	4	5	6	Creative	1	2	3	4	5	6
Critical	1	2	3	4	5	6	Cruel	1	2	3	4	5	6
Damning	1	2	3	4	5	6	Distant	1	2	3	4	5	6
Divine	1	2	3	4	5	6	Eternal	1	2	3	4	5	6
Everlasting	1	2	3	4	5	6	Fair	1	2	3	4	5	6
Faithful	1	2	3	4	5	6	False	1	2	3	4	5	6
Fatherly	1	2	3	4	5	6	Feeble	1	2	3	4	5	6
Firm	1	2	3	4	5	6	Forgiving	1	2	3	4	5	6
Gentle	1	2	3	4	5	6	Glorious	1	2	3	4	5	6
Gracious	1	2	3	4	5	6	Guiding	1	2	3	4	5	6
Hard	1	2	3	4	5	6	Helpful	1	2	3	4	5	6
Holy	1	2	3	4	5	6	Impersonal	1	2	3	4	5	6
Important	1	2	3	4	5	6	Inaccessible	1	2	3	4	5	6
Infinite	1	2	3	4	5	6	Jealous	1	2	3	4	5	6
Just	1	2	3	4	5	6	Kind	1	2	3	4	5	6
Kingly	1	2	3	4	5	6	Loving	1	2	3	4	5	6
Majestic	1	2	3	4	5	6	Matchless	1	2	3	4	5	6
Meaningful	1	2	3	4	5	6	Omnipotent	1	2	3	4	5	6
Omnipresent	1	2	3	4	5	6	Omniscient	1	2	3	4	5	6

Theological Ambivalence

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	Like						Unlike						
Passive	1	2	3	4	5	6	Patient	1	2	3	4	5	6
Powerful	1	2	3	4	5	6	Protective	1	2	3	4	5	6
Punishing	1	2	3	4	5	6	Real	1	2	3	4	5	6
Redeeming	1	2	3	4	5	6	Righteous	1	2	3	4	5	6
Severe	1	2	3	4	5	6	Sharp	1	2	3	4	5	6
Slow	1	2	3	4	5	6	Sovereign	1	2	3	4	5	6
Standfast	1	2	3	4	5	6	Stern	1	2	3	4	5	6
Still	1	2	3	4	5	6	Strong	1	2	3	4	5	6
Supporting	1	2	3	4	5	6	Timely	1	2	3	4	5	6
Tough	1	2	3	4	5	6	True	1	2	3	4	5	6
Valuable	1	2	3	4	5	6	Vigorous	1	2	3	4	5	6
Warm	1	2	3	4	5	6	Weak	1	2	3	4	5	6
Worthless	1	2	3	4	5	6	Wrathful	1	2	3	4	5	6

APPENDIX E

INTENSE AMBIVALENCE SCALE

Theological Ambivalence

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For each of the following statements circle the choice that best describes you.

- | | | |
|--|---|---|
| 1. Very often, even my favorite pasttimes don't excite me. | T | F |
| 2. On some morning I didn't get out of bed immediately when I first woke up. | T | F |
| 3. I feel I can trust my friends. | T | F |
| 4. There have been a number of occasions when people I know have said hello to me | T | F |
| 5. Small imperfections in a person are rarely enough to change love into hatred. | T | F |
| 6. There have been times when I have hated one or both of my parents for the affection they have expressed for me. | T | F |
| 7. There have been times when I have dialed a telephone number only to find that the line was busy. | T | F |
| 8. Words of affection almost always make people uncomfortable. | T | F |
| 9. I don't mind too much the faults of people I admire. | T | F |
| 10. Love and hate tend to go together. | T | F |
| 11. Honest people will tell you that they often feel chronic resentment toward the people they love. | T | F |
| 12. At times when I was ill or tired, I have felt like going to bed early. | T | F |
| 13. Everything I enjoy has its painful side. | T | F |
| 14. Love never seems to last very long. | T | F |
| 15. My strongest feelings of pleasure usually seem to be mixed with pain. | T | F |
| 16. Whenever I get what I want, I usually don't want it at all any more. | T | F |
| 17. On some occasions I have noticed that some other people are better dressed than myself. | T | F |
| 18. I have always experienced dissatisfaction-satisfaction with feelings of love. | T | F |

