AN ABSTRACT OF THE THESIS OF

CARL EDWARD PARKER for the degree of DOCTOR OF PHILOSOPHY

in COUNSELING AND GUIDANCE presented on ___April 28, 1978___

Title: AN INVESTIGATION OF THE RELATIONSHIP BETWEEN

CHRISTIAN RELIGIOUS IDEOLOGY AND IDENTITY

ACHIEVEMENT IN SELECTED UNIVERSITY STUDENTS

Abstract approved: Redacted for Privacy

Dr. James L. Firth

The purpose of this study was to determine whether there is a relationship between identity achievement and Christian religious ideology in selected university students attending Oregon State University.

The sample consisted of two hundred and forty-nine students enrolled during the winter quarter 1978 in Psychology and Education courses. The respondents were given a Self Descriptive Inventory consisting of a religious scale (devised by the investigator), the Henry-Sims Identity Scale and Rosenberg's self-esteem scale. Each student was given a questionnaire (consisting of ninety-one responses to complete. The responses were scored and put on keypunched cards and analyzed on Cyber #3 Network Operating System (NOS) for the statistical package for the social sciences.

Six hypotheses related to identity achievement and Christian religious ideology were tested, using a step wise multiple regression

analysis (which yields a correlation coefficient), analysis of variance

and Newman Keuls for comparisons which were made between sex,

age, religious affiliations and academic majors. The .05 level of

confidence was chosen for all statistical analysis.

The following null hypotheses were examined:

1. There is no significant relationship between identity achieve-

   ment and Christian religious ideology. (Rejected)

2. There is no significant relationship between ego career and

   Christian religious ideology. (Rejected)

3. There is no significant relationship between ego group and

   Christian religious ideology. (Rejected)

4. There is no significant relationship between ego self and

   Christian religious ideology. (Retained)

5. There is no significant relationship between ego effect and

   Christian religious ideology. (Retained)

6. There is no significant relationship between self esteem and

   Christian religious ideology. (Retained)

The author concluded that there is a relationship between cer-

tain aspects of Christian religious ideology and identity achievement

and two of its subfactors. This conclusion was made as a result of

rejecting three null hypotheses: practice, experience and intrinsic

dimensions correlated significantly ($P < .05$) with identity achieve-

ment; ego career was correlated significantly ($P < .05$) with knowledge

and practice; and ego group correlated significantly with experience $(P < .05)$, practice $(P < .05)$, and belief $(P < .05)$.

The author recommended a replication of this study using a personal interview in conjunction with the instruments in this study for analysis and comparison. Another important recommendation is the usage of an open-ended religious questionnaire which would include diverse religious groups. These two recommendations were made with the thought that they might prove helpful in further understanding the impact of a religious ideology in the life of the young person.

This study must be considered with the following limitations:

1. The extent to which the instruments used accurately measure what they purport to measure may have a limiting influence on the study.

2. The study is limited to students who identify themselves as Christians.

3. Uncontrolled variables as motivation, interest, present emotional state, and other extraneous variables.

4. Limited to Oregon State University's students enrolled in Psychology courses 201, 202, and 314 and Education 309A, 311A and 311C classes.

5. Limited to students who are from 17 to 24 years of age.

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in Selected University Students

by

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CHAPTER I

INTRODUCTION

According to Garrison (1965) and Kurpky (1928), adolescence is a distinctive period of development that includes certain unique and universal maturational changes. It is a time when the individual changes physically, intellectually and emotionally. This period of development also is characterized by increased spiritual awakening and the development of a philosophy of life which may manifest itself in the adoption of religious values (Garrison, 1965; Kurpky, 1928). Because of the rapidity of maturation taking place during this development phase, the investigator believes this period to be more intense and distinct than any other period of human development.

During this transitional stage, the youth finds him/herself in a new world. S/he is neither a child nor an adult; s/he has lost the security of childhood and is unable to cope with the responsibilities and demands of adulthood. According to Maier (1969), the period of adolescence is one of self-standardization. The youth attempts to define him/herself in terms of sexual and occupational identity. Maier (1969) continues to point out that the adolescent seeks to find

a "relevant social position." However, the full implication of this social position is realized in the oncoming years of adulthood. It is important for the youth to find his/her societal place and meaning in life within his/her social and mental context.

Stewart (1967) considers adolescence as a "passage way" between childhood and adulthood. He states that the purpose of adolescence in the American culture has been one of defining self which involves finding one's identity, integrity and faith. He also suggests that the discovery of an ultimate loyalty, some person, cause, or cosmic whole to which commitment can be made is an important task of the adolescent in developing identity, especially as it relates to faith.

The adolescent has particular interest in the meaning and purpose of his/her life. S/He seeks to find purpose for existence and the behaviors that will lead to the fulfillment of such a purpose (Garrison, 1965). The interest in life's purpose may express itself in such questions as Who am I? What is the center of my being? And to what persons, things, and ultimates am I committed? The experiences of the adolescent period will aid in resolving these questions and will provide an opportunity to discover who s/he is and to what s/he will commit him/herself (Stewart, 1967).

As a result of rapid physical, intellectual and emotional changes, the adolescent suffers from conflicts which sometimes impose stress

that provoke psychological problems. Besides resolving these
conflicts, additional challenges are associated with the adolescent's
movement toward maturity and adulthood. These challenges include
(1) developing an awareness and acceptance of self and a willingness
to convey that self to others; (2) developing an ability to see one's life
in perspective; (3) learning appropriate sex roles and identifying with
own sex (role); (4) using opportunities to experiment with various
roles; (5) developing a sense of industry, workmanship; (6) examining
one's capacity to lead and to follow; (7) selecting a basic philosophy,
ideology, or religion, or a system of values (Ausubel, 1954; Maier,
1969).

The conflicts, challenges and searching for self are all part
of the crises that Erikson theorizes precede commitment to a specific
role and the achievement of identity. The psychological task facing
the adolescent is to resolve his/her identity crisis. The identity
crisis of adolescence is due to insufficient mastery and confidence
of childhood. Because of rapid growth and new interests, the adoles-
cent loses the confidence and assurance of childhood and is troubled
by feelings of insecurity. This state of insecurity motivates the
individual to seek a sense of self-sameness or psychological stability
and continuity that existed in childhood. The adolescent's identity
crisis is apparent when s/he is actively involved in rethinking, sort-
ing through, and trying out various roles and life plans (Erikson,

1956). The period of identity crisis is a necessary phase leading to the achievement of identity. The achievement of identity requires a period of crisis leading to or ending in commitment to specific roles and life plans. Crisis and commitment (which refers to the degree of personal investment the individual expresses in a course of action or belief) are the two necessary elements of identity.

Marcia (1965) points out that the achievement of identity is dependent on a successful integration of childhood identifications in the individual's own terms which help the adolescent establish a complementary relationship with society and maintain a feeling of continuity within him/herself. The process represents a reformulation of all that the individual has been, into the core of what s/he is to be, and is accomplished by renouncing the claims to childhood sources of gratification and fantasies (Fenichel, 1945). Identity achievement requires a mastery of childhood problems and a genuine readiness to face the challenges of the adult world. It is a matter of maturing from the dependent to the independent, the counted upon to an accountable part of a larger whole (Maier, 1969).

Stewart notes that for the adolescent to face the challenges of the adult world, the traditional ideology and values of his parents and church may be accepted or s/he may conform to the conventional tastes and values of his/her peer world. He further states that symbols, myths and rituals taught during childhood are recollected

and possibly used in an effort to solve the tasks of this development period.

Some adolescents, in an attempt to avoid facing the challenges of the adult world, remain in a state of role indecision and are un-committed to definite life plans. According to Stewart (1967), many adolescents drift with feelings of insensitivity to the problems their generation faces. They function with an easy role-playing of the "cool and uncommitted." Many are hiding their feelings and their real search for identity and integrity. They deny their quest for meaning, their struggle for identity and the existence of a crisis. Erikson (1968) considers these individuals to be identity diffused. Characteristic of identity diffusion is a relative unconcern, with the lack of specific investments in the future.

Identity diffusion is a term used to describe the inability of young people to establish their place and vocation in life. In most instances, it is their inability to settle upon an occupational identity which disturbs them most (Erikson, 1964). Identity diffusion is also the inability to maintain or regain the sameness and continuity ob-tained during childhood. However, as the child matures, s/he accrues self-confidence in his/her ability to relate to self and others. Energies are directed toward regaining the sameness and continuity relied on earlier. This process is accomplished as the adolescent overcomes the instability brought about by increased physical,

intellectual and emotional development (Erikson, 1959, 1968).

The state of identity diffusion is evident when the identity crisis of the adolescent is not resolved. However, society provides the youth with a period of delay from making commitments to a life plan. This allows the adolescent time for consolidating the social roles s/he is expected to acquire and maintain throughout life. Erikson (1959) refers to this period as the "moratorium." The moratorium may be used in many ways. It may be used in educational, technical training, religious and political institutions and groups (as in the cases of Martin Luther and G. B. Shaw). If the individual cannot make use of the psychosocial moratorium, a state of identity diffusion is evident.

In an effort to avoid a sense of identity diffusion, the adolescent may utilize the influence of an ideology. Identity and ideology may lead to the same results in the adolescent's life. Erikson (1968) states that they are two aspects of the same process, in that they further the adolescent's maturation. He further states that an ideology is necessary for the adolescent to face the future successfully. The youth may need a clear understanding of life in the form of an intelligible theory. George Bernard Shaw refers to it as "a religion"; Erikson considers it an ideology (Erikson, 1968). Ideological commitment to some degree is needed, however implicit in a "way of life, " or youth suffers a confusion of values which can be specifically

dangerous to the fabric of society. Commitment to an ideology serves as a protector of society. Religion and idealistic concepts serve as guides for molding the individual in his/her search for a future beyond life's certainty (Maier, 1969). The necessity and importance of an ideology is discussed by Miller (1971), who posits that commitment is the essential principle in regard to one's belief and knowledge; for without it, moral norms have little relevance to man as a social being. It is the commitment to a system of beliefs that provides what Maier (1969) says is a needed explanation beyond the individual's limits of reason.

Arlitt (1933) states that religious awakening in the adolescent is one of the most significant motivations of human behavior. It is a potent aid in the development of security, and the adolescent with his/her many insecurities, needs the support of religion. Kurpky (1928) gives insight into the influence of a religious ideology, by tracing it back to early adolescence. He claims that as the child matures, a striving to gain a new hold on lost securities occurs. The youth, knowing that s/he is without a hold, suffers under life's disharmonies. There awakes in him/her the longing for a First, a Highest, an Absolute, on which s/he can depend upon in all life's ups and downs. S/He senses a need for a point of reference to which s/he can hold. A religious ideology may be helpful in regaining the hold on lost securities of the adolescent.

According to Ausubel (1954), a religion and/or ideology play an important role in regaining the confidence of childhood. Religion plays a central role in the formulation of goals and values, which may help the adolescent resolve his/her crisis and commit him/herself to specific roles within a particular life plan. The influence of a religious ideology provides consolidation and a sense of identity for which the adolescent searches.

Religion may occupy a very important place in the life of the maturing adolescent. Johnson (1959) states that religion satisfies the searching for a fundamental and explicit understanding of the whole realm of the experience of life. He also claims that personal devotion to a Supreme Being can provide a unifying force in the youth's nature. The elements of worship serve to enrich and deepen his/her life, and add wholeness and happiness. Religion satisfied the youth's quest for a purpose and a place in society, giving him/her a sense of belonging in the world, a sense of his/her own identity, and a satisfying self-image (Plamenatz, 1970).

When considering indentity achievement, it is necessary to recognize that the adolescent period is not the only time a crisis exists. Each psychosocial stage has its own particular crisis. Erikson (1959) points out that every phase of development carries with it its own specific vulnerability. The goal of the organism is to resolve the crisis within a particular developmental stage.

However, the benefit of resolving each crisis is expressed in renewed self-esteem and self-esteem is confirmed as each major crisis is successfully resolved. Possessing self-esteem is evidence that the individual is learning effective steps toward a tangible future; that one is developing a defined personality (Erikson, 1959).

As the adolescent resolves his/her crisis, s/he not only achieves a sense of identity but enhances feelings of personal value. This increased self-esteem reinforces the adolescent's relationship with him/herself and the world around him/her.

An apparent relationship exists between identity and self-esteem. If religious commitment can be instrumental to the adolescent in achieving a sense of identity, then it might also be helpful in leading the individual to a degree of personal worth beneficial to both self and society as a whole.

Purpose of the Study

The purpose of this study is to investigate the relationship between Christian religious ideology and identity achievement. The study is an exploratory analysis of Erikson's writings regarding ideology and identity. Maier (1969) states that the adolescent needs a basic philosophy, ideology, or religion which will provide the necessary anchor in his/her life and society. Religion and idealistic concepts provide a needed explanation beyond the individual's limits

of reasoning which helps resolve the crisis of the adolescent.

