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## A Correlation Study of Self Concept and Spirituality in Seminarians

Judith C. Colwell

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A correlational study of self concept  
and spirituality in seminarians

by  
Judith C. Colwell

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

Portland, Oregon  
November 3, 1986

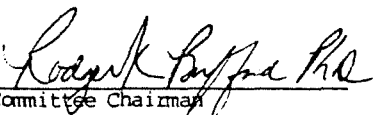
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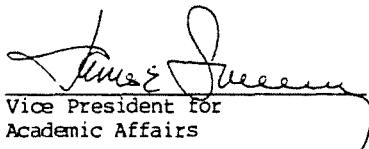
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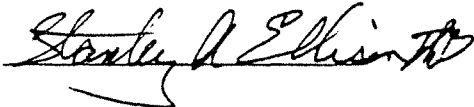
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Date: December 11, 1986



Date: 11 Nov. 1986

### Acknowledgments

I am grateful to the members of my committee—Dr. Rodger Bufford, who was chairman, Dr. Robert Buckler, and Dr. Stanley Ellisen—for their guidance and suggestions. These men have provided both instruction and modeling during my seminary training.

I wish to acknowledge the members of my family and friends for their unfailing support and encouragement, especially Dr. Wayne Colwell, who made many personal sacrifices while I was engaged in this study.

Finally, I thank my friend Linton Bagley, whose example of unconditional love and sacrifice pointed the way to Jesus Christ.

### Abstract

This study investigated the relationship between self concept and spirituality among 55 adult male Master of Divinity students, all of whom attended Western Conservative Baptist Seminary in Portland, Oregon. It is one part of a larger research project which addressed the issue of psychological adjustment in seminarians (Mueller, 1986; Neder, 1985; Powers, 1985).

The sample was given a demographic questionnaire, a self concept scale, and three operational measures of spirituality. These were the Tennessee Self Concept Scale (TSCS), the Spiritual Well-Being Scale (SWB), the Spiritual Maturity Index (SMI), and the Religious Orientation Scale (ROS). The analysis of the data was primarily correlational in nature.

Positive Pearson's correlations were found between the self perception subscales of the TSCS and SWB. Positive correlations were found between SMI and all TSCS self perception subscales except Personal Self. However, positive correlations were found between the ROS Intrinsic subscale (ROSI) and just two TSCS subscales. The lack of further relationships for the ROSI and the absence of relationship for the ROS Extrinsic subscale (ROSE) may reflect the attenuated range of scores for this sample.

The conclusion of the study was that for this sample spirituality is positively related to a healthy self concept. Caution should be taken when making inferences to other populations.

Research shows that Christians, like others, struggle with problems of poor self image. It is suggested that the church can play a significant role in developing positive self concept. This can be accomplished first through providing acceptance, forgiveness, and encouragement in the context of caring relationships and second by teaching biblical principles for living and encouraging righteous conduct.

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## CHAPTER 1

### INTRODUCTION

The importance of the self concept in human thinking and behavior has been emphasized in nearly every major theory of the science of psychology (e.g., Snygg & Combs, 1949; Rogers, 1951; Sullivan, 1953; Glasser, 1965; Satir, 1972). Widespread agreement exists among psychotherapists that having a positive self concept is a primary emotional need and is one of the most common needs of people who seek personal counseling (Wilder, 1978; Schmidt, 1984). However, there is a seeming controversy between some theologians and psychologists as to whether having a positive self concept is consistent with the teachings of Christianity.

The purpose of this study is to deal with the following question: Is there evidence to support the viewpoint that a positive self concept is consistent with being a Christian?

The focus of this study is self-concept and religion. More specifically, it is an attempt to study the relationship between self-concept and operational measures of spirituality in a group of male seminarians attending Western Conservative Baptist Seminary in Portland, Oregon.

In this chapter the author will present the theological considerations regarding the importance of self concept. Empirical studies relating self concept and spirituality will be reviewed, and measurement issues for spirituality will be discussed. The rationale and purpose for the study will be presented, along with specific hypotheses to be tested.

It should be noted this paper is one part of a larger project which addressed the issue of psychological adjustment in seminarians. The total test project will be described in Chapter 2.

### Self Concept

#### Definition

The self concept phenomenon appears in the literature under an assortment of names such as self-esteem, self-worth, self-respect, self-acceptance, self-appraisal, self-regard, self-perception, and identity. More recently, both Ellison (1983) and Ryan (1983) suggested that "humility" be added to the list. Empathy is defined as such virtues as empathy, contentment, honesty, courage, and grace.

Self concept consists of behaviors, feelings, and beliefs which an individual refers to as self. Thus self concept has a content component, or an individual's perception of who he or she is. However, self concept also has a feeling component, or how an individual feels about who he or she is (Ellison, 1978, 1983).



This study places emphasis on this evaluative component of self concept, or how an individual feels about his or her perception of self. Self-esteem appears to be the term used most frequently to denote this evaluative component.

Major theories of psychology centralize the self concept in their explanation of human thinking and behavior. Snygg and Combs (1949) approach the self concept from a phenomenological theory of self. They believe the basic need of every individual is the maintenance or enhancement of self. Those individuals whose perceptions make possible the satisfaction of this need are adjusted, and individuals are maladjusted when their perceptions indicate satisfaction of this need is not possible. Rogers' (1951) person-centered theory is based on his belief that an individual's perceptions of self determine behavior. Sullivan (1953) believed the self is everything the individual talks about when reference is made to "I." His psychoanalytic approach indicates his belief that the self-system is an organization of educative experience called into being by the necessity of avoiding or minimizing incidents of anxiety.

Reality therapist Glasser (1965) also stresses the importance of self-esteem. His goals include helping clients to meet the need to love and be loved and the need to feel worthwhile to themselves and to others. Branden (1969), who developed a psychology of self-esteem, believes it is the single most significant key to an

individual's behavior. Satir (1972) indicated she believes a person's sense of self-worth is the most crucial factor in determining thinking and behavior.

In summary, self concept is a global term for an individual's way of viewing himself or herself. This study examines the self concept and spirituality.

### Theological Issues

#### General Comments

The doctrine of the Fall of man and resultant sinful nature taught in the Christian faith has often been criticized by secular psychologists as a major cause of a negative self concept. These basic Christian doctrines are interpreted as oppressing the individual, stifling creativity, and encouraging guilt and self-condemnation due to unrealistic standards of behavior (Bahr & Martin, 1983; Wilder, 1978). Many contend that these beliefs limit the ability of an individual to realize his or her full potential.

#### The Controversy

The above-mentioned criticism appears to have some support. The teachings of Martin Luther, John Calvin, and John Wesley have emphasized the total depravity of man and that all persons are totally and utterly corrupt as a result of Adam's sin. Historically, some churches have taught a theology of self-abasement and a negative emphasis on self (Strunk, 1969).

Many Christian hymns reinforce this negative view of persons. The last line in "Alas! and did my Savior Bleed," figuratively refers to man as a "worm." A former version of "Beneath the Cross of Jesus" contained a confession of "worthlessness," which has since been changed to "unworthiness" (Hoekema, 1978). Further, at first glance this view also appears to be supported by Scriptural passages such as Isaiah 64:6, Psalm 14, and Romans 3:10-18, all of which refer to the sinful condition of every man and woman.

There are, however, some indications that the above view may be overdrawn. Numerous Scriptures indicate the worth of man to God, among them:

Ephesians 1:4-5: . . . just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to himself, according to the kind intention of His will. . . .

II Corinthians 6:18: And I will be a father to you, and you shall be sons and daughters to Me, says the Lord Almighty.

(NASV)

Thus, a closer look suggests there has been some confusion between the concepts of "sinfulness" and "worth," by both Christians and secular psychologists. Bruce Narramore (1976) attempts to give a theological clarification of this confusion in the following:

The flesh theologically is the rebellious sin principle. . . . We fail sometimes to differentiate between the self and the flesh, or the self and the old sin nature, or the self and the old man. . . . They are distinctly different aspects of the human personality. . . . It's very clear that man has deeply fallen, but we tend to confuse righteousness and value. You see, according to scripture we can be of immense value and worth to God, and still be very, very sinful. But sometimes we say since we are totally depraved or totally sinful we are, therefore, worthless. (p. 3, cited in Ellison, 1983)

The above statements are in agreement with those of theologian W. Robert Cook (1960), who states:

A comparison of Genesis 9:6, I Corinthians 11:7 and James 3:9 with Colossians 3:10 will show that this image [of God] was not completely lost in man but that it was evidently marred enough so as to be in need of renewal. Thus, whatever it may be, the image of God is retained in fallen man but since it has been affected by sin and outworn it is in need of being made new again. (p. 67)

Thus declaring an individual to be of worth or value does not deny that he or she is not sinful, nor imply the reverse. The sinfulness of men and women must be kept in biblical perspective. So also should worth.

### The Resolution

Christians in the mental health field agree on the importance of the self concept. A number of these have attempted to integrate the concepts of "sinfulness" and "worth" with biblical perspectives (Aycock, 1985; Aycock & Noaker, 1985; Ellison, 1978; Lewter, 1984; Moon & Fantuzzo, 1983; Ryan, 1983; Schmidt, 1984; Wilder, 1978). These writers point out that God's creation of man is the source of worth, and that sinfulness, the result of the Fall, does not negate this worth (see Genesis 9:6). This subject has been covered extensively by Ellison (1978).

Ellison points that the roots for a positive self concept are based on God's creation of man. The Genesis account of creation indicates God created man in His image, assigned man major responsibility, provided for man's needs, and pronounced His creation as being good (Genesis 1:26-31; 5:1). Thus the basis for self-esteem was the worth given to man by God. In addition, to be sinful does not mean that an individual has eradicated his worth to God, as evidenced by post-Fall passages from the Bible which show that God has not removed the value He placed on man at the time of creation (e.g., Genesis 9:6).

(a) I Corinthians 11:7 and James 3:9 indicate the image of God still resides within man, although it was marred by the Fall.

(b) God still gives man major responsibility. Romans 8:20 as well as Psalm 8:6-8 indicate that God has still subjected the whole of creation to man's dominion.

(c) Matthew 5:45 indicates God still provides for man's needs and values him far above lower creation (Matthew 6:26).

(d) God still places the highest value on man, as clearly seen in Psalm 8:4-5 (and quoted in Hebrews 2:6-8): "What is man, that Thou dost take thought of him? And the son of man, that thou dost care for him? Yet Thou hast made him a little lower than God, And does crown him with glory and majesty!" (NASV). Thus God continued to value man even after the Fall, providing a continuing basis for a positive self concept.

(e) The act of redemption is the greatest proof of man's post-Fall value to God. Romans 3:11-18 indicates the extent to which sin has affected mankind. These verses indicate that all men have chosen to be enemies to God by their sin, and that no one is justified before Him. When man disobeyed God and denied His authority in the Fall, he became self-centered and hid from God and himself through ego defenses. Man is condemned to God's judgment because truth was given to him and because he rejected it by his actions (Romans 1:19-32).

However, while man was helpless in his sin, God chose to accept the death of Jesus Christ to satisfy His judgment for mankind's sins (Romans 3:21-30; I Corinthians 15:3-4). Moreover, the

resurrection of Jesus Christ removed the need to hide from God (Romans 8:38-39, II Corinthians 5:19-20). Thus, for those who choose to accept this unconditional love of God through repentance and belief (Romans 10:8-13), a realistic assessment of self which is consistent with God's evaluations—the source of self-esteem for both redeemed and unredeemed persons—is not only possible but necessary for proper Christian living and service (Romans 12:2-3). Though an individual is to guard against pride or megalomania, a Christian is to realistically regard God's investment in him or her.

#### Conclusion

The apparent controversy as to whether it is desirable for a Christian to have a positive self concept stems from a confusion of the facts/biblical teachings about "sinfulness" and "worth." While men and women are sinful as a result of the Fall and helpless to stand before God on their own merit, God has not removed the value He placed on them at creation. The greatest proof of this value is the act of redemption, which offers man a restored relationship with God and a way to deal with sinfulness, or rebellion against God, through confession. Self concept for a Christian is based on man's position with God and his value to God, despite sinfulness. Thus it appears God fully intends for Christians to have a good self concept.

In summary, biblical self-esteem can be described as viewing one's self accurately in relation to one's standing before God. According to Ellison (1983):

The underlying dynamic for our self-esteem, or human worth, is the unconditional love of God, expressed in His redemptive act. . . . The biblical position is not that we shouldn't feel good about ourselves, but rather that we should love ourselves, and accurately assess ourselves. (pp. 6, 11)

### Studies of Self Concept and Spirituality

#### General Comments

Historically, there have been many attempts by researchers to identify personality attributes that will differentiate religious from nonreligious individuals. These attempts have yielded contradictory findings (Aycock, 1985; Aycock & Noaker, 1985; McAllister, 1982; Tansey, 1976).

It is also clear there have been inconsistent findings in regard to the personality attributes associated with the individual that has been typified as religious. Dittes (1968) reported contradictory results among eight studies relating some aspect of self concept to church attendance or other measures of spirituality, but concluded that the bulk of the evidence suggests a negative relationship between spirituality and self-esteem. Other researchers have reported that religious individuals evidenced high levels of self-esteem. The following is a review of the literature



on self concept and spirituality. Studies are organized into three groups: (a) positive relationships, (b) negative relationships, and (c) no relationships.

### Self Concept and Spirituality: Positive Relationships

#### Studies of Adolescent Samples (Age 13-18)

Following a study (Strunk, 1958) which suggested no relationship between self concept and religious values, Strunk (1969) further investigated the possible relationship between self concept and spirituality among 136 high school students. In this study Strunk used the Brownfain Self-Rating Inventory with a modification in scoring method plus a seven-item questionnaire which operationally defined spirituality. He found "... a definite tendency for religiously-oriented adolescents to have a relatively affirmative self-concept, as compared with less religiously-oriented adolescents" (Strunk, 1969, p. 337).

Moore and Stoner (1977) sought to confirm Strunk (1969) in their study of 112 (46 male, 66 female) high school juniors who had experienced the social changes of the 1960's and early 1970's. They used Strunk's Religiosity Index, which defined religiosity as fairly frequent attendance at church, regular contributions of money and time, religious reading, regular prayer, belief that one's own religious beliefs and needs are stronger than those of an average peer, and the belief that religion is necessary to a mature outlook

on life. Self-reports of self concept were obtained by administering Brownfain's Self-Rating Inventory. The results showed that male adolescents with positive self-reports score higher on spirituality than those with low self-reports; no relationships were found for female adolescents. Moore and Stoner's results support Strunk's conclusions for males but not females.

Richek (1971) studied 166 freshmen and sophomores at a denominational school to assess whether there was an association between religiousness and mental health characteristics and personality dimensions. The Minnesota Multiphasic Personality Inventory (MMPI) was used, along with Rokeach's Dogmatism Scale and two religious attitude inventories. Support was found for a positive relationship between spirituality and mental health among males in late adolescence, but the data were inconclusive for females.

In a benchmark study on self-esteem and spirituality, Smith, Weigert, and Thomas (1979) conducted research among Catholic adolescents from five cultures. They used the semantic differential technique of Osgood, Suci, and Tannenbaum by evaluating personal responses to the three sets of bipolar adjectives of friendly-unfriendly, good-bad, and happy-sad. Spirituality was assessed by operationalizing dimensions of spirituality for belief, practice, experience, knowledge, and the secular effects of these four

dimensions. Findings of this study included a positive relationship between self-esteem and spirituality for both adolescent males and females.

### Studies of Adult Samples

Brown and Ferguson (1968) investigated whether intensity of religious belief is reflected in self concept in 130 Ohio University students. Students in all groups were first asked to give self-statements which were assessed by Kuhn and McPartland's "Who-Am-I?" technique. Intensity of religious belief was then measured by an eight-item religious attitude scale, with answers determining whether students were assigned to a most-, moderate-, or least-religious group. In their descriptive answers to "Who-Am-I?," religiously-rated answers were given by 57% of the most-religious group, 37% of the moderate-religious group, and 26% of the least religious group. Brown and Ferguson concluded that intensity of religious belief is reflected in an individual's self concept but made no comparisons in the self concepts of these three groups.

Partly to investigate the traditional psychoanalytic view that persons with relatively weak ego strength are likely to be susceptible to intense personal religious experiences, Hood (1974) conducted two studies of psychological strength and intense religious experiences. In the first he used Barron's Ego Strength

Scale with his own Religious Experience Episodes Measure (REEM).

"The REEM consists of 15 descriptions of religious experiences culled and edited from [William] James" (Hood, p. 66). Adjusting the Barron's Ego Strength Scale to compensate for the scale's "... bias [against] fundamentalist religious commitment and intense personal religious experience. . . ." (pp. 68-69), Hood found a small and statistically insignificant positive relationship between ego strength and reported religious experience.

In the second study Hood used Stark's Index of Psychic Inadequacy, which allows for a dichotomous classification of subjects into low and high psychological strength. His major finding was that persons high on Stark's measure of psychological strength are more likely to report intense religious experiences than persons low on this measure.

To explore the suggestion that "... low self-esteem could be the number one problem that affects ministers in the church today. . . ." (p. 14), McAllister (1982) studied the self concept structure of evangelical and fundamentalist ministers whose churches were advertised in an issue of the religious periodical "Christianity Today." Using the Tennessee Self Concept Scale (TSCS) and a personal data form, McAllister found that his sample of ministers had self concept profiles and adjustment profiles that were significantly higher than TSCS norms for all the self-esteem and personality integration scales. They also had lower neurotic and

personality defect scores, and had lower scores for general maladjustment, indicating their self concepts were significantly more positive than the general populace. However, scores on scales which measure defensiveness suggest a tendency toward a "fake good" profile.

Barth (1984) hypothesized that frequency of church attendance was significantly related to self-concept. His study was conducted among 200 adult Lutherans (40% male, 60% female) who were randomly selected from suburban congregations. Barth's instruments were the Tennessee Self-Concept Scale (TSCS), the Interpersonal Behavior Survey (IBS), and a biographical data questionnaire. Barth's hypothesis was confirmed. A significant relationship existed between self-concept and frequency of church attendance, with those attending two to three times per month having a more consistent self-concept than those who attended less frequently. This significance was a result of scores in the Moral-Ethical subscale of the TSCS only.

The majority of research studies indicating a positive relationship between self-concept and religion have been in the area of intrinsic and extrinsic religious orientation. These two dimensions of religion are contrasted by the following:

The Extrinsic dimension measures the individual's tendency to view religion as an activity which is instrumental in accomplishing other personal goals; persons high on this dimension tend to "use their religion". . . .

Individuals high on the Intrinsic dimension tend to focus their lives around their religion and view their other activities as instrumental in accomplishing religious goals. . . . (Bufford, 1984, p. 8)

Baker and Gorsuch (1982) investigated the relationship of intrinsic and extrinsic religious orientation to anxiety or maladjustment. They concluded from their review of past research in this subject that researchers had failed to distinguish between these two types of commitment. They defined intrinsic commitment as seeing religion as an end in itself and extrinsic commitment as seeing religion as a means to an end.

Baker and Gorsuch administered the Allport-Ross Religious Orientation Scale (ROS) and the IPAT Anxiety Scale of Scheier and Cattell, which yields an overall trait anxiety score plus five subscale scores. The results indicated that intrinsics were less anxious than nonintrinsics and that extrinsics were more anxious than nonextrinsics on some components of trait anxiety. Three subscales of the IPAT—Self-sentiment, Ego Weakness, and Paranoia—also correlated negatively with intrinsicness and positively with

extrinsicness. The remaining two subscales, Guilt Proneness and Frustration Tension, were found to be unrelated to either intrinsicness or extrinsicness.

Mostul (1981) investigated the personality profiles of persons in relation to their ability to tolerate the ambiguities of life. He hypothesized that the more tolerant individual would have high self-esteem, high purpose in life, low trait anxiety, and would be characterized by an intrinsic religious orientation. To measure these traits he used the Rosenberg Self-Esteem Scale, Crumbaugh's Purpose In Life Test, Fleck's Religious Orientation Scale, the State-Trait Anxiety Inventory, and the Measure of Ambiguity Intolerance Test. While Mostul's findings in the area of tolerance of ambiguity were mixed, he found positive correlations between purpose in life, self-esteem, and intrinsic religious orientation.

Daniel (1982) sought to learn whether a significant relationship existed between religious motivation and the self-concept of young adults of Seventh Day Adventist churches. He administered the Allport-Ross Religious Orientation Scale (ROS) and the Tennessee Self-Concept Scale (TSCS) to 215 subjects who were selected at random from a group of young adults who were attending an Adventist conference on the island of Antigua. Daniel found significant positive relationships between intrinsicness and self-concept, specifically in the areas of total self-concept, moral-ethical self, personal self, family self, identity, and

behavior. He also found significant negative correlations between extrinsicness and self-concept in the areas of total self-concept, moral-ethical self, identity, and behavior.

The findings of the study were supportive of the theoretical hypothesis that the intrinsic forms of personal religion share positive relationships with favorable psychological orientations toward the self. The data partially supported the theoretical assumption that the extrinsic forms of personal religion share a significant negative relationship with favorable psychological orientations toward the self. No significant difference between groups by age, sex, education, or those who were nurtured in Adventism or converted to Adventism from other faiths were found. (Daniel, 1982, p.3)

Kivett (1979) studied middle-aged adults, utilizing Rotter's Internal-External Locus of Control Scale, Hoge's Intrinsic Religious Motivation Scale, and a semantic differential self-concept instrument. Kivett found that intrinsic religious orientation is related to a positive self-image and to an internal locus of control, while extrinsic motivation is related to a lower self-image and to external locus of control. This was similar to a study of 337 45-65 year-olds in a church school class (Kivett, Watson & Busch, 1977) which yielded the same directional results.



Alker and Gawin (1978) studied 101 religiously active members of various churches. The authors used the 44-item well-being and 34-item self-acceptance scales from the California Psychological Inventory; the Allport and Ross 20-item Religious Orientation Scale (ROS); and, to measure self-esteem, Aronoff's 40-item sentence completion test for safety, love and belongingness, and esteem needs. Alker and Gawin found a positive relationship between self-acceptance and intrinsic religious orientation.

Spilka and Mullin (1977) investigated the spirituality and self-esteem of 689 high school students, college students, and white-collar employed persons. They measured religious orientation through the use of three measures: (a) the Allport and Ross Religious Orientation Scale (ROS), (b) Spilka's scale of Committed-Consensual Religion (C-CR), and (c) an adaptation of Gorsuch's device for assessment of God concepts. Self-significance was assessed by Coopersmith's measure of powerlessness. Results indicated significant positive relationships between self-esteem and committed intrinsic faith. Conversely, the authors report those who have an extrinsic faith orientation have less favorable self-esteem.

In another study Benson and Spilka (1973) investigated the relationship among self-esteem, locus of control, and perception of God as accepting or rejecting. Using a cognitive consistency theory (i.e., persons tend perceptually and behaviorally to

maintain the consonance of their self-images whether high or low), they hypothesized persons with high self-esteem would also have a high regard for God. Benson and Spilka selected 23 items of Coopersmith's 50 items which measure self-esteem and Rotter's Internal-External Locus of Control Scale and administered to 128 male Catholic high school students. They found self-esteem was positively correlated with loving, accepting God images and negatively correlated with rejecting images.

#### Self Concept and Spirituality: Negative Relationships

Cowen (1954) found a relationship between negative self concept scores and spirituality. Cowen used the Brownfain Self-Rating Inventory, where the subject rates himself or herself on an eight-point scale on 20 traits in terms of how that person really thinks he or she is, to measure self concept. Spirituality was assessed by the Bills, Vance, and McLean Index of Adjustment and Values, which measures strength of belief in God and degree of reliance on the church for an ethical code. Cowen suggested those subjects with a highly negative self concept also tended to be more religious. However, he offered this finding tentatively and suggested cross-validation on a new sample.

In 1970 Hjelle and Aboud compared the self concepts of Catholic seminarians with Catholic non-seminarians. Instruments used were the Edwards Personal Preference Scale (EPPS), a forced choice instrument constructed to measure 15 of the Murray manifest

needs among college-age individuals, and a questionnaire designed to elicit specific aspects of religious participation. Hjelle and Aboud confirmed their hypotheses by finding seminarians scored lower on measures of achievement, autonomy, exhibition, aggression, dominance, and heterosexuality and higher on scales measuring self-abasement, affiliation, deference, nurturance, and succorance, personality characteristics they equated with a lower level of self actualization and lower self concept, which they viewed as synonymous.

The results strongly confirmed the expectation that individuals who express an intense behavioral commitment to religion can be characterized in terms of a set of highly uniform personality variables; but it would seem hazardous and pretentious to generalize the present results to other denominational groups. (Hjelle & Aboud, 1970, p. 280)

Hjelle and Aboud concluded from their findings that a lower self concept is associated with an intense behavioral commitment to religion (i.e., seminarians). However, this conclusion warrants some further examination. It seems a mature Christian would behaviorally possess self-denying traits in deference to God and others and yet retain a healthy self concept. A question may also be raised about whether autonomy, dominance, aggression, and the like actually reflect healthy self-esteem. Thus Hjelle and Aboud's conclusions are doubtful.

Graff and Ladd (1971) studied self-actualization and spirituality in 163 male students at Southern Illinois University who had a Protestant background. They utilized the Dimensions of Religious Commitment (DRC) as a measure of spirituality and Shostrom's Personal Orientation Inventory (POI) to measure self-actualization. Graff found that those students with a high level of spirituality were less self-accepting, less spontaneous, less inner-directed, more dependent, and less accepting of one's natural aggressiveness than those less religious. Graff and Ladd concluded that test measures of self-actualization and spirituality were inversely related to each other. However, Gartner (1983) believes the construction of the POI holds an anti-Christian bias; thus those who hold evangelical religious beliefs will generally score lower on self-acceptance on this scale than those not holding such beliefs.

Based on his assumption that religion is antithetical to self-actualization because it aims at social control, Hjelle (1975) hypothesized a negative association between self-actualization and the reported frequency of active involvement in religious activities. Utilizing the Personal Orientation Inventory (POI), he studied 63 male undergraduates in a Catholic coeducational institution. Students scoring low on the POI tended to be more involved in religious life, and those who scored high reported low involvement. Hjelle believed his findings suggested that "...self-actualizing students construe involvement in religious activities

as being detrimental to their psychological and social development" (p.40). It seems more legitimate to conclude that persons actively involved in religious life score lower on the POI. Further, the author again points out that the POI is believed to have an anti-Christian bias (Gartner, 1983).

Self Concept and Spirituality: Nonsignificant  
Relationships

Brendal (1974) used the POI to measure positive personality and self-actualization behavior changes among counseling, Bible study, and church attendance groups that met weekly for 12 weeks. No significant changes were found.

Holcomb (1975) investigated the relationship between female church attenders' self-esteem and the importance or centrality of religion in their lives. Subjects were selected from churches which were categorized by a 114-member panel as "doctrinaire (Episcopal)," "nondoctrinaire (Congregational)," and "moderate (Methodist)." Holcomb found a difference among the women as to the centrality of religion in their lives, with Methodists placing the most importance on religion. However, there were no differences in self-esteem as measured by the Tennessee Self-Concept Scale (TSCS) among the three groups of test subjects.

Tansey (1976) investigated spirituality and manifest anxiety as functions of ego strength. His measure of spirituality was the Sacks Religious Commitment Inventory, which taps five areas of

religious belief and activity: belief in God, personal prayer, attendance at religious services, family ritual observance, and belief in existence after death. To measure ego strength Tansey used Barron's Ego Strength Scale, comprised of 68 items from the Minnesota Multiphasic Personality Inventory (MMPI). Manifest anxiety was measured by the Taylor Manifest Anxiety Scale. Tansey explains manifest anxiety in this way:

Manifest anxiety . . . yields more than a testable level of anxiety or emotionality. The primary emphasis is on manifest anxiety . . . as being representative of, and responsive to, differing levels of adaptive efficacy. In this context, it is related to individual capacity for anxiety arousal . . . which seems to be related to the extent to which an individual's adjustive efforts maintain his personal or social integrity. . . . As adaptive efficacy decreases there is a corresponding shift upwards in levels of experienced anxiety, as well as in efforts aimed at warding off possible losses of self-esteem and normal functioning. (Tansey, 1976, pp. 13, 16)

Tansey found an inverse relationship between the measures of manifest anxiety and religious commitment when ego strength was rated low, but no significant relationship between the two when ego strength was rated high. Tansey also found an inverse relationship between the measures of manifest anxiety and ego strength. Thus

while no differences were reported in ego strength for religiously committed individuals, Tansey did report a ". . . functional efficacy of religious belief and activity . . . in efforts aimed at enhancing his personal and social integrity." (p. 17)

Heintzelman and Fehr (1976) administered the Brown Modification of the Thouless Test of Religious Orthodoxy and three personality measures to 82 undergraduates. The Manifest Anxiety Scale, Manifest Hostility Scale, and a variation of the Coopersmith Self-Esteem Inventory were utilized to determine a profile for individuals with orthodox religious beliefs. The correlation between the Thouless Test and the Manifest Hostility Scale was significant in that highly orthodox individuals scored lower than other subjects on the Manifest Hostility Scale. No correlation was found between religious orthodoxy and self-esteem.

