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Susan Marie Radtke
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A COMPARATIVE INVESTIGATION OF THE PSYCHOLOGICAL,
MORAL, AND MOTIVATIONAL CHARACTERISTICS OF
CATHOLIC CHARISMATICS AND CATHOLIC NONCHARISMATICS

by

Susan Marie Radtke

A Dissertation Submitted to the Faculty of the Graduate School
of Loyola University of Chicago in Partial Fulfillment
of the Requirements for the Degree of
Doctor of Philosophy

July

1989

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VITA

The author, Susan Marie Radtke, is the daughter of the late Cecelia Mary Nees and Francis Joseph Nees. She was born on January 5, 1948, in Harvey, Illinois, and is the youngest sibling of three sisters and a brother. She is the wife of Michael John Radtke and the mother of Kirk Robert Cunningham.

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TABLE OF CONTENTS

	Page
ACKNOWLEDGEMENTS.	ii
VITA.	iv
LIST OF TABLES.	viii
CONTENTS OF APPENDICES.	x
 Chapter	
I. INTRODUCTION	1
II. REVIEW OF LITERATURE	11
Historical Background.	11
Sociological and Psychological Movement Literature . .	29
Intrinsic Religious Motivation Literature.	33
Causal Attribution Literature.	37
Social Support Literature.	39
Moral Development Literature	42
Recapitulation	48
III. METHOD	53
Hypotheses	53
Subjects	53
Procedure.	54
Description of Pilot Study	56
Instrumentation.	58
Demographic Questionnaire.	58
Intrinsic Religious Motivation Scale	59
Myers-Briggs Type Indicator.	59
Leggett/Dweck Theories of Intelligence Scale . . .	61
Personal Resource Questionnaire.	62
Defining Issues Test of Moral Reasoning.	63
Design and Statistical Analysis.	67

IV.	RESULTS.	68
	Results of Discriminant Analysis	70
	Results Related to Testing Null Hypothesis 1	77
	Results Related to Testing Null Hypothesis 2	78
	Results Related to Testing Null Hypothesis 3	79
	Results Related to Testing Null Hypothesis 4	79
	Results Related to Testing Null Hypothesis 5	80
	Post Hoc Tests	81
	Results of Demographic Questionnaire	94
V.	DISCUSSION	101
	Discussion Related to Null Hypothesis 1.	101
	Discussion Related to Null Hypothesis 2.	102
	Discussion Related to Null Hypothesis 3.	104
	Discussion Related to Null Hypothesis 4.	105
	Discussion Related to Null Hypothesis 5.	105
	Discussion of Post Hoc Tests	107
	Discussion of Demographic Questionnaire.	111
	General Discussion of Results.	113
	Significance of the Study.	115
	Suggestions for Future Research.	116
	REFERENCES.	118
	APPENDIX A.	128
	APPENDIX B.	130
	APPENDIX C.	132
	APPENDIX D.	134
	APPENDIX E.	138
	APPENDIX F.	141
	APPENDIX G.	143
	APPENDIX H.	151
	APPENDIX I.	161

LIST OF TABLES

Table	Page
1. Means Standard Deviations and Sample Sizes of Eight Dependent Variables and Groups	69
2. Pooled Within Groups Correlation Matrix.	70
3. Wilks' Lambda (U-statistic) and Univariate F-Ratio with 1 and 70 Degrees of Freedom	71
4. Results of Discriminant Analysis	72
5. Standardized Canonical Discriminant Function Coefficients.	73
6. Canonical Discriminant Functions Evaluated at Group Means (Group Centroid)	75
7. Classification Results	76
8. Results of Multivariate Analysis of Variance with Stepdown Fs for the Eight Dependent Variables on Noncharismatics and Charismatics	76
9. Means Standard Deviations and Sample Sizes for the Eight Dependent Variables and Five Levels of Education	82
10. Results of Factorial Analysis of Variance for the Eight Dependent Variables and Five Levels of Education	84
11. Means Standardized Deviations and Sample Sizes of the Eight Dependent Variables and Two Levels of Education.	85
12. Means Standardized Deviations and Sample Sizes for the Eight Dependent Variables and Two Levels of Education and Group.	86
13. Results of the Two by Two Factorial Analysis of Variance for the Eight Dependent Variables for Education and Group.	89
14. Means Standard Deviations and Sample Sizes of Eight Dependent Variables and Sex.	90

15.	Means Standard Deviations and Sample Sizes of Eight Dependent Variables and Sex and Group.	91
16.	Results of Two by Two Factorial Analyses of Variance for the Eight Dependent Variables for Sex and Group.	93
17.	Results of Demographic Questionnaire	94

CONTENTS OF APPENDICES

	Page
Appendix A Letter to Project Participants	128
Appendix B Letter to Pilot Study Participants	130
Appendix C Leggett and Dweck - A Theories of Intelligence Scale	132
Appendix D Leggett and Dweck - B Theories of Intelligence Scale	134
Appendix E Demographic Questionnaires	138
Appendix F Intrinsic Religious Motivation Scale	141
Appendix G Myers-Briggs Type Indicator - Form G	143
Appendix H Personal Resource Questionnaire (PRQ-85)	151
Appendix I Defining Issues Test	161

CHAPTER I

INTRODUCTION

The Catholic Charismatic Renewal is a movement of faith and prayer which emphasizes a personal encounter with Jesus Christ and the gifts and fruits of the Holy Spirit and His power in daily Christian life. The word charismatic stems from the Greek word "charis" which means gift or grace. Through the spiritual renewal of its members, the goal of the charismatic movement is to renew and vitalize the church and Christianity. The Catholic Charismatic Renewal began in the United States in 1967 at Duquesne University in Pittsburgh, Pennsylvania, among a handful of lay faculty and students who reported "having been filled with the Holy Spirit." Within months, the renewal spread to the University of Notre Dame at South Bend, Indiana, and to Michigan State University at East Lansing, and the University of Michigan at Ann Arbor (Zerr, 1986). Since then, the growth rate of the Catholic Charismatic Renewal has been geometric in the United States and in many countries throughout the world (Wacker, 1987).

Although there are no exact estimates of membership in the Catholic Charismatic Renewal, the Vatican has estimated the total number of charismatic Catholics to be 30 million worldwide (Synan, 1987). The Catholic Charismatic Renewal is part of the larger

contemporary Pentecostal or Neo-Pentecostal Movement of the 1950's and 1960's that has mushroomed into the largest Christian movement in the twentieth century. It should be noted that the terms "charismatic" and "Neo-Pentecostal" are used interchangeably in the study described below. David Barrett's The World Christian Encyclopedia (1985) lists more than 177,000,000 adherents throughout the world. Barrett projects a growth rate to the end of the century placing the number of Pentecostals and Neo-Pentecostals or charismatics at 300,000,000, or 15% of world Christians. This projection is all the more impressive when one considers that this category of Christians was nonexistent prior to January 1, 1901 (Synan, 1987).

The contemporary Pentecostal movement has its origins in the Classical Pentecostal Movement of the late nineteenth century which arose from the lower socio-economic classes and emerged as a plain folks religion of simple virtues, gospel preachings, and dramatic faith healings. Many of these early Pentecostals were ostracized by their churches for engaging in such behaviors as praying for miracles and healings, speaking in tongues, and prophesying. Consequently, they split from their main line churches and formed new denominations or reformation groups after 1901 (Hummel, 1978). The oldest of the North American Classical Pentecostal groups which are still in existence today include the Assemblies of God, the

Church of God in Christ, the International Church of the Foursquare Gospel, and the Pentecostal Holiness Church (Synan, 1987).

Unlike the Classical Pentecostals, the Neo-Pentecostals or charismatics of the 1950's and 1960's are generally members of middle class America who remain intensely loyal to their own church tradition (McDonnell, 1987). They integrate the renewal into their own church's theology and ecclesiology. In addition to the Catholic Charismatic Renewal, some of the larger renewal groups include the Baptist Renewal, the Church of Christ Renewal, the Episcopal Renewal, the Lutheran Renewal, the Mennonite Renewal, the Methodist Renewal, the Presbyterian Renewal, the United Church of Christ Renewal, and the Wesleyan-Holiness Renewal (Synan, 1987). With their staggering rate of growth, the Classical Pentecostals and the Neo-Pentecostals or charismatics constitute a powerful force in the Christian world today.

Despite the diverse theological and doctrinal beliefs and practices of the members of the Classical Pentecostal and Neo-Pentecostal and charismatic movements, there is at least one conviction that all adherents share, the belief that conversion to Christ is followed by the life-transforming event known as the baptism in the Holy Spirit. The baptism in the Holy Spirit refers to the Pentecostal experience of the early Christians recorded in Acts II of the New Testament in which the early Christians

experienced the infilling of the Holy Spirit and received His power and gifts. There are many gifts of the Holy Spirit referred to in the Bible, particularly in Paul's letter to the Corinthians (I Corinthians, Chapters 12-14). In these messages, Paul enumerates the following gifts of the Spirit: wisdom, knowledge, healing, miraculous powers, prophecy, discerning good and evil spirits, tongues, and the interpretation of tongues. The most dramatic and most often considered are the gifts of tongue speaking and interpretation, prophecy, and healing.

Precisely how the baptism in the Holy Spirit is manifested in the life of the believer is subject to considerable debate. In general, the Classical Pentecostals insist that all Christians will speak in unknown tongues at the moment of baptism. They maintain that speaking in tongues is the evidence or sign of baptism in the Holy Spirit and believe that it always occurs when a person has been filled with the Spirit (Wacker, 1987). Classical Pentecostals also believe that a spirit-filled Christian normally will manifest one or more of the gifts of the Holy Spirit. There are exceptions and different emphases among contemporary Pentecostals and charismatics on these matters. Roman Catholic charismatics and some Protestant charismatic denominations argue that speaking in tongues is only one of many possible manifestations of the gifts of the Spirit and, therefore, is not a necessary first sign of the baptism in the Holy

Spirit. In spite of their doctrinal beliefs, all Pentecostals believe that baptism in the Holy Spirit is a life-transforming event that marks the beginning of the believer's deeper relationship with Jesus and the inception of triumphant Christian life (McDonnell, 1987). They also believe that the supernatural power of the Holy Spirit is part of God's plan for all of His people and is not reserved for only a few chosen ones.

The focus of the present investigation is upon the Catholic Charismatic Renewal and characteristics of charismatic Catholics and noncharismatic Catholics. Although there is a growing number of studies about the Catholic Charismatic Renewal, few investigators compare Catholic charismatics and Catholic noncharismatics. Most of these investigations have been based on data gathered solely through questionnaires and survey instruments without supportive data from validated, standardized instruments. The related areas of social support, intrinsic religious motivation, personality, moral development and goal orientation have received little, if any, systematic attention in the charismatic movement literature.

The Catholic Charismatic Renewal places great importance on social support as a necessity to maintain belief in the face of a rather hostile secular environment (Bord and Faulkner, 1975, 1983). The emphasis in the movement literature concerning all personal relations is on creating a positive reinforcing atmosphere

which draws people closer together and strengthens their commitment to each other. Charismatic leaders advocate open expressions of affection and actions indicating honor, respect, and service to others in love and humility. However, research studies designed to carefully describe the nature of social support utilizing a standardized validated assessment instrument within the comparative context of charismatic and noncharismatic groups have not been conducted to date.

In the 1960's, attempts were made to link the psychology of religion literature to desirable psychological traits and certain aspects of religion. Some psychologists suggested that there may be a significant difference between those who are truly religious (intrinsic) and those who are conventionally religious (extrinsic) (Allport and Ross, 1967). The truly religious were reported to be more likely to possess a whole array of desirable traits than the conventionally religious (Dittes, 1969). They were reported generally to display greater intelligence, higher levels of education, greater ego strength, more trust, and less authoritarianism than their conventional associates (Allport and Ross, 1967; Keene, 1967). The emphasis within the Catholic Charismatic Renewal has been upon the intrinsic aspects of religion (a personal relationship with Jesus and a deep faith commitment) as opposed to more extrinsic factors (obligatory worship and self-

serving motives). It is part of a present day tendency to seek assurance from a transcendental perspective on life (Bord and Faulkner, 1975). However, few studies have been designed to investigate the intrinsic religious motivation of charismatic Catholics.

It should be noted that the Catholic Charismatic Renewal is comprised of a heterogeneous grouping of people of different political leanings, occupations, age categories, and cultures. Few psychological studies have focused on investigating the personality characteristics of Catholic charismatics. Two investigators (Vivier, 1960; Wood, 1965) have suggested that there are differences between those who speak in tongues and those who do not. Vivier reported tendencies on the part of the tongue speakers toward greater emphasis on feelings than thought. Wood identified differences between Pentecostal tongue speakers and non-Pentecostal tongue speakers in the Southern community. Based on Rorschach test results, he reported that the Pentecostals are more likely to produce perspective, depth, and distance responses than the non-Pentecostals. However, Wood acknowledged that supporters of the Rorschach technique expressed disagreement over the scoring of such responses. Bord and Faulkner (1975) observed that those who are highly anxious and somewhat introverted appear to have difficulty in the tongue speaking. Given this sparse data base, there appears to

be a need for further investigation in the area of the personality traits and preferences of members of the Catholic Charismatic Renewal.

Catholic charismatics tend to have a high degree of loyalty and involvement in their parish community in the traditional Catholic church. Empirical studies have found that charismatic Catholics exhibit a high level of participation in church activities (Bord and Faulkner, 1975; Fitcher, 1975; Harrison, 1974). In addition, Catholic charismatics demonstrate conformity to some orthodox Biblical teachings and adhere to some heterodox Protestant beliefs (Fitcher, 1975; Johnson and Weigert, 1978). Despite the research findings about the orthodox/heterodox leanings of charismatics and their church involvement, there is a dearth of information regarding the moral development of Catholic charismatics.

Although religious and sociological literature on the Catholic Charismatic Renewal examines a variety of characteristics of its members, seldom has a researcher investigated individual differences of causal attribution as measured by the goal orientation of its members. Results from Dweck and Leggett's research program (1988) indicate that the particular goals one pursues on specific cognitive tasks are manifested in maladaptive or adaptive patterns. Two goal orientations (performance and learning) have been identified which correlate with one's theories of intelligence (Leggett, 1985, 1986;

Dweck, 1986; Elliott and Dweck, 1988):

1. Performance goals: reflective of the fixed theory of intelligence (entity), orient the person to gain positive judgment and avoid negative judgment which may result in a tendency to withdraw from challenging situations.
2. Learning goals: reflective of the incremental theory of intelligence, orient the person to increase his/her competence and seem to increase the tendency to seek challenging situations.

The study reported below was designed in an attempt to integrate research findings in the fields of social support, intrinsic religious motivation, moral development, personality and goal orientation with the charismatic renewal literature. Additionally, the study represents a methodological research contribution to the renewal literature because it utilizes not only a customary demographic questionnaire but also standardized, well validated instruments. Finally, in contrast to the majority of previous studies, the investigation described here includes both a charismatic and noncharismatic comparative sample.

