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The Effect of Training on the Helping Behavior of Religiously-Oriented Persons

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DISSERTATION ABSTRACT

Persons who adhere to a religious faith or theology based upon the Bible value its teachings that call for responsiveness to the needs of others. However, belief often varies from behavior. Prior research (Darley & Batson, 1973, Batson, 1976, Batson & Gray, 1981, Batson & Ventis, 1982) has found that religious orientation consistently predicts differences in helping behavior. A particular disparity exists between quest oriented persons, who are typically responsive to the stated needs of others, and end oriented persons, whose responses seem more dependent upon an internal need to appear helpful.

The present study hypothesized that such differences are based upon the social learning histories of persons of different religious orientations, and that training that incorporated social learning methods in its presentation would have an effect on helping behavior of such persons. To test that hypothesis, 56 seminarians were randomly assigned to two groups. One group was covertly trained in several aspects of helping behavior using a social learning format. The second group acted as a control.

Subjects were videotaped in a vague emergency helping situation in which a "victim" declined any offers of help. Subjects were rated according to four variables: Interaction time (in seconds); types of verbal responses made; the victim's subjective perceptions of helpfulness and concern received; and behavioral responsiveness, a cumulative measure of subjects' behavioral responses.

Only the victim's perception of concern received was significant in the expected direction. Other effects were minimal. While training does appear to have some effect on helping behavior, additional research is needed which examines the effects of more extensive training as well as the effect of training on the affective and attitudinal states of helpers.

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Introduction

Persons who adhere to a religious faith or theology based upon the Bible typically value the teachings of Christ and the apostles which call for a sensitivity and responsiveness to the needs of others. The Parable of the Good Samaratin sets the example of empathy and compassion toward another person, of loving others as much as you love yourself. However, belief often varies from behavior and while religious persons may value these teachings, their practical application varies greatly between individuals. The reasons for such diversity has been the subject of empirical study.

In one vein of research, the variable of religious orientation has been found to consistently predict differences in helping behavior between persons interested in religion (Darley & Batson, 1973, Batson, 1976, Batson & Gray, 1981, Batson & Ventis, 1982). Religious orientation is defined as a way of being religious. Batson has identified three different

ways of being religious: Religion as Means, Religion as End, and Religion as Quest. The means orientation is an extrinisic way of being religious in which religion is a means to other self-serving ends. The end orientation is intrinsic, religion being an ultimate end in itself. Strong doctrinal orthodoxy and an internalization of traditional religious values are typical in persons of this orientation. The quest orientation is an open-ended, questioning, searching way of being religious. Persons of this orientation are more existential in outlook and thought.

Darley and Batson (1973) examined several situational and personality variables related to helping behavior in an emergency situation similar to the setting of the parable of the Good Samaratin. Forty seminarians were asked to give a lecture on the parable at a specific location, a task that required passing through an alleyway. There they encountered a confederate ("victim"), a shabbily dressed young male who was groaning and coughing. The prearranged response of the confederate was to reject all offers of assistance, stating that he had taken some medicine and would be alright in a while. Only 16 (40%) of the subjects stopped to offer help. Of those who did stop,

subjects highly oriented to religion as quest were likely to be more tentative and responsive to the expressed lack of desire for help on the part of the victim than were those who scored low on the quest dimension ($p<.05$). The subjects who were highly doctrinally orthodox acted in a more persistent, rigid manner that was not responsive to the victim's comments about his own lack of needs. That is, they were more insistent upon offering assistance of some sort despite the victim's statements that he did not need help. Because doctrinal orthodoxy is a significant dimension of the end orientation, the persistent helping style was associated with that orientation. Of the 60% who did not stop, the degree to which subjects felt they were in a hurry was the only significant variable in deciding not to stop ($p<.05$).

In a study of religious orientation and racial prejudice with 51 undergraduates interested in religion (Batson, Naifeh and Pate, 1978) the intrinsic end orientation correlated negatively with a questionnaire measure of racial prejudice. It was significantly more negative than the means orientation ($p<.02$). However, the end orientation correlated positively with the Marlowe-Crowne Social Desirability Scale ($p<.01$) while

the means and quest orientations did not. When controlled for social desirability, differences between intrinsic religiosity and prejudice decreased. In fact, the correlation became positive ($p<.005$) when prejudice was measured in a context that had behavioral consequences (choosing between a black or white interviewer). Religion as Quest was most negatively correlated to prejudice in both the questionnaire and behavioral measures. The experimenters state that:

> Rather than concluding that intrinsic (end) religiosity rules out enmity, contempt or bigotry, it seems at least as plausible to conclude that intrinsic religion related to a desire to present oneself as more righteous than one actually is (p.38).

Batson and Gray (1981) conducted a generalized replication of the Darley and Batson study with the purpose of expanding their data relevant to the hypothesis that intrinsic, end-oriented persons are motivated by their own internal needs to present themselves as helpers while quest-oriented persons are responsive to the expressed needs of the victim. Sixty female undergraduates who were at least moderately interested in religion were individually introduced to

another young female student (a confederate). Under the guise of an impression-formation study, and to actually control the information passed between the confederate and subjects, contact was made by notes in sealed envelopes, rather than face-to-face. The confederate's communications revealed her as feeling lonely, with her last note sent according to two different conditions: Help wanted and help not wanted. Final notes by the subjects were assessed according to type of response given. Self-reports of both helpfulness and concern were positively correlated with the religion as end factor ($p<.05$ and $p<.01$ respectively) while correlations between those traits and the means and quest factors did not differ significantly from zero. In contrast, the attempts to help were weakly positively correlated to the end orientation ($p<.04$) whereas the quest orientation had a positive correlation in the help wanted condition ($p<.05$) but had a negative correlation with the help not wanted condition ($p<.09$, ns).

The above research points out two major discrepancies:

1. The difference between helping responses correlated to the end and quest orientations.

2. The incongruity between self-reports of helpfulness and concern and the actual helping behaviors correlated with the end orientation.

These discrepancies have been described in the literature but the reasons for their existence are yet subject to study. Batson and Gray (1981) present one conclusion:

> Overall, our results were quite consistent with the hypothesis that the motivation to help associated with an end orientation to religion is primarily a response to an internal need to be helpful, whereas the motivation to help associated with a quest orientation is primarily a response to the expressed needs of the victim (p.518).

A second possibility is that Religion as End oriented persons have not learned how to help on an individual basis, the format utilized by Batson and his colleagues. The intrinsic end orientation is closely associated with involvement in institutional religion (Gorsuch & McFarland, 1972). It is conceivable that the social learning history of end oriented persons has centered on institutional rather than individual helping. Batson and his colleagues have not considered the role of social learning history in their

procedures. Rushton (1982) pointed out the significance of social learning as a variable to be considered when he stated:

> From a social learning theory point of view, the degree to which a person engaged in altruistic behavior as well as the frequency and patterning of that behavior and the motivations underlying it are largely determined by the social learning history of that person. In other words, a person is...helpful...to the degree to which he has learned to be so (p.434).

Social learning theorists (Bar-Tal, 1976, Rushton, 1982, Staub, 1981) point to three methods of training by which helping and other prosocial behaviors are learned:

1. Reinforcement for prosocial behaviors and punishment for antisocial behaviors.

2. Modeling: The observation of significant others performing prosocial acts.

3. Role-playing: An "as if" participation in prosocial acts.

There are two kinds of helping situations that may elicit different sets of learned helping responses: Emergency and non-emergency helping situations.

Bar-Tal (1976) characterizes the non-emergency situation by the following:

1. It does not involve a threat or actual harm to life or property.

2. It is a common event that people face frequently in daily life.

3. It is an unambiguous situation in which the required action is understood immediately by the people involved.

4. It is foreseen and does not require an urgent or immediate reaction (p.51)

Latane and Darley (1970) define an emergency situation as having five distinctive characteristics:

1. It involves threat of harm or actual harm to life or property.

2. It is an unusual or rare event.

3. The emergency situation is unique; each situation presents a specific problem, each requires a unique type of intervention, and each demands the helper to have different skills.

4. Emergency situations are usually unforeseen and unpredictable; as a result it is impossible to plan any intervention in advance.

5. The emergency situation requires immediate

intervention; a delay may result in tragic consequences (p.87).

The present study utilized an experimental design of randomized sujects to test the effect of training on the individual emergency helping behavior of religiously-oriented persons and on the congruency of their self-reports of helpfulness and concern to their actual behavior. Like Darley and Batson's experiment, the present study utilized an emergency situation in its design. It incorporated the five characteristics of an emergency situation described above.

Consistent with social learning theory, the present study defines helping as a set of specific behavioral responses, acted out in benefit to other persons, that is elicited by stimulus conditions that have reinforced these behaviors in the past. In the present study, training was meant to incorporate specific behavioral helping responses into the social learning history of the subjects.

The questions the present study specifically considered were:

1. Does training effect the actual helping responses of religiously-oriented persons?

2. Does training effect the congruence between

the self-reports of helpfulness and concern and the actual helping responses of religiously-oriented persons?

3. Do the relationships between religious orientation factors and helping behavior in the present study confirm the findings of the previous research?

Before elaborating on these research questions, the present study will be placed in the context of prior research literature.

Review of the Literature

History

Research on the relationship of prosocial behavior and religious variables has a short and inconclusive history. On the other hand, study in the psychology of religion dates back to the late 1800's. James (1902) especially did much to broaden the content of study to include a number of religious phenomena and to provide a foundation upon which empirical study of the psychology of religion might be built. From those early beginnings, research focused on the negative or antisocial effects of religion.

Batson and Ventis (1982) suggest two historical reasons for this negative attention on the effects of religion. The first reason is that early psychologists devoted their efforts to problems and attempts to alleviate them. It was, in a sense, natural to consider the problems that religion might cause and not its beneficial aspects. The second reason is that the predominating Freudian view held religion to be a destructive influence on humankind. Such a view led social scientists to search out negative rather than positive influences of religion.

The Zeitgeist of psychology has shifted over the past two decades "from research concerned with the 'negative' to research emphasizing the positive" (Wispe, 1972, p.1). A confluence of several social forces in the 1960's, such as renewed political and student activism and the growth of humanistic psychology encouraged a milieu for social scientists to introduce positive forms of social behavior to the research literature. Altruism and helping became justifiable and worthwhile variables for investigation.

While social psychology was awakening to prosocial research, scientists interested in the psychology of religion were giving closer critical attention to the

past negative findings related to religion. Some social researchers, such as Cline and Richards (1965), Stark and Glock (1968) and Rokeach (1970), disputed whether religion had any relation to prosocial behavior. Other investigators sought some specific factors within the religious dimension that might correlate with prosocial behaviors, including helping. There was growing opinion that religion as a single dimension was not a sufficient variable to explain the attitudes and behaviors of religiously-oriented persons. As a result, several variables within the religious dimension, including religious orientation, have been found to be meaningful in subsequent research.

Development of the Religious Orientation Factors

Allport (Allport & Kramer, 1946) had been disturbed over his findings that students who declared themselves to be Protestant or Catholic were more likely to be anti-Negro than those who claimed no religious affiliation. Several studies that followed revealed a curvilinear relationship between church attendance and prejudice (see Allport & Ross, 1967,

for a review of that literature). Correlating an extrinsic-intrinsic (E-I) dichotomy with the Anti-Negro Scale as a measure of prejudice, Allport and Ross found the intrinsic church-goer significantly less prejudiced than the extrinisic church-goer ($p<.01$). They concluded that "prejudice, like tolerance, is often embedded deeply in personality structure and is reflected in a consistent cognitive style. Both states of mind are enmeshed with the individual's religious orientation" (p.442).

Allport (1966) had suggested different religious orientations but Wilson (1960) was the first to report the use of the E-I concept in empirical research, treating intrinsicness as the exact opposite, or absence, of extrinsicness. Feagin (1964) later demonstrated that E-I was not a unilateral dimension but rather they were two distinct categories. Allport and Ross (1967) scored E and I as two separate scales, grouping subjects as intrinsic if they scored above the median on I and below the median on E. Extrinsic subjects were those who scored above the median on E and below the median on I. Allport and Ross (1967) made the distinction between the two categories as follows:

Extrinsic orientation. Persons with this orientation are disposed to use religion for their own ends. The term is borrowed from axiology, to designate an interest that is held because it serves other, more ultimate interests. Extrinsic values are always instrumental and utilitarian. Persons with this orientation may find religion useful in a variety of ways--to provide security and solace, sociability and distraction, status and self-justification. The embraced creed is lightly held or else selectively shaped to fit more primary needs. In theological terms the extrinsic type turns to God, but without turning away from self.

Intrinsic orientation. Persons with this orientation find their master motive in religion. Other needs, strong as they may be, are, so far as possible, brought into harmony with the religious beliefs and prescriptions. Having embraced a creed the individual endeavors to internalize it and follow it fully. It is in this sense that he lives his religion (p.434).

Allport's original dichotomy was termed "mature-immature" religion. While this term later gave way to

the E-I concept, Batson and Ventis (1982) refer back to the former in noting a third religious orientation that had not previously been considered by other researchers. They saw certain characteristics missing from the intrinsic dimension that had been included in Allport's mature concept. Those concepts were: Integrativeness, the encouraging of the individual to face complex problems without reducing their complexity, a readiness to doubt and be self-critical, a tentativeness and a continued search for more understanding on religious questions. Such characteristics were suggestive of a way of being religious that is different from either the intrinsic or extrinsic orientations. Batson and Ventis (1982) note that while the E-I dimensions had been fairly well empiricized, no one had operationalized this third dimension:

> Therefore we (had) undertaken the task of developing questionnaire scales to enable us to measure it, as well as measure two other orientations--a <u>means</u> orientation, in which religion is a means to other self-serving ends, and an <u>end</u> orientation, in which religion is an ultimate end in itself. The means and end

> orientations (were) based on our understanding of the distinction that underlies Allport's extrinsic-intrinsic conception (p.151).

The third possible orientation was thought to include the above concepts and to describe persons who orient to religion as as quest. Batson (1976) describes this orientation as follows:

> The quest oriented person views religion as an endless process of probing and questioning generated by the tensions, contradictions, and tragedies in their lives and in society. Not necessarily aligned with any formal religious institution or creed, they are continually raising ultimate 'whys,' both about the existing structure and about the structure of life itself" (p.32).

In their desire to be as explicit as possible about these religious orientations, Batson and his colleagues added four new questionnaire scales to the Extrinsic and Intrinsic scales used by Allport and Ross. These four scales were the External, Internal and Interactional scales comprising the Religious Life Inventory, and a Doctrinal Orthodoxy scale. Appendix B contains the religious orientation scales.

The External scale was designed to measure the degree to which a person's external social environment has influenced his or her personal religion. It is thought to measure a component of the means orientation because the motivation to gain social approval from authority figures and social institutions is self-serving. Another possible way to interpret the External scale is as a measure of the social learning aspects of religious development in that it measures the extent to which a person perceives significant others to have modeled his or her religion.

The Internal scale was designed to measure the degree to which internal needs for certainty, strength and direction shape an individual's religion. Since the end orientation seemed to Batson to be based upon a need to find clear answers to existential questions, it was felt that the Internal scale measured a component of that orientation.

The Interactional scale was designed to measure a component of the quest orientation, "the degree to which an individual's religion involves open-ended, responsive dialogue with existential questions raised by the contradictions and tragedies of life" (Batson & Ventis, 1982, p.153). This scale measures the

components of Allport's mature religion that seem to apply to the quest orientation: The readiness to face existential questions without reducing their complexity, perceiving religious doubts as positive, able to be self-critical and open to change.

The fourth scale, the Doctrinal Orthodoxy scale, was designed to measure belief in the traditional Christian doctrines of American Protestantism. Because of the limited scope of such a scale, the applicability and generality of its use is understandably low.

Scoring for each scale item is based on a Likert-type measure that ranges from 1 = strongly disagree to 9 = strongly agree. Scores for each scale are the mean, or average score, of all items on each scale.

Using a principal components factor analysis with a varimax rotation, the average scores on the six scales from 258 undergraduates interested in religion and 67 seminary students produced three clear factors that coincided with the three orientations predicted. Multiplying the standardized individual scores on each scale by a factor-score coefficient and summing these products resulted in overall scores on each factor for each subject. The factor scores thus provided an empirical measure of how much each person oriented

toward each factor, or orientation, to religion. Because of the orthogonal nature of the varimax rotation, each factor was independent of the other and a score on one did not relate at all to how one scored on another. One person could score high on any or all, or low on any or all factors.

To test discriminant validity of the three factors, Batson selected 15 undergraduates of two different organizations. Eight were members of an evangelical Christian group predicted to be high on the end factor and low on the quest factor, relative to a general sample of undergraduates. The other seven were members of a social service organization predicted to be low on the end factor and high on the quest factor. While admitting the results are questionable due to small sample size, the predictions were significant. The evangelicals were higher on the end factor and lower on the quest factor ($p<.05$). The social service volunteers were higher on the quest factor ($p<.05$). Later research, which has already been discussed, consistently confirmed the validity of Batson's scales. The External and Interactional scales were revised based on inter-item correlations and factor analysis from five studies including 300+ subjects. Those two

scales were made more internally consistent by dropping several items. The other four scales have reliably maintained closely similar patterns of correlation across the studies.

Religion and Helping

Research exploring relationships between other religious variables and helping has produced some distinct findings. Friedricks (1960) found low but positive correlations for church attendance and belief in God with self-reports of helpfulness among fraternity members of a large university. Another self-report of male adult church attenders compared ordinary and emergency helping behavior with several religious variables (Nelson & Dynes, 1976). Correlations were low but significantly positive between self-reports of devotionalism and ordinary helping, and between self-reports of church attendance and emergency helping. Yet when emergency helping through the organizational channel of church was controlled out, church attendance was no longer significant in predicting emergency helping.

Reporting on a nationwide Gallup Poll of adults, Langford and Langford (1974) note that respondents who attended church during the seven previous days self-reported that they "take concrete action on behalf of others" to a greater extent than non-attenders (59% vs. 31% "almost always" did). A study by Rokeach (1969) on two different samples (college students and adults) found significant positive relationships with church attendance and "helpfulness" as an important personal variable.

One limitation of the above studies is that they all used self-report techniques. As such, their weakly positive correlations may have been "an artifact of a social desirability response set, or perhaps could be the result of perceptual distortions engaged in to achieve cognitive consistency" (Ritzema, 1979, p.111).

Other research has used a behavioral measure of helping to control for social desirability effects inherent in self-reports. Forbes, TeVault and Gromoll (1971) used the "lost letter" technique, placing unstamped addressed letters in church doorways or parking lots after Sunday morning services. There was no difference in rate of return between liberal, conservative and Catholic churches. However, more

letters dropped outside conservative churches were returned unstamped and postage due.

Smith, Wheeler and Diener (1975) compared 402 undergraduate psychology students classified into four groups: "Jesus People," religious, non-religious and atheists. They were given the opportunity to cheat while self-grading an exam and to perform an act of altruism by participating as volunteers at a residential treatment facility for the mentally retarded. They found no difference in frequency of cheating or of volunteering between the groups. Stated religious belief had no significant effect on cheating or altruistic behavior.