In 1977 Fehr and Heintzelman administered the Allport-Vernon-Lindzey Study of Values and Brown's Modification of the Thouless Test of Religious Orthodoxy to 120 male and female undergraduates. Measures of anxiety, self-esteem, authoritarianism, and humanitarianism were also administered. A significant positive correlation was found between authoritarianism and the Thouless Test and between humanitarianism and the Study of Values religious measure. However, Fehr and Heintzelman found no relationships between either religious orthodoxy or religious values and self-esteem.

Bahr and Martin (1983) replicated a study first conducted in the 1920's to explore the relationships among self-esteem, faith in people, spirituality, and family solidarity. The major instrument was an eight-page questionnaire from which all dependent and independent variables were tabulated. Spirituality was measured by written answers to questions regarding church attendance, presence or absence of a religious preference, and an indicator of evangelicalism. Self-esteem and faith in people were measured by answers to items drawn from Rosenberg's Self-Esteem and Faith in People Scales and the Strole Anomia Scale. Bahr and Martin's findings indicated no significant relationship between spirituality and self-esteem, but church attendance was significantly related to faith in people. Family solidarity showed a positive relationship with self-esteem.

Aycock and Noaker (1985) studied the self-esteem levels of 351 evangelical Christians from college and church settings and 1115 general volunteers who were students, administrators, and government employees. Self-esteem was measured by using the Self-Esteem Scale of the Coping Resources Inventory For Stress (CRIS). Spirituality was measured by an affirmative answer to the question "Do you have a personal relationship with Jesus Christ as your Savior?" Aycock and Noaker found no differences in self-esteem between Christian and secular populations with similar educational attainments.



### Summary

Self concept was defined as a global term indicating at least two components: (a) a content component, or an individual's perception of who he or she is; and (b) a feeling component, or how an individual feels about who he or she is.

Self concept has been measured by a variety of instruments, some of which contain an anti-religious bias (Gartner, 1983; Hood, 1974). Further, in some cases self concept appears to be subjectively assessed from self-descriptive answers to open-ended questions. This was also found by Fitts, who developed the Tennessee Self Concept Scale used in this study. He states, "Scores of devices were being utilized in the hundreds of self concept studies being reported and most of these were hastily devised, poorly developed, unstandardized and unrelated to each other" (Fitts, 1972, p. 1). In contrast, the Tennessee Self Concept Scale is both valid and reliable (see Chapter 2) and has been used in hundreds of studies since 1965.

Further, the operational measures of spirituality in the foregoing studies were not consistent. There seems to be little agreement as to what constitutes spirituality.

Studies relating self concept and spirituality show mixed results. The majority of the positive relationships found appear to be in the measurement of the intrinsic dimension of religion; thus, those professing Christians who have been shown to view

religion as a way of life rather than as a means to an end appear to have the most healthy self concepts. The studies also suggest that Christians are not exempt from poor self-esteem despite the position-based identity they have in Jesus Christ. However, three of the four studies reporting a negative relationship between self concept and spirituality utilized instruments which possibly contain an anti-Christian bias.

## Spirituality

### History of Measurement Issues

#### General Comments

Spirituality has been measured by a variety of scales. This variety implies a wide range of definitions of spirituality. It is also apparent that most studies of spirituality have been based on American Christianity. In addition, results have often reflected beliefs which changed as cultural changes occurred. For example, one study (Ferguson, Meckley & Ferguson, 1976) categorized respondents as having a high degree of spirituality if they disapproved of the practice of birth control, a view that has not been widely held by Protestant denominations since the period following World War II.

Questions readily come to mind about the nature of spirituality and how it is measured. Is it more than just a personal faith in a

deity? Is it habits that are learned social responses, or behaviors which are motivated by definite cognitions? The following paragraphs outline the progression in measurement of spirituality.

### Unidimensionality

When researchers began to conduct empirical studies of the psychology of religion, spirituality was largely seen as unidimensional, or having a single factor. However, since different religions and different groups within the same religion (e.g., Protestant) emphasize different behaviors and values, a valid and reliable unidimensional measurement of spirituality is difficult, if not impossible.

As an example, one of the most widely used criteria which categorize an individual as being religious has been church attendance. Bender (1958) found a positive correlation between the Allport-Vernon-Lindzey religious measure and two ratings of ego strength in church-attending and non-church-attending college-age men during 1940. In a longitudinal follow-up of these subjects in 1955-56 and again in 1965, Bender found that church attendance increased with age but that religious impulse did not increase (Bender, 1968). Thus, based on this longitudinal study, it seems that church attendance cannot be used as the sole criterion measure of spirituality.

The findings of the above study suggest that behavior may not be the same as attitude. For instance, Brown and Annis (1978) found that moral development was not positively connected to church attendance. Further, Gallup and Poling (1980), based on their 1978 nationwide poll, imply that the unchurched Christian maintains self-concept and skill in interpersonal relationships apart from church attendance.

It is now readily apparent that the concept of spirituality is too complex to be considered as having only one dimension. The error of considering spirituality as unidimensional is summarized by Bahr and Martin (1983): "Religiosity has many dimensions, and participation in formal external religious life—church membership and attendance at meetings—may not correspond to the internal, intrinsic spirituality which supposedly eventuates in increased love for God, self, and humankind" (p. 133).

### Multidimensionality

Because unidimensionality denied the complexity of spirituality, researchers attempted to develop scales which would identify and measure multiple beliefs, attitudes, and behaviors. Examples of such scales are those of Glock and his associates (Glock, 1962; Stark & Glock, 1968 [cited in Spilka, Hood, & Gorsuch, 1985]). These scales are based on the proposition that all world religions have five aspects: (a) ideological, or the belief aspect; (b) knowledge and cognitive concepts, or the intellectual aspect;

(c) the overt behavior defined within a culture as being religious, or the ritualistic aspect; (d) experiences which arouse religious feelings, or the experiential aspect; and (e) the impact of (a) through (d) on life in the secular world, or the consequential aspect. King and Hunt's (1975) finding of 21 separate factors in their study of spirituality further illustrates its multidimensional nature.

Many of the multidimensional scales which have been developed have been shown to be relatively successful from a psychometric viewpoint. Gorsuch (1984) reports a study of values conducted by Scott in which the spirituality scales had the highest reliability coefficients. Gorsuch believes religious questionnaires have been shown to predict behavior. He writes, "Religious attitudes are highly related to reports of religious behavior when appropriate methods are used to relate them" (Gorsuch, 1984, p. 231).

However, many multidimensional scales (such as those of Glock and associates) also show a high degree of intercorrelation. This indicates that an individual who scores high on one of the scales will generally score high on all of the others, or that scores on other scales can be predicted on the basis of one known score. Thus some researchers have concluded that spirituality is one general factor comprised of a number of specific factors. This concept will be discussed in the next section.

Both Unidimensional and Multidimensional

It has been suggested that spirituality is very similar to the concept of the G-factor in intelligence; i.e., spirituality is one general factor, possibly a higher order factor, which is made up of a number of single specific factors (Bergin, 1983; Gorsuch, 1984; Spilka, Hood & Gorsuch, 1985). This means that scales which measure dimensions of spirituality are not statistically independent of other religious scales.

Gorsuch (1984) points out that new religious scales are not needed since successful scales are available in sufficient variety for almost any task in the psychology of religion.

A new scale should only be recommended after it is demonstrated to add unique information over and above scales already in existence. This means that every new scale should be included immediately in a study with several standard scales to see if it adds to those scales. (Gorsuch, 1984, p. 234)

The spirituality scales used in this study are the Religious Orientation Scale (ROS), the Spiritual Well-Being Scale (SWB), and the Spiritual Maturity Index (SMI). The ROS has been widely used, as shown in the review of literature. This study will provide an opportunity for further investigation of the SWB and SMI, which are relatively new scales.

### Operational Definitions

In their presentation of an empirical approach to the psychology of religion, Spilka, Hood, and Gorsuch (1985) emphasize the need to view religion in terms of its measurable aspects or qualities. They believe the breadth of religious form and expression renders the understanding of research futile without this limitation. Thus the operationalizing of aspects of religion can allow for interpretation of data and for comparisons among individuals and groups. Not only is it possible to distinguish the religious from the nonreligious on a global level, but it is also possible to make fine distinctions among individuals when studying an all-religious population.

However, it must be kept in mind that the trait being measured means more than the operational definition. Spilka, Hood, and Gorsuch (1985) also caution that, ". . . no operational definition can describe or explain the total concept from which it is derived. . . ." (p. 30). Further, fitting an operational definition to a theological definition at best can be only approximate; so all operational definitions must be closely examined.

The measurement instruments used in this study meet the Spilka, Hood, and Gorsuch criteria in that they provide operational definitions of multiple religious traits. These definitions are explained below and in further detail in Chapter 2.

### Spiritual Well Being Scale

The conceptualization of the Spiritual Well-Being Scale (SWB) has its roots in the "quality of life movement." This movement rapidly developed following the realization that economic indicators alone were not sufficient to understand the quality of American life. "This movement regards noneconomic subjective measures of well-being as valid and essential if the true welfare of people is to be known" (Ellison, 1983a, p. 330).

A variety of measures have been used by researchers to assess subjective well-being. Campbell (1981) defined well-being as three basic needs: (a) the need for having, or the acquiring of material resources; (b) the need for relating, or social relationships; and (c) the need for being, or a sense of satisfaction with one's self (cited in Ellison, 1982).

Ellison (1983a) emphasized that most psychologists had ignored the spiritual dimension of human welfare, despite a Gallup poll finding that 86% of Americans reported their religious beliefs as fairly important or very important and despite Campbell's own finding that 25% of Americans thought their religious beliefs were highly important for their quality of life. For this reason Ellison added a fourth need to the definition of well-being: the need for transcendence.

Ellison (1983a) defined the need for transcendence as ". . . the sense of well-being that we experience when we find purposes to



commit ourselves to which involve ultimate meaning for life. It refers to a non-physical dimension of awareness and experience which can best be termed spiritual" (pp. 330-331).

The original concept for the SWB was two-dimensional and was developed by sociologists Moberg and Brusek in 1978 (cited in Frantz, 1985). These two dimensions are horizontal and vertical. The horizontal dimension reflects an individual's perception of life's purposes and satisfaction apart from any religious preference and is labeled "Existential Well-Being" (EWB). "Religious Well-Being" (RWB) is a vertical dimension and refers to one's relation with God. Paloutzian and Ellison formally developed the SWB Scale in 1979.

Ellison (1983a) makes the following clarifying points about the SWB:

. . . spiritual well-being may not be the same thing as spiritual health. Rather it arises from an underlying state of spiritual health and is an expression of it, much like the color of one's complexion and pulse rate are expressions of good health. . . . Spiritual well-being also does not appear to be the same as spiritual maturity, though we would expect a spiritually mature person to have a very positive sense of well being. . . . A newborn Christian, for example, may have a very positive

sense of spiritual well-being but be very immature spiritually. . . . Spiritual well-being should be seen as a continuous variable, rather than as dichotomous. It is not a matter of whether or not we have it. Rather it is a question of how much. . . . (p. 332)

The SWB has been administered widely to diverse populations ranging from adolescents to retirement age. It has been used increasingly in both religious and nonreligious populations. For purposes of this study, it should be noted that some work has been done with the SWB in the area of self-esteem, as shown below.

Campise, Ellison, and Kinsman (1979) noted significant positive relationships between the SWB and self-esteem, perceived quality of parent-child relationships, family togetherness, and social skills (cited in Ellison, 1983a). However, most of the strength of the positive association between SWB and self-esteem was accounted for by the existential well-being items. Marto (1984) also found a positive association between the existential well-being items and self esteem.

Ellison and Economos (1981) indicated that SWB and its subscales RWB and EWB were significantly related to a number of variables: self-esteem, doctrinal beliefs which affirm the valuing of the individual, worship orientations and devotional practices which promote a sense of personal acceptance and communion with God, one's own positive self-evaluation of God's acceptance, average amount of time spent per daily devotional period. These

researchers concluded that "born-again Christians" had higher scores on SWB and its subscales than "ethical Christians."

Paloutzian and Ellison (1979a) also found that intrinsically oriented subjects scored higher than extrinsically oriented subjects on the SWB Scale.

#### Spiritual Maturity Index

The Spiritual Maturity Index (SMI) was developed by Ellison as a companion to the SWB Scale. Ellison compares the Spiritual Maturity Index (SMI) to physical development and the SWB to physical health. "Where the SWB might be thought of as analogous to a measure of health, the SMI is intended to measure the state of development of the individual's spiritual life, thus is more analogous to physical development" (Bufford, 1984, p. 5). Ellison believes the SMI assesses the depth of an individual's faith and that person's relationship with God. Bressen (1986) characterizes the SMI as measuring, "...the degree of the person's genuine expression of his/her belief by convictions and acts conforming to the teachings of the religion he/she has learned" (p. 16).

A description of Ellison's conceptualization of the SMI is attached as Appendix A. The current study utilizes the original 20-item version of the SMI. Recently Ellison revised the scale by adding an additional 10 items. However, these new items were shown to cluster together with the original 20 items in factor analyses of the 30-item scale (Clarke et al., 1985; Cooper, 1986).

Bufford (1984) found a high correlation between the SMI and SWB ( $r=.62$ ) not previously found ( $r=.32$ ) by Ellison, Rashid, Patta, Calica, and Haberman (1984). Further, Cooper (1986) found that items from the SWB and SMI formed a single common factor. These results suggest that the original conception of the scales as measuring two separate dimensions may be erroneous and that in reality the SMI and SWB probably measure aspects of the same dimension. Utilization of the SMI in this study, along with SWB, is expected to add to the validity studies existing on these instruments.

#### Religious Orientation Scale

The developers of the Religious Orientation Scale (ROS) originally conceptualized religious orientation as an intrinsic-extrinsic continuum; i.e., as a unidimensional scale. Early studies using the ROS investigated the relationship between spirituality and prejudice. Findings indicated intrinsic individuals were low in prejudice and that extrinsic individuals were characterized by a variety of prejudices. Bufford (1984) explains these two dimensions of religion. He views intrinsicness as characterizing people who tend to "live their faith," and extrinsicness as characterizing people who tend to "use their religion."

In 1971 Hunt and King conducted a critical review of ROS research and original data. They concluded the ROS yielded two factors on separate dimensions rather than opposite poles of one dimension. Two additional factors were also indicated (Hunt & King,

1971): persons high in both intrinsic and extrinsic orientation (agrees with both intrinsic and extrinsic items) are termed "indiscriminately proreligious," and persons low in both intrinsic and extrinsic (disagrees with both intrinsic and extrinsic items) are termed "anti-religious."

The ROS has been used with the SWB. Paloutzian and Ellison (1979a) found that individuals high on intrinsicness also had a high level of spiritual well-being. This was mostly due to the correlation with RWB items, but the correlation with EWB was also significant. Bufford (1984) found that intrinsic spirituality correlated positively with both SMI and SWB.

### Summary

Many of the studies reported in this chapter assess spirituality by operational measures which deny its complexity. However, since different religions and different groups within the same religion emphasize different behaviors and values, no unidimensional measurement of spirituality will be adequate. Spirituality consists of a general factor, similar to the G-factor in intelligence, comprised of a number of sub-factors similar to the S-factors in intelligence.

The measures of spirituality used in this study are the Spiritual Well-Being Scale (SWB), the Spiritual Maturity Index (SMI), and the Religious Orientation Scale (ROS). The SWB measures

two dimensions: the vertical dimension refers to one's relation to God and is measured by Religious Well-Being (RWB); Existential Well-Being (EWB) measures the horizontal dimension, which refers to an individual's perception of life's purpose and satisfaction apart from any religious preference. The SMI assesses the depth of an individual's faith and that person's relationship with God. The ROS makes a distinction between persons who live their religion (ROSI) and persons who tend to use their religion in a self-serving way (ROSE).

#### Rationale and Hypotheses

The desirability of a good self concept and the central position it occupies in determining behavior is almost universally presumed by both secular and Christian mental health professionals. However, research presents contradictory results within populations identified as being religious.

This study examines the relationship between self concept and religion through the use of the Tennessee Self Concept Scale (TSCS), one of the most valid instruments for the measurement of self concept, and three multidimensional scales of spirituality (SWB, SMI, and ROS). The study hypothesizes:

1. There will be significant positive relationships between SWB (including RWB and EWB) and self concept as measured by the following TSCS self perception subscales: Total Positive (Total P), Identity (P1), Self Satisfaction (P2), Behavior (P3), Physical Self (PA), Moral-Ethical Self (PB), Personal Self (PC), Family Self (PD), and Social Self (PE).
2. There will be significant positive relationships between SMI and self concept as measured by the following TSCS self perception subscales: Total Positive (Total P), Identity (P1), Self Satisfaction (P2), Behavior (P3), Physical Self (PA), Moral-Ethical Self (PB), Personal Self (PC), Family Self (PD), and Social Self (PE).
3. There will be significant positive relationships between the ROS Intrinsic subscale (ROSI) and self concept as measured by the following TSCS self perception subscales: Total Positive (Total P), Identity (P1), Self Satisfaction (P2), Behavior (P3), Physical Self (PA), Moral-Ethical Self (PB), Personal Self (PC), Family Self (PD), and Social Self (PE).
4. There will be significant positive intercorrelations among SWB, SMI, and the ROS Intrinsic subscale (ROSI).

In addition, the following research questions will be examined:

1. What is the relationship between the ROS Extrinsic subscale and the TSCS subscales which measure self perception?

2. What is the relationship between the measures of spirituality and the TSCS subscales which measure signs of personality disturbance (General Maladjustment, Psychosis, Personality Disorder, Neurosis, Number of Deviant Signs); capacity for openness (Self Criticism, Defensive Positive); and personality strength (Personality Integration)?
3. What are the relationships between the demographic variables and spirituality and self concept as measured by the test instruments?



## CHAPTER 2

### METHODS

This study is part of a larger research project which was designed to measure non-academic adjustment in seminary (Mueller, 1986; Neder, 1985; Powers, 1985). The study explores the relationship between self concept and spirituality within the sample. This section will be divided into three parts: (a) a description of the subjects; (b) a review of the instruments used in this study; and (c) the procedures used in the selection of subjects and in the administration, collection, and analysis of the data.

#### Subjects

Subjects were selected from male Master of Divinity students at Western Conservative Baptist Seminary in Portland, Oregon, during the spring quarter of 1984. The students who participated in this study were drawn at random by their mail box numbers. Names of students who were in a program other than the Master of Divinity were discarded. A total of 100 names were selected. The first 60 students on the list were asked to participate. Replacement

subjects were to be drawn from the remaining list of 40 as needed; two additional names were later drawn from this list.

A total of 55 students participated in this study. Although the original goal was a sample of 60, it was determined (Neder, 1985; Powers, 1985) this sample of 55 would be representative of other Master of Divinity students at the school. In addition, the measures of spirituality results were not completed properly in four test packets, thus the sample size was reduced to 51 for portions of this study.

The students who participated were in the first through third years of seminary; all had completed at least two full quarters at the time of data collection. The Master of Divinity program requires 144 quarter hours for completion. The average number of quarter hours completed by the sample was 62.

The age range of the subjects was from 23 to 48 years (mean age 29.4 years). Forty-two (76%) were married, and 13 (24%) were single.

#### Instruments

##### Tennessee Self Concept Scale

The TSCS consists of 100 self-descriptive statements by which an individual portrays his or her concept of self. The subject responds on a five-point response scale ranging from Completely True

to Completely False. The scale can be administered to individuals or groups of persons age 12 or older. It can be used with persons ranging in psychological health from psychotic to normal. The scale has two forms, a Counseling Form and and a Clinical and Research Form. Both forms use the same test booklet and the same test items. Since the Counseling and Research Form (C & R form) yields more data and is more appropriate for research (Fitts, 1965), it was utilized in this study. The form can be completed in 10 to 20 minutes; the average completion time is 13 minutes.

Following is a listing of the TSCS subscales which will be utilized in this study. The descriptions are taken from "Correlates of the Self Concept," one of a series of monographs on the TSCS (Thompson, 1972, pp. 2-5). Reference to directions for scoring are also included based on information in Manual, Tennessee Self Concept Scale (Fitts, 1965).

#### Self Criticism

This subscale measures capacity for self criticism, honesty in self description, and overt defensiveness. This subscale was drawn from 10 items taken from the Minnesota Multiphasic Personality Inventory (MMPI) L-scale. The other 90 items were drawn from a large pool of self-descriptive statements. Low scores indicate defensiveness, and high scores indicate extreme self criticism.

The Positive Scores (P)

Scores on all 90 items are summed to provide the Total P Score, which reflects the general level of self-esteem. Ordering of the scores is as would be expected, with high scores representing high levels of self-esteem; however, extreme scores in either direction are considered deviant. In addition to a Total P Score, the 90 items yield eight areas of reported self concept. These eight areas are divided into Internal Frame of Reference (three Row scores) and External Frame of Reference (five Column scores).

a. Row 1 or Identity—items pertaining to what the individual is, or Identity Self.

b. Row 2 or Self Satisfaction—items describing how a person feels about self, or Judging Self.

c. Row 3 or Behavior—items describing what an individual does or how he or she acts, or the Behavioral Self.

d. Column A or Physical Self--items pertaining to physical attributes or functioning, sexuality, state of health, and appearance.

e. Column B or Moral-Ethical Self--items dealing with moral, ethical, and religious aspects of the self.

f. Column C or Personal Self--items describing personal worth or adequacy, self-respect, and self-confidence.

g. Column D or Family Self—items describing the nature of an individual's relationship with his or her primary group (family and close friends) and sense of adequacy as a family member.

h. Column E or Social Self--items dealing with one's sense of adequacy or worth in relationships with people in general.

#### Variability Scores (V)

These scores show the variation in level of self regard within each Column and within each Row. There are three variability scores: Total V, Column Total V, and Row Total V. These scores are indicative of the amount of variability, or inconsistency, from one area of self-perception to another. Scores below the norm are optimal and suggest internally consistent, well-integrated self concepts.

#### Distribution of Responses Score (D)

This score describes the individual's approach to self description apart from the content of his or her self report. The D score weighs and summarizes the individual's distribution of scores across the five response categories. High D Scores indicate a relatively higher use of the "5" and "1" response categories (the extremes) than of the "2," "3," and "4" categories of response, and are indicative of an overly definite or certain self concept. Low scores represent an uncertain, poorly-differentiated image. Scores in the middle ranges depict better adjusted individuals.

### Conflict Scores (C)

These scores are measures of internal consistency in self description or conflicting and contradictory self perception. The Net Conflict Score and the Total Conflict Score are indicative of differences in responses to the positively stated items and the negatively stated items. A tendency to over-respond to either the positive or the negative items is demonstrated in the Net Conflict Score. An emphasis on the positive items indicates an overaffirmation of positive attributes, and possible acquiescence response set. Similarly, an emphasis on the negative items may represent a denial response set. While Net Conflict is indicative of a directional emphasis on the test items, the Total Conflict Score reflects conflict or confusion in general, without regard to its direction.

### Empirical Scales

The C & R form of the TSCS provides six additional scales which were empirically derived from the 100 test items, and which differentiate among various groups often encountered in a clinical setting. In developing the empirical scales deviant groups of subjects were identified by other criteria and were given the TSCS. Their responses were then subjected to item analysis. Those items which differentiated any one group from all other groups were used to compose a specific scale for that group.

a. Defensive Positive Scale (DP). This scale consists of 29 items which differentiated psychiatric patients having Total P Scores above the norm group mean from the other patient groups and the norm group. It is thought to represent a more subtle measure of defensiveness than the Self Criticism Score.

b. General Maladjustment Scale (GM). This scale comprises 24 items which distinguish psychiatric patients (psychotic, neurotic, and personality disorder groups) from non-patients, but do not distinguish among psychiatric classifications.

c. Psychosis Scale (Psy). Twenty-three items which best differentiate psychotic patients from the other groups make up this scale.

d. Personality Disorder Scale (PD). This scale is composed of 27 items which distinguish this psychiatric classification from the norm, psychotic, neurotic, personality integration, and defensive positive groups.

e. Neurosis Scale (N). This scale is also composed of 27 items which distinguish neurotic patients from other groups. Like the GM and PD Scales, it is an inverse one. Low raw scores on these scales result in high T scores.

f. Personality Integration Scale (PI). Twenty-five items make up this scale and represent a group of subjects judged by outside criteria to have a better than average level of adjustment.

#### Number of Deviant Signs Score (NDS)

This final score summarizes the deviant features in the self concept (scores exceeding the normal limits and deviant fluctuations in the profile) across all the scores. It is an empirically-derived measure and is a count of the number of deviant features of other scores. The NDS is the TSCS's best index of psychological disturbance. High scores indicate deviant self concepts.

#### Reliability and Validity

The TSCS was normed on 626 people from various regions of the United States ranging in age from 12 to 68 and including black and white, male and female, and a variety of socioeconomic groups. Test-retest reliability was computed with 60 college students over a two-week period and ranged from .60 (Row Total V) to .92 (Total P, GM). Reliability for the NDS subscale has been generally in the .80 to .90 range. Validity has been established in four areas of investigation: (a) content validity, (b) discrimination among groups, (c) correlation with other personality measures, and (d) personality changes under particular conditions (Fitts, 1965).

The TSCS has been widely used in research and clinical work because of its well-established reliability and validity. Buros (1974) lists 198 published references to its use between 1965 and 1971. In addition, Crandall (1973), in a review of scales



specifically designed to measure self-esteem, recommends the TSCS as having the best overall quality. Further support comes from the following:

. . . Robinson and Shaver (1980) in their book Measures of Social Psychological Attitudes . . . rate the TSCS as one of the top two measures available for assessing self concept. They confirm Fitts' report of test-retest reliability for the TSCS and state that the convergent, discriminant, and predictive validity have been well established in subsequent studies to Fitts' seminal work (Powers, 1985, p. 45).

Based on evidence of reliability and validity, it appears the TSCS is highly suitable for this study of self concept and religiosity.

#### Spiritual Well-Being Scale

The Spiritual Well-Being Scale (SWB) is a 20-item self-report questionnaire (see Appendix C). The Scale contains 10 religious items, all of which contain a reference to God, and 10 existential items, none of which contains a reference to God.

The religious items comprise the Religious Well-Being (RWB) subscale, and the existential items comprise the Existential Well-Being (EWB) subscale. About half the items in each subscale are positively worded, and half the items are negatively worded to control for response set problems (Paloutzian & Ellison, 1979a,b).

SWB items are scored between "1" and "6," with the higher range indicating greater well-being. The SWB yields three scores: (a) a summed score for RWB items, and (b) a summed score for EWB items, and (c) a total SWB score which is the sum of the RWB and EWB scores. Paloutzian and Ellison (1979a) report the following test-retest reliability coefficients: .93 (SWB), .96 (RWB), and .86 (EWB). Alpha coefficients reflecting internal consistency were .89 (SWB), .87 (RWB), and .78 (EWB). The SWB and its subscales all correlated positively with the Purpose in Life (Paloutzian & Ellison, 1979a) and in predicted ways with several other scales, establishing its concurrent validity.

#### Spiritual Maturity Index

The Spiritual Maturity Index (SMI) used in this study is a 20-item scale, with responses ranging from "strongly agree" to "strongly disagree" on a six-point Likert format (see Appendix C). Since the time of data collection Ellison has revised the scale to include an additional 10 items. However, these items appear to add no significant dimension to the scale (Clarke et al., 1985; Cooper, 1986). For more detail on the conceptualization and development of the SMI see Chapter 1 and Appendix A.

The SMI yields one score, which is the sum of responses to each of the 20 items. To date no reliability data is available on the SMI. Bufford (1984) reports a correlation of .623 between the

SMI and SWB, suggesting the possibility the scales measure two different aspects of the same dimension. Some face validity and predictive validity have also been reported (Bufford, 1984; Ellison et al., 1984).

### Religious Orientation Scale

The Religious Orientation Scale (ROS) was developed by Feagin in 1964 and Allport and Ross in 1967. This study utilizes the 21-item scale developed by Feagin (see Appendix C). The scale is used to measure the Intrinsic and Extrinsic orientations to religion originally conceptualized by Allport. Items are scored on a six-point Likert format. Responses range from "strongly agree" to "strongly disagree." The direction of scoring is reversed for eight of the 21 items. The ROS has two subscale scores: Intrinsic (ROSI) and Extrinsic (ROSE). Intrinsic and Extrinsic scores are obtained by summing the items in each of these subscales. In general, persons high in Intrinsic orientation tend to live their faith (Paloutzian & Ellison, 1979a). Religion has been incorporated into their personalities, and they view all their activities in relation to their religious goals. Conversely, persons high in Extrinsic orientation tend to use their religion as a way to meet other personal goals. Hunt and King (1971) add two further categories. Persons high in both Intrinsic and Extrinsic orientation are termed "indiscriminately proreligious," and

persons low in both Intrinsic and Extrinsic orientation are termed "anti-religious."

Feagin (1964) reported item to scale correlations ranging from .22 to .54 and item to subscale correlations ranging from .54 to .71 for Intrinsic and from .48 to .68 for Extrinsic. Allport and Ross (1967) reported item to subscale correlations ranging from .18 to .58. In addition, Robinson and Shaver (1978) indicate research studies have demonstrated the construct validity of the ROS.