The subjects in the study were 36 charismatic Catholics and 36 noncharismatic Catholics who volunteered or agreed to participate in the study after being asked by church leaders, a priest, or fellow participants. All subjects completed a research packet containing

the following instruments:

1. Demographic Questionnaire
2. Intrinsic Religious Motivation Scale
3. Myers-Briggs Type Indicator
4. Leggett/Dweck Theories of Intelligence Scale
5. The Personal Resource Questionnaire
6. Defining Issues Test of Moral Reasoning

It was expected that there would be some significant differences between the groups in response to the standardized instruments. Specifically, it was expected that the charismatic Catholics would demonstrate a higher degree of moral development and would be more intrinsically religiously motivated than noncharismatic Catholics. Based on the literature review, it was expected that there would be no difference between the charismatics and noncharismatics in personality characteristics, social support, and causal attribution. A combination of discriminate analysis, multivariate analysis of variance, and selected correlational procedures was performed on the data sets of the two groups in an attempt to differentiate dependent variable characteristics between the Catholic charismatic and the Catholic noncharismatic sample.

CHAPTER II

REVIEW OF LITERATURE

This investigation was designed to compare a group of Catholic charismatics and a group of Catholic noncharismatics in terms of their intrinsic religious motivation, personality characteristics, causal attributions, social supports, and levels of moral development. The review of the literature presented below begins with a historical background description of the Catholic Charismatic Renewal. After which a selective review of the literature related to each of the psychological variables noted above is presented.

Historical Background

Classical Pentecostalism

Historians trace the origin of the charismatic renewal to the social and cultural crises of the late nineteenth century. Pentecostalism emerged as a religion for the downtrodden, lower socioeconomic classes and flourished in regions suffering disruption of traditional values. The holiness movement, a Christian revivalistic movement, swept across America after the Civil War. This American revival stressed personal conversion and was accompanied by such practices as camp meetings, hymn singing, loud praying, and hand clapping (Synan, 1975). Itinerant evangelists would preach the gospel in tents and invite the sinners to accept

Christ as their personal savior. During these revivals, miracles, healings, and tongue speaking were often evidenced. Extreme emotionalism and a rather carnival atmosphere reportedly predominated at these meetings (Ranaghan, K. & D., 1969).

This nineteenth century holiness movement, a branch of Methodism, prepared the way for modern Pentecostalism with the theology of an experience referred to as baptism of the Holy Ghost and a second blessing of sanctification. In 1900, the holiness evangelist Charles Parham, who had separated from the Methodist Church, founded Bethel Bible School near Topeka, Kansas, which emphasized baptism in the Holy Spirit and speaking in tongues (Synan, 1975). Parham's students, together with William J. Seymour, were influential in organizing revival services in Azusa Street in Los Angeles, California, in 1906. During the three years of this revival, thousands of visitors from all parts of the country flocked to Azusa Street to observe the phenomena. Many people were convinced of the authenticity of the practices; others rejected the doctrine of baptism in the Holy Spirit with the accompanying gift of tongues. Despite this ridicule and criticism, the movement spread throughout North America and overseas to Scandinavia via Germany, Switzerland, and Great Britain. Later it was established in Latin America, Africa, and Asia (Hollenweger, 1973).

The Azusa Street revival and Parham's initial evidence theory

gave impetus to the Classical Pentecostalism movement whose members viewed speaking in tongues as the initial or first evidence of baptism in the Holy Spirit (Synan, 1987). These early Pentecostals were largely uneducated members of the lower socioeconomic class (Connelly, 1972). Classical Pentecostalism presented a teaching and experience which attracted many who desired a deeper spiritual life and power than the barren theological liberalism and spiritual stagnation plaguing American Protestantism after the Civil War.

The larger denominational churches dismissed the revival as another example of cultism. They did not accept the spiritual gifts of healing, prophecy, and speaking in tongues, claiming that the use of these gifts had ended in the first century. When the Classical Pentecostals found themselves rejected and excommunicated from their own churches, they subsequently reformed into new denominations after 1901. These groups include the Assemblies of God, the Churches of God, the Church of God in Christ, the International Church of the Four Square Gospel, and the Pentecostal Holiness Church. The Assemblies of God, incorporated in 1914, remains the largest Pentecostal denomination in this country today. Most of the older North American bodies have developed elaborate denominational structures and send missionaries to found branches in most of the nations of the world. These denominational Pentecostals now constitute the largest family of Protestant

Christians in the world. In 1985, together with the third world indigenous Pentecostal denominations, they numbered approximately sixty million world-wide and represent the fastest growing churches in the world (Synan, 1987).

Classical Pentecostalism Literature

Several studies have been conducted in an attempt to explain the rise of the Pentecostal experience in terms of deprivation, economic distress, and psychological difficulties. Boison (1936, 1939, 1945) maintained that deprivation and economic distress were the primary causal factors responsible for the development of the Classical Pentecostal Movement. Growth of Pentecostal churches was viewed as a direct consequence of strain resulting from the economic depression. Vivier (1960, 1968) focused on the early childhood development of the Classical Pentecostals and concluded that they experienced a psychologically impoverished beginning in early life fraught with conflict, tension, and emotional difficulties. Wilson (1961) also found some evidence of emotionally disturbed backgrounds and unhappy home conditions among Classical Pentecostals. In contrast to these negative findings, Wood's research (1965) using Rorschach tests on two small southern communities revealed that Pentecostalism leads to personality integration, a sense of personal confidence, and improved interpersonal relationships.

Neo-Pentecostalism

The Neo-Pentecostal or the charismatic renewal movement emerged in the late 1950's within the major Protestant denominations. This Neo-Pentecostal stream, however, did not become separatist; it continued to flow within the mainline Protestant churches. Classical Pentecostals were essentially members of the lower socioeconomic strata. In contrast, Neo-Pentecostals are largely members of the middle class (Lane, 1978).

Since 1956, the charismatic life and gifts of the Spirit have been growing in ever increasing numbers among Episcopalians, Lutherans, Baptists, Presbyterians, Methodists, and Roman Catholics. These groups accept all the gifts or charisms of the Holy Spirit as being valid for today. However, most Neo-Pentecostal groups reject the Classical Pentecostals' claim that speaking in tongues (glossolalia) is the necessary first sign of the baptism in the Holy Spirit. The Neo-Pentecostals remain loyal to their own church traditions and attempt to integrate the renewal into their own churches ecclesiology (Synan, 1987). The Neo-Pentecostals are part of the same Classical Pentecostal movement that swept the churches in the beginning of the century. They differ from the Classical Pentecostals more in style than substance. Collectively, these movements constitute perhaps the most important force to challenge traditional Christianity since the reformation. Barrett

projects a rate of growth to the end of the century placing the number of pentecostals and charismatics at three hundred million persons, which would be approximately 15% of all world Christians (Synan, 1987).

Catholic Charismatic Renewal

The Catholic Charismatic Renewal officially began at a religious retreat composed of lay faculty and students from Duquesne University in Pittsburgh, Pennsylvania, in 1967. Some of the retreatants had attended a Protestant Pentecostal prayer meeting and shared their experiences with the group. A few of these participants were also acquainted with two books that are still recommended readings for Catholic charismatics: The Cross and the Switch Blade (Wilkerson, 1964) and They Speak in Other Tongues (Sherrill, 1965). During the Duquesne retreat, students and faculty prayed for God's guidance and direction in their lives. The group experienced the baptism in the Holy Spirit and the gift of speaking in tongues (Bord & Faulkner, 1983). From this small nucleus, the movement spread initially throughout college campuses in the midwest: Notre Dame, Michigan State, and Iowa State. From these institutions, the Catholic Charismatic Renewal diffused to other parts of the United States.

There were several renewal movements within the Roman Catholic church that were crucial to the success of the renewal. In 1897,

Pope Leo XIII added a novena to the Holy Spirit (a nine-day cycle of prayer between Ascension Thursday and Pentecost Sunday) to the annual calendar of Catholics world-wide (Ranaghan, K. & D., 1983). Such renewal efforts as the Biblical movement, liturgical movement, and the Cursillo movement also prepared the way for the Charismatic Movement to flourish.

Support of Catholic Hierarchy

For the most part, the Catholic Charismatic Renewal has received strong support from the Catholic hierarchy (Johnson & Weigert, 1978). The Second Vatican Council in Rome called by Pope John XXIII in 1962 paved the way for the Catholic Charismatic Renewal. In his prayer for the Council, Pope John XXIII asked the Lord to renew the wonders of the first Pentecost (McDonnell, 1989). This prayer was prophetic for the charismatic renewal in the church. When the Council ended in 1965, it presented a positive position on the gifts of the Spirit and opened the door to the charisms of the Spirit in a way not seen in over a thousand years. The ultimate approval for the Catholic Charismatic Renewal came from Pope Paul VI at an international charismatic conference in Rome. At this charismatic gathering, Pope Paul VI became the first pontiff to address members of the Charismatic Renewal. In his address to ten thousand charismatics gathered at St. Peters, Pope Paul VI discussed the positive fruits of the renewal and called it "a chance for the

church and the world" (Synan, 1987). The present pontiff, Pope John Paul II has consistently emphasized the importance of the Charismatic Renewal in Christian life. In 1984, Pope John Paul II celebrated a mass in St. Peters Basilica with five thousand charismatic priests from all over the world who had come to Rome for a six-day retreat (McDonnell, 1987, 1989). In his homily, the Pope stressed the need for priestly guidance in the discernment of spiritual gifts among the members of the charismatic movement.

The number of Bishops involved in the renewal is growing. Cardinal Suenens has been especially influential in relating the renewal to the mainstream of Catholic life. This Belgian cardinal was one of the great liberals of Vatican II and served as one of the four moderators of the Council (McDonnell, 1987). He greatly facilitated the process of gaining acceptance of the renewal in Rome and internationally.

Bible Interpretation

Although the Catholic Charismatic Renewal emphasizes reading scripture and devotion to the Bible, it is not allied with fundamentalism, the rigid, literal interpretation of the scripture. Fundamentalists believe that God inspired the writers of the Bible in such a way that no error was possible. They maintain that a literal interpretation of the Bible is necessary, even in such matters as geography, science, history, cosmology, and biology

(Hampsch, 1988).

The Roman Catholic Church, as well as many other denominations and Protestant Evangelical Churches, have adopted the historical-critical approach to scripture. This approach attempts to look at the meaning intended by the human authors of the Bible and what God intended to manifest through their words in addition to the apparent meaning of the text itself. This emphasis is derived from St. Augustine who professed that in sacred scripture God speaks to men in human fashion through various types of literary composition and in various styles of writing with idioms, locale, and time-limited word usages. Biblical writers sometimes present history literally and at other times symbolically (Hampsch, 1988).

Catholics believe in the need for guidance from church authority and traditions in interpreting the Bible. In general, fundamentalists believe that there is no need for interpretation because scripture is self-interpreting. Fundamentalists emphasize "literalness", while nonfundamentalists emphasize "literary-ness." Fundamentalists take passages out of context as self-contained. When they do regard verbal context, they often disregard the literary or cultural context that accompanies it. Despite these basic differences, both fundamentalists and nonfundamentalists emphasize the importance of scriptural reading in Christian life and revere God's word as sacred. Although the enthusiastic prayers and

emphasis on divine intervention in daily life are viewed as liberalizing elements of the renewal, in general, charismatics tend to be conservative in their interpretation of the Bible (Fitcher, 1975).

Growth of the Movement

The early growth of the movement among Catholics was rather impressive. The week night prayer meeting developed as the most common gathering for Catholic charismatics. Other leaders developed covenant communities in which members formed a committed relationship to help those baptized in the Holy Spirit live their daily lives in a caring, pastoral community. Early covenant communities were the Word of God Community in Ann Arbor, Michigan; the People of Praise Community in South Bend, Indiana, and the Alleluia Community in Augusta, Georgia. Some of these communities were ecumenical with a large Catholic majority. Prayer groups and covenant communities have continued to flourish in the United States.

Catholic charismatic groups are loosely organized into a national network. The National Service Committee and Advisory Committee were formed in 1970 to help direct the massive growth and to provide guidance and leadership (Fitcher, 1975). The New Covenant Magazine, the periodical providing teaching and guidance for Catholic charismatics, was first published in 1971 and has grown

to a circulation of over 80,000. Rallies and national and regional conferences are of vital importance to the movement.

Prayer Groups

In the United States, the renewal was organized primarily as a series of prayer groups that were added to already existing parish societies. Participation in the prayer group was viewed as another option in the parish life, not as an imperative (McDonnell, 1987). Some prayer groups, too, were transparochial in composition, embracing members from two or more parishes. Prayer groups vary in size from a small group of 10 to 15 members to larger groups with a membership of 75 to 100. Much emphasis is placed upon creating a warm, friendly, and positive atmosphere for the prayer meetings to foster trust, commitment, and sharing (Bord & Faulkner, 1983). Open expressions of love and affection and actions indicating honor, respect, and service to others are encouraged (Clark, 1965). Members of the renewal are called to imitate Christ's example of love and self-sacrifice. Such fruits of the Spirit as love, joy, and peace are readily apparent as the members interact with one another at the prayer meetings. Charismatics strive to bring the gifts and fruits of the Spirit into every aspect of their daily lives (Ranaghan, K. & D., 1983).

Although there is some variation in the way prayer meetings are conducted, the basic format is similar. Meetings are quite

structured in nature and tend to flow in a sequential pattern. A typical prayer meeting includes the following elements: praise and worship, witness or testimony, prayers of petition and intercession, and teaching (Bernadino, 1987).

Prayer meetings are characteristically opened by a leader who welcomes everyone and makes a few comments about what is expected at the meeting for the benefit of the visitors. The leaders and members of the group believe that the Holy Spirit inspires and leads the meeting and draws people's hearts to Him. After the introductory remarks, songs and prayers of praise, worship, and thanksgiving to God are offered. During the prayer meeting, the Charismatic dimensions of singing and praising in tongues, interpretation of tongues, and prophecy are often manifested (Hamby, 1981). Prophecy occurs when one member delivers a message which is to be believed to have come from God. Occasionally a prophecy is given in tongues, and another member is inspired with an interpretation. When one member speaks aloud in tongues, the group remains silent until someone receives the interpretation.

The time devoted to personal witness and testimony is a very important element of each prayer meeting. During this time, individuals report how God has worked in their lives that week or in the past. This portion of the meeting often involves personal accounts of physical, emotional, or spiritual healings. Members

relate how God has answered their prayers. These personal sharings strengthen the faith of the members and encourage them to continue to trust in the Lord. Scriptural readings, commentaries, and teachings are also included in most prayer meetings. The most popular type of teaching seems to be in the area of living a Christian life. This level of teaching does not require the services of a professional speaker or theologian. Leaders of the group usually review the speaker's materials prior to the presentation. It is important that the teachings be in harmony with the truths of the Catholic faith.

The opportunity to make prayer requests and to pray for healings is a feature which draws many people to the prayer meetings (McDonnell, K., 1975a, 1976, 1987). The effectiveness of these prayers is a major factor in determining the growth and continuance of the prayer group. There is time during each meeting in which individual prayer petitions are offered. People in need of additional prayers can receive private prayer through the ministry of prayer teams after the prayer meeting. In these private prayer sessions, the prayer team lays their hands on the petitioner and prays for the individual's needs and concerns. Although there are variations among the charismatic prayer groups, the four elements of praise, witness, teaching, and prayers of petition and intercession are considered to be essential.