Theological Ambivalence

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- | | | |
|---|---|---|
| 19. I worry the most when things are going the best. | T | F |
| 20. I often get very angry with people just because I love them so much. | T | F |
| 21. I start distrusting people if I have to depend on them too much. | T | F |
| 22. I can think of someone right now whom I thought I liked a day or two ago, but now strongly dislike. | T | F |
| 23. The people around me seem to be very changeable. | T | F |
| 24. It is hard to imagine two people loving one another for many years. | T | F |
| 25. Driving from New York to San Francisco is generally faster than flying between these two cities. | T | F |
| 26. The closer I get to people, the more I am annoyed by their faults. | T | F |
| 27. I find that the surest way to start resenting someone is to just start liking them too much. | T | F |
| 28. I usually know when I can trust someone. | T | F |
| 29. Often I feel like I hate even my favorite activities. | T | F |
| 30. Everyone has a lot of hidden resentment toward his loved ones. | T | F |
| 31. I believe that most light bulbs are powered by electricity. | T | F |
| 32. I usually know exactly how I feel about people I have grown close to. | T | F |
| 33. I have noticed that feelings of tenderness often turn into feelings of anger. | T | F |
| 34. I go at least once every two years to visit either northern Scotland or some part of Scandinavia. | T | F |
| 35. I always seem to be the most unsure of myself at the same time that I am most confident of myself | T | F |

Theological Ambivalence

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- | | | |
|--|---|---|
| 36. My interest in personally-enjoyed hobbies and pastimes has remained relatively stable. | T | F |
| 37. I cannot remember a time when I talked with someone who wore eyeglasses. | T | F |
| 38. I can usually depend on those with whom I am close. | T | F |
| 39. My experiences with love have always been muddled with great frustration. | T | F |
| 40. I usually find that feelings of hate will interfere when I have grown to love someone. | T | F |
| 41. A sense of shame has often interfered with my accepting words of praise from others. | T | F |
| 42. I rarely feel rejected by those who depend on me. | T | F |
| 43. I am wary of love because it is such a short-lived emotion. | T | F |
| 44. I usually experience doubt when I have accomplished something that I have worked on for a long time. | T | F |
| 45. I cannot remember a single occasion when I have ridden in a bus. | T | F |
| 46. I rarely doubt the appropriateness of praise that I have received from others in the past. | T | F |
| 47. I often feel as though I cannot trust people whom I have grown to depend on. | T | F |
| 48. I usually experience some grief over my own feelings of pleasure. | T | F |
| 49. I find that I often walk with a limp which is the result of a skydiving accident. | T | F |
| 50. It is rare for me to love a person one minute and hate them the next minute. | T | F |
| 51. I doubt if I can ever be sure exactly what my true interests are. | T | F |
| 52. Sometimes when walking down the sidewalk I have seen children playing. | T | F |

Theological Ambivalence

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- | | | |
|---|---|---|
| 53. I can't remember ever feeling love and hate for the same person at the same time. | T | F |
| 54. Love is always painful for me. | T | F |
| 55. Close relationships never seem to last long. | T | F |
| 56. I never had much trouble telling whether my parents loved me or hated me. | T | F |
| 57. I have never combed my hair before going out in the morning. | T | F |
| 58. Most people disappoint their friends. | T | F |

APPENDIX F

SPIRITUAL WELL-BEING SCALE

Theological Ambivalence

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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:

EA = Strongly Agree D = Disagree
 MA = Moderately Agree MD = Moderately Disagree
 A = Agree SD = Strongly disagree

- | | |
|--|-----------------|
| 1. I don't find much satisfaction in private prayer with God. | EA MA A D MD SD |
| 2. I don't know who I am, where I came from, or where I'm going. | EA MA A D MD SD |
| 3. I believe that God loves me and cares about me. | EA MA A D MD SD |
| 4. I feel that life is a positive experience | EA MA A D MD SD |
| 5. I believe that God is impersonal and not interested in my daily situations. | EA MA A D MD SD |
| 6. I feel unsettled about my future. | EA MA A D MD SD |
| 7. I have a personally meaningful relationship with God. | EA MA A D MD SD |
| 8. I feel very fulfilled and satisfied with life. | EA MA A D MD SD |
| 9. I don't get much personal strength and support from my God. | EA MA A D MD SD |
| 10. I feel a sense of well-being about the direction my life is headed in. | EA MA A D MD SD |
| 11. I believe that God is concerned about my problems. | EA MA A D MD SD |
| 12. I don't enjoy much about life. | EA MA A D MD SD |
| 13. I don't have a personally satisfying relationship with God. | EA MA A D MD SD |
| 14. I feel good about my future. | EA MA A D MD SD |
| 15. My relationship with God helps me not to feel lonely. | EA MA A D MD SD |
| 16. I feel that life is full of conflict and unhappiness. | EA MA A D MD SD |