#### Background Inventory

Subjects also responded to a demographic questionnaire designed by Neder (1984). This Background Inventory supplies data regarding age, number of completed credit hours, previous seminaries attended, marital status, church attendance, devotional life, religious leadership experience, social relationships, and financial conditions. Each of these data is a single-item measure (see Appendix C).

#### Procedures

As has been stated, this study is one facet of a larger research project (Neder, 1985; Powers, 1985; Mueller, 1986) and is based on data collected in the spring of 1984. The total test package included the Minnesota Multiphasic Personality Inventory

(MMPI), the Tennessee Self Concept Scale (TSCS), the Spiritual Well-Being Scale (SWB), the Spiritual Maturity Index (SMI), the Religious Orientation Survey (ROS), the Background Inventory, and several devices for determining Student Adjustment Ratings (SAR) developed by Neder and Powers (1984).

#### Selection

The participants in this study were male Master of Divinity students attending Western Conservative Baptist Seminary. Names of students were drawn by random selection of mail box numbers. The names of those who were in other programs were discarded until 100 Master of Divinity students had been selected. The first 60 students on the list were asked to participate in the study, with the remaining 40 to be used as replacements as needed. Two additional names were drawn from this list.

Before participants were selected a general announcement was made to Western Conservative Baptist Seminary students by the Dean of Students in April, 1984. This was a brief statement that the study would be conducted and that approximately 60 students would be contacted for participation. An announcement appeared soon afterward in the school newsletter indicating that WCBS was conducting a study on the MMPI and the TSCS and that participation of each person selected was essential for valid results.

Administration and Data Collection

Each participant received an official letter from the Dean of Students informing him that he had been selected by a random procedure to participate in the study and reaffirming the importance of cooperation. Based on an examination of class schedules, five time periods had been selected for the administration of the test packet; the letter asked that each participant select the time period most convenient for him and then return the letter to the Dean of Students.

With the hope of securing maximum participation, all five time periods were scheduled in the third week of the quarter based on the consensus that this time period required the least academic effort by students. Students who were unable to select any of the five time periods due to schedule conflicts were offered special testing sessions. Samples of these communications to students are attached in Appendix B.

At the beginning of each testing session a set of standardized instructions was read to the students. They were encouraged to answer all the questions openly and honestly. Confidentiality was assured, and the number-name coding system known only to the researchers was explained. No time limit was set for the sessions. A copy of the standardized instructions for data collection is attached in Appendix B.

Thirty-five students confirmed one of the five time periods for testing; 23 actually completed the coded test package in one of the sessions. Seven students completed the package in a sixth testing session. The remaining students were offered take-home test packages, and these agreed to return the completed packages within seven days.

After seven days 18 students still had not returned the test packages. These were personally contacted by the researchers, who requested cooperation; a request for cooperation was also made through the school newsletter. The Dean of Students made the final contact. Approximately 12 weeks after the initial announcement by the Dean of Students, 55 test packages had been returned. Neder (1985) and Powers (1985) attempted to assess the effect of the five remaining persons not turning in test packets in time for data analysis. With the rationale that those handing in their materials later were most alike, the last five test packets returned were duplicated and correlations rerun. The results for a sample of 60 were not appreciably different from the sample of 55; thus the researchers discontinued data collection at this point.

#### Research Design

The design of this study was primarily correlational. Relationships among the TSCS, SWB, SMI, ROS, and demographic variables were analyzed through the use of the Pearson's Product

Moment Correlation Coefficient. Hypotheses were tested with a one-tailed test; two-tailed tests were used to test the research questions. Critical values for significance were established at the  $p < .05$  level.

To assess the impact of demographic variables on the relationship between self concept and spirituality, multiple regression analyses were performed. The first step was to determine which if any of the demographic variables were significantly related to the TSCS, SWB, RWB, EWB, SMI, or ROS. If a significant correlation was found ( $p < .05$ ), then all significant relationships between self concept and the measures of spirituality were recomputed. This was done by using a multiple regression analysis through which the variance due to the significant demographic variable(s) was removed.



## CHAPTER 3

### RESULTS

In this chapter the results of the data analysis are presented in five sections. The first section deals with the missing data. The second section presents descriptive statistics for the sample for 18 variables from the demographic questionnaire, the TSCS, and the three spirituality instruments (SWB, SMI, and RCS). The third section gives the results of the four general hypotheses. The fourth section examines the research questions, and the final section is a summary of results.

All statistics were calculated utilizing the Statistical Package for the Social Sciences/Personal Computer (SPSS/PC) computational package on an IBM XT computer system. Correlations for the general hypotheses and research questions were calculated using the Pearson Product Moment Correlation Coefficient. Hypotheses were tested using a one-tailed t-test; research questions were tested using two-tailed t-tests unless otherwise noted. Critical values for significance were established at the  $p < .05$  level for all statistics.

### Missing Data

This section discusses the statistical implications of the missing data.

Since only 55 of the desired 60 packets were returned in time for the original data analysis (Neder, 1985; Powers, 1985), the five test packets returned last were duplicated and correlations rerun with a sample size of 60 to determine the statistical effect of an abbreviated sample (Neder, 1985). The net result yielded a maximum difference of +7% from the sample of 55. Neder concluded the results of the sample of 55, or a final return of 91.6%, would be an accurate and representative sample of male Master of Divinity students at Western Conservative Baptist Seminary.

However, four additional packets were incomplete in the area of spirituality. Three packets contained an improper assembly of the spirituality instruments, and one additional participant failed to answer any of the spirituality items. Therefore, the present sample size has been reduced to 51 for the measures of spirituality, or a final return of 85%. Mueller (1986) suggested the sample size of 51 should also be considered an accurate and representative sample of male Master of Divinity students attending Western Conservative Baptist Seminary.

## Descriptive Statistics

### Demographics for Sample

The research sample was composed of 55 male Master of Divinity students (sample size of 51 for measures of spirituality described above) randomly selected from students attending Western Conservative Baptist Seminary in Portland, Oregon, during the spring quarter of 1984. The mean grade point average was 3.34 on a four-point scale. Seventy-six percent of the sample was married, with the remaining participants having never been married. No participants were separated, divorced, widowed, or living together. The mean age was 29.4 years, and the average number of credit hours completed was 61.9. Six participants (11%) had attended one other seminary without completing a degree. All were church attenders: 11% (6) attended four or more times per week, 40% (22) attended three times per week, 38% (21) attended two times per week, and 11% (6) attended one time per week (see Figure 1).

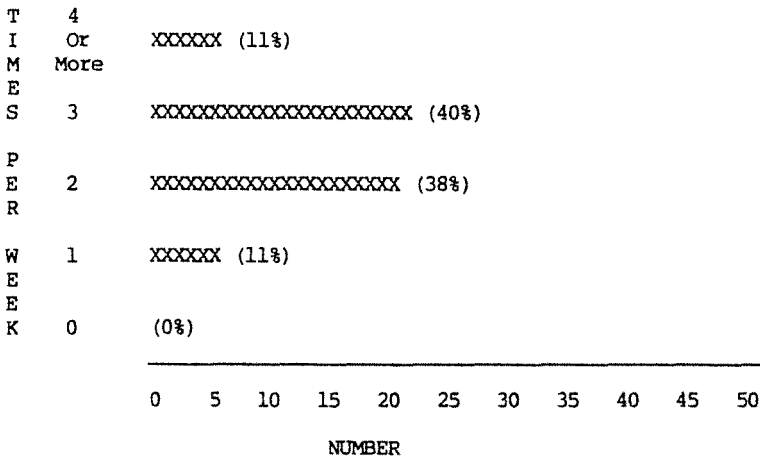


Figure 1. Frequency of attendance at church functions.

#### Devotional Life

This section reports frequency of personal devotions, duration of personal devotions, frequency of family devotions, and duration of family devotions.

Each participant in the sample reported engaging in personal devotions, with 5% having devotions more than one time per day. Sixty-five percent reported devotions one to seven times per week, 24% reported devotions one to three times per week, 4% reported devotions weekly, and 2% reported devotions less than one time per week.

For time spent in these personal devotions, 9% spent 5-9 minutes per occasion, 22% spent 10-14 minutes, 30% spent 15-29 minutes, 30% spent 30-59 minutes, and 7% spent more than 59 minutes (see Figures 2, 3).

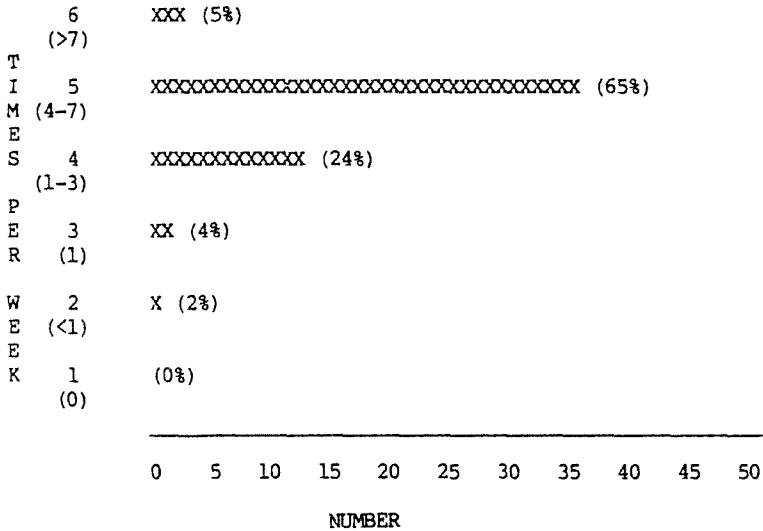


Figure 2. Frequency of personal devotions.

MINUTES / OCCASION

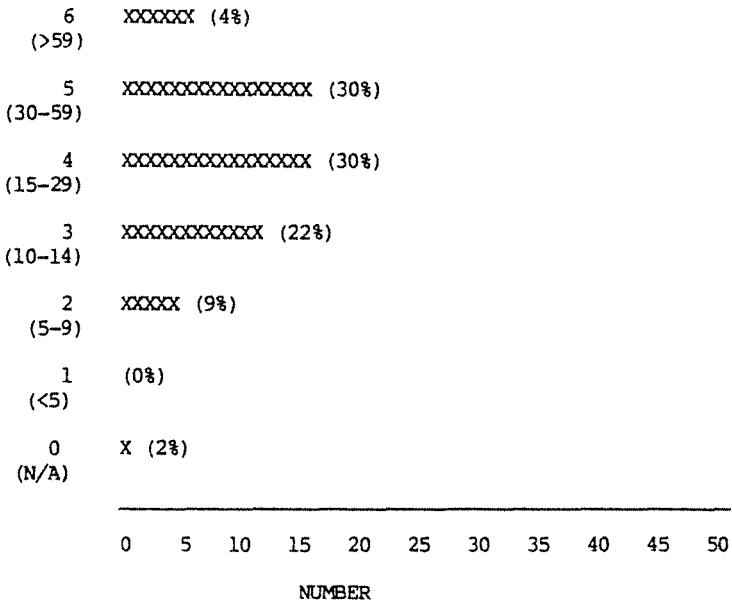


Figure 3. Duration of personal devotions.

The question on family devotions was applicable to 76% of the sample. For those not living alone, 2% have family devotions more than once per day, 14% have devotions 4-7 times per week, 28% have them 1-3 times per week, 12% have them weekly, 30% have them less than once per week, and 14% never have family devotions. The duration of family devotions for those engaging in them was less

than 5 minutes for 6%, 5-9 minutes for 9%, 10-14 minutes for 15%,  
15-29 minutes for 30%, 30-59 minutes for 7%, and more than 59  
minutes for 2% (see Figures 4, 5).

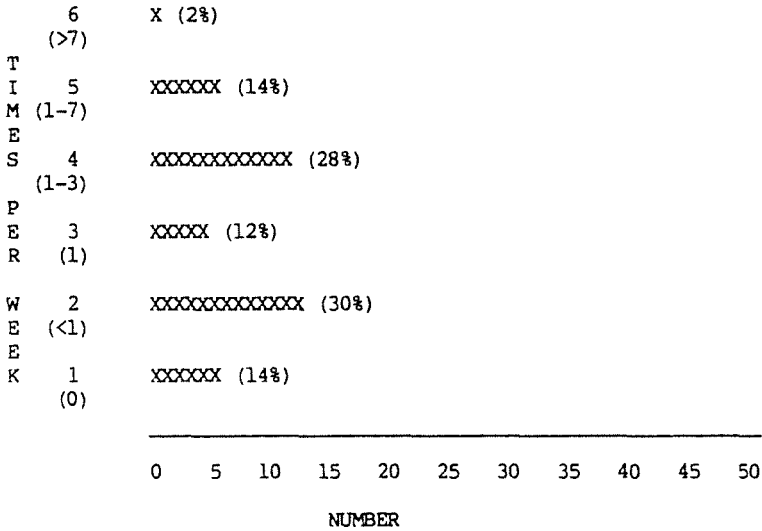


Figure 4. Frequency of family devotions.

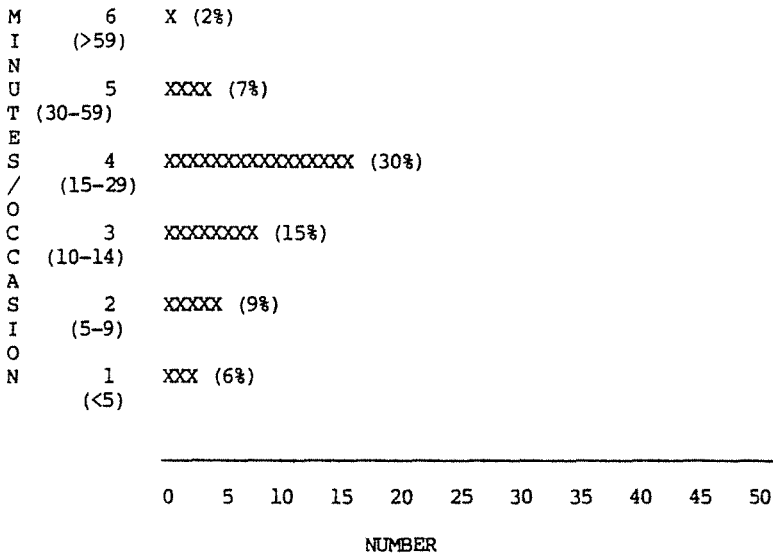


Figure 5. Duration of family devotions.

### Religious Leadership Experience

Participants in this study had an average of 4.4 years in religious leadership experience. Forty-three percent had been a teacher in a local church, 11% had been a pastor, 4% had been a missionary, and 7% had been an elder or deacon. "Other" religious leadership experience was listed by 26%, and 9% indicated none of the choices given was applicable to their experience.



Importance of Religion

Participants rated the importance of religion in their lives on a scale of one to seven, with seven representing "extremely important." All rated religion as important: 91% rated it 7 (extremely important), 5% rated it 6, and 4% rated it 5.

Financial Condition

Participants rated their financial condition on a scale of one to seven, with one representing "chronic problem" and seven representing "bills paid." The majority (42%) indicated their bills were paid with another 22% indicating they had little problem with finances. The remainder (19%) indicated some difficulty with finances (see Figure 6).

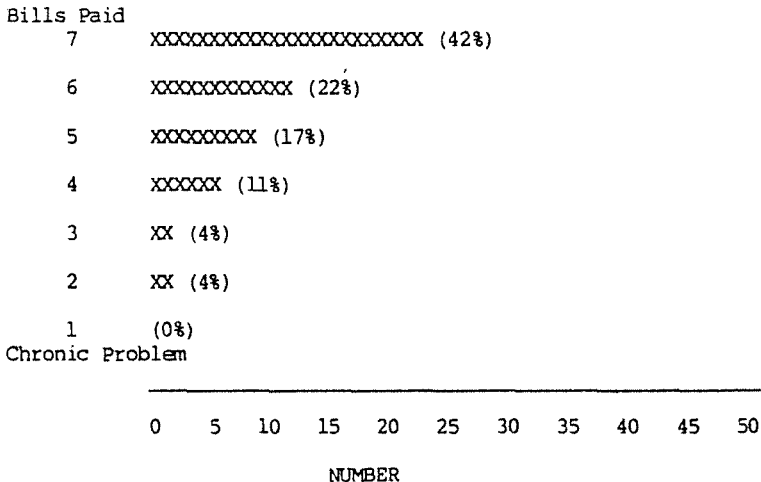


Figure 6. Financial condition.

Social Relationships

The demographic questionnaire included three questions which investigated the social relationships of participants. The first question (Social A) asked the student to rate himself on a scale which ranged from one to seven, with one representing "enjoy being alone" and seven representing "dislike being alone." The majority (41%) reported liking to be alone to some extent by marking "1," "2," or "3" responses. Thirty-five percent indicated some degree of discomfort at being alone by marking "5" or "6" responses. The remainder (24%) marked the "4" response (see Figure 7).

## Dislike Being Alone

7	(0%)
6	XXXXXXXXXXXX (20%)
5	XXXXXXXX (15%)
4	XXXXXXXXXXXXXXX (24%)
3	XXXXXXXXXX (17%)
2	XXXXX (9%)
1	XXXXXXXX (15%)

## Chronic Problem

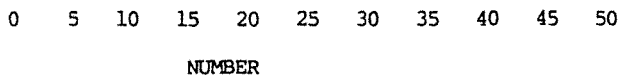


Figure 7. Enjoyment of being alone.

The second question (Social B) asked participants to rate themselves on a scale ranging from one (uncomfortable with people) to seven (enjoy being with people). The majority (83%) marked "5," "6," or "7" responses, indicating some enjoyment in being with people. Eleven percent marked the "4" response; and 6% marked the "2" or "3" responses, portraying some discomfort in being with people (see Figure 8).

Enjoy Being With People

7	XXXXXXXXXXXXX (22%)
6	XXXXXXXXXXXXXXXXXXXXXXXXXXXXX (46%)
5	XXXXXXXXX (15%)
4	XXXXXXX (11%)
3	X (17%)
2	XX (4%)
1	(0%)

Uncomfortable With People

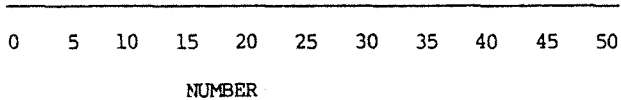


Figure 8. Enjoyment of people.

The third question (Social C) again asked participants to rate themselves on a scale ranging from one to seven, with one representing "frequent problems with people" and seven representing "deal easily with people." A clear majority (87%) marked "7," "6," or "5" responses, indicating a positive self-rating on getting along well with others. Eleven percent marked the "4" response; and 2% marked the "1" response, which indicated frequent problems with others (see Figure 9).

Deal Easily With People

7	XXXXXXXXXX (18%)
6	XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX (54%)
5	XXXXXXX (15%)
4	XXXXXX (11%)
3	(0%)
2	(0%)
1	X (2%)

Frequent Problems With People

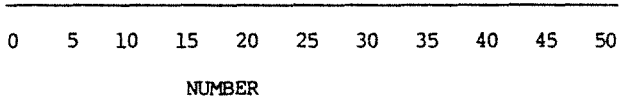


Figure 9. Conflict with people.

Spouse's Attitude

The demographic questionnaire also contained two questions probing the wife's attitude about her husband's attending seminary and his career choice. Again seven-point scales were used for these two questions, with one representing "wife against seminary" or "wife against career choice" and seven representing "wife for seminary" or "wife for career choice."

On the first question (Spouse A) the majority (55%) indicated their wives were for their attending seminary by marking a "7" response. Twenty-four percent marked a "6" response; 5% marked "5"; 10% marked "4"; 2% marked "3"; 2% marked "2"; and 2% marked "1" (see Figure 10).

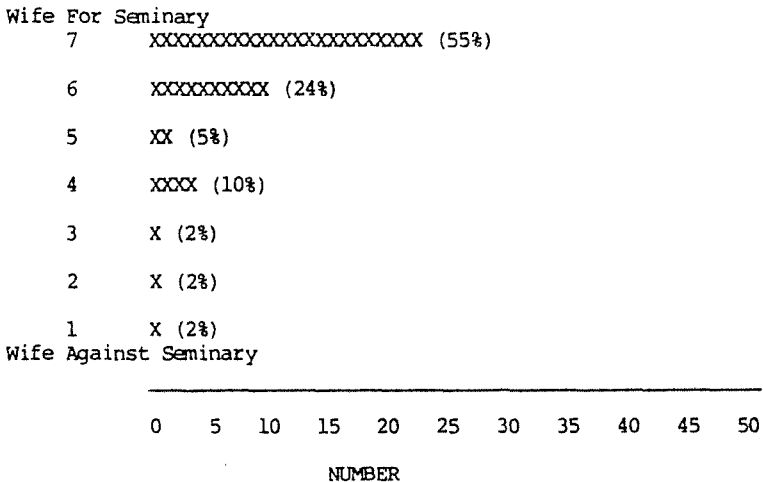


Figure 10. Spouse's attitude toward seminary.

For the second question (Spouse B) regarding the wives' support of career choice, 96% indicated their wives were in agreement by marking "7," "6," or "5" responses. Two percent marked the "4" response, and 2% indicated their spouses were somewhat against their career by marking the "3" response (see Figure 11).

Wife For Career Choice

7	XXXXXXXXXXXXXXXXXXXXXXXXXXXXX (65%)
6	XXXXXXXXXXXXX (27%)
5	X (2%)
4	X (2%)
3	X (2%)
2	(0%)
1	(0%)

Wife Against Career Choice

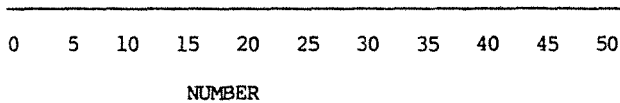


Figure 11. Spouse's attitude toward career.

A tabular presentation of statistics for the demographic variables using interval and ratio measurement (including mean, standard deviation, minimum, maximum, and sample size) is reported in Table 1.

Table 1

Descriptive Statistics for Demographic Variables

Variable	Mean	Standard Deviation	Minimum	Maximum
GPA	3.35	.44	2.09	4.00
AGE	29.42	5.29	23.00	48.00
CREDITS	61.91	39.93	8.00	145.00
OTHER SEMS	.11	.31	0.00	1.00
CHR ATT	2.51	.84	a	a
PERS DEV	4.69	.72	a	a
FAM DEV	3.38	1.77	a	a
DUR PERS	3.96	1.23	a	a
DUR FAM	2.35	1.88	a	a
YRS LDERS	4.35	3.37	0.00	15.00
IMPORT	6.87	.44	5.00	7.00
FINANCES	5.76	1.43	2.00	7.00
SOC A	4.24	1.68	2.00	7.00
SOC B	5.65	1.22	2.00	7.00
SOC C	5.72	1.09	1.00	7.00
SPOUSE A	6.02	1.49	1.00	7.00
SPOUSE B	6.52	.86	3.00	7.00

Note: N = 55.

aThese are ordinal data. Minimum and maximum do not apply.

Measures of Spirituality

Table 2 gives descriptive statistics for the measures of spirituality, including mean, standard deviation, minimum, maximum, and range.

Table 2

Descriptive Statistics for Measures of Spirituality

Variable	Mean	Standard Deviation	Minimum	Maximum	Range
RWB	54.75	5.92	37.00	60.00	23.00
EWB	51.25	5.88	34.00	60.00	26.00
SWB	106.00	10.39	74.00	120.00	46.00
SMI	98.53	9.12	78.00	119.00	41.00
ROSI	32.22	3.86	16.00	39.00	23.00
ROSE	52.49	3.92	45.00	59.00	14.00

Note: N = 51.



Religious Well-Being (RWB)

The RWB is a 10-item subscale of the Spiritual Well-Being Scale scored on a six-point format (1=strongly agree; 6=strongly disagree). A score of 10 indicates low religious well-being and a score of 60 high religious well-being. The mean score was 54.75 (SD 5.92), with the minimum 37 and the maximum 60. Sixty-three percent of the sample scored between 56-60, 18% between 51-55, 10% between 46-50, 4% between 41-45, and 6% between 37-40 (see Figure 12).

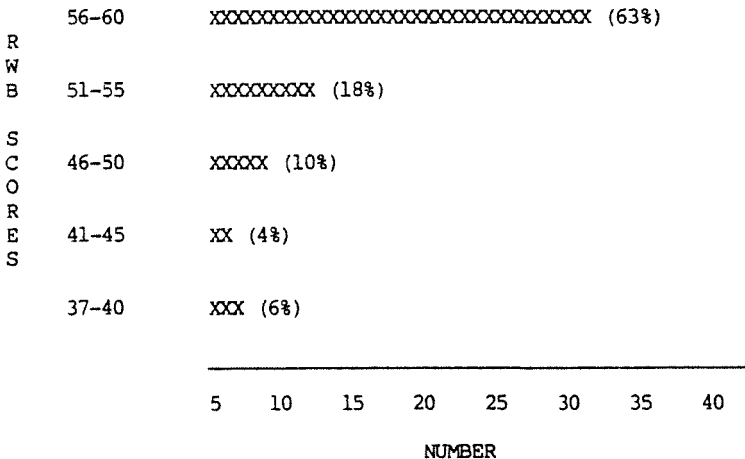


Figure 12. Distribution of Religious Well-Being Scale (RWB) scores.

Existential Well-Being (EWB)

The EWB is a 10-item six-point subscale of the Spiritual Well-Being Scale and like RWB is scored on a six-point format (1=strongly agree; 6=strongly disagree). A score of 10 indicates low existential well-being and a score of 60 indicates high existential well-being. The mean score was 51.25 (SD 5.88), with a minimum of 34 and a maximum of 60. Twenty percent of the sample scored between 56-60, 37% between 51-55, 29% between 46-50, 6% between 41-45, 6% between 36-40, and 2% between 34-35 (see Figure 13).

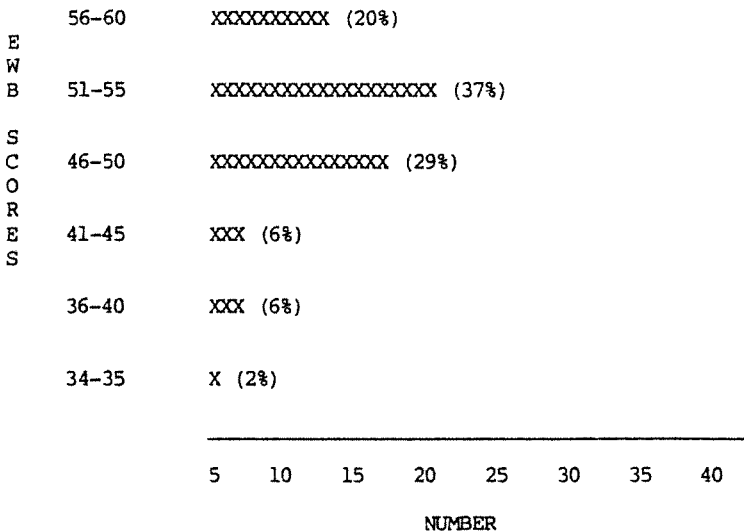


Figure 13. Distribution of Existential Well-Being Scale (EWB) scores.

Spiritual Well-Being (SWB)

The Spiritual Well-Being score represents the sum of the RWB and EWB subscales. The highest possible score is 120 and the the lowest possible score is 20. The mean score for the sample was 106.00 (SD 10.29). The minimum was 74, and the maximum was 120. Thirty-nine percent of the sample scored between 111-120, 35% between 101-110, 16% between 91-100, 6% between 81-90, and 4% between 74-80 (see Figure 14).

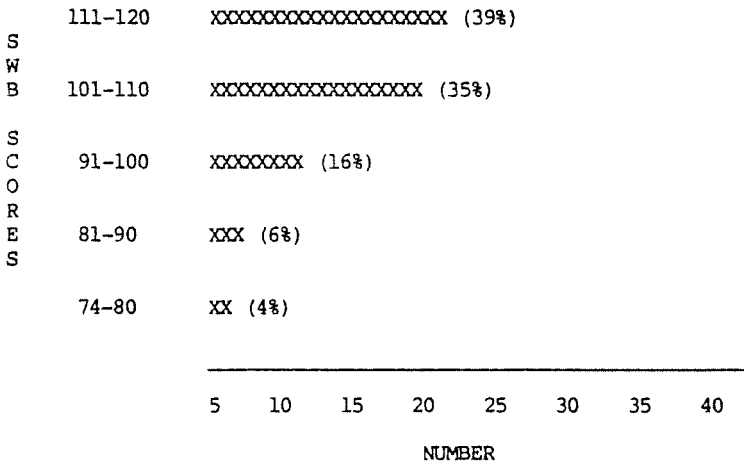


Figure 14. Distribution of Spiritual Well-Being Scale (SWB) scores.

Spiritual Maturity Index (SMI)

The SMI is a 20-item scale scored on a six-point format, with one representing "strongly agree" and six representing "strongly disagree." The highest possible score is 120, and the lowest is 20. The mean score for the sample was 98.53 (SD 9.12), with a minimum of 78 and a maximum of 119. Four percent of the sample scored between 111-119, 45% between 101-110, 31% between 91-100, 15% between 81-90, and 4% between 78-80 (see Figure 15).