Baptism in the Holy Spirit

The central religious experience of the Charismatic Movement is the baptism in the Holy Spirit. The Spirit is the power behind the growth of the church (Schneider, 1975). Catholic charismatics believe that the baptism in the Holy Spirit is a prayer for the renewal and actualization of baptismal initiation. It is a prayer for the release of the Spirit and an infilling of the charismatic gifts and fruits of the Spirit (Suenens, 1974).

The baptism in the Holy Spirit is a prayer for a personal pentecost and a request to receive the gifts of the Holy Spirit enumerated by Paul in I Corinthians 12:8-10 & 28, Ephesians 4:11-12, and Romans 12:6-8. These gifts include gifts of prophecy, healing, miracles, faith, wisdom, teaching, preaching, discerning spirits, speaking in tongues, interpretation of tongues, and being apostles. For Catholic charismatics, baptism in the Holy Spirit is not considered to be a new sacrament but rather a renewal of grace already sacramentally received (Ranaghan, 1983). It is as central to the renewal as the rites of Christian initiation (baptism, confirmation, Eucharist) of which it is a part (McDonnell, 1989).

Although individuals can receive the baptism of the Holy Spirit through personal prayer alone, usually this occurs in the Life and in the Spirit Seminars in which leaders and members of the group lay hands on a seminar participant and pray for a release of the Spirit

in their lives (Zerr, 1986). The results of the baptism in the Holy Spirit often lead to a remarkable transformation in the faith life of the person. From a new faith relationship with Jesus, many reportedly find themselves growing in the fruits of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Galatians 5:22-23). Catholics often experience a new love for the church and sacraments. Some begin to attend mass and receive the Eucharist frequently. Others report that they have improved personal relationships and emotional and physical healing. Some people report having been freed of such lifelong destructive habits as alcoholism and drug abuse as a result of their baptism in the Holy Spirit.

Charismatics believe that the gifts of the Spirit are to be used not solely for the individual's benefit, but more ultimately in service to others to build up the body of Christ (I Corinthians: 14). The gifts are not bestowed on individuals as a reward for exemplary Christian life; they are not earned. They are given freely by God and "poured out among a group of believers for the sake of building up the church and facilitating the proclamation of the gospel" (Ranaghan, K. & D., 1969). Through the experience of gifts and fruits of the Holy Spirit and the deepening relationship with God, charismatics are able to serve others in community and to manifest Christ to the world.

Speaking in Tongues (Glossolalia)

Glossolalia, or speaking in tongues, has received widespread attention and remains as one of the most controversial gifts of the Holy Spirit. The gift of tongues is a form of vocalized contemplative prayer in which the person speaks or sings repetitive vowels and consonant sounds. It is believed to be a divinely inspired prayer used for praise and edification. The gift of tongues is used in private prayer and public worship prayer meetings. Prayer in tongues is not a language like English or Spanish. Linguistic scientists have analyzed tapes of tongue singing and speaking and have found no linguistic structure (Estrada, 1988). Moran (1983) reported that tongue speaking more closely resembles improvisational jazz than it does a language. Since speaking in tongues appears so uncommon and extraordinary, the very mention of it often generates skepticism. The common Catholic charismatic view is that the gift of tongues is not a main issue in the movement. It is a common occurrence in the life of the charismatic and is a form of prayer and praise which has great value in personal prayer life and ministry.

Glossolalia Literature

Since speaking in tongues was considered an essential part of the Pentecostal movement, many early research studies focused on glossolalia. Cutten's study (1927) characterized glossolalia as a

childish reaction manifested by devout, ignorant, illiterate people. He maintained that tongue speakers have a limited verbal capacity and little reasoning ability. Glossolalia was linked to such disorders as catalepsy and hysteria. In this same vein, Oman (1963) considered speaking in tongues as a method of restoring infantile megalomania and as a badge of spiritual superiority. Lapsley and Simpson's research (1964) described glossolalia as an instrument of reducing conflict as a result of unconscious attachment to the parental figure. Glossolalia was also viewed as an indirect, though powerful expression of primitive love toward the parent. The authors concluded that glossolalia is a dissassociative expression of truncated personality development. Pattison (1974) maintained that the practice of glossolalia reinforces the belief system of the Neo-Pentecostals and is a release of psychological tension resulting from a conflict of their value system with the dominant white, middle class values.

Oates (1967) utilized Piaget's notion of cradle speech in describing glossolalia as a preverbal type of religious experience which appears to be a breakthrough of the deepest appeal for help. Additionally, he utilized Sullivan's notion of "parataxic distortions" in viewing glossolalia to be the unintelligible speech of a child which is unintelligible to others but meaningful and comforting to the child.

Samarin's sociolinguistic studies (1972, 1973) revealed that speaking in tongues is a natural phenomenon and a meaningless but sonologically structured human utterance which bears no systematic resemblance to any natural language. It is a derivative utterance as it is derived from an individual's linguistic treasury, a treasury that is learned. In anthropological terms, the function of glossolalia is to distinguish the glossolalic from others who do not speak in tongues and who do not belong to the movement.

Hine's research (1974) concluded that the explanation of glossolalia as a pathological condition should be abandoned. He further challenged the hypothesis of linking glossolalia with suggestibility and hypnosis because some people first speak in tongues while alone.

The socioanthropological studies of Gerlach and Hine (1968, 1970) revealed that focusing an analysis of the Pentecostal Movement on glossolalia was a distortion of phenomenonological fact. Speaking in tongues is viewed as an act of commitment through which the individual identifies with the movement. In Kildahl's psychological study (1972), the Rorschach, Draw-A-Person, TAT, and the MMPI were used to assess psychological characteristics of glossolalics. The results revealed that there is no evidence that tongue speakers were less mentally healthy than were members of the control group. However, findings from the study indicated that glossolalics were

more suggestible and dependent in the presence of authority figures than non-tongue speakers. Additionally, the glossolalics were characteristically less depressed than the control group. No evidence was found to indicate a special personality type for glossolalics.

In summary, the research of glossolalia has evolved from considering tongue speakers to be suffering from mental disorders to finding glossolalics to be perhaps more dependent but less depressed and as mentally intact as nonglossolalics. All things considered, speaking in tongues has come to be viewed by many as a commitment to the movement.

Sociological and Psychological Movement Literature

Several studies have been designed in an attempt to explain the Neo-Pentecostal Movement in terms of economic status, alienation, psychological adjustment, and personality factors. Pattison (1974) described Neo-Pentecostals as middle class people with value system conflicts. He maintained that Neo-Pentecostals belong to a tradition of intellectual religions but are fundamentalistic in their religious views. Plog's study (1964) of Protestant Neo-Pentecostals revealed a broad base of social support in a wide range of membership categories across financial, occupational, and educational levels from low to high. Gerlach and Hine (1968, 1970) found no empirical evidence to indicate that commitment to

Pentecostalism results in psychological maladjustment. No evidence was found to indicate that Pentecostals as a group represent any particular personality type. However, a tendency toward more conservative behavior was indicated. Charismatic Catholics, too, tend to be conservative in their belief that women are divinely predestined to be subordinate to men (Fitcher, 1975). A New Zealand study (Waldengrave, 1976) of university students concluded that membership in the Pentecostal-Charismatic Renewal Movement appeared to be unrelated to specific personality factors. The study further revealed that occupational background and academic attitudes were unrelated to group affiliations. Furthermore, theories of socioeconomic deprivation and anti-intellectualism were unsupported.

Sociological and demographic studies (Greeley, 1974; Harrison, 1974; & McDonnell, 1987) indicated that the Catholic Charismatic Renewal is a rapidly growing movement of the middle class originating on university campuses. Johnson and Weigert (1978) reported that members of the Catholic Charismatic Movement tend to be well educated, upwardly mobile, middle class Catholics.

Glock and Stark (1965) suggested five types of deprivation related to the formation of religious movements: economic, social organismic, ethical, and psychic. However, McGuire (1974) concluded that Catholic charismatics defy the standard sociological explanations for growth of religious movements based on social and

economic deprivation. Mawn's research (1975) also revealed that Glock's categories of economic, social, and psychic states of deprivation were inapplicable with respect to explaining the growth of the Catholic Charismatic Movement. Greeley's study of charismatic and noncharismatic Catholics (1974) revealed that Catholic charismatics are as well educated, professionally versatile, and socially involved as noncharismatic Catholics. However, Greeley found that charismatics tend to be more pessimistic about happiness and more skeptical about politics. Additionally, Greeley reported that charismatics were not more problem ridden than noncharismatics. Hofmann's psychological study (1975) of the conversion experiences of 19 Catholic charismatics revealed that each participant had experienced a positive change in his/her life as a result of involvement in the movement. In addition, the results of the study indicated that the participants experienced less tension and stress in their lives since joining the movement.

Many investigators have reported that Catholic charismatics remain loyal to their church and are often more committed to institutionalized Catholicism than noncharismatics (Bord & Faulkner, 1983; Fitcher, 1975; Hamby, 1978, 1981). Catholic charismatics tend to have a high degree of loyalty and involvement in the Catholic church. Involvement in parish activities often increases after one becomes a member of the movement (Harrison, 1974; Thompson, 1974).

Recruitment through the Catholic Charismatic Renewal Movement is often accomplished through personal contact with members (Harrison, 1974). People join the movement who have been exposed to it in person. Since the movement often requires intense commitment, people who have few social obligations which conflict with membership are also more likely candidates for membership in the renewal.

Some literature has suggested that the religious beliefs of Catholic Charismatics differ from noncharismatics. Fitcher (1975) claimed that certain heterodox tendencies have crept into the renewal which he attributed to Protestant influence. He maintained that some Protestant theology contrary to Catholic doctrine had filtered into the theology of some charismatic Catholics. On the whole, however, he found that the theology of the charismatic movement contains the same basic tenets of Catholicism with a greater emphasis on the immediate experience of the Holy Spirit and a personal relationship with God. Kinloch, Hammond, and Maniha (1977) reported that a high level of orthodoxy in the attitudes of Catholic charismatics regarding the virgin birth of Jesus, belief in the devil, and belief in Jesus' walking on water. However, depending on the specific issues, Catholic charismatics may be highly orthodox or highly heterodox (McDonnell, K., 1975b). For example, Bord and Faulkner (1983) found that charismatic Catholics

are quite selective in embracing the official position of the church on controversial issues. For example, their research revealed that only 31.4% of the participants agreed that rhythm is the only acceptable method of birth control.

Intrinsic Religious Motivation Literature

Gordon Allport (1966) popularized the concept of intrinsic and extrinsic orientation to religion. According to Allport, a person with an extrinsic religious orientation uses religion for such self-serving purposes as receiving solace, comfort, and safety. Religious membership and participation are used for the social purposes of meeting influential people or gaining social standing. The extrinsic orientation to religion is utilitarian. A religious creed is only lightly embraced and selectively shaped to fit more primary needs (Allport & Ross, 1967).

In contrast, a person with an intrinsic religious orientation regards faith as an ultimate value in its own right. A religious sentiment fills the person's entire life with motivation and meaning. A religious creed is fully embraced and becomes a master motive which is internalized and adopted completely. The distinction between extrinsic and intrinsic religion parallels the theological distinction between the Sunday Christian and the true Christian (Batson & Ventis, 1982). Allport and Ross (1967) developed the Religious Orientation Scale (ROS), a 20-item

instrument consisting of two scales: one designed to measure extrinsic religion and one designed to measure intrinsic religion. Allport viewed extrinsic and intrinsic orientation as distinct religious types at opposite ends of a single continuum. Extrinsic and intrinsic orientations were considered to be mutually exclusive.

Although Allport's concept of intrinsic and extrinsic religion represented a major contribution to the empirical study of religion, reviews of the research revealed questionable scale validity, conceptual and theoretical diffuseness, poor inter-item correlation, and response set bias. Hunt and King's research (1971) revealed that intrinsic and extrinsic religious views are not opposite. That is to say that intrinsic/extrinsic orientation is not one bipolar continuum; it contains several component variables. Dittes (1971) reported that the unidimensional concept of the intrinsic/extrinsic continuum should be abandoned and a multi-dimensional framework should be developed. Hunt and King (1971) further contended that Allport's definitions were too unstable and diffuse for fruitful research. Extrinsic was operationalized as a selfish instrumental approach to religion, but intrinsic religion had not yet been operationalized.

The validity of the intrinsic scale of the ROS has been challenged. Kahoe (1974) found that the scale correlated positively with measures of agreement with the teachings of one's religion.

Batson and Ventis (1982) maintained that the relation of many of the items on the intrinsic scale of the ROS to the concept of intrinsic religion is unclear. They further reported that people who endorse items on the intrinsic scale may be inclined to accept religious dogma in an uncritical dependent fashion. In addition, they reported that a close relationship exists between intrinsic religion as measured on the ROS and rigid devotion to orthodox religious beliefs. These research findings suggest the need for greater specificity in conceptualization and measurement of intrinsic religious orientation.

Dean Hoge's Intrinsic Religious Motivation Scale (IRMS, 1972) was designed in an attempt to address the major weaknesses of Allport and Ross' Religious Orientation Scale. Hoge developed the revised version of the intrinsic scale which for the most part has satisfactory inter-item correlations and correlates well ($r = .59$) with judgments by ministers about whether a respondent's religious motivation is intrinsic or extrinsic. Additionally the scale was designed to minimize the problem of cognitive diffuseness by measuring only one specific crucial dimension: ultimate (intrinsic) versus instrumental (extrinsic) religion.

Unlike the ROS, the IRMS measures the variable of motivation, not behavior or cognition. Hoge believed that religious motivation could not be inferred from theoretical positions or external

behavior. In contrast to the ROS, the Intrinsic Religious Motivation Scale does not contain items pertaining to such specific religious behaviors as church attendance or religious readings. Hoge believed that such behavior is not a reliable indicator of intrinsic religious motivation (Hoge, 1972). Batson and Ventis (1982) reported that the IRMS appears to measure intense devotion to orthodox religion because it correlates highly with the ROS.

Hoge's validation studies tend to refute the criticism that IRMS measures rigid devotion to orthodox religion. However, Hoge identified social desirability as a potential source of measurement error (Hoge, 1972). The subjects in Hoge's validation studies reported being conscious of the social desirability of certain items. Two of the three extrinsically-stated items included what Hoge termed the social desirability disclaimer clause, "Although I am a religious person," and "Although I believe in my religion." Although these clauses may reduce the effect of social desirability, it still remains as a potential source of error.

In summary, Gordon Allport's concept of intrinsic and extrinsic religion was a major contribution to the study of religion; however, the research has been troubled by weaknesses in scale construction, theoretical imprecision, and low inter-item reliability. For the most part, Hoge's Intrinsic Religious Motivation Scale (1972) adequately addressed the basic problems of the ROS. It measures one

specific single dimension: intrinsic (ultimate) versus extrinsic (instrumental) religious motivation. It does not confound religious behavior with religious motivation. The IRMS has satisfactory inter-item correlations and was validated in two studies. The social desirability of the items was reported as a potential source of measurement error.