Annis (1975) administered the Allport-Vernon-Lindsay Study of Values to undergraduate psychology students. As these students waited for a supposedly unrelated experiment they experienced a possible emergency situation with a confederate "lady in distress." There was no significant difference in religious values between helpers and non-helpers. In a subsequent study (Annis, 1976), helping the "lady in distress" was unrelated to literal scriptural belief, the Study of Values scale and frequencies of prayer and church attendance.

McKenna (1976) measured response to calls for help between clergy and non-clergy, and urban and rural subjects. Confederates called the subjects asking for help because their car had quit. They explained that they were trying to call a garage and had misdialed. They asked the subjects to call the garage for them as they had no more change for the pay phone. Between the clergy and a non-clergy control group, there was no significant difference either in stated intent to phone or in actual phoning behavior.

The literature surveyed has demonstrated that while religiously involved persons report they are helpful to a greater extent than non-religious persons, assistance actually given has no relationship to religiosity. This lack of relationship has been demonstrated with both emergency and non-emergency helping. Non-significant religious factors have included religious occupation, religious values, religious activities and religious beliefs.

Two criticisms are apparent in regard to the research on religious variables and helping. First, the measures of religiosity used have not necessarily been the variables one expects would influence helping behavior, for example, orthodoxy and church attendance.

In other words, they may not have been salient to actual helping behavior. Two studies support this criticism. Gibbs, Mueller and Wood (1973) termed all secular attitudes and actions produced by an individual's religiosity (including prosocial actions such as helping) the consequential dimension. The consequential dimension was thought to relate to the creedal dimension (internalized religious norms) as a function of salience. Bahr, Bartel and Chadwick (1971) found that the threshold of salience between the creedal and consequential dimensions must be high in order to produce any relationship. Very high salience was needed for even religious variables to be related (Gibbs, et al., 1973), suggesting an even higher level of salience needed for secular variables and orthodoxy to relate.

A second limitation is in the experimental designs. None of the above studies manipulated an independent variable, that is, none used a true experimental methodology. This limitation is not uncommon among religious studies in general (Flakoll, 1977, Warren, 1977). They were ex post facto, or quasi-experimental, in design. By their nature, ex post facto studies do not directly control independent

variables. They draw inferences about relations among variables but can not determine a cause-effect relationship. Cause-effect can only be determined through randomization of subjects and active manipulation of a variable (X) to observe how another variable (Y) varies as a result of that manipulation. Kerlinger (1973) notes that ex post facto studies self-select subjects into groups because these subjects possess the dependent variable to some degree. When assignment is not random, it is always possible for other variables to crawl through. "When we put subjects into groups...on the basis of one variable, it is possible that another variable (or variable correlated with variable) is the 'real' basis of the relation" (p.382).

Thus the low or null relationship between religious variables and helping behavior may be due either to the lack of salience between them or to the presence of uncontrolled extraneous variables.

The research of Batson et al. (Darley and Batson, 1973, Batson, 1976, Batson and Gray, 1981) has these same limitations. Groups were self-selected according to the predetermined variable of religious orientation. Also, salience of religious orientation to helping

behavior was not considered. Though consistent patterns developed across experiments, causality could not be established due to nature of the designs.

It is possible that actual behavior in those experiments was affected by variables other than religious orientation. One of these variables might be training in the form of modeling, role-playing and/or reinforcement. There is a body of literature to support the contention that such social learning experiences are a strong predictor of future behavior.

Training effects

From studies in the area of attitude, several researchers found that prior experience shapes attitudes and later behaviors. Davidson and Jaccard (1979) noted that stability of an attitude-behavior relationship over time is dependent upon any number of variables. One primary variable hypothesized to contribute to this stability is the extent to which the attitude was formed through direct behavioral experience with the attitude object.

Bagozzi (1981), observing blood donation patterns in a university setting, found that while intentions to

behave in a particular fashion directly affect proximal behaviors (those behaviors performed less than one week after initial measurement), later behaviors are more directly affected by or predicted from past behaviors. Past behavior attenuates the affect of attitudes on intentions to behave in a particular fashion, and of intentions on proximal behaviors.

Fazio and Zanna (1981) state that, "the critical question is whether attitudes derived from behavior are any more predictive of later behavior than are attitudes formed on the basis of non-behavioral information" (p.165). The distinction they are drawing was between direct and indirect experience, which they saw as two polarities on a continuum. Their conclusion from several studies reviewed confirmed that "attitudes derived from prior behavioral experiences, rather than being ephemeral, appear to guide subsequent behavior to a greater extent than do attitudes based on indirect, non-behavioral information" (p.172). Attitudes are more salient to actual behaviors when they are related to prior behavioral experience.

For instance, Borgida and Campbell (1982) found that a person's previous personal experience in a pertinent behavioral domain will have precedent over

his/her attitudes of a conflicting nature. They tested conflicting attitudes of desiring increased on-campus parking at a university and of not wanting the increased levels of auto pollution generated by the increased number of cars on campus. Petition-signing was used as a behavioral measure. A manipulation that increased belief relevance or cognitive accessibility of the implications of their belief (of no expanded parking) was effective in substantially increasing the consistency between global proenvironmental attitudes and petition-signing behavior but only for those subjects who had relatively little personal experiences with the consequences of poor on-campus parking. For persons with a relatively extensive personal experience, the belief-relevance manipulation did not increase petition-signing. Prior experience resulted in stronger commitment to one's attitudes as well as making behavior more congruent with those attitudes.

Prior experience may also affect religious beliefs and behaviors. In an unpublished study, Marsh (1982) examined the relationship of sources of prior learning with the frequency of practice of 25 religious behaviors of 110 evangelical seminary students. He found that mean frequency of religious behaviors

reported to be primarily learned from prior experience (their own behavior or viewing a model) was significantly greater than for those religious behaviors seen as primarily learned from the reading of scriptures only ($\underline{X}^2$ (1, N = 110) = 3.6, $\underline{p}$<.0005).

The above studies suggest that experience in the form of actual behavior or viewing of a model behaving in a particular way serves to strengthen the predictability of future behaviors. Modeling has especially been studied as a major source of learning altruistic and helping behaviors.

Modeling and Helping

Rice and Grusec (1975) had children and an adult model receiving tokens exchangeable for prizes for winning at a miniature bowling game. A sign asking for donations for poor children and a bowl for tokens was placed nearby. Children who observed the model donating half of his or her winnings made similar donations when they were left to play alone. Donation was greater when there were no options suggested but sizable donations were still made under conditions of permissiveness to share or not to share.

Modeling also has powerful effects for adults. Rushton and Campbell (1977) found modeling to significantly increase the number of female observers who volunteered to give blood (67% vs. 25%) and who actually donated blood six weeks later (33% vs. 0%).

Bryan and Test (1967) observed the effect of the presence of a helping model in two different situations. The first model was a motorist helping a young woman change a tire on a highway. Motorists who observed the model were likely to stop to assist another female with a flat tire a short distance down the road. Fifty-eight persons stopped in the model present condition while only 35 stopped in the model absent condition ($\underline{X}^2$ (1, N = 93) = 5.53, $\underline{p}$<.02).

The second situation was giving at a Salvation Army kettle. The model was a white-collar worker making donations in the kettle in front of a supermarket. Varying the site of the kettle and the race of the solicitor made no significant difference on the outcome of the modeling effect ($\underline{p}$<.05 and $\underline{p}$<.025). In both situations, the presence of the model significantly increased helping behavior.

Role Playing

A second training modality for learning helping behavior has been role playing. Staub (1971) compared role playing and induction in young children's learning of helping behavior. Induction had little effect but role playing effects persisted for at least one week in follow-up.

There is no research available on role-playing and helping behavior in adults but Janis and Mann (1965) have found role play successful in modifying smoking behavior in adults.

Role play is thought to increase the capacity for role taking and thereby the vicarious experience of others' emotions. Role play may increase desired behaviors by enabling the helper to experience emotional empathy with a person in need. It also enables a person to learn behaviors needed for specific situations, such as the vague emergency helping situation to be used in the present study. Staub (1981) states that:

> Role playing is an enactive mode of learning that appears useful with adults as well...Because it is enactive, what is done in the course of role

> playing appears to function and to be experienced by people as similar to the actual performance of behavior. Thus it may be regarded as "as if" participation (p. 122).

Training that includes prior experiences via modeling and/or role playing can be expected to increase the likelihood of future behaviors congruent with that training. The research on religious variables and helping to date have not taken into account the role of training in determining whether and how a religious person helps.

Purpose of the Study

The primary purpose of the present research was to investigate what effect training had on the helping behavior of religiously-oriented persons. A general hypothesis suggested was that the training of certain elements of helping via a social learning model would cause those elements to be manifested in actual helping behavior.

To test the hypothesis that training effects helping behavior in religiously-oriented persons, subjects were covertly trained, using the social

learning methods discussed above, in how to assess the needs of others and how to be responsive to those needs. They were then placed in the experimental setting of a vague emergency helping situation during which their responses were recorded and measured according to several variables listed below.

In addition to observing the effects training has on helping behavior, the study also observed how training effects the congruency between subjects' self-reports of helpfulness and concern, and actual helping behavior. Self-reports of helpfulness and concern were elicited from the subjects prior to the study and then compared with both behavioral data and the victim's own perceptions of subjects' helpfulness and concern. The interactive affects between training, self-reports and actual behavior were studied

Another purpose was to compare the religious orientation factors and other measures related to helping behavior to observe how training effects them. It was hypothesized that differences observed between these factors in previous research would diminish as a result of training.

Importance of the Study

By investigating the previously unconsidered variable of training, the present study provided new information on the relation of religious variables to helping behavior.

Also of importance is the need to increase the very small body of research in the psychology of religion that has used a true experimental design. Capp, Ransohoff and Rambo (1976) reviewed 2773 references in psychology of religion from 1950 to 1974 and found only 150 empirical studies. Of these 150, 90% were correlational. Batson (1977) concludes "that for all practical purposes an experimental psychology of religion does not exist" (p.413).

Practically, the present research offers insight into ways religious persons learn moral and altruistic behaviors such as helping. For this reason, it may provide direction on how to teach such behaviors more effectively within religious family systems and religious institutions to best serve the needs of others.

Delineation of Variables

The research of Darley and Batson (1973) showed persistence and responsiveness to victims to be the two primary factors that distinguished between the helping responses of religiously oriented persons. In their research, persistence and responsiveness were interrelated. Persistence was a continued offering of help by the subjects that was unresponsive to the victim's denial of wanting any help. Persistence and non-responsiveness were typical of the end orientation. Quest oriented subjects were more likely to respond to the denial of help wanted and thus were not persistent in offering assistance. In those experiments, persistence was a negative variable in that it reflected a lack of sensitivity to the actual needs of the victim. In the Darley and Batson (1973) experiment, responses were divided into six categories, from 0 = failing to notice the victim as possibly being in need, to 5 = refusing to leave the victim and/or insisting on taking him somewhere outside the experimental context. Helping responses in the Batson and Gray (1981) experiment were dichotomized between help offered and help not offered. Responsiveness in

both studies was the non-offering of help because it was not wanted.

The present study investigated four factors that further differentiate the concepts of persistence and responsiveness and are measurable as dependent variables: Interaction time, verbal responses of help offered, subjective perceptions of helpfulness and concern, and behavioral responsiveness.

Interaction time is defined as the actual time (in seconds) of contact with the victim after the victim has first denied any need for assistance. Interaction time is a corollary to persistence in that a person may be considered as being more persistent according to the amount of time spent with the victim. Increased interaction time is considered negative in that it suggests that the subject is not being responsive to the victim's stated need and/or is unable to accurately assess what those needs are.

Verbal responses of help offered is the actual number of verbal responses elicited by the subject, categorized according to five response groups.

1. Responsive inquiries: Non-specific questions asked by the subject that are attempts to assess the actual needs of the victim, such as, "Is there anything

I can do for you?," or "Is there something wrong?," or "Can I help you?"

2. Assumptive offers: Statements or specific questions that assume or attempt to guess at the nature of the victim's needs, and are non-religious in content, such as, "You need a doctor." or "Can I get you a drink?"

3. Inappropriate offers: Offers that have no relationship to the victim's context, such as "Your clothes are dirty." or "Here is some money."

4. Religious offers: Offers that are religious in content only, such as "Do you know Christ as Savior?" or "God cares for you."

5. Non-help statements: Statements which offer either no assistance, or are neutral or hostile in content, such as "Hi, how's it going." or "Could you please move." or "uh huh, you sure?"

Subjective perceptions of helpfulness and concern shown by the helper toward the victim are measured by two 8-point Likert scale items (1 = strongly disagree, 8 = strongly agree) scored by the victim according to his own perception of helpfulness and concern manifested by the helper. These two items are:

"In your opinion, this person was as helpful to you as you would expect any religious person to be."

"In your opinion, this person was as concerned about you as you would expect any religious person to be."

Subjects' own perception of helpfulness and concern are measured by two 8-point Likert scale items intermingled with the items of the religious orientation scales and scored by the subjects prior to training. These two items are:

"I have found that I am just as helpful as any other religious person is."

"I have found that I am just as concerned about people as any other religious person is."

Behavioral responsiveness consists of three factors: Tone of voice, touch and body language. Tone of voice was divided into four tone qualities: Soft and quiet versus loud and harsh, empathic and caring versus indifferent, genuine versus phony or condescending, and patient and kind versus impatient or angry.

The variable of touch was not considered to be a measure of whether or not subjects touched the victim. It was considered more important to measure whether by

touch the subjects demonstrated more concern for the victim or for themselves. Thus a range of possible touching styles appropriate to the experimental context was determined from self-interest only (kick, push, pull, shove, or inappropriate embracing) to concern for the victim only (gentle touch on shoulder or arm).

Body language measured the degree to which a subject physically stopped, the position the subject assumed (standing, bending over, etc.), hand gestures (in pockets, reaching out, touching), distance from victim, and position of head (turned toward or away from victim).

The degree to which these factors are seen as helpful or non-helpful were determined by four research assistants who reviewed the videotapes of the subjects' actual behaviors in the experimental helping situation. A record sheet of various behaviors arranged in linear fashion from non-helpful to helpful was used to measure the behaviors. Scoring begins at 0 for non-helpful behaviors and increases for progressively more helpful behaviors. Behavioral responsiveness is the average cumulative score of all the behavioral items on the sheets graded by the four judges. Appendix B contains the sample record sheet.

The independent variable for the study was training. Training was a session which incorporated role-playing, modeling, and reinforcement, as well as didactic. A control group of subjects received a session of equal length on a neutral topic and did not receive any relevant or related training.

Research Variables and Values

One major difficulty inherent in measuring the kinds of data set forth above is that such data is heavily value-laden. Studies by Batson and the others previously discussed fall prey to the same problem. Certain behaviors can have positive or negative value relative to not only the specific situations that have elicited them but to the perceptions of the observers of those situations.

Persistence, for example, may be negatively-laden if seen as a response to a helper's own needs rather than the needs of the victim when help is not wanted. Conversely, persistence can be considered positively-laden, even in situations where help is not wanted, if information available to the helper suggests that help is needed, or even if there is a question in the mind

of the helper as to whether the victim is able to make an accurate evaluation of their own needs. In such a case, a helper may not be persistent because of their own needs but rather because they do not feel certain that the victim is completely aware of what their actual needs are. On the other hand, helpers who are not persistent in a help-not-wanted situation may not be acting in a fashion totally responsive to the victim's needs, perhaps having a need of their own not to be involved with resistant or rejecting persons.

The present study has intended to train its experimental group in several behaviors which the researcher has felt to be positively-laden for the particular situation in question, but in no way states that these behaviors are the definitively positive ones for like situations. The study's purpose is to observe whether training effects helping behavior, not to determine what helping behaviors are positive or negative.

Hypotheses

The present study specifically tested the following hypotheses:

1. The trained group will have a significantly higher proportion of subjects who stop to offer assistance than will the control group.

2. Of the subjects who stop to offer assistance, members of the trained group will have a significantly lower mean interaction time than members of the control group.

3. Of the subjects who stop to offer assistance, members of the trained group will have a significantly higher proportion of responsive inquiries as a first response than members of the control group.

4. Of the subjects who stop to offer assistance, members of the trained group will have a significantly lower mean number of total verbal responses than members of the control group.

5. Of the subjects who stop to offer assistance, the members of the trained group will have a significantly higher mean score on the victim's report of perceived helpfulness than members of the control group.

6. Of the subjects who stop to offer assistance, the members of the trained group will have a significantly higher mean score on the victim's report of perceived concern than members of the control group.

7. Of the subjects who stop to offer assistance, the members of the trained group will have a significantly higher mean behavioral responsiveness score than members of the control group.

Summary

Chapter One has introduced the purpose of the present study and set it in the context of prior research. The earlier research had found discrepancies in the helping styles of persons of three different religious orientations. Subjects with a high quest orientation were more likely to be responsive to the specific requests of a victim while subjects with a high end orientation were less responsive and more persistent. It was hypothesized that the difference was due to an internal need to appear helpful rather than be helpful on the part of the end oriented persons. The present study offers another hypothesis--that social learning differences account for the

discrepancies between groups. To test this hypothesis, religiously oriented subjects were trained according to a social learning format and then observed in a vague emergency helping situation. Their helping responses were compared with the helping responses of an untrained control group.

Chapter Two sets forth the experimental methodology of the present study. Chapter Three discusses the statistical formats used in analyzing the data gathered and the results of the analysis. Chapter Four discusses the findings of the experiment as well as their implications for religious and social practice, and for future research.

Chapter Two

Methodology

Darley and Batson's (1973) research was a quasi-experimental study investigating differences in helping behavior between persons of three religious orientations in a vague emergency situation involving a "helper" subject and a "victim." Religious orientation was the dependent variable. The present investigation differs in that it evaluates the effect of training on helping. It is a field experiment in which the independent variable is training and the dependent variables are helping behaviors measured by interaction time (persistence), types of verbal responses of help offered, subjective ratings of helpfulness and concern, and behavioral responsiveness (ratings of tone of voice, body language, and touch). These measures have been described in Chapter One.

Subjects

Sixty-one seminary students from Western Conservative Baptist Seminary and Western Evangelical Seminary, Portland, Oregon, initially agreed to participate in the study. Five subjects were later eliminated because they reported recognizing the nature of the experiment prior to its completion, leaving 56 cases for analysis. All subjects were Protestants with a conservative evangelical orientation. All were solicited through the student mailboxes at both schools with the offer of financial remuneration for their participation. Copies of letters used for enlistment are included in Appendix A. Western Conservative Baptist Seminary students were paid five dollars each. Western Evangelical Seminary students were paid eight dollars each in order to compensate for the greater expenses of travel to and from the experiment site.