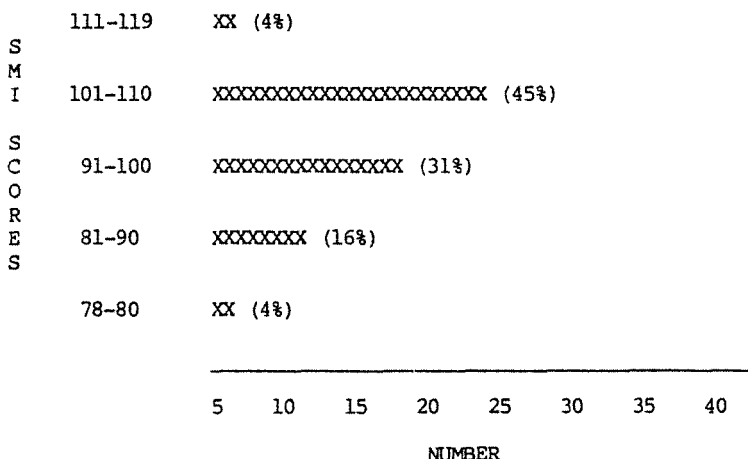


Figure 15. Distribution of Spiritual Maturity Index (SMI) scores.

Religious Orientation Scale--Intrinsic (ROSI)

The Religious Orientation Scale--Intrinsic consists of 9 items scored on a six-point format, with one representing "strongly agree" and six representing "strongly disagree." The mean score for the sample was 32.22 (SD 3.86), with scores ranging from a minimum of 16 to a maximum of 39. The lower the participant's score on this scale, the more intrinsically oriented the person is. Thus the sign in the correlations was reversed to give a true indication of the direction of any relationships. Two percent of the sample scored 16, 27% between 26-30, 53% between 31-35, and 18% between 36-39 (see Figure 16).

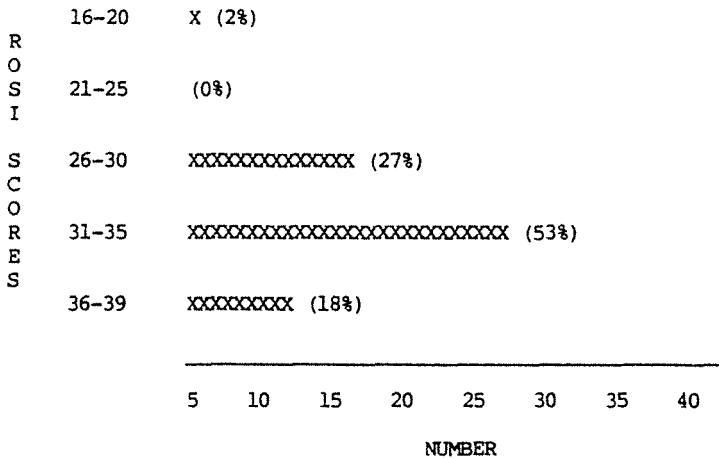


Figure 16. Distribution of Religious Orientation Scale—Intrinsic (ROSI) scores.

#### Religious Orientation Scale—Extrinsic (ROSE)

The Religious Orientation Scale—Extrinsic is comprised of 12 items scored on a six-point format, with one representing "strongly agree" and six representing "strongly disagree." The mean score for the sample was 52.49 (SD 3.92), with scores in the sample ranging from 45 to 59. Four percent of the sample scored 45, 29% between 46-50, 38% between 51-55, and 29% between 56-59 (see Figure 17).

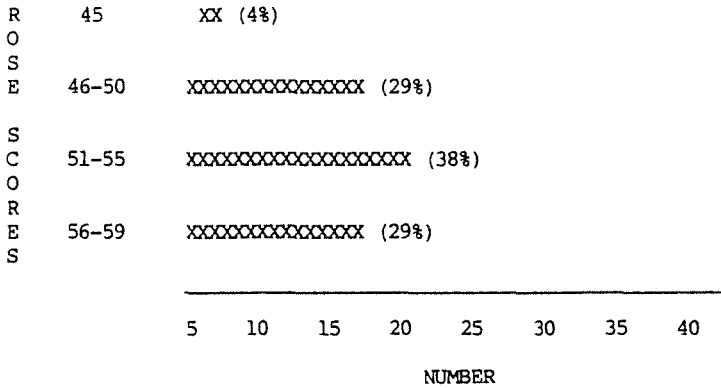


Figure 17. Distribution of Religious Orientation Scale—Extrinsic (ROSE) scores.

A tabular presentation of statistics for the Tennessee Self Concept Scale raw scores (including mean, standard deviation, minimum, maximum, and sample size) is reported in Table 3.

TABLE 3

Descriptive Statistics for Tennessee Self Concept Scale (TSCS)

Variable	Mean	Standard Deviation	Minimum	Maximum
SELF CRIT	31.49	5.96	22.00	48.00
T/F	1.05	.26	0.00	1.68
CON NET	-.45	14.68	-33.00	49.00
CON TOT	27.38	7.60	13.00	49.00
TOTAL POS	360.04	32.39	273.00	433.00
P1	127.89	18.86	11.00	148.00
P2	112.05	15.22	74.00	139.00
P3	118.27	10.79	86.00	146.00
PA	74.24	7.08	56.00	89.00
PB	73.69	8.04	52.00	89.00
PC	69.31	7.75	52.00	86.00
PD	71.53	7.96	55.00	89.00
PE	71.51	7.59	54.00	90.00
TOTAL VAR	41.22	13.21	16.00	76.00
COL VAR	25.27	9.54	12.00	55.00
ROW VAR	16.85	5.43	9.00	28.00
TOT D	117.71	29.09	49.00	186.00
TD5	15.53	10.39	0.00	41.00
TD4	26.69	8.39	0.00	48.00



Table 3 (contd.)

Descriptive Statistics for Tennessee Self Concept Scale (TSCS)

Variable	Mean	Standard Deviation	Minimum	Maximum
TD3	17.13	10.59	1.00	51.00
TD2	21.07	8.88	1.00	48.00
TD1	19.85	11.00	0.00	47.00
DP	59.71	11.58	36.00	87.00
GM	99.36	7.81	82.00	119.00
PSY	48.02	5.17	31.00	59.00
PD	79.45	11.24	48.00	100.00
N	85.24	9.86	62.00	112.00
PI	12.04	4.22	2.00	20.00
NDS	8.69	10.02	0.00	59.00
NIS	16.95	6.64	2.00	28.00
SA	24.62	21.22	-55.00	53.00

Note: N = 55.

### Hypotheses

The focus of this study was to examine the hypotheses that significant positive relationships exist between spirituality and an individual's self-concept. Each hypothesis is considered below along with the data which evaluate it. Hypotheses were tested using a one-tailed t-test since directional results were predicted. Significant t-values were established at the  $p < .05$  level.

#### Hypothesis One

Hypothesis One stated there would be a significant positive relationship between SWB (including RWB and EWB) and self concept as measured by the following TSCS subscales:

- a. Total Positive score (Total P).
- b. Self perception in the areas of Identity (P1), Self Satisfaction (P2), Behavior (P3), Physical Self (PA), Moral-Ethical Self (PB), Personal Self (PC), Family Self (PD), and Social Self (PE).

This hypothesis was confirmed in all areas for SWB and EWB (see Table 4). For RWB, this hypothesis was confirmed in the Total P score, Identity, and Moral-Ethical Self; the remaining correlations with RWB failed to meet the significance test.

Table 4

Correlations Between SWB, RWB, EWB and TSCS Total P, Row, and Column Scores

	SWB	RWB	EWB
Total Positive	.4282***	.2408*	.5068***
Identity	.4435***	.2595*	.5148***
Self-Satisfaction	.3248*	.1844	.3827**
Behavior	.3856**	.2292	.4439***
Physical Self	.3606**	.1927	.4369***
Moral-Ethical Self	.4104**	.2589*	.4574***
Personal Self	.3830**	.1561	.5131***
Family Self	.2909*	.2178	.2897*
Social Self	.3696**	.1899	.4555***

Note: N = 51.

\* $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$ .

Hypothesis Two

Hypothesis Two stated there would be a significant positive relationship between SMI and self concept as measured by the following TSCS subscales:

a. Total Positive score (Total P).

b. Self perception as measured by Identity (P1), Self Satisfaction (P2), Behavior (P3), Physical Self (PA), Moral-Ethical Self (PB), Personal Self (PC), Family Self (PD), and Social Self (PE).

This hypothesis was confirmed for all subscales except Personal Self (see Table 5). The correlation between SMI and Personal Self failed to meet the hypothesized significance ( $p < .05$ ).

Table 5

Correlations Between SMI and TSCS Total P, Row, and Column Scores


---

Total Positive (Total P)	.3422**
Identity (P1)	.3303**
Self-Satisfaction (P2)	.3049*
Behavior (P3)	.2875*
Physical Self (PA)	.3690**
Moral-Ethical Self (PB)	.3168*
Personal Self (PC)	.2311
Family Self (PD)	.2610*
Social Self (PE)	.2943*

---

Note: N = 51.

\* $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$ .

Hypothesis Three

Hypothesis Three states there will be a significant positive relationship between the ROS—Intrinsic subscale (ROSI) and self concept as measured by the following TSCS subscales:

- a. Total Positive score (Total P).
- b. Self perception as measured by Identity (P1), Self Satisfaction (P2), Behavior (P3), Physical Self (PA), Moral-Ethical Self (PB), Personal Self (PC), Family Self (PD), and Social Self (PE).

This hypothesis was supported by only two subscales (see Table 6). There were significant correlations between ROSI and Moral-Ethical Self and Personal Self.

Table 6

Correlations Between ROSI and TSCS Total P, Row, and Column Scores

---

Total Positive	.1604
Identity	.1362
Self-Satisfaction	.1467
Behavior	.1730
Physical Self	-.0235
Moral-Ethical Self	.2880*
Personal Self	.2869*
Family Self	.0955
Social Self	.0095

---

Note: N = 51.

\* $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$ .

Hypothesis Four

Hypothesis Four states there will be significant positive intercorrelations among the measures of spirituality SWB (including RWB and EWB), SMI, and ROSI.

This hypothesis was confirmed for SWB, RWB, EWB, and SMI but not for either of the ROS subscales (see Table 7). SWB, RWB, EWB, and SMI show strong intercorrelations significant at the  $p < .001$  level. However, contrary to the hypothesis, neither ROSI nor ROSE showed significant correlations with any of the other spirituality scales.

Table 7

Intercorrelations Among Measures of Spirituality

	RWB	EWB	SWB	SMI	ROSI	ROSE
RWB	—	.5204***	.8728***	.6815***	-.0567	-.0299
EWB	.5204***	—	.8709***	.5734***	.0774	-.0613
SWB	.8728***	.8709***	—	.7198***	.0116	.0179
SMI	.6815***	.5734***	.7198***	—	.0811	.1169
ROSI	-.0567	.0774	.0116	.0811	—	.0826
ROSE	-.0299	.0613	.0179	.1169	.0826	—

Note: N = 51.

Research Questions

Question One

Question One asks whether there is a relationship between the ROSE and self concept as measured by the following TSCS subscales:

- a. Total Positive score (Total P).
- b. Self perception in the areas of Identity (P1), Self Satisfaction (P2), Behavior (P3), Physical Self (PA), Moral-Ethical Self (PB), Personal Self (PC), Family Self (PD), and Social Self (PE).

Table 8 shows there is no significant correlation between the ROSE and any of these subscales of the TSCS.



Table 8

Correlations Between ROSE and TSCS Total P, Row, and Column Scores


---

Total Positive (Total P)	.0190
Identity (P1)	.1144
Self-Satisfaction (P2)	.0087
Behavior (P3)	-.0506
Physical Self (PA)	.0360
Moral-Ethical Self (PB)	.0406
Personal Self (PC)	-.0732
Family Self (PD)	-.0195
Social Self (PE)	.1521

---

Note: N = 51.

Question Two

Question Two asks if there are relationships between the measures of spirituality (SWB, RWB, EWB, SMI, ROSI, ROSE) and other TSCS subscales, specifically the following:

- a. What are the relationships between the measures of spirituality and the TSCS subscales which reflect deviant and pathological features in self concept (General Maladjustment Score—GM; Psychosis Score—PSY; Personality Disorder Score—PD;

Neurosis Score—N; and Number of Deviant Signs Score—NDS)? For each of these subscales a high score indicates some degree of pathology.

Table 9 indicates mostly negative correlations between the measures of spirituality and the signs of psychological disturbance measured by the TSCS. RWB is significantly negatively related to both PD and N. EWB is significantly negatively related to all subscales. SWB is significantly negatively related to GM, PD, and N. ROSE is significantly negatively related to PSY. ROSI shows no significant correlations with any of these TSCS subscales.

Table 9

Correlations Between Measures of Spirituality and TSCS Deviant/  
Pathological Features Subscales

	GMA	PSY	PDa	Na	NDS
RWB	.2066	.0450	-.2917**	-.2501*	-.1104
EWB	-.4997***	-.2978**	-.3985**	-.5077***	-.2517*
SWB	-.4045**	-.1443	-.3956**	-.4341***	-.2073
SMI	-.3886**	-.1229	-.2867*	-.3300**	-.0509
ROS1a	.2506	-.0982	.2103	.0642	-.1272
ROSE	.0329	-.3151*	.0015	.0960	-.0077

Note: N = 51.

aThese subscales are inverse. Direction of signs in correlations has been changed.

\* $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$ .

b. What are the relationships between the measures of spirituality and capacity for openness as measured by the TSCS Self Criticism (SC) and Defensive Positive (DP) subscales? The SC subscale measures capacity for self criticism, honesty in self description, and overt defensiveness. The DP subscale is a more subtle measure of defensiveness.

Table 10 indicates significant relationships between these subscales and SWB, RWB, and SMI but no relationships with EWB, ROSI, or ROSE.

Table 10

Correlations Between Measures of Spirituality and TSCS  
Self Criticism and Defensive Positive Scores

	Self Criticism	Defensive Positive
SWB	-.2478*	.4421***
RWB	-.2653*	.3288**
EWB	-.1664	.4425***
SMI	-.3687**	.3910**
ROSI	-.0345	-.0226
ROSE	.1090	-.0505

Note: N = 51.

\* $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$ .

c. What are the relationships between the measures of spirituality and the Personality Integration subscale of the TSCS? High scores on this subscale indicate personality strength.

Table 11 indicates there are no significant relationships between this subscale and the measures of spirituality.

Table 11

Correlations Between Measures of Spirituality and TSCS  
Personality Integration Scores

	Personality Integration
RWB	.0325
EWB	-.0431
SWB	-.0059
SMI	.0629
ROSI	.0356
ROSE	-.1992

Note: N = 51.

Question Three

Question Three asks what are the relationships between the demographic variables and the following:

a. Spirituality as measured by the RWB, EWB, SWB, SMI, ROSI, and ROSE?

b. Self concept as measured by the TSCS subscales of Total Positive (Total P), Identity (PI), Self Satisfaction (P2), Behavior (P3), Physical Self (PA), Moral-Ethical Self (PB), Personal Self (PC), Family Self (PD), and Social Self (PE)?

Tables 12-13 show the relationships between the demographic variables and the measures of spirituality and TSCS subscales. Grade point average was found to be significantly negatively correlated to SWB and SMI. Age was significantly related to Moral-Ethical Self.

Six demographic variables concerned worship and Christian leadership. Church Attendance was significantly related to EWB and SWB. Both Personal Devotions and Family Devotions were significantly related to RWB, SWB, and SMI; Personal Devotions was also related to ROSE. Duration of Personal Devotions and Years of Leadership were significantly related to SMI, while Duration of Family Devotions was significantly related to RWB and SMI. Years of Leadership was significantly related to SMI.

For the Social demographics, Social B was significantly positively correlated with EWB, SWB, SMI, Total Positive, Identity, Behavior, and Self Satisfaction. Social C had significant positive relationships with Total Positive, Identity, Behavior, and Self Satisfaction. Spouse A correlated negatively with SMI at the  $p < .05$  level.

Table 12

Correlations Between Measures of Spirituality and  
Demographic Variables

Demographic Variable	RWB	EWB	SWB	SMI	ROSI	ROSE
GPA	-.269	-.248	-.297*	-.304*	-.046	.156
Age	.055	.085	.080	.146	-.013	-.101
Credits	.106	.088	.111	.217	.010	.071
Other Sem	.026	-.068	-.024	.012	.116	.032
Chur Att	.204	.277*	.276*	.145	-.106	.210
Pers Dev	.348*	.140	.280*	.350*	-.076	.039
Fam Dev	.390*	.209	.344*	.377*	-.134	-.160
Dur Pers	.173	-.024	.087	.287*	-.161	.300*
Dur Fam	.308*	.148	.263	.308*	-.275	.076
Yrs Ldr	.217	.156	.215	.292*	.098	-.123
Capacity	-.198	-.108	-.176	-.218	-.172	-.172

Table 12 (contd.)

Correlations Between Measures of Spirituality and  
Demographic Variables

<u>Demographic</u>						
Variable	RWB	EWB	SWB	SMI	ROSI	ROSE
Finances	.027	.063	.051	-.035	.036	.112
Social A	.184	.106	.167	.116	-.135	.102
Social B	.227	.465***	.397**	.391**	.058	.068
Social C	.243	.105	.201	.120	.083	-.074
Spouse A	-.136	-.193	-.192	-.390*	.047	.073
Spouse B	-.124	-.163	-.167	-.298	.154	-.063

Note: N = 51.

\* $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$ .



Table 13

Correlations Between Demographic Variables and TSCS Total P,  
Row, and Column Scores

---

Demo.									
Variable	Total P	P1	P2	P3	PA	PB	PC	PD	PE
<hr/>									
GPA	.164	-.233	-.065	-.163	-.236	-.224	-.054	-.056	-.144
Age	.236	.089	.276*	.187	.214	.198	.132	.222	.215
Credits	-.005	-.081	-.008	.011	.033	-.089	-.121	.064	.089
Other Sem	-.057	-.288	-.148	.029	-.004	-.074	-.174	-.046	.054
Chur Att	.124	.236	.140	.071	.111	.236	.044	-.008	.180
Pers Dev	.205	.204	.200	.136	.248	.218	.141	.152	.121
Family Dev	.088	.079	.017	.154	.175	.031	-.091	.139	.094
Dur Pers	-.091	-.154	-.004	-.129	.009	-.042	-.250	-.062	-.025
Dur Fam	.014	-.113	.031	.055	.114	.023	-.018	-.102	.032
Yrs Ldr	.212	.187	.188	.213	.096	.178	.203	.169	.206
Capacity	-.072	-.119	-.139	.018	-.186	-.075	.017	-.163	.086
Finances	.143	.233	.142	.154	-.010	.183	.178	.158	.106
Social A	-.015	-.045	-.034	-.001	-.054	-.073	-.062	.042	.076
Social B	.375*	.300*	.393*	.293*	.224	.386	.287	.217	.472
Social C	.311*	.049	.271*	.405*	.249	.250	.201	.336	.262

---

Table 13 (contd.)

Correlations Between Demographic Variables and TSCS Total P,  
Row, and Column Scores

---

Demo.										
Variable	Total P	P1	P2	P3	PA	PB	PC	PD	PE	
Spouse A	.004	.003	.028	-.029	.132	.078	-.119	.043	-.105	
Spouse B	-.032	-.099	.016	.056	-.072	.083	-.186	.023	.004	

---

Note: N = 55.

\*p<.05, \*\*p<.01, \*\*\*p<.001.

In addition, multiple regressions were run with the variances for the significantly correlated ( $p < .05$ ) demographic variables removed. This was done in order to assess whether these affect the correlations between the measures of spirituality and TSCS Total Positive and eight self perception subscales. Because of strong intercorrelations with the measures of spirituality, the religious demographic variables were not removed in the multiple regressions. The remaining demographic variables to be removed, then, were Age, GPA, Social B, Social C, and Spouse A.

Table 14 reports the correlations between the measures of spirituality and the TSCS subscales before and after the variance attributed to these demographic variables was removed. Critical values for significance were established at the  $p < .05$  level.

The findings were:

(a) When the variance attributed to Age, GPA, Social B, and Social C was removed, all correlations between SWB and the TSCS subscales remained significant.

(b) All correlations between EWB and the TSCS subscales remained significant after the variance for Age, Social B, and Social C was removed. None of the demographic variables under consideration was significantly related to EWB.

(c) All correlations between SMI and the TSCS subscales remained significant after the variance for GPA, Age, Social B, Social C, and Spouse A was removed.

Table 14

Correlations Between Measures of Spirituality and TSCS Total P, Row, and Column Scores With and Without Significantly Correlated Demographic Variables

	Total P	P1	P2	P3
SWB-r	.4282***	.4435***	.3248*	.3856**
SWB-R	.2239*	.3297**	.1443**	.1754**
RWB-r	.2408*	.2595*	NS	NS
RWB-R	.0900	.1717		
EWB-r	.5068***	.5148***	.3827**	.4439***
EWB-R	.3960**	.4445***	.2412**	.3563***
SMI-r	.3422**	.3303**	.3049*	.2875*
SMI-R	.1960**	.2257**	.1758**	.1113**

Table 14 (contd.)

Correlations Between Measures of Spirituality and TSCS Total P,  
Row, and Column Scores With and Without Significantly Correlated  
Demographic Variables

	PA	PB	PC	PD	PE
SWB-r	.3606**	.4104**	.3830**	.2909*	.3696**
SWB-R	.2750**	.2609**	.3106**	.2274**	.2015**
RWB-r	NS	.2589*	NS	NS	NS
RWB-R		.2002*			
EWB-r	.4369***	.4574***	.5131***	.2897*	.4555***
EWB-R	.3858***	.3450***	.4475***	.2185***	.3024***
SMI-r	.3690**	.3168*	NS	.2610*	.2948*
SMI-R	.3680**	.2246**		.2520**	.0998**

Note: (1)  $r$  = Pearson's Product Moment Correlation Coefficient.

(2)  $R$  = Multiple regression correlation (demographic variables removed).

(3) NS = Nonsignificant correlations.

(4)  $N = 51$ .

\* $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$ .

### Summary of Findings

Hypothesis One predicted a significant positive relationship between SWB (including RWB and EWB) and the nine TSCS self perception subscales. This hypothesis was confirmed in all areas for SWB and RWB and confirmed in all areas for RWB except Behavior (P3).

Hypothesis Two predicted significant positive relationships for SMI and the TSCS self perception subscales. This hypothesis was confirmed in all areas except Personal Self.

Hypothesis Three predicted significant positive relationships for ROSI and the TSCS self perception subscales. This hypothesis was supported in only two areas--Moral-Ethical Self and Personal Self.

Hypothesis Four predicted significant positive intercorrelations among the measures of spirituality, RWB, EWB, SWB, SMI, and ROSI. This hypothesis was confirmed for all measures except ROSI, which showed no significant correlation to the other spirituality measures.

Question One examined the relationship of ROSE to the TSCS self perception subscales. No significant correlations were found.

Question Two examined the relationships between the measures of spirituality and other scales of the TSCS not examined in Question One, specifically:

a. Deviant and pathological features as measured by General Maladjustment, Psychosis, Personality Disorder, Neurosis, and Number of Deviant Signs. EWB was found to be significantly negatively correlated to each of these scales; RWB was found to be significantly negatively correlated to two of these subscales; and SWB was significantly negatively correlated to three. ROSE showed one significant negative relationship, while there were no significant relationships for ROSI.

b. Capacity for openness as measured by Self Criticism and Defensive Positive. Significant negative relationships, which indicate a lower level of self criticism, were found between the SC subscale and RWB, SWB, and SMI but not for EWB, ROSI, or ROSE. Significant positive relationships, indicating a higher level of defendedness, were found between the DP subscale and RWB, EWB, SWB, and SMI, with no significant relationships found for either ROSI or ROSE.

c. Personality strength as measured by Personality Integration. No significant relationships were found.

Question Three examined the relationship between the demographic variables and the major scales used in this research. Of the 16 demographic variables, the six religious variables were

found to be significantly correlated with the measures of spirituality. An additional five demographic variables were found to be significantly correlated with both measures of spirituality and TSCS subscales. Multiple regressions were then run to remove the variance for the demographic variables from the significant correlations of the hypotheses, but the variance for the religious demographic variables was not removed due to strong intercorrelations. All correlations between the measures of spirituality and the TSCS subscales remained significant when the variance for the demographic variables had been removed.



## CHAPTER 4

### DISCUSSION

The purpose of this chapter is to interpret and evaluate the results reported in the preceding chapter. This discussion is divided into the following major sections: sample, hypotheses and questions, conclusion, and theological implications/questions.

#### Sample

The individuals participating in the study were randomly selected from male Master of Divinity students attending Western Conservative Baptist Seminary in Portland, Oregon, in the spring quarter of 1984. The target sample was 60, with 55 persons (91%) turning in completed materials in time for data analysis. The results of this study are generalizable to all male Master of Divinity students at Western Conservative Baptist Seminary; however, caution should be exercised in applying the results to additional populations. Replication of this study with female students and students with other majors would increase the generalizability of these findings.

### Demographics

#### General Comments

The average male Master of Divinity student is 29.4 years old and has an average g.p.a. of 3.34. Most have not attended any other seminary previously. The majority (over three-fourths) are married and face the additional responsibilities of being heads of families. Since most of the students at Western move to Portland from other states, those involved in student support services should be cognizant of the special needs of those students who are older, who help shoulder the responsibility of families, and who have relocated. For instance, small groups could be formed (led by senior students) to discuss the stress involved in seminary life. Another support could be the formation of a "big brother" program where a senior student's family might be available to guide new students and their families through the first year.

Age was found to be significantly related to the Behavior subscale of the TSCS, suggesting that as a student increases in life experience and takes on responsibility for others he becomes more satisfied with what he does.

Grade point average was significantly negatively related to SWB and SMI, suggesting those students who have high academic performance standards may also have high expectations of themselves spiritually or that a high emphasis on academics might be detrimental to spiritual life.

### Finances

Despite the high costs involved in a seminary education, 42% of the sample reported all their bills were paid. Thirty-nine percent reported their bills were usually paid, with only 19% reporting some financial difficulty. This suggests that only one in five students has a problem with finances. However, it is possible that other students had withdrawn from seminary prior to the spring quarter or were not enrolled for that quarter due to finances. Thus it is possible that many more students during the course of the year have problems with finances.

### Religious Life

The average Master of Divinity student at Western Conservative Baptist Seminary values his religious life. Religion was rated as extremely important by 91% of the sample. All participants attended church, with 89% attending at least twice per week. All engaged in personal devotions, with 70% having them at least four times per week. For those who are married, 56% conduct family devotions at least weekly. The intercorrelations among the religious demographic variables and the measures of spirituality confirm that most Master of Divinity students are highly motivated by religious factors.

### Social Relationships

Social relationships are a key factor in self concept and reflect an individual's sense of adequacy in his or her social

interaction with other people in general. The majority of participants (83%) indicated they enjoyed being with other people, and 87% reported they deal easily with other people without conflict. This is consistent with their choice of vocation, since a pastor's role includes characteristics of being a "shepherd." Powers (1985) reported maladjusted seminarians experience more conflict with others than those who are adjusted.

#### Spouse's Support

Based on their self reports, 96% of male Master of Divinity students believed their wives supported their career choice and 84% believed their wives supported their choice of school. Thus it appears that wives of most Master of Divinity students at Western Conservative Baptist Seminary are committed to their husband's career and educational goals. Again this is important since a pastor's wife traditionally plays an important role in his vocation.

#### Measures of Spirituality

##### Spiritual Well-Being Scale (SWB)

As was stated in Chapter 2, the SWB yields three scores: Spiritual Well-Being, (SWB, which is the sum of RWB and EWB), Religious Well-Being (RWB), and Existential Well-Being (EWB). As was shown in Figure 12, 63% of the sample scored between 56 and the maximum possible score of 60 for RWB (mean score 54.75, SD

5.92). Norms for the RWB are not available, but high RWB scores can be expected in a highly religious sample. However, the fact that the majority of participants scored at a high level may indicate the ceiling is too low to yield adequate measurements of RWB in this sample. It is apparent this sample evidences a high level of RWB, consistent with the findings of Bufford, Bentley, Newenhouse, and Papania (1986), who found seminarians scored significantly higher than other groups on SWB, RWB, and EWB. Mean scores for seminarians in their study were 109.99 for SWB, 56.19 for RWB, and 53.78 for EWB.

As was reported in Figure 13, EWB scores for the sample were also very high. Twenty percent of the sample scored between 56-60, and 66% scored between 46-55. While not as close to the ceiling as RWB, the ceiling still may be too low to adequately measure EWB. More will be known in this area when norms for the SWB become available.

Since SWB represents the summed score of its two subscales, the sample also scored very high on SWB, which is consistent with the findings of Bufford et al. (1986). Again, the SWB may have too low a ceiling to measure adequately the spiritual well-being of the sample.

To summarize, participants reported high levels of both RWB (well-being in relation to God) and EWB (sense of life purpose

and satisfaction). Since SWB is the sum of these two scores, the spiritual well-being of these participants was also reported at a high level.