Identity and ideology are regarded as two aspects of the same process. They provide the necessary conditions for further individual maturation and solidarity. Without some ideological commitment, however implicit in a "way of life," youth suffer a confusion of values, which can be dangerous to the fabric of society (Erikson, 1963, 1968).

Ideological commitment and its influence is revealed in the lives of two well-known names of the past. Erikson (1968), in reviewing the story of George Bernard Shaw's conversion to the Socialist revival of the early 1880's, mentions the compelling power of a political ideology. He discusses how the elements of group identity completed Shaw's identity. The life of Martin Luther exemplifies how religion played an important role in resolving his identity crisis (Erikson, 1958).

Religion provides the framework for crisis resolution in adolescents, in that it provides the continuity for which the adolescent searches. It provides answers to the questions of "who am I," "what am I to become" and "where am I going." Because of the importance of religious ideology and identity, it is the intent of this research to investigate the dimensions of Christian religious living and its relationship to identity.

A religious scale, devised by the investigator, will be used

as the instrument for measuring Christian religiousness according to the author's selection of dimensions pertinent to Christian living. Henry-Sims Identity Scale (factor 1) will be used for measuring identity. In addition, an attempt will be made to investigate the relationship between religious ideology and self-esteem, using the Rosenbergs Self Esteem Scale.

Statement of the Problem

The problem is to determine whether a relationship exists between identity achievement, self-esteem and Christian religious ideology. Are those adolescents with a higher commitment to dimensions of Christian religious ideology, also higher in identity and self-esteem? The study will be directed toward answering these questions.

Significance of the Study

At the present time empirical research on the relationship between Christian religious ideology and identity does not seem to be available. Theoretical-philosophical studies have been done in the area of religion and identity, as in Gillespie (1973). This study will attempt to provide insight into the phenomena of commitment to dimensions of Christian religious ideology and its relationship to identity achievement and self-esteem.

Definition of Terms

The following definitions are presented in order to clarify

terminology used in the research. Other terms and phrases are

considered self-explanatory.

Religious Ideology - Being committed to Christian religious

concepts and values as indicated by the raw score on each religious

subscale of the self devised instrument.

Religious Scale - The religious scale developed by the re-

searcher, having five dimensions that are important to being religious

according to the author's selection of dimensions pertinent to

Christian living.

Identity - The accrued confidence in one's ability to maintain

inner sameness or psychological stability and continuity and have it

matched by the sameness or stability and continuity of one's meaning

for others (Erikson, 1959).

Identity Achievement - The result of resolving the identity

crisis. When inner sameness or psychological stability and conti-

nuity during adolescence is regained, a sense of identity is achieved.

Henry-Sims Identity Achievement Scale (factor 1) - Indicates

maturational development or lack of it. This scale reveals adole-

cents' development toward identity achievement or identity diffusion.

There are four clearly identifiable elements, each important in

Eriksonian theory and found within its item pairs. These components

of identity are:

1a. <u>Ego-Career</u> (occupational commitment vs. career diffusion)

1b. <u>Ego-Group</u> (sense of group membership vs. sense of isolation)

1c. <u>Ego-Self</u> (positive evaluation of self vs. self-abasement)

1d. <u>Ego-Affect</u> (positive affectual experience vs. negative affectual

   experience)

Taken together, these elements form an operational definition of

identity (and of identity diffusion) congruent with Erikson's conceptual

formulations.

<u>Self-Esteem</u> - The feeling of personal worth by an individual.

Limitations of the Study

The following limitations are presented to further explain the

boundaries of this investigation:

1. The extent to which the instruments used accurately measure

   what they purport to measure may have a limiting influence on

   the study.

2. The study is limited to students who identify themselves as

   Christians.

3. Uncontrolled variables as motivation, interest, present emo-

   tional state, and other extraneous variables.

4. Limited to Oregon State University's students enrolled in

Psychology courses 200 and 314 and Education courses 311 and 314.

5. Limited to students who are from 17 to 24 years of age.

Basic Assumptions of the Study

The following assumptions are recognized in this investigation:

1. The instruments used in the study adequately measure what they purport to measure, i. e., commitment to religious ideology, identity and self-esteem.

2. Responses are accurate and honest.

Summary

This chapter presented an overview of the research relating to identity achievement and its relationship to religious ideology. Also presented was a brief view of self-esteem as the result of resolving the identity crisis. It further suggested that a religious ideology may be helpful to the adolescent in resolving his/her identity crisis.

The fundamental terms used in the investigation were defined to establish an explicit understanding of the terminology.

The limitations and the basic assumptions of this research were presented for the purpose of determining areas of strength and weakness in the study.

The investigator suggests that this research attempted to provide insight into the phenomena of commitment to Christian religious ideology and its relationship to identity achievement. The significance of the study is revealed in its potential to support or question the validity of Erikson's theoretical concepts regarding identity achievement and ideology, particularly Christian religious ideology.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter presents a review of major areas germane to this investigation. The first area, identity achievement in adolescents, includes a discussion of identity as a psychosocial construct, the principle of epigenesis, and a survey of identity crisis, identity diffusion, and psychosocial moratorium. The second section considers ideological commitment, religion as an ideology, the influence of a religious ideology on identity achievement, and the meaning of the term "religious." The final section will examine available research relevant to identity, religiousness, and their relationship to each other.

Identity Achievement in Adolescence

The term "identity" finds its roots in the writings of Freud. According to Coles and Erikson (1969, 1970), Freud used the term when addressing members of a Jewish lodge. In reference to his link with the Jewish people, Freud used the phrase "inner identity," which focused attention on the rich blending of the values and culture which was the core of himself. The term, identity, connotes a persistent self-sameness and a sharing of that self-sameness with others. Erikson's usage of the term "identity" carries overtones

of the Freudian influence because of his extended relationship with Freud's teachings. The Eriksonian theory of psychosocial development serves as the basis for this investigation.

Erikson's writings on identity tend to stress the psychosocial forces extant in personal development, which recognize the important influence of society and culture on personality. His concepts of identity have been related, by Elkind (1970), to Freud's stages of psychosexual development. Elkind finds that the identity concepts of Erikson are different from Freud's work in three ways: (1) that the individual establishes his basic orientations to himself and his social world, (2) that personality development continues throughout the whole life cycle, and (3) that each stage has a positive as well as a negative component.

The psychosocial stages parallel psychosexual stages and extend beyond them and encompass the entire life cycle. A comparison of the psychosexual stages and psychosocial crises are presented below:

Age	Psychosexual Stages	Psychosocial Crises
Infancy (Birth to 1)	Oral	Basic trust vs. mistrust
Early Childhood (1-3)	Anal	Autonomy vs. shame, doubt
Play Age (4-5)	Phallic	Initiative vs. guilt
School Age (6-11)	Latency	Industry vs. inferiority
Adolescence (12-24)	Genital	Identity vs. identity diffusion

Age	Psychosocial Crises
Young Adult	Intimacy vs. isolation
Adulthood	Generativity vs. stagnation
Maturity	Ego integrity vs. despair

It is important to note that a particular crisis is more likely to occur at a particular phase and dominate behavior during that phase, but could recur at subsequent phases. An example is a failure to develop a sense of "basic trust" possibly leading to a "mistrust of time" during the adolescent period (Erikson, 1970; Marcia, 1965).

Holton (1972) discusses what makes the process of identity psychosocial rather than psychosexual. He presents the "Psycho" aspect of identity as one that: (1) is partially conscious and partially unconscious with a sense of personal continuity and sameness, but having a quality of unself-conscious living; (2) is beset with the dynamics of conflicts; (3) has its own development period called adolescence; (4) reaches both into the past and toward the future; and (5) is grounded in the stages of childhood and depends on each subsequent stage of life for its preservation and renewal. Holten states that the "socio" part of the identity is accounted for, as an individual finds him/herself through the support of parental and communal models and environmental experiences.

To fully understand Erikson's theory of human development, his principle of epigenesis must be considered. In general, this

principle claims that anything that grows has a ground plan. Out of

this ground plan, the parts arise, each having its time of special

ascendency, until all parts have risen to form a functioning whole.

This theory is supported by the fact that the organism matures and

continues to unfold, not by developing new organs, but by means of

a prescribed sequence of loco-motor, sensory, and social capacities.

Thus, development is a continuous process, with each phase an equal

part of the continuum. Every phase finds its antecedents in previous

phases and its ultimate solution in those subsequent to it. Maier

(1969) indicates that human development proceeds along a zigzag

course from phase to phase, yet, is known by its basic regularity.

Personality development is governed by the human organism's

readiness to be aware of, to be motivated toward and to intereact

within an increased radius of significant individuals and institutions.

As soon as the adolescent is biologically, psychologically, and

socially ready, and this readiness is matched by society's readiness,

s/he develops into the next phase of development (Erikson, 1959).

Within each developmental phase, two opposing forces are brought

together and demand a joint solution, or synthesis. Successful

synthesis of the two conflicting forces motivates upward movement

on the scale of maturity and makes the subsequent forces easier to

manage (Dignam, 1962). Retardation or failure to solve the conflicts

will rob the individual of his/her whole hierarchy of development

(Maier, 1969).

Erikson (1968) describes eight epigenetic developmental stages. Each stage becomes a crisis because of incipient growth and new awareness in a new part together with a shift in instinctual energy cause a specific vulnerability in that part. A radical change in perspective also occurs. Crisis is used in a developmental sense to denote a turning point, a crucial period of increased vulnerability and heightened potential.

Evans (1967) and Dignam (1962) state that ego identity represents the successful completion of five phases of development prior to and including late adolescence. The first four phases provide the foundation for the fifth phase, the formation of identity. Identity formation is a process that continues throughout life, although its specifics occur during adolescence. Identity formation arises from the selective repudiation and assimilation of childhood identifications, and their absorption in a new self. The formation of identity is dependent on how society identifies the young individual; is dependent on society's receptiveness of the way s/he is; and the place provided or given him/her. The implication of identity is that there is a continuity and a coherence between the individual in his/her development and society in its process of evolution. Required for individual identity-formation is a relatively stable meeting-ground for the individual and society, a ground on which identification of self and an

individual social location may be found (Roazen, 1976; Pye, 1961).

Roazen (1976) suggests that a sense of identity is not a constant set of roles, but is always in conflict with the past which is to be lived down and with the potential future, which is to be prevented. According to Strauss (1959), a final sense of identity is never achieved, but is constantly lost and regained. Although identity is important in the development of the adolescent, it is not the highest or last achievement of personality.

Identity is more than the sum of childhood identifications. It is the inner capital gained from all the experiences of each preceding stage; a successful alignment of the individual's basic drives with his/her endowment and opportunities. The sense of ego identity, then, is the accrued confidence that one's ability to maintain inner sameness and continuity is matched by the sameness and continuity of one's meaning for others (Erikson, 1959). Thus, self-esteem confirmed at the end of each major crisis, is the conviction that one is learning effective steps toward a tangible future and developing a defined personality within a social reality which s/he understands.

In a discussion of identity, Block (1961) mentions three elements which are present in identity development. First an individual must perceive himself as having "inner sameness and continuity," i.e., he must, over a period of time perceive himself to be essentially the same person he has been. Second, a "sameness and

continuity" must also be perceived in the individual by those in his/
her social milieu; the individual's interpersonal experiences should
reinforce his/her perception of "accrued confidence." The polarity
of this development phase is represented by a sense of identity
achievement as well as a sense of identity diffusion. At one end of
the continuum there is striving toward an integration of inner and
outer demands and at the opposite end, there is diffusion, leading
to a sense of instability in the midst of many confusing inner and
outer demands. This polarity must be resolved within the span of
adolescence if transitory or lasting disturbances in adulthood are to
be prevented (Maier, 1969).

According to Erikson (1968, 1959), identity carries with it a
mastery of the problems of childhood and a genuine readiness to face
the challenges of the adult world. The acquisition of a sense of
identity is essential to making adulthood decisions, such as the
choice of a vocation or a marriage partner. As the child physically
matures into an adult, s/he experiences rapid growth with important
psychological and anatomical changes. Previous trust in his/her
body and mastery of its functions are suddenly shaken. This trust
must be regained gradually by re-evaluating him/herself. Assurance
is sought from peers, who are also in a stage of change and are
seeking approval. Maier (1969) states that puberty rites and religious
confirmation frequently can serve as cultural seals of the individual's

new status. This process is continued throughout adolescence, and

normally is achieved with the realization of maturity. As growth

continues previously dormant psychosexual drives now demand full

attention from the youth. In adolescence, the ego gradually estab-

lishes a synthesis of the past and future. This synthesis is the

essential challenge of the final phase prior to adulthood. It can be

described as a period of self-standardization in the search for sexual,

age, and occupational identity. The youth searches for a sense of

self, a commitment to specific roles selected from alternatives,

because identification with an ego ideal or person no longer serves

its full usefulness. At this period of his life, the youth integrates

all previous identifications into a role selected from alternatives to

which commitment will or can be made and this process leading to

commitment comprises an ego identity (Maier, 1969).