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- | | | | | | | |
|---|----|----|---|---|----|----|
| 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 |

APPENDIX G

GLOSSARY

AMBIVALENCE: "The simultaneous existence of contradictory strong currents of feelings, urges, and desires toward an object" (Lichtenberg & Slapp, 1977, p. 780).

BENEVOLENT DEITY: This factor represents both a transcendent quality of God as well as a benevolent-immanent quality. This is not a relationship characteristic between two people, but involves the interaction of a transcendent deity with mankind.

COMPANIONABLE: This factor is similar to that of Benevolent Deity, but lacks the transcendent elements. These descriptions are similar to how one may describe a close friend or even a faithful dog.

COMPARTMENTALIZATION: "The tendency to keep thoughts or feelings distinct that should be kept in relation: e.g., keeping one's moral code as based on religion in a compartment distinct from one's business code, without allowing either to influence the other." (English & English, 1958, p. 101).

COMPULSIVE PERSONALITY: "A personality pattern characterized by chronic, excessive, or obsessive concern with adherence to standards of conscience or of conformity. The person may be over-inhibited, overconscientious, and may have an inordinate capacity for work.

Typically he is rigid and lacks a normal capacity for relaxation" (English & English, 1958, p.104).

DEISTICNESS: This factor sees God as "out there" or as being so transcendent that He has little if any relationship to the world of human existence. God is here described as distant, impersonal, inaccessible and possibly mythical.

DIFFERENTIATION: 1. The process by means of which something becomes different or is made different, either from its former condition or from some reference object.
2. The process whereby relatively unspecialized activities develop into relatively more specialized activities. (English & English, 1958, p. 152).

DISPLACEMENT: "The attachment of an affect to something other than its proper object. e.g., hatred of a father is attached to a walking stick used by the father; anger aroused by punishment is transferred to a pet. It is a common phenomenon in dreams". English & English, 1958, p. 58).

ETERNALITY: This factor of the descriptions of God view God as divine, eternal, everlasting, and holy.

EVALUATION: This factor reflects the degree to which God is viewed as important. The adjectives included in this

factor are important, timely, valuable, vigorous, and meaningful.

GENITAL LEVEL: "The culminating phase of development in respect to sex in which the person has a genuinely affectionate relationship for the sex partner. It does not mean, as the term might be interpreted, as a phase with strong emphasis upon the genitals, nor a phase in which the interest lies primarily in coitus, though these distinctions are often not observed" (English & English, 1958, p. 223).

IMPRECATORY PSALMS: These are the Old Testament Psalms which include complaint, lamentation, or cursing against the enemies of Yahweh and His people.

IRRELEVANCY: This factor of one's concept of God stresses the negation of the validity of the concept of God, as demonstrated by the adjectives false and worthless, and a rejection of the potency of God, illustrated by adjectives such as feeble and weak. This may reflect the attitude of "he doesn't really exist and if he did, it wouldn't really make any difference".

ISOLATION: 1. A process similar in effect to repression, but differing in that the underlying impulse or wish is consciously recognized, although its relation to

present behavior is not. 2. the separation of an object from its affect (English & English, 1958, p. 279-280).

KINDLINESS: This factor is named after the adjective having the highest loading for describing God: kind. This view assumes that God is kindly disposed toward mankind.

OBSESSIVE-COMPULSIVE DISORDER: "In obsessive-compulsive disorders, individuals feel compelled to think about something that they do not want to think about or to carry out some action against their will. These individuals usually realize that their behavior is irrational but cannot seem to control it." (Coleman, J.C., Butcher, J.N., Carson, R.C. 1980).

OEDIPUS COMPLEX: "The repressed desire of a person for sex relations with the parent of opposite sex. The Oedipus complex specifically refers to the desire of the boy for his mother; but in theoretical discussions it is broadened to include the analogous desire of the girl for her father, specifically called the Electra complex." (English & English, 1958, p. 355).