#### Spiritual Maturity Index (SMI)

As was noted on Figure 15, 76% of the sample scored between 90 and 110 on the SMI (range of scale is from a low of 20 to a high of 120). The mean for the sample was 98.53 (SD 9.12). Only 4% of the sample scored above 110, suggesting that, unlike the SWB, the ceiling is high enough to make fairly adequate measurements for the sample (mean score 98.53, SD 9.12). However, norms are not available for the SMI, which makes interpretation difficult. A study conducted by Bufford (1984) of 65 religiously heterogeneous adults yielded a mean score of 57.55 (SD 15.38). Thus, in comparison to Bufford's sample, the majority of participants in this study evidence high levels of development of individual spiritual life as measured by the SMI.

#### Religious Orientation Scale (ROS)

It should be noted the results for the ROS in this study were earlier reported by Mueller (1986). However, Mueller reported the results based on a 20-item version of the ROS, although the scale used in the study was the 21-item version developed by Feagin in 1964.

Normative data for the ROS are not available, making the interpretation of scores difficult. As was noted earlier,

individuals high on the intrinsic dimension of the ROS tend to "live their religion," while people high on the extrinsic dimension of the ROS tend to be self-serving or to "use their religion." In the study conducted by Bufford (1984) cited in the foregoing section, scores for the 21-item version of the ROSI yielded a mean score of 31.76 (SD 13.94) and a mean score for ROSE of 37.35 (SD 10.83). In this sample the mean score was 32.22 (S.D. 3.86) for ROSI. This represents lower intrinsicness (scale is inverse) than what might be expected in a highly religious sample in comparison to Bufford's study and in light of other studies reported in the review of literature. Also contrary to expectation, there were no significant correlations between ROSI and the other measures of spirituality, which will be commented on in the discussion on Hypotheses and Questions.

As was reported in Figure 17, ROSE scores in the sample ranged from 45 to 59 (possible scores are between a low of 12 and a high of 72). The mean score for the sample was 52.49 (SD 3.92). Thus, in relation to Bufford's findings (1984), this sample is higher in extrinsic religious orientation and not in keeping with expectations for a highly religious sample. This is also contrary to the importance of religious life to this sample as indicated by demographic information.

### Summary

The findings from SWB (including RWB and EWB) and the SMI indicate the sample is highly religious. The findings show a strong sense of internal and external well-being and a high development of individual spiritual life. These findings are not confirmed by the ROSI. The intrinsic dimension of religiosity for this sample is less than that found by Bufford (1984) in a sample of 65 religiously heterogeneous adults. Scores on ROSE are higher than those found by Bufford (1984), which is contrary to the expectation for a highly religious population.

### Hypotheses and Questions

The hypotheses of this study predicted significant positive relationships between the measures of spirituality and self concept and positive intercorrelations among the measures of spirituality. In addition, three research questions explored the relationships among other data yielded in the results of the study. These will be discussed below along with some implications of the findings.

#### Hypotheses One, Two, Three and Question One

To avoid repetition, Hypotheses One, Two, and Three and Question One will be combined since each of these concerns relationships to the TSCS self perception subscales.

The hypotheses in this section predicted that those individuals high in spirituality (as measured by SWB, RWB, EWB,



and ROSI) would also be high in self esteem. No direction of relationship was suggested for ROSE in the research question. However, since individuals high on the extrinsic dimension tend to "use their religion," it seemed likely any correlations between the ROSE would be of lesser magnitude than those for the other measures of spirituality. Each of the TSCS self perception is discussed below along with its relationship to the measures of spirituality.

a. Total Positive. The Total Positive score reflects an overall level of self esteem and is a summary of self concept. As is shown on Tables 4-7, the Total Positive score is significantly positively related to SWB, RWB, EWB, and SMI. However, no significant relationships were found with either ROSI or ROSE, which might be attributed to the attenuated range for both ROSI and ROSE scores for this sample. This indicates generally that high self esteem is positively associated to religious and existential well-being and development of spiritual life.

b. Identity. The Identity scale reflects the basic identity self, or facts identified as true about what a participant thinks he is. Like the Total Positive subscale, Identity showed significant positive correlations to SWB, RWB, EWB, and SMI but no significant relationships to either ROSI or ROSE. This subscale score of the TSCS is based on factual information, and there is a possibility it may represent only cognitions which do not transfer

to other areas of self esteem. Other positive relationships between the self perception subscales and measures of spirituality, however, suggest the participants in the sample have a healthy concept of basic identity.

c. Self Satisfaction. Self Satisfaction comes from the items where an individual describes feelings about the self he or she perceives. It reflects the level of self satisfaction or self acceptance. This subscale correlated positively with SWB, EWB, and SMI but not with RWB ( $r=.053$ ), ROSI, or ROSE. The lack of confirmation of the hypothesis for RWB may reflect the fact that the RWB has too low a ceiling for this sample, resulting in inadequate measurement and low correlation.

d. Behavior. The Behavior score represents how an individual feels about what he or she does. Positive relationships were found between this subscale and SWB, EWB, and SMI, indicating an association between what the person does and his spirituality. No significant relationships were found between Behavior and either RWB or ROSI, which may be due to the reason outlined in the preceding paragraph. No relationship was found between this subscale and ROSE.

e. Physical Self. Physical Self reflects an individual's satisfaction with his physical appearance. Physical Self scores correlated positively with SWB, EWB, and SMI, indicating those participants who described their appearance favorably also scored

high on these measures of spirituality. No significant relationship was found between Physical Self and RWB, ROSI, or ROSE, again possibly for the reason mentioned earlier.

f. Moral-Ethical Self. The Moral-Ethical Self score indicates how an individual feels about himself from a moral-ethical perspective, including moral worth, relationship to God, and satisfaction with one's religion or lack of it. There were significant positive correlation between Moral-Ethical Self and RWB, EWB, SWB, SMI, and ROSI. No relationship was found between this subscale and the ROSE. These findings indicate that these highly religious participants were satisfied with their relationship to God and saw themselves as having a high level of moral conduct.

g. Personal Self. Personal Self is an individual's evaluation of his personality apart from body image or relationship to others and reflects his sense of personal adequacy. This subscale was positively related to SWB, EWB, and ROSI. Since SWB is the sum of two scores, the relationship can be accounted for by EWB, which measures sense of life direction and life satisfaction. A review of items indicates EWB and Personal Self have some similarity in content. Thus the more adequate one views himself, the greater will be his sense of life direction and life satisfaction. No significant relationships were found between Personal Self and RWB, ROSI, or SMI.

h. Family Self. The Family Self score reflects an individual's sense of worth and value as a family member. It refers to an individual's perception of self in reference to his closest and most immediate circle of associates. Family Self was significantly positively related to SWB, EWB, and SMI but not to RWB, ROSI, or ROSE. The lack of relationship to the latter scales may reflect the low ceiling for RWB scores or the fact that not everyone in the sample was married. It may also reflect the fact that in many seminary families the traditional role of principal breadwinner is held by the wife while her husband pursues his educational goals, possibly resulting in some conflict for the student.

i. Social Self. The Social Self score measures sense of self in relation to others. It indicates an individual's sense of adequacy and worth in his social interaction with other people in general. Social Self was positively related to SWB, EWB, and SMI; but no significant relationships were reported for RWB, ROSI, or ROSE. This may reflect in part some of the discomfort and conflict with others reported by some students on the demographic questionnaire.

### Summary

Higher levels of spirituality are generally associated with higher self concepts in this sample. This is consistent across the TSCS subscales measuring self perception for EWB and across

all subscales except one for SMI. Results are inconsistent for RWB and ROSI; however, the sample generally scored in a very narrow range on these dimensions of spirituality. No relationships were found for ROSE; again variability was very limited.

Thus higher levels of existential well-being and spiritual maturity were found to be associated with higher overall levels of self-esteem; positive evaluations of self, behavior, and physical appearance; positive evaluation of self in relation to God and religion; higher self satisfaction; positive evaluation of self as a family member; and a positive view of self in social interactions. There was also a tendency for higher levels of religious well-being and intrinsic religious orientation to be associated with higher self-esteem.

#### Hypothesis Four

Hypothesis Four predicted significant positive intercorrelations among the measures of spirituality SWB (including RWB and EWB), SMI, and ROSI. As is shown on Table 7, this hypothesis was confirmed at the .001 level of significance for all measures except ROSI. No significant correlations were found between ROSI and any of the other measures.

The high intercorrelation between SWB and SMI ( $r=.72$ ) suggests that spiritual well-being may not be distinct from spiritual maturity as originally assumed by Ellison (1983a). This

correlation is higher than that found by Ellison et al. (1984) and similar to that found by Bufford (1984).

Hypothesis Four was not confirmed for ROSI since there were no positive associations between ROSI and any of the measures of spirituality. However, since 98% of the sample scored between 26 and 39 and since there was a small standard deviation (3.86), the absence of correlation may be related to the attenuated range of ROSI for this sample. This is consistent with the findings of Parker (1984), who used this scale in a study conducted among first-year seminarians.

The lack of positive correlation between the ROSI and other measures of spirituality might indicate the ROSI is measuring a separate dimension. However, this is contrary to earlier reported experience with the ROSI. Paloutzian and Ellison (1979a) found ROSI was significantly correlated to RWB, EWB, and SWB. Bufford (1984) also found positive correlations between ROSI and RWB, EWB, SWB, and SMI.

No significant correlations were found between ROSE and the other measures of spirituality. This also is inconsistent with earlier research conducted by Paloutzian and Ellison (1979a), who found a significant negative correlation between ROSE and SWB, and Bufford (1984), who found significant negative correlations between ROSE and both SWB and SMI. Since the range for ROSE was only 14 points (45 to 59) with a small standard deviation

(3.92), the absence of correlation in this instance may again be explained by the attenuated range of the sample.

Question Two(a)

Question Two(a) dealt with the relationships between the measures of spirituality and the empirical subscales of the TSCS which reflect pathological features, including General Maladjustment, Psychosis, Personality Disorder, Neurosis, and Number of Deviant Signs. The results are shown in Table 9.

a. General Maladjustment (GM). The GM subscale differentiates nonpatients from hospitalized psychiatric patients. It serves as a general index of adjustment-maladjustment but does not indicate type of pathology. GM was negatively related to SWB, EWB, SMI, and ROSI, indicating participants who scored high on these measures had better adjustment. There was no significant relationship to either EWB or ROSE.

b. Psychosis (PSY). The PSY subscale identifies those who view their self concepts most like hospitalized psychiatric patients. PSY was significantly negatively related to EWB and ROSE. No other significant relationships were found to the measures of spirituality. Thus this sample is dissimilar from an inpatient population.

c. Personality Disorder (PD). High scores on this scale represent persons with self concept features which are similar to people with basic personality defects and weaknesses. Significant

negative relationships were found between PD and SWB, RWB, EWB, and SMI. No significant relationships were reported for ROSI or ROSE. Thus those persons who show high levels of spirituality manifest no likeness to inpatients with personality disorders.

d. Neurosis (N). The N subscale identifies persons whose self concepts are similar to hospitalized neurotic patients. The N subscale was significantly negatively related to all measures of spirituality except ROSI and ROSE. Persons scoring high on spirituality measures showed no likeness to a neurotic inpatient population.

e. Number of Deviant Signs (NDS). The NDS subscale is the best index of psychological disturbance on the TSCS. According to Fitts (1965), this score identifies deviant individuals with about 80% accuracy. The NDS score is an empirical measure and represents a count of the number of deviant features on all other scores on the TSCS. NDS correlated negatively with EWB ( $p < .05$ ), indicating those who scored high on sense of life purpose and life direction evidenced the most psychologically healthy self concepts. The sample was also lower in Number of Deviant Signs than the TSCS norm group, indicating fewer signs of psychological disturbance in these WCBIS students.



Question Two(b)

Question Two(b) explored the relationship between the measures of spirituality and the TSCS subscales which represent capacity for openness or absence of defensiveness. These subscales are Self Criticism, which measures more obvious defensiveness, and Defensive Positive, which measures more subtle defensiveness.

a. Self Criticism (SC). The Self Criticism subscale is composed of statements which are mildly derogatory and which most people admit are true. Individuals who do not admit to these statements most often are making a deliberate effort to present themselves favorably and are being defensive. Table 10 shows SC correlated negatively with SWB, RWB, and SMI, indicating the likelihood of a "present good" profile for participants who scored high on these measures. This finding is similar to that of McAllister (1982) for ministers. No significant relationships were found between SC and EWB, ROSI, or ROSE.

b. Defensive Positive (DP). High scores on The Defensive Positive subscale indicate a positive self description stemming from defensive distortion. Table 10 shows DP was positively related to all measures of spirituality except ROSI and ROSE, indicating some degree of subtle defensiveness for the sample.

Question Two(c)

Question Two(c) was concerned with the relationship between the measures of spirituality and the Personality Integration (PI) score of the TSCS, which represents average and above average levels of personality strength. No significant relationships were found between this subscale and any of the measures of spirituality. This suggests there is no relationship between spirituality and personality strength as measured by the TSCS. However, the WCBS sample scored higher on the PI subscale than the TSCS norm group, indicating higher overall personality strength.

Summary

These findings indicate that those participants who evidence higher levels of spirituality are dissimilar from inpatient populations. The WCBS sample also has fewer signs of psychological disturbance than the TSCS norm group.

The sample did show signs of both obvious and subtle defensiveness and was above TSCS norms for the both the SC and DP subscales, suggesting male Master of Divinity students at WCBS are more defensive than the norm group. This is consistent with the findings of Powers (1985), who found better adjusted seminarians were higher in subtle defensiveness than those who were maladjusted. However, Powers (1985) suggests the norms for defensiveness in the TSCS may not be valid for this population. Christians hold many unique values which may influence their

responses on scales such as this, and they may also manifest greater sensitivity to appropriate attitudes and behavior.

While defensiveness has been reported in other studies of seminary populations (Parker, 1984), a "normal" level of defensiveness for Christians is not known. Attention should be given to this scale in future studies to examine whether it contains a bias against a Christian value system. Defensiveness may need to be redefined for a Christian population and/or Christian norms developed. This is consistent with Parker's (1984) findings regarding seminarians' performance on the MMPI K-scale.

No relationships were found between personality strength and spirituality for this sample. However, the WCBS sample as a whole scored higher on this subscale than the TSCS norm group.

### Question Three

Question Three explored the relationship of the demographic variables to the measures of spirituality (SWB, RWB, EWB, SMI, ROSI, ROSE) and the TSCS self perception subscales (Total Positive, Identity, Behavior, Self Satisfaction, Physical Self, Moral-Ethical Self, Personal Self, Family Self, and Social Self). Results of a correlational analysis indicated that significant relationships existed between 11 demographic variables and at least one of the 15 spirituality and self perception subscales.

Next multiple regression tests were run on the data with the significantly correlated ( $p < .05$ ) demographic variables removed to see whether the significant relationships between the measures of spirituality and the TSCS self perception subscales remained. Variance for the religious demographic variables was not removed due to the strong intercorrelations among these variables and the measures of spirituality. Tables 13-14 show that all correlations between the measures of spirituality and self concept remained significant after these demographic variables were removed.

#### Summary

It is difficult to isolate the effect of any single demographic variable due to multiple correlations. However, the variables Social B and C had the greatest frequency of association. Social B represents an individual's ability to deal with and enjoy people. It is positively associated with a sense of life direction and life purpose, individual spiritual life, overall self concept, identity, positive self evaluation, competent and positive behavior, and positive evaluation of physical appearance. Social C represents an individual's ease in dealing with people. It is positively associated with overall self concept, positive self evaluation, and competent and positive behavior.

#### Summary of Hypotheses and Questions

There were significant relationships in this sample between a positive self concept and spirituality as measured by SWB, RWB,

EWB, and SMI. There were significant relationships between ROSI and two areas of self concept on the TSCS: Moral-Ethical Self and Personal Self. The lack of further relationships for the ROSI may reflect the attenuated range of scores for the sample. This may also be true for ROSE, which did not correlate with any of the self concept subscales.

The WCBS sample shows fewer signs of psychological disturbance than the TSCS norm group. As a whole the sample also scored higher on personality strength than the TSCS norm group.

Defensiveness and spirituality were related for the sample, with those higher in spirituality evidencing higher levels of both overt and subtle defensiveness. However, a "normal" level of defensiveness for Christian populations is not known. Perhaps norms for existing scales can be examined and/or new Christian norms developed.

The conclusion of this study is that spirituality is positively related to a healthy self concept. However, two cautions are given regarding this study. The first is to point out that it is a correlational analysis and does not indicate cause and effect. The second is to recognize the results of this study are directly generalizable only to the male Master of Divinity students at Western Conservative Baptist Seminary. Inferences about other populations should be drawn with care.

### Theological Implications/Questions

The results of this study lead to three questions which might stimulate additional research in the future. The first of these asks whether redemption (see Theological Issues in Chapter 1) has any practical effect on self concept. The second asks whether it is possible to change self concept. Finally, the role of the church in developing or affecting self concept is brought to bear on this issue.

#### Does redemption have any practical effect on self concept?

The major finding for the highly religious population of this study is that spirituality is associated with a positive self concept. However, as was shown in the review of literature in Chapter 1, this association has not been demonstrated in all religious populations. Results of studies which seek to explore the impact of the Christian faith on self concept are mixed. While the biblical basis for a positive self concept is available to all believers, it may not be readily appropriated into perceived personal value.

Number of years as a Christian and biblical knowledge may account for some of the findings reported earlier showing no relationships between the Christian faith and self concept.

However, Aycock and Noaker (1985) found these variables were not significant. In the Aycock and Noaker study, which showed no difference in self esteem between believers and nonbelievers, the eldest evangelical group in the sample evidenced the lowest self esteem levels. This may be due to the fact that in the early part of the Twentieth Century a theology of self-abasement and a negative emphasis on esteem of self were dominant (Strunk, 1969) or perhaps to other generational variables.

Many of the available studies on self concept and spirituality use single-item measures to distinguish religious from nonreligious populations. Further, the measures of spirituality are not interchangeable. Since many valid test instruments are now available (Gorsuch, 1984), more research can be done in the area of spirituality and self concept.

#### Can self concept be changed?

There is general agreement that the concept of self is developed from the reflected evaluations of others, especially parents (Aycock and Noaker, 1985). The concept of self is a relatively stable and enduring trait after the adolescent years (Wilder, 1978). However, Philipchalk and Sifft (1985) suggest self concept is affected by religious identity. In their study conducted among freshman and senior females at a Christian undergraduate college, they concluded that the formation of religious identity

preceded and was foundational to the formation of occupational and overall identity. Their study was based on Erikson's stages of identity formation which recognize adolescence and the college years as the critical time period for this important task.

Some studies have been conducted to examine methods for change in a Christian's self concept. Fleck, McThomas, Nielsen, and Shumaker (1973) studied two groups of ministers and missionaries. Participants spent three and one-half weeks in intensive seminars which focused on psychological and theological growth experiences. The authors concluded that well-adjusted adults do not undergo significant personality change in relatively short periods of time.

In a different approach Galligan-Stierle and Rapp (1981) compared the self concepts of two groups of college students (profession of the Christian faith by participants was not specified). One group attended a four-week course where religious community was taught and which included a week-long community living experience, while the other group attended a class in biology. Galligan-Stierle concluded that a course involving experiences in religious community can facilitate a positive change in the self concept of college students. Sacks (1979) reported some reconciliation in self conflict in social situations in Jesuit novices who underwent intensive spiritual exercises over a four-month period.



While self concept is not immutable, Lewter (1984), Ellison (1983), and Aycock and Noaker (1985) emphasize much time is needed to effect change apart from intense experiences. A significant amount of information and experience which offsets earlier input from significant others, especially parents, is needed; and even then change appears to be gradual (Lewter, 1984). Thus it appears that although the Christian receives a new nature at the time of conversion, experiences and self perceptions are not immediately transformed.

What is the role of the church in changing self concept?

The emphasis in the New Testament is on the local church, or community of believers, as the source of biblical knowledge and the path to spiritual maturity. Thus the church potentially is the strongest source of any effect on a Christian's self concept. This is supported by the above discussion, which indicates self concept is strongly rooted in interpersonal behavior.

There is much emphasis in the New Testament on unity and encouragement (Romans 12:9-20,15:2; I Corinthians 10:24; Ephesians 4; Philippians 2:1-4; I Thessalonians 5:11). Inherent in this emphasis is the fact that the acceptance of God must be both cognitive and experiential, and the experience of that acceptance

is realized in the community of believers. Ellison (1978) puts this into operational terms:

The operating principle, then, for the Christian community is love and forgiveness. In the incarnation of Christ's life in the body people will be freed from defensive striving for self-regard, will not make the church a place of power struggle and manipulation, and will be free to fully develop in the context of significant and consistent positive relationships. The church must avoid becoming a "museum for saints" in which caring relationships cannot be built because people cannot be real and share their problems and needs for fear of being judged. (p. 62)

Christians may not understand their positional acceptance by God due to the salvation offered in Jesus Christ. Further, once this is understood, self concept may not be changed immediately. Growth in knowledge and experience is needed as is admonished in scripture. Acceptance of salvation in Jesus Christ marks the beginning of a growth process which is taught and nurtured by church fellowship and guided by the Holy Spirit.

The church can help believers develop positive self concept by providing interpersonal relationships over a period of time, a caring community, and adequate teaching. This is more than church attendance or informal social relationships; it is the planned

structure of services and activities to provide these factors continuously. The fact that God's acceptance of His children never changes should be modeled within the church. Demonstration of acceptance, forgiveness, and encouragement along with teaching biblical standards for living will very likely result in Christians developing more positive self concepts.

### Conclusion

This study investigated the relationship between self concept and spirituality among 55 adult male Master of Divinity students attending Western Conservative Baptist Seminary in Portland, Oregon. The sample was given a demographic questionnaire, a self concept scale, and three operational measures of spirituality. These instruments were the Tennessee Self Concept Scale (TSCS), the Spiritual Well-Being Scale (SWB), the Spiritual Maturity Index (SMI), and the Religious Orientation Scale (ROS).

Positive Pearson's Product Moment correlations were found between the TSCS self perception subscales; between SMI and all but one of the TSCS self perception subscales; and between the ROS Intrinsic (ROSI) subscale and two of the TSCS self perception subscales. The lack of further relationships for the ROSI and the absence of relationship for the ROS Extrinsic (ROSE) subscale may reflect the attenuated range of scores for this sample.

The conclusion of this study is that spirituality is positively related to a healthy self concept for this sample. However, two cautions are given. The first is to point out that it is a correlational analysis and does not indicate cause and effect. The second is to recognize the results of this study are directly generalizable only to the male Master of Divinity students at Western Conservative Baptist Seminary.

This study adds another population to existing literature regarding the relationship of spirituality and self concept. Eventually, and the time may be soon, experimental studies can be conducted to consider cause and effect between these two variables, now that relationship is becoming evident from a number of correlation studies.

Serious consideration can also be given to incorporating self concept development and self esteem building into spiritual life courses and teaching on Christian growth. What has been done previously by intuition or by logical deduction can now be emphasized with greater certitude due to an expanding research base.

Western Conservative Baptist Seminary is to be commended for its dedication to having a student body comprised of men and women whose spiritual lives and self concepts are consonant with the school's goal of "equipping saints for the work of service" (see Ephesians 4:12). Other evangelical seminaries would do well to

consider these research findings in relation to evaluating their students. It is a reasonable expectation that where spirituality is found, there self esteem will be also.

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APPENDIX A

Conceptualization of Spiritual Maturity Scale

Basic Conceptualization of Spiritual Maturity

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1. Don't need institutional structure to express Christianity.
2. Religious beliefs/practices are a spontaneous part of everyday life.
3. Doesn't need social support (agreement) to maintain faith and practice.
4. Not narrow-minded/dogmatic but do have firm beliefs.
5. Giving rather than self-focused.
6. Has definite purpose for life related to spiritual life.
7. Sacrificial.
8. Close relationship with God/control identity - service to God.
9. Actively using spiritual gifts.
10. Lives evidence fruits of Spirit, compatible with Scripture.
11. Ultimate goals - spiritually focused.
12. Able to accept "negatives" of life as part of God's plan/not bitter.
13. Forsakes self-gain if the gain violates or detracts from spiritual values/principles.
14. Spends time studying Scripture in-depth.
15. Has active desire to share personal faith.

Appendix A (contd.)

16. Tries to love neighbor as self.
17. Has a live, personal prayer life.
18. perceives movement toward spiritual maturity.

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Note: Based on correspondence from C. W. Ellison, 1984.

APPENDIX B

Communications and Instructions



**Western  
Conservative Baptist  
Seminary**

April 11, 1984

Dear

As part of an institutional research project, Western is conducting a pilot study to identify some of the special characteristics for our students. You have been chosen as one of the men to represent the school in this endeavor.

It is really important that we have your help since for the results to be meaningful we must have near 100% participation. Therefore, YOU are really important to make this study fly.

We are asking you to give about an hour and a half to two hours of your time to take a series of paper and pencil tests. Nothing magical, nothing difficult, just some time and patience. We have included them in the packet you have with this letter. There is an instruction sheet included to help understand what to do. These tests are for establishing seminary norms only-- your individual scores do not matter to us. However, if you would like Harvey Powers or Ross Neder to go over the results, record your number and they will be happy to do so.

We want to assure you that the individual test results will be absolutely confidential and that your code number will be destroyed once the data has been compiled.

Thank you for helping your school in this project. Please contact Harvey Powers (Box 392, Phone 256-0933), Ross Neder (Box 320, Phone 771-3360 or WCBS Phone 233-8561, ext. 86), or me if you have any questions.

Sincerely,

Lynn Robert Ruark  
Dean of Student Affairs

LRR:da



**Western  
Conservative Baptist  
Seminary**

April 13, 1984

As part of an institutional research project, Western is conducting a study to identify some of the special characteristics for our students. You have been chosen as one of the men to represent the school in this endeavor.

It is really important that we have your help since for the results to be meaningful we must have near 100% participation. Therefore, YOU are really important to make this study fly.

We are asking you to give about an hour and a half to two hours of your time to take a series of paper and pencil tests. Nothing magical, nothing difficult, just some time and patience. These tests are for establishing seminary norms only—your individual scores do not matter to us. However, if you would like Harvey Powers or Ross Neder to go over the results, record your number and they will be happy to do so.

We have scheduled five sessions for you to choose from to do this. The times and dates are:

1. Thursday, April 19th, from 7:30-9:30 a.m. in the chapel
2. Thursday, April 19th, from 3:30-5:30 in Room 104
3. Friday, April 20th, from 3:30-5:30 in the chapel
4. Monday, April 23rd, from 7:30-9:30 a.m. in the chapel
5. Monday, April 23rd, from 10:10-12:10 in Room 104

Please indicate the time which is most convenient for you and return this letter to the Dean of Students Mail Box in the chapel. If you really can't make any of these times, please give us a time below which you can make, but do it now so we can schedule you as soon as possible.

	Time one		Time Two
Day _____		Day _____	
Time _____		Time _____	

We want to assure you that the individual test results will be absolutely confidential and that your code number will be destroyed once the data has been compiled.

Thank you for helping your school in this project. Please contact Harvey Powers (Box 392, phone 256-9933), Ross Neder (Box 320, phone 771-3360 or WCBS phone 233-8561, ext. 86), or me if you have any questions.

Sincerely,

Lynn Robert Ruark  
Dean of Student Affairs

LRR:lje





STANDARDIZED INSTRUCTIONS FOR THE ADMINISTRATION OF TEST PACKET

1. Welcome to this testing session. I am going to read this statement so that every session will get exactly the same instructions and the data we get will then be maximally useful.
2. There is no time limit for these tests but we do ask that you fill them out completely and honestly. Please don't omit answers to any of the items.
3. There are no right or wrong answers to any of these questions so please answer them in the manner which best describes you, usually your first impression is the best. Respond to the questions in a present tense frame of mind rather than from out of your past experiences.
4. You have been handed a test packet with a code number on every form. This is your number and insures that nobody will be able to tell who's form it is without the master list which only Harvey or Ross will have access to. Once the data has been collected even this list will be destroyed. If you wish to find out what the results of your tests are please record your code number, once the list is destroyed there's no other way to access test data.
5. Now open your test package. You will find several different forms, please check that you have the MMPI questions and answer forms, the TSC questions and answer forms, the SWB and SM questions and the SAR. Finally there is also a request for the names of five professors who know you best here at WCBS. Please fill this out right now. Some of them may be used in a later stage of this study.
6. Please don't discuss this with others on campus at least until the testing phase is over at the end of this month. We really desire everybody to be on equal ground when they come here.
7. Are there any questions. Please begin

## APPENDIX C

### Samples of Instruments

BACKGROUND INFORMATION

ID NUM \_\_\_\_\_

Please place the number which most accurately describes you in the blank provided to the right of each question; please answer all items.