Causal Attribution Literature

Psychological literature reports the importance of individual differences in learning and achievement. Snow (1986) indicated that specific predispositions condition an individual's readiness to learn in a given situation. Pellegrino and Glaser (1979) reported that individual differences can be viewed as processes that help or hinder cognitive performance. Such self-regulatory skills as self-control and management result in an adaptive or maladaptive pattern of behavior. Causal attribution (motivation) can be viewed as an important variable in self-regulatory behavior.

In recent years, the social cognitive approach has been emphasized in the study of motivation. Dweck's current research (1986) focuses on mediating processes or goal orientations which affect learning. Studies by Bandura and Dweck (1985) and Leggett (1986) have revealed that the goal one selects predicts that person's achievement pattern. Two goal orientations have been identified: 1) performance orientation, to gain a positive judgment

and to avoid negative judgment, 2) learning orientation, to increase competence. Dweck's research program (1986) revealed that people who adopt the performance orientation to learning perceive intelligence or smartness as being an unchangeable, fixed entity. As a result, these people tend to avoid or withdraw from challenging situations and are likely to interpret outcomes in terms of a lack of ability. A further consequence of adopting a performance orientation is the tendency to avoid just those difficult tasks which would encourage cognitive growth. Performance goals are associated with a vulnerability to challenge-avoidance behavior, as well as to negative ability attributions, negative affect, and low persistence in difficult situations (Dweck, C., & Leggett, E., 1988).

On the other hand, people who believe that intelligence or smartness is changeable or incremental tend to seek challenges. They adopt learning goals and are willing to explore challenging tasks which foster cognitive growth. Learning goals have been found to be associated with challenge-seeking behavior, as well as with an effort/strategy focus, positive affect and high persistence under difficulty (Dweck, C., & Leggett, E., 1988).

In 1985, Dweck and Leggett developed the Leggett/Dweck Theories of Intelligence Scale which assesses one's theory of intelligence or smartness. From this instrument, one's perception of intelligence

and subsequent goal orientation can be assessed. The Leggett/Dweck Theories of Intelligence Scale appears to be a valid measure which controls for individual differences in causal attribution.

Social Support Literature

The significance of social support as it relates to the mental health and well being of the individual has received much attention in the literature. Gore (1978) indicated that social support increases coping ability. Additionally, Gore's research concluded that individuals lacking in social assets adapt to life at a tremendous cost to their mental and physical health. Lin, Ensel, Simeon, and Kuo (1979) found social support to be negatively related to illness and depression. They indicated that the greater the social support network an individual possesses, the less likely will that person be to experience illness during a stressful life event. However, the exact nature of the mediating effect of social support is unknown. Although the importance of social support has been documented, the concept of social support has not been well defined. Tolsdorf (1976) found little agreement among researchers regarding which variables are important in quantifying social support systems. Traditionally, social support has been defined in three ways: the existence of social relationships, the structure of one's social relationships, and the functional content of these relationships.

In Cobb's research (1976) social support was described as specific information from a minimum of one of the following three classes: 1) information causing individuals to believe they are loved, 2) information causing individuals to believe they belong to a network of mutual obligation and communication, and, 3) information causing individuals to believe they are esteemed. Walker, MacBride, and Vachon (1977) described a social network in terms of the personal context by which an individual maintains social identity and receives emotional support. Relatives, friends, neighbors, as well as professionals paid for their services, were included in this description of a social support network.

The literature also suggests that a social support network is subject to both continuity and change. Schlossberg's research (1984) revealed that although the need for affiliation is continuous throughout life, an individual's intimate friends and contacts may change considerably in a lifetime.

Several instruments have been developed in an attempt to measure social support. Gore's measure of social support (1978) includes a 13-item index which categorizes individuals as "supported" or "unsupported". The Social Support Inventory (SSI) developed by Brown, Bradey and Randa (1984) is a measure of perceived social support applicable across a broad spectrum of life events and circumstances. It contains relevant need statements

based on the four acknowledged domain specifications of interpersonal needs: esteem support, expressive support, appraisal support, and tangible support. The SSI contains only items describing behaviors perceived as being generally helpful by recipients and not specific to any particular life event.

In 1981, Brandt and Weinert developed the Personal Resource Questionnaire (PRQ), a two-part measure of the multidimensional characteristics of social support which they revised in 1985 (PRQ-85). The instrument was originally developed as a measure of the independent variable social support in a study of the stress of long-term illness, social support of a healthy spouse, and the functioning of the family network (Brandt & Weinert, 1981). The instrument has a solid theoretical base and is intended for use in interdisciplinary research (Weinert, C., 1984). Part 1 of the PRQ provides information about the social network upon which one can rely for situational support, and Part 2 is a 25-item Likert Scale developed according to Weis' (1974) dimensions and measures the respondent's perceived level of social support.

Although social support is an intervening variable for stressful life events, the kind and amount of support needed has not been adequately delineated (Brandt & Weinert, 1981). Mellamed (1984) reported that there may be negative consequences related to too much social support, and this notion needs to be more fully

examined. In summary, the development and use of the PRQ-85 has been instrumental in defining the characteristics of the human environment which contribute to successful functioning and satisfaction.

Moral Development Literature

Although moral development was initially considered a rather dubious topic for serious psychological research, there has been an upsurge of interest in the cognitive developmental approach to morality in the last two decades (Rest, 1974). Since psychologists considered the study of values to be outside the realm of science, Piaget's work (1932) in the development of moral judgment was generally disregarded at that time. Piaget's work called attention to a number of differences in the thinking of young children in contrast to the thinking of older children. Piaget presented a general model for the psychological study of moral thinking and demonstrated how the cognitive developmental approach was relevant to morality research.

In the late 1950's and early 1960's, Lawrence Kohlberg began his research in the area of moral reasoning. Kohlberg characterized the development of moral judgment in terms of a typology of six stages (Kohlberg, 1958, 1969). Each stage is defined as a distinctive orientation to moral problems, and the six stages are claimed to represent an invariant universal developmental

sequence. The stages are heirarchically related, with each new stage being a transformation of elements of the old along with new elements into a new emergent structure. Each succeeding stage is claimed to be an advance over the preceding one. Kohlberg found that moral thinking is a complex process which is not reducible to the expression of moral attitudes, norms, or values. He further claimed that morality is not totally relative and that individual social class, cultural differences, and moral reasoning permit discernment of common structures (Gibbs & Widaman, 1982). Kohlberg's assessment of moral development involves a series of hypothetical moral dilemmas to which subjects respond. Kohlberg's theory remains controversial and has attracted at least as many adversaries as proponents in the research literature.

The question of sex bias has been raised frequently about Kohlberg's system. When Kohlberg was formulating the characteristics of the higher stages of moral reasoning, he used only 16-year old boys as his subjects. In his dissertation, Kohlberg admitted that much of the definition of stage six was generated from his own thinking (Rest, 1974). The generalizability of these results has been challenged.

Dr. Carol Gilligan (1977, 1982) focused attention on the issue of sex differences in moral development research. She reported that there is a basic difference in the social development of males and

females which results in the development of two distinct moral orientations: a justice orientation (predominantly male) and ethic of care orientation (predominantly female). She maintained that such existing systems of moral development as the Kohlbergian measures emphasize a male, justice-oriented system and, therefore, are biased against females. According to Gilligan, women score lower on justice-oriented systems and consequently appear to be morally inferior to men. She concluded that the current justice-oriented measures do not adequately assess the care orientation of females and result in downgrading the moral development of women (Rest, 1986).

Many subsequent studies, however, have challenged Gilligan's claims. Current major studies utilizing Kohlberg's most recent scoring system reveal no sex differences (Snarey, Reimer & Kohlberg, 1985; Nisan & Kohlberg, 1982). Rest (1986b) reported that Gilligan did not conduct a systematic review of the moral judgment literature before making her assertions that justice-oriented systems are biased against women. However, Walker (1984) did conduct a systematic review of the moral reasoning literature using various versions of Kohlberg's tests. As a result of these analyses, Walker concluded that males do not score higher on Kohlberg's test than females.

Several methodological problems have been identified in

Kohlberg's measure (Rest, Cooper, Coder, Masanz, & Anderson, 1974). These authors found that Kohlberg's measures are vulnerable to interviewer and scorer bias. The scoring materials involve complex clinical interpretations. It is unclear to what extent differences in verbal expressiveness and other test taking sets influence scores. Kohlberg's measure is very time consuming. These methodological problems have motivated the search for a different method to assess moral development.

The most prominent of subsequent sociomoral tests is the Defining Issues Test (DIT; Rest, 1979). It has achieved pre-eminence because Rest conducted thorough and extensive psychometric evaluations of the test (Gibbs & Widaman, 1982). The DIT is based upon a developmental theory of moral reasoning which encompasses six stages of development similar to Kohlberg's stages. The following stages comprise the developmental sequence measured by the DIT.

Stage 2: Considerations that focus on the direct advantages to the actor and on the fairness and simple changes of favor for favor.

Stage 3: Considerations that focus on the good or evil intentions of the parties, on the party's concern for maintaining friendship, good relationships, and being approved of.

Stage 4: Considerations that focus on maintaining the existing socio-legal system, maintaining existing roles and formal organizational structure.

Stage 5A: Considerations that focus on organizing society by appealing to consensus producing procedures, insisting on due process, and safeguarding minimal basic rights.

Stage 5B: Considerations that focus on organizing social arrangements and relationships in terms of intuitively appealing ideals.

Stage 6: Considerations that focus on organizing a society and human relationships in terms of ideals that appeal to a rationale for eliminating arbitrary factors and that are designed to optimize mutual human welfare (Rest, 1987, p. 6).

Although the DIT evolved directly from Rest's collaborative work with Kohlberg, there are major differences between the DIT and Kohlberg's test. Kohlberg's assessment requires the subject to generate spontaneously solution de novo to a problem, whereas the DIT requires the subject to evaluate various considerations provided to the subject. The DIT is a recognition task rather than a production task. Kohlberg's test requires a judge to classify a subject's response according to scoring guides. The DIT requires the subject to classify his own responses. The objective scoring of the DIT minimizes scorer bias. The DIT utilized both males and females in longitudinal studies whereas Kohlberg used only males.

As noted above, Kohlberg's test has been criticized for alleged sex bias against women. In contrast, Thoma's meta and secondary analyses of 56 DIT studies (1984) suggest a very slight gender difference in favor of females on the DIT. However, the size of this effect is trivial. Thoma found that across all studies less than one half of one percent of the variance in DIT scores is attributable to gender. Recently, Moon (1986) examined sex differences in the DIT on the individual item level and concluded that sex differences are trivial on the item level as well as in the

general indices.

Thoma's findings (1984) estimated that the age/education variable is over 250 times more powerful than gender in accounting for the DIT score variance (a variance due to gender $W = .002$: due to age/education $W = .525$). In general, DIT scores have been found to increase with age and educational level.

Religious ideology has been found to be related to moral judgment development as measured by the DIT. Brown and Annis (1978) found high DIT scores to be related to low scores on a scale measuring a literal belief in the Bible ($r = .44$, $p < .01$). Similarly, Cady (1982) found that liberal responses to a scale measuring flexibility in Bible interpretations related positively to higher scores on the DIT. In a study of college students, Clouse (1979) found religious liberals had higher DIT scores than their conservative peers. Ernsberger (1977) and Ernsberger and Manaster (1981) found that two conservative churches showed significantly less preference for principled moral reasoning than two liberal churches.

In examining the influence of religious ideology on moral judgments, Dr. Lawrence (1979) found fundamentalist seminarians to score extremely low on the DIT. Although the seminarians understood the principled moral reasoning involved in the higher stage items, they deliberately chose to endorse lower stage items. They

deliberately suppressed their own personal notions about what was fair or just and rated the DIT items in terms of whether the item was consonant with their religious belief, church doctrine, or the Bible. Their scores consistently reflected deferring to external authority for the solution of moral dilemmas. The Lawrence study clearly demonstrates that people may possess certain concepts of justice, but they may choose not to use them. Their particular religious ideology may override their own intuition of right and wrong. Liberal religious ideology is associated with higher moral judgment scores on the DIT. However, in some cases, lower DIT scores may not simply be the result of an inability to conceptualize higher stage notions of justice. These scores may indeed be reflective of a conscious decision to defer to a higher authority.

Recapitulation

The overall focus of the investigation to be reported below is on the comparison of scores on the measures of intrinsic religious motivation, personality, causal attributions, social supports, and levels of moral development across a group of Catholic charismatics and Catholic noncharismatics.

Allport and Ross (1967) identified intrinsic religious orientation as a fully embraced religious creed which becomes an internalized master motive for life. It is a religious sentiment which fills a person's entire life with motivation and meaning.

Since the emphasis in the Catholic Charismatic Renewal is upon the life-transforming experience of the baptism in the Holy Spirit and upon the imitation of Christ's love in daily life, intrinsic religious motivation becomes an important characteristic to assess.

Dweck (1986) and Leggett (1985, 1986) found that causal attribution and goal orientation may be measured by one's perception of smartness or intelligence. When an individual believes that intelligence is fixed, that person will tend to approach tasks with a performance goal orientation which may lead to the development of maladaptive and challenge-avoidance behavior patterns (Dweck & Leggett, 1988). In contrast, an individual who believes that intelligence is malleable reportedly tends to approach tasks with a learning goal orientation which consequently fosters adaptive challenge-seeking behaviors (Dweck & Leggett, 1988). From Dweck and Leggett's perspective, individual differences in causal attribution become an important area for investigation.

The significance of social support as it relates to mental health has been well documented in the literature. Gore (1978) found that social support increases coping ability. Lin, Ensel, Simeon and Kuo (1979) concluded that the stronger the social support network an individual has, the less likely that person will be to experience illness during stressful life events. The charismatic movement literature stresses the importance of establishing warm

interpersonal relationships at prayer meetings to foster trust, commitment, and sharing (Bord & Faulkner, 1983). Hoffmann's research (1975) revealed that Catholic charismatics experienced less tension and stress in their lives after joining the movement. Greeley's research (1974) revealed that charismatics are just as socially involved as noncharismatics. Thus, the social support network of charismatics presents another major area of interest to investigate here.

The psychological adjustment of charismatics has received some attention in the renewal literature. Gerlach and Hine (1968, 1970) found no empirical evidence to indicate that commitment to Pentecostal beliefs results in psychological maladjustment. Additionally, these authors found no evidence to indicate that Pentecostals as a group represent any particular personality type. These findings are corroborated by Waldengrave's (1976) New Zealand study of university students which indicated that membership in the Pentecostal Charismatic Renewal Movement appeared to be unrelated to specific personality factors. Based on these findings, an assessment of the personality characteristics of charismatics would provide additional information to be added to the research literature in the area.

In the past two decades there has been an upsurge of interest in the cognitive developmental approach to morality (Rest, 1974).

In the late 1950's and early 1960's, Lawrence Kohlberg advanced his theory of moral reasoning which characterized the development of moral judgment in terms of a typology of six stages (Kohlberg, 1958, 1969). Kohlberg claimed that the six hierarchically related stages represented an invariant universal developmental sequence in which each new stage is a transformation of elements into a new emergent structure. Kohlberg's theory remains rather controversial and has attracted at least as many adversaries as proponents.