The process of identity achievement is one in which the meshing

of the individual's needs and capabilities at a particular age are

matched with society's rewards and demands at that age. Rapaport

(Erikson, 1959) states it in these words:

> In Erikson's conception neither does the individual adapt
> to society nor does society mold him into its pattern;
> rather, society and individual form a unity within which
> a mutual regulation takes place. The social institutions
> are preconditions of individual development, and the
> developing individual's behavior and in turn elicits that
> help which society gives through its adult members
> directed by its institutions and traditions. Society is not

merely a prohibitor or provider; it is the necessary matrix
of the development of all behavior. Indeed, the development
and maintenance of the ego, of the superego, and perhaps of
all structures are dependent on the social matrix; behavior
is determined by it and is possible only within it (p. 104).

Erikson (1959) discusses adolescent identity crisis as a period

when childhood proper comes to an end and youth begins. All same-

ness and continuities relied on earlier are questioned again because

of the rapidity of body growth, which equals that of early childhood,

and because of the entirely new addition of physical genital maturity.

At this point, young people are primarily concerned with
attempts at consolidating their social roles. They are
curiously preoccupied with what they appear to be in the
eyes of others as compared with what they feel they are
and with the question of how to connect the earlier culti-
vated roles and skills with ideal prototypes of the day.
It is in this search for a new sense of continuity and
sameness, some adolescents have to refight many of the
crises of earlier years, and they are never ready to
install lasting idols as guardians of a final identity. The
integration now taking place in the form of the ego identity
is the inner capital accrued from all those experiences of
each successive stage, when successful identification led
to a successful alignment of the individual's basic drives
with his endowment and his opportunities (pp. 88-89).

The primary task of the adolescent is to resolve this crisis and

achieve a personal sense of identity. This period of time is crucial

to the growing adolescent, who is faced with many new experiences and

demands. Starbuck (1915) considers adolescence as a period of storm

and stress; and rightly so because of the lack of direction and self-

definition. Bier (1963) states that the achievement of identify fulfills

the adolescent's quest in regards to who s/he is, what s/he is to

become, and his/her direction in life. Identity is a clear awareness of one's goals, purposes, relationship to reality, to society and to a Supreme Being. The lack of identity, on the other hand, finds the adolescent confused and uncertain as to what s/he is, what s/he is to become and where s/he is going.

The period of adolescence represents a socially authorized delay of adulthood that acts as a psychological safety device. Erikson (1950) states that the adolescent mind is essentially a mind of the moratorium. It is also an ideological mind--and so, it is the ideological society that speaks most clearly to the adolescent who is eager to be affirmed by peers, and ready to be confirmed by rituals, creeds, and programs that will define what is evil and unfamiliar.

According to Henry and Sims (1970), society meets the individual's needs during this stage and provides support by granting a period of delay which provides the time required to make the transition from childhood to adulthood. Most important is the opportunity to establish patterns of consistent and continuous experience in the new roles the adolescent has assumed; roles through which his/her society is able to identify him/her. In this way, his/her inner certainty grows, and is affirmed by outside recognition.

Maier (1969) points out that social institutions of various cultures provide status to institutionalized moratoria such as extended

formal education, apprenticeship, military conscription, internship, etc. The moratorium provides certainty and support to identity diffusion. Maier (1969), describes the moratorium as a period of delay, granted to one who is not ready to meet the obligation of adult commitments or is forced on one who should be given time to make the necessary adjustments. It is not only a delay, but a "selective permissiveness" on the part of society and of "provocative playfulness" on the part of youth.

Faced with impending adult tasks or responsibilities (e. g. getting a job, becoming a citizen, planning marriage) in which he must now become the "giver" rather than the "receiver," the late adolescent is seen as having three alternatives. A positive identity may be formed based on a sense of continuity with the past as it relates to contributions to the future. A negative identity may be developed, that is an identity which the individual has been warned not to have, nevertheless is compelled to have. No identity may develop and lead to a sense of identity diffusion in which both past and future may seem relatively meaningless, leading to a shiftless sense of self (Maddi, 1976; Evans, 1967; Roazen, 1976).

Religious Ideological Commitment

An essential need of the adolescent is resolving his/her identity

crisis and achieving a sense of identity and making a commitment to

something which Erikson (1963) calls occupation and "ideology"--

something that will give meaning to what the young person is, and

what s/he is to become.

Martin Luther's life is an example of how an abrupt conversion

(commitment to a religious ideology) brought him to a career deci-

sion and he determined to become a monk. His decision helped to

resolve his identity crisis. Ideology is considered as a source of

identity strength. Without some kind of commitment to ideology,

however tacitly expressed, youth will suffer "a confusion of values"

which can be specifically dangerous to the fabric of society (Erikson,

1968). A comprehensive ideological orientation is of ultimate benefit.

The two crucial areas in which the adolescent must make com-

mitments are occupation and ideology. Functions ascribed to ideology,

are the offering of (1) a simplified perspective of the future which en-

compasses all foreseeable time and thus counteracts individual "time

confusion"; (2) an assimilation of the inner world of ideals and the

goals and dangers of the social world; (3) an opportunity for exhibiting

some uniformity of appearance and behavior counteracting individual

identity-consciousness; (4) an inducement to a collective

experimentation with roles and means to overcome a sense of inhibi-

tion and personal guilt; (5) an introduction into the ethos of the pre-

vailing technology and thus into approved and regulated competition;

(6) a geographic-historical world image as a framework for the young

individual's budding identity; (7) a rationale for a sexual way of life

compatible with an agreeable system of principles; and (8) submission

to leaders who as "big brothers" are above the ambivalence of the

parent-child relation (Erikson, 1968).

Erikson (1963) states that an ideology is necessary to envisage

a future. The young adult also may need that something which Shaw

called "a religion" and an explicit understanding of life in view of an

intelligible theory. He indicates that he would call this something

between a theory and a religion, an ideology. Identity and ideology

are two aspects of the same process. Both provide the necessary

conditions for further individual maturation and prepare the way for

the next higher form of identification.

Ideology then, is an unconscious tendency underlying religious

and scientific as well as political thought: the tendency at a given

time to make facts amenable to ideas, and ideas to facts, in order

to create a world image convincing enough to support the collective

and the individual sense of identity (Erikson, 1970).

A religious ideology may answer or respond to the psychologi-

cal inquiry of the adolescent, fulfilling the need to know who s/he is,

his/her purpose and destiny. A commitment to such an ideology cures the diffusion of youth (Erikson, 1958).

Strunk (1962) states that if the individual's self-adequacy depends upon an understanding of his/her beginnings and destiny the answers are more apt to be found in the religious area than in other areas, as in science, art, and politics. Strunk (1962), further proposes that religious ideology satisfies the need of the adolescent for a mature set of values and ethical regulations that characterize a good person and a good citizen. According to Meissner (1969), religion serves as an ideology for the emergent need to create a meaningful framework of existence. The religious ideology has breadth and depth and significance that surpasses all other ideologies. It is no wonder that one finds in young adolescents a preoccupation, a searching, and an inquiring into religious beliefs.

However, this searching process starts in early childhood (Havighurst, 1953). During childhood and early adolescence, religious beliefs may be peripheral. But as the complexities of the socialization process impinge on the youth, it becomes necessary for these beliefs to take on a new role. As religious beliefs are ratified and internalized, they become a part of the self-concept. Religious convictions frequently serve individuals better than other systems or beliefs because religion gives answers to the most extensive kinds of questions asked by people. According to Engel (1968), the major

question raised, especially by adolescents, has to do with identity--

Who am I? He also states that religion, besides being concerned

with allegiance and belief, is also concerned with identity--Who you

are. Religion provides the individual with an interpretation of his/

her existence. It fills the vacuum that reasoning cannot fill or ascer-

tain.

Of all the possible philosophies of life, religion, according to

Johnson (1957), is the most comprehensive. When religious factors

are internalized, he claims that they always lead to integration of

personality, for they obtain, one way or another, self-adequacy for

the individual.

The need of life is growth and the goal of life is to obtain com-

pleteness. It is the belief of the investigator that religion is life,

seeking completion. Johnson (1959) and Clark (1959) point out that

religion is not the only path by which an individual seeks for the

meaning of life. However, there is some empirical support for the

impact of religion. C. S. Braden of Northwestern University asked

over two thousand people why they were religious. Many answers

were given, but the answer that "religion gives meaning to life" was

the most frequently offered.

Religious values are said to exercise a potent influence upon

developing personality. These values (as a result of a possible

conversion experience) redirect life toward maturity and growing

out of earlier stages of development from egoism to altruism (Crow
and Crow, 1956; Christensen, 1965). The values also shorten the
period of what Starbuck (1915), calls storm and stress and tend to
bring the individual out of childhood into new life maturity and
personal insight.

In discussing the topic of religion a need arises to define what
is meant by stating an individual is religious. The meaning of the
term "religion" differs among individuals. According to Aubrey
(Crow and Crow, 1956), the term "religion" carries a variety of
meanings. To some, it means assent to a theologically formulated
system of beliefs. To others it denotes a body of customary prac-
tices consisting of rites, mores and private acts of devotion. To
still others, it is an intimate personal experience of communion with
God.

Religion also implies an ultimate reality to which supreme
allegiance must be given. People have given a name--God, to this
ultimate reality. The religious person finds warrant for all of his
conceptions of worth, of right and of duty and of human destiny in
his relationship to this ultimate reality (Crow and Crow, 1956).

The religious experience is indeed an internal experience that
manifests or demonstrates itself externally. According to Clark
(1958), religion is an inner experience of the individual when a
Beyond is sensed, especially as evidenced by the effect of this

experience on his/her behavior and when an active attempt is made to harmonize his/her life with the Beyond. For a religious ideology to have an effect on an individual's life, the religious experience must permeate the entire being and not just the body and mind (Crow and Crow, 1956).

That the religious personality would show activity in various dimensions of religion is to be expected. Glock (1962) proposes that an investigation of an index of religiosity should include five dimensions of consensus among world religions. He suggests that religious devotees should be characterized by the following dimensions: (1) experience; (2) ritualistic behavior (church attendance); (3) beliefs; (4) knowledge; and (5) the effects of the four prior dimensions on the secular world. Perkins (1976) defines a religiously committed person as one who considers religious values salient to all areas of daily behavior and decision making.

Commitment to a religious ideology can be extremely helpful to the adolescent in his/her struggle to know who s/he is and where s/he is going. Foster (1966) points to the church as a signifciant factor in the development of ego identity by offering to adolescents a Christian identity which provides opportunity to achieve meaning, purpose, and fulfillment in life.

Cutten (1968) considers the adolescent self as divided. He feels that the religious experience is a process by which a self

hitherto divided becomes unified and reinforces identity. Through religion, the individual realizes his/her social place or group identity, thus providing that person a sense of where s/he belongs in society as a whole (Maier, 1969). Allison (1969) reveals that this bridging of the self into one transforms a sense of diffusion, division, and fragmentation into a sense of order, integration, and wholeness. Erikson (Coles, 1970), in analyzing Martin Luther, showed how a prevailing religious viewpoint was used to cement together a growing and eventually confident, sense of manhood. He views Luther's youthful religious struggles as providing a decisive inner push toward identity. Luther resolved his conflicts and identity problems through the development of religious ideas. The monastary was his psycho-social moratorium which postponed the decisions concerning his life purpose.

Jones (1968) posits that identity formation is interrelated with religious development. Drapela (1969) also finds a parallel in man's religious development and psychological growth. They move in the same direction but differ in motivation and goal setting.

Research on Religious Commitment and Identity Achievement

Research regarding the relationship of religious ideology and identity achievement is minimal. Hood (1974) found, in his study of psychological strength and religious experience, that persons high

in psychological strength are more likely to report intense religious experience than persons low in psychological strength. However, he also found that a significant negative correlation between total ego strength and religious experience is misleading. The data suggest that further investigations of intense experience of religious states are warranted.

The core conflict of adolescence as stated in earlier sections, is concerned with identity vs. identity diffusion. Bronson (1959) found that the construct of identity and identity diffusion were measurable parameters of personality. He states that the seeking of psychological refuge in a commitment to a preformed social or religious ideology can be symptomatic of, or an attempted solution to, a condition of identity diffusion. Perhaps one of the most significant aspects of a religious ideology is that it addresses itself to questions of self aware-ness, self-direction and self existence.