1. What is your age? \_\_\_\_\_
2. Approximately how many total credit hours have you completed here at Western? \_\_\_\_\_
3. How many other seminaries have you attended which did not result in a degree? \_\_\_\_\_
4. What is your present marital status? \_\_\_\_\_
  - 1 = never married
  - 2 = married
  - 3 = divorced
  - 4 = widowed
  - 5 = separated
  - 6 = living together
5. How often do you attend church functions? \_\_\_\_\_
  - 0 = less than once per week
  - 1 = 1 per week
  - 2 = 2 per week
  - 3 = 3 per week
  - 4 = 4 or more times per week
6. RELIGIOUS DEVOTIONAL LIFE
  - A. How often do you have personal devotions? \_\_\_\_\_
    - 1 = never
    - 2 = less than once per week
    - 3 = weekly
    - 4 = 1-3 times per week
    - 5 = 4-7 times per week
    - 6 = more than once per day
  - B. How often do you have family devotions? \_\_\_\_\_
    - 1 = not applicable; living alone
    - 2 = never
    - 3 = less than once per week
    - 4 = weekly
    - 5 = 1-3 times per week
    - 6 = 4-7 times per week
    - 7 = more than once per day

- C. What is the average duration of your personal devotions?  
 0 = not applicable  
 1 = less than 5 min per occasion  
 2 = 5-9 minutes  
 3 = 10-14 minutes  
 4 = 15-29 minutes  
 5 = 30-59 minutes  
 6 = 60 or greater \_\_\_\_\_

- D. What is the average duration of your family devotions?  
 0 = not applicable  
 1 = less than 5 minutes per session  
 2 = 5-9 minutes  
 3 = 10-14 minutes  
 4 = 15-29 minutes  
 5 = 30-59 minutes  
 6 = 60 or greater \_\_\_\_\_

7. RELIGIOUS LEADERSHIP EXPERIENCE

- A. How many total years have you served in a leadership position in the church? \_\_\_\_\_

- B. In what capacity did you serve for most of the years?  
 0 = not applicable  
 1 = Pastor  
 2 = Church School Teacher  
 3 = Missionary  
 4 = Elder/Deacon  
 5 = Other \_\_\_\_\_

FOR EACH OF THE FOLLOWING GIVE THE NUMBER THAT BEST DESCRIBES YOU

8. Importance of religion:  
 no importance 1 2 3 4 5 6 7 extremely important \_\_\_\_\_

9. Financial condition:  
 chronic problem 1 2 3 4 5 6 7 bills paid \_\_\_\_\_

10. Social relationships:

- A. Dislike being alone 1 2 3 4 5 6 7 Enjoy being alone \_\_\_\_\_
- B. Uncomfortable with people 1 2 3 4 5 6 7 Enjoy being with people \_\_\_\_\_
- C. Frequent problems with people 1 2 3 4 5 6 7 Deal easily with people \_\_\_\_\_

11. Relationship to spouse:

- A. Wife against seminary 1 2 3 4 5 6 7 Wife for seminary \_\_\_\_\_
- B. Wife against career choice 1 2 3 4 5 6 7 Wife for career choice \_\_\_\_\_

ID \_\_\_\_\_

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

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

- |   |                 |
|---|-----------------|
| 1. I don't find much satisfaction in private prayer with God.                                       | SA NA A D MD SD |
| 2. I don't know who I am, where I came from, or where I'm going.                                    | SA NA A B MC SE |
| 3. I believe that God loves me and cares about me.  | SA NA A D MD SD |
| 4. I feel that life is a positive experience.   | SA NA A C MC SE |
| 5. I believe that God is impersonal and not interested in my daily situations.                      | SA NA A D MD SE |
| 6. I feel unsettled about my future.  | SA NA A B MC SE |
| 7. I have a personally meaningful relationship with God.  | SA NA A D MD SD |
| 8. I feel very fulfilled and satisfied with life.   | SA NA A B MC SE |
| 9. I don't get much personal strength and support from my God.                                      | SA NA A D MD SE |
| 10. I feel a sense of well-being about the direction my life is headed in.                          | SA NA A C MC SE |
| 11. I believe that God is concerned about my problems.  | SA NA A D MD SD |
| 12. I don't enjoy much about life.  | SA NA A D MC SE |
| 13. I don't have a personally satisfying relationship with God.                                     | SA NA A D MD SD |
| 14. I feel good about my future.  | SA NA A B MC SE |
| 15. My relationship with God helps me not to feel lonely.   | SA NA A D MD SD |
| 16. I feel that life is full of conflict and unhappiness.   | SA NA A B MC SE |
| 17. I feel most fulfilled when I'm in close communion with God.                                     | SA NA A D MD SD |
| 18. Life doesn't have much meaning.   | SA NA A C MC SE |
| 19. My relation with God contributes to my sense of well-being.                                     | SA NA A D MD SD |
| 20. I believe there is some real purpose for my life.   | SA NA A B MC SE |
| 21. My faith doesn't primarily depend on the formal church for its vitality.                        | SA NA A D MD SD |
| 22. The way I do things from day to day is often affected by my relationship with God.              | SA NA A B MC SE |
| 23. I seldom find myself thinking about God and spiritual matters during each day.                  | SA NA A D MD SD |
| 24. Even if the people around me opposed my Christian convictions, I would still hold fast to them. | SA NA A D MD SE |

NOTE: Questions 1-20 = Spiritual Well-Being Scale; 21-40 = Spiritual Maturity Index; 41-61 = Religious Orientation Scale.

ID \_\_\_\_\_

23. The encouragement and example of other Christians is essential for me to keep on living for Jesus. SA NA A D MC SE
24. I feel like I need to be open to consider new insights and truths about my faith. SA NA A D MC SE
25. I am convinced that the way I believe spiritually is the right way. SA NA A D MC SE
26. People that don't believe the way that I do about spiritual truths are hard-hearted. SA NA A D MC SE
27. I feel that a Christian needs to take care of his (her) own needs first in order to help others. SA NA A D MC SE
28. My faith doesn't seem to give me a definite purpose in my daily life. SA NA A D MC SE
29. I find that following Christ's example of sacrificial love is one of my most important goals. SA NA A D MC SE
30. My identity (who I am) is determined more by my personal or professional situation than by my relationship with God. SA NA A D MC SE
31. Walking closely with God is the greatest joy in my life. SA NA A D MC SE
32. I feel that identifying and using my spiritual gifts is not really important. SA NA A D MC SE
33. I don't seem to be able to live in such a way that my life is characterized by the fruits of the Spirit. SA NA A D MC SE
34. When my life is done I feel like only those things that I've done as part of following Christ will matter. SA NA A D MC SE
35. I believe that God has used the most "negative" or difficult times in my life to draw me closer to Him. SA NA A D MC SE
36. I feel like God has let me down in some of the things that have happened to me. SA NA A D MC SE
37. I have chosen to forego various gains when they have detracted from my spiritual witness or violated spiritual principles. SA NA A D MC SE
38. Giving myself to God regardless of what happens to me is my highest calling in life. SA NA A D MC SE
39. What religion offers most is comfort when sorrow and misfortune strike. SA NA A D MC SE
40. I try hard to carry my religion over into all my other dealings in life. SA NA A D MC SE
41. Religion helps to keep my life balanced and steady in exactly the same way as my citizenship, friendships, and other memberships do. SA NA A D MC SE
42. One reason for my being a church member is that such membership helps to establish a person in the community. SA NA A D MC SE
43. The purpose of prayer is to secure a happy and peaceful life. SA NA A D MC SE
44. It doesn't matter so much what I believe as long as I lead a moral life. SA NA A D MC SE
45. Quite often I have been aware of the presence of God or of the Divine Being. SA NA A D MC SE
46. My religious beliefs are what really lie behind my whole approach to life. SA NA A D MC SE

ID \_\_\_\_\_

- |  |                 |
|--|-----------------|
| 49. The prayers I say when I am alone carry as much meaning and personal emotion as those said by me during the services.      | SA PA A D MC S2 |
| 50. Although I am a religious person, I refuse to let religious considerations influence my everyday affairs.                  | SA PA A D MC S2 |
| 51. The church is most important as a place to formulate good social relationships.  | SA PA A D MC S2 |
| 52. Although I believe in my religion, I feel there are many more important things in life                                     | SA PA A D MC S2 |
| 53. If not prevented by unavoidable circumstances, I attend church at least once a week.                                       | SA PA A D MC S2 |
| 54. If I were to join a church group, I would prefer to join a Bible study group rather than a social fellowship.              | SA PA A D MC S2 |
| 55. I pray chiefly because I have been taught to pray.   | SA PA A D MC S2 |
| 56. Religion is especially important to me because it answers many questions about the meaning of life.                        | SA PA A D MC S2 |
| 57. A primary reason for my interest in religion is that my church is a congenial social activity.                             | SA PA A D MC S2 |
| 58. I frequently read literature about my faith (or church).   | SA PA A D MC S2 |
| 59. Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic well-being. | SA PA A D MC S2 |
| 60. It is important to me to spend periods of time in private religious thought and meditation.                                | SA PA A D MC S2 |
| 61. The primary purpose of prayer is to gain relief and protection.  | SA PA A D MC S2 |

---

Are there any specific reactions, criticisms, comments, or suggestions you would like to share regarding this questionnaire?

## APPENDIX D

### Raw Data



RAW DATA

Key of Raw Data (pp. 166-168)

- 1 = Religious Well-Being (RWB) Score
  - 10 = Lowest Possible Score
  - 60 = Highest Possible Score
- 2 = Existential Well-Being (EWB) Score
  - 10 = Lowest Possible Score
  - 60 = Highest Possible Score
- 3 = Spiritual Well-Being (SWB) Score
  - 20 = Lowest Possible Score
  - 120 = Highest Possible Score
- 4 = Spiritual Maturity Index (SMI) Score
  - 20 = Lowest Possible Score
  - 120 = Highest Possible Score
- 5 = Religious Orientation Scale Extrinsic (ROSE) Score
  - 12 = Lowest Possible Score
  - 72 = Highest Possible Score
- 6 = Religious Orientation Scale Intrinsic (ROSI) Score\*
  - 9 = Lowest Possible Score
  - 54 = Highest Possible Score
- 7 = Grade Point Average
  - 1 = A
  - 2 = B
  - 3 = C
  - 4 = D
- 8 = Age
- 9 = Tennessee Self Concept Self Criticism Score (SC)
  - 15 = Lowest Possible Score
  - 75 = Highest Possible Score
- 10 = Tennessee Self Concept Total Positive Score (Total P)
  - 90 = Lowest Possible Score
  - 450 = Highest Possible Score
- 11 = Tennessee Self Concept Identity Score (P1)
  - 30 = Lowest Possible Score
  - 150 = Highest Possible Score
- 12 = Tennessee Self Concept Self Satisfaction Score (P2)
  - 30 = Lowest Possible Score
  - 150 = Highest Possible Score
- 13 = Tennessee Self Concept Behavior Score (P3)
  - 30 = Lowest Possible Score
  - 150 = Highest Possible Score
- 14 = Tennessee Self Concept Physical Self Score (PA)
  - 18 = Lowest Possible Score
  - 90 = Highest Possible Score

- 15 = Tennessee Self Concept Moral-Ethical Self Score (PB)
  - 18 = Lowest Possible Score
  - 90 = Highest Possible Score
- 16 = Tennessee Self Concept Personal Self Score (PC)
  - 18 = Lowest Possible Score
  - 90 = Highest Possible Score
- 17 = Tennessee Self Concept Family Self Score (PD)
  - 18 = Lowest Possible Score
  - 90 = Highest Possible Score
- 18 = Tennessee Self Concept Social Self Score (PE)
  - 18 = Lowest Possible Score
  - 90 = Highest Possible Score
- 19 = Tennessee Self Concept Defensive Positive Score (DP)
  - 15 = Lowest Possible Score
  - 75 = Highest Possible Score
- 20 = Tennessee Self Concept General Maladjustment Score (GM)
  - 24 = Lowest Possible Score
  - 120 = Highest Possible Score
- 21 = Tennessee Self Concept Psychosis Score (PSY)
  - 35 = Lowest Possible Score
  - 87 = Highest Possible Score
- 22 = Tennessee Self Concept Personality Disorder Score (PD)
  - 19 = Lowest Possible Score
  - 95 = Highest Possible Score
- 23 = Tennessee Self Concept Neurosis Score (N)
  - 21 = Lowest Possible Score
  - 105 = Highest Possible Score
- 24 = Tennessee Self Concept Personality Integration Score (PI)
  - 0 = Lowest Possible Score
  - 25 = Highest Possible Score
- 25 = Tennessee Self Concept Number of Deviant Signs Score (NDS)
  - This subscale represents the total sum of deviant signs in all other subscales.
- 26 = Number of Credit Hours Completed
- 27 = Number of Other Seminars Attended
- 28 = Marital Status\*\*
- 29 = Frequency of Attendance at Church Functions\*\*
- 30 = Frequency of Personal Devotions\*\*
- 31 = Frequency of Family Devotions\*\*
- 32 = Duration of Personal Devotions\*\*
- 33 = Duration of Family Devotions\*\*
- 34 = Years of Religious Leadership Experience\*\*
- 35 = Capacity of Religious Leadership Experience\*\*
- 36 = Importance of Religion\*\*
- 37 = Financial Condition\*\*

- 38 = Social A-Dislike Being Alone\*\*
- 39 = Social B-Uncomfortable With People\*\*
- 40 = Social C-Frequent Problems With People\*\*
- 41 = Spouse A-Wife Against Seminary\*\*
- 42 = Spouse B-Wife Against Career Choice\*\*

\*\* See pp. 157-161 for scoring.

Key to pp. 169-192

Correlation matrix - two-tailed tests

1 16 3 54 57 111 098 51 35 111 3.13 48 23 .93 -15 21 385 134 131 120 78 82 76 77 72 32 19 13 128 10 33 4 31 22 69 101 54  
 92 97 18 7 21 35 44 0 2 3 4 5 4 3 15 2 7 6 2 6 6 7 7  
 2 13 3 60 53 113 107 59 38 95 2.98 28 39 1.26 15 33 357 142 98 117 84 69 59 69 76 69 44 25 132 30 18 17 16 19 53 102 49  
 69 84 7 8 15 22 70 1 2 3 5 5 5 4 4 1 7 3 4 6 6 7 6  
 3 15 3 45 55 100 085 55 28 999 3.91 28 39 1.22 -13 25 331 123 94 114 60 70 70 64 67 57 36 21 110 19 21 21 27 12 37 96 4  
 4 70 85 13 3 15 27 57 0 2 3 3 2 3 0 4 5 6 7 2 7 4 6 6  
 4 17 3 59 59 118 107 47 29 98 2.62 35 22 .95 -16 26 401 138 134 132 83 83 74 84 77 27 14 13 148 20 22 8 14 36 70 114 52  
 95 100 11 5 20 35 69 0 2 2 4 6 5 3 0 0 5 5 3 7 5 7 7  
 5 14 3 51 53 104 091 55 32 119 3.77 27 42 1.3 16 34 392 142 113 133 78 70 74 84 86 60 40 20 164 41 14 7 8 30 63 101 31  
 84 92 7 10 17 24 104 1 2 3 5 2 2 0 4 5 7 7 5 5 7 7 7  
 6 20 3 54 50 104 090 56 31 105 3.47 29 24 .88 -8 26 343 122 110 111 67 72 69 68 67 31 20 11 92 6 27 26 29 12 55 92 53  
 81 80 13 2 15 28 132 0 1 4 5 1 4 0 2 1 7 7 2 6 6  
 7 14 3 57 50 107 099 50 34 97 3.94 23 36 1.03 -15 27 357 131 115 111 73 72 73 72 67 40 26 14 89 4 37 23 28 8 54 95 49  
 76 80 18 5 21 37 32 0 2 2 5 6 3 4 4 5 7 7 3 5 6 6 6  
 8 16 3 58 52 110 108 57 32 121 4 32 23 .97 -12 16 376 131 120 125 82 73 74 76 71 38 22 16 115 8 32 13 27 20 70 103 50  
 81 94 17 0 24 48 23 0 1 2 5 1 5 0 2 2 7 7 6 6 6  
 9 16 3 52 47 099 102 56 32 79 3.88 34 35 1.14 10 30 376 123 132 121 83 82 71 76 64 49 24 25 132 27 18 18 14 23 66 95 52  
 83 92 11 9 19 29 49 0 2 4 5 6 5 5 1 0 7 7 4 4 6 7 7  
 10 13 3 55 48 103 105 49 29 118 3.03 29 33 .59 -32 32 334 115 109 110 74 70 64 57 69 48 23 25 77 4 23 31 28 14 47 93 47  
 68 79 19 12 11 10 132 0 2 3 5 3 4 4 4 2 7 4 2 7 6 6 7  
 11 17 3 57 54 111 110 54 16 98 3.26 37 26 .93 -19 28 385 137 120 128 75 83 76 75 76 31 20 11 127 13 28 12 21 26 72 104 48  
 93 90 13 5 25 45 74 1 2 2 5 2 4 0 12 2 7 5 7 7 7 7 7  
 12 18 3 57 53 110 095 53 31 143 2.80 26 35 1.1 -14 40 376 137 115 124 72 81 77 70 76 59 34 25 149 18 34 3 11 34 62 111 45  
 88 85 10 7 20 33 15 0 2 1 5 5 3 5 0 3 7 7 3 4 5 7 7  
 13 20 3 999 999 999 999 999 123 3.31 25 23 1.03 -1 25 357 130 103 124 79 75 62 75 66 56 31 25 135 21 21 12 20 26 61 98  
 49 78 84 11 3 20 37 45 0 2 2 5 5 5 4 4 2 7 5 2 6 7 7 7  
 14 14 3 55 51 106 103 47 39 112 3.77 24 31 1.34 24 30 370 134 117 119 70 75 74 75 76 41 25 16 123 22 30 10 27 11 67 104 52  
 79 81 16 13 21 29 13 0 1 2 5 1 4 0 6 5 7 6 4 6 6  
 15 14 3 37 37 074 080 58 33 129 3.81 30 31 1.21 10 36 316 108 93 115 67 63 60 57 72 67 41 26 101 14 28 24 23 11 55 88 55  
 65 70 11 15 8 1 26 0 2 2 5 3 5 4 5 5 7 7 4 4 5 7 7  
 16 15 3 53 49 102 086 45 30 127 3.55 24 33 .97 -7 21 339 117 107 115 66 73 70 62 68 29 16 13 92 6 32 25 26 11 57 95 59  
 82 78 17 5 17 29 31 0 1 4 4 1 3 0 2 5 6 6 6 5 6

17 15 3 59 52 111 105 47 30 114 3.15 26 37 1.25 6 24 321 118 96 107 67 67 64 61 62 31 22 9 83 0 48 19 31 2 52 93 54  
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 84 87 7 8 15 22 42 0 1 1 4 1 2 0 3 2 7 5 2 6 6  
 19 20 3 40 40 080 078 45 32 83 2.67 34 26 .95 24 28 414 142 139 133 85 84 80 85 80 22 12 10 160 21 24 4 8 43 73 114 45  
 96 104 11 10 12 14 9 0 1 2 5 1 3 0 3 2 7 5 3 6 6  
 20 17 3 58 54 112 097 50 32 104 3.74 34 43 .85 -12 36 354 127 114 113 78 73 67 69 67 53 29 24 115 16 25 20 20 19 45 97 43  
 69 80 11 2 17 32 80 0 2 3 5 5 3 2 1 2 7 7 7 6 5 7 7  
 21 16 3 47 43 090 092 51 35 108 3.81 26 25 1.05 -3 13 373 133 123 117 71 76 74 81 71 35 21 14 116 9 33 14 27 17 68 101 47  
 87 96 18 9 22 35 16 0 1 3 6 1 5 0 2 2 7 5 6 6 6  
 22 15 3 54 47 101 110 54 31 107 3.27 29 34 .85 -8 26 353 127 110 116 71 73 64 73 72 28 17 11 99 8 31 19 32 10 52 103 45  
 77 78 15 0 22 44 66 0 2 2 4 5 3 4 3 5 7 2 3 6 6 6 6  
 23 20 3 58 55 113 102 56 36 102 3.31 32 33 1.06 -2 18 423 146 139 139 86 88 77 82 90 30 14 16 177 37 15 1 6 41 71 115 39  
 100 103 8 10 9 8 101 0 2 3 4 3 5 4 10 2 7 7 7 7 7 7  
 24 18 3 58 53 111 101 56 37 103 2.42 46 32 1.28 14 30 364 140 109 115 73 75 66 70 80 55 36 19 137 27 30 5 8 36 71 97 44  
 80 95 7 5 16 27 73 0 2 4 5 5 4 4 8 2 7 7 7 7 1 7 7  
 25 15 3 60 55 115 102 50 31 109 2.77 23 30 1.42 7 25 341 128 104 109 67 74 69 68 63 60 36 24 92 9 33 29 17 12 57 94 53  
 75 83 10 4 10 16 47 0 2 3 5 2 2 0 6 2 7 6 5 5 4 7 7  
 26 15 3 58 48 106 095 52 30 119 3.76 28 34 1.25 10 26 332 129 97 106 62 67 68 70 65 49 34 15 90 9 32 27 24 8 55 95 46  
 69 78 13 5 13 21 122 0 2 3 5 3 5 3 4 2 7 7 5 6 6 5 6  
 27 17 3 60 59 119 103 56 29 118 2.09 27 35 1.15 2 16 394 139 130 125 78 83 81 76 76 38 19 9 141 23 29 6 18 24 80 107 39  
 88 94 12 5 26 47 75 0 2 2 5 3 4 4 5 2 7 4 5 5 6 7 7  
 28 15 3 52 45 097 091 47 27 138 2.68 26 36 1.11 2 32 326 132 79 115 74 69 61 61 61 76 55 21 122 20 25 19 15 21 40 102 51  
 64 76 9 4 12 20 25 0 2 2 4 6 2 1 4 2 7 7 2 2 6 6 7  
 29 13 3 58 52 110 102 56 31 125 3 24 31 .73 -26 40 372 133 120 119 76 83 71 73 69 39 20 19 111 9 23 26 14 28 46 103 47  
 87 85 16 1 22 43 14 0 2 2 5 3 4 5 3 5 7 6 3 6 6 7 7  
 30 15 3 60 49 109 096 46 39 147 3.28 28 34 1.47 4 26 366 127 114 125 79 76 66 74 71 42 23 19 130 21 27 11 21 20 66 98 53  
 83 84 11 3 24 45 86 0 2 2 4 5 3 3 2 4 7 7 6 4 6 6 7  
 31 17 3 58 54 112 102 54 32 116 3.02 28 25 1.22 7 29 371 132 113 126 72 82 67 73 77 40 22 18 127 18 29 11 22 20 69 99 50  
 87 83 15 5 24 43 50 0 2 3 4 4 4 3 5 2 7 6 5 5 6 7 7  
 32 17 3 999 999 999 999 999 999 119 3.88 33 28 1.48 2 32 376 133 127 116 78 75 72 76 75 40 24 16 114 11 38 12 14 25 67 103  
 48 88 90 13 5 23 41 60 0 2 2 5 6 6 1 5 2 7 6 2 6 5 7 7  
 33 17 3 58 52 110 115 46 33 99 3.09 41 23 .9 -15 19 356 125 115 116 72 73 74 67 70 25 14 11 97 1 36 16 34 13 59 98 53  
 81 87 20 6 19 32 34 0 2 1 5 4 4 4 13 3 5 5 4 6 6 4 7  
 34 20 3 58 59 117 106 54 39 127 3.28 24 31 1.23 1 19 349 129 105 115 77 71 75 55 71 59 33 26 111 15 27 22 18 18 66 98 46  
 69 93 3 10 16 22 49 0 2 3 5 3 4 6 1 5 7 4 4 6 5 2 3

58 13 3 40 55 095 101 57 33 130 2.99 27 34 .6 -33 39 326 132 96 98 80 67 57 60 62 16 48 28 143 24 9 16 16 35 36 99 39  
 58 68 8 24 10 -4 106 0 1 3 5 1 6 0 3 2 7 7 5 6 4  
 59 15 3 57 34 091 096 56 31 999 3.29 28 30 .54 -15 33 301 112 92 97 63 63 52 66 57 37 22 15 67 2 22 35 41 0 39 87 4  
 9 68 67 10 24 8 -8 134 0 2 2 5 2 5 0 6 2 7 6 3 5 4 6 6  
 60 14 3 59 46 105 092 53 36 125 3.35 28 29 0 49 49 293 102 91 100 63 57 55 59 59 26 15 11 49 0 0 51 48 1 41 82 52  
 60 69 10 59 2 -55 17 0 2 3 5 5 6 4 8 1 7 7 7 7 7 7 7

Correlations:	RWB	EWB	SMB	SMI	ROSE	ROSI	GPA	AGE	TSCSC	TOTALPOS	P1
RWB	1.0000 ( 51) p=0.0	.5204 ( 51) p=.000	.8728 ( 51) p=.000	.6815 ( 51) p=.000	-.0299 ( 51) p=.835	.0567 ( 51) p=.693	-.2691 ( 51) p=.056	.0552 ( 51) p=.700	-.2653 ( 51) p=.060	.2408 ( 51) p=.089	.2595 ( 51) p=.066
EWB	.5204 ( 51) p=.000	1.0000 ( 51) p=0.0	.8709 ( 51) p=.000	.5734 ( 51) p=.000	.0613 ( 51) p=.669	-.0774 ( 51) p=.589	-.2485 ( 51) p=.079	.0849 ( 51) p=.553	-.1664 ( 51) p=.243	.5068 ( 51) p=.000	.5148 ( 51) p=.000
SMB	.8728 ( 51) p=.000	.8709 ( 51) p=.000	1.0000 ( 51) p=0.0	.7198 ( 51) p=.000	.0179 ( 51) p=.901	-.0116 ( 51) p=.936	-.2969 ( 51) p=.034	.0803 ( 51) p=.575	-.2478 ( 51) p=.080	.4282 ( 51) p=.002	.4435 ( 51) p=.001
SMI	.6815 ( 51) p=.000	.5734 ( 51) p=.000	.7198 ( 51) p=.000	1.0000 ( 51) p=0.0	.1169 ( 51) p=.414	-.0811 ( 51) p=.571	-.3043 ( 51) p=.030	.1461 ( 51) p=.306	-.3687 ( 51) p=.008	.3422 ( 51) p=.014	.3303 ( 51) p=.018
ROSE	-.0299 ( 51) p=.835	.0613 ( 51) p=.669	.0179 ( 51) p=.901	.1169 ( 51) p=.414	1.0000 ( 51) p=0.0	-.0826 ( 51) p=.565	.1561 ( 51) p=.274	-.1011 ( 51) p=.480	.1090 ( 51) p=.446	.0190 ( 51) p=.895	.1144 ( 51) p=.424
ROSI	.0567 ( 51) p=.693	-.0774 ( 51) p=.589	-.0116 ( 51) p=.936	-.0811 ( 51) p=.571	-.0826 ( 51) p=.565	1.0000 ( 51) p=0.0	.0458 ( 51) p=.750	.0134 ( 51) p=.926	.0345 ( 51) p=.810	-.1604 ( 51) p=.261	-.1362 ( 51) p=.341
GPA	-.2691 ( 51) p=.056	-.2485 ( 51) p=.079	-.2969 ( 51) p=.034	-.3043 ( 51) p=.030	.1561 ( 51) p=.274	.0458 ( 51) p=.750	1.0000 ( 55) p=.000	-.2312 ( 55) p=.089	.1973 ( 55) p=.149	-.1636 ( 55) p=.233	-.2334 ( 55) p=.086
AGE	.0552 ( 51) p=.700	.0849 ( 51) p=.553	.0803 ( 51) p=.575	.1461 ( 51) p=.306	-.1011 ( 51) p=.480	.0134 ( 51) p=.926	-.2312 ( 55) p=.089	1.0000 ( 55) p=0.0	-.2780 ( 55) p=.040	.2357 ( 55) p=.083	.0890 ( 55) p=.518

Correlations:	RWB	EWB	SWB	SMI	ROSE	ROSI	GPA	AGE	TSCSC	TOTALPOS	P1
TSCSC	-.2653 (.51) p=.060	-.1664 (.51) p=.243	-.2478 (.51) p=.080	-.3687 (.51) p=.008	.1090 (.51) p=.446	.0345 (.51) p=.810	.1973 (.55) p=.149	-.2780 (.55) p=.040	1.0000 (.55) p=0.0	-.2730 (.55) p=.044	-.1362 (.55) p=.321
TOTALPOS	.2408 (.51) p=.089	.5068 (.51) p=.000	.4282 (.51) p=.002	.3422 (.51) p=.014	.0190 (.51) p=.895	-.1604 (.51) p=.261	-.1636 (.55) p=.233	.2357 (.55) p=.083	-.2730 (.55) p=.044	1.0000 (.55) p=0.0	.6117 (.55) p=.000
P1	.2595 (.51) p=.066	.5148 (.51) p=.000	.4435 (.51) p=.001	.3303 (.51) p=.018	.1144 (.51) p=.424	-.1362 (.51) p=.341	-.2334 (.55) p=.086	.0890 (.55) p=.518	-.1362 (.55) p=.321	.6117 (.55) p=.000	1.0000 (.55) p=0.0
P2	.1844 (.51) p=.195	.3827 (.51) p=.006	.3248 (.51) p=.020	.3049 (.51) p=.030	.0087 (.51) p=.952	-.1467 (.51) p=.304	-.0652 (.55) p=.636	.2763 (.55) p=.041	-.3330 (.55) p=.013	.9202 (.55) p=.000	.4899 (.55) p=.000
P3	.2292 (.51) p=.106	.4439 (.51) p=.001	.3856 (.51) p=.005	.2875 (.51) p=.041	-.0506 (.51) p=.724	-.1730 (.51) p=.225	-.1633 (.55) p=.234	.1868 (.55) p=.172	-.2640 (.55) p=.052	.9248 (.55) p=.000	.4901 (.55) p=.000
POSA	.1927 (.51) p=.176	.4369 (.51) p=.001	.3606 (.51) p=.009	.3690 (.51) p=.008	.0360 (.51) p=.802	.0235 (.51) p=.870	-.2364 (.55) p=.082	.2138 (.55) p=.117	-.2174 (.55) p=.111	.7906 (.55) p=.000	.4898 (.55) p=.000
PB	.2589 (.51) p=.067	.4574 (.51) p=.001	.4104 (.51) p=.003	.3168 (.51) p=.024	.0406 (.51) p=.778	-.2880 (.51) p=.040	-.2243 (.55) p=.100	.1976 (.55) p=.148	-.3422 (.55) p=.011	.8750 (.55) p=.000	.5119 (.55) p=.000
PC	.1561 (.51) p=.274	.5131 (.51) p=.000	.3830 (.51) p=.006	.2311 (.51) p=.103	-.0732 (.51) p=.610	-.2869 (.51) p=.041	-.0538 (.55) p=.697	.1315 (.55) p=.339	-.2232 (.55) p=.101	.8602 (.55) p=.000	.5619 (.55) p=.000