The Defining Issues Test of Moral Reasoning (DIT) (Rest, 1979) was developed in an attempt to address the methodological problems identified in Kohlberg's measures of moral development. Thoma's meta and secondary analyses (1984) suggest a very slight but trivial gender difference in favor of females on the DIT. He reported that the age/education variable is over two hundred and fifty times more powerful than gender in accounting for the DIT score variance. In general, DIT scores have been reported to increase with education (Thoma, 1984).

Several studies have indicated that conservative religious ideology leads to lower DIT scores (Brown & Annis, 1978; Cady, 1982; Clouse, 1979; Ernsberger, 1977; and Ernsberger & Manaster, 1981). Dr. Lawrence (1979) found that lower DIT scores may be reflective of a conscious decision to defer to a higher authority such as God or Bible interpretation rather than an ability to conceptualize higher

stage notions of justice.

That said, in the study at hand, an attempt will be made to integrate the findings related to each of the five areas reviewed in this chapter to the research problem addressed in this study.

CHAPTER III

METHOD

Hypotheses

The following null hypotheses were tested:

1. There is no significant difference in intrinsic religious motivation scores across group membership conditions (Catholic charismatics and Catholic noncharismatics).

2. There is no significant difference in Myers-Briggs personality scores across group membership conditions (Catholic charismatics and Catholic noncharismatics).

3. There is no significant difference in causal attribution scores across group membership conditions (Catholic charismatics and Catholic noncharismatics).

4. There is no significant difference in social support scores across group membership conditions (Catholic charismatics and Catholic noncharismatics).

5. There is no significant difference in moral development scores across group membership conditions (Catholic charismatics and Catholic noncharismatics).

Subjects

The subjects in this study were 72 adult Roman Catholics. Group 1, (Catholic noncharismatics), consisted of 36 (13 males and

23 females) Catholic noncharismatics from the suburban Chicago area. Group 2, (Catholic charismatics), consisted of 36 (12 males and 24 females) Catholic charismatics from a suburban charismatic prayer group in the Chicago area. Subjects volunteered to participate in the study or agreed to participate after being nominated by church leaders, priests, friends, or other participants. With the exception of one Hispanic noncharismatic male and one black charismatic female, all subjects were white. It is important to note that the composition of the groups was similar with respect to age and marital status.

Procedure

After obtaining permission from the priest and leaders of the charismatic prayer group, the investigator described the study at a regularly scheduled meeting of the prayer group and encouraged the members to participate.

Each participant received a research packet including the following instruments:

<u>Instrument</u>	<u>Variables Assessed</u>
1. Demographic Questionnaire	Age, Sex, Education Participation in Religious Functions
2. Intrinsic Religious Motivation Scale (Hoge, 1972)	Intrinsic Religious Motivation

<u>Instrument</u> (continued)	<u>Variables Assessed</u> (continued)
3. Myers-Briggs Type Indicator (MBTI) (Myers, 1962)	Personality Factors: a. Extraversion-Introversion (EI) b. Sensing-Intuition (SN) c. Thinking-Feeling (TF) d. Judgment-Perception (JP)
4. Leggett/Dweck Theories of Intelligence Scale (Leggett and Dweck, 1985)	Causal Attribution
5. The Personal Resource Questionnaire (PRQ) (Brandt and Weinert, 1985)	Social Support
6. Defining Issues Test of Moral Reasoning (DIT) (Rest, 1976)	Moral Development

The instruments were arranged in the above sequence beginning with instruments of relatively simple content and progressing to ones of a more complex nature. In an attempt to maintain the interest and motivation levels of the subjects, instruments with fewer test items were interspersed with those of longer items. Also included in the packet was a letter which provided an explanation of the project and written instructions for the completion of each of the instruments (see Appendix A). Participants were instructed to return the packet to the investigator in an enclosed self-addressed, stamped envelope. They were also told to contact the investigator regarding the study should they have further questions. If the

research packet was not returned within two weeks, the subject was contacted by the investigator by phone, and the person was encouraged to complete and return the packet. In order to increase the subject pool, participants were asked to recommend other charismatics and noncharismatics who might be willing to participate in the study.

Between April, 1988, and August, 1988, 88 prospective subjects agreed to participate in the study and received research packets. Of these, 75 returned the research packets to the investigator. Twenty-six of these packets contained incomplete or missing information; consequently, these subjects were contacted by the investigator in an attempt to obtain the missing data. Only three of these subjects were either unwilling or unable to supply the information needed to complete the assessment. In summary, from a total of 88 potential subjects, 72 returned completed research packets, yielding an 82% return rate. These 72 subjects were equally divided between 36 Catholic charismatics and 36 Catholic noncharismatics. The high return rate of 82% may be accounted for by the subjects' expressed interest in receiving the Myers-Briggs results and by the fact that the investigator was a member of the prayer group.

Description of the Pilot Study

A pilot study was conducted in March, 1988, with five adult

Catholic charismatics and five adult Catholic noncharismatics whose results were not included in the formal investigation. Each pilot participant received both oral and written instructions and an assessment packet to complete (see Appendix B). The packet contained the identical assessments as the formal investigation packet. However, it should be noted that the pilot packet included two versions of the Leggett/Dweck Theories of Intelligence Scale: The forced-choice version (Form A) (see Appendix C) and the line/graph version (Form B) (see Appendix D). In the pilot study, the participants were asked to complete both versions of the Leggett/Dweck Theories of Intelligence Scale and to indicate which form they preferred. The majority of the pilot participants preferred the forced-choice version stating that, "It was much clearer and easier to respond to;" "The structure reads easier;" and "The test format is familiar." Given these results, Form A was selected for use in the formal investigation.

All pilot participants responded positively with respect to reporting their reactions to their participation in the study. One participant commented that she had never taken the Personal Resource Questionnaire and responded, "Thank you. I hadn't realized what a strong support network I have!" Two other participants said they were very pleased to have participated in the pilot study because it helped them to gain a renewed perspective on their religious

commitment. Only one negative comment was received in which the person stated that the study was too time consuming. On the average, it took each participant 90 minutes to complete the entire assessment battery. Most of the participants appeared to be particularly eager to receive the results of the Myers-Briggs and called the investigator inquiring as to when their results would be available. The results of the pilot study provided the investigator with valuable information regarding appropriateness of test instruments, subject motivation and interest, possible resistance to test administration, and time constraints.

Instrumentation

Demographic Questionnaire (see Appendix E)

This rather informal questionnaire was developed by the investigator to provide simple demographic information with respect to a subject's age, sex, race, education, and participation in church and prayer group activities. The Demographic Questionnaire for Catholic noncharismatics contained 12 items, and the Demographic Questionnaire for Catholic charismatics contained 14. The additional two items on the charismatic questionnaire dealt with the subject's reasons for joining the prayer group and reasons for remaining a member.

Intrinsic Religious Motivation Scale (Hoge, 1972)

(see Appendix F)

The Intrinsic Religious Motivation Scale (IRMS) is a 10-item Likert scale developed as a measure of ultimate (intrinsic) versus instrumental (extrinsic) religious motivation (Hoge, 1972). The respondent is presented with a self-descriptive statement and is asked to rate its applicability to herself/himself along a five-point continuum of 1 (strongly agree) to 5 (strongly disagree). Items 3, 5, and 9 are reversed in order to avoid a response set. The range of scores for the IRM scale is 10-50. A mean of the items is the scale score with the high score indicating extrinsic motivation. The scale's reliability as measured by the Kuder-Richardson formula is .901. In addition, Hoge reported a moderate predictability index of .585 which was found to be significant ($p > .03$) in two separate validation studies (Hoge, 1972).

Myers-Briggs Type Indicator (MBTI) (Myers, 1962)

(see Appendix G)

The MBTI is probably the most widely used instrument for non-psychiatric populations in the areas of clinical counseling and personality testing. It is a self-report inventory and was designed to assess personality type as described by Jung. The Myers-Briggs Type Indicator measures personality dimensions, both polarities of which may be viewed as strengths. The items which comprise the MBTI

were selected to measure typological differences. The testing format consists of behavior reports, value judgments, and word pairs. Two types of scores are reported for the MBTI (continuous and dichotomous). Continuous scores reflect the strengths of the preference an individual has for each of the four dichotomies or indices: Extraversion-Introversion (EI), Sensing-Intuition (SN), Thinking-Feeling (TF), and Judgment-Perception (JP). Dichotomous scores consist only of preferences with no indication of strength. The preference on each index is designed to be independent of the other three indices so that the four indices yield 16 possible combinations denoted by the four letters of the preference (e.g. ESTJ, INFP). The non-judgmental quality of the four letter combinations indicates equally valuable preferences and facilitate sharing the test results with the respondents. In fact, the MBTI differs from many personality measures because the results are designed specifically to be shared with the respondents (Myers & McCaulley, 1985).

The MBTI is published in three forms: Form F (166 items), Form G (126 items), and Form AV, the abbreviated version which is self-scoring (50 items). Form F and Form G items scored for type are almost identical. Form G items, which best predict total type, are listed at the beginning of the assessment. This arrangement increases the likelihood that respondents who do not finish the MBTI

will receive accurate reports related to their typologies. Since Form G is now considered the standard form of the MBTI (Myers and McCaulley, 1985), Form G was selected for use in the investigation at hand.

Extensive research studies have been conducted on the MBTI. Measures of internal consistency and stability appear to be acceptable. Internal consistency coefficients ranging from .76 to .82 (EI), .75 to .87 (SN), .69 to .89 (TF), and .80 to .84 (JP) have been obtained on the continuous scores (Webb, 1964; Myers, 1962). The following test-retest reliabilities for continuous scores were reported by Stricker and Ross (1962): .76 to .78 (EI); .74 to .78 (SN); .64 to .74 (TF); and .78 to .84 (JP). Finally, test-retest reliabilities on the MBTI appear to show considerable consistency over time (Myers, 1973).

Leggett/Dweck Theories of Intelligence Scale (Leggett and Dweck, 1985) (see Appendix C)

This scale was developed as a measure of an individual's beliefs about the concepts of intelligence and his/her own effort/ability relationship. As indicated in the pilot study section, the forced-choice version of the scale was utilized in this investigation. The forced-choice measure consists of 10 forced-choice items. Each item includes two contrasting statements with one representing the idea that intelligence or smartness is

malleable (incremental), and the other that intelligence or smartness is fixed (entity). Each respondent receives a cumulative score of 0 to 10, with the higher score representing the incremental position. Reliability of the Leggett/Dweck Theories of Intelligence Scale is moderately high as measured by Cronbach's Alpha = .79. The current research data provided by Leggett (1985, 1986) and Elliott and Dweck (1988) support the notion that the scale is a valid measure of one's effort/ability rule and that these rules appear to be significant predictors of causal attribution. Additionally, recent investigations of Dweck and Leggett (1988) and Elliott and Dweck (1988) further support the incremental versus entity theories of intelligence and goal orientation.

Personal Resource Questionnaire (PRQ) (Brandt and Weinert, 1985) (see Appendix H)

The Personal Resource Questionnaire is a two-part measure of social support which was developed in 1981 by Brandt and Weinert and revised in 1985. Part 1 consists of several personal and family events or problems which may occur in life. From a list of choices, respondents are asked to indicate from whom they would seek assistance if the situation arose in their own personal life. Next, the respondents are asked if they did indeed experience the problems mentioned within the past six months. Finally, they are asked to rate on a Likert scale the extent to which satisfaction was felt

with the assistance received from 1 (very satisfied) to 6 (very dissatisfied). Part 2 consists of a 25-item Likert scale which measures the respondent's perceived measure of social support (Weinert, 1984). The respondents are asked to rate their degree of agreement with each statement on a 7-point scale from 7 (strongly agree) to 1 (strongly disagree). The range of scales for the PRQ-Part 2 is 25-175.

According to Weinert (1984), PRQ-Part 1 roughly indicates the size of one's resource pool, while PRQ-Part 2 measures the multidimensional construct of social support. Brandt and Weinert (1981) report that PRQ-Part 2 is a stronger predictor of family functioning than PRQ-Part 1. An internal consistency reliability coefficient of $\text{Alpha} = .89$ was obtained for PRQ-Part 2. Although subjects in this formal investigation responded to both Part 1 and Part 2 of the PRQ, only Part 2 was utilized in the data analysis. This decision was made because of the better predictive validity coefficients reported for Part 2 and because of greater interest in perceived social support than in the resource pool of the subject.

Defining Issues Test of Moral Reasoning (DIT) (Rest, 1976) (see Appendix I)

The Defining Issues Test of Moral Reasoning (DIT) is a measure of moral development and is derived from Kohlberg's work (Rest, 1972). The DIT is based on the premise that people at different

stages of development interpret moral dilemmas differently, define critical issues of the dilemmas differently, and have different intuitions about what is right or fair in a given situation (Rest, 1986b, 1987).

The DIT consists of six moral dilemma scenarios which are read by the subject. In solving the dilemma, the subject is required to decide among three options (yes, can't decide, or no). After deciding upon an appropriate option, the subject is then presented with a list of 12 issues or questions that a person might consider in reaching a decision. For example, in the moral dilemma of whether a doctor should administer an overdose of morphine to a terminally ill woman which would cause her death, the subject is required to consider such items as, "Is helping to end another's life ever a responsible act of cooperation," "Whether the woman's family is in favor of giving her the overdose or not," and "Whether only God should decide when a person's life should end," and so forth.

Each issue is rated on a five-point Likert scale of importance from great importance to no importance. The subject then ranks his/her first four choices in order of their importance in making the decision or in resolving each dilemma (most important item, second most important item, third most important item, and fourth most important item). It is from these top four rankings that the

score is derived.

The DIT manual (Rest, 1986a) provides detailed scoring instructions. The most widely used score of the DIT is the P score, with the P representing principled morality; that is, the relative importance one attributes to principled moral considerations in reaching moral decisions. The P score is calculated by summing the number of times that Stage Five and Stage Six items (Stages 5A+5B+6) are chosen as the first, second, and third most important considerations in weighting these ranks by #4, #3, #2, and #1 respectively. The P index has shown the most consistent reliability and validity trend of any score of the DIT (Rest, 1986a).

The DIT research is based on Kohlberg's developmental theory and the characterization of the stages of the DIT is essentially Kohlberg's; however, there are some important methodological and theoretical differences between them. The DIT is a multiple-choice assessment; Kohlberg's task is an interview procedure. In Kohlberg's task, subjects generate spontaneous verbalizations. In the DIT they rate and rank statements that are presented to them. Rest states that since subjects generally find recognition tasks (DIT) easier than production tasks (Kohlberg's tasks), the subjects tend to score at more advanced levels of thinking on the DIT than on Kohlberg's task. As a result of these differences, the DIT does not yield scores strictly equivalent to Kohlberg's test. For

heterogeneous groups, correlations are as high as .70, but in homogeneous groupings, the correlations usually are lower (Rest, 1986a).

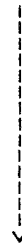
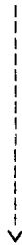
The reading level of the dilemmas is reported to be at the 11-year level, and the level of the issue statements is reported at the 12 to 13-year level (Rest, 1987). Subjects below the 9th grade level often have difficulty understanding the tasks of rating and ranking the issue statements.

Finally, there is considerable evidence in support of test-retest reliability ($r = .65$ to $.81$: McGeorge, 1975; Rest et al., 1974; Rest, 1976; Martin et al., 1977).