OMNI-NESS: This factor is unrelated to the other factors used to describe God. It is based on the four adjectives of infinite, omnipresent, omnipotent, and omniscient.

ORAL NEEDS (ORAL-INCORPORATIVE): "Of tendencies to possessiveness, voracity, greed, and envy that are rooted in the early infantile effort to incorporate part of the mother (finger, nipple, etc) into oneself. They are said to represent the ultimate in the effort to maintain the security of closeness to the mother. (English & English, 1958, p. 360)"

POTENTLY PASSIVE: This factor is difficult to interpret as some of the adjectives which may be semantically similar in meanings are not used in this factor. For example, slow, still, and tough are the only three adjectives used here, but these are statistically different from other adjectives such as passive, firm, or unchanging. It is unrelated to other factors.

SEPARATION-INDIVIDUATION: "Mahler and her collaborators (1975), by outlining the double-track process of separation and individuation, emphasize the above by defining separation as the child's emergence from a symbiotic fusion with mother, and individuation as the achievements which mark the child's assumption of his own individual characteristics. Both are connected, but also separate." (Neubauer, P.B., 1982, p. 137-138).

SPLITTING: "Not only Fairbairn and Melanie Klein, but Guntrip, Bion, Winnicott, and others, for all the differences among them have been prone to describe objects, both external and internal, in terms of overruling polarities - polarities such as satisfying and unsatisfying, accepting or rejecting, tempting and frustrating, good and bad, loving and hating - which, if radicalized, quickly entailed the idea of splitting. . . .In this framework, splitting is a word that refers to what a person does to and with the objects that populate his outer and inner world. Inasmuch as objects are at stake, this would imply that the verb splitting is here always used transitively, the actor being the person or the ego, and the recipient of the action being the object" (Pruyser, 1975, p.35).

SYMBIOSIS: "A condition in which a person depends upon others, not for cooperative mutual support and affection but for exploitation and the satisfaction of neurotic needs." (English & English, 1958, p.538).

TRADITIONAL CHRISTIAN: This is a broad factor which describes a deity who is actively concerned for and involved with mankind. This viewpoint emphasizes a favorable

orientation towards mankind. All but 3 of the remaining 10 factors are related to this broad factor. This factor is comprised of 51 adjectives.

TRANSFERENCE: 1. Displacement of affect from one object to another. 2. Specifically, the process whereby a patient shifts affects applicable to another person onto the psychoanalyst. e.g., the patient directs upon the analyst the hatred he feels toward his father. (English & English, 1958, p.562).

WRATHFULNESS: This factor for one's concept of God reflects the wrathfulness of how God stands in judgment over mankind. Gorsuch expects this factor to differentiate between those with a fundamentalistic approach to religion and those who are regarded as liberal or humanistic. It is unrelated to other factors.

APPENDIX H

RAW DATA

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The following pages include the raw data used in this study. A Demographic Information Key will be followed by the COG, IAS, and SWB data. The 11 columns for Unitarian and Baptist scores correspond to the individual scores on 11 factors of the COG. These are labeled as noted.

The next scale contains two columns of scores for the IAS. In each pair of columns, the first column contains scores on ambivalence, the second column contains scores on the infrequency scale to determine random responding.

The last set of scores on this raw data represents the SWB. Scores of 35, 35, 70 as with U230 represent a blank return.

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BACKGROUND INFORMATION

1. AGE _____ 2. SEX 1 Male 2 female
3. GROSS FAMILY INCOME (check one)
1 Less than \$10,000 per year 2 \$10,000 to \$19,999 per year
3 \$20,000 to \$29,999 per year 4 \$30,000 to \$49,999 per year
5 Above \$50,000 per year
4. CURRENT MARITAL STATUS (Check one)
1 Never married 4 Married
2 Divorced 5 Separated
3 Widowed 6 Living as married
5. EDUCATION: Show highest grade completed
1-12 Grades 1-12 (specify highest grade)
13-16 College (specify number of years)
17- Post college (specify number of years)
6. FREQUENCY OF CHURCH ATTENDANCE (Check one)
1 More than once/week 4 1 to 3 times/month
2 Weekly 5 3 to 12 times/year
3 1 to 2 times/year 6 Less than once/year
7. DO YOU PROFESS TO BE A CHRISTIAN? Mark the response which best describes you:
1 No
2 Yes, I respect and attempt to follow the moral and ethical teachings of Christ.
3 Yes, I have received Jesus Christ into my life as my personal Savior and Lord
4 Yes, I have received Jesus Christ as my personal Savior and Lord and I seek to follow the moral and ethical teachings of Christ.