A week prior to the training sessions, all subjects were administered the six religious orientation scales and the two self-reports of helpfulness and concern interspersed among the other scale items and using the identical 9-point Likert rating. These scales were discussed in Chapter One and

are presented in Appendix B. The Likert rating was modified to an 8-point scale in the present study by dropping the middle rating of `neither agree nor disagree' in order to force choices in either the agree or disagree direction.

Subjects were briefly informed at the time they were administered the scales that they would be participating in a study of the interaction of interpersonal communication styles with certain religious factors. Furthermore, it was to be a two-part experiment involving a training session and a short follow-up session.

Procedure

Group training. Subjects were randomly assigned to two groups. The experimental group received the covert training session of one-hour in length. Appendix D includes the transcripts of the training sessions.

The training format consisted of didactic presentation elaborated upon by the presenter modeling those particular behaviors to be later observed during data gathering: Verbal assessment skills, tone of

voice and behavioral responses. Following the didactic/modeling, subjects were required to role-play two situations, one of those being a vague emergency situation in which help was not wanted. Subjects were reinforced during a discussion of their role-play experience for having utilized the appropriate skills, which included:

1. A limited interaction time during which the needs of the victim were quickly assessed. Too much help in situations where help is not wanted or needed was stressed as being as detrimental as not helping at all.

2. Asking questions to determine the exact needs of a person rather than asking less relevant questions or statements.

3. Using a tone of voice that is quiet, empathic, and genuine.

4. Touching the victim in a manner that is responsive to the needs of the victim rather than to the helper's own needs to touch or not touch.

5. Responding behaviorally in a manner that expresses helpfulness and concern, including stopping completely, locating near the victim, positioning oneself face-to-face and at the victim's physical

level, reaching out or touching, and maintaining eye contact throughout the interaction.

The control group received a one-hour lecture on verbal communication skills based on materials from The Structure of Magic (Bandler & Grinder, 1978).

Group sessions were held either two or three days prior to the final step of the experiment. Groups were counterbalanced so that equal numbers of each received training within either time period.

At the beginning of each session, subjects were requested not to share the information received in the session with anyone until the experiment was completed. It was also explained that they could take notes during the session but were not to study or prepare in any way for the next step of the experiment. Subjects then signed up for individual time slots to participate in the next step.

Field design. Appointments were scheduled 15 minutes apart on the day of the experiment. Subjects from each group were scheduled on an alternating basis and research assistants were blind to this format. Subjects were told to come to the Western Psychological and Counseling Services office in Portland, Oregon where they were met by a research assistant acting as

receptionist. The assistant controlled the movement of subjects through the experimental situation. Every 15 minutes the assistant sent a subject to the meeting location.

In order to reach the meeting room, subjects had to pass through a windowless metal door, proceed down a short hallway, turn a right corner and pass by the male confederate "victim" who was sitting halfway between the initial corner and the meeting location. The victim was sitting on the side of the longer hallway and not in such a way as to require the subject to step over or around him. He was dressed as a workman, sitting on the floor next to a ladder and tools. Above him a public address speaker had been removed, leaving several wires exposed and dangling down. He was manifesting signs of need for possible assistance, slumped and quietly groaning. He was not to make eye contact with the subject until the subject had first made either a verbal or physical contact with him. The victim was to refuse any offers of help, stating that he had just taken some of his medicine and would be alright in a few minutes. The interaction was videotaped from a mirror reflection in an L-shaped room across the hall from where the confederate was sitting.

After the subject moved on, the victim recorded his immediate perceptions of how helpful and concerned the subject was, whether the subject stopped or not, and whether or not eye contact was maintained by the subject. The researcher then met with the subjects for debriefing.

Subjects were initially asked if they realized the victim was part of the study. The five subjects who did were eliminated from the study. Those subjects who did not stop to offer assistance were asked if they noticed the confederate and, if so, what it was that influenced them to decide not to stop. The true nature of the experiment was explained and subjects were informed that times would be available for them to hear the results of the study and participate in the alternate group sessions. They were also informed that they were videotaped and that tapes would be erased after the data was collected. Time was given to evaluate and discuss their feelings about participating in the experiment. All subjects appeared to understand and accept the need for deception in the experiment. None appeared particularly upset though some expressed a personal need to reevaluate their attitudes and behaviors in light of their response to the

victim. Additional demographic data was collected after debriefing.

Data Collection and Instrumentation

Behavioral and verbal data were gathered from the videotapes, except for eye contact, which was assessed by the confederate. Four independent raters (two males and two females), blind to the group affiliation of each subject, scored the data using the helping behavior rating sheet. The rating sheet is contained in appendix C. Means of the scores of the four raters were used as the final scores of each variable. On item #5 of the "body language" responses, the raters were instructed not to give a score of 3 (in other words, rate eye contact). Scores on that item were increased to 3 if the victim had assessed that eye contact was maintained by the subject.

Prior to viewing the tapes, each item on the rating sheet was reviewed, defined and modeled for the raters. Each subject's contact with the victim was then observed two times by the raters. In addition, transcripts of the verbal helping responses were made available. By utilizing the transcripts, the number of

actual responses made by each subject was held constant for the raters. A single response was considered to be any verbalization made by the subject that elicited a response from the victim, or any final response made prior to leaving the victim to go on to the debriefing area. There was no disagreement among the raters as to the kinds of verbal helping responses generated by each subject.

Scoring the behavioral responses of subjects produced some variability among raters for both tone of voice and body language. There was no variability between raters on touch since only one subject touched the confederate and it was noted by all raters. Analysis of variance for a single-factor experiment with repeated measures was used to estimate reliability of measurements for tone of voice and body language (Winer, 1971). Tables 1 and 2 display the computations for reliability. A satisfactory level of reliability was indicated for both tone of voice ($\underline{r4}$ = .94) and body language ($\underline{r4}$ = .98).

LIST OF TABLES

Table 1

Reliability of tone of voice measures

ANALYSIS OF VARIANCE

Sources of variation	SS	df	MS
Between people	160.44	30	5.35
Within people	28.75	93	.31
Between raters	252.09	3	84.03
Residual	-223.34	90	-2.48
Total	189.19	123	

$$\theta = \frac{5.35-0.31}{4(0.31)} = 4.06$$

$$r4 = \frac{4(4.06)}{1+4(4.06)} = .94$$

Table 2

Reliability of body language measures

ANALYSIS OF VARIANCE

Source of variation	SS	df	MS
Between people	436.40	17	25.67
Within people	25.25	54	.47
Between raters	4.37	3	1.46
Residual	20.88	51	.41
Total	461.65	71	

$$\Theta = \frac{25.67-0.47}{4(0.47)} = 13.40$$

$$r4 = \frac{4(13.40)}{1+4(13.40)} = .98$$

Religious Orientation Scales.

For purposes of comparison with previous research, subjects were administered the Religious Orientation Scales already discussed in Chapter One. Scores from those scales were submitted to Principle Components factor analysis with Varimax rotation. The three-factor matrix of the present study varied widely from

those generated by Batson (1976), to the extent that the factors bore little resemblence to those earlier described. Table 3 through 5 present the means and factor score coefficients of the present sample compared to Batson's sample of seminarians (from Batson & Ventis, 1982). In order to have some means of comparison, a computational formula prepared by Batson (Batson & Ventis, 1982) was used to determine the end, means and quest religious orientation scores for each subject. Standard scores (z-scores) are derived from subjects' actual scores on each of the six religious orientation scales by subtracting the mean of the comparison sample (Batson's sample) for each scale from the subject's average response on each scale, then dividing the remainder by the standard deviations of the comparison sample. Scores on each orientation are then computed by inserting the standard scores into the appropriate formula. The formulas used to obtain religious orientation scores are described in Appendix B.

Table 3

Means and standard deviations for the present sample versus the comparison group

	SAMPLE		COMPARISON	
ORIENTATION SCALES	MEAN	SD	MEAN	SD
Extrinsic	2.30	.90	2.94	1.00
Intrinsic	7.91	.83	6.57	1.29
External	7.02	.91	6.50	1.14
Internal	7.89	.87	6.39	1.35
Interactional	4.76	1.20	6.67	1.26
Orthodoxy	8.90	.30	6.38	1.70

Note. Means are average group scores for each scale based on a Likert rating of 1 = strongly disagree to 9 = strongly agree. Comparison group data is based on religious orientation scores of 67 seminary students (Batson & Ventis, 1982).

Table 4

Factor score coefficients for the present sample

	SAMPLE		
ORIENTATION SCALE	FACTOR 1	FACTOR 2	FACTOR 3
Extrinsic	-.54	.18	.29
Intrinsic	.37	.24	.11
External	-.08	.05	.76
Internal	.00	.64	.17
Interactional	-.11	.56	-.39
Orthodoxy	.45	-.04	.08

Note. Factor scores are generated by principal components factor analysis with a varimax rotation.

Table 5

Factor score coefficients for the comparison sample

	COMPARISON SAMPLE		
ORIENTATION SCALES	FACTOR 1 (MEANS)	FACTOR 2 (END)	FACTOR 3 (QUEST)
Extrinsic	.61	-.16	-.06
Intrinsic	-.05	.36	.05
External	.67	.09	-.18
Internal	.20	.40	.26
Interactional	-.02	.17	.92
Orthodoxy	-.09	.32	-.03

Note. Factor scores are generated by principal components analysis with a varimax rotation. Comparison group data is from Batson and Ventis (1982).

Statistical Analyses

Collected data was submitted for statistical analysis utilizing formulas described in the Statistical Package for the Social Sciences (SPSS) (Nie, Hull, Jenkins, Steinbrenner, & Bent, 1975). Critical values for tests of significance were designated at the $p<.05$ significance level (one-tail)

for all non-correlational statistics. Correlational statistics were assigned critical values of $p<.01$.

Measures of frequency were analyzed using chi-square. Differences between groups were determined using one-tail t-tests or analysis of variance. Correlations were performed using the Pearson Product-Moment Correlation formula.

Summary

Chapter Two has described the experimental design used in the present study. Fifty-six paid seminary student volunteers were randomly assigned to a training group and a control group. Subjects were then placed in a vague emergency helping situation while their responses to a confederate "victim" vere videotaped. Four research assistants, blind to group affiliation of subjects, rated each subject on the dependent variables from the videotape and utilizing a helping behavior rating sheet. Measurement of variables using the rating sheet proved to be highly reliable.

Chapter Three

Results

This chapter presents the statistical methods and findings pertinent to the study's hypotheses, plus additional findings from related data.

Descriptive Statistics

Demographics for each subject were collected after debriefing. They are given here to provide a description of the subjects who participated in the study. Variables of interest included sex, age, race, marital status, number of children, socio-economic level during childhood, academic program enrolled in at seminary, age at conversion to Christianity, religious upbringing, and prior training. There were no significant differences found between the trained and control groups on any of the demographic variables observed ($p<.05$).

There were 12 female and 44 male subjects equally divided between the trained and control groups. The

mean age of the total sample was 30.06, with a range from 22 to 49 years old. Fifty-three subjects (94.6%) were white, two (3.6%) were Oriental, and one (1.8%) was Hispanic. Forty subjects (71.4%) were married, 15 (26.8%) were single, and one (1.8%) was divorced. The number of children born to group members ranged from 0 to 5, with a mean of .70. Eleven subjects (20.4%) perceived themselves to have been raised in the lower to lower-middle socio-economic status (SES), 31 (57.4%) were from the middle SES, and 12 (22.2%) were from the upper-middle to upper SES.

The programs subjects were enrolled in at seminary were broken into four catagories: Masters of Divinity (M.Div.), Masters degree not associated with a psychology program (M.A. Non-psych.), Masters degree in Psychology (M.A. Psych.),and other degree programs (Other). Thirty-four (60.7%) were enrolled in Masters of Divinity programs at seminary, 10 (17.9%) were in Masters (M.A.) programs of theological or pastoral nature, 6 (10.7%) were in M.A. Psychology programs, and 6 (10.7%) were in other seminary programs.

Age at conversion is described as the age at which subjects recognized themselves as having had a salvation or "born-again" experience. Age at

conversion ranged from 2 to 29, with a mean age of 16.07. Thirty-one subjects (55.4%) were from a conservative evangelical background, 19 (33.9%) from a non-conservative religious background, and 6 (10.7%) from a non-religious background.

Prior training is defined as the kinds of training subjects had experienced that may have influenced how they assisted the victim. Fifteen (27.8%) related similar experiences as the type of prior training that affected their response to the victim, 11 (20.4%) listed medical training such as cardio-pulminary resuscitation, 12 (22.2%) listed counseling or pastoral practice, and 16 (29.6%) felt they had no prior relevant training.

Hypotheses

Hypothesis 1 stated that the trained group would have a significantly higher proportion of subjects who stopped to offer assistance than would the control group. However, no significant difference was found between groups as to the proportion of subjects who stopped (X^2 (1, N = 56) = .07, p = .79). Table 6 displays the frequencies of subjects who stopped and subjects who did not stop.

Table 6

Relationship between group membership and stopping to offer assistance to the victim

	NUMBER OF SUBJECTS WHO STOPPED VS. NUMBER OF SUBJECTS WHO DID NOT STOP		
GROUP	Stop	No stop	Total
TRAINED	16	12	28
CONTROL	15	13	28
TOTAL	31	25	56
Percent	55.4	44.6	100

Note. X^2(1, N = 56) = .07, p = .79.

Hypothesis 2 stated that, of the subjects who stopped to offer assistance, the members of the trained group would have a significantly lower mean interaction time than members of the control group. Table 7 shows that, contrary to predicted direction, the trained group had a higher mean interaction time, though not a significantly higher one ($t(29) = 1.44$, $p = .08$).

Table 7

Relationship between group membership and interaction time

		INTERACTION TIME (IN SECONDS)	
GROUP		Mean	SD
TRAINED	($n = 16$)	19.75	20.28
CONTROL	($n = 15$)	12.00	4.87
TOTAL	($N = 31$)	16.00	15.24

Note. $t(29) = 1.44$, $p = .08$.

Hypothesis 3 stated that, of the subjects who stopped to offer assistance, members of the trained group would have a significantly higher proportion of responsive inquiries as a first verbal response than would members of the control group. There was no significant difference between groups as to the kind of first response offered ($\underline{X}^2(1, \underline{N} = 31) = .01$, $\underline{p} = .93$). Table 8 displays the frequencies of initial response types as dichotimized between responsive inquiries and all other response types.

Table 8

Relationship between group membership and type of initial verbal response

	INITIAL RESPONSE TYPE (NUMBER OF SUBJECTS IN EACH CATAGORY)		
GROUP	Responsive inquiries	All other responses	Total
TRAINED	13	3	16
CONTROL	12	3	15
TOTAL	25	6	31
Percent	80.6	19.4	100

Note. $\underline{X}^2(1, \underline{N} = 31) = .01$, $\underline{p} = .93$

Hypothesis 4 stated that, of the subjects who stopped to offer assistance, members of the trained group would have a significantly lower mean number of total verbal responses than would members of the control group. Contrary to expected direction, the trained group had a higher mean number of total verbal responses, though not significantly so ($t(29) = .61$, $p = .28$). Table 9 presents the difference between groups in the total number of verbal responses made by subjects.

Table 9

Relationship between group membership and total number of verbal responses

	TOTAL NUMBER OF VERBAL RESPONSES		
GROUP		Mean	SD
TRAINED	($n = 16$)	3.25	2.11
CONTROL	($n = 15$)	2.87	1.25
TOTAL	($N = 31$)	3.06	1.73

Note. Means are the average number of total responses made by members of each group.
$t(29) = .61$, $p = .28$.

Hypothesis 5 stated that, of the subjects who stopped to offer assistance, the members of the trained group would have a significantly higher mean score on the victim's report of perceived helpfulness than members of the control group. The trained group did attain a higher mean score for perceived helpfulness but not significantly higher ($t(29) = 1.52$, $p = .07$). Table 10 presents the differences between groups in the victim's rating of his perception of helpfulness received from subjects.

Table 10

Relationship between group membership and victim's report of perceived helpfulness

		VICTIM'S PERCEPTION OF HELPFULNESS RECEIVED	
GROUP		Mean	SD
TRAINED	($n = 16$)	5.69	2.68
CONTROL	($n = 15$)	4.20	2.76
TOTAL	($N = 31$)	4.97	2.77

Note. Means are average scores of group members according to a Likert rating from 1=strongly disagree to 9=strongly agree. $t(29) = 1.52$, $p = .07$.

Hypothesis 6 stated that, of the subjects who stop to offer assistance, the members of the trained group would have a significantly higher mean score on the victim's report of perceived concern than members of the control group. The trained group did achieve a significantly higher mean score on this variable ($t(29) = 2.58$, $p = .01$). Table 11 presents the differences between groups on the victim's rating of his perception of concern received from subjects.

Table 11

Relationship between group membership and victim's rating of perceived concern

		VICTIM'S PERCEPTION OF CONCERN RECEIVED	
GROUP		Mean	SD
TRAINED	($n = 16$)	6.63	2.06
CONTROL	($n = 15$)	4.67	2.16
TOTAL	($N = 31$)	5.68	2.30

Note. Means are average scores of group members according to a Likert rating from 1=strongly disagree to 9=strongly agree. $t(29) = 2.58$, one-tail $p = .01$.

Hypothesis 7 stated that, of the subjects who stopped to offer assistance, the members of the trained group would have a significantly higher mean behavioral responsiveness score than members of the control group. Due to a malfunction in the equipment, video was not obtained for all 31 subjects who stopped to offer assistance. As a result, total behavioral responsiveness scores were able to be determined for only 20 subjects (Trained group n = 11, Control Group n = 9), a sample size too small to be considered statistically valid. Subscores of eye contact and tone of voice were compared for the larger samples. Subscores for touch were not submitted for analysis since only one subject touched the victim. Tables 12 through 14 present the relationships of group membership to behavioral responsiveness, eye contact and tone of voice. There was no significant difference between groups for behavioral responsiveness ($t(18)$ = .15, one-tail p = .44), or tone of voice ($t(29)$ = -.32, one-tail p = .75). The proportion of group members who maintained eye contact with the victim was significantly higher for the control group than for the trained group ($X^2(1, N = 31) = 4.31$, p = .04).

Table 12

Relationship between group membership and behavioral responsiveness scores

		BEHAVIORAL RESPONSIVENESS SCORES	
GROUP		Mean	SD
TRAINED	(n = 11)	22.64	2.38
CONTROL	(n = 9)	22.44	3.40
TOTAL	(N = 20)	22.55	2.80

Note. Means are the average scores for group members on ratings of behavioral responsiveness based on a potential range of 4 to 35. $t(18) = .15$, $p = .44$.

Table 13

Relationship between group membership and eye contact

	EYE CONTACT (NUMBER OF SUBJECTS)		
GROUP	Yes	No	Total
TRAINED	12	4	16
CONTROL	15		15
TOTAL	27	4	31
Percent	87.1	12.9	100

Note. Eye contact is the victim's rating of whether eye contact was maintained by a subject for more than 50% of the interaction time. $X^2(1, N = 31) = 4.31$, $p = .04$.