POSD	.2178	.2897	.2909	.2610	-.0195	-.0955	-.0557	.2219	-.2599	.8485	.4863
	( .51)	( .51)	( .51)	( .51)	( .51)	( .51)	( .55)	( .55)	( .55)	( .55)	( .55)
	p= .125	p= .039	p= .038	p= .064	p= .892	p= .505	p= .686	p= .104	p= .055	p= .000	p= .000
PE	.1899	.4555	.3696	.2943	.1521	-.0095	-.1441	.2152	-.1101	.8249	.5248
	( .51)	( .51)	( .51)	( .51)	( .51)	( .51)	( .55)	( .55)	( .55)	( .55)	( .55)
	p= .182	p= .001	p= .008	p= .036	p= .287	p= .947	p= .294	p= .115	p= .424	p= .000	p= .000
DP	.3288	.4425	.4421	.3910	-.0505	-.0226	-.1792	.2749	-.5112	.8129	.4551
	( .51)	( .51)	( .51)	( .51)	( .51)	( .51)	( .55)	( .55)	( .55)	( .55)	( .55)
	p= .018	p= .001	p= .001	p= .005	p= .725	p= .875	p= .190	p= .042	p= .000	p= .000	p= .000
GM	.2066	.4997	.4045	.3886	-.0329	-.2506	-.3109	.1281	-.2662	.8800	.6260
	( .51)	( .51)	( .51)	( .51)	( .51)	( .51)	( .55)	( .55)	( .55)	( .55)	( .55)
	p= .146	p= .000	p= .003	p= .005	p= .819	p= .076	p= .021	p= .351	p= .049	p= .000	p= .000

Correlations:	RWB	EWB	SWB	SMI	ROSE	ROSI	GPA	AGE	TSCSC	TOTALPOS	PI
TSDPSY	.0450 (.51) p=.754	-.2978 (.51) p=.034	-.1443 (.51) p=.312	-.1229 (.51) p=.390	-.3151 (.51) p=.024	.0982 (.51) p=.493	.0901 (.55) p=.513	.0383 (.55) p=.781	-.3492 (.55) p=.009	-.4387 (.55) p=.001	-.3673 (.55) p=.006
TSDPD	.2917 (.51) p=.038	.3985 (.51) p=.004	.3956 (.51) p=.004	.2867 (.51) p=.041	-.0015 (.51) p=.992	-.2103 (.51) p=.139	-.1281 (.55) p=.351	.2610 (.55) p=.054	-.4583 (.55) p=.000	.9034 (.55) p=.000	.4757 (.55) p=.000
N	.2501 (.51) p=.077	.5077 (.51) p=.000	.4341 (.51) p=.001	.3300 (.51) p=.018	-.0960 (.51) p=.503	-.0642 (.51) p=.654	-.2600 (.55) p=.055	.3431 (.55) p=.010	-.4240 (.55) p=.001	.8493 (.55) p=.000	.5688 (.55) p=.000
PI	.0325 (.51) p=.821	-.0431 (.51) p=.764	-.0059 (.51) p=.967	.0629 (.51) p=.661	-.1992 (.51) p=.161	-.0356 (.51) p=.804	.1176 (.55) p=.392	.1753 (.55) p=.200	-.3685 (.55) p=.006	.0118 (.55) p=.932	.0667 (.55) p=.629
NDS	-.1104 (.51) p=.441	-.2517 (.51) p=.075	-.2073 (.51) p=.144	-.0509 (.51) p=.723	-.0077 (.51) p=.957	.1272 (.51) p=.374	.0030 (.55) p=.983	-.0775 (.55) p=.574	.0345 (.55) p=.802	-.3369 (.55) p=.012	-.3120 (.55) p=.020
CREDITS	.1057 (.51) p=.461	.0882 (.51) p=.538	.1112 (.51) p=.437	.2166 (.51) p=.127	.0710 (.51) p=.620	-.0096 (.51) p=.947	-.0795 (.55) p=.564	.0756 (.55) p=.583	-.0635 (.55) p=.645	-.0050 (.55) p=.971	-.0812 (.55) p=.556
OTHRSEM	.0263 (.51) p=.855	-.0682 (.51) p=.634	-.0239 (.51) p=.868	.0123 (.51) p=.932	.0323 (.51) p=.822	-.1162 (.51) p=.417	.0376 (.55) p=.785	.0611 (.55) p=.658	.2178 (.55) p=.110	-.0567 (.55) p=.681	-.2881 (.55) p=.033
MARIT	.3122 (.51) p=.026	.0874 (.51) p=.542	.2296 (.51) p=.105	.2286 (.51) p=.107	-.1233 (.51) p=.389	.0448 (.51) p=.755	-.2173 (.55) p=.111	.2403 (.55) p=.077	.0897 (.55) p=.515	-.1540 (.55) p=.261	-.1190 (.55) p=.387

Correlations:	RMB	EMB	SMB	SMI	ROSE	ROSI	GPA	AGE	TSCSC	TOTALPOS	P1
FANDEV	.3903 ( .51) p= .005	.2092 ( .51) p= .141	.3442 ( .51) p= .013	.3767 ( .51) p= .006	-.1604 ( .51) p= .261	.1340 ( .51) p= .349	-.2003 ( .55) p= .143	.2596 ( .55) p= .056	-.0585 ( .55) p= .671	.0883 ( .55) p= .521	.0793 ( .55) p= .565
DURPERS	.1730 ( .50) p= .229	-.0244 ( .50) p= .866	.0865 ( .50) p= .550	.2873 ( .50) p= .043	.2998 ( .50) p= .034	.1605 ( .50) p= .265	.1425 ( .54) p= .304	.1344 ( .54) p= .332	-.3181 ( .54) p= .019	-.0906 ( .54) p= .515	-.1535 ( .54) p= .268
DURFAM	.3082 ( .50) p= .029	.1481 ( .50) p= .305	.2633 ( .50) p= .065	.3084 ( .50) p= .029	.0761 ( .50) p= .599	.2745 ( .50) p= .054	-.1726 ( .54) p= .212	.1384 ( .54) p= .318	-.0868 ( .54) p= .532	.0141 ( .54) p= .919	-.1131 ( .54) p= .416
YRSLDR	.2170 ( .50) p= .130	.1564 ( .50) p= .278	.2152 ( .50) p= .133	.2921 ( .50) p= .040	-.1228 ( .50) p= .395	-.0977 ( .50) p= .500	-.2470 ( .54) p= .072	.5971 ( .54) p= .000	-.3213 ( .54) p= .018	.2115 ( .54) p= .125	.1867 ( .54) p= .177
CAPICT	-.1980 ( .50) p= .168	-.1079 ( .50) p= .456	-.1764 ( .50) p= .220	-.2181 ( .50) p= .128	-.1718 ( .50) p= .233	.1723 ( .50) p= .232	.1859 ( .54) p= .178	-.2500 ( .54) p= .068	.1278 ( .54) p= .357	-.0722 ( .54) p= .604	-.1185 ( .54) p= .393
IMPORT	-.0329 ( .50) p= .821	-.1559 ( .50) p= .280	-.1080 ( .50) p= .455	-.1258 ( .50) p= .384	.3409 ( .50) p= .015	.1461 ( .50) p= .311	.0712 ( .54) p= .609	-.1991 ( .54) p= .149	.2458 ( .54) p= .073	-.0755 ( .54) p= .588	-.0112 ( .54) p= .936
CHURATT	.2035 ( .51) p= .152	.2773 ( .51) p= .049	.2755 ( .51) p= .050	.1454 ( .51) p= .309	.2103 ( .51) p= .138	.1056 ( .51) p= .461	-.0441 ( .55) p= .749	.1059 ( .55) p= .442	-.2406 ( .55) p= .077	.1244 ( .55) p= .365	.2363 ( .55) p= .082
PERSDEV	.3476 ( .51) p= .012	.1398 ( .51) p= .328	.2799 ( .51) p= .047	.3500 ( .51) p= .012	.0390 ( .51) p= .786	.0756 ( .51) p= .598	-.0388 ( .55) p= .779	-.0239 ( .55) p= .863	-.3930 ( .55) p= .003	.2047 ( .55) p= .134	.2037 ( .55) p= .136

FINANC	.0265 ( 50) p= .855	.0626 ( 50) p= .666	.0511 ( 50) p= .724	-.0346 ( 50) p= .812	.1115 ( 50) p= .441	-.0358 ( 50) p= .805	.1065 ( 54) p= .443	.1632 ( 54) p= .238	-.1360 ( 54) p= .327	.1431 ( 54) p= .302	.2331 ( 54) p= .090
SOCB	.1842 ( 50) p= .200	.1058 ( 50) p= .465	.1673 ( 50) p= .246	.1160 ( 50) p= .422	.1019 ( 50) p= .481	.1349 ( 50) p= .350	.1071 ( 54) p= .441	.0277 ( 54) p= .842	-.0196 ( 54) p= .888	-.0147 ( 54) p= .916	-.0448 ( 54) p= .748
SOCB	.2273 ( 50) p= .112	.4649 ( 50) p= .001	.3972 ( 50) p= .004	.3913 ( 50) p= .005	.0678 ( 50) p= .640	-.0584 ( 50) p= .687	-.0892 ( 54) p= .521	.2423 ( 54) p= .077	-.3375 ( 54) p= .013	.3752 ( 54) p= .005	.2998 ( 54) p= .028
SOC	.2433 ( 50) p= .089	.1054 ( 50) p= .466	.2013 ( 50) p= .161	.1202 ( 50) p= .406	-.0735 ( 50) p= .612	-.0826 ( 50) p= .569	.2167 ( 54) p= .116	-.1479 ( 54) p= .286	-.1662 ( 54) p= .230	.3105 ( 54) p= .022	.0490 ( 54) p= .725

Correlations:	RWB	EWB	SWB	SWI	ROSE	ROSI	GPA	AGE	TSCSC	TOTALPOS	PI
SPOUSEA	-.1363 ( .38) p= .415	-.1929 ( .38) p= .246	-.1921 ( .38) p= .248	-.3904 ( .38) p= .015	.0731 ( .38) p= .663	-.0466 ( .38) p= .781	-.1270 ( .42) p= .423	.2412 ( .42) p= .124	.0590 ( .42) p= .711	.0044 ( .42) p= .978	.0034 ( .42) p= .983
SPOUSEB	-.1240 ( .38) p= .458	-.1628 ( .38) p= .329	-.1666 ( .38) p= .317	-.2979 ( .38) p= .069	-.0629 ( .38) p= .708	-.1542 ( .38) p= .355	.0237 ( .42) p= .682	.1852 ( .42) p= .240	.0338 ( .42) p= .831	-.0323 ( .42) p= .839	-.0989 ( .42) p= .533

Correlations:	P2	P3	POSA	PB	PC	POSD	PE	DP	GM	TSCPSY	TSCPD
RWB	.1844 ( .51) p= .195	.2292 ( .51) p= .106	.1927 ( .51) p= .176	.2589 ( .51) p= .067	.1561 ( .51) p= .274	.2178 ( .51) p= .125	.1899 ( .51) p= .182	.3288 ( .51) p= .018	.2066 ( .51) p= .146	.0450 ( .51) p= .754	.2917 ( .51) p= .038
EWB	.3827 ( .51) p= .006	.4439 ( .51) p= .001	.4369 ( .51) p= .001	.4574 ( .51) p= .001	.5131 ( .51) p= .000	.2897 ( .51) p= .039	.4555 ( .51) p= .001	.4425 ( .51) p= .001	.4997 ( .51) p= .000	-.2978 ( .51) p= .034	.3985 ( .51) p= .004

Correlations:	P2	P3	POSA	P8	PC	POSD	PE	DP	GM	TSCPSV	TSCPD
SMB	.3248 (.51) P=.020	.3856 (.51) P=.005	.3606 (.51) P=.009	.4104 (.51) P=.003	.3830 (.51) P=.006	.2909 (.51) P=.038	.3696 (.51) P=.008	.4421 (.51) P=.001	.4045 (.51) P=.003	-.1443 (.51) P=.312	.3956 (.51) P=.004
SMI	.3049 (.51) P=.030	.2875 (.51) P=.041	.3690 (.51) P=.008	.3168 (.51) P=.024	.2311 (.51) P=.103	.2610 (.51) P=.064	.2943 (.51) P=.036	.3910 (.51) P=.005	.3886 (.51) P=.005	-.1229 (.51) P=.390	.2867 (.51) P=.041
ROSE	.0087 (.51) P=.952	-.0506 (.51) P=.724	.0360 (.51) P=.802	.0406 (.51) P=.778	-.0732 (.51) P=.610	-.0195 (.51) P=.892	.1521 (.51) P=.287	-.0505 (.51) P=.725	-.0329 (.51) P=.819	-.3151 (.51) P=.024	-.0015 (.51) P=.992
ROSI	-.1467 (.51) P=.304	-.1730 (.51) P=.225	.0235 (.51) P=.870	-.2880 (.51) P=.040	-.2869 (.51) P=.041	-.0955 (.51) P=.505	-.0095 (.51) P=.947	-.0226 (.51) P=.875	-.2506 (.51) P=.076	.0982 (.51) P=.493	-.2103 (.51) P=.139
GPA	-.0652 (.55) P=.636	-.1633 (.55) P=.234	-.2364 (.55) P=.082	-.2243 (.55) P=.100	-.0538 (.55) P=.697	-.0557 (.55) P=.686	-.1441 (.55) P=.294	-.1792 (.55) P=.190	-.3109 (.55) P=.021	.0901 (.55) P=.513	-.1281 (.55) P=.351
AGE	.2763 (.55) P=.041	.1868 (.55) P=.172	.2138 (.55) P=.117	.1976 (.55) P=.148	.1315 (.55) P=.339	.2219 (.55) P=.104	.2152 (.55) P=.115	.2749 (.55) P=.042	.1281 (.55) P=.351	.0383 (.55) P=.781	.2610 (.55) P=.054
TSCSC	-.3330 (.55) P=.013	-.2640 (.55) P=.052	-.2174 (.55) P=.111	-.3422 (.55) P=.011	-.2232 (.55) P=.101	-.2599 (.55) P=.055	-.1101 (.55) P=.424	-.5112 (.55) P=.000	-.2662 (.55) P=.049	-.3492 (.55) P=.009	-.4583 (.55) P=.000
TOTALPOS	.9202 (.55) P=.000	.9248 (.55) P=.000	.7906 (.55) P=.000	.8750 (.55) P=.000	.8602 (.55) P=.000	.8485 (.55) P=.000	.8249 (.55) P=.000	.8129 (.55) P=.000	.8800 (.55) P=.000	-.4387 (.55) P=.001	.9034 (.55) P=.000

P1	.4899 ( .55) p= .000	.4901 ( .55) p= .000	.4898 ( .55) p= .000	.5119 ( .55) p= .000	.5619 ( .55) p= .000	.4863 ( .55) p= .000	.5248 ( .55) p= .000	.4551 ( .55) p= .000	.6260 ( .55) p= .000	-.3673 ( .55) p= .006	.4757 ( .55) p= .000
P2	1.0000 ( .55) p=0.0	.7745 ( .55) p= .000	.7073 ( .55) p= .000	.8539 ( .55) p= .000	.8431 ( .55) p= .000	.7758 ( .55) p= .000	.6787 ( .55) p= .000	.7759 ( .55) p= .000	.7362 ( .55) p= .000	-.2840 ( .55) p= .036	.8822 ( .55) p= .000
P3	.7745 ( .55) p= .000	1.0000 ( .55) p=0.0	.7336 ( .55) p= .000	.7769 ( .55) p= .000	.7609 ( .55) p= .000	.7951 ( .55) p= .000	.8210 ( .55) p= .000	.7808 ( .55) p= .000	.8260 ( .55) p= .000	-.3899 ( .55) p= .003	.8424 ( .55) p= .000
POSA	.7073 ( .55) p= .000	.7336 ( .55) p= .000	1.0000 ( .55) p=0.0	.6291 ( .55) p= .000	.5628 ( .55) p= .000	.6091 ( .55) p= .000	.5562 ( .55) p= .000	.6030 ( .55) p= .000	.6999 ( .55) p= .000	-.3418 ( .55) p= .011	.5793 ( .55) p= .000
PB	.8539 ( .55) p= .000	.7769 ( .55) p= .000	.6291 ( .55) p= .000	1.0000 ( .55) p=0.0	.7595 ( .55) p= .000	.6243 ( .55) p= .000	.6606 ( .55) p= .000	.6828 ( .55) p= .000	.7872 ( .55) p= .000	-.2352 ( .55) p= .084	.8851 ( .55) p= .000
PC	.8431 ( .55) p= .000	.7609 ( .55) p= .000	.5628 ( .55) p= .000	.7595 ( .55) p=0.0	1.0000 ( .55) p=0.0	.6556 ( .55) p= .000	.6229 ( .55) p= .000	.7456 ( .55) p= .000	.7607 ( .55) p= .000	-.2982 ( .55) p= .027	.7651 ( .55) p= .000
POSD	.7758 ( .55) p= .000	.7951 ( .55) p= .000	.6091 ( .55) p= .000	.6243 ( .55) p= .000	.6556 ( .55) p= .000	1.0000 ( .55) p=0.0	.6550 ( .55) p= .000	.7081 ( .55) p= .000	.7176 ( .55) p= .000	-.4058 ( .55) p= .002	.7902 ( .55) p= .000
PE	.6787 ( .55) p= .000	.8210 ( .55) p= .000	.5562 ( .55) p= .000	.6606 ( .55) p= .000	.6229 ( .55) p= .000	.6550 ( .55) p= .000	1.0000 ( .55) p=0.0	.6745 ( .55) p= .000	.7242 ( .55) p= .000	-.5408 ( .55) p= .000	.7590 ( .55) p= .000

DP	.7759 (.55) p=.000	.7808 (.55) p=.000	.6030 (.55) p=.000	.6828 (.55) p=.000	.7456 (.55) p=.000	.7081 (.55) p=.000	.6745 (.55) p=.000	1.0000 (.55) p=0.0	.6618 (.55) p=.000	-.1373 (.55) p=.317	.7966 (.55) p=.000
GM	.7362 (.55) p=.000	.8260 (.55) p=.000	.6999 (.55) p=.000	.7872 (.55) p=.000	.7607 (.55) p=.000	.7176 (.55) p=.000	.7242 (.55) p=.000	.6618 (.55) p=.000	1.0000 (.55) p=0.0	-.4291 (.55) p=.001	.7656 (.55) p=.000
TSCPSY	-.2840 (.55) p=.036	-.3899 (.55) p=.003	-.3418 (.55) p=.011	-.2352 (.55) p=.084	-.2982 (.55) p=.027	-.4058 (.55) p=.002	-.5408 (.55) p=.000	-.1373 (.55) p=.317	-.4291 (.55) p=.001	1.0000 (.55) p=0.0	-.2504 (.55) p=.065
TSCPD	.8822 (.55) p=.000	.8424 (.55) p=.000	.5793 (.55) p=.000	.8851 (.55) p=.000	.7651 (.55) p=.000	.7902 (.55) p=.000	.7590 (.55) p=.000	.7966 (.55) p=.000	.7656 (.55) p=.000	-.2504 (.55) p=.065	1.0000 (.55) p=0.0
N	.7834 (.55) p=.000	.7842 (.55) p=.000	.6927 (.55) p=.000	.7250 (.55) p=.000	.7905 (.55) p=.000	.7103 (.55) p=.000	.6510 (.55) p=.000	.8171 (.55) p=.000	.7683 (.55) p=.000	-.2550 (.55) p=.060	.7575 (.55) p=.000
PI	.1627 (.55) p=.235	-.0584 (.55) p=.672	-.1622 (.55) p=.237	.0872 (.55) p=.527	.1131 (.55) p=.411	.0540 (.55) p=.695	-.0417 (.55) p=.762	.0499 (.55) p=.718	-.0600 (.55) p=.663	.3248 (.55) p=.016	.1750 (.55) p=.201



NDS	-.2703 ( .55) p= .046	-.2866 ( .55) p= .034	-.1845 ( .55) p= .178	-.3959 ( .55) p= .003	-.3184 ( .55) p= .018	-.2390 ( .55) p= .079	-.2870 ( .55) p= .034	-.2355 ( .55) p= .084	-.2821 ( .55) p= .037	.0262 ( .55) p= .849	-.3719 ( .55) p= .005
CREDITS	-.0076 ( .55) p= .956	.0108 ( .55) p= .938	.0331 ( .55) p= .810	-.0887 ( .55) p= .520	-.1211 ( .55) p= .378	.0636 ( .55) p= .644	.0892 ( .55) p= .517	.0467 ( .55) p= .735	-.0468 ( .55) p= .735	-.2613 ( .55) p= .054	.0004 ( .55) p= .998
OTHRSEM	-.1482 ( .55) p= .280	.0293 ( .55) p= .832	-.0035 ( .55) p= .980	-.0742 ( .55) p= .590	-.1737 ( .55) p= .205	-.0455 ( .55) p= .741	.0539 ( .55) p= .696	-.0470 ( .55) p= .733	-.1295 ( .55) p= .346	-.0696 ( .55) p= .614	-.0352 ( .55) p= .799
WARIT	-.2335 ( .55) p= .086	-.0218 ( .55) p= .874	-.1398 ( .55) p= .309	-.1504 ( .55) p= .273	-.2452 ( .55) p= .071	-.1038 ( .55) p= .451	-.0477 ( .55) p= .729	-.0812 ( .55) p= .555	-.1232 ( .55) p= .370	-.0649 ( .55) p= .638	-.1271 ( .55) p= .355
CHURATT	.1404 ( .55) p= .307	.0706 ( .55) p= .609	.1107 ( .55) p= .421	.2359 ( .55) p= .083	.0439 ( .55) p= .750	-.0077 ( .55) p= .956	.1803 ( .55) p= .188	.1858 ( .55) p= .174	.0193 ( .55) p= .889	.0150 ( .55) p= .914	.1660 ( .55) p= .226
PERSDEV	.2001 ( .55) p= .143	.1356 ( .55) p= .323	.2481 ( .55) p= .068	.2176 ( .55) p= .111	.1409 ( .55) p= .305	.1523 ( .55) p= .267	.1214 ( .55) p= .377	.3102 ( .55) p= .021	.1264 ( .55) p= .358	-.0535 ( .55) p= .698	.1855 ( .55) p= .175
FAMDEV	.0171 ( .55) p= .901	.1536 ( .55) p= .263	.1745 ( .55) p= .203	.0306 ( .55) p= .825	-.0912 ( .55) p= .508	.1392 ( .55) p= .311	.0943 ( .55) p= .494	.0977 ( .55) p= .478	.1346 ( .55) p= .327	-.0271 ( .55) p= .844	.0712 ( .55) p= .606
DURPERS	-.0037 ( .54) p= .979	-.1291 ( .54) p= .352	.0090 ( .54) p= .949	-.0415 ( .54) p= .766	-.2502 ( .54) p= .068	-.0619 ( .54) p= .657	-.0246 ( .54) p= .860	.0172 ( .54) p= .902	-.0930 ( .54) p= .504	.0830 ( .54) p= .551	-.0037 ( .54) p= .979

DURFAM	.0307 ( .54) p= .825	.0548 ( .54) p= .694	.1135 ( .54) p= .414	.0233 ( .54) p= .867	-.0182 ( .54) p= .896	-.1024 ( .54) p= .461	.0319 ( .54) p= .819	.1213 ( .54) p= .382	.0378 ( .54) p= .786	.0556 ( .54) p= .689	-.0079 ( .54) p= .955
YRSLDR	.1881 ( .54) p= .173	.2125 ( .54) p= .123	.0957 ( .54) p= .491	.1776 ( .54) p= .199	.2030 ( .54) p= .141	.1686 ( .54) p= .223	.2055 ( .54) p= .136	.2517 ( .54) p= .066	.1610 ( .54) p= .245	-.0011 ( .54) p= .993	.2457 ( .54) p= .073
CAPICT	-.1388 ( .54) p= .317	.0184 ( .54) p= .895	-.1858 ( .54) p= .179	-.0745 ( .54) p= .592	.0165 ( .54) p= .906	-.1629 ( .54) p= .239	.0859 ( .54) p= .537	-.1131 ( .54) p= .415	-.0343 ( .54) p= .806	-.0752 ( .54) p= .589	-.0259 ( .54) p= .852
IMPORT	-.1299 ( .54) p= .349	-.0994 ( .54) p= .475	.0078 ( .54) p= .955	-.0946 ( .54) p= .496	-.1761 ( .54) p= .203	-.0170 ( .54) p= .903	-.0235 ( .54) p= .866	-.0313 ( .54) p= .822	-.1397 ( .54) p= .314	-.2293 ( .54) p= .095	-.1516 ( .54) p= .274
FINANC	.1417 ( .54) p= .307	.1537 ( .54) p= .267	-.0104 ( .54) p= .940	.1828 ( .54) p= .186	.1778 ( .54) p= .198	.1578 ( .54) p= .255	.1064 ( .54) p= .444	.1133 ( .54) p= .414	.1169 ( .54) p= .400	-.0413 ( .54) p= .767	.1689 ( .54) p= .222
SOCA	-.0340 ( .54) p= .807	-.0014 ( .54) p= .992	-.0537 ( .54) p= .700	-.0734 ( .54) p= .598	-.0617 ( .54) p= .658	.0417 ( .54) p= .765	.0761 ( .54) p= .584	.1598 ( .54) p= .248	-.0740 ( .54) p= .595	-.0856 ( .54) p= .538	.0092 ( .54) p= .948
SOCCB	.3926 ( .54) p= .003	.2925 ( .54) p= .032	.2236 ( .54) p= .104	.3857 ( .54) p= .004	.2873 ( .54) p= .035	.2171 ( .54) p= .115	.4721 ( .54) p= .000	.2678 ( .54) p= .050	.3164 ( .54) p= .020	-.2771 ( .54) p= .043	.3893 ( .54) p= .004
SOCC	.2710 ( .54) p= .047	.4054 ( .54) p= .002	.2493 ( .54) p= .069	.2501 ( .54) p= .068	.2010 ( .54) p= .145	.3364 ( .54) p= .013	.2618 ( .54) p= .056	.2224 ( .54) p= .106	.1878 ( .54) p= .174	-.0372 ( .54) p= .790	.3495 ( .54) p= .010

Correlations:	P2	P3	POSA	PB	PC	POSD	PE	DP	GM	TSCPSY	TSCPD
SPOUSEA	.0276 ( 42) p= .862	-.0291 ( 42) p= .855	.1316 ( 42) p= .406	.0782 ( 42) p= .622	-.1194 ( 42) p= .451	.0434 ( 42) p= .785	-.1049 ( 42) p= .509	-.0756 ( 42) p= .634	-.0677 ( 42) p= .670	.1621 ( 42) p= .305	-.0209 ( 42) p= .896
SPOUSEB	.0164 ( 42) p= .918	-.0556 ( 42) p= .727	-.0722 ( 42) p= .650	.0828 ( 42) p= .602	-.1858 ( 42) p= .239	.0230 ( 42) p= .885	.0042 ( 42) p= .979	-.1283 ( 42) p= .418	-.1009 ( 42) p= .525	.1350 ( 42) p= .394	.0721 ( 42) p= .650