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NUMBER	AGE	SEX	INCOME	MSTAT	EDUC	FREQ	XN?
U118	59	2	4	3	20	4	2
U201	37	2	4	4	14	5	1
U236	56	1	5	4	19	6	2
U258	33	2	3	1	18	4	1
U312	28	2	3	4	15	4	1
U342	37	2	2	2	19	4	1
U405	67	1	4	4	18	4	1
U454	48	2	5	4	17	6	2
U546	39	1	2	2	17	5	2
U621	55	2	4	2	18	2	1
U664	59	2	4	4	23	1	2
U705	69	2	4	4	15	4	2
U735	41	2	4	2	20	3	1
U778	62	1	5	4	16	3	1
U783	30	1	4	4	20	2	1
U830	35	2	4	4	18	4	1
U784	33	2	4	4	16	2	1
U815	00	1	4	3	16	6	2
U817	67	2	3	4	17	6	2
U906*	36	1	4	4	16	5	1
U925*	49	1	1	1	19	2	1
U942	63	2	2	2	16	5	2
U955	39	2	4	4	16	4	1
U990	65	2	2	3	18	5	2
U999	41	1	4	4	16	5	1
U1011	66	2	1	2	18	3	2
U1020	59	2	5	4	16	5	4
U1036*	62	2	3	4	16	5	2
U230*	38	2	2	2	15	3	1
U450	52	1	5	4	22	4	2
U611	27	2	4	1	19	5	2
U612	62	2	3	4	17	5	2
U901	43	2	4	4	14	5	1
U617	27	2	4	4	16	5	2
U654	46	2	4	4	12	4	2
U797	62	2	3	4	20	5	2
U917	48	2	5	4	19	5	2
U1040	61	2	5	4	18	3	1
U944	20	2	3	4	16	5	1
U100	52	1	5	4	19	3	2
U240	44	1	4	4	19	3	2
U306	45	1	4	4	20	4	1
U517	39	1	5	4	18	4	1
U510	40	2	5	4	13	4	2
U692	43	2	3	6	17	5	1
U976	47	1	5	4	14	6	1
U970	52	1	3	1	20	4	2
U330	72	2	3	4	13	6	2
U72	43	2	5	4	17	3	2
U27	61	2	5	4	20	6	2
U437	52	1	5	4	18	2	1

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	Trad	In.	Ben.Dei.	Comp.	Kind.	Wrath.	Deist.	Omni.	Eval.	Irr.
U118	239		51	31	66	78	9	14	15	24
U201	121		29	6	14	68	14	10	12	18
U236	215		36	36	56	65	9	4	15	24
U258	176		39	25	44	68	21	14	12	24
U312	10		2	0	2	2	0	0	0	0
U342	234		41	36	56	68	19	14	15	24
U405	93		31	6	11	63	23	4	6	24
U454	22		8	0	2	14	0	0	0	0
U546	178		33	22	37	59	8	10	18	21
U621	130		24	19	30	59	9	4	10	21
U664	279		51	36	56	68	19	24	30	19
U705	89		26	8	19	51	13	11	12	24
U735	75		22	6	16	54	18	4	6	21
U778	10		2	0	2	2	0	0	0	0
U783	85		24	9	16	68	15	5	9	21
U830	78		19	13	20	41	10	4	9	24
U784	180		40	19	29	67	19	16	18	22
U815	108		24	13	18	53	11	7	11	21
U817	57		26	6	11	68	24	4	5	24
U906	79		16	13.5	18.5	43	11.5	4	10	21.5
U925	10		2	0	2	2	0	0	0	0
U942	20.5		5	0	4	38	0	4	0	24
U955	102		31	11	18	55	24	6	6	24
U998	136		32	10	11	68	15	10	15	24
U999	119		29	14	26	32	18	9	11	24
U1011	208		51	36	56	68	19	8	15	24
U1028	51		26	6	11	45	24	4	7	24
U1036	10		2	0	2	2	0	0	0	0
U230	10		2	0	2	2	0	0	0	0
U450	223		39	32	49	26	10	16	25.5	10
U611	101		31	8	12	68	24	4	5	24
U612	103		26	18	28	55	11	4	8	24
U901	89		28	6	11	68	24	4	10	24
U617	100		25	11	18	50	15	9	13	15
U654	91.5		30.5	6	11	68	24	7	15	24
U797	279		46	36	56	68	14	24	30	24
U917	121		29	15	27	60	19	8	14	23
U1048	259		51	36	56	68	24	14	30	24
U944	199		42	31	56	68	14	10	17	24
U100	155		28	21	31	67	13	14	17	22
U248	140		33	16	24	42	12	8	18	24
U286	10		2	0	2	2	0	0	0	0
U517	58		18	7	11	52	14	4	6	24
U518	56		16	6	11	55	14	4	7	24
U692	126		30	10	18	67	24	10	15	24
U976	151		30	22	31	59	8	8	9	24
U978	49		16	6	11	18	9	4	5	14
U338	57		21	6	11	54	19	4	5	24
U72	94		23	15	21	68	14	4	12	24
U27	122		31	13	25	73	19	6	9	24
U437	294		66	36	66	78	24	24	30	24