Table 14

Relationship between group membership and tone of voice scores

		TONE OF VOICE SCORES	
GROUP		Mean	SD
TRAINED	(n = 16)	10.19	1.33
CONTROL	(n = 15)	10.33	1.23
TOTAL	(N = 31)	10.26	1.26

Note. Means are the average scores of group members on ratings of tone of voice based on a possible range of 4 to 12. $t(29) = -.32$, $p = .75$.

Religious Orientation

There was no significant difference between groups on the mean standard scores for the six religious orientation scales and the three religious orientations. There was no significant difference between subjects who stopped to offer help and subjects who did not stop to offer help on the three religious orientations. There was no significant difference between the stop and no stop groups on the six religious orientation scales. Mean standard scores on

the External scale did approach significance, with the group of subjects who did stop achieving higher average scores than the group of subjects who did not stop ($t(54) = 1.61$, $p = .056$). Table 15 presents the analysis of the scores on the External scale. Table 16 presents the mean standard scores and standard deviations for the total sample on each of the religious orientation variables as well as mean scores for the subjects who stopped and the subjects who did not stop.

Table 15

Relationship of the External scale to subjects who stopped versus subjects who did not stop

		EXTERNAL SCALE SCORES	
GROUP		MEAN	SD
SUBJECTS WHO STOPPED	($n = 31$)	.61	.87
SUBJECTS WHO DID NOT STOP	($n = 25$)	.27	.69

Note. Means are the average standard scores of each group on the External scale. $t(54) = 1.61$, $p = .056$.

Table 16

Standard scores of the religious orientation scales for the total sample, subjects who stopped, and subjects who did not stop

	MEAN SCORES ON THE ORIENTATION SCALES					
	TOTAL SAMPLE (N = 56)		SUBJECTS WHO STOPPED (n = 31)		SUBJECTS WHO DID NOT STOP (n = 25)	
RELIGIOUS ORIENTATION	Mean	SD	Mean	SD	Mean	SD
Extrinsic	-0.64	.90	-0.57	.99	-0.73	.82
Intrinsic	1.04	.65	0.97	.69	1.15	.57
External	0.46	.80	0.64	.87	0.27	.69
Internal	1.11	.65	1.08	.69	1.16	.61
Interactional	-1.52	.96	-1.71	.97	-1.32	.94
Orthodoxy	1.48	.17	1.46	.20	1.51	.14
Means	-0.65	.90	-0.51	.94	-0.81	.85
End	1.23	.44	1.25	.52	1.23	.32
Quest	-1.66	.86	-1.80	.88	-1.49	.84

Note. Means are the average standard scores for each group on each orientation scale.

Self-perceptions of helpfulness and concern

Another area of interest to the present study was the interaction of subjects' self-perceptions of how helpful and concerned they were compared to other religious persons, and the dependent variables. There proved to be no significant relationship between either helpfulness or concern, and any variable except sex. Table 17 and 18 show that the female subjects tended to perceive themselves as more helpful ($t(54) = -1.32$, $p = .10$) and significantly more concerned ($t(54) = -2.91$, $p = .003$) than their male counterparts. Because the self-reports were gathered prior to training, factorial analysis of variance was also used to compare these two variables with all other variables while controlling for group membership (type of training received). Again, no significant differences were found.

Table 17

Relationship between sex and self-perceptions of helpfulness

SEX		SCORES ON SELF-PERCEPTION OF HELPFULNESS MEAN	SD
MALE	(n = 44)	5.98	2.13
FEMALE	(n = 12)	6.92	2.39
TOTAL	(N = 56)	6.18	2.19

Note. Means are average scores of self-perception of helpfulness according to a Likert rating ranging from 1=strongly disagree to 9=strongly agree. $t(54) = -1.30$, $p = .10$.

Table 18

Relationship between sex and self-perceptions of concern

		SCORES ON SELF-PERCEPTION OF CONCERN	
SEX		MEAN	SD
MALE	(n = 44)	5.40	2.01
FEMALE	(n = 12)	7.25	1.71
TOTAL	(N = 55)	5.80	1.95

Note. Means are average scores of self-perceptions of concern according to a Likert rating ranging from 1=strongly disagree to 9=strongly agree. $t(54) = -2.80$, $p = .003$.

Additional Findings

In addition to the findings above, a correlational analysis was performed on all variables. The full correlational table can be located in Appendix E. Interest in the correlational findings focused on two areas: The relationship between the religous orientation scales and all other variables, and the relationship among the behavioral variables. Some

other significant correlations merited further analysis as well.

Religious orientation. There were several significant correlations between the religious orientation scales and other variables. Scores on the Extrinsic scale correlated negatively with the reasons given by subjects for not stopping to help the victim ($r = -.52$, $p<.01$). Fourteen of the subjects gave as a primary reason for not stopping that they felt the victim was not in need. The other 11 subjects who did not stop stated they were either focused on getting to the supposed meeting location or simply did not notice the victim. When the reasons for not stopping are dichotomized between not recognizing a need and not noticing the victim or focusing on getting to the meeting location, a t-test shows the relationship between scores on the Extrinsic scale and reason for not stopping to be nonsignificant. Table 19 presents those results.

Table 19

Relationship between scores on the Extrinsic scale and reasons for not stopping to help the victim

	SCORES ON THE EXTRINSIC SCALE		
REASON FOR NOT STOPPING		MEAN	SD
NO NEED PERCIEVED	(n = 14)	.27	.72
NO NOTICE OF VICTIM	(n = 11)	.27	.70
TOTAL	(N = 25)	.27	.69

Note. Means are the average standard score on the Extrinsic scale. $t(23) = .02$, $p = .49$.

Scores on the Intrinsic scale and the end orientation both correlated negatively with the number of nonhelp statements ($r = -.51$ and $-.42$ respectively, $p<.01$). Analysis of variance confirmed significance of relationship between the number of nonhelp statements and both the end orientation ($F(5, 25) = 2.74$, $p = .04$) and scores on the Intrinsic scale ($F(5, 25) = 7.82$, $p = .000$). Tables 20 through 23 present those findings.

Table 20

Relationship between standard scores on the Intrinsic scale and the number of nonhelp statements

	SCORES ON THE INTRINSIC SCALE		
NUMBER OF NONHELP STATEMENTS		MEAN	SD
0	(n = 9)	1.34	.17
1	(n = 8)	1.23	.36
2	(n = 9)	.77	.57
3	(n = 3)	.25	.99
4	(n = 1)	-1.30	0.0
5	(n = 0)	0.0	0.0
6	(n = 1)	1.19	0.0
TOTAL	(N = 31)	.95	.69

Note. Means are the average standard scores on the Intrinsic scale.

Table 21

Relationship between standard scores on the Intrinsic scale and the number of nonhelp statements

ANALYSIS OF VARIANCE

SOURCE OF VARIATION	SS	DF	MS	F	SIG
NONHELP STATEMENTS	8.83	5	1.77	7.82	.000
RESIDUAL	5.65	25	.23		
TOTAL	14.48	30	.48		

Table 22

Relationship between scores on the end orientation and the number of nonhelp statements

	SCORES ON THE END ORIENTATION		
NUMBER OF NONHELP STATEMENTS		MEAN	SD
0	(n = 9)	1.50	.33
1	(n = 8)	1.28	.34
2	(n = 9)	1.21	.55
3	(n = 3)	.75	.76
4	(n = 1)	.01	0.0
5	(n = 0)	0.0	0.0
6	(n = 1)	1.25	0.0
TOTAL	(N = 31)	1.23	.52

Note. Means are the average standard scores on the end orientation.

Table 23

Relationship between scores on the end orientation and the number of nonhelp statements

ANALYSIS OF VARIANCE

SOURCE OF VARIATION	SS	DF	MS	F	SIG
NONHELP STATEMENTS	2.86	5	.57	2.74	.04
RESIDUAL	5.21	25	.21		
TOTAL	8.06	30	.27		

Scores on the External scale correlated strongly with three other variables: religious upbringing, eye contact and total number of verbal responses (r = -.34, -.34 and -.49 respectively, $p<.01$). Analysis of variance confirmed significance between scores on the External scale and religious upbringing ($F(2, 53) = 4.75$, $p = .01$). A t-test proved significant for scores on the External scale and eye contact ($t(29) = 2.31$, $p = .01$). Analysis of variance of scores on the External scale and total verbal responses proved nonsignificant. Tables 24 through 26 present the relationships between the above variables.

Table 24

Relationship between scores on the External scale and religious upbringing

RELIGIOUS UPBRINGING	SCORES ON THE EXTERNAL SCALE		
		MEAN	SD
CONSERVATIVE EVANGELICAL	(n = 31)	.62	.81
NON-CONSERVATIVE RELIGIOUS	(n = 19)	.47	.65
NONRELIGIOUS	(n = 6)	-.42	.79
TOTAL	(N = 56)	.46	.81

Note. Means are of standard scores on the External scale.

Table 25

Relationship between scores on the External scale and religious upbringing

ANALYSIS OF VARIANCE

SOURCE OF VARIATION	SS	DF	MS	F	SIG
RELIGIOUS UPBRINGING	5.42	2	2.71	4.75	.01
RESIDUAL	30.22	53	.57		
TOTAL	35.64	55	.65		

Table 26

Relationship between scores on the External scale and eye contact

	SCORES ON THE EXTERNAL SCALE		
EYE CONTACT		MEAN	SD
YES	(n = 27)	.74	.85
NO	(n = 4)	-.26	.32
TOTAL	(n = 31)	.61	.87

Note. Means are of standard scores on the External scale. $t(29) = 2.31$, $p = .01$.

Scores on the Interactional scale and the quest orientation correlated negatively with a measure of whether subjects perceived prior training or their beliefs as having a stronger effect on whether or not they stopped to help the victim. Tables 27 and 29 present the relationship between the Interactional and quest variables and the training versus beliefs measure. Tables 28 and 30 present the analyses of variance that confirm significance for the training versus beliefs measure with scores on the interactional scale ($\underline{F}(2, 47) = 3.31$, $\underline{p} = .05$) and the quest orientation ($\underline{F}(2, 46) = 3.38$, $\underline{p} = .02$).

Table 27

Relationship between scores on the Interactional scale and perceived effect of training versus beliefs on subjects' responses to the victim

	SCORES ON THE INTERACTIONAL SCALE		
TRAINING VS BELIEFS		MEAN	SD
TRAINING	(n = 28)	-1.28	.83
BELIEFS	(n = 17)	-1.68	1.08
BOTH	(n = 5)	-2.41	1.10
TOTAL	(N = 50)	-1.53	1.00

Note. Means are of standard scores on the interactional scale.

Table 28

Relationship between scores on the Interactional scale and perceived effect of training versus beliefs on subjects' responses to the victim

ANALYSIS OF VARIANCE

SOURCE OF VARIATION	SS	DF	MS	F	SIG
TRAINING VS BELIEFS	5.95	2	2.98	3.31	.045
RESIDUAL	42.24	47	.90		
TOTAL	48.19	49	.98		

Table 29

Relationship between quest orientation and perceived effects of training versus beliefs on subjects' responses to the victim

TRAINING VERSUS BELIEFS		SCORES ON THE QUEST ORIENTATION MEAN	SD
TRAINING	(n = 29)	-1.45	.74
BELIEFS	(n = 17)	-1.78	.98
BOTH	(n = 5)	-2.48	.99
TOTAL	(N = 50)	-1.66	.89

Note. Means are of standard scores for the quest religious orientation.

Table 30

Relationship between quest orientation and perceived effects of training versus beliefs on subjects' responses to the victim

ANALYSIS OF VARIANCE

SOURCE OF VARIATION	SS	DF	MS	F	SIG
TRAINING VS BELIEFS	4.87	2	2.43	3.34	.044
RESIDUAL	34.21	47	.73		
TOTAL	39.08	49	.80		

Behavioral variables. Tone of voice was significantly correlated to the number of responsive inquiries (r = .46, p<.01), as well as to the type of initial response made (r = -.63, p<.001). There was a tendency for subjects who made responsive inquiries, and did so as their initial response, to recieve higher tone of voice, and behavioral responsiveness scores (which include the tone of voice score). Tables 31 and 32 present the relationship of tone of voice scores to the number of responsive inquiries. Analysis of variance confirmed significance (F(3, 27) = 4.80, p = .01). Table 33 and 34 present the relationship of tone

of voice to type of initial verbal response, also confirmed to be a significant relationship ($F(3, 27) = 7.12$, $p = .001$). Tables 35 and 36 display the relationship between behavioral responsiveness and number of responsive inquiries ($F(2, 17) = 6.15$, $p = .01$).

Table 31

Relationship between tone of voice scores and number of responsive inquiries

NUMBER OF RESPONSIVE INQUIRIES		TONE OF VOICE SCORES MEAN	SD
0	(n = 3)	8.33	1.53
1	(n = 20)	10.26	1.10
2	(n = 7)	11.14	.90
3	(n = 1)	10.00	0.00
TOTAL	(N = 31)	10.27	1.10

Note. Means are average scores on the tone of voice rating scale based on a range of 4 to 12.

Table 32

Relationship between tone of voice scores and number of responsive inquiries

ANALYSIS OF VARIANCE

SOURCE OF VARIATION	SS	DF	MS	F	SIG
RESPONSIVE INQUIRIES	16.66	3	5.55	4.80	.008
RESIDUAL	31.27	27	1.16		
TOTAL	47.94	30	1.60		

Table 33

Relationship between tone of voice scores and type of initial verbal response

INITIAL VERBAL RESPONSE TYPE		TONE OF VOICE SCORES MEAN	SD
RESPONSIVE INQUIRIES	(n = 26)	10.64	.86
ASSUMPTIVE OFFERS	(n = 1)	10.00	0.00
INAPPROPRIATE	(n = 1)	8.00	0.00
NONHELP	(n = 3)	8.00	1.73
TOTAL	(N = 31)	10.27	1.29

Note. Means are average scores on the tone of voice rating scale based on a range of 4 to 12.

Table 34

Relationship between tone of voice scores and type of initial verbal response

ANALYSIS OF VARIANCE

SOURCE OF VARIATION	SS	DF	MS	F	SIG
INITIAL VERBAL RESPONSE TYPE	21.18	3	7.06	7.12	.001
RESIDUAL	26.76	27	.99		
TOTAL	47.94	30	1.60		

Table 35

Relationship of behavioral responsiveness scores to number of responsive inquiries

NUMBER OF RESPONSIVE INQUIRIES		BEHAVIORAL RESPONSIVENESS SCORES Mean	SD
0	(n = 2)	22.00	0.00
1	(n = 12)	21.50	2.11
2	(n = 5)	25.60	3.05
Total	(N = 19)	22.63	2.32

Note. Means are average scores on the behavioral responsiveness rating scale based on a range of 4 to 35.

Table 36

Relationship of behavioral responsiveness scores to number of responsive inquiries

ANALYSIS OF VARIANCE

SOURCE OF VARIATION	SS	DF	MS	F	SIG
NUMBER OF RESPONSIVE INQUIRIES	62.52	2	31.26	6.15	.01
RESIDUAL	86.43	17	5.08		
TOTAL	148.95	19	7.84		

Both the number of assumptive offers and the total number of responses significantly correlated with interaction time (r = .61 and .83 respectively, $p<.001$), indicating, as might be expected, that interaction time increased with the number of verbal responses offered by the subjects.

Number of assumptive offers was also significantly correlated with the victim's perceptions of helpfulness received (r = .42, $p<.01$). Tables 37 and 38 show that the mean scores of perceived helpfulness increase significantly with the number of assumptive offers ($F(2, 28) = 3.33$, $p = .05$).

Table 37

Relationship between the victim's perception of helpfulness received and number of assumptive offers

		PERCEIVED HELPFULNESS SCORES	
NUMBER OF ASSUMPTIVE OFFERS		MEAN	SD
0	(n = 21)	4.14	2.79
1	(n = 9)	6.67	1.94
2	(n = 1)	7.00	0.00
TOTAL	(N = 31)	4.97	2.77

Note. Means are of scores on the victim's rating of perceived helpfulness based on a Likert measure ranging from 1=strongly disagree to 9=strongly agree.

Table 38

Relationship between the victim's perception of helpfulness received and number of assumptive offers

ANALYSIS OF VARIANCE

SOURCE OF VARIATION	SS	DF	MS	F	SIG
ASSUMPTIVE OFFERS	44.40	2	22.20	3.33	.05
RESIDUAL	186.57	28	6.66		
TOTAL	230.97	30	7.70		

The victim's perceptions of helpfulness and concern received were both negatively correlated with eye contact (r = -.67 and -.66 respectively, $p<.001$). However, as tables 39 and 40 illustrate, t-tests produced no significant relationship between these variables. For eye contact and perceptions of helpfulness, $t(29) = .94$, $p = .18$. For eye contact and perceptions of concern, $t(29) = -.76$, $p = .23$.

Table 39

Relationship between the victim's perception of helpfulness received and eye contact

	PERCEIVED HELPFULNESS SCORES		
EYE CONTACT		MEAN	SD
YES	(n = 27)	5.15	2.82
NO	(n = 4)	3.75	2.36
TOTAL	(N = 31)	4.97	2.77

Note. Means are of scores on the victim's rating of helpfulness received, which is based on a Likert measure ranging from 1=strongly disagree to 9=strongly agree. $t(29) = .94$, $p = .18$.

Table 40

Relationship between the victim's perception of concern received and eye contact

EYE CONTACT		PERCEIVED CONCERN SCORES MEAN	SD
YES	(n = 27)	5.56	2.41
NO	(n = 4)	6.50	1.29
TOTAL	(N = 31)	5.67	2.36

Note. Means are of scores of the victim's rating of concern received, which is based on a Likert measure ranging from 1=strongly disagree to 9=strongly agree. $t(29) = -.76$, $p = .23$.

Demographic variables and helping. Among the demographic variables, socioeconomic status (SES) was found to be significantly correlated with the total number of verbal responses ($r = -.46$, $p<.01$), that is, the higher the SES of the subjects who stopped to offer assistance, the higher their mean number of verbal responses. Parallel to that finding is the significant relationship between SES and the number of nonhelp statements made ($r = -.50$, $p<.01$), which shows for the

present sample that the higher the SES, the more nonhelp statements that were made by subjects. Analysis of variance proved significant for both the relationship between SES and total number of verbal responses ($F(2, 27) = 3.51$, $p = .04$), and SES and number of nonhelp statements ($F(2, 27) = 4.63$, $p = .02$. Tables 41 and 42 display the relationship of SES with total verbal responses. Tables 43 and 44 present the comparison between SES and the number of nonhelp statements.

Table 41

Relationship between socioeconomic status (SES) and the total number of verbal responses

	TOTAL VERBAL RESPONSES		
SES		Mean	SD
Upper/Upper middle	(n = 6)	4.33	2.42
Middle	(n = 17)	3.18	1.42
Lower/Lower middle	(n = 7)	2.00	1.00
Total	(N = 30)	3.13	1.72

Note. Means are of the total number of verbal responses made by sujects in each SES.