In a study by Brown and Ferguson (1968), it was found that intensity of religious belief is reflected in one's self-concept. They found significance at the .05 level. A difference existed between those who had religious beliefs and those with less religious beliefs. It becomes apparent that if the religious experience is to be of any value, it must demonstrate its effect upon individuals in an observ-able manner. Gillespie (1973) offers a theoretical explanation of the influence of a religious ideology on the adolescent facing his/her identity

crisis. He posits that a religious ideology, as a result of conversion, is a kind of change. It is change, in that it is a unifying quality for the self, which includes self-integration, wholeness, and possible reorganization. Thus, it becomes apparent that religious ideology and identity move in the same direction. When an adolescent is suffering from a loss of who s/he is and where s/he is going, an ideology such as religion aids in the solidification of self by providing an understanding of his/her significance, meaning, existence and direction in life.

Podd (1970), in his study, found that those who had achieved an identity were more frequently rated as showing the most mature level of moral thinking. Those who had failed to achieve an identity (identity diffusion) were more frequently found at the least mature level of moral reasoning. Those who were in a state of moratorium demonstrated variability in moral thought across the situations presented in the morality interview. Podd's study gives reason to accept the idea that there is a relationship between a moral conviction and ego identity.

It is apparent from the few studies reviewed, that some kind of empirical relationship exists between religious commitment and identity development in adolescence. These research efforts do not, however, specify either levels or kinds of religious commitment.

Summary

The chapter has reviewed the research concerning religious ideology and identity achievement and their relationship; the meaning of religious; ideological commitment and religion as an ideology; and the identity process in the adolescent.

CHAPTER III

METHODS AND PROCEDURES

Chapter III is devoted to the methods and procedures used in this investigation and is divided into four major sections. Section one is concerned with the design of the study and the sample. Section two deals primarily with the statement of the null hypotheses and the procedures followed in conducting this investigation. Section three is devoted to a description of the three instruments utilized. Section four examines the treatment of the data.

Design of the Study

The objective of this study as outlined in Chapter I, was to investigate the relationship between Christian religious ideology and identity achievement. Since the crisis of identity reaches its climax in adolescence, it became the intent of the study to have a diverse group of student subjects ranging from the ages of 17 to 24. Erikson defines the period of adolescence as being from 12 to 24 years of age.

The Sample

The sample consisted of 249 undergraduate students enrolled in Education and Psychology courses at Oregon State University, Winter 1978. The survey arrangements with instructors of the

classes was by personal communication.

The students who participated in this study were contacted in groups (i. e. Psychology 201, 202, and 314 and Education 309A, 311A and 311C classes) and asked to respond to the self-descriptive inventory. The respondents were measured as a total group on all variables used. Additional information is provided according to sex, age, majors, and religious affiliation.

Statistical Hypotheses

HO_1: There is no significant relationship between identity achievement and Christian religious ideology.

HO_2: There is no significant relationship between ego career and Christian religious ideology.

HO_3: There is no significant difference between ego group and Christian religious ideology.

HO_4: There is no significant relationship between ego self and Christian religious ideology.

HO_5: There is no significant relationship between ego affect and Christian religious ideology.

HO_6: There is no significant relationship between self-esteem and Christian religious ideology.

Procedures

Initial communications with the Education and Psychology instructors was made through personal contact. Each instructor received explicit information regarding the nature of the study. Approval was received from the Dean of Education, Chairman of the Psychology Department, and participating instructors. The time, date and place for administering the questionnaire was arranged with the instructors who announced it to their students.

Specific instructions were given regarding procedures for answering the questionnaire. The students completed a Self-Descriptive Inventory, which included a scale of religious dimensions of Christianity (developed by the investigator), and an identity achievement scale (developed by Henry-Sims and a Self-Esteem Scale developed by Rosenbert). A cover letter explaining the nature of the study accompanied the questionnaire.

The subjects were scored on each variable: belief, experience, practice, knowledge, intrinsic value, self-esteem, identity, ego career, ego group, ego-self and ego-affect. The total score for each variable was correlated with the other variables. Selectors such as age, sex, major, and religious affiliation were investigated and will provide additional data regarding the relationship between identity and Christian religious ideology according to the selectors.

The other statistical analyses consisted of a stepwise multiple

regression on each individual measure. An analysis of variance

for each selector on each variable was also used followed by a

Newman Keuls procedure when necessary. The .05 level of confi-

dence was selected as the decision level for hypothesis testing.

Instruments

The following are descriptions of the instruments used in this

study. A sample of the instruments is located in Appendix C. Two

of the instruments have been standardized: (identity achievement

scale and self-esteem scale). The religious scale for Christians

was developed by the investigator of the study.

Religious Scale for Christians

The scale of religiousness was designed to measure the dimen-

sions of Christian religiosity in Christians. The religious factor

contains five sections, each considered important in measuring

religiousness. Glock (1967) identifies five areas that should charac-

terize religious devotees. These areas were utilized by the investi-

gator with some modification. The dimensions are similar to

Glock's, mentioned in Chapter II, yet there is one dissimilar dimen-

sion, that of intrinsic value. The sections are as follows:

1. <u>Belief</u> section has fourteen Likert scale statements designed to give an indication of belief level of an individual. An item analysis and a criterion test for the value of r was conducted for each statement. Each statement met the assumption of unidimensionality at the .05 significant level (Items 1 to 14).

2. <u>Experience</u> section assesses the level of religious experience as a necessary part of measuring religiousness. Five statements met the assumption for unidimensionality for the entire scale at the .05 level of significance (Items 15 to 19).

3. <u>Intrinsic</u> section is to measure the internal-external relationship between the individual and his/her religion. This subscale is a Likert scale as the previous two. Eleven statements were found significant and met all necessary criterion (Items 20 to 29).

4. <u>Practice</u> section is a type of Guttman scale having nine statements with an index of reproducicility of .94. The subscale measures Christian religious practices (Items 30 to 38).

5. <u>Knowledge</u> section has eighteen multiple choice questions with a split half reliability of .78 (using the Kuder-Richardson reliability formula). It measures the depth of Christian religious knowledge. This scale was developed and used because it appeared more comprehensive and detailed than others observed. Another characteristic of this scale as perceived by

the investigator was its conservative nature (Items 39 to 56).

Self-Esteem Scale (Rosenberg, 1965)

This scale was designed to measure attitudes toward the self along a favorable-to-unfavorable dimension. The ten items are of the Likert type, allowing one of four responses: strongly agree, agree, disagree, and strongly disagree.

Rosenberg designed the Self-Esteem Scale with several criteria in mind. One was his conception of self-esteem.

> When speaking of high self-esteem...we shall simply mean that the individual respects himself, considers himself worthy, he does not necessarily consider himself better than others, but he definitely does not consider himself worse, he does not feel that he is the ultimate in perfection but, on the contrary, recognizes his limitations and expects to grow and improve (p. 98).

Another criterion was ease of administration. The other criteria are unidimensionality (Guttman) and validity which are discussed below.

The sample consisted of 5, 024 high school juniors and seniors from ten randomly selected public high schools in New York State. Using the Guttman procedure, the reproducibility of this scale was 92% and its scalability was 72%. Silber and Tippett showed a test-retest reliability of .85 for a group of college students retested after two weeks (Leary, 1957). This scale was chosen because of its

brevity. It also seeks to measure the one element of interest to the investigator, that of Self-Esteem. The age group of the sample was in the same range as that described by Erikson and adopted for this study (i.e. adolescence) (Items are from 57 to 66).

Henry-Sims Identity Scale (Factor 1)

The identity factor has four clearly identifiable elements, each one important in Eriksonian theory for assessing identity development. These components of identity are:

1a. Ego-Career (occupational commitment vs. career diffusion)

1b. Ego-Group (sense of group membership vs. sense of isolation)

1c. Ego-Self (positive evaluation of self vs. self-abasement)

1d. Ego-Affect (positive affectual experience vs. negative affectual experience)

Taken together, these elements form an operational definition of identity (identity diffusion) congruent with Erikson's conceptual formulations.

The scale is a Semantic Differential with each item scored on a 1-7 point system (the middle point 4 is excluded). The closer to 7, the higher the "identity" (or any other positive pole of a factor). The lower the score, that is, the closer to 1, the lower the "identity," or the greater the "identity diffusion" (or any other negative pole of a factor).

A factor analysis was done on 242 men and women. Their ages ranged from 18-50. The factor loadings on both groups are listed below:

Men (n = 107)		Women (n = 135)
Factor	Mean	Mean
1a	5.90	5.40
1b	5.90	5.90
1c	5.20	5.10
1d	5.10	4.30
1	5.50	5.30
(n = 28, ages 18-30)		(n = 30, ages 18-30)
1a	5.90	5.30
1b	5.80	5.60
1c	5.10	4.80
1d	5.10	4.30
1	5.40	5.10

The Henry-Sims Identity Scale was chosen because of the Eriksonian components that are a sub-part of the scale, that is, in ego-career, ego-group, ego-self and ego-affect. These factors make the scale more comprehensive than the others considered (Items 67 to 90).

Treatment of the Data

The questionnaires were hand scored. The data was key-
punched on IBM cards. The data was analyzed by the Cyber computer
#73, using SPSS (Statistical Package for the Social Sciences). The
statistical analysis of the data was completed with the assistance of
a graduate student from the Statistics Department of Oregon State
University. The .05 level of confidence was selected as the accept-
able level of statistical significance.

A stepwise multiple regression analysis was used in treating
the data. It determined the strength of the relationship by using each
scale score as a dependent variable and correlating it with all the
other variables (scale scores) involved in the study. It also estimated
whether or not the relationships were significant. Also used was an
Analysis of Variance, Newman Keuls and Pearson Product Moment
Correlation.

Summary

This study was designed to determine if Christian religious
ideology in adolescents manifests a relationship with identity achieve-
ment. This chapter discussed the sample selected for the research
as well as the procedures. The statistical hypotheses were stated
in the null form. The instruments and the method for computing
and analyzing the data were also described.

CHAPTER IV

ANALYSIS OF THE DATA

This chapter is devoted to the presentation and statistical

analysis of the data relevant to this study. Tables with the analyses

of the data are presented and indicate procedures used for testing

each hypothesis.

The purpose of this study was to determine whether or not

there is a relationship between Christian religious ideology and iden-

tity achievement in selected university students. The study was

conducted during Winter term 1978 at Oregon State University. A

secondary concern of this study was the relationship between Christian

religious ideology and self-esteem.

The six hypotheses were stated in the null form for statistical

analyses. All scores on the religious scale (Belief, Experience,

Intrinsic, Practice, and Knowledge) were used as a measure of

Christian religious ideology. The scores on the Henry-Sims Identity

Scale, which has four sub-parts (Ego-Career, Ego-Group, Ego-Self,

and Ego-Affect) were used to measure identity and its subparts; and

Rosenberg's Self-Esteem scale to measure self-worth.

The analysis used to test the six null hypotheses was stepwise

multiple regression (which yields a correlation coefficient between

the independent and dependent variables). Multiple regression is a

statistical tool designed to isolate a subset of available predictor variables that will yield an optimal prediction equation with as few terms as possible.

Self-Esteem, Age and each of the identity factors are presented separately as a dependent variable, while the remaining variables act as independent variables and enter the equation in a stepwise fashion; the procedure then selects the factor accounting for the greatest amount of variance first, then the second variable with the greatest amount of variance in conjunction with the first enters and so on, until the variable contributing the least amount of variance in conjunction with the previously entered independent variables, enters last. All of the independent variables had to meet an "F" statistic at the .05 level of confidence for statistical significance.

In order for the question to warrant explanation, the following criteria was arbitrarily chosen and had to operate together in the results:

1. $\underline{F}$ significant to at least the .05 confidence level.

2. The variance of independent variable attributed to dependent variable should contribute at least ten percent of overall explained variance of the dependent variable.

Table 1 represents the intercorrelations of the instruments in the study, while Table 2 represents a general statistical summary of the data.