Correlations: N	PI	NDS	CREDITS	OTHRSEM	MARIT	CHURATT	PERSDEV	FAMDEV	DURPERS	DURFAM	
RWB	.2501 ( 51) p= .077	.0325 ( 51) p= .821	-.1104 ( 51) p= .441	.1057 ( 51) p= .461	.0263 ( 51) p= .855	.3122 ( 51) p= .026	.2035 ( 51) p= .152	.3476 ( 51) p= .012	.3903 ( 51) p= .005	.1730 ( 50) p= .229	.3082 ( 50) p= .029
EMB	.5077 ( 51) p= .000	-.0431 ( 51) p= .764	-.2517 ( 51) p= .075	.0682 ( 51) p= .538	-.0682 ( 51) p= .634	.0874 ( 51) p= .542	.2773 ( 51) p= .049	.1398 ( 51) p= .328	.2092 ( 51) p= .141	-.0244 ( 50) p= .866	.1481 ( 50) p= .305
SMB	.4341 ( 51) p= .001	-.0059 ( 51) p= .967	-.2073 ( 51) p= .144	.1112 ( 51) p= .437	-.0239 ( 51) p= .868	.2296 ( 51) p= .105	.2755 ( 51) p= .050	.2799 ( 51) p= .047	.3442 ( 51) p= .013	.0865 ( 50) p= .550	.2633 ( 50) p= .065
SMI	.3300 ( 51) p= .018	.0629 ( 51) p= .661	-.0509 ( 51) p= .723	.2166 ( 51) p= .127	.0123 ( 51) p= .932	.2286 ( 51) p= .107	.1454 ( 51) p= .309	.3500 ( 51) p= .012	.3767 ( 51) p= .006	.2873 ( 50) p= .043	.3084 ( 50) p= .029
ROSE	-.0960 ( 51) p= .503	-.1992 ( 51) p= .161	-.0077 ( 51) p= .957	.0710 ( 51) p= .620	.0323 ( 51) p= .822	-.1233 ( 51) p= .389	.2103 ( 51) p= .138	.0390 ( 51) p= .786	-.1604 ( 51) p= .261	.2998 ( 50) p= .034	.0761 ( 50) p= .599
ROSI	-.0642 ( 51) p= .654	-.0356 ( 51) p= .804	.1272 ( 51) p= .374	-.0096 ( 51) p= .947	-.1162 ( 51) p= .417	.0448 ( 51) p= .755	.1056 ( 51) p= .461	.0756 ( 51) p= .598	.1340 ( 51) p= .349	.1605 ( 50) p= .265	.2745 ( 50) p= .054
GPA	-.2600 ( 55) p= .055	.1176 ( 55) p= .392	.0030 ( 55) p= .983	-.0795 ( 55) p= .564	.0376 ( 55) p= .785	-.2173 ( 55) p= .111	-.0441 ( 55) p= .749	-.0388 ( 55) p= .779	-.2003 ( 55) p= .143	.1425 ( 54) p= .304	-.1726 ( 54) p= .212
AGE	.3431 ( 55) p= .010	.1753 ( 55) p= .200	-.0775 ( 55) p= .574	.0756 ( 55) p= .583	.0611 ( 55) p= .658	.2403 ( 55) p= .077	.1059 ( 55) p= .442	-.0239 ( 55) p= .863	.2596 ( 55) p= .056	.1344 ( 54) p= .332	.1384 ( 54) p= .318

TSCSC	-.4240 (.55) p=.001	-.3685 (.55) p=.006	.0345 (.55) p=.802	-.0635 (.55) p=.645	.2178 (.55) p=.110	.0897 (.55) p=.515	-.2406 (.55) p=.077	-.3930 (.55) p=.003	-.0585 (.55) p=.671	-.3181 (.54) p=.019	-.0868 (.54) p=.532
TOTALPOS	.8493 (.55) p=.000	.0118 (.55) p=.932	-.3369 (.55) p=.012	-.0050 (.55) p=.971	-.0567 (.55) p=.681	-.1540 (.55) p=.261	.1244 (.55) p=.365	.2047 (.55) p=.134	.0883 (.55) p=.521	-.0906 (.54) p=.515	.0141 (.54) p=.919
P1	.5688 (.55) p=.000	.0667 (.55) p=.629	-.3120 (.55) p=.020	-.0812 (.55) p=.556	-.2881 (.55) p=.033	-.1190 (.55) p=.387	.2363 (.55) p=.082	.2037 (.55) p=.136	.0793 (.55) p=.565	-.1535 (.54) p=.268	-.1131 (.54) p=.416
P2	.7834 (.55) p=.000	.1627 (.55) p=.235	-.2703 (.55) p=.046	-.0076 (.55) p=.956	-.1482 (.55) p=.280	-.2335 (.55) p=.086	.1404 (.55) p=.307	.2001 (.55) p=.143	.0171 (.55) p=.901	-.0037 (.54) p=.979	.0307 (.54) p=.825
P3	.7842 (.55) p=.000	-.0584 (.55) p=.672	-.2866 (.55) p=.034	.0108 (.55) p=.938	.0293 (.55) p=.832	-.0218 (.55) p=.874	.0706 (.55) p=.609	.1356 (.55) p=.323	.1536 (.55) p=.263	-.1291 (.54) p=.352	.0548 (.54) p=.694
POSA	.6927 (.55) p=.000	-.1622 (.55) p=.237	-.1845 (.55) p=.178	.0331 (.55) p=.810	-.0035 (.55) p=.980	-.1398 (.55) p=.309	.1107 (.55) p=.421	.2481 (.55) p=.068	.1745 (.55) p=.203	.0090 (.54) p=.949	.1135 (.54) p=.414
PB	.7250 (.55) p=.000	.0872 (.55) p=.527	-.3959 (.55) p=.003	-.0887 (.55) p=.520	-.0742 (.55) p=.590	-.1504 (.55) p=.273	.2359 (.55) p=.083	.2176 (.55) p=.111	.0306 (.55) p=.825	-.0415 (.54) p=.766	.0233 (.54) p=.867
PC	.7905 (.55) p=.000	.1131 (.55) p=.411	-.3184 (.55) p=.018	-.1211 (.55) p=.378	-.1737 (.55) p=.205	-.2452 (.55) p=.071	.0439 (.55) p=.750	.1409 (.55) p=.305	-.0912 (.55) p=.508	-.2502 (.54) p=.068	-.0182 (.54) p=.896

POSD	.7103 (.55) p=.000	.0540 (.55) p=.695	-.2390 (.55) p=.079	.0636 (.55) p=.644	-.0455 (.55) p=.741	-.1038 (.55) p=.451	-.0077 (.55) p=.956	.1523 (.55) p=.267	.1392 (.55) p=.311	-.0619 (.54) p=.657	-.1024 (.54) p=.461
PE	.6510 (.55) p=.000	-.0417 (.55) p=.762	-.2870 (.55) p=.034	.0892 (.55) p=.517	-.0539 (.55) p=.696	-.0477 (.55) p=.729	.1803 (.55) p=.188	.1214 (.55) p=.377	.0943 (.55) p=.494	-.0246 (.54) p=.860	.0319 (.54) p=.819
DP	.8171 (.55) p=.000	.0499 (.55) p=.718	-.2355 (.55) p=.084	.0467 (.55) p=.735	-.0470 (.55) p=.733	-.0812 (.55) p=.555	.1858 (.55) p=.174	.3102 (.55) p=.021	.0977 (.55) p=.478	.0172 (.54) p=.902	.1213 (.54) p=.382
GM	.7683 (.55) p=.000	-.0600 (.55) p=.663	-.2821 (.55) p=.037	-.0468 (.55) p=.735	-.1295 (.55) p=.346	-.1232 (.55) p=.370	.0193 (.55) p=.889	.1264 (.55) p=.358	.1346 (.55) p=.327	-.0930 (.54) p=.504	.0378 (.54) p=.786
TSDPSY	-.2550 (.55) p=.060	.3248 (.55) p=.016	.0262 (.55) p=.849	-.2613 (.55) p=.054	-.0696 (.55) p=.614	-.0649 (.55) p=.638	.0150 (.55) p=.914	-.0535 (.55) p=.698	-.0271 (.55) p=.844	.0830 (.54) p=.551	.0556 (.54) p=.689
TSDPD	.7575 (.55) p=.000	.1750 (.55) p=.201	-.3719 (.55) p=.005	.0004 (.55) p=.998	-.0352 (.55) p=.799	-.1271 (.55) p=.355	.1660 (.55) p=.226	.1855 (.55) p=.175	.0712 (.55) p=.606	-.0037 (.54) p=.979	-.0079 (.54) p=.955
N	1.0000 (.55) p=0.0	.0114 (.55) p=.934	-.2744 (.55) p=.043	.0238 (.55) p=.863	-.1159 (.55) p=.399	-.0566 (.55) p=.681	.2704 (.55) p=.046	.2332 (.55) p=.087	.1189 (.55) p=.387	-.1460 (.54) p=.292	.0685 (.54) p=.623
PI	.0114 (.55) p=.934	1.0000 (.55) p=0.0	-.4244 (.55) p=.001	-.0141 (.55) p=.919	-.2543 (.55) p=.061	-.0976 (.55) p=.478	.0735 (.55) p=.594	-.0268 (.55) p=.846	-.1012 (.55) p=.462	-.0064 (.54) p=.964	.0156 (.54) p=.911

NDS	-.2744 ( .55) p= .043	-.4244 ( .55) p= .001	1.0000 ( .55) p=0.0	.0329 ( .55) p= .811	.0579 ( .55) p= .675	.1120 ( .55) p= .416	-.0759 ( .55) p= .582	.1540 ( .55) p= .262	.1060 ( .55) p= .441	.3121 ( .54) p= .022	.0636 ( .54) p= .648
CREDITS	.0238 ( .55) p= .863	-.0141 ( .55) p= .919	.0329 ( .55) p= .811	1.0000 ( .55) p=0.0	.0819 ( .55) p= .552	.3146 ( .55) p= .019	.2683 ( .55) p= .048	.0527 ( .55) p= .702	.1589 ( .55) p= .247	.0759 ( .54) p= .585	.1036 ( .54) p= .456
OTHRSEM	-.1159 ( .55) p= .399	-.2543 ( .55) p= .061	.0579 ( .55) p= .675	.0819 ( .55) p= .552	1.0000 ( .55) p=0.0	.1947 ( .55) p= .154	-.0742 ( .55) p= .590	.0702 ( .55) p= .611	-.1095 ( .55) p= .426	.1076 ( .54) p= .439	-.1297 ( .54) p= .350
WARIT	-.0566 ( .55) p= .681	-.0976 ( .55) p= .478	.1120 ( .55) p= .416	.3146 ( .55) p= .019	.1947 ( .55) p= .154	1.0000 ( .55) p=0.0	-.1230 ( .55) p= .371	-.0011 ( .55) p= .994	.7072 ( .55) p= .000	.1302 ( .54) p= .348	.5778 ( .54) p= .000
CHURATT	.2704 ( .55) p= .046	.0735 ( .55) p= .594	-.0759 ( .55) p= .582	.2683 ( .55) p= .048	-.0742 ( .55) p= .590	-.1230 ( .55) p= .371	1.0000 ( .55) p=0.0	.2674 ( .55) p= .048	-.0462 ( .55) p= .738	.1096 ( .54) p= .430	-.0535 ( .54) p= .701
PERSDEV	.2332 ( .55) p= .087	-.0268 ( .55) p= .846	.1540 ( .55) p= .262	.0527 ( .55) p= .702	.0702 ( .55) p= .611	-.0011 ( .55) p= .994	.2674 ( .55) p= .048	1.0000 ( .55) p=0.0	.0656 ( .55) p= .634	.4333 ( .54) p= .001	.0552 ( .54) p= .692
FAMDEV	.1189 ( .55) p= .387	-.1012 ( .55) p= .462	.1060 ( .55) p= .441	.1589 ( .55) p= .247	-.1095 ( .55) p= .426	.7072 ( .55) p= .000	-.0462 ( .55) p= .738	.0656 ( .55) p= .634	1.0000 ( .55) p=0.0	.1475 ( .54) p= .287	.5984 ( .54) p= .000
DURPERS	-.1460 ( .54) p= .292	-.0064 ( .54) p= .964	.3121 ( .54) p= .022	.0759 ( .54) p= .585	.1076 ( .54) p= .439	.1302 ( .54) p= .348	.1096 ( .54) p= .430	.4333 ( .54) p= .001	.1475 ( .54) p= .287	1.0000 ( .54) p=0.0	.2421 ( .54) p= .078

DURFAM	.0685 (.54) p=.623	.0156 (.54) p=.911	.0636 (.54) p=.648	.1036 (.54) p=.456	-.1297 (.54) p=.350	.5778 (.54) p=.000	-.0535 (.54) p=.701	.0552 (.54) p=.692	.5984 (.54) p=.000	.2421 (.54) p=.078	1.0000 (.54) p=0.0
YRSLDR	.2631 (.54) p=.055	.1984 (.54) p=.150	.1326 (.54) p=.339	.1007 (.54) p=.469	.1041 (.54) p=.454	.3236 (.54) p=.017	.0500 (.54) p=.720	.0387 (.54) p=.781	.1690 (.54) p=.222	.0763 (.54) p=.584	.1259 (.54) p=.365
CRPCT	-.0650 (.54) p=.641	.1178 (.54) p=.396	-.1635 (.54) p=.238	.0306 (.54) p=.826	.0122 (.54) p=.930	.0919 (.54) p=.508	-.0757 (.54) p=.586	-.1700 (.54) p=.219	-.0465 (.54) p=.738	-.3561 (.54) p=.008	.0884 (.54) p=.525
IMPORT	-.1553 (.54) p=.262	-.2481 (.54) p=.070	.1114 (.54) p=.423	-.0018 (.54) p=.990	.1060 (.54) p=.445	-.0572 (.54) p=.681	.0771 (.54) p=.579	.1674 (.54) p=.226	-.0744 (.54) p=.593	-.0443 (.54) p=.750	-.0582 (.54) p=.676
FINANC	.0963 (.54) p=.488	.1597 (.54) p=.249	.0319 (.54) p=.819	.1087 (.54) p=.434	-.2316 (.54) p=.092	.0350 (.54) p=.802	.3380 (.54) p=.012	.1265 (.54) p=.362	.0643 (.54) p=.644	.0917 (.54) p=.509	-.0732 (.54) p=.599
SOCR	-.0102 (.54) p=.942	-.0900 (.54) p=.517	.2381 (.54) p=.083	.1788 (.54) p=.196	.0550 (.54) p=.693	.1040 (.54) p=.454	.1267 (.54) p=.361	.2345 (.54) p=.088	.0094 (.54) p=.946	.2328 (.54) p=.090	.0621 (.54) p=.656
SOCB	.4202 (.54) p=.002	.1607 (.54) p=.246	-.0127 (.54) p=.927	.2708 (.54) p=.048	.0054 (.54) p=.969	-.0452 (.54) p=.745	.4152 (.54) p=.002	.2368 (.54) p=.085	-.0080 (.54) p=.954	.2186 (.54) p=.112	-.0355 (.54) p=.799
SOC	.1160 (.54) p=.404	.2433 (.54) p=.076	-.0397 (.54) p=.776	-.0470 (.54) p=.736	.2003 (.54) p=.146	-.0138 (.54) p=.921	-.0309 (.54) p=.824	.2226 (.54) p=.106	.0433 (.54) p=.756	.1615 (.54) p=.243	.0485 (.54) p=.728



Correlations:	YRSLDR	CAPICT	IMPORT	FINANC	SOCB	SOCB	SOCB	SPOUSEA	SPOUSEB
RMB	.2170 ( .50) p= .130	-.1980 ( .50) p= .168	-.0329 ( .50) p= .821	.0265 ( .50) p= .855	.1842 ( .50) p= .200	.2272 ( .50) p= .112	.2433 ( .50) p= .089	-.1363 ( .38) p= .415	-.1240 ( .38) p= .458
EMB	.1564 ( .50) p= .278	-.1079 ( .50) p= .456	-.1559 ( .50) p= .280	.0626 ( .50) p= .666	.1058 ( .50) p= .465	.4649 ( .50) p= .001	.1054 ( .50) p= .466	-.1929 ( .38) p= .246	-.1628 ( .38) p= .329
SMB	.2152 ( .50) p= .133	-.1764 ( .50) p= .220	-.1080 ( .50) p= .455	.0511 ( .50) p= .724	.1673 ( .50) p= .246	.3972 ( .50) p= .004	.2013 ( .50) p= .161	-.1921 ( .38) p= .248	-.1666 ( .38) p= .317
SNI	.2921 ( .50) p= .040	-.2181 ( .50) p= .128	-.1258 ( .50) p= .384	-.0346 ( .50) p= .812	.1160 ( .50) p= .422	.3913 ( .50) p= .005	.1202 ( .50) p= .406	-.3904 ( .38) p= .015	-.2979 ( .38) p= .069
ROSE	-.1228 ( .50) p= .395	-.1718 ( .50) p= .233	.3409 ( .50) p= .015	.1115 ( .50) p= .441	.1019 ( .50) p= .481	.0678 ( .50) p= .640	-.0735 ( .50) p= .612	.0731 ( .38) p= .663	-.0629 ( .38) p= .708
ROSI	-.0977 ( .50) p= .500	.1723 ( .50) p= .232	.1461 ( .50) p= .311	-.0358 ( .50) p= .805	.1349 ( .50) p= .350	-.0584 ( .50) p= .687	-.0826 ( .50) p= .569	-.0466 ( .38) p= .781	-.1542 ( .38) p= .355
GPA	-.2470 ( .54) p= .072	.1859 ( .54) p= .178	.0712 ( .54) p= .609	.1065 ( .54) p= .443	.1071 ( .54) p= .441	-.0892 ( .54) p= .521	.2167 ( .54) p= .116	-.1270 ( .42) p= .423	.0237 ( .42) p= .882
AGE	.5971 ( .54) p= .000	-.2500 ( .54) p= .068	-.1991 ( .54) p= .149	.1632 ( .54) p= .238	.0277 ( .54) p= .842	.2423 ( .54) p= .077	-.1479 ( .54) p= .286	.2412 ( .42) p= .124	.1852 ( .42) p= .240

TSCSC	-.3213 ( 54) p= .018	.1278 ( 54) p= .357	.2458 ( 54) p= .073	-.1360 ( 54) p= .327	-.0196 ( 54) p= .888	-.3375 ( 54) p= .013	-.1662 ( 54) p= .230	.0590 ( 42) p= .711	.0338 ( 42) p= .831
TOTALPOS	.2115 ( 54) p= .125	-.0722 ( 54) p= .604	-.0755 ( 54) p= .588	.1431 ( 54) p= .302	-.0147 ( 54) p= .916	.3752 ( 54) p= .005	.3105 ( 54) p= .022	.0044 ( 42) p= .978	-.0323 ( 42) p= .839
P1	.1867 ( 54) p= .177	-.1185 ( 54) p= .393	-.0112 ( 54) p= .936	.2331 ( 54) p= .090	-.0448 ( 54) p= .748	.2998 ( 54) p= .028	.0490 ( 54) p= .725	.0034 ( 42) p= .983	-.0989 ( 42) p= .533
P2	.1881 ( 54) p= .173	-.1388 ( 54) p= .317	-.1299 ( 54) p= .349	.1417 ( 54) p= .307	-.0340 ( 54) p= .807	.3926 ( 54) p= .003	.2710 ( 54) p= .047	.0276 ( 42) p= .862	.0164 ( 42) p= .918
P3	.2125 ( 54) p= .123	.0184 ( 54) p= .895	-.0994 ( 54) p= .475	.1537 ( 54) p= .267	-.0014 ( 54) p= .992	.2925 ( 54) p= .032	.4054 ( 54) p= .002	-.0291 ( 42) p= .855	-.0556 ( 42) p= .727
POSA	.0957 ( 54) p= .491	-.1858 ( 54) p= .179	.0078 ( 54) p= .955	-.0104 ( 54) p= .940	-.0537 ( 54) p= .700	.2236 ( 54) p= .104	.2493 ( 54) p= .069	.1316 ( 42) p= .406	-.0722 ( 42) p= .650
P8	.1776 ( 54) p= .199	-.0745 ( 54) p= .592	-.0946 ( 54) p= .496	.1828 ( 54) p= .186	-.0734 ( 54) p= .598	.3857 ( 54) p= .004	.2501 ( 54) p= .068	.0782 ( 42) p= .622	.0828 ( 42) p= .602
PC	.2030 ( 54) p= .141	.0165 ( 54) p= .906	-.1761 ( 54) p= .203	.1778 ( 54) p= .198	-.0617 ( 54) p= .658	.2873 ( 54) p= .035	.2010 ( 54) p= .145	-.1194 ( 42) p= .451	-.1858 ( 42) p= .239

POSD	.1686 ( 54) p= .223	-.1629 ( 54) p= .239	-.0170 ( 54) p= .903	.1578 ( 54) p= .255	.0417 ( 54) p= .765	.2171 ( 54) p= .115	.3364 ( 54) p= .013	.0434 ( 42) p= .785	.0230 ( 42) p= .885
PE	.2055 ( 54) p= .136	.0859 ( 54) p= .537	-.0235 ( 54) p= .866	.1064 ( 54) p= .444	.0761 ( 54) p= .584	.4721 ( 54) p= .000	.2618 ( 54) p= .056	-.1049 ( 42) p= .509	.0042 ( 42) p= .979
DP	.2517 ( 54) p= .066	-.1131 ( 54) p= .415	-.0313 ( 54) p= .822	.1133 ( 54) p= .414	.1598 ( 54) p= .248	.2678 ( 54) p= .050	.2224 ( 54) p= .106	-.0756 ( 42) p= .634	-.1283 ( 42) p= .418
GM	.1610 ( 54) p= .245	-.0343 ( 54) p= .806	-.1397 ( 54) p= .314	.1169 ( 54) p= .400	-.0740 ( 54) p= .595	.3164 ( 54) p= .020	.1878 ( 54) p= .174	-.0677 ( 42) p= .670	-.1009 ( 42) p= .525
TSCPSY	-.0011 ( 54) p= .993	-.0752 ( 54) p= .589	-.2253 ( 54) p= .095	-.0413 ( 54) p= .767	-.0856 ( 54) p= .538	-.2771 ( 54) p= .043	-.0372 ( 54) p= .790	.1621 ( 42) p= .305	.1350 ( 42) p= .394
TSCPD	.2457 ( 54) p= .073	-.0259 ( 54) p= .852	-.1516 ( 54) p= .274	.1689 ( 54) p= .222	.0092 ( 54) p= .948	.3893 ( 54) p= .004	.3495 ( 54) p= .010	-.0209 ( 42) p= .896	.0721 ( 42) p= .650
N	.2631 ( 54) p= .055	-.0650 ( 54) p= .641	-.1553 ( 54) p= .262	.0963 ( 54) p= .488	-.0102 ( 54) p= .942	.4202 ( 54) p= .002	.1160 ( 54) p= .404	-.0112 ( 42) p= .944	-.1750 ( 42) p= .268
PI	.1984 ( 54) p= .150	.1178 ( 54) p= .396	-.2481 ( 54) p= .070	.1597 ( 54) p= .249	-.0900 ( 54) p= .517	.1607 ( 54) p= .246	.2433 ( 54) p= .076	.0612 ( 42) p= .700	.2884 ( 42) p= .064

NDS	.1326 (.54) p=.339	-.1635 (.54) p=.238	.1114 (.54) p=.423	.0319 (.54) p=.819	.2381 (.54) p=.083	-.0127 (.54) p=.927	-.0397 (.54) p=.776	-.0095 (.42) p=.952	-.1403 (.42) p=.376
CREDITS	.1007 (.54) p=.469	.0306 (.54) p=.826	-.0018 (.54) p=.990	.1087 (.54) p=.434	.1788 (.54) p=.196	.2708 (.54) p=.048	-.0470 (.54) p=.736	-.2416 (.42) p=.123	-.2001 (.42) p=.204
OTHRSEM	.1041 (.54) p=.454	.0122 (.54) p=.930	.1060 (.54) p=.445	-.2316 (.54) p=.092	.0550 (.54) p=.693	.0054 (.54) p=.969	.2003 (.54) p=.146	.0859 (.42) p=.589	-.0114 (.42) p=.943
MAKIT	.3236 (.54) p=.017	.0919 (.54) p=.508	-.0572 (.54) p=.681	.0350 (.54) p=.802	.1040 (.54) p=.454	-.0452 (.54) p=.745	-.0138 (.54) p=.921	. (.42) p=.	. (.42) p=.
CHURATT	.0500 (.54) p=.720	-.0757 (.54) p=.586	.0771 (.54) p=.579	.3380 (.54) p=.012	.1267 (.54) p=.361	.4152 (.54) p=.002	-.0309 (.54) p=.824	.0928 (.42) p=.559	-.0688 (.42) p=.665
PERSDEV	.0387 (.54) p=.781	-.1700 (.54) p=.219	.1674 (.54) p=.226	.1265 (.54) p=.362	.2345 (.54) p=.088	.2368 (.54) p=.085	.2226 (.54) p=.106	-.0939 (.42) p=.554	-.0523 (.42) p=.742
FAMDEV	.1690 (.54) p=.222	-.0465 (.54) p=.738	-.0744 (.54) p=.593	.0643 (.54) p=.644	.0094 (.54) p=.946	-.0080 (.54) p=.954	.0433 (.54) p=.756	-.1408 (.42) p=.374	-.0317 (.42) p=.842
DURPERS	.0763 (.54) p=.584	-.3561 (.54) p=.008	-.0443 (.54) p=.750	.0917 (.54) p=.509	.2328 (.54) p=.090	.2186 (.54) p=.112	.1615 (.54) p=.243	-.0749 (.42) p=.637	.1526 (.42) p=.335

DURFAM	.1259 ( 54) p= .365	.0884 ( 54) p= .525	-.0582 ( 54) p= .676	-.0732 ( 54) p= .599	.0621 ( 54) p= .656	-.0355 ( 54) p= .799	.0485 ( 54) p= .728	-.1188 ( 42) p= .454	-.1106 ( 42) p= .485
YRSLDR	1.0000 ( 54) p=0.0	.0495 ( 54) p= .722	-.1097 ( 54) p= .430	.1437 ( 54) p= .300	.0181 ( 54) p= .897	.2799 ( 54) p= .040	.0941 ( 54) p= .498	.0088 ( 42) p= .576	.0287 ( 42) p= .857
CNPCT	.0495 ( 54) p= .722	1.0000 ( 54) p=0.0	-.0722 ( 54) p= .604	-.1384 ( 54) p= .318	-.0547 ( 54) p= .695	.0344 ( 54) p= .805	-.0620 ( 54) p= .656	-.1489 ( 42) p= .347	-.2135 ( 42) p= .175
IMPORT	-.1097 ( 54) p= .430	-.0722 ( 54) p= .604	1.0000 ( 54) p=0.0	.0398 ( 54) p= .775	.0433 ( 54) p= .756	-.1587 ( 54) p= .252	.0816 ( 54) p= .557	.0743 ( 42) p= .640	-.1113 ( 42) p= .483
FINANC	.1437 ( 54) p= .300	-.1384 ( 54) p= .318	.0398 ( 54) p= .775	1.0000 ( 54) p=0.0	.1898 ( 54) p= .169	.0046 ( 54) p= .973	-.0317 ( 54) p= .820	.0579 ( 42) p= .716	.0905 ( 42) p= .569
SOCA	.0181 ( 54) p= .897	-.0547 ( 54) p= .695	.0433 ( 54) p= .756	.1898 ( 54) p= .169	1.0000 ( 54) p=0.0	.0330 ( 54) p= .813	.0475 ( 54) p= .733	-.0888 ( 42) p= .576	.0932 ( 42) p= .557
SOCB	.2799 ( 54) p= .040	.0344 ( 54) p= .805	-.1587 ( 54) p= .252	.0046 ( 54) p= .973	.0330 ( 54) p= .813	1.0000 ( 54) p=0.0	.0388 ( 54) p= .781	-.1860 ( 42) p= .238	-.1235 ( 42) p= .436
SOC	.0941 ( 54) p= .498	-.0620 ( 54) p= .656	.0816 ( 54) p= .557	-.0317 ( 54) p= .820	.0475 ( 54) p= .733	.0388 ( 54) p= .781	1.0000 ( 54) p=0.0	-.0953 ( 42) p= .548	.0806 ( 42) p= .612

Correlations:	YRSLDR	CAPICT	IMPORT	FINANC	SQCA	SQCB	SQCC	SPOUSEA	SPOUSEB
SPOUSEA	.0888 ( 42) p= .576	-.1489 ( 42) p= .347	.0743 ( 42) p= .640	.0579 ( 42) p= .716	-.0888 ( 42) p= .576	-.1860 ( 42) p= .238	-.0953 ( 42) p= .548	1.0000 ( 42) p=0.0	.5788 ( 42) p= .000
SPOUSEB	.0287 ( 42) p= .857	-.2135 ( 42) p= .175	-.1113 ( 42) p= .483	.0905 ( 42) p= .569	.0932 ( 42) p= .557	-.1235 ( 42) p= .436	.0806 ( 42) p= .612	.5788 ( 42) p= .000	1.0000 ( 42) p=0.0

APPENDIX E

Definition of Terms

Existential well-being - see page 35.

Extrinsic orientation - see page 38.

Intrinsic orientation - see page 38.

Redemption - see page 8.

Religious well-being - see page 35.

Spiritual maturity - see page 37.

Spiritual well-being - see page 35.



APPENDIX F

Vita

VITA

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EDUCATION

Ph.D. (candidate) in Clinical Psychology: Western Conservative Baptist Seminary, Portland, Oregon.  
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M.A., Clinical/Counseling Psychology: Western Conservative Baptist Seminary, Portland, Oregon (1982).

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PROFESSIONAL EXPERIENCE

Predoctoral Internship (Half-time): Western Psychological Services Center, Portland, Oregon (9/83-12/86).

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Prior to entering doctoral study in Clinical Psychology, positions were held in marketing/advertising with Young & Rubicam, Inc., and The Procter and Gamble Company. Also served as Director of Marketing, Multnomah Press, during doctoral study.