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	Eter.	Pot.Pas.	AMB	INF	RWB	EWB	SWB
U118	14	18	5	2	19	53	72
U201	14	15	4	0	44	58	102
U236	3	18	3	0	22	46	68
U258	14	12	4	0	29	41	70
U312	0	0	6	0	35	51	68
U342	24	18	6	0	32	39	71
U405	9	13	6	0	32	37	69
U454	6	0	3	0	15	50	65
U546	9	11	19	0	30	33	63
U621	5	11	25	0	35	40	75
U664	24	18	3	1	10	60	70
U705	4	8	2	0	28	51	79
U735	4	9	10	0	55	52	107
U778	0	0	0	0	33	57	90
U783	4	8	11	0	40	51	91
U830	4	9	5	0	26	47	73
U784	16	16	5	0	30	54	84
U815	8	11	9	0	21	38	59
U817	4	13	11	2	59	37	96
U906	4	5.5	4	0	39	43	82
U925	0	0	7	2	40	55	95
U942	3	0	2	0	39	37	76
U955	4	12	5	0	41	52	93
U998	16	15	4	1	30	34	64
U999	7	8	9	1	41	38	79
U1011	14	16	4	1	32	51	83
U1028	4	9	3	1	58	60	118
U1036	0	0	4	0	34	48	82
U230	0	0	14	0	35	35	70
U450	17	9	11	0	18	57	75
U611	9	18	8	0	59	56	115
U612	4	14	7	0	26	53	79
U901	6	13	14	0	40	43	83
U617	4	10	5	0	42	50	92
U654	7.5	14	2	0	29	50	79
U797	24	18	4	1	35	60	95
U917	4	9	6	1	37	46	83
U1048	14	18	4	1	20	57	77
U944	11	13	13	1	45	54	99
U100	9	15	2	0	37	40	77
U248	4	16	18	1	18	44	62
U286	0	0	6	0	25	50	75
U517	4	11	9	0	42	43	85
U518	4	11	8	0	54	47	101
U692	16	8	8	0	60	56	116
U976	10	9	8	0	19	47	66
U978	4	8	4	2	44	41	85
U338	4	13	7	1	44	52	96
U72	5	9	3	0	30	58	88
U27	6	11	3	0	32	56	88
U437	24	18	4	0	10	55	65
U2336					36	54	90