Table 42

Relationship between socioeconomic status (SES) and the total number of verbal responses

ANALYSIS OF VARIANCE

SOURCE OF VARIATION	SS	DF	MS	F	SIG
SOCIOECONOMIC STATUS	17.66	2	8.83	3.51	.044
RESIDUAL	67.80	27	2.51		
TOTAL	85.47	29	2.95		

Table 43

Relationship between socioeconomic status (SES) and the number of nonhelp statements

	NUMBER OF NONHELP STATEMENTS		
SES		Mean	SD
Upper/Upper middle	(n = 6)	2.50	1.87
Middle	(n = 17)	1.59	1.12
Lower/Lower middle	(n = 7)	.43	.79
Total	(N = 30)	1.50	1.38

Note. Means are of the number of nonhelp statements made by subjects in each SES.

Table 44

Relationship between socioeconomic status (SES) and the number of nonhelp statements

ANALYSIS OF VARIANCE

SOURCE OF VARIATION	SS	DF	MS	F	SIG
SOCIOECONOMIC STATUS	14.17	2	7.08	4.63	.02
RESIDUAL	41.33	27	1.53		
TOTAL	55.50	29	1.91		

Age at conversion was significantly negatively correlated to the number of responsive inquiries (r = -.54, p<.001). Analysis of variance was also significant for this relationship ($F(3, 23) = 3.96$, p = .02). Tables 45 and 46 present the relationship of age at conversion to the mean number of responsive inquiries.

Table 45

Relationship between age at conversion and number of responsive inquiries

NUMBER OF RESPONSIVE INQUIRIES		AGE AT CONVERSION Mean	SD
0	(n = 3)	23.33	6.66
1	(n = 18)	14.94	4.45
2	(n = 5)	12.40	7.06
3	(n = 1)	6.00	0.0
TOTAL	(N = 27)	15.07	6.04

Table 46

Relationship between age at conversion and number of responsive inquiries

ANALYSIS OF VARIANCE

SOURCE OF VARIATION	SS	DF	MS	F	SIG
NUMBER OF RESPONSIVE INQUIRIES	323.04	3	107.68	3.96	.02
RESIDUAL	624.81	23	27.16		
TOTAL	947.85	26	36.46		

Summary

Chapter Three has presented the statistical analyses and findings of the present study. Chapter Four will discuss the findings of the study, their implications and suggestions for further research.

Chapter Four

Discussion

The primary purpose of the present study was to investigate what effect training had on the helping behavior of religiously-oriented persons. It sought to observe what relationship training may have to religious orientation and certain other variables, and to compare its findings with previous research. By the nature of its design, the present study was limited to observing the effects of very short-term training that incorporated social learning techniques in its presentation. Chapter Four will discuss the findings of the present study and their implications.

Hypotheses

The underlying premise of the present study was that short-term learning that incorporated social learning techniques in its presentation would generate specific changes in observable helping behaviors, as well as in the subjective perceptions of the victim

that he had received help and concern from the subjects who stopped to offer assistance.

Results indicate that the style of training used in the present study had few observable effects on the behavioral responses of subjects toward the victim. There were no differences found between the trained and control groups as to the proportion of subjects who stopped to offer assistance. For those subjects who did stop some differences were noted, including some tendencies for the trained group to respond in a fashion contrary to predicted direction.

The interaction time for the trained group was an average of 7.75 seconds longer than for the control group, with a high standard deviation due to the fact that a few of the trained group members spent an inordinately long amount of time with the victim. While the types of verbal responses made by the subjects were similar for both groups, there was a slightly greater number of responses made by the members of the trained group. Neither interaction time nor total number of verbal responses were significantly different ($p<.05$), but the tendency for the trained group members to spend more time with the victim and thus engage in more verbal interaction was apparent.

Behavioral responses were very similar for the two groups except for eye contact. While all of the control group members were rated as maintaining eye contact with the victim for more than 50% of the interaction time, 4 of 16 (25%) of the trained group members were rated as not maintaining eye contact ($p<.05$).

Despite the unexpected differences in eye contact and the lack of any other strong behavioral differences between the groups, the confederate victim did perceive the trained group members who stopped to offer assistance as being more helpful and significantly more concerned ($p<.01$) than the control group members who stopped.

As discussed in Chapter One, prior research has shown that social learning modalities such as modeling and roleplaying have powerful effects on later behavior, but these effects were not demonstrated in the present experiment. That lack of effect may be due to several reasons.

One possible reason may be the time-delay factor between training and observation of behaviors. The modeling effects noted by Bryan and Test (1967) were observed for the immediate, imitative behaviors of making monetary donations and helping fix a flat tire.

Rushton and Campbell (1977) likewise observed immediate effects in volunteering to give blood. Though they also found a significant increase in blood donation six weeks later in relation to a control group, there was a 50% drop in members between time of volunteering and time of donation. The design of the present study included a delay of two to three days between the time of training and the experimental situation in which behaviors were observed. It is possible that the effects of training that utilize social learning techniques diminish over time in the absence of ongoing repetition to strengthen the targeted behaviors.

The amount of training is another factor to consider. A single one-hour training session may have been too short a period to affect any changes in behaviors that were not being observed immediately after the training. Again, repetition of behaviors may be necessary in situations of delayed observation of behaviors.

The behaviors observed also may not have been situation specific. That is, while the behaviors modeled and role-played were meant to be reproduced exactly in the experimental situation, the behaviors required some generalization to a situation that was

not specifically modeled in the training session. Due to the covert design of the experiment, it was not possible to role-play the exact experimental situation, even though one approximating it as closely as possible was used.

Another plausible reason is that the behaviors observed were already a part of the subjects' repertoires of helping behaviors. In the present experiment, the type of verbal responses made, tone of voice qualities, and most of the behavioral responses were all performed similarly at high scoring levels by members of the trained and control groups. Regardless of training, subjects who stopped typically made responsive inquiries that attempted to appropriately assess the needs of the victim. Subjects tended to express empathy, genuiness and patience in a quiet, caring tone of voice. Subjects who stopped also responded behaviorally in a way that indicated involvement in the needs of the victim, though not to the point of actually touching the victim. Where persons have already learned to respond to a stimuli at a high level of proficiency, continued training may have a diminished effect.

Some of the behavioral variables were significantly related to one another, perhaps because

the subjects who had proficiency in one were also proficient in others. Or the raters "chained" the variables together, that is, rated a second variable high because of the influence of other behavioral variables they had also rated highly. For example, tone of voice was related to the number of responsive inquiries (p = .008), and to the type of initial verbal response made (p = .001).

Either the rating scale used did not measure responses to a fine enough degree, the findings were not significantly different because these skills were already developed to a fair level of proficiency in all the subjects who stopped to offer assistance, and/or the raters tended to score all variables at equal levels rather than perceiving each as a separate, measurable entity.

Eye contact. Hypothesis seven had predicted that the proportion of subjects who maintained eye contact would be higher for the members of the trained group than for the control group. However, it is conspicuously noted that the trained group had a significantly lower proportion of members who maintained eye contact. It is further noted that there was a significant difference between persons who

maintained eye contact and those who did not on the External scale. Mean standard scores for those who maintained eye contact was .74 versus -.26 for those who did not keep eye contact.

It is possible that the training had a negative effect on the eye contact variable despite the positive reinforcement it was given. It is also possible that the training may have actually influenced some persons in the trained group to stop who might otherwise have passed by the victim due to some personal reluctance to make contact with him in such a situation. Thus, while the four subjects who did not maintain eye contact may have had their consciousness raised enough to stop and assist the victim, they may have found that interaction difficult to perform, avoidance of eye contact being a reflection of some affective component of stopping to assist the victim.

Two other explanations result from the discrepencies betwee the scores on the External scale. The External scale was specifically designed to measure the degree to which a person's external social environment has influenced his or her personal religion, a measure of the self-serving motivation to gain social approval from authority figures and social institutions. As such, eye contact could be a

reflection of the need to appear helpful as opposed to responding to the actual needs of the victim (Batson & Gray, 1981). If the External scale is viewed as a measure of the influence of social learning, maintaining eye contact in a helping situation may be a result of the earlier modeling of that behavior by significant others.

Victim's perceptions of concern and help received. Hypotheses five and six predicted that, of those subjects who stopped to offer assistance, the members of the trained group would have a significantly higher mean score on the victim's reports of perceived helpfulness and concern than members of the control group. Perceived helpfulness, while not statistically significant, was scored higher for the trained group ($p = .07$). Perceived concern was scored significantly higher for the trained group ($p = .01$). Despite the lack of observable differences between groups,the confederate, who was blind to group affiliation of subjects, did perceive the trained group members to be more helpful and concerned. The victim "slightly disagreed" that the control group members who stopped were as helpful as any other religious person would be, while tending to score the trained group members at a

level of "neither agree nor disagree." He also "slightly disagreed" that the control group members were as concerned as any other religious persons would be, while "mildly agreeing" for the trained group.

These results suggest that the responses of the trained group were more "fine-tuned" as a result of the training. Despite observed similarities in style between the members of both groups, the trained group may have utilized the behaviors practiced in the training session in a manner that was perceptible to the victim though not measurable by the external raters. As noted above, members of both groups were displaying helping skills likely developed to the degree that differences were not measurable with the present rating scale.

Another possibility is that those factors that most correlated with perceptions of helpfulness and concern were not the ones measured in the present study. Feedback from the victim regarding what factors made each subject appear to be helpful and concerned would have been beneficial.

Two other issues should be noted. First, the trained group did spend an average of 7.75 seconds longer with the victim. Though persistence has been termed a negative helping quality in prior research and

was predicted to be lower for the trained group in the present study, the victim, as receptor of that additional interaction time, may have perceived it as an indicator of concern on the part of the helper.

This possibility raises the second issue, that of who determines whether the particular behaviors of a helper were actually helpful or not? In the present study the helpers' perceptions of themselves as being helpful and concerned bore no relationship to actual helping behavior. Even though female subjects tended to rate themselves as being more helpful and concerned than their male counterparts, they did not respond in a manner that would prove them to actually be more helpful or concerned. Though the raters did not directly assess their subjective impressions of helpfulness and concern of the subjects, they did tend to rate all subjects who stopped fairly high on all measures. In the present study, it was the victim who noted the greatest difference between groups.

The variability between the perceptions of the helpers, the victim and the objective viewers suggests that the interpretation of research on helping behavior needs to take into account the source of the data. Also, the value given to certain behaviors, such as

interaction time (persistence), is not always the same as the value placed upon those behaviors by the person being helped.

Subjects Who Did Not Stop

The present study offered few insights into why 45% of the subjects did not stop to offer assistance to the victim. Reasons for not stopping were not too dissimilar from those given to Darley and Batson (1973) who found a 60% no-stop rate in their "Good Samaratin" experiment. Subjects in the present experiment stated they did not stop because they either perceived no need or they were focused on getting to the meeting location and did not notice the victim. These statements imply either a lack of cognitive awareness of the victim or some affective component such as anxiety aroused by participation in the experiment. In either case, subjects who did not stop tended to give explanations that imply a lack of vigilence on their part relative to the needs of others.

Latane and Darley (1968) found that observers of a staged theft gave implausible explanations for why they did not report the theft that suggest a denial of awareness of the event which happened right in front of

them. Bergman (1985) questions the validity of verbal reasons for not helping and states they are of questionable validity as a full explanation. He states, "in the end it is a conscious decision of the person not to act" (p.36).

Theories of attitude-behavior relationships such as Self-perception (Bem, 1972) and Attribution (Kelly, 1967) are less condemning. Such theories point out that many stated attitudes and explanations for behavior are simply self-descriptive statements that persons make when pressed for them. Though not being consciously deceptive, the person makes inferences about his or her behaviors based upon their behaviors rather than on previously held attitudes.

Much attention in past research has been given to the subjects who do not stop to help a victim in need (see Latane, 1970). Understanding what influences them to not stop offers insights into how to train persons to be more sensitive to the needs of others. The major problem inherent in this area of research seems to be in attaining valid explanations from those persons.

Religious Orientation and Helping

Standard scores for the six religious orientation scales and the three religious orientations were generated from formulas described by Batson and Ventis (1982) in order to have some means of comparison to prior research samples. Those formulas were discussed in Chapter Two. As noted there, the computational formulas were necessary due to the wide variation between the factor matrices generated from Batson's sample and those from the present sample (see Tables 3 through 5).

These differences may have been a result of the homogeneity of the present sample's religious beliefs and background. They may also have been due to the limited sample size upon which the formulas are based (N = 67). Batson's population was more heterogeneous in religious beliefs and background but it was a relatively small sample. Generalizations of the religious orientation factors to other seminary students should thus be considered tentative until a larger sample of seminary students is used to confirm the tendencies described by the original sample. Comparisons with the subjects of the present study are made with this tentativeness in mind.

The present sample was high on the end orientation (mean standard score = 1.23) and low on the quest orientation (mean standard score = -1.66), a pattern typically predicted for evangelical Christians in previous research (Batson, 1976). Also consistent with prior research, religious orientation had no relationship with stopping to offer assistance (Darley and Batson, 1973).

The External scale and helping.

The mean scores on the External scale did approach significance ($p = .056$) for the subjects who stopped versus those who did not stop. The mean standard score on the External scale for the subjects who stopped was .61 compared to .27 for the subjects who did not stop. As noted above, the External scale was specifically designed to measure the degree to which a person's external social environment has influenced his or her personal religion, a measure of the self-serving motivation to gain social approval from authority figures and social institutions. As such, the tendency for subjects who stopped to offer assistance to score higher on the External scale would support findings

from earlier studies (Batson and Gray, 1981) that suggest that persons who score high on the end orientation respond out of an internalized need to appear helpful to others rather than from a desire to respond to the needs of others. On the other hand, the External scale may be a measure of the social learning aspects of religious development. In that framework, higher scores on the External scale for subjects who stop to offer assistance may reflect the influence of modeling of helping behaviors by religiously-oriented significant others.

Scores on the External scale were significantly related to type of religious upbringing ($p = .01$) as well. Those subjects raised in a conservative evangelical milieu had a mean standard score of .62 compared to .47 for those subjects raised in a non-conservative religious environment, and -.42 for subjects raised in a non-religious setting. These findings do reflect the effect of significant others in personal religious development, the effect being strongest for conservative, evangelical subjects. One finding in the present research does mitigate against the social learning perspective of the External scale. No significant relationships were found between religious upbringing and any of the behavioral

variables. If social learning effects were the basis for high scores on the External scale, differences between helping styles of subjects raised in various religious environments might be anticipated. The fact that in the present study no differences were noted lends credence to the explanation that these high scores do reflect an internal need to appear helpful to gain approval from significant others.

Other orientation scales and helping

The Intrinsic scale and the end orientation, of which the Intrinsic scale is a strong component, both related significantly to the number of non-help statements made (p = .000 and .04 respectively). With the exception of one subject, there was a tendency for the scores on the Intrinsic scale and end orientation to decrease as the number of non-help statements increased. This finding suggests that, for the present sample, persons who were more intrinsic, end oriented were also less likely to engage in non-essential dialogue with the victim. While not significant, the correlations between interaction time and the Intrinsic scale and end orientation were negative. Previous

research (Darley & Batson, 1973) has shown intrinsic, end oriented persons to be more persistent in helping, spending more time engaging in dialogue with a victim after the victim has refused assistance, compared to persons who scored higher on the means and quest orientations. The present research indicates that persons who score higher on these two measures tend to spend less time in non-essential dialogue. This discrepency is discussed further below. It is also interesting to note that although all subjects in the present study scored high on the end orientation and were of a conservative evangelical Christian background, none of the subjects who stopped offered any type of religious response to the victim.

Another significant relationship was found for the Interactional scale and quest orientation with subjects perceptions of whether their responses to the victim were due to prior training or their religious beliefs. While all subjects were negatively interactional and quest oriented, scores were increasingly more negative for those subjects who perceived religious beliefs to have had the strongest effect. Scores were most negative for those subjects who stated that both training and beliefs had equal effects. The reason for this relationship is not clear. The Interactional

scale and quest orientation have been determined to reflect a degree of readiness to face existential questions without reducing their complexity, to be self-critical and perceive religious doubts as positive, and be open to change. It is possible that those subjects who had higher Interactional and quest scores were more open to perceiving their behaviors as not necessarily being rooted in their religious beliefs. To the opposite extreme, those subjects who scored the lowest (were most negatively scored) on those scales were less able to critically assess themselves in relation to this question and thus made no real choice but took a "middle-of-the-road" option.

Implications For Future Research and Practice

The results of the present study imply that very short-term training is insufficient to produce observable changes in the helping behaviors of religiously-oriented persons but may have been sufficient to alter the perceptions of the victim that he had been helped and shown concern. These findings do not rule out the possibility that more extensive training may be beneficial, at least from the victim's

point of view. As Clark and Ward (1974) found in their research, and reinforced by Bergman (1985):

> Subjects who were more confident were not only more likely to help the victim but, if they did so, worked with less risk to themselves. This indicates that training in emergency situations... can be very helpful....Presumably those who are trained to help, and internalize the norm of helping are far more likely to help in any situation (p.37).

The benefit of more extensive training may not be to simply teach helping skills, but to increase the confidence of, and shape the value system of persons toward helping others. The helping skills of the subjects in the present study were already satisfactory in several areas, with or without training. The short-term training perhaps failed to increase confidence and "internalize the norm of helping" in those trained subjects who did not stop. A repeated measures paradigm comparing different lengths of training may be one way to further investigate the effects of training on helping behavior. In addition, research that considers the affective and attitudinal effects of training on helping behavior may provide some insights into its non-observable benefits.

Concerning the practical aspects of training in helping skills, the present study does provide enough indications that such training can be beneficial. Even if the training merely results in the victim perceiving a sense of being helped and shown concern, it would be worthwhile. Especially for religiously-oriented persons who place importance in the value of responding to the needs of others as a Biblical imperative. The modeling and practice of specific helping skills does have some effect on the actual responses of religously-oriented persons in helping situations and religious organizations can take advantage of this fact to further the prosocial development of their members.

Implications Regarding Religious Orientation

The sample in the present study was highly end oriented compared to those samples of previous research which were more heterogeneous in religious orientation. For this reason, one would expect to find greater variability within the one orientation specifically observed. Such proved to be true among the end oriented subjects of the present study. However, certain tendencies were evident.

The end oriented subjects in the present study, with or without training, did not tend to be overly persistent, in that the interaction time and the mean number of total verbal responses were low. Initial responses tended to be responsive inquiries to determine the needs of the victim. No religious offers were made despite the conservative religious background of all subjects. Non-helpful, or extraneous, dialogue tended to decrease as Intrinsic scale and end orientation scores increased. In sum, the end oriented subjects in the present study were fairly responsive to the needs of the victim in a non-persistent fashion.