Design and Statistical Analysis

The overall analytic paradigm is presented below:

Group 1	Group 2
Catholic noncharismatics	Catholic charismatics
n = 36 (13 males, 23 females)	n = 36 (12 males, 24 females)



Where the Independent Variables consist of the following:

1. Catholic noncharismatics (Group 1)
2. Catholic charismatics (Group 2)

Where the Dependent Variables consist of the following measures:

- | | |
|-----------------------------------|--|
| 1. Intrinsic Religious Motivation | Intrinsic Religious Motivation Scale |
| 2. EI: Extraversion-Introversion | Myers-Briggs Type Indicator |
| 3. SN: Sensing-Intuition | Myers-Briggs Type Indicator |
| 4. TF: Thinking-Feeling | Myers-Briggs Type Indicator |
| 5. JP: Judgment-Perception | Myers-Briggs Type Indicator |
| 6. Causal Attribution | Leggett/Dweck Theories of Intelligence Scale |
| 7. Social Support | Personal Resource Questionnaire |
| 8. Moral Development | Defining Issues Test |

To test the five null hypotheses, a combination of discriminate analysis, multivariate analysis of variance, and selected correlational procedures were run across groups.

CHAPTER IV

RESULTS

This study was designed to compare the differences between Catholic charismatics and Catholic noncharismatics in terms of their intrinsic religious motivation, levels of moral development, social supports, personality characteristics, and causal attributions. In addition, selected demographic factors and impressions about the Catholic Charismatic Renewal Movement were explored systematically.

The eight dependent measures consisted of the scores on the IRMS (Intrinsic Religious Motivation Scale), the PSCORE score (Defining Issues Test), the PRQ (Personal Resource Questionnaire), the LEGSC score (Leggett/Dweck Theories of Intelligence Scale), the EI score (Extraversion-Introversion index of the Myers-Briggs), the SN score (Sensing-Intuition index of the Myers-Briggs), the TF score (Thinking-Feeling index of the Myers-Briggs), and the JP score (Judgment-Perception index of the Myers-Briggs). The independent variables in the study were the group membership conditions of Catholic noncharismatics, Group 1, and Catholic charismatics, Group 2. Discriminate analysis, multivariate analysis of variance, factorial analysis of variance, and selected correlational procedures were utilized across groups to differentiate between the Catholic charismatics and Catholic noncharismatic groups. The means,

standard deviations, and sample sizes for Group 1 and Group 2 are presented in Table 1.

Table 1

Means, Standard Deviations, and Sample Sizes of Eight Dependent Variables and Groups

Group 1			
<u>Variable</u>	<u>N</u>	<u>Mean</u>	<u>Standard Deviation</u>
IRMS	36	2.19	0.86
PSCORE	36	39.10	13.01
PRQ	36	141.75	16.48
LEGSC	36	6.67	3.46
EI	36	103.17	25.53
SN	36	92.56	30.99
TF	36	104.94	24.21
JP	36	89.00	31.48
Group 2			
<u>Variable</u>	<u>N</u>	<u>Mean</u>	<u>Standard Deviation</u>
IRMS	36	1.60	0.49
PSCORE	36	33.31	12.50
PRQ	36	148.83	17.85
LEGSC	36	8.00	2.95
EI	36	98.00	23.68
SN	36	90.22	26.35
TF	36	118.83	12.56
JP	36	89.11	31.47

Group 1 = Noncharismatic

Group 2 = Charismatic

Results of Discriminant Analysis

The pooled within-groups correlation matrix for all measures is presented in Table 2. Most of the intercorrelations are low ($< .30$). There are only two exceptions which indicate a moderate correlation between the variable SN and the variables JP ($r = .495$) and PSORE ($r = .413$).

Table 2

Pooled Within Groups Correlation Matrix

	IRMS	PSORE	PRQ	LEGSC	EI	SN	TF	JP
IRMS	1.000							
PSC	0.0313	1.000						
PRQ	-0.151	0.081	1.000					
LEGS	-0.113	-0.029	-.021	1.000				
EI	-0.129	0.004	-0.190	0.012	1.000			
SN	0.169	0.413	0.080	-0.036	-0.371	1.000		
TF	-0.325	.092	-0.039	0.218	0.045	0.044	1.000	
JP	0.039	.080	0.047	0.104	-0.250	0.495	0.152	1.000

The significance test for the equality of group means for each variable is shown in Table 3.

Table 3

Wilks' Lambda (u-statistic) and Univariate F-Ratio with 1 and 70
Degrees of Freedom

VARIABLE	WILKS' LAMBDA	F	SIGNIFICANCE
IRMS	.84755	12.590	.0007
PSCORE	.94971	3.707	.0583
PRQ	.95811	3.061	.0846
LEGSC	.95767	3.094	.0830
EI	.98880	0.793	.3764
SN	.99831	0.118	.7318
TF	.88231	9.337	.0032
JP	1.00000	0.224	.9881

Wilks' Lambda is the ratio of the within-group sums of squares to the total sum of squares. A lambda of one occurs when all observed group means are equal. Thus, small values indicate that the group means do appear to be different. For the eight variables under consideration, two (IRMS and TF) have a significance level less than .05, and PSCORE has a significance level approximately equal to .05. From an examination of Table 3, it can be determined that IRMS followed by TF and PSCORE are the variables whose means are most different for Groups 1 & 2.

Table 4 presents basic information regarding the discriminate analysis utilized in this investigation. The direct method was used; that is, all eight variables were entered at once since they

passed the minimum tolerance level of .001. The maximum number of functions is one (number of groups minus one). The minimum cumulative percent of variance is always 100 for two groups, and as previously indicated, the maximum significance level of Wilks' Lambda is one. The prior probability for classification for each group is .50. That is to say that each group has a 50% chance of being classified into Group 1 and a 50% chance of being classified into Group 2.

Table 4

Results of Discriminant Analysis

Direct Method: All variables passing the Tolerance Test are entered

Minimum Tolerance Level.....0.00100

Canonical Discriminant Functions

Maximum Number of Functions.....1

Maximum Cumulative Percent of Variance.....100.00

Maximum Significance of Wilks' Lambda.....1.0000

Prior probability for each group is 0.5

Canonical Discriminant Functions

Wilks' Lambda	Chi-squared	DF	Significance
0.7267988	21.061	8	.007

Wilks' Lambda (ratio of within-groups sums of squares to the total sums of squares) is a measure of the proportion of total variability in the discriminant scores not explained by the differences among groups. Wilks' Lambda is transformed into a variable that approximates a chi-squared distribution. The lambda of 0.7267988 is transformed into a chi-squared value of 21.061 with eight degrees of freedom. The obtained significance level is .0070 which means that discrimination between Group 1 and Group 2 is possible.

Table 5 contains the standardized canonical discriminant function coefficients.

Table 5

Standardized Canonical Discriminant Function Coefficients

Variable	Function 1
IRMS	0.50905
PSCORE	0.49323
PRQ	-0.28532
LEGSC	-0.20524
EI	0.17493
SN	-0.21802
TF	-0.46986
JP	0.19510

All of the variables have been standardized to a mean of zero

and a standard deviation of one. The standardized coefficients are the variables' contribution to calculating the discriminant score. It can be determined which variables contribute most to determining scores on the function by examining the magnitude of the standardized coefficients (i.e. to ignore the sign). The larger the magnitude, the greater the variable's contribution to maximizing the discrimination. Thus, it is shown that the variable IRMS makes the greatest contribution, followed by PSCORE and TF. The other variables appear to be of relatively minor importance. However, since the dependent variables are inter correlated, the values of the coefficients are dependent on the other variables included in the function.

Table 6 presents the canonical discriminant functions evaluated across the group means. Presented in the table are the sums of the standardized means multiplied by the coefficients for Group 1 ($\lambda_1 = 0.60453$) and for Group 2 ($\lambda_2 = -0.60453$). These scores are the group centroids.

Table 6

Canonical Discriminant Functions Evaluated at Group Means (Group Centroids)

Group	Function 1
Group 1 - Noncharismatics	0.60453
Group 2 - Charismatics	-0.60453

Table 7 summarizes the classification results after a linear discriminant function score was computed for each subject. For Group 1 (n=36), 22 or 61.1% of the cases were correctly classified, and 14 or 38.9% of the cases were misclassified. For Group 2 (n=36), 28 or 77.8% of these cases were correctly classified, and 8 or 22.2% of the cases were misclassified. Therefore, the percent of "grouped" cases correctly classified was 69.44% (50 of 72) which is a higher percentage than the prior probability of 50%.

Table 7

Classification Results

Actual Group	N	Predicted Group Membership	
		Group 1	Group 2
Group 1	36	22	14
		61.7%	38.9%
Group 2	36	8	28
		22.2%	77.8%
Percent of "Grouped" cases correctly classified: 69.44%			

A multivariate analysis of variance with stepdown Fs for the eight dependent variables across Groups 1 and 2 was then performed. A summary of the results of the analysis is reported in Table 8.

Table 8

Results of Multivariate Analysis of Variance with Stepdown Fs for the Eight Dependent Variables on Noncharismatics and Charismatics

Variable	Source	DF	Mean Square	F	Significance
IRMS	Model	1	6.125	12.59	.0007*
	Error	70	0.486		

Table 8 (continued)

PSCORE	Model	1	603.202	3.71	.0583*
	Error	70	162.740		
PRQ	Model	1	903.125	3.06	.0846
	Error	70	295.054		
LEGSC	Model	1	32.000	3.09	.0830
	Error	70	10.343		
EI	Model	1	480.500	0.79	.3764
	Error	70	606.271		
SN	Model	1	98.000	0.12	.7318
	Error	70	827.359		
TF	Model	1	3472.222	9.34	.0032*
	Error	70	37.870		
JP	Model	1	.222	0.00	.9881
	Error	70	990.622		

*Significant at .05 level

An examination of Table 8 reveals significant differences in the means of the variables IRMS, TF and PSCORE. This analysis confirms the discriminant analysis results reported earlier; namely, that the variables IRMS, TF and PSCORE significantly contribute to the discrimination between the two groups.

Results Related to Testing Null Hypothesis 1

The first null hypothesis to be tested was that there would be no significant difference in intrinsic religious motivation scores across group membership conditions (Catholic charismatics and Catholic noncharismatics). Results of the discriminant analysis revealed that the intrinsic religious motivation score, IRMS, provided the greatest contribution to the discrimination with a

standardized canonical discriminant function coefficient of 0.50905. Furthermore, results of the univariate F ratio and multivariate analysis of variance indicated significant differences of the variable IRMS: $F = 12.59$ and $p = .0007$. A review of mean scores in Table 1 revealed that charismatics scored significantly lower on the dependent variable IRMS than noncharismatics (Charismatic IRMS $\bar{x} = 1.60$; noncharismatic IRMS $\bar{x} = 2.19$). These results indicate that charismatic Catholics are significantly more intrinsically religiously motivated than noncharismatic Catholics. Therefore, these findings lead to the rejection of the first null hypothesis.

Results Related to Testing Null Hypothesis 2

The second null hypothesis to be tested was that there would be no significant difference in Myers-Briggs personality scores across group membership conditions (Catholic charismatics and Catholic noncharismatics). Results of the discriminate analysis, univariate F-ratio, and multivariate analysis of variance with stepdown Fs on the EI (Extraversion-Introversion) SN (Sensing-Intuition), and JP (Judgment-Perception) indices of the Myers-Briggs revealed no significant differences across groups. However, results of these tests did reveal a significant difference on the TF (Thinking-Feeling) index. With a standardized canonical discriminant function of .46986, the TF index was identified as the third major

contribution to the discrimination. Additionally, the univariate F-ratio and multivariate analysis of variance revealed a significant difference on the TF: $F = 9.337$, $p = .0032$. It can be seen from Table 1 that the mean score of charismatics on the TF index is 118.83 and the mean score of noncharismatics is 104.94. These results indicate that charismatics are significantly more oriented toward feeling on the TF index than noncharismatics. In summary, the findings related to testing null hypothesis 2 indicated that significant differences exist between the two groups on the TF index of the Myers-Briggs Type Indicator leading to the rejection of the second null hypothesis.

Results Related to Testing Null Hypothesis 3

The third null hypothesis to be tested was that there would be no significant difference in causal attribution scores across group membership conditions (Catholic charismatics and Catholic noncharismatics). Causal attribution in this investigation was measured by scores on the Leggett/Dweck Theories of Intelligence Scale. The results indicated that there was no significant difference in the scores on the Leggett/Dweck across groups; therefore, rejection of the third null hypothesis was not supported by the data reported here.

Results Related to Testing Null Hypothesis 4

The fourth null hypothesis to be tested was that there would be

no significant difference in social support scores across group membership conditions (Catholic charismatics and Catholic noncharismatics).

Results of the discriminant analysis and multivariate analysis of variance with stepdown Fs revealed no significant difference in social support scores across groups; consequently, the rejection of the fourth null hypothesis was not supported by the data reported here.

Results Related to Testing Null Hypothesis 5

The fifth null hypothesis to be tested was that there would be no significant difference in moral development scores across group membership conditions (Catholic charismatics and Catholic noncharismatics). Moral development in this investigation was measured by the PSCORE on the Defining Issues Test. A review of the mean scores on Table 1 revealed a charismatic mean score on the variable PSCORE of 33.31 and a noncharismatic mean score of 39.10. These results indicate that charismatics score significantly lower in moral development. Therefore, these findings lead to a rejection of the fifth null hypothesis. It should be noted that the results of the discriminate analysis revealed that the variable PSCORE made the second largest contribution to the discrimination with a standardized canonical discriminant function coefficient of .49323.

Additionally, results of multivariate analysis of variance and

invariate F ratio revealed a significant difference in moral development scores between the noncharismatics and charismatics ($F = 3.707$, $p = 0.583$). These findings lead to a rejection of the fifth null hypothesis.

Post Hoc Tests

Two demographic factors (education and sex) were identified which may have contributed to the differences between the two groups. To determine the possible effects of sex and education, measures of association, factorial analyses of variance, and Scheffe's *a posteriori* procedures were performed.

No significant differences in frequencies due to sex or education were found across groups. Cramer's V indicated that the levels of education were distributed similarly across charismatics and noncharismatics. The Phi coefficient revealed no significant difference in sex distribution across groups.

The means, standard deviations, and sample sizes for the eight dependent variables and the five levels of education are reported in Table 9.