TABLE 1.   INTERCORRELATION COEFFICIENTS MATRIX

Variable	Age	Belief	Experience	Intrinsic	Practice	Knowledge	Self-Esteem	Identity	Career	Group	Self
Belief	-.10777										
Experience	-.08939	.76600									
Intrinsic	-.02093	.77749	80102								
Practice	-.03557	.63180	.68729	.74933							
Knowledge	.06729	.44403	36828	.39340	.49559						
Self-Esteem	.05548	-.02877	-.01317	-.03343	-.03120	.07892					
Identity	05008	.09497	.13447	.13457	.18743	.11763	.54373				
Career	.09346	.04074	.03948	.09197	.14305	.15397	.44640	.73308			
Group	.00984	.15821	.24199	.17256	.24014	.07206	.33839	.77289	.33897		
Self	-.00003	.08066	.05653	.09653	.09921	.11572	53746	.74762	.44318	.45292	
Affect	.02948	.02991	.07351	.06158	.12348	.09672	.35250	.66584	.39315	.49153	.50906

.13 (p ≤ .05)

.16 (p ≤ .05)

48

TABLE 2. GENERAL STATISTICAL SUMMARY OF DATA

Variable	Mean	Standard Deviation	Ranges	N of Cases
Identity	5.4545	.8257	1-7	249
Egocareer	5.4205	.9955	1-7	249
Egogroup	5.8701	.9930	1-7	249
Egoself	5.4888	1.1169	1-7	249
Egoaffect	4.9116	1.2159	1-7	249
Self-Esteem	32.2450	4.2512	1-40	249
Age	19.9598	1.3069	18-24	249
Belief	54.8353	9.7232	14-70	249
Experience	18.5020	3.9341	5-25	249
Intrinsic	31.7590	9.2015	10-50	249
Practice	2.8394	2.1342	1-9	249
Knowledge	8.8996	3.4387	0-18	249

This chapter will present the results of the analysis of the following hypotheses:

1. There is no significant relationship between identity and Christian religious ideology.

2. There is no significant relationship between ego-career and Christian religious ideology.

3. There is no significant relationship between ego-group and Christian religious ideology.

4. There is no significant relationship between ego-self and Christian religious ideology.

5. There is no significant relationship between ego-affect and Christian religious ideology.

6. There is no significant relationship between self-esteem and Christian religious ideology.

Hypothesis 1

There is no significant relationship between identity and Christian religious ideology.

Table 3 shows that the best predictor of identity is self-esteem. The correlation between identity and self-esteem is .54 which is significant (p < .05). The next best predictor of identity is Practice (of Christian Religious values and beliefs). These two independent variables account for 33.7 percent of the total 33.9 percent of

TABLE 3. EFFECTS OF INDEPENDENT VARIABLES UPON IDENTITY WITHOUT IDENTITY SUBFACTORS

| Level | Independent Variable | Date Summary Coefficients | | Simple R | Significance Levels | |
		R Square	R Square Change		Simple R	F
1	Self-Esteem	.29564	.29564	.54	p < .05	p < .001
2	Practice	.33746	.04182	.19	p < .05	p < .001
3	Knowledge	.33845	.00099	.12	*	*
4	Age	.33934	.00090	.05	*	*
5	Belief	.33954	.00020	.10	*	*
6	Experience	.33985	.00030	.13	p ≤ .05	*
7	Intrinsic	.33987	.00003	.13	p ≤ .05	*

Total Variance Explained = .33987

*No Significance

explained variance. The null hypothesis that religious ideology would not be significantly related to identity is not verified by the data. However, when including the identity subfactors, the overall variance attributable to both self-esteem and practice, decreases to almost nothing. The explained variance increased from 33.9 to 93.0 percent. Ego-Group accounted for 59.7 percent of the total variance: 22 percent was explained by ego-career and 9.6 for ego-self. Together they accounted for 91 percent of the 93 percent of explained variance in the equation. It appears that with the inclusion of the subfactors, the contribution of religious ideology for predicting identity was negligible. The range of its overall contribution was from 4.2 to .001 (Table 3 - 4), hardly significant in terms of accounting for a significant amount of variance attributed to the dependent variable, identity. Based on statistical results, the null hypothesis is rejected.

Hypothesis 2

There is no significant relationship between ego-career and Christian religious ideology.

Table 5 reveals that religious ideology has a significant relationship (although minimal) with ego career. Yet, religious ideology does not attribute significantly to the variance of the dependent variable, ego career. It also shows the best predictor of ego career is

TABLE 4. EFFECTS OF INDEPENDENT VARIABLES UPON IDENTITY WITH IDENTITY
        SUBFACTORS

| Level | Independent Variable | Data Summary Coefficients | | Simple R | Significance Levels | |
		R Square	R Square Change		Simple R	$\underline{F}$
1	Group	.59736	.59736	.72	p < .05	p < .001
2	Career	.81771	.22035	.73	p < .05	p < .001
3	Self	.91392	.09621	.75	p < .05	p < .001
4	Affect	.92986	.01594	.67	p < .05	p < .001
5	Knowledge	.93031	.00045	.12	*	*
6	Self-Esteem	.93058	.00027	.54	p ≤ .05	*
7	Age	.93063	.00001	.05	*	*
8	Belief	.93064	.00004	.09	*	*
9	Experience	.93068	.00001	.13	p < .05	*
10	Practice	.93069	.00001	.19	p < .05	*
11	Intrinsic	.93069	.00001	.13	p < .05	*

Total Variance Explained = 93069

*No Significance

TABLE 5. EFFECTS OF INDEPENDENT VARIABLES UPON EGO CAREER WITHOUT IDENTITY
SUBFACTORS

| Level | Independent Variable | Data Summary Coefficients | | Simple R | Significance Levels | |
		R Square	R Square Change		Simple R	F
1	Identity	.53740	.53740	.73	$p < .05$	$p < .001$
2	Knowledge	.54206	.00465	.15	$p < .05$	$p < .15$
3	Experience	.55017	.00811	.04	*	$p < .05$
4	Intrinsic	.55284	.00268	.10	*	*
5	Self-Esteem	.55536	.00252	.45	$p < .05$	*
6	Age	.55673	.00137	.10	*	*
7	Practice	.55706	.00034	.14	$p < .05$	*
8	Belief	.55737	.00030	.04	*	*

Total Variance Explained = 55737

*No Significance

identity, which is significantly correlated (P <.05) with ego career.

With the subfactors (Table 6) added to the equation, identity remains

the best predictor for ego career. Identity, ego group and ego self

make up 67.9 percent of the variance attributed to the dependent

variable. Knowledge and practice correlated positively and signifi-

cantly (P < .05) but do not attribute significant variance to the

dependent variable. Null hypothesis two is rejected based on the

results of the data analysis.

Hypothesis 3

There is no significant relationship between ego group and
Christian religious ideology.

The results are presented in Table 7 which shows that all vari-

ables are significantly related (p < .05) to ego group except knowl-

edge. Identity attributes 59.7 percent of the total variance of 63.5

percent to the dependent variable, ego career, with experience, 1.9

percent, the second largest contributing factor. When including the

subfactors (Table 8) in the equation, experience is reduced to .88

percent of the total variance which is hardly significant. It could be

concluded that the significant relationship (p < .05) of .24 which is

rather weak, does not generate enough influence to account for a

significant portion of the variance. Identity, ego career, and ego

self manifest 73 percent of the total 74.9 percent variance

TABLE 6. EFFECTS OF INDEPENDENT VARIABLES UPON EGO CAREER WITH IDENTITY SUBFACTORS

| | | Data Summary Coefficients | | | Significance Levels | |
Level	Independent Variable	R Square	R Square Change	Simple R	Simple R	F
1	Identity	.53740	.53740	.73	p < .05	p < .001
2	Group	.61576	.07836	.38	p < .05	p < .001
3	Self	.67939	.06363	.44	p < .05	p < .001
4	Affect	.69869	.01930	.39	p < .05	p < .001
5	Knowledge	.70386	.00517	.15	p < .05	p < .05
6	Self-Esteem	.70771	.00385	.45	p < .05	p < .10
7	Experience	.70830	.00059	.04	*	*
8	Practice	.71033	.00203	.14	p < .05	*
9	Intrinsic	.71076	.00043	.10	*	*
10	Age	.71094	.00018	.10	*	*

Total Variance Explained = 71094

*No Significance

TABLE 7. EFFECTS OF INDEPENDENT VARIABLES UPON EGO GROUP WITHOUT IDENTITY
SUBFACTORS

| Level | Independent Variable | Data Summary Coefficients | | Simple R | Significance Levels | |
		R Square	R Square Change		Simple R	$\underline{F}$
1	Identity	.59736	.59736	.77	$p < .05$	$p < .001$
2	Experience	.61677	.01941	.24	$p < .05$	$p < .001$
3	Self-Esteem	.62375	.00698	.34	$p < .05$	$p < .05$
4	Intrinsic	.62952	.00577	.17	$p < .05$	$p < .05$
5	Knowledge	.63268	.00316	.10	*	$p < .15$
6	Practice	.63528	.00259	.24	$p < .05$	*
7	Belief	.63541	.00013	.15	$p < .05$	*

Total Variance Explained = 63541

*No Significance

TABLE 8. EFFECTS OF INDEPENDENT VARIABLES UPON EGO GROUP WITH IDENTITY SUBFACTORS

Level	Independent Variable	Data Summary Coefficients		Simple R	Significance Levels	
		R Square	R Square Change		Simple R	$\underline{F}$
1	Identity	.59736	.59736	.77	$p < .05$	$p < .001$
2	Career	.66556	.06820	.39	$p < .05$	$p < .001$
3	Self	.73095	.06539	.45	$p < .05$	$p < .001$
4	Experience	.73983	.00888	.24	$p < .05$	$p < .004$
5	Affect	.74673	.00689	.49	$p < .05$	$p \leq .01$
6	Practice	.74758	.00085	.24	$p < .05$	*
7	Intrinsic	.74901	.00143	.17	$p < .05$	*
8	Knowledge	.74933	.00032	.10	*	*
9	Belief	.74951	.00019	.15	$p < .05$	*
	Total Variance Explained = 74951					

*No Significance

attributable to the dependent variable, ego group. Based on this

analysis the null hypothesis was rejected, indicating that there was

a significant relationship between Christian religious ideology and

ego group.

Hypothesis 4

There is no significant relationship between ego self and
religious ideology.

The results show (Table 9) that all religious factors were below

the significant level $p < .05$. Knowledge revealed the highest correla-

tion of the religious factors. Its correlation value might be consid-

ered negligible. Identity and self-esteem were positively significant

$(p < .05)$. Taken together they accounted for 58 percent of the total

variance. Identity was shown to be the best predictor of ego self.

When the subfactors are included in the equation, the results are

somewhat changed. Identity remains the best predictor, but ego

career as the second best predictor, accounts for 6.6 percent of

the variance attributable to the dependent variable, ego self. Ego

group is the third best predictor of ego self, accounting for 3.8

percent of the variance of the dependent variable, ego self. Table 10

reveals the relationship between ego career and ego self as being

significant $(p < .05)$. Analysis of hypothesis four provides data that

support the retaining of the null hypothesis.

TABLE 9.   EFFECTS OF INDEPENDENT VARIABLES UPON EGO SELF WITHOUT IDENTITY
          SUBFACTORS

| Level | Independent Variable | Data Summary Coefficients | | Simple R | Significance Levels | |
		R Square	R Square Change		Simple R	F
1	Identity	.55894	.55894	.75	p < .05	p < .001
2	Self-Esteem	.58329	.02435	.54	p < .05	p < .001
3	Age	.58512	.00183	-.00	*	*
4	Experience	.58618	.00106	.05	*	*
5	Belief	.59093	.00476	.08	*	
6	Intrinsic	.59255	.00162	.09	*	*
7	Practice	.59345	.00090	.09	*	*
8	Knowledge	.59458	.00113	.11	*	*

Total Variance Explained = 59458

*No Significance

TABLE 10. EFFECTS OF INDEPENDENT VARIABLES UPON EGO SELF WITH IDENTITY SUBFACTORS

| Level | Independent Variable | Data Summary Coefficients | | Simple R | Significance Levels | |
		R Square	R Square Change		Simple R	F
1	Identity	.55894	.55894	.75	p < .05	p < .001
2	Group	.59769	.03875	.45	p < .05	p < .001
3	Career	.66431	.06662	.44	p < .05	p < .001
4	Self-Esteem	.68205	.01775	.54	p < .05	p < .001
5	Affect	.68478	.00273	.51	p < .05	p < .15
6	Belief	.68714	.00236	.08	*	*
7	Experience	.68902	.00187	.06	*	*
8	Knowledge	.69005	.00104	.11	*	*
9	Age	.69098	.00093	-.00	*	*
10	Intrinsic	.69210	.00112	.09	*	*
11	Practice	.69214	.00004	.10	*	*

Total Variance Explained = 69214

*No Significance

Hypothesis 5

There is no significant relationship between ego affect and Christian religious ideology.

There was one religious factor having almost a significant relationship (Table 11) with ego affect. Practice yielded the highest coefficient of all the religious factors, .12 which is not significant. Identity with a significant correlation of .66 ($p < .05$) was found to be the best predictor for ego affect. It accounts for 44 percent of the total 44.6 percent variance attributable to the dependent variable, ego affect. With the inclusion of the subfactors, identity remains as the best predictor for ego affect (Table 12). Identity with ego career and ego group accounted for 47 percent of the total 48 percent variance attributable to the dependent variable ego affect which reflects the minimal influence of the religious factors on ego affect. The data analysis supports the rejection of the null hypothesis.

Hypothesis 6

There is no significant relationship between self-esteem and Christian religious ideology.

Identity was the only independent variable without the identity subfactors that contributed significantly to the equation. The religious variables were not found to relate to the dependent variable at any significant level (Table 13). Practice, however, did attribute 1.8 percent of the variance to the dependent variable, self-esteem.