Since no comparison group of highly quest or means oriented subjects was available in the present study the above tendencies cannot be said to be discrepant with previous research findings. Neither was any evidence found to rule out the hypothesis that intrinsic, end oriented persons are motivated to help out of an internal need to appear helpful rather than actually be helpful.

The present study did find several significant relationships that suggest a number of factors impinge on the religious orientation-helping behavior relationship. Training was only one factor. Socioeconomic status and age at conversion were found

to be significantly related to helping style. The source of the data collected is suggested to be another factor. One of the major difficulties in social psychological research is sorting out the interrelated and impinging variables affecting social behaviors and attitudes (see Bergman, 1985 for a review of some of these variables that affect helping behavior).

The present study focused on training and found that, though minimal, it does have some effects on helping behavior, even if the training is only short-term. If training does have an effect on the helping behavior of religiously-oriented persons, then these persons can learn to become skilled helpers in spite of the internal and external variables that influence whether and how a person helps another. At that point, internal motivations, religious orientation and all other variables become mute.

Recommendations For Future Research

Most of the areas of consideration for future study have been discussed above. In terms of replication, several recommendations can be made. The number of subjects was sufficient for statistical

purposes, except for the behavioral responsiveness measure due to equipment malfunction that caused a loss of some visual data. However, it would have been beneficial to have a more heterogeneous sample that included subjects who were high on the quest and end orientations.

A larger sample of a heterogeneous population may have generated factors from the religious orientation scales that were consistent with prior factors. That way, the comparisons of helping responses with religious orientation could have been made within the sample itself.

It is further suggested that the training sessions either be extended to more than one session, or they be given closer to the time of observation of behaviors. The amount of time spent in training and the time delay between the sessions and observation of behaviors were possible reasons for the lack of training effects noted.

The behaviors observed may not have been the ones most salient to the experimental helping situation. A trial study that generates information regarding perceptions of helpful behaviors from both the victim and objective observers may serve to reveal behaviors more specific to helping in that particular situation.

Such information would be revealing in itself but could also generate more precise training and rating scales.

Summary

Chapter Four has discussed the findings and implications of the present study. Despite few strong observable effects of short-term training, effects noted by the victim were strong enough to support the contention that training does effect helping behavior. The present research did not disconfirm prior research findings regarding the motivations of religiously-oriented persons to help others. Future research was recommended to determine what effects training of a more extensive nature might have not only on observable helping behavior but also on the internal affective and attitudinal states of helpers. Religious organizations that value the Biblical teachings regarding helping other persons were encouraged to be more involved in the training of their members in helping skills.

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APPENDICES

APPENDIX A

Letters for enlistment of subjects

October, 1984

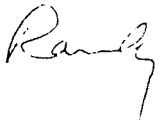
Fellow students:

I am in process of completing my dissertation research project for my Ph.D. in Psychology here at Western. I presently need a number of seminary students to participate in the study.

The participants will be asked to attend a training session of about one hour in length, respond to a short questionnaire, and make a 10-minute follow-up session with a research assistant. The sessions will be held on campus and the follow-up meetings will be close by at Western's counseling center.

In return, I'm paying each participant $5, and am offering some interesting feedback about themselves in comparison to their fellow students.

If you feel you could participate in the study, or would like additional information, please write your name, school box number and home phone number on this letter and place it in box 308. I will be contacting you shortly with additional information. Thank you.



MEMORANDUM

TO: Western students

FROM: Randy Marsh 282-3773

RE: dissertation research project

DATE: 3/13/85

I am a Ph.D. candidate in Psychology at Western Conservative Baptist Seminary and am presently involved in completing my research project. In order to do that, I need seminary students to participate in the study.

If you can make a late afternoon session on your campus, respond to a short questionnaire, and attend a short follow-up session at Western Baptist Seminary's counseling center in Portland on a Saturday morning, I need your help.

In return, I am paying each participant $8 and offering some interesting feedback about themselves in comparison to their fellow seminary students.

If you can help, please write your name, home phone and school box number on this letter and place it in the marked box in the mailroom. I will be contacting you shortly with additional information. Thank you.

Randy

MEMORANDUM

TO: Western students

FROM: Randy Marsh Box 308

RE: dissertation research

DATE: 4/15/85

I have been in process of completing my research project for several months now but still need more participants to complete the study.

I still need several more Western students who have no prior knowledge of the nature of my experiment and have not already participated in it. If you can make a 5:30pm training session on 4/24/85 on campus, respond to a short questionnaire, and make a 10 minute follow-up session with a research assistant on 4/27 at Western's counseling center, I can use your assistance.

In return, I'm paying each participant $5 and offering some interesting feedback about themselves in comparison with their fellow students.

If you can help on the days noted above, please write your name, home phone and school box number on this letter and place it in my box (308). I will contact you shortly with additional information. Thank you.

MEMORANDUM

TO: Western students

FROM: Randy Marsh Box 308

RE: dissertation research

DATE: 5/7/85

Many of you have already helped me by participating in my research project. I am still in need of more participants in order to complete the project.

I need several Western students who have no prior knowledge of the nature of my experiment and have not already participated in it. If you can make a 5:30 pm training session on campus on a Wednesday or Thursday evening, respond to a short questionnaire, and attend a short follow-up session with a research assistant on 4/27 at Western's counseling center, I can use your assistance.

In return, I am paying each participant $5 and offering some interesting feedback about themselves in comparison with their fellow students.

If you can help, please write your name, home phone and school box number and place it in my box (308). I will contact you shortly with additional information. Thank you.

APPENDIX B

RELIGIOUS ORIENTATION SCALES

The Religious Orientation Scales

Below are the six scales used to determine religious orientation. The number in parentheses indicates where the item appears on the form given to the subjects. A minus sign preceding an item indicates that it is reversed in scoring. At the end of the list are the two additional items used to determine subjects' self-perceptions of helpfulness and concern. All items were scored according to the following eight-point scale:

1= strongly disagree

2= moderately disagree

3= mildly disagree

4= slightly disagree

5= slightly agree

6= mildly agree

7= moderately agree

8= strongly agree

The Religious Life Inventory

External scale.

1. The church has been very important for my religious development.(1)
2. My minister has had a profound influence on my personal religious development.(5)
3. A major factor in my religious development has been the importance of religion for my parents.(12)
4. My religion serves to satisfy needs for fellowship and security.(16)
5. Certain people have served as "models" for my religious development.(20)
6. (-)Outside forces (other persons, church, etc.) have been relatively important in my religious development.(28)

Internal scale.

1. My religious development is a natural response to the innate need of man for devotion to God.(3)
2. God's will should shape my life.(7)

3. It is necessary for me to have a religious belief.(9)
4. When it comes to religious questions, I feel driven to know the truth.(10)
5. (-)Religion is something I have never felt personally compelled to consider.(14)
6. (-)Whether I turn out to be religious or not doesn't make much difference to me.(19)
7. I have found it essential to have faith.(21)
8. I find it impossible to conceive of myself not being religious.(24)
9. (-)For me, religion has not been a "must."(29)

Interactional scale.

1. It might be said that I value my religious doubts and uncertainties.(4)
2. (-)I do not expect my religious convictions to change in the next few years.(13)
3. I have been driven to ask religious questions out of a growing awareness of the tensions in my world and in my relation to my world.(15)
4. My religious development has emerged out of my growing sense of personal identity.(17)

5. God wasn't very important to me until I began to ask questions about the meaning of my own life.(23)
6. Questions are far more central to my religious experience than are answers.(27)

Unscored buffer items.

1. Worldly events cannot affect the eternal truths of my religion.(2)
2. On religious issues, I find the opinions of others irrelevant.(8)
3. I find my everyday experiences severely test my religious convictions.(11)
4. My religion is a personal matter, independent of the influence of organized religion.(18)
5. It is important for me to learn about religion from those who know more about it than I do.(22)
6. The "me" of a few years back would be surprised at my present religious stance.(25)

Doctrinal Orthodoxy scale.

1. I believe in the existence of a just and merciful personal God.(50)

2. I believe God created the universe.(51)
3. I believe God has a plan for the universe.(52)
4. I believe Jesus Christ is the Divine Son of God.(53)
5. I believe Jesus Christ was resurrected.(54)
6. I believe Jesus Christ is the Messiah promised in the Old Testament.(55)
7. I believe one must accept Jesus Christ as Lord and Savior to be saved from sin.(56)
8. I believe in the "second coming" (that Jesus Christ will one day return to judge and rule the world).(57)
9. I believe in "original sin" (man is born a sinner).(58)
10. I believe in life after death.(59)
11. I believe there is a transcendent realm (an "other" world, not just this world in which we live).(60)
12. I believe the Bible is the unique authority for God's will.(61)

Extrinsic scale.

1. Although I believe in my religion, I feel there are many more important things in my life.(30)

2. It doesn't matter so much what I believe so long as I lead a moral life.(32)
3. The primary purpose of prayer is to gain relief and protection.(34)
4. The church is most important as a place to formulate good social relationships.(36)
5. What religion offers me most is comfort when sorrows and misfortune strike.(38)
6. I pray chiefly because I have been taught to pray.(40)
7. Although I am a religious person I refuse to let religious considerations influence my everyday affairs.(42)
8. A primary reason for my interest in religion is that my church is a congenial social activity.(44)
9. Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic well-being.(46)
10. One reason for my being a church member is that such membership helps to establish a person in the community.(48)
11. The purpose of prayer is to secure a happy and peaceful life.(49)

Intrinsic scale.

1. It is important for me to spend periods of time in private religious thought and meditation.(31)
2. If not prevented by unavoidable circumstances, I attend church.(33)
3. I try hard to carry my religion over into all my other dealings in life.(35)
4. The prayers I say when I am alone carry as much meaning and personal emotion as those said by me during services.(37)
5. Quite often I have been keenly aware of the presence of God or the Divine Being.(39)
6. I read literature about my faith (or church).(41)
7. If I were to join a church group I would prefer to join a Bible study group rather than a social fellowship.(43)
8. My religious beliefs are what really lie behind my whole approach to life.(45)
9. Religion is especially important to me because it answers many questions about the meaning of life.(47)

Self-reports.

1. I have found that I am just as helpful as any other religious person is.(6)

2. I have found that I am just as concerned as any other religious person is.(26)

Religious Orientation Scales

Rate your level of agreement or disagreement with each statement below as they pertain to you by circling the number after each statement that corresponds to the following responses:

1= strongly disagree
2= moderately disagree
3= mildly disagree
4= slightly disagree
5= slightly agree
6= mildly agree
7= moderately agree
8= strongly agree

1. The church has been very important for my religious development. 1 2 3 4 5 6 7 8

2. Worldly events cannot affect the eternal truths of my religion. 1 2 3 4 5 6 7 8

3. My religious development is a natural response to the innate need of man for devotion to God. 1 2 3 4 5 6 7 8

4. It might be said that I value my religious doubts and uncertainties. 1 2 3 4 5 6 7 8

5. My minister has had a profound influence on my personal religious development. 1 2 3 4 5 6 7 8

6. I have found that I am just as helpful to others as any other religious person is. 1 2 3 4 5 6 7 8

7. God's will should shape my life. 1 2 3 4 5 6 7 8

1=strongly disagree
2=moderately disagree
3=mildly disagree
4=slightly disagree
5=slightly agree
6=mildly agree
7=moderately agree
8=strongly agree

8. On religious issues, I find the opinions of others irrelevant. 1 2 3 4 5 6 7 8

9. It is necessary for me to have a religious belief. 1 2 3 4 5 6 7 8

10. When it comes to religious questions, I feel driven to know the truth. 1 2 3 4 5 6 7 8

11. I find my everyday experiences severely test my religious convictions. 1 2 3 4 5 6 7 8

12. A major factor in my religious development has been the importance of religion for my parents. 1 2 3 4 5 6 7 8

13. I do not expect my religious convictions to change in the next few years. 1 2 3 4 5 6 7 8

14. Religion is something I have never felt personally compelled to consider. 1 2 3 4 5 6 7 8

15. I have been driven to ask religious questions out of a growing awareness of the tensions in my world and in my relation to my world. 1 2 3 4 5 6 7 8

16. My religion serves to satisfy needs for fellowhip and security. 1 2 3 4 5 6 7 8

1=strongly disagree
2=moderately disagree
3=mildly disagree
4=slightly disagree
5=slightly agree
6=mildly agree
7=moderately agree
8=strongly agree

17. My religious development has emerged out of my growing sense of personal identity.
1 2 3 4 5 6 7 8

18. My religion is a personal matter, independent of the influence of organized religion.
1 2 3 4 5 6 7 8

19. Whether I turn out to be religious or not doesn't make much difference to me.
1 2 3 4 5 6 7 8

20. Certain people have served as "models" for my religious development.
1 2 3 4 5 6 7 8

21. I have found it essential to have faith.
1 2 3 4 5 6 7 8

22. It is important for me to learn about religion from those who know more about it than I do.
1 2 3 4 5 6 7 8

23. God wasn't very important to me until I began to ask questions about the meaning of my own life.
1 2 3 4 5 6 7 8

24. I find it impossible to conceive of myself not being religious. 1 2 3 4 5 6 7 8

25. The "me" of a few years back would be surprised at my present religious stance.
1 2 3 4 5 6 7 8

26. I have found that I am as concerned about others as any other religious person is.
1 2 3 4 5 6 7 8

1=strongly disagree
2=moderately disagree
3=mildly disagree
4=slightly disagree
5=slightly agree
6=mildly agree
7=moderately agree
8=strongly agree

27. Questions are far more central to my religious experience than are answers.
1 2 3 4 5 6 7 8

28. Outside forces (other persons, church, etc.) have been relatively unimportant in my religious development. 1 2 3 4 5 6 7 8

29. For me, religion has not been a "must."
1 2 3 4 5 6 7 8

30. Although I believe in my religion, I feel there are many more important things in my life.
1 2 3 4 5 6 7 8

31. It is important for me to spend periods of time in private religious thought and meditation.
1 2 3 4 5 6 7 8

32. It doesn't matter so much what I believe so long as I lead a moral life.
1 2 3 4 5 6 7 8

33. If not prevented by unavoidable circumstances, I attend church. 1 2 3 4 5 6 7 8

34. The primary purpose of prayer is to gain relief and protection. 1 2 3 4 5 6 7 8

35. I try hard to carry my religion over into all my other dealings in life.
1 2 3 4 5 6 7 8

36. The church is most important as a place to formulate good social relationships.
1 2 3 4 5 6 7 8

1=strongly disagree
2=moderately disagree
3=mildly disagree
4=slightly disagree
5=slightly agree
6=mildly agree
7=moderately agree
8=strongly agree

37. The prayers I say when I am alone carry as much meaning and personal emotion as those said by me during services. 1 2 3 4 5 6 7 8

38. What religion offers me most is comfort when sorrows and misfortune strike.
1 2 3 4 5 6 7 8

39. Quite often I have been keenly aware of the presence of God or the Divine Being.
1 2 3 4 5 6 7 8

40. I pray chiefly because I have been taught to pray.
1 2 3 4 5 6 7 8

41. I read literature about my faith (or church).
1 2 3 4 5 6 7 8

42. Although I am a religious person I refuse to let religious considerations influence my everyday affairs.
1 2 3 4 5 6 7 8

43. If I were to join a church group I would prefer to join a Bible study group rather than a social fellowship. 1 2 3 4 5 6 7 8

44. A primary reason for my interest in religion is that my church is a congenial social activity.
1 2 3 4 5 6 7 8

45. My religious beliefs are what really lie behind my whole approach to life.
1 2 3 4 5 6 7 8

1=strongly disagree
2=moderately disagree
3=mildly disagree
4=slightly disagree
5=slightly agree
6=mildly agree
7=moderately agree
8=strongly agree

46. Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic well-being.
1 2 3 4 5 6 7 8

47. Religion is especially important to me because it answers many questions about the meaning of life.
1 2 3 4 5 6 7 8

48. One reason for my being a church member is that such membership helps to establish a person in the community. 1 2 3 4 5 6 7 8

49. The purpose of prayer is to secure a happy and peaceful life. 1 2 3 4 5 6 7 8

50. I believe in the existence of a just and merciful personal God. 1 2 3 4 5 6 7 8

51. I believe God created the universe.
1 2 3 4 5 6 7 8

52. I believe God has a plan for the universe.
1 2 3 4 5 6 7 8

53. I believe Jesus Christ is the Divine Son of God.
1 2 3 4 5 6 7 8

54. I believe Jesus Christ was resurrected.
1 2 3 4 5 6 7 8

55. I believe Jesus Christ is the Messiah promised in the Old Testament.
1 2 3 4 5 6 7 8

1=strongly disagree
2=moderately disagree
3=mildly disagree
4=slightly disagree
5=slightly agree
6=mildly agree
7=moderately agree
8=strongly agree

56. I believe one must accept Jesus Christ as Lord and Savior to be saved from sin.
1 2 3 4 5 6 7 8

57. I believe in the "second coming" (that Jesus Christ will one day return to judge and rule the world). 1 2 3 4 5 6 7 8

58. I believe in "original sin" (man is born a sinner). 1 2 3 4 5 6 7 8

59. I believe in life after death.
1 2 3 4 5 6 7 8

60. I believe there is a transcendent realm (an "other" world, not just this world in which we live). 1 2 3 4 5 6 7 8

61. I believe the Bible is the unique authority for God's will. 1 2 3 4 5 6 7 8

Computational formulas to determine religious orientation scores

MEANS = (.9xExtrinsic) + (-.2xIntrinsic) + (.3xExternal)

END = (.3xIntrinsic) + (.3xExternal) + (.3xInternal) + (.3xOrthodoxy)

QUEST = (.9xInteractional) + (-.2xOrthodoxy)

Note. Scale values are the standard scores for that scale. Formulas are from Batson and Ventis (1982).

APPENDIX C

RATING SHEETS

Name:_____ K DK ?

Date of Birth:_____ Sex: M F

Race: white black hispanic oriental other_____

Marital Status: M S D W

# of children_____

What socioeconomic class do you identify being raised in prior to age 18: lower lower middle middle upper middle upper

Education: Highest grade completed _____
Program at Western_____

What was the approximate year or your age when you were saved (accepted Christ as Savior)? _____

Describe your religious upbringing (ex.: conservative evangelical, religious but liberal, none at home but had Christian friend or relative, etc.).

Did you have any prior training or experience(s) that may have effected how you responded to the workman? If so, what.

Which do you feel had a stronger effect on your response to the workman: Prior training and experiences noted above, or your religious beliefs? If beliefs, which one(s)?

If you did not stop to assist the workman, why not?

Any additional comments about this experiment?

Helping Behavior Rating Sheet

Subject #_____

_____ Interaction time (in seconds).

Verbal helping responses. Place * next to first response made. Indicate number of times other responses were made.