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NUMBER	AGE	SEX	INCOME	MSTAT	EDUC	FREQ	XN?
B541	28	1	2	4	12	2	4
B005	33	2	3	4	12	5	4
B047	62	2	2	4	12	1	4
B486	82	2	1	3	12	4	4
B042	65	1	4	4	12	2	3
B080	26	2	1	4	16	1	4
B124	32	1	4	4	16	5	3
B127	28	2	3	4	15	3	3
B145	52	2	3	4	12	5	3
B164	33	1	3	4	14	1	4
B156	43	2	4	4	14	2	4
B194	26	2	2	1	16	4	4
B202	63	2	4	4	14	2	4
B210	27	2	1	4	12	2	4
B213	61	2	3	4	12	2	4
B214	55	2	4	4	12	4	4
B215	38	1	4	4	16	2	4
B223	29	1	1	4	16	2	4
B241	32	2	4	4	17	1	4
B275	24	1	3	1	18	1	4
B282	49	2	4	4	13	2	4
B289	38	2	2	4	13	1	4
B296	36	2	1	4	14	2	4
B304	76	1	2	4	17	2	4
B316+	73	2	3	4	14	2	2
B323	36	2	2	1	17	5	3
B329	46	2	4	4	15	1	2
B330	42	2	4	4	15	2	4
B351	28	2	2	2	16	1	4
B374	31	1	2	4	15	5	2
B375	66	1	1	1	12	2	4
B421	61	2	3	4	18	1	4
B439	32	2	2	4	18	1	4
B500	43	1	3	4	18	2	4
B522	45	1	2	4	12	4	4
B15	74	2	4	4	12	1	4
B333	47	2	4	4	13	1	4
B350	58	2	4	2	18	4	4
B465	53	1	5	4	16	1	4
B467	78	1	2	4	8	1	4
B161	38	2	2	2	14	4	4
B255	36	2	3	1	16	2	4
B303	62	2	2	3	13	1	4
B349	46	1	4	2	21	1	3
B385	28	2	4	1	13	1	4
B539	69	1	3	4	12	1	4

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	Trad Xn.	Ben.Dei.	Comp.	Kind.	Wrath.	Deist.	Omni.	Eval.	Irr.
B541	55	26	11	16	20	24	4	5	24
B005	51	26	6	11	45	18	4	6	24
B047	50	26	7	12	35	24	4	5	24
B486	50	18	6	12	43	15	4	5	24
B042	46	21	6	11	17	14	2	5	18
B080	52	26	6	11	35	24	4	6	24
B124	82	20	11	20	47	15	4	11	24
B127	85	26	11	18	58	16	10	8	22
B145	139	32	14	32	61	18	12	15	18
B164	72	26	13	18	35	18	4	9	24
B156	75	18	14	21	38	16	4	9	24
B194	53	23	6	13	33	21	4	5	24
B202	49	25	6	11	33	23	4	5	24
B210	51	26	6	12	38	24	4	5	24
B213	60	26	6	11	62	18	7	5	24
B214	49	26	6	11	58	19	4	5	24
B215	51	26	6	11	51	21	4	5	24
B223	62	26	10	13	51	24	4	5	24
B241	74	26	11	21	53	24	4	15	24
B275	53	26	6	11	39	21	4	5	24
B282	51	15	6	11	43	13	4	5	24
B289	50	26	6	11	42	23	4	5	24
B296	53	26	6	11	57	18	4	5	24
B304	52	15	6	13	38	13	4	5	24
B316	22	5	5	7	0	0	0	1	0
B323	76	20	12	18	31	9	4	10	22
B329	116	32	15	29	37	16	8	10	16
B330	53	26	6	11	43	24	4	11	24
B351	57	26	10	15	26	23	4	5	24
B374	58	20	9	14	29	15	4	7	24
B375	54	23	8	11	50	15	5	7	24
B421	60	25	7	12	55	23	4	8	18
B439	49	26	6	11	40.5	24	4	5	24
B500	53	22	6	11	48	19	4	5	24
B522	49	26	6	11	33	24	4	5	24
B15	59	26	6	11	68	24	4	10	24
B333	53	25	6	12	36	23	4	6	24
B350	63	30	6	14	67	23	5	5	24
B465	54	21	6	16	50.5	19	4	5	24
B467	0	0	0	0	0	0	0	0	0
B161	57	23	6	11	48	21	4	5	19
B255	49	26	6	11	42.5	24	4	5	24
B303	49	26	6	11	40.5	24	4	5	24
B349	71	20	10	23	14	9	4	7	24
B385	49	26	6	11	36	24	4	5	24
B539	53	26	6	13	38	24	4	7	24