TABLE 11. EFFECTS OF INDEPENDENT VARIABLES FROM EGO AFFECT WITHOUT IDENTITY
SUBFACTORS

| Level | Independent Variable | Data Summary Coefficients | | Simple R | Significance Levels | |
		R Square	R Square Change		Simple R	F
1	Identity	.44335	.44335	.66	$p < .05$	$p < .001$
2	Belief	.44447	.00112	.03	*	*
3	Knowledge	.44583	.00136	.10	*	*
4	Self-Esteem	.44613	.00029	.35	$p < .05$	*
5	Practice	.44628	.00015	.12	*	*
6	Intrinsic	.44657	.00029	.06	*	*
7	Experience	.44680	.00024	.07	*	*
8	Age	.44689	.00009	.03	*	*

Total Variance Explained = 44689

*No Significance

TABLE 12. EFFECTS OF INDEPENDENT VARIABLES UPON EGO AFFECT WITH IDENTITY
SUBFACTORS

| | | Data Summary Coefficients | | | Significance Levels | |
Level	Independent Variable	R Square	R Square Change	Simple R	Simple R	F
1	Identity	.44335	.44335	.66	p < .05	p < .001
2	Career	.46284	.01949	.39	p < .05	p < .001
3	Group	.47345	.10161	.49	p < .05	p < .05
4	Self	.47814	.00469	.51	p < .05	p < .15
5	Knowledge	.47972	.00158	.10	*	*
6	Belief	.48165	.00193	.03	*	*
7	Practice	.48230	.00065	.12	*	*
8	Intrinsic	.48259	.00029	.06	*	*
9	Experience	.48264	.00005	.07	*	*

Total Variance Explained = 48264

*No Significance

TABLE 13. EFFECTS OF INDEPENDENT VARIABLES UPON SELF-ESTEEM WITHOUT IDENTITY SUBFACTORS

| Level | Independent Variable | Data Summary Coefficients | | Simple R | Significance Levels | |
		R Square	R Square Change		Simple R	F
1	Identity	.29564	.29564	.54	p < .05	p < .001
2	Practice	.31400	.01836	-.03	*	p < .01
3	Knowledge	.32255	.00855	.08	*	p < .10
4	Intrinsic	.32274	.00019	.03	*	*
5	Experience	.32293	.00019	-.01	*	*
6	Age	.32316	.00023	.05	*	*
7	Belief	.32325	.00009	-.03	*	*

Total Variance Explained = 32325

*No Significance

As the subfactors are once again added to the equation, some changes

occur (Table 14). Identity has a significant relationship (p < .05)

with self-esteem. The hypothesis that self-esteem would not be

significantly correlated with Christian religious ideology was not

rejected.

Additional Analysis

An analysis of variance was performed comparing the following

groups: ages 21 and over and less than 21; male and female; religious

affiliations (as in Baptist, Catholic, Episcopalian, Methodist, Pres-

byterian, Lutheran, General, and Other); majors (as in Agriculture,

Business Education, Home Economics, Liberal Arts, Engineering

Science, Physical Education, and Other). The Newman Keuls was

also used where necessary.

The age of the subjects (18-24) was placed into the overall

equation to see whether or not any significant results would be

achieved. Tables 15 and 16 reveal that there is no significant

correlation with any of the independent variables. When the equa-

tion does not include the subfactors the total variance attributed to

the dependent age is 4.5 percent; with the subfactors in the equation

its total is 5 percent. In both cases, knowledge accounts for the

variance attributable to the dependent variable with 1.6 percent for

each equation. There is not a relationship between age and identity

TABLE 14. EFFECTS OF INDEPENDENT VARIABLES UPON SELF-ESTEEM WITH IDENTITY SUBFACTORS

| | | Data Summary Coefficients | | | Significance Levels | |
Level	Independent Variable	R Square	R Square Change	Simple R	Simple R	F
1	Identity	.29564	.29564	.54	p < .05	p < .001
2	Self	.33452	.03889	.54	p < .05	p < .001
3	Practice	.34975	.01522	-.03	*	p < .05
4	Career	.36381	.01406	.45	p < .05	p < .05
5	Knowledge	.36762	.00381	.07	*	*
6	Experience	.36829	.00067	-.01	*	*
7	Intrinsic	.37053	.00224	-.03	*	*
8	Age	.37119	.00065	.06	*	*
9	Belief	.37152	.00033	-.03	*	*

Total Variance Explained =

*No Significance

TABLE 15. EFFECTS OF INDEPENDENT VARIABLES UPON AGE WITHOUT IDENTITY
SUBFACTORS

| Level | Independent Variable | Data Summary Coefficients | | Simple R | Significance Levels | |
		R Square	R Square Change		Simple R	F
1	Belief	.01162	.01162	-.11	*	$p < .10$
2	Knowledge	.02813	.01651	.07	*	$p < .05$
3	Intrinsic	.03611	.00798	-.02	*	*
4	Experience	.04130	.00520	-.09	*	*
5	Identity	.04342	.00212	.05	*	*
6	Practice	.04545	.00203	-.036	*	*
7	Self-Esteem	.04571	.00026	.06	*	*

Total Variance Explained = 04571

*No Significance

TABLE 16.   EFFECTS OF DEPENDENT VARIABLES UPON AGE WITH IDENTITY SUBFACTORS

| Level | Independent Variable | Data Summary Coefficients | | Simple R | Significance Levels | |
		R Square	R Square Change		Simple R	F
1	Belief	.01162	.01162	-.11	*	$p \leq .10$
2	Knowledge	.02813	.01651	.07	*	$p \leq .05$
3	Intrinsic	.03611	.00798	-.02	*	*
4	Experience	.04130	.00520	-.09	*	*
5	Career	.04607	.00476	.09	*	*
6	Practice	.04819	.00213	-.04	*	*
7	Self	.05020	.00200	-.00	*	*
8	Identity	.05172	.00152	.05	*	*
9	Self-Esteem	.05252	.00080	.06	*	*

Total Variance Explained = .05252

*No Significance

on religious ideological values. However, when dividing the total age group into two parts (less than 21 and 21 and over), significance is found in identity (Table 17) but not at the acceptable .05 level.

Significance was found on the knowledge variable showing males to be higher in religious knowledge (Table 18). Females were shown to be significantly higher in identity, ego career and ego group than males.

The data also reveals that Baptist, Episcopalian, Methodist and Other are regarded as the same but being significantly higher ($p \leq .007$) than Presbyterian and Catholic in identity scores. Catholic, Presbyterian, Lutheran, and General are regarded as the same statistically (Table 19). With regard to ego career, Methodist and Other are significantly ($p \leq .005$) higher than Presbyterian and Catholic (Table 20). There is also significance ($p \leq .005$) in the ego group element of identity with Baptist, Methodist, and Other being higher than Lutheran and General (Table 21). The last area of significance in the religious affiliation groups is that of ego self. Episcopalian, Baptist, and Methodist were found to be significantly higher than Presbyterian and Catholic at the $p \leq .02$ level (Table 22).

TABLE 17.   GENERAL DATA FOR AGE FACTOR

Variable	Mean > 21	Mean < 21	Standard Deviation >21	<21	Cases >21	<21	Significance Levels
Belief	53.9	55.1	11.2	9.1	66	183	*
Experience	18.3	18.6	4.1	3.9	66	183	*
Intrinsic	31.6	31.8	9.6	9.1	66	183	*
Practice	2.8	2.9	2.3	2.1	66	183	*
Knowledge	9.3	8.8	3.5	3.4	66	183	*
Self-Esteem	32.8	32.1	4.4	4.2	66	183	
Identity	5.6	5.4	.8	.8	66	183	p <. 15
Career	5.5	5.4	1.0	1.0	66	183	*
Group	5.9	5.8	.9	1.0	66	183	*
Self	5.6	5.4	1.0	1.1	66	183	*
Affect	5.0	4.9	1.2	1.2	66	183	*

*No Significance

TABLE 18. GENERAL DATA FOR SEX FACTOR M - F

Variable	Mean		Standard Deviation		Cases		Significance Levels
	M	F	M	F	M	F	
Belief	54. 6	54. 9	9. 9	9. 5	98	151	*
Experience	18. 3	18. 6	3. 8	3. 9	98	151	*
Intrinsic	31. 2	32. 1	8. 9	9. 4	58	151	*
Practice	2. 6	2. 9	2. 3	2. 0	98	151	*
Knowledge	9. 6	8. 5	3. 6	3. 2	98	151	$p \leq .01$
Self-Esteem	32. 3	32. 2	4. 0	4. 4	98	151	*
Identity	5. 2	5. 6	.7	.9	98	151	$p \leq .001$
Career	5. 2	5. 6	1. 1	.9	98	151	$p \leq .004$
Group	5. 6	6. 1	1. 0	.9	98	151	$p \leq .001$
Self	5. 1	5. 5	1. 1	1. 2	98	151	*
Affect	4. 8	4. 9	1. 0	1. 3	98	151	*
Age	20. 1	19. 8	1. 0	1. 3	98	151	-

*No Significance

TABLE 19. ANALYSIS OF VARIANCE NEWMAN KEULS RESULTS OF IDENTITY IN RELIGIOUS AFFILIATIONS

Group	Count	Mean	Standard Deviation	Significance Levels
Other	16	5.8	.6837	$p < .007$
Methodist	25	5.8	.6927	$p < .007$
Episcopalian	18	5.7	.7682	$p < .007$
Baptist	23	5.2	.5424	$p < .007$
General	54	5.4	.7752	**
Lutheran	25	5.3	.8880	**
Catholic	57	5.2	.8333	*
Presbyterian	31	5.2	1.0252	*

**Same as $p < .007$

*Significantly lower than $p < .007$

TABLE 20. ANALYSIS OF VARIANCE NEWMAN KEULS RESULTS OF EGO CAREER IN RELIGIOUS AFFILIATIONS

Group	Count	Mean	Standard Deviation	Significance Levels
Other	16	5.8	.8957	$p \leq .05$
Methodist	25	5.8	.9872	$p \leq .05$
Baptist	23	5.6	.6641	**
Lutheran	25	5.5	.9979	**
Episcopalian	18	5.5	1.0081	**
General	54	5.4	.8841	**
Presbyterian	31	5.2	.9533	*
Catholic	57	5.1	1.1724	*

**Same as $p < .05$

*Significantly less than $p < .05$

TABLE 21. ANALYSIS OF VARIANCE NEWMAN KEULS RESULTS OF EGO GROUP IN RELIGIOUS AFFILIATIONS

Group	Count	Mean	Standard Deviation	Significance Levels
Other	16	6.4	.6840	$p \leq .005$
Baptist	23	6.3	.6909	$p \leq .005$
Methodist	25	6.3	.5933	$p \leq .005$
Episcopalian	18	6.1	.8426	**
Catholic	57	5.7	.8708	**
Presbyterian	31	5.7	1.3617	**
General	54	5.6	1.0212	*
Lutheran	25	5.6	1.1815	*

**Equal to $p < .005$

*Significantly less than $p < .005$

TABLE 22. ANALYSIS OF VARIANCE NEWMAN KEULS RESULTS OF EGO SELF IN RELGIOUS AFFILIATIONS

Group	Count	Mean	Standard Deviation	Significance Levels
Methodist	25	5.9	.9809	$p \leq .02$
Baptist	23	5.9	.8345	$p \leq .02$
Episcopalian	18	5.8	.7270	$p \leq .02$
Other	16	5.7	1.0305	**
General	54	5.5	1.0861	**
Lutheran	25	5.4	.9698	**
Catholic	57	5.2	1.2009	*
Presbyterian	31	5.0	1.4177	*

**Equal to $p < .02$

*Significantly less than $p < .02$

There were no significant differences at the chosen level of significance between academic groups. Based on the findings of this study, the groups are similar in their scores on most of the variables.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter is divided into three sections. The first is a summary of the major problem of this investigation, the methodology followed, and the analysis of the data. The conclusions and implications drawn from the findings are discussed in the second section. The last section contains suggested recommendations for further study.

Summary

The present study has been an attempt to understand the implications of a religious ideology and how it relates to identity achievement in college students (adolescents). The problem of this study was to determine whether or not there was a significant relationship between Christian religious ideology and identity achievement in selected university students attending Oregon State University. This has been done by measuring the concept of identity directly with the use of the Henry-Sims Identity Scale, and comparing these results with other instruments considered to be related to identity formation.

The sample used in this study included 249 students enrolled in Education (309A, 311A, and 311C) and Psychology 201, 202, and 314) courses at Oregon State University, Winter 1978. Initial

communications with the Education and Psychology instructors was made through personal contact. An announcement of a time and place for administering the questionnaire was made at each class.