Table 9

Means, Standard Deviations, and Sample Sizes for the Eight Dependent Variables and Five Levels of Education

Less Than High School Education			
<u>Variable</u>	<u>N</u>	<u>Mean</u>	<u>Standard Deviation</u>
IRMS	7	1.97	0.74
PSCORE	7	25.17	8.64
PRQ	7	142.86	18.71
LEGSC	7	8.86	1.86
EI	7	107.57	29.88
SN	7	63.57	7.63
TF	7	112.14	16.89
JP	7	73.57	34.09
High School Graduate			
<u>Variable</u>	<u>N</u>	<u>Mean</u>	<u>Standard Deviation</u>
IRMS	10	1.67	0.76
PSCORE	10	34.00	12.89
PRQ	10	144.70	20.86
LEGSC	10	9.80	0.42
EI	10	104.20	27.36
SN	10	101.00	28.53
TF	10	121.00	10.79
JP	10	100.40	33.48
Some College Education			
<u>Variable</u>	<u>N</u>	<u>Mean</u>	<u>Standard Deviation</u>
IRMS	28	1.72	0.48
PSCORE	28	32.90	12.19
PRQ	28	144.93	17.53
LEGSC	28	8.07	2.79
EI	28	97.36	22.65
SN	28	87.36	28.04
TF	28	118.21	14.87
JP	28	96.92	29.03

Table 9 (Continued)

College Graduate			
<u>Variable</u>	<u>N</u>	<u>Mean</u>	<u>Standard Deviation</u>
IRMS	10	1.74	0.66
PSCORE	10	41.66	9.71
PRQ	10	153.90	16.52
LEGSC	10	6.80	2.74
EI	10	104.40	23.59
SN	10	84.40	31.16
TF	10	103.80	29.18
JP	10	67.00	30.24
Graduate Studies			
<u>Variable</u>	<u>N</u>	<u>Mean</u>	<u>Standard Deviation</u>
IRMS	17	2.37	1.00
PSCORE	17	44.26	12.70
PRQ	17	142.18	15.47
LEGSC	17	4.35	3.62
EI	17	98.65	26.20
SN	17	107.94	22.95
TF	17	100.76	22.91
JP	17	89.82	27.37

The results of the factorial analysis of variance for the eight dependent variables across the five levels of education are shown in Table 10.

Table 10

Results of Factorial Analysis of Variance for the Eight Dependent Variables and Five Levels of Education

Variable	Source	DF	Mean Square	F	Significance
IRMS	Model	4	1.369	2.64	.0411*
	Error	67	0.518		
PSCORE	Model	4	651.963	4.65	.0022*
	Error	67	140.106		
PRQ	Model	4	238.673	0.78	.5446
	Error	67	307.50		
LEGSC	Model	4	61.550	8.09	.0001*
	Error	67	7.609		
EI	Model	4	243.369	0.39	.8160
	Error	67	626.060		
TF	Model	4	1177.220	3.18	.0187*
	Error	67	370.063		
SN	Model	4	2985.407	4.34	.0035*
	Error	67	687.634		
JP	Model	4	2325.870	2.60	.0441*
	Error	67	896.124		

*Significant at .05 level

An examination of Table 10 reveals that there are significant differences in the five education levels among six of the eight dependent variables: IRMS, PSCORE, Leggett/Dweck, TF, SN and JP. To determine how the education variable relates to the charismatic/noncharismatic groups, the five levels of education were collapsed into two categories (college graduate and noncollege graduate). The means, standard deviations, and sample sizes of this

new grouping are reported in Table 11. The means, standard deviations, and sample sizes for the eight dependent variables and two levels of education by group are shown in Table 11.

Table 11

Means, Standard Deviations, and Sample Sizes of the Eight Dependent Variables and Two Levels of Education

No College			
<u>Variable</u>	<u>N</u>	<u>Mean</u>	<u>Standard Deviation</u>
IRMS	45	1.75	0.59
PSCORE	45	31.94	12.01
PRQ	45	144.56	18.05
LEGSC	45	8.58	2.41
EI	45	100.47	24.64
SN	45	86.69	28.09
TF	45	117.89	14.35
JP	45	93.67	31.37
College			
<u>Variable</u>	<u>N</u>	<u>Mean</u>	<u>Standard Deviation</u>
IRMS	27	2.14	0.93
PSCORE	27	43.30	11.56
PRQ	27	146.52	16.59
LEGSC	27	5.26	3.48
EI	27	100.78	24.96
SN	27	99.22	28.18
TF	27	101.89	24.90
JP	27	81.37	30.06

The means, standard deviations, and sample sizes for the eight dependent variables and two levels of education by group are

displayed in Table 12.

Table 12

Means, Standard Deviations, and Sample Sizes for the Eight Dependent Variables and Two Levels of Education and Group

Group 1 - No College			
<u>Variable</u>	<u>N</u>	<u>Mean</u>	<u>Standard Deviation</u>
IRMS	20	1.90	0.64
PSCORE	20	33.12	12.38
PRQ	20	142.25	16.40
LEGSC	20	8.25	2.47
EI	20	107.20	23.12
SN	20	86.10	29.49
TF	20	114.80	16.05
JP	20	91.50	34.66

Group 1 - College Graduates			
<u>Variable</u>	<u>N</u>	<u>Mean</u>	<u>Standard Deviation</u>
IRMS	16	2.54	0.97
PSCORE	16	46.57	9.69
PRQ	16	141.13	17.09
LEGSC	16	4.69	3.57
EI	16	98.13	28.20
SN	16	100.63	31.84
TF	16	92.63	27.38
JP	16	85.88	27.79

Group 2 - No College			
<u>Variable</u>	<u>N</u>	<u>Mean</u>	<u>Standard Deviation</u>
IRMS	25	1.62	0.51
PSCORE	25	31.00	11.88
PRQ	25	146.40	19.41
LEGSC	25	8.84	2.37

Table 12 (Continued)

EI	25	95.08	24.94
SN	25	87.16	27.52
TF	25	120.36	12.62
JP	25	95.40	29.09

Group 2 - College			
<u>Variable</u>	<u>N</u>	<u>Mean</u>	<u>Standard Deviation</u>
IRMS	11	1.55	0.45
PSCORE	11	38.55	12.82
PRQ	11	154.36	12.77
LEGSC	11	6.09	3.33
EI	11	104.64	20.00
SN	11	97.18	23.16
TF	11	115.36	12.29
JP	11	74.82	33.34

Group 1 = Noncharismatics

Group 2 = Charismatics

Results of the test to determine whether statistically significant differences existed among the mean scores of education for Groups 1 and 2 are contained in Table 13.

Significant differences were found across the two levels of education (college graduate and noncollege graduate) for the dependent variables of PSCORE, LEGSC, and TF. Scheffe's aposteriori procedure was applied to the data to determine where those significant differences lie. A review of the mean scores in Table 11 indicates that college graduates ($\bar{x} = 43.30$) scored significantly higher in moral development (PSCORE) than did the noncollege

graduates ($\bar{x} = 31.94$). Scheffe's apriori procedure also revealed that noncollege graduates scored significantly higher (LEGSC $\bar{x} = 8.58$) than college graduates (LEGSC $\bar{x} = 5.259$) in causal attribution and, therefore, adopted the incremental theory of intelligence. Scheffe's test also indicated that noncollege graduates scored significantly higher on the TF index ($\bar{x} = 117.889$) than college graduates ($\bar{x} = 101.889$) which indicates that the noncollege graduates displayed a stronger preference for feeling than thinking.

Significant differences were also found across the two groups on the dependent variables of IRMS, PRQ, and TF with respect to education. Scheffe's aposteriori test revealed that charismatics scored significantly higher on the variables TF and PRQ and significantly lower on the variable IRMS than did the noncharismatics. These findings indicate that charismatics are more intrinsically religiously motivated and are stronger in social support than noncharismatics. In addition, the charismatics appear to have a stronger preference for feeling than the noncharismatics.

Significant interaction was found between levels of education and group membership on the IRMS variable. No significant interactions were found for the other seven dependent variables across education categories, and groups.

Table 13

Results of the Two by Two Factorial Analysis of Variance for the
Eight Dependent Variables for Education and Group

Variable	Source	DF	Mean Square	F	Significance
IRMS	Education	1	1.302	2.91	.0927
	Group	1	6.563	14.65	.0003*
	Interaction	1	2.024	4.52	.0372*
PSCORE	Education	1	1810.073	13.16	.0005*
	Group	1	422.356	3.07	.0842
	Interaction	1	143.364	1.04	.3108
PRQ	Education	1	192.133	0.65	.4236
	Group	1	1242.208	4.19	.0445*
	Interaction	1	339.360	1.14	.2884
LEGSC	Education	1	163.659	20.11	.0001*
	Group	1	16.325	2.01	.1613
	Interaction	1	2.718	0.33	.5652
EI	Education	1	0.952	0.00	.9684
	Group	1	129.234	0.21	.6449
	Interaction	1	1426.108	2.36	.1287
SN	Education	1	2475.447	3.05	.0855
	Group	1	23.333	0.03	.8660
	Interaction	1	83.310	0.10	.7498
TF	Education	1	3033.095	9.61	.0028*
	Group	1	3289.987	10.42	.0019*
	Interaction	1	1212.385	3.84	.0541
JP	Education	1	2821.576	2.91	.0923
	Group	1	210.428	0.22	.6425
	Interaction	1	919.055	0.95	.3333

*Significant at .05

A two by two factorial analysis of variance was performed for the eight dependent variables for sex and group. Table 14 reports the means, standard deviations, and sample sizes for the eight

dependent variables and sex. Table 15 shows the means, standard deviations and sample sizes of the eight dependent variables by sex and group membership.

Table 14

Means, Standard Deviations, and Sample Sizes of Eight Dependent Variables and Sex

<hr/>			
Male			
<u>Variable</u>	<u>N</u>	<u>Mean</u>	<u>Standard Deviation</u>
IRMS	25	2.04	0.85
PSCORE	25	39.17	11.70
PRQ	25	144.40	17.68
LEGSC	25	6.40	3.49
EI	25	103.48	24.96
SN	25	88.04	32.68
TF	25	104.36	23.94
JP	25	88.36	33.49
Female			
<u>Variable</u>	<u>N</u>	<u>Mean</u>	<u>Standard Deviation</u>
IRMS	47	1.81	0.69
PSCORE	47	34.63	13.49
PRQ	47	145.77	17.46
LEGSC	47	7.83	3.06
EI	47	99.04	24.51
SN	47	93.17	26.35
TF	47	115.89	17.18
JP	47	89.43	30.36
<hr/>			

Table 15

Means, Standard Deviations, and Sample Sizes of Eight Dependent Variables and Sex and Group

Group 1 - Male			
<u>Variable</u>	<u>N</u>	<u>Mean</u>	<u>Standard Deviation</u>
IRMS	13	2.42	0.93
PSCORE	13	39.37	11.54
PRQ	13	138.23	20.38
LEGSC	13	6.00	3.70
EI	13	103.15	26.79
SN	13	87.31	37.45
TF	13	91.31	24.26
JP	13	90.08	32.15

Group 1 - Female			
<u>Variable</u>	<u>N</u>	<u>Mean</u>	<u>Standard Deviation</u>
IRMS	23	2.06	0.80
PSCORE	23	38.94	14.02
PRQ	23	143.74	13.93
LEGSC	23	7.04	3.35
EI	23	103.17	25.41
SN	23	95.52	27.15
TF	23	112.65	20.96
JP	23	88.39	31.81

Group 2 - Male			
<u>Variable</u>	<u>N</u>	<u>Mean</u>	<u>Standard Deviation</u>
IRMS	12	1.64	0.52
PSCORE	12	38.95	12.38
PRQ	12	151.08	11.64
LEGSC	12	6.83	3.35
EI	12	103.83	24.01

Table 15 (Continued)

SN	12	88.83	28.26
TF	12	118.50	13.75
JP	12	86.50	36.23
Group 2 - Female			
<u>Variable</u>	<u>N</u>	<u>Means</u>	<u>Standard Deviation</u>
IRMS	24	1.58	0.49
PSCORE	24	30.49	11.81
PRQ	24	147.71	20.40
LEGSC	24	8.58	2.60
EI	24	95.08	23.47
SN	24	90.92	25.95
TF	24	119.00	12.23
JP	24	90.42	29.56

Group 1 = Noncharismatics

Group 2 = Charismatics

As indicated in Table 16, significant differences were found to exist between males and females on the TF variable, and significant differences were found to exist on the TF variable between the two groups. An examination of Table 16 also indicates a significant interaction between the groups and sex on the TF variable. No significant differences or interaction effects were found for the other six dependent variables across sex and/or groups.

In a further confirmation of these findings, Scheffe's aposteriori procedure revealed significant differences for the variable TF across sex and groups. An examination of the mean scores of Table 14 reveals that females scored significantly higher

than males on the variable TF; therefore, females appear to have a stronger preference for Feeling than Thinking. Scheffe's test for the variable TF (see Table 1 for details) also revealed a significant difference between the means of the noncharismatics and charismatics with the charismatics exhibiting a stronger preference for feeling than thinking. In addition, Scheffe's test revealed a mean score for Group 2 on the IRMS of 1.60 which is significantly lower than the Group 1's mean score of 2.19 (Table 1). These findings indicate that charismatics seem to be more intrinsically religiously motivated than noncharismatics.

Table 16

Results of Two by Two Factorial Analysis of Variance for the Eight
Dependent Variables for Sex and Group

Variable	Source	DF	Mean Square	F	Significance
IRMS	Sex	1	.709	1.46	.2306
	Group	1	6.336	13.07	.0006*
	Interaction	1	.368	0.76	.3866
PSCORE	Sex	1	321.926	2.02	.1594
	Group	1	320.982	2.02	.1600
	Interaction	1	263.199	1.65	.2027
PRQ	Sex	1	18.546	0.06	.8040
	Group	1	1153.098	3.86	.0535
	Interaction	1	321.571	1.08	.3031
LEGSC	Sex	1	31.799	3.13	.0813
	Group	1	22.950	2.26	.1374
	Interaction	1	2.034	0.20	.6559

Table 16 (Continued)

EI	Sex	1	310.560	0.50	.4798
	Group	1	223.814	0.36	.5484
	Interaction	1	313.422	0.51	.4778
SN	Sex	1	432.092	0.51	.4765
	Group	1	38.642	0.05	.8311
	Interaction	1	153.160	0.18	.6713
TF	Sex	1	194.494	5.94	.0174*
	Group	1	4584.085	14.01	.0004*
	Interaction	1	1770.538	5.41	.0230*
JP	Sex	1	20.283	0.02	.8881
	Group	1	9.810	0.01	.9221
	Interaction	1	127.895	0.13	.7240

*Significant at .05 level

Demographic Questionnaire

A demographic questionnaire for noncharismatics and charismatics (Appendix E) was utilized to obtain additional information. The results related to items 1 through 8 which are identical on both questionnaires are summarized in Table 17. It should be noted that Item 6, Occupation, was eliminated from the analysis because of its similarity to Item 6, Education.

Table 17

Results of Demographic Questionnaire

*Item	Group 1	Group 2
<hr/>		
1. Mean Age	43	51

Table 17 (continued)

2. Sex:		
Male	13	12
Female	23	24
3. Race:		
Caucasian	35	35
Black	1	0
Hispanic	0	1
4. Marital Status:		
Single	8	5
Married	27	23
Divorced	1	3
Separated		1
Widowed		4
5. Education:		
Less than high school	2	5
High school graduate	4	6
Some college	14	14
College graduate	5	5
Graduate	11	6
7. Mass attendance		
Hours per week	1.5	3
8. Church activities		
Hours per month	6	7

Group 1 = Noncharismatics

Group 2 = Charismatics

(*Item 6 eliminated from analysis due to similarity to Item 5.)