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	Eter.	Pot.Pas.	AMB	INF	RWB	EWB	SWB
B541	4	7	6	0	60	54	114
B005	4	8	8	1	60	57	117
B047	4	2	11	0	55	59	114
B486	4	3	3	1	60	59	119
B042	4	2	2	0	60	60	120
B080	4	7	5	0	50	44	94
B124	4	9	10	0	38	35	73
B127	7	14	8	0	49	40	89
B145	10	17	13	0	40	32	72
B164	4	10	5	0	54	54	108
B156	4	4	5	0	36	56	92
B194	4	3	10	0	49	48	97
B202	4	7	5	1	59	52	111
B210	4	7	6	0	60	49	109
E213	4	13	3	2	53	56	112
E214	4	8	7	1	60	60	120
B215	4	9	3	0	59	59	118
B223	4	15	16	0	53	49	102
E241	4	8	4	0	56	57	113
B275	4	5	13	0	60	58	118
E282	4	8	7	2	46	49	95
B289	4	8	11	1	54	36	90
B296	4	11	14	0	44	42	86
B304	4	8	5	0	56	51	107
B316	1	0	5	1	50	42	92
B323	4	3	10	0	37	37	74
B329	10	9	14	0	60	55	115
B330	4	10	4	0	55	53	108
B351	4	4	5	0	59	51	110
B374	4	8	10	0	42	39	81
B375	4	14	18	0	58	48	106
B421	4	12	4	0	52	54	106
B439	4	12	3	0	60	53	113
B500	4	9	2	1	41	38	79
B522	4	5.5	8	0	58	40	98
B15	4	13	7	0	55	60	115
B333	4	8	6	0	59	59	118
B350	5	7	4	0	59	60	119
B465	4	8	3	1	60	60	120
B467	0	0	7	0	50	45	95
B161	4	8	5	0	51	55	106
B255	4	5.5	7	0	58	57	115
B303	4	3	5	1	60	50	110
B349	4	3	5	1	42	41	83
B385	4	14	9	0	59	58	117
B539	4	12	3	0	60	55	115
B94					56	47	103
B218					60	60	120

APPENDIX I

MULTIPLE REGRESSION CALCULATIONS

Dependent variable: group

Block number 1: Variables entered: Trad. Chr., EWB, RWB, Ambiv

Multiple R .698
 R Square .487
 Adjusted R Square .462
 Standard Error .368

Analysis of Variance

	DF	Sum of Squares	Mean Square
Regression	4	10.437	2.609
Residual	81	10.978	.136

F=19.252 Sig. F. = .0000

Variables in the equation

Variable	B	SE B	BETA	T	Sig T
Ambiv	1.934-04	2.187-03	7.266-03	.088	.930
Trad Xn	-1.825-03	1.011-03	-.229	-1.806	.075
EWB	-1.213-03	5.634-03	-.019	- .215	.830
RWB	.018	4.634-03	.512	3.879	.000
(Constant)	.923	.319		2.892	.005

Block number 2: Variables removed: Trad. Chr., EWB, RWB

Multiple R .022
 R Square .000
 Adjusted R Square -.011
 Standard Error .505

Analysis of Variance

	DF	Sum of Squares	Mean Square
Regression	1	.010	.010
Residual	84	21.404	.255

F=.040 Sig.F. = .843

Variables in the equation

Variable	B	SE B	BETA	T	Sig T
Ambiv	5.785-04	2.903-03	.022	.199	.843
(Constant)	1.468	.067	23.423	23.423	.000

Variables not in the Equation

Variable	Beta in	Partial	Min Tol	T	Sig T
Trad Xn	-.615	-.615	.999	-7.110	.000
EWB	.127	.125	.966	1.146	.255
RWB	.680	.680	.999	8.450	.000

APPENDIX J

VITA

Name: Gregory Gene Lewis
Date of Birth: 5 January 1953
Address: 10000 Walnut #1070
Dallas, Texas 75243

EDUCATION

1984 Coursework completed for PhD
Western Conservative Baptist Seminary

1983 M.A. Clinical Psychology
Western Conservative Baptist Seminary

1982 MDiv. Pastoral Studies
Western Conservative Baptist Seminary

1977 B.A. Biblical Studies
Arizona College of the Bible

INTERNSHIP:

Sept. 1985-Aug. 1986 Minirth and Meier Clinic
Dallas, Texas
Inpatient, Private Clinic
Dallas Police Psychological
Services and Dallas Theological
Seminary Counseling Center

Sept. 1984-Aug. 1985 Clackamas County Mental Health
1427 S. Kaen Road, Oregon City,
Oregon
6 months adult outpatient. 5
months child/family treatment

PRACTICUM EXPERIENCE

Oct. 1983-Aug 1984 Morrison Center
3355 S.E. Powell Blvd.
Intensive family intervention

Oct 1982-Feb 1984 Parent's United
Group facilitator