The students completed a Self-Descriptive Inventory, which included a religious dimensions scale of Christianity (developed by the investigator), an identity achievement scale (developed by Henry-Sims), and a self-esteem scale (developed by Rosenberg). The subjects obtained a score on each variable; for example, belief, experience, practice, knowledge, intrinsic value, self-esteem, identity, ego career, ego group, ego self, and ego affect. The first five dimensions represent religious ideology based on theoretical writings selected by the author; the sixth defines self-esteem according to Rosenberg, and the last five represent dimensions of identity achievement according to Henry-Sims.

The data was scored and key punched onto computer cards and processed at Oregon State University's Computer Center, using the Statistical Package for the Social Sciences (SPSS) on Cyber #73, Network Operating System (NOS). A stepwise multiple regression (which also yields a correlation coefficient) and a one way analysis of variance were the statistical tools used in this study. The correlation r at a significance level of .05 was used to test the following null hypotheses:

1. There is no significant relationship between identity achievement

and Christian religious ideology.

2. There is no significant relationship between ego career and Christian religious ideology.

3. There is no significant relationship between ego group and Christian religious ideology.

4. There is no significant relationship between ego self and Christian religious ideology.

5. There is no significant relationship between ego affect and Christian religious ideology.

6. There is no significant relationship between self-esteem and Christian religious ideology.

All hypotheses were tested by using a stepwise multiple regression analysis which also yields a correlation coefficient. The scores for each variable were used to measure the relationship. Additional analyses was performed using a one way analysis of variance (and the Newman Keuls where there were multiple comparisons) to estimate whether there were significant differences between each selector variable: age less than 21 and older than 21; male and female; religious affiliations as Baptist, Methodist, Catholics, General, Episcopalian, Presbyterian, Lutheran, and Other; and academic majors by Schools, as Agriculture, Business, Education, Engineering, Home Economics, Liberal Arts, Physical Education and Other. All hypotheses were stated in the null form for testing statistical

significance. The .05 level of significance was selected as the

acceptable level of statistical significance.

The analysis of the data using the stepwise multiple regression

analysis and its yielded correlation coefficients provided results indi-

cating that there were significant relationships between religious

variables and identity variables.

Conclusions and Implications

The conclusions and implications drawn from this study must

be considered within the context of the limitations outlined in Chapter

I of this study.

(1) There is no significant relationship between identity achieve-
ment and Christian religious ideology (Null Hypothesis One
was rejected).

The multiple regression procedure selected religious practice

as the second best predictor of identity achievement accounting for

4.18 percent of the explained variance which is at best 10 percent

of the total variance (Table 3 and 4). A correlation of .187 (.19),

significant at the .05 level, suggests a significant linear relationship.

The practice variable also has a significant F inclusion value. That

is to say, when practice enters the equation it is considered an im-

portant element in predicting identity as indicated by the F value.

The practice variable is an indication that religious rituals have a

role in directing the youth in the direction of identity crisis resolution.

The best predictor of identity is self-esteem. The correlation between the two variables is .54 which is significant (p < .05). This corresponds with Erikson's claim that once the crisis is resolved, self-esteem becomes evident. It can be seen that practice and/or self-esteem despite their respective relationship with identity give way to identity subfactors. The reason for the high relationship of identity with subfactors is due to multicollinearity between the variables. The implications of these findings are: (1) Religious practice may be seen as instrumental in helping the young person in achieving identity. This supports the claim of Stewart (1967), that the church is helpful to the adolescent in facing the challenges of adulthood. A closer look at practice reveals that it is significantly related to the other religious variables. It is apparent that the workings of religious variables particularly practice, in the life of young people, can help them resolve the conflicts and challenges they face. Religious values and rituals may imply commitment to those experiences that lead to the resolution of an identity crisis. The second implication is that in achieving identity, self-esteem is confirmed. As the individual achieves a sense of identity, it enhances his/her feelings of personal worth and reinforces his/her relationship with the outside world.

(2) There is no significant relationship between ego career and
Christian religious ideology (Null hypothesis two was rejected).

The rejection of the null hypothesis is based upon the statistical

significance of knowledge and practice and their relationship to ego

career. The relationship between religious ideology and identity is

also reflected in Tables 5 and 6 which reveal knowledge accounting

for only .46 percent of the variance and practice .034. Identity had

a high correlation with ego career and is reflected in accounting for

53.7 percent of the variance.

The implication of this finding is that as an individual learns

and applies that knowledge to his/her behavior (practice), be it

religious or nonreligious, insight is gained in understanding the

direction in life one is to take and a choice of a life plan is made that

complements that particular life style.

Another implication that might be considered is that choosing a

career requires knowing oneself. As an individual gains religious

knowledge, s/he may learn more about oneself. As one gains in the

knowledge of self, the more s/he is able to make effective decisions

concerning his/her future. This might be reflected in choosing a

career in which the adolescent can commit him/herself. The accumu-

lation and understanding of religious knowledge that leads to a better

knowledge of self, may lead to a sense of identity. When religious

knowledge is understood and belief of commitment to that knowledge

is present, the youth will in some way, grow toward wholeness,

crisis resolution and maturity.

    (3)   There is no significant relationship between ego group and
         Christian religious ideology (Null Hypothesis three was
         rejected).

Based on the data shown in tables 7 and 8 all variables are

significantly related to ego group except knowledge. Identity is the

best predictor for ego group accounting for 59.7 percent of the vari-

ance attributed to the dependent variable, ego group. Experience

accounts for the second greatest amount of variance (although less

than ten percent of total variance) and is the second best predictor

of ego group.

The results of the data imply those having high experience,

intrinsic, practice and belief tend to have a slightly higher sense of

group membership. To be included, as part of the group is very

important to the individual and a religious experience may provide

the feeling of inclusion that s/he needs. The religious experience

leads to, or reinforces, pre-existing beliefs. Ego group, which is

a sense of belonging or group membership, a need that all people

seek to satisfy. It influences people to come together and form groups

that may provide the acceptance and approval they need. The religious

experience and group membership suggests a fellowship which projects

warmth and acceptance that in turn causes one to feel a part of the

whole. This will foster the development of identity in those who lack

a sense of identity achievement. The findings show the fellowship

of religious ideological dimensions are instrumental in developing

ego group.

   (4) There is no significant relationship between ego self and
       Christian religious ideology (Null hypothesis four was re-
       tained).

Identity yields the highest relationship with ego self having a

correlation of .75 which is significant at the .05 level. When the sub-

factors are absent from the equation self esteem is the second best

predictor of ego self after identity which is expected because of their

similarities. There were no religious variables having a meaningful

relationship and/or a significance. Knowledge yields a coefficient

of .11 which is not significant. However, it does not support the

implication that religious values are helpful in knowing oneself.

Based on the data analyzed on hypothesis four the conclusion can be

made that religious variables lack the influence on ego self that it

generates on other identity variables therefore having lower coeffici-

ents which reflect the degree of relationship.

   (5) There is no significant relationship between ego affect and
       Christian religious ideology (Null hypothesis was retained).

No religious variables were considered to have a significant

relationship with ego affect (Tables 11-12). Identity was found to

be the best predictor for ego affect. Even when the subfactors are

included in the equation, identity operates as the best predictor for

ego affect. The data show religious variables as having a negligible relationship or influence in the regression procedure. Practice and knowledge had a .12 and .10 correlation respectively with ego affect. The inclusion of Practice and Knowledge do not account for a significant percentage of the total explained variance attributed to ego affect as the dependent variable. The implications of such findings indicate that positive affectual experience as in ego affect do not relate significantly to the religious factors. However, the author does not believe that the religious factors are totally excluded from the process of ego affect, but that its involvement and effect is so minimal that it did not manifest itself in the findings. This creates a basis for further study.

(6) There is no significant relationship between self-esteem and Christian religious ideology (Null hypothesis six was retained).

The findings reveal that self-esteem and religious factors do not relate at any significant level (Table 14). Practice accounted for nearly two percent of the total explained variance while having a -.03 correlation coefficient. Identities yield a coefficient of .54 which is significant at ($p < .05$). When adding the subfactors to the equation, ego self becomes the second best predictor of self-esteem (the first being identity), accounting for 3.8 percent of the total explainable variance. It can be inferred that self-esteem develops somewhat independent of religious ideology. However, there may be some

hidden implications that cannot be ascertained. Identity's significant correlation with self-esteem is a reflection of what has been elaborated on throughout Erikson's writings. He mentions that self-esteem operates simultaneously with the "mastery" that occurs at each stage of man (Erikson, 1968).

It is clear from the findings of this study that religious values are important in the development of the young person. Such values may respond to the psychological inquiry of the adolescent, fulfilling the need to know who s/he is, and his/her purpose and destiny (Erikson, 1958). Religious values provide a basis for the meaning of life. In this study, dimensions of religious ideology seem to provide direction toward maturity. This is reflected in the relationship between identity and religious practice, intrinsic and experience. The acceptance of a religious ideology seemed to be most influential in the areas of ego career, ego group and identity. The findings failed to support the influence of a religious ideology in ego self, ego affect and self-esteem.

Supplementary Analyses

An analysis of variance was performed comparing the following groups: males and females; age less than 21 and over 21; religious affiliations; and academic majors. The Newman Keuls was used where necessary.

Age

Age was entered into the procedures. The data shows that there is no significant relationship with age and the remaining variables. The independent variables only accounted for five percent of variance, which is the total for the dependent variable, age. Knowledge accounted for 1.6 percent of the total five percent variance attributed to age as the dependent variable. When dividing the total age group into halves, less than 21 (Group I) and 21 and over (Group II) no significant difference was found to exist at the $p \leq .05$ level (Table 17).

Sex

In an effort to further understand identity, sex differences were considered. The data revealed (Table 18) that men were significantly higher in religious knowledge than women. However, this pattern does not continue into the identity variables. Females were shown to be significantly higher in identity, ego career and ego group. The implications of the results are that women seem to have a higher degree of career or occupational commitment. The difference in ego group and identity in men and women leads to the conclusion that women have a stronger sense of direction--a societal place which gives them a sense of who they are and where they are going.

Perhaps their finding a societal place accounts for having a higher sense of group inclusion.

Religious Affiliations

The last variable entering the multiple procedures was that of religious affiliations. There were eight different religious affiliation groups measured on all the variables in the equation. Significance was found in identity among groups with Baptist, Episcopalian, and Methodist having higher scores than other groups measured. The data could be interpreted that those groups having higher scores have obtained a higher knowledge of their role and purpose in society. When comparing the groups on the variable of ego career, the Methodist and Other groups were significantly higher than Presbyterian and Catholic. This indicates a commitment to career plans is more prevalent in Methodist and the Other groups based on the data in this study. Additional significance was found in ego group, ego self and dimensions of Christian religious ideology (Tables 21, 22 and Appendix D).

When considering the differences among religious groups, caution must be used to guard against gross generalizations on the data. This is important because of diverse defintions of "religious." Another concern is the instrument used by the researcher which may not be applicable to all denominations.

Recommendations

Because of the possible definitions that the subjects used in defining their Christianity, further research utilizing the instruments used in this study is recommended. Another reason for replication of this study is suggested is that there is no way of knowing whether a person who has a high score on identity has had an identity crisis. Marcia (1965) considers identity achievement without a crisis as identity foreclosure. The two necessary elements of identity achievement is crisis that leads to a commitment of particular roles, goals, values, beliefs, and life plans. The following recommendations for further study are suggested:

1. Use of an open-ended religious instrument that will allow the respondent to answer as s/he feels is appropriate.

2. Use of the same instruments with a more conservative Christian sample for analysis and comparison.

3. Use of a Personal Identity and Religious Interview Scale as supplements to the instruments in this study.

4. Use of a Religious scale that includes all of the dimensions used in this study but can be considered as one scale rather than many divisions of religiousness for comparison purposes.

5. Provide for greater variety of religious groups to participate in the study.

6. Use of an instrument to measure the personal values of the subjects which can be accomplished through a personal interview.

7. Extend the sample to include other geographical areas, as well as non-college adolescents.

8. Utilize longitudinal methodology to study cause and effect relationships between identity achievement and religious ideology.

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APPENDIX A

Consent Form

In signing this consent form, I agree to participate in experiments or demonstrations conducted under the direction or supervision of Carl Parker. My signature also indicates that I have read, and do understand, the following five rights listed below.

1. I understand that I do have the right to refuse to participate in any particular experiment or demonstration if I so desire.

2. I understand that I do have the right to terminate my participation in an experiment or demonstration if I so desire.

3. I understand that I do have the right to complete information as to the nature and purpose of any particular experiment or demonstration as soon as the information can be feasibly given without affecting the outcome of the experiment or demonstration.

4. I understand that I do have the right to not be deceived during my participation in any particular experiment or demonstration unless (1) deception is, within reason, necessary to conduct the experiment or demonstration, (2) no harm or psychological stress can be logically anticipated to come from the use of the deception, and (3) I have been forewarned of the possibility of deception before my participation.