Responsive inquiries--questions that seek to determine need.
_____Is there anything I can do for you?
_____How can I help you?
_____Is there something wrong/ what's wrong?
_____Are you OK/ are you alright?
_____Other (write in)_____

Assumptive offers--assume or try to guess what a person needs. Non-religious in content. Enter ? if response in question form.
_____You need a doctor (or other medical assistance).
_____Come with me/ let me help you.
_____I'll get you a drink/ help you walk/ call someone for you.
_____Other (write in)_____

Inappropriate offers--offers that have no relationship to the situation.
_____Here is some money/ here is my phone number (or some other tangible offer).
_____You need new clothes (or some other tangibles, such as tools, etc.)
_____Other (write in)_____

Religious offers--offers that are religious only.
_____Can I pray for you?
_____God cares for/loves you.
_____Do you know Christ as Savior?
_____Other (write in)_____

Non-help statements--offer no assistance, or are neutral or hostile in nature.
_____Hello/Hi. How's it going.
_____Could you please move/You're in the way.
_____Uh huh/yeh/you sure?/Oh/etc.
_____Other (write in)_____

Behavioral Responsiveness

(Record the most consistent quality manifested by the subject for each item).

Tone of voice.

	3	2	1	
1.	soft, quiet	normal	loud, harsh	____
2.	empathic, caring	normal	indifferent	____
3.	genuine	normal	phony, condescending	____
4.	patient, kind	normal	impatient, angry	____

Total____

Touch--Does the person, by his/her touch, appear to be responding to the other person's needs or to their own need to touch or not touch.

0	1	2	3	4
(own needs)			(other person's needs)	
kick, push, pull, shove or inappropriate embracing	slight pushing or hugging	no touch	light brushing touch	gentle touch on shoulder or arm.

Total____

Body language.

	0	1	2	3	
1.	no stop	hesitation	momentary stillness	full stop and involvement	____
2.	no stop	standing upright	squatting or bending over	kneeling or sitting	____
3.	no stop	hands at side, back, or in pockets	reaching out	touching (for other's need)	____
4.	no stop	distant	near	touching (for other's need)	____
5.	ignores (no stop)	stopped but head turned away	head turned toward	eye contact	____

Total____

Behavioral responsiveness total score____

Victim's assessment sheet.

Indicate your responses to the following questions on the attached data sheet.

1. The person stopped: Yes or No.

2. For those who stop, the person maintained eye contact for more than 50% of the interaction time.

Rate the next two questions according to the following:

1=strongly disagree.
2=moderately disagree.
3=mildly disagree.
4=slightly disagree.
5=slightly agree.
6=mildly agree.
7=moderately agree.
8=strongly agree.

3. In your opinion, this person was as concerned about you as you would expect any religious person to be.

4. In your opinion, this person was as helpful as you would expect any religious person to be.

APPENDIX D

TRANSCRIPTS OF TRAINED AND CONTROL GROUP SESSIONS

Trancript of the Trained Group Session

The study you are participating in is investigating some differences between verbal and non-verbal aspects of communication. I want to place the information I will be sharing with you in the greater context of compassion. Compassion has two aspects: One, an internal state, a feeling for and recognition of the state and needs of another person that, two, leads to actions to meet the needs of that person. It is the non-verbal aspects of communication that typically convey a counselor's or helper's compassion and concern. Becoming a skilled helper involves learning to use the non-verbal skills of communication.

Preliminary attitudes.

First of all, how does a person develop an inner state of compassion and caring? There are three particular attitudes familiar to most counselors that are foundational to compassionate helping behavior.

1. Genuiness. Be genuine in your responses toward others. Don't present yourself in a phony manner. Be real.

2. Unconditional positive regard. Approach the person as an individual of value and importance in his own right, and not in a condescending or belittling way. 3. Empathy. Attempting to understand what the other person is thinking and feeling about what they are experiencing, not what you would be thinking and feeling if you were in their shoes. Move inside the other person's space to observe and listen to what is going on with them.

Behaviors.

There are several primary behaviors in non-verbal communication that convey one's compassion and concern.

1. Do not ignore the other person, but do not be persistent either. Be ready to get involved but know when to back off when your intervention is not wanted. Find a balance.

2. Do not assume you know what another person needs. Determine needs by asking the appropriate questions, questions that evaluate the kinds of help wanted or needed (or not wanted). Questions or statements that assume certain things or are attempts at "small talk" do not reflect compassion and concern.

Examples of responsive inquiries are: What can I help you with? Is there anything wrong? Can I do anything for you? Is there anything you need?

3. Tone of voice reflects internal attitudes. Maintain a genuine, caring, soft, patient and interested tone of voice, not one that is indifferent, harsh or phony.

4. Touch. Generally, touch on the shoulder or arm is not threatening to a person. However, some people don't like to be touched while others are huggers. The best guideline is to ask yourself,"By my touch am I expressing my concern and compassion for the needs of the other person, or am I merely responding to my own needs to touch or not touch others." If touch seems to be appropriate, approach the person and note their reaction. Do they pull away or move closer. Their behavior will be an indicator of their need for touch.

A similar process holds true for personal space. Observe the other person's behavior. Are you too close for comfort or are you standing too far away to express compassion and concern.

5. Eye contact. It would be inappropriate to maintain a staring gaze but a moderate level of eye

contact expresses your interest in the other person.

6. Body stance. Face the other person with your body and head as much as possible. Come down to the other person's level, face-to-face. This may mean sitting, kneeling or standing in response to where the person is located physically relative to yourself.

Role play the behaviors just discussed:

1. You are leaving your house in the morning and you spot your neighbor leaning against his/her car, coughing and perhaps looking ill. How would you approach your neighbor to find out what is wrong? How do you handle the situation when the person persistently refuses help? Pair off with another person and play it out. The first time, the neighbor accepts your help. Then switch roles and the person who plays the neighbor will refuse help. Discuss the differences , if any, in how one responds compassionately in those two situations.

2. You are on staff at a large church. A young person comes into your office looking mildly depressed, flops down in a chair, but remains noncommunicative. Take turns playing the role of the young person. The first time, come up with a situation where the young person comes in with a problem he wants to discuss.

The second time, present a situation where the person has come in because his parents told him he had to.

The session was completed with discussion of the role playing.

Transcript of the Control Group

We want to focus on the verbal transactions of communication, certain of the elements of communication and how they operate. The information I will be sharing comes from the book The Structure of Magic by Bandler and Grinder. These concepts are ones that can be beneficial to pastoral staff and church workers who need to relate effectively with others.

A person communicates their world model in what are called "surface structures," another way of saying spoken or written sentences. These surface structures typically contain deletions. A person's full linguistic representation of their world, that is, their full understanding of their world that is able to be put into words, is called "deep structure."

Surface structures are deep structures with portions removed. Meaningful communication can not begin until the deletions are recovered so that a person's full deep structure can be brought into awareness. This is usually the pastor or therapist's first task in a counseling situation. For example, the statement "I'm worried." Deep or surface? (Surface). What are some things one needs to know to fill out the

deep structure? (Worried about who, what, when, where). The helper can do three things to determine deep structure:

1. Take the surface structure at face value and leave it at that.

2. Ask questions.

3. Guess what the missing pieces are and see if they check out with the person.

Besides not working from a deep structure, people also get stuck in life by taking the ongoing processes of their life and turning them into events, fixed in time and nothing can be done to change them. This is called nominalization. The person sees their life as a series of closed, one-time events rather than an ongoing process of growth and change. They see things as black and white rather than shades of gray. For example, "I'm a jerk. I acted stupid when I was in junior high, so I was a jerk then, therefore I am always going to be a jerk." To overcome this kind of thinking, a counselor must listen for words that suggest an event and change the statement into process words.

Example: "Your stubborness irks me" (stubborn now--always stubborn) to your being stubborn irks me (a state of stubborness which can change).

Example: "Your anger upsets me" to "The way you get angry upsets me."

When you reform a statement into a process we are able to change. Emotions and behaviors such as anger and stubborness can be modified only when seen as a process.

Note the similarities between these two sentences: "I have a lot of fear" and "I have a lot of marbles." It sounds as if fear is an object that one possesses like marbles that one carries around in a bag. Now change the first sentance to a process statement. ("I am fearing a lot of things" or "I frequently feel afraid"). Counteract this kind of thinking in others by asking questions that rephrase statements into processes. ("I am a failure." What is it that you keep failing at?") ("I have a lot of fear." "What is it that you keep fearing?").

A third communication problem is generalization, a distortion of the deep structure which causes a loss of detail and richness in communication and life by expanding specific painful or negative experiences into

general feelings of discomfort. ("My father rejected me, therefore all men reject me, therefore everyone rejects me."). To counteract such generalizations check for specific references as oppossed to general references ("my wife hates me" vs. "everybody hates me"). Listen to the person's surface structure and ask yourself, "Does his statement pick out a specific person or thing, if not, who specifically, or what specifically, is the person referring to by his generalization."

In summary, there are three important concepts in verbal communcation that are necessary in relating effectively with others:

1. Getting at the deep structure by filling in deletions.

2. Changing nominalizations, single-act for all time thinking, into processes.

3. Overcoming generalizations by specifying the words that are vague, all-inclusive or general in nature.

The session was ended after a time for questions.

APPENDIX E

DATA TABLES

RAW DATA

COLUMNS

1-2 = Subject ID #

4 = Group (1 = trained) (2 = control)

6-9 = Average score--Extrinisic scale

11-14 = Average score--Intrinsic scale

16-19 = Average score--External scale

21-24 = Average score--Internal scale

26-29 = Average score--Interactional scale

31-34 = Average score--Doctrinal Orthodoxy

36-37 = Age

39 = Sex (1 = male) (2 = female)

41 = Race (1 = white) (2 = oriental) (3 = other)

43 = Marital status (1 = single) (2 = married)
(3 = divorced)

45 = Number of children

47 = Socioeconomic status (1 = upper/upper middle)
(2 = middle) (3 = lower/lower middle)

49 = Program enrolled in at seminary (1 = M.Div)
(2 = MA [non-psychology]) (3 = MA [psychology])
(4 = other)

51-52 = Age at conversion

COLUMNS

54 = Religious upbringing (1 = conservative, evangelical) (2 = non-conservative, religious) (3 = non-religious)

56 = Prior training (1 = prior similar helping experiences) (2 = medical training) (3 = pastoral or counseling training) (4 = no relevant training)

58 = Training versus beliefs (1 = training) (2 = beliefs) (3 = both)

60 = Stopped versus did not stop (1 = stopped) (2 = did not stop)

62 = Reason for not stopping (1 = in a hurry/ focused on the meeting with the researcher) (2 = felt person was not in need) (3 = did not notice the victim) (4 = other reasons)

64-65 = Interaction time (in seconds)

67 = First response type (1 = responsive inquiry) (2 = assumptive offer) (3 = inappropriate offers) (4 = religious offer) (5 = nonhelp statement)

69 = Number of responsive inquiries made

71 = Number of assumptive offers made

73 = Number of inappropriate offers made

75 = Number of religious offers made

77 = Number of nonhelp statements made

COLUMNS

79 = Total number of verbal responses made

81 = Tone of voice score

83 = eye contact maintained 50% of interaction time (1 = yes) (2 = no)

85-86 = Behavioral response score

88 = Self-perception of concern as compared to other religious persons (1 = strongly disagree/ 9 = strongly agree)

90 = Self-perception of helpfulness as compared to other religious persons (1 = strongly disagree/ 9 = strongly agree)

92 = Victim's perceptions of subject's concern as compared to other religous persons (1 = strongly disagree/ 9 = strongly agree)

94 = Victim's perceptions of subject's helpfulness as compared to other religous persons (1 = strongly disagree/ 9 = strongly agree)

96-100 = Standard score--Extrinsic scale

102-106 = Standard score--Intrinsic scale

108-112 = Standard score--External scale

114-118 = Standard score--Internal scale

120-124 = Standard score--Interactional scale

126-130 = Standard score--Doctrinal Orthodoxy scale

COLUMNS

132-136 = Religion as Means score

138-142 = Religion as End score

144-148 = Religion as Quest score

RAW DATA TABLES

COLUMNS 1-53

ID

01	1	2.36	8.56	7.00	7.56	3.67	9.00	25	1	1	2	1	1	4	15
02	1	1.18	8.00	7.67	9.00	2.33	9.00		1	1	1	0	1	1	13
03	1	1.91	8.33	5.83	8.00	3.50	9.00	26	1	1	2	0	1	2	17
04	1	1.45	7.89	7.83	8.67	6.17	9.00	33	2	1	2	0	3	3	25
05	1	2.27	8.00	7.17	9.00	6.83	9.00	24	1	1	2	0	2	2	10
06	1	3.18	7.44	7.00	7.89	4.67	8.92	30	1	2	2	0	2	1	13
07	1	4.27	8.11	7.50	8.44	3.50	7.67	28	1	1	2	0	2	1	15
08	1	1.45	8.11	7.17	6.89	3.33	9.00	29	1	1	2	2	3	2	17
09	1	1.00	8.22	6.33	7.33	5.33	9.00	47	1	1	2	3	2	1	11
10	1	3.18	8.33	6.83	7.00	5.67	9.00	29	1	1	2	0	3	1	18
11	1	4.36	8.00	7.17	7.33	4.83	9.00	25	1	1	1	0		1	16
12	1	1.36	8.11	7.33	7.33	3.67	9.00	27	1	1	1	0	1	1	05
13	1	4.00	7.33	7.83	7.89	5.00	9.00	32	1	1	1	0	2	1	08
14	1	1.73	7.89	5.83	7.44	5.00	9.00	24	1	1	2	0	2	2	12
15	1	1.91	8.11	8.33	8.78	5.00	9.00	26	1	1	2	0	3	1	06
16	2	2.64	6.89	6.83	7.89	3.83	9.00		1	1	1	0	1	3	05
17	2	3.55	8.67	8.00	9.00	6.00	9.00	32	1	1	2	0	2	4	18
18	2	1.82	8.44	7.00	8.89	7.33	9.00	25	1	1	2	0	1	2	14
19	2	1.18	8.78	6.33	8.56	4.50	9.00	32	1	1	2	2	2	1	16
20	2	2.27	8.89	5.17	8.89	8.33	9.00	31	1	1	2	2	1	1	26
21	2	2.00	8.22	7.50	8.78	5.83	9.00	25	2	1	1	0	2	1	06
22	2	1.73	8.11	8.50	8.89	5.33	9.00	31	1	1	2	0	3	4	
23	2	1.64	8.56	8.50	8.11	3.50	9.00	28	2	1	1	0	2	1	
24	2	3.27	7.44	6.17	7.00	4.67	8.33	25	1	1	2	0	1	3	18
25	2	1.45	9.00	6.83	8.78	5.50	9.00	34	1	1	2	1	2	1	20
26	2	1.09	8.22	6.83	7.11	4.33	9.00	33	1	1	2	0	3	1	27
27	2	3.00	7.44	6.50	8.33	5.50	9.00	25	1	1	1	0	2	1	13
28	2	1.91	7.00	4.83	6.22	5.83	7.83	31	1	1	2	3	2	1	23
29	2	2.45	8.33	8.00	8.11	2.67	9.00	24	1	1	2	0	2	3	07
30	2	1.55	8.33	8.33	8.00	5.17	9.00	27	1	1	2	1	2	2	09
31	2	4.09	5.56	8.67	8.00	5.00	8.42	24	1	1	2	0	1	1	15
32	2	1.82	7.33	6.00	8.22	5.00	9.00	28	1	1	2	1	3	1	13
33	2	1.09	7.56	7.67	7.33	5.67	9.00	33	1	2	2	1	3	2	22
34	2	2.55	7.78	6.67	9.00	3.33	9.00		1	1	2	0	2	1	
35	1	2.09	4.89	6.33	6.33	6.33	9.00	32	1	1	1	0	2	1	18
36	1	2.55	8.33	6.83	7.44	4.67	9.00	36	1	1	1	0	1	1	25
37	1	1.64	6.56	7.67	7.89	2.67	9.00	37	1	1	2	2	2	1	09
38	1	2.36	8.56	5.67	8.11	3.17	9.00	34	1	1	2	0	2	1	21
39	1	2.27	6.56	6.50	7.22	3.00	9.00	29	2	1	2	0	2	4	20
40	2	3.18	8.67	7.00	7.67	4.67	9.00	28	1	1	1	0	1	1	17

COLUMNS 1-53

ID

41 2 2.00 8.44 7.17 7.00 4.33 9.00 49 1 1 2 5 2 1 28
42 2 3.18 7.67 7.17 5.11 5.50 9.00 22 2 1 1 0 2 2 18
43 2 3.64 7.56 7.17 7.67 5.00 9.00 27 2 1 2 1 2 1 16
44 1 2.73 8.56 6.50 7.78 3.17 9.00 28 2 1 1 0 2 1 02
45 1 2.55 6.11 6.33 8.33 5.50 7.83 23 2 1 1 0 3 3 17
46 1 4.27 7.11 5.33 8.67 5.50 8.83 33 2 1 3 2 2 1 15
47 2 1.82 7.78 6.33 8.44 4.33 9.00 23 2 1 2 0 3 12
48 2 1.00 8.44 6.67 8.11 4.17 9.00 37 1 1 2 2 2 4
49 2 2.00 8.89 8.67 9.22 5.17 9.00 35 2 1 2 3 2 2 18
50 2 2.00 8.22 8.17 5.44 3.50 9.00 30 1 1 2 0 2 1 18
51 2 1.82 8.67 7.33 7.78 3.50 8.92 26 1 1 2 0 3 2 13
52 1 1.00 8.78 5.50 8.56 6.00 9.00 34 1 1 2 3 2 1 24
53 1 2.09 8.67 7.33 8.56 5.83 9.00 24 1 1 1 0 1 1 14
54 1 3.09 8.44 7.83 8.00 5.00 9.00 42 2 1 2 2 2 4 10
55 1 2.45 8.22 8.33 7.33 5.17 8.83 44 1 3 2 2 3 1 29
56 1 2.36 6.89 6.33 7.33 4.50 9.00 27 1 1 2 0 2 1 15