5. I understand that I do have the right to keep my identity anonymous if the experiment or demonstration should be publicly reported.

My signature below indicates that I have read, and do understand these rights, and that I have received a copy of these rights.

_____   _____
(Date)   (Signature)

APPENDIX B

Religious Beliefs - Self Descriptive

Questionnaire Cover Letter

On the following pages, you will find a wide variety of items designed to give you an opportunity to indicate your beliefs and knowledge about topics related to religion, your orientation to religion, and you as a person. This is part of a study of religion and human development being conducted at Oregon State University.

In order for the results of this project to be useful, it is essential that we obtain the full cooperation of all participants. This involves answering all questions as frankly and honestly as you possibly can.

Please be assured that your answers will never be identified by name and will only be used for research purposes.

As you fill out the following items, there may be some questions that do not allow you to answer in exactly the way you wish to answer. However, please bear with me, for there is good reason for each item and the way it is presented.

Your contribution to the understanding of religion and its influence on human development is not only important, but very much appreciated. I wish to express my appreciation for your cooperation with this project in basic research.

APPENDIX C

Instruments	Scale
Items	
1-14	Belief
15-19	Experience
20-29	Intrinsic
30-38	Practice
39-56	Knowledge
57-66	Self-Esteem (Rosenberg)
67-90	Identity Scale (Henry Sims)

Please read each statement below and place in the blank the number which best expresses your feeling about the statement. Work rapidly. Be sure to answer every item.

1) Strongly Agree (2) Agree (3) Undecided

4) Disagree (5) Strongly Disagree

_____ 1) I believe the world will come to an end according to the will of God.

_____ 2) I don't believe that God created the universe (including man/woman).

_____ 3) Jesus is not the divine Son of God.

_____ 4) The Bible was written by men inspired by God.

_____ 5) The miracles performed by Jesus were real.

_____ 6) Religious truth is no higher than any other form of truth.

_____ 7) God knows my inner thoughts and feelings.

_____ 8) Everyone is accountable to God.

_____ 9) Jesus' death didn't save man from sin.

_____ 10) Man's nature is basically evil.

_____ 11) My relationship with God doesn't require the mediation of Jesus Christ.

_____ 12) There is no such thing as sin.

_____ 13) There is no supernatural being, the Devil, who tries to lead people into sin.

_____ 14) Jesus will not return to earth again as stated in the Bible.

_____ 15) Since I met Christ, my life has changed for the better.

_____ 16) There are moments when I feel close to the Divine.

_____ 17) I experience discomfort when I hear people say the Lord's name in vain.

_____ 18) At times I feel tempted by the Devil.

_____ 19) God answers my prayers.

_____ 20) Religion is the most important part of my life.

_____ 21) The kind of person I am is due to my religious commitment.

_____ 22) It doesn't make any difference if one is a Christian as long as s/he has good will for others.

_____ 23) One doesn't have to believe in God to have a worthwhile life.

_____ 24) I don't think I could be happy and enjoy life without believing in God.

_____ 25) Religion has the greatest influence on my views in other matters, more than anything else.

_____ 26) Whenever making important decisions I pray for divine guidance.

_____ 27) I can't solve my problems without the help of God.

_____ 28) Ocassionally I find it necessary to compromise my religious beliefs in order to protect my social and economic well-being.

_____ 29) It is important to me to live the life God wants me to live.

Place Yes or No in the blank space preceding each statement.

_____ 30) I attend worship services every week.

_____ 31) I make it a point to listen to or watch religious programs on radio or TV two hours or more during the week.

_____ 32) I often attend religious meetings other than the weekly services.

_____ 33) I recite table prayers before or after meals.

_____ 34) I spend three hours or more a week reading the Bible or other religious literature.

_____ 35) Prayer is a regular part of my behaviour, so I pray at least twice a day or more.

_____ 36) I give 10% of my income for tithe.

_____ 37) When an opportunity presents itself I share my religious beliefs with others.

_____ 38) Cursing is not a part of my behaviour.

Please circle the appropriate letter for each item.

Which of the following men wrote the first five books of the Old Testament?
A) Jeremiah B) Elijah C) Noah D) Solomon

E) None of these

40) Which of the following was not an Old Testament Prophet?
    A) Elijah B) Isaiah C) Jeremiah
                D) Leviticus

41) Noah's sons were;
    A) Shem, Ham, Japheth C) Canaan, Ham, Shem
    B) Shem, Nimrod, Ham   D) None of these

42) The moral law (Ten Commandments) was;
   A) Written on two tables of stone by God
   B) Dictated by God to Moses
   C) Written jointly by God and Moses
   D) Written by Moses through inspiration
      from God
   E) None of the above

43) Jesus was born in:
   A) Nazareth   C) Jerusalem
   B) Bethlehem   D) Egypt

44) Which of the following nation-states ruled
   Jerusalem during the time of Jesus?
   A) Greece   C) Rome
   B) Babylon   D) Syria
              E) None of the above

45) Which of the following was not a disciple?
   A) Nathaniel   D) Paul
   B) John   E) Andrew
   C) James

46) The dove-like figure that descended on Jesus
   at his baptism represented;
   A) The new Birth
   B) The beginning of Jesus' ministry
   C) The Holy Spirit
   D) Nothing
   E) None of the above

47) Who was Israel's first king?
   A) Paul   D) Saul
   B) Samuel   E) None of the above
   C) David

48) After the Israelites left Egypt, how many
   years did they spend in the wilderness?
   A) 25   D) 45
   B) 40   E) None of the above
   C) 35

49) The last book in the Old Testament is:
   A) Ruth   D) Malachi
   B) Revelation   E) None of the above
   C) Zephaniah

50) Which of the following was a tax collector?
   A) Luke   D) Matthew
   B) Mark   E) None of the above
   C) Andrew

51) Which of the following was a medical doctor?
   A) Paul   D) Andrew
   B) John   E) None of the above
   C) Luke

52) How many books are in the Bible?
   A) 63   D) 66
   B) 59   E) None of the above
   C) 48

53) What was the occupation of Jesus?
   A) Tentmaker   D) Carpenter
   B) Farmer   E) Fisherman
   C) Shepherd

54) "The Lord is my Shepherd, I shall not want..is
   found in:
   A) Proverbs 11   D) Psalms 23
   B) Psalms 25   E) None of the above
   C) Ecclesiastes 20

55) Who is considered the wisest man in the Bible?
   A) David   D) John
   B) Solomon   E) None of the above
   C) Paul

56) "For God so loved the world that He gave his
   only begotten son...is found in:
   A) John 16:3   D) John 3:16
   B) John 8:16   E) John 2:15
   C) John 13:9

   Please read each statement below and place in
the blank the number which best expresses your
feeling about the following statements.

1)Strongly Agree 2) Agree 3) Disagree
4)Strongly Disagree

____ 57) I feel that I'm a person of worth, at
         least on equal plane with others.

____ 58) I feel that I have a number of good
         qualities.

____ 59) All in all, I am inclined to feel that I
         am a failure.

____ 60) I am able to do things as well as most
         other people.

____ 61) I feel I do not have much to be proud of.

____ 62) I take a positive attitude toward myself.

____ 63) On the whole, I am satisfied with myself.

____ 64) I wish I could have more respect for myself.

____ 65) I certainly feel useless at times.

____ 66) At times I think I am no good at all.

A SELF-DESCRIPTIVE INVENTORY

I'd like you to judge yourself by marking these pairs according to these directions:

first, decide which side (word or phrase) is more appropriate; after deciding on which word or phrase you are going to mark, then, decide how much or to what degree you feel this way and -

Circle: O - when you feel very much this way
o - when you feel somewhat this way
. - when you feel only slightly this way

There are no right answers. Your own opinion is what matters. Even where you find it difficult to make up your mind, BE SURE TO MAKE A CHOICE, and ONLY ONE CHOICE. Otherwise your opinion can't be counted. Don't be disturbed if some of the word pairs are not exact opposites. Simply decide which of the two is most applicable and then decide to what degree you feel this way. Below is an example.

tall	O	(o)	.		.	o O	short
sad	O	o	.		(.)	o O	happy
excitable	(O)	o	.		.	o O	calm

67. emotionally
disorganized   O   o   .   .   o   O   emotionally integrated

68. anxious   O   o   .   .   o   O   secure

69. sexually attractive O   o   .   .   o   O   sexually unattractive

70. unprepared   O   o   .   .   o   O   ready

71. unskilled   O   o   .   .   o   O   skilled

72. fuzzy   O   o   .   .   o   O   clear

73. sufficient
progress   O   o   .   .   o   O   life is getting away from me

74. people know what
to expect of me O   o   .   .   o   O   people don't know what to expect of me

75. bored   O   o   .   .   o   O   ecstatic

76. people can   O   o   .   .   o   O   sometimes I let people down
trust me

77. moderate   O   o   .   .   o   O   overdo things

78. enriched   O   o   .   .   o   O   barren

79. unloved   O   o   .   .   o   O   loved

80. short-lived
relationships O   o   .   .   o   O   enduring relationships

81. self-
doubting   O   o   .   .   o   O   self-assured

82. a sense of
loneliness   O   o   .   .   o   O   a sense of belonging

83. growing   O   o   .   .   o   O   stagnant

84. frustration O   o   .   .   o   O   rapture

85. safe   O   o.   .   .   o   O   apprehensive

86. self-
condemning   O   o   .   .   o   O   accepting of myself

87. know what I want
    to be   O · o   .   . o   O   unsure as to what I want to be

88. able to con-
    centrate   O   o   .   . o   O   easily distracted

89. manipulated by
    others   O   o   .   . o   O   self-directed

90. sharing   O   o   .   . o   O   lonely

I would appreciate the following information:

Age _____   Sex_____

Religious affiliation _____

Academic Major _____

Christian Yes _____ No _____

APPENDIX D

Tables of Religious Affiliations using a

One-way Analysis of Variance and the Newman Keuls

1) Belief

2) Experience

3) Intrinsic

4) Practice

5) Knowledge

TABLE 23. ANALYSIS OF VARIANCE NEWMAN KEULS RESULTS ON BELIEF VARIABLE

Group	Count	Mean	Standard Deviation	Significance Levels
Baptist	23	54.9	8.6	$p < .001$
Other	16	55.4	8.7	*
General	54	55.1	9.5	*
Catholic	57	54.9	8.6	*
Methodist	25	54.7	11.2	*
Lutheran	25	53.5	10.5	*
Presbyterian	31	52.1	9.5	*
Episcopalian	18	49.3	9.6	*

*No Significance

TABLE 24. ANALYSIS OF VARIANCE NEWMAN KEULS RESULTS ON EXPERIENCE VARIABLE

Group	Count	Mean	Standard Deviation	Significance Levels
Baptist	23	20.8	3.9	$p < .005$
Other	16	19.9	4.3	*
Catholic	57	18.9	2.9	*
Methodist	25	18.4	4.3	*
General	54	18.2	3.7	*
Presbyterian	31	18.1	4.0	*
Lutheran	25	17.4	3.4	**
Episcopalian	18	16.2	4.6	**

*No Significance

**Significantly less than $p < .005$

TABLE 25. ANALYSIS OF VARIANCE NEWMAN KEULS RESULTS OF INTRINSIC VARIABLE

Group	Count	Mean	Standard Deviation	Significance Levels
Baptist	23	39.3	8.3	$p < .001$
Other	16	34.4	9.5	$p < .001*$
Catholic	57	32.8	7.3	*
Methodist	25	32.3	10.2	*
General	54	30.9	9.0	*
Lutheran	25	29.6	9.6	*
Presbyterian	31	29.5	8.5	*
Episcopalian	16	25.4	9.4	*

*No Significance

**NOTE: $p < .000$ * No Significance with $p < .001$.

TABLE 26. ANALYSIS OF VARIANCE NEWMAN KEULS RESULTS ON PRACTICE VARIABLE

Group	Count	Mean	Standard Deviation	Significance Levels
Baptist	23	4.9	2.5	$p \leq .001$
Other	16	3.4	2.3	*
Catholic	57	2.9	1.7	*
Methodist	25	2.8	2.5	*
General	54	2.7	2.0	*
Lutheran	25	2.3	1.5	*
Presbyterian	31	2.1	1.8	*
Episcopalian	18	1.4	1.5	*

*No Significance

TABLE 27. ANALYSIS OF VARIANCE NEWMAN KEULS RESULTS ON KNOWLEDGE VARIABLE

Group	Count	Mean	Standard Deviation	Significance Levels
Baptist	23	11.9	3.8	$p \le .002$
Other	16	9.4	3.8	*
General	54	8.9	3.6	*
Methodist	25	8.7	3.0	*
Presbyterian	31	8.6	3.2	*
Lutheran	25	8.3	3.4	*
Catholic	57	8.2	2.1	*
Episcopalian	18	7.9	4.4	*

*No Significance