COLUMNS 54-95

ID

```
01  2  1  1  2  2                                          2     3  4  1  1
02  2  1  3  1     09  1  2  0  0  0  1  3  12  1  27  7  8  6  6
03  2  1     2  1                                          2     6  6  1  1
04  2  2  1  1     07  5  0  0  0  0  2  2  07  1        8  8  3  3
05  1  4  1  2  2                                          2     4  1  1  1
06  2  1  1  2  2                                          2     6  6  1  1
07  2  1  1  1     43  1  1  1  0  0  3  5  12  1  26  6  7  8  8
08  2  3  1  1     08  1  1  0  0  0  1  2  10  1        5  3  8  8
09  2  4  2  1     11  1  1  0  0  0  1  2  10  1        5  8  8  8
10  1  3  2  1     03  1  1  0  0  0  0  1  10  1  20  4  7  8  8
11  2  4  1  1     06  1  1  0  0  0  0  1  10  1        5  6  8  8
12  1  3  2  1     74  1  2  1  0  0  6  9  11  1  25  6  7  8  8
13  1  2  1  2  1                                          2     6  6  1  1
14  1  4  1  2  1                                          2     1  4  1  1
15  1  2  1  1     20  1  3  1  0  0  0  4  10  1        6  3  8  8
16  1  3  1  1     09  1  1  0  0  0  2  3  10  1        5  7  2  1
17  1  1  3  2  1                                          2     6  8  1  1
18  1     1  1     13  1  2  0  0  0  1  3  10  1        7  7  2  1
19  3  4     2  3                                          2     8  8  1  1
20  3  2  2  2  2                                          2     5  8  1  1
21  1  4  1  1     15  5  1  0  0  0  2  3  07  1  18  6  4  3  2
22  1  2  2  1     21  1  2  0  0  0  0  2  12  1  24  5  8  5  2
23  1  4  2  1     07  1  1  0  0  0  0  1  10  1        7  7  1  1
24  3  1  1  1     09  1  1  0  0  0  2  3  10  1        6  7  5  5
25  2  4  1  2  1                                          2     5  4  1  1
26  2  4     2  3                                          2     3  3  1  1
27  1  4  1  2  1                                          2     6  7  1  1
28  3  2  1  1     11  1  2  0  0  0  3  5  11  1        2  2  8  8
29  1  3  1  1     14  1  2  0  0  0  1  3  10  1  22  7  8  5  4
30  1  4  1  2  2                                          2     2  3  1  1
31  2  4  2  1     20  5  1  1  0  0  3  5  10  1  21  2  3  6  8
32  2  3     2  4                                          2     6  6  1  1
33  1  4     2  4                                          2     8  8  1  1
34  1  1  2  1     17  1  1  1  0  0  2  4  10  1        2  2  6  8
35  1  4  1  1     26  1  1  1  0  0  4  6  11  2  22  5  5  7  4
36  2  2  2  2  2                                          2     4  4  1  1
37  1  3  2  2  2                                          2     3  5  1  1
38  1  3  3  1     06  1  1  0  0  0  1  2  10  2  20  8  8  5  2
39  2  2  2  1     55  1  1  2  0  0  2  5  10  2  21  4  4  8  7
40  1  1  2  2  2                                          2     4  5  1  1
41  1  1  1  2  2                                          2     5  7  1  1
42  2        2  1                                          2     8  2  1  1
43  1  3  1  1     10  2  0  1  0  0  2  3  10  1  22  8  6  5  6
44  1  3  3  2  2                                          2     9  9  1  1
```

COLUMNS 54-95

ID

45	1	2	1	2	2										2		8	9	1	1
46	1	3	1	1		13	1	1	1	0	0	1	3	10	1	22	9	9	7	7
47	3	4	2	2	2										2		8	9	1	1
48	2	2	2	1		13	1	2	0	0	0	1	3	12	1	30	9	9	7	7
49	1	1	2	1		11	1	1	0	0	0	2	3	12	1	24	4	8	8	5
50	1	1	3	1		05	1	1	0	0	0	0	1	11	1	21	6	8	4	4
51	1	2	2	1		05	1	1	0	0	0	0	1	10	1	20	8	8	3	1
52	1	4	2	2	2										2		8	7	1	1
53	3	1	1	2	2										2		9	8	1	1
54	1	3	1	1		09	1	1	1	0	0	0	2	12	1	23	8	8	7	3
55	2	1	1	1		12	3	0	0	2	0	0	2	08	1	22	8	8	1	1
56	2	1	1	1		14	5	1	0	0	0	2	3	10	2	21	8	7	6	2

COLUMNS 96-148

ID

01	-0.58	1.54	0.44	0.87	-2.38	1.54	-0.70	1.32	-2.45
02	-1.76	1.11	1.03	1.93	-3.44	1.54	-1.50	1.68	-3.40
03	-1.03	1.36	-0.59	1.19	-2.52	1.54	-1.38	1.05	-2.58
04	-1.49	1.02	1.17	1.69	-0.40	1.54	-1.19	1.63	-0.67
05	-0.67	1.11	0.59	1.93	0.13	1.54	-0.65	1.55	-0.19
06	0.24	0.67	0.44	1.11	-1.59	1.49	0.21	1.11	-1.73
07	1.33	1.19	0.88	1.52	-2.52	0.76	1.22	1.31	-2.42
08	-1.49	1.19	0.59	0.37	-2.65	1.54	-1.40	1.11	-2.69
09	-1.94	1.28	-0.15	0.70	-1.06	1.54	-2.05	1.01	-1.26
10	0.24	1.36	0.29	0.45	-0.79	1.54	0.03	1.09	-1.02
11	1.42	1.11	0.59	0.70	-1.46	1.54	1.23	1.18	-1.62
12	-1.58	1.19	0.73	0.70	-2.38	1.54	-1.44	1.25	-2.45
13	1.06	0.59	1.17	1.11	-1.33	1.54	1.19	1.32	-1.51
14	-1.21	1.02	-0.59	0.78	-1.33	1.54	-1.47	0.83	-1.51
15	-1.03	1.19	1.61	1.77	-1.33	1.54	-0.68	1.83	-1.51
16	-0.30	0.25	0.29	1.11	-2.25	1.54	-0.23	0.96	-2.33
17	0.61	1.63	1.32	1.93	-0.53	1.54	0.62	1.93	-0.79
18	-1.12	1.45	0.44	1.85	0.52	1.54	-1.17	1.58	0.16
19	-1.76	1.71	-0.15	1.61	-1.72	1.54	-1.97	1.41	-1.86
20	-0.67	1.80	-1.17	1.85	1.32	1.54	-1.31	1.21	0.88
21	-0.94	1.28	0.88	1.77	-0.67	1.54	-0.84	1.64	-0.91
22	-1.21	1.19	1.75	1.85	-1.06	1.54	-0.80	1.90	-1.26
23	-1.30	1.54	1.75	1.27	-2.52	1.54	-0.95	1.83	-2.58
24	0.33	0.67	-0.29	0.45	-1.59	1.15	0.08	0.59	-1.66
25	-1.49	1.88	0.29	1.77	-0.93	1.54	-1.63	1.64	-1.15
26	-1.85	1.28	0.29	0.53	-1.86	1.54	-1.83	1.09	-1.98
27	0.06	0.67	0.00	1.44	-0.93	1.54	-0.08	1.10	-1.15
28	-1.03	0.33	-1.46	-0.13	-0.67	0.85	-1.43	-0.12	-0.77
29	-0.49	1.36	1.32	1.27	-3.17	1.54	-0.32	1.65	-3.16
30	-1.39	1.36	1.61	1.19	-1.19	1.54	-1.04	1.71	-1.38
31	1.15	-0.78	1.90	1.19	-1.33	1.20	1.76	1.05	-1.44
32	-1.12	0.59	-0.44	1.36	-1.33	1.54	-1.26	0.92	-1.51
33	-1.85	0.77	1.03	0.70	-0.79	1.54	-1.51	1.21	-1.02
34	-0.39	0.94	0.15	1.93	-2.65	1.54	-0.49	1.37	-2.69
35	-0.85	-1.30	-0.15	-0.04	-0.27	1.54	-0.55	0.01	-0.55
36	-0.39	1.36	0.29	0.78	-1.59	1.54	-0.54	1.19	-1.74
37	-1.30	-0.01	1.03	1.11	-3.17	1.54	-0.86	1.10	-3.16
38	-0.58	1.54	-0.73	1.27	-2.78	1.54	-1.05	1.09	-2.81
39	-0.67	-0.01	0.00	0.61	-2.91	1.54	-0.60	0.64	-2.93
40	0.24	1.63	0.44	0.95	-1.59	1.54	0.02	1.37	-1.74
41	-0.94	1.45	0.59	0.45	-1.86	1.54	-0.96	1.21	-1.98
42	0.24	0.85	0.59	-0.95	-0.93	1.54	0.22	0.61	-1.15
43	0.70	0.77	0.59	0.95	-1.33	1.54	0.65	1.15	-1.51
44	-0.21	1.54	0.00	1.03	-2.78	1.54	-0.50	1.23	-2.81

COLUMNS 96-148

ID

45	-0.39	-0.36	-0.15	1.44	-0.93	0.85	-0.32	0.53	-1.01
46	1.33	0.42	-1.03	1.69	-0.93	1.44	0.80	0.76	-1.13
47	-1.12	0.94	-0.15	1.52	-1.86	1.54	-1.24	1.15	-1.98
48	-1.94	1.45	0.15	1.27	-1.98	1.54	-1.99	1.32	-2.09
49	-0.94	1.80	1.90	2.10	-1.98	1.54	-0.64	2.20	-1.38
50	-0.94	1.28	1.46	-0.70	-2.52	1.54	-0.66	1.07	-2.58
51	-1.12	1.63	0.73	1.03	-2.52	1.49	-1.12	1.46	-2.57
52	-1.94	1.71	-0.88	1.61	-0.53	1.54	-2.35	1.19	-0.79
53	-0.85	1.63	0.73	1.61	-0.67	1.54	-0.87	1.65	-0.91
54	0.15	1.45	1.17	1.19	-1.33	1.54	0.20	1.61	-1.51
55	-0.49	1.28	1.61	0.70	-1.19	1.44	-0.21	1.51	-1.36
56	-0.58	0.25	-0.15	0.70	-1.72	1.54	-1.14	0.70	-1.86

Correlation Table Abbreviations

MS = Marital status.

KIDS = Number of children.

SES = Socioeconomic status.

DEG = Program enrolled in at seminary.

SAL = Age at conversion.

RELUP = Religious upbringing.

TRAIN = Prior kinds of training affecting present helping behavior.

TVSB = Training versus beliefs: Which had a greater influence on subjects' responses to the victim.

SVSNS = Stopping versus not stopping to offer assistance.

NOSTOP = Primary reason for not stopping.

TIME = Interaction time.

INRESP = Type of initial verbal response.

INQ = Number of responsive inquiries.

ASS = Number of assumptive offers.

INAPP = Number of inappropriate offers.

RELIG = Number of religious offers.

NONHELP = Number of nonhelp statements.

TOTSCORE = Total number of verbal responses.

VOICE = Tone of voice score.

EYE = eye contact.

BEHAVE = Behavioral responsiveness score.

SCON = Subjects' self-perceptions of helpfulness.

SHELP = Subjects' self-perceptions of concern.

CCON = Victim's perceptions of concern received.

CHELP = Victim's perceptions of help received.

EXT = Mean standard scores on the Extrinsic scale

INT = Mean standard scores on the Intrinsic scale.

ROSE = Mean standard scores on the External scale.

ROSI = Mean standard scores on the Internal scale.

ROSINT = Mean standard scores on the Interactional scale.

DOC = Mean standard scores on the Doctrinal Orthodoxy scale.

Correlation Tables

	GROUP	AGE	SEX	RACE	MS	KID	SES
GROUP							
AGE	-.11						
SEX	.00	-.10					
RACE	-.11	.30	-.12				
MS	.08	.27	-.09	.12			
KID	.08	.72**	-.01	.11	.40		
SES	-.03	.18	.15	.27	.29	.09	
DEG	.10	-.08	.23	-.10	.18	-.09	.05
SAL	.11	.41*	-.10	.29	.27	.35*	.16
RELUP	.03	-.06	-.11	.06	.09	.10	-.24
TRAIN	.10	-.10	.12	-.15	-.07	.00	.20
TVSB	.10	.14	.00	-.16	-.06	-.10	-.12
SVSNS	.04	-.07	-.12	.02	-.13	.05	-.09
NOSTOP	.25	.18	-.11	.37	.28	.23	.46
TIME	-.26	-.16	-.01	-.05	-.17	-.20	-.25
INRESP	-.01	-.12	.22	.19	-.02	-.16	.05
INQ	.11	-.27	-.41	-.34	-.09	.14	-.17
ASS	-.28	-.08	.29	-.11	.14	-.12	-.13
INAPP	-.18	.44*	-.11	1.00**	.08	.23	.27
RELIG	.	.	.	.	.	.	.

	GROUP	AGE	SEX	RACE	MS	KIDS	SES
NHELP	-.04	-.21	-.03	-.19	-.27	-.07	-.50*
TOTSCORE	-.11	-.20	-.11	-.11	-.19	-.08	-.46*
VOICE	.06	.10	-.24	-.33	.03	.19	-.25
EYE	-.11	-.06	-.11	-.01	-.13	-.04	-.08
BEHAVE	-.04	.33	-.21	-.05	-.10	.33	-.30
SCON	-.10	.03	.36*	.18	-.08	-.03	.15
SHELP	-.03	.26	.17	.14	.03	.11	.04
CCON	-.22	-.22	.09	.04	-.20	.19	.09
CHELP	-.17	.02	-.01	-.17	.18	.09	.03
EXT	-.11	-.23	.15	-.00	-.09	-.27	-.19
INT	.15	.17	-.08	-.01	.11	.19	-.05
ROSE	.13	.03	.07	.20	-.13	-.18	.17
ROSI	.03	-.06	.07	-.11	.14	-.04	-.07
ROSINT	.13	.00	.02	.08	.06	.14	.04
DOC	.03	.15	-.03	-.01	-.05	-.02	-.03
MEANS	-.08	-.23	.16	.05	-.13	-.32*	-.13
END	.15	.09	.03	.06	.03	-.04	.04
QUEST	.13	-.01	.02	.08	.06	.14	.05

	DEG	SAL	RELUP	TRAIN	TVSB	SVSNS	NOSTOP
DEG							
SAL	-.08						
RELUP	-.00	.33*					
TRAIN	-.16	-.23	-.16				
TVSB	-.03	.04	-.11	-.12			
SVSNS	-.07	.09	.11	.10	-.02		
NOSTOP	-.18	.18	.17	.24	.11	.	
TIME	.05	-.23	-.01	-.03	.02	.	.
INRESP	-.15	.14	.19	.06	-.23	.	.
INQ	.11	-.54*	-.07	-.06	.13	.	.
ASS	.03	-.12	-.13	.07	-.09	.	.
INAPP	-.13	.46*	.15	-.25	-.15	.	.
RELIG	.	.	.	.	.	.	.
NHELP	-.17	-.13	.16	.07	-.13	.	.
TOTSCORE	-.11	-.24	.09	.00	-.12	.	.
VOICE	.18	-.18	-.04	-.23	.34	.	.
EYE	-.06	.16	.10	.09	.04	.87**	.
BEHAVE	.32	-.11	.39	-.39	.14	.	.
SCON	.07	-.05	.04	-.07	.06	-.09	-.13
SHELP	.17	-.00	-.03	-.17	.30	-.13	.17
CCON	.03	-.11	-.00	-.07	.03	-.81**	.
CHELP	-.09	-.09	.08	-.05	.04	-.70**	.
EXT	-.06	-.11	-.08	-.20	-.18	-.09	-.52**

	DEG	SAL	RELUP	TRAIN	TVSB	SVSNS	NOSTOP
INT	.01	.09	.03	-.14	.24	.16	-.10
ROSE	.15	-.22	-.34*	-.11	.05	-.22	-.04
ROSI	.11	-.22	-.10	.01	.04	.07	.01
ROSINT	-.05	.28	.08	.20	-.33*	.19	-.03
DOC	.01	-.13	-.25	.20	.22	.14	-.01
MEANS	-.01	-.17	-.17	-.20	-.18	-.16	-.45
END	.14	-.19	-.25	-.10	.18	-.00	-.08
QUEST	-.05	.28	.09	.19	-.34*	.19	-.03

	TIME	INRESP	INQ	ASS	INAPP	RELIG	NHELP	
TIME								
INRESP	-.07							
INQ	.23	-.39						
ASS	.66**	-.08	-.01					
INAPP	-.05	.19	-.34	-.12				
RELIG	.	.	.	.	.			
NHELP	.68**	.18	.01	.39	-.19	.		
TOTSCORE	.83**	.01	.31	.61**	-.11	.	.89**	
VOICE	.19	-.63**	.46*	.15	-.33	.	.06	
EYE	.24	.11	-.12	.28	-.07	.	.23	
BEHAVE	.23	-.41	.52*	.00	-.05	.	.16	
SCON	-.18	.07	-.13	-.18	.19	.	-.31	
SHELP	-.18	-.14	-.14	-.37	.14	.	.30	

	TIME	INRESP	IND	ASS	INAPP	RELIG	NHELP
CCON	.35	-.30	.31	.41	-.38	.	.28
CHELP	.32	-.23	.22	.42*	-.27	.	.29
EXT	-.03	.08	-.34	.36	.01	.	.01
INT	-.25	-.27	.13	-.47*	.09	.	-.51*
ROSE	.00	.21	.01	-.06	.21	.	-.26
ROSI	-.02	.12	.19	.03	-.10	.	-.12
ROSINT	-.18	.30	-.10	-.09	.10	.	.05
DOC	-.17	-.01	-.03	-.11	-.02	.	-.33
MEANS	.01	.17	-.34	.39	.06	.	.01
END	-.12	.04	.13	-.22	.10	.	-.42**
QUEST	-.18	.30	-.10	-.08	.09	.	.06

	TOTSCORE	VOICE	EYE	BEHAVE	SCON	SHELP
TOTSCORE						
VOICE	.21					
EYE	.21	-.00				
BEHAVE	.27	.73**	-.28			
SCON	-.31	-.12	-.06	.20		
SHELP	-.39	.18	-.14	.44	.69**	
CCON	.39	.50*	-.66**	.41	-.08	-.00
CHELP	.40	.28	-.67**	.41	-.17	-.12
EXT	-.01	-.01	-.10	-.29	-.00	-.02
INT	-.50*	.03	-.05	.18	.17	.21

	TOTSCORE	VOICE	EYE	BEHAVE	SCON	SHELP
ROSE	-.17	.00	-.34*	.12	-.04	-.01
ROSI	-.04	-.03	-.04	.30	.13	.23
ROSINT	-.01	-.27	.13	-.27	.01	-.05
DOC	-.32	-.19	.19	-.20	.08	.03
MEANS	.02	-.01	-.17	-.27	-.04	-.05
END	-.34	-.02	-.21	.25	.12	.19
QUEST	.01	-.26	.12	-.26	.01	-.05

	CCON	CHELP	EXT	INT	ROSE	ROSI
CCON						
CHELP	.92**					
EXT	.16	.19				
INT	-.20	-.21	-.26			
ROSE	.03	.02	.06	.12		
ROSI	-.12	-.13	-.06	.29	.11	
ROSINT	-.18	-.19	.06	-.01	-.17	.17
DOC	-.22	-.29	-.31	.34*	.16	.08
MEANS	.17	.21	.96**	-.35*	.31	-.06
END	-.15	-.17	-.15	.67**	.67**	.64**
QUEST	-.17	-.18	.07	-.02	-.17	-.16

	ROSINT	DOC	MEANS	END	QUEST
ROSINT					
DOC	-.03				
MEANS	.01	-.29			
END	-.03	.40*	-.05		
QUEST	.99**	-.07	.02	-.04	

Note. Significance levels: * = .01, ** = .001