As indicated in Table 17, the charismatic sample was slightly older than the noncharismatic sample. The mean age of charismatics was fifty-one; the mean age of noncharismatics was forty-three. Most of the respondents in both groups were in their late thirties to early sixties. Six participants were under thirty years of age; five were over sixty-five years of age. The youngest participant was an 18-year-old noncharismatic female, and the oldest participant

was a 79-year-old charismatic female. Race and sex were approximately equally divided between the groups. Females comprised two-thirds of each group. Each group contained thirty-five Caucasians. There were one black female charismatic and one male Hispanic noncharismatic. The majority of both groups was married (seventy-five percent of the noncharismatics and sixty-four percent of the charismatics were married). Of the remaining twenty-five percent of the noncharismatic group, eight were single and one was divorced. The remaining thirty-six percent of the charismatic group included one widowed, one separated, three divorced and five single participants. There was a slight difference in education between the two groups. Forty-four percent of the noncharismatics had obtained a college degree or higher, while thirty-one percent of the charismatics graduated from college or continued with graduate studies.

In this sample, charismatic Catholics spent twice as much time at mass each week as the noncharismatics. On the average, charismatics spent three hours per week at mass while the noncharismatics spent one and one-half hours per week at mass. Charismatics and noncharismatics differed little in their participation in church activities each month. On the average, the noncharismatics reported spending six hours per month in church activities, and the charismatics reported spending seven hours per

month in activities. This high degree of participation may be a characteristic of the sample population. The subjects who participated in this formal investigation may be representative of active church participants.

Items 9-12 on the noncharismatic questionnaire and Items 9-14 on the charismatic questionnaire differed in content. An analysis of these results follows.

As reported in Item 9, noncharismatic attendance at prayer meetings was low. Over half of the noncharismatics (58%) never attended a charismatic meeting; 28% attended one to three meetings, and 16% percent attended six or more meetings. In general, the noncharismatic impressions of the charismatic renewal (Item 12) were positive. However, approximately 20% of the noncharismatic sample expressed a limited knowledge about the movement or an unfamiliarity with it. Some examples of positive responses included, "The charismatics are sincere people with a deep faith commitment;" "The movement is spirit-filled and enriching," and "It provides the opportunity for sharing in a faith community." The five negative responses included, "It's too far out for me;" "The movement is foolish, silly and like voodooism;" "It has too much extremism and leaves people with a false sense of security," and "With the speaking in tongues and laying on of hands, it loses credibility." It is particularly interesting to note that all of the negative

responses were from subjects who had never attended a prayer meeting or who had mentioned being unfamiliar with the movement.

Members from both groups reported experiencing some trauma. In response to Item 11, 47% of the charismatics reported that they experienced trauma within six months prior to attending their first prayer meeting. Forty-two percent of the noncharismatics indicated in Item 10 that they had experienced trauma which led to increased church participation. Trauma in both groups included death of a relative, diagnosis of severe medical problems, terminal illness, alcoholism, marital difficulties, divorce, and unemployment.

Charismatic participants were equally divided between new and long-time members. Half of the subjects had been members from one to five years, and the other half had been members from six to fourteen years. The mean length of membership was 5.5 years (Item 9). The mean number of prayer meetings attended per month by the charismatic participants was four (Item 10).

In response to Item 13, 85% of the charismatics reported their need for fellowship, a desire for spiritual growth, and a deeper relationship with God as the primary reasons for joining the group. Physical, emotional, and financial problems were also identified as major reasons for joining. Additionally, nine charismatics indicated that they joined the group as a result of the positive influence of friends, relatives, or clergy who were already

group members.

Without exception, all charismatics reported in Item 19 that they remained members of the group because of the group's love and fellowship and their continuing spiritual growth and deepening relationship with God. For example, one woman reported, "I feel loved for who I am by God and by my friends. I have received gifts of love, and now I can give something back to others." Another member mentioned that in the group he "experienced the love and care like a family, and could not have survived my medical problems without the prayer group." Others remained in the group because the members are committed "to a life of loving, sharing, and praising God." One member stated that she "enjoys the whole atmosphere of music, friendship, and praying," and she stated, "I enjoy coming because I enjoy being around happy people."

In summary, the results related to demographic questionnaire information revealed similarities in age, sex, race, marital status, education, and participation in church activities across group membership conditions. Charismatics spent approximately twice as much time at mass as noncharismatics. In general, noncharismatics have favorable impressions about the charismatic renewal. Interestingly, the only negative comments came from noncharismatics with little or no familiarity with the movement. Charismatics reported that they joined the group to deepen their relationship

with God and to share their faith in a loving community. Most reported that they remained members because they continued to experience the love of God and the love of prayer group members in a powerful way.

CHAPTER V

DISCUSSION

This chapter presents a discussion of the results related to testing each of the five null hypotheses along with commentary related to findings yielded from the demographic questionnaire and the post hoc testing procedures. In this section an attempt is made to integrate the results of this study within the theoretical context described in Chapter II. Finally, a general discussion of the findings and suggestions for future research are presented.

Discussion Related to Null Hypothesis 1

The first null hypothesis to be tested was that there would be no significant difference in intrinsic religious motivation scores across group membership conditions (Catholic charismatics and Catholic noncharismatics). Results of the discriminant analysis, multivariate analysis of variance, and the univariate F-ratio revealed a significant difference in intrinsic religious motivation across group membership conditions. An examination of the group means revealed that charismatics were significantly more intrinsically religiously motivated than noncharismatics (charismatic IRMS $\bar{x} = 1.60$, noncharismatic IRMS $\bar{x} = 2.19$). One of the basic tenets of the charismatic renewal is a personal encounter with Jesus Christ resulting in a deepening faith commitment

(McDonnell, 1987; Zerr, 1986; Ranaghan, 1983). Membership in the charismatic renewal and baptism in the Holy Spirit are believed to result in life-transforming experiences in which such Christian values as love and service to others permeate the member's daily life (Hummel, 1978; Zerr, 1986). Charismatics reportedly believe that God is directly involved in their personal lives and is calling them to a deeper faith commitment. It is not surprising, then, that the charismatics' score on the IRMS revealed that they are indeed more intrinsically religiously motivated than noncharismatics. They apparently strive to have their religious beliefs become the motivating force in their daily lives and their daily interactions with others. Serving God and following Christ's example of love are assumed to be two of the most important considerations in their lives. That they are more intrinsically religiously motivated than noncharismatics is consonant with the stated goal of the charismatic movement.

Discussion Related to Null Hypothesis 2

The second null hypothesis to be tested was that there would be no significant difference in the Myers-Briggs personality scores across group membership conditions (Catholic charismatics and Catholic noncharismatics). Results of the discriminant analysis, univariate F-ratio, and multivariate analysis of variance revealed no significant differences across groups on the EI (Extraversion-

Introversion), SN (Sensing-Intuition) and JP (Judgment-Perception) indices. However, a significant difference on the TF index (Thinking-Feeling) was found to be statistically significant. A review of the means revealed that charismatics scored significantly higher in feeling on the TF index than did the noncharismatics (charismatics TF \bar{x} = 118.833, noncharismatics TF \bar{x} = 104.944). These findings are in contrast to those reported in the psychological studies conducted by Kildahl (1972) and Gerlach and Hine (1968, 1970) in which no evidence was found supporting a particular personality type for charismatics or Pentecostals. However, the finding that the charismatics in the study reported here scored significantly higher on feeling than did noncharismatics may perhaps best be explained in terms of the movement's emphasis on the maintenance of a harmonious atmosphere at prayer meetings and the development of warm interpersonal relationships (Bord & Faulkner, 1983). The emphasis in the movement literature is placed on creating a positive reinforcing atmosphere in the prayer meeting which tends to draw people closer together and to strengthen their commitment to one another and to the movement's goal. The warm, accepting atmosphere is reportedly fostered by leaders and members who themselves tend to be warm, caring individuals.

People who score high in feeling on the TF index make decisions by weighing the relative value and merit of issues. They are more

likely to rely on an understanding of personal values and group values and are considered to be more subjective. Additionally, people scoring high in feeling on the TF index are viewed as being attuned to the values of others as well as themselves. They make decisions by attending to what matters to others and have a common concern with the human, as opposed to the technical aspects of problems (Myers, J.B., & McCaulley, M.H., 1985). People oriented toward feeling demonstrate a capacity for warmth and a desire for harmony. The Christian love and warmth emphasized in the movement are precisely the qualities that are evidenced in the feeling orientation preference of the charismatic subjects serving as participants in the study reported here.

Discussion Related to Null Hypothesis 3

The third null hypothesis to be tested was that there would be no significant difference in causal attribution scores across group membership conditions (Catholic charismatics and Catholic noncharismatics). Test results revealed no significant differences between the two groups. The charismatic mean score on the Leggett/Dweck scale was 8.00; the noncharismatic mean was 6.27. These results indicate that charismatic Catholics and noncharismatic Catholics in this study tend to support the incremental theory of intelligence; that is, they believe that intelligence is changeable. Recent causal attribution research (Leggett, 1985,

1986; Dweck, 1986) revealed that those who adopt the incremental theory of intelligence tend to choose learning goals in their approach to learning and seek challenging cognitive tasks. Consequently, it appears that both charismatics and noncharismatics have adopted a goal orientation to learning which fosters competence.

Discussion Related to Null Hypothesis 4

The fourth null hypothesis to be tested was that there would be no significant difference in social support scores across group membership conditions (Catholic charismatics and Catholic noncharismatics). Test results revealed no significant difference between the groups on the PRQ-85. The charismatic mean score on the PRQ-85 was 148.83; the noncharismatic mean, 141.75. Both of these scores are indicative of high social support; therefore, both the charismatics and noncharismatics in this study had a strong social support network. These findings confirm the results of Wood's research (1965) which concluded that Pentecostalism leads to a new depth of interpersonal relations and a sense of personal confidence. Furthermore, these findings also corroborate Greeley's conclusions (1974) that Catholic charismatics are just as socially involved as Catholic noncharismatics.

Results Related to Null Hypothesis 5

The fifth null hypothesis to be tested was that there would be

no significant difference in moral development scores across membership conditions (Catholic charismatics and Catholic noncharismatics). Results of the discriminant analysis, univariate F-ratio, and multivariate analysis of variance revealed that noncharismatics scored significantly higher in moral development than did charismatics. The noncharismatic mean on the Defining Issues Test was 39.10; the charismatic mean was 33.31. The noncharismatic mean was reflective of the average score of adults in general (40.0, Rest, 1986). However, the charismatic mean was only slightly higher than the score of the average senior in high school (31.8, Rest, 1986).

It was expected that charismatics would score higher in moral development as a result of their deepening faith commitment and their involvement in church activities and Bible studies. These findings, however, can be related to the research dealing with conservative religious beliefs and moral development (Ernsberger, 1977; Ernsberger & Manaster, 1981). These studies revealed that conservative religious ideology tends to highlight adherence to church doctrines and religious authority in judging moral dilemmas. Conservative religious ideologies have been reported to be associated with lower moral judgment scores on the DIT. Fitcher (1975) found that although there is a liberalizing tendency in the spontaneity and prayerful enthusiasm in the Catholic Charismatic

Renewal, there is a definite conservative tendency to traditional Bible-centered concepts and practices. Catholic charismatics, too, tend to be conservative in their treatment of women and foster the Biblical and, supposedly, divinely sanctioned subordination of women. In addition, Lawrence's investigation of the influence of religious ideology and moral judgments (1979) revealed that lower DIT scores were not simply the result of one's inability to conceptualize higher stage notions of justice. In some instances, lower DIT scores were the result of one's deliberate decision to defer to a higher authority.

The charismatics' lower DIT scores may be the result of their conservative approach to traditional Bible concepts and to their decision to defer to church doctrine and God's authority in responding to the moral dilemmas of the DIT.

Discussion of Post Hoc Tests

A review of the literature identified education and sex as major factors in moral development. Consequently, factorial analyses of variance, Scheffe's aposteriori procedures, and measures of association were performed to investigate the influence of education and sex on the eight dependent variables across group membership conditions.

The five levels of education (Less than High School, High School, Some College, College Graduate, and Graduate Studies) were

collapsed into two categories: College Graduate and Noncollege Graduate. Cramer's V indicated that education was distributed similarly across group membership conditions.

In comparing the eight dependent variables across the two levels of education, significant differences were found on the PSCORE, LEGSC and TF variables. In confirmation of Thoma's research on moral development (1984), these findings indicated that college graduates score higher than noncollege graduates on measures of moral development. The noncollege graduates demonstrated a stronger preference for feeling on the TF index of the Myers-Briggs than did college graduates. It is interesting to note that noncollege graduates scored significantly higher in causal attribution than did college graduates. This finding indicates that noncollege graduates tend to adopt the incremental theory of intelligence, and college graduates adopt the entity theory. Those who adopt the incremental theory of intelligence are concerned with learning goals; those who adopt the entity theory of intelligence are concerned with performance goals (Dweck, 1986). In other words, the noncollege graduates in this study tended to view intelligence as changeable and to adopt a learning goal orientation which enhances their competence. In contrast, the college graduates in this study tended to view intelligence as fixed and to adopt performance goals. According to Dweck (1986) this performance goal orientation may lead

to maladaptive learning patterns and cause one to withdraw from challenging situations.

Significant differences across groups and education were revealed on the PRQ, TF, and IRMS variables. Charismatics scored significantly higher than noncharismatics in social support. Additionally, the charismatics were more feeling-oriented on the TF index of the Myers-Briggs than were the noncharismatics. They were also more intrinsically religiously motivated. Significant interaction effects were found between levels of education and group membership conditions on the IRMS measure. With a mean score of 2.54, noncollege graduates were less intrinsically religiously motivated than noncharismatics who did not attend college ($\bar{x} = 1.90$). (Note: Lower scores indicate intrinsic motivation.) However, charismatics who graduated from college were more intrinsically religiously motivated ($\bar{x} = 1.55$) than both noncharismatic college and noncollege graduates. Charismatics who did not attend college obtained a mean score on the IRMS of 1.62 which is essentially the same as charismatic college graduates. Given these results, it can be seen that although noncharismatics became less intrinsically religiously oriented with increased education, charismatics did not. Their intrinsic religious orientation remained virtually unchanged with increased education. These results lend further support to the movement's emphasis on the

life-transforming experience of the Baptism in the Holy Spirit and the deepening faith commitment (Wacker, 1987, McDonnell, 1987, 1989).

Gender differences have been suggested as affecting moral development. Consequently, factorial analyses of variance, measures of association, and Scheffe's aposteriori procedures were performed in an attempt to document possible gender differences across the groups and the eight dependent variables. The Phi coefficient indicated no significant difference in sex distribution across the two groups. Factorial analyses of variance revealed no significant differences for the dependent variables of intrinsic religious motivation (IRMS), moral development (PScore), social support (PRQ), causal attribution (LEGSC), Extraversion-Introversion (EI), Sensing-Intuition (SI), and Judgment-Perception (JP) across sex. The results revealed significant differences between males and females on the TF variable. Females appeared to have a stronger preference for feeling on the TF index of the Myers-Briggs than did the males.

There were significant interaction effects across group membership conditions and sex on the TF variable. Charismatics scored significantly higher than noncharismatics on feeling. Charismatic males, however, scored higher than both noncharismatic males and noncharismatic females. The mean male charismatic score on the TF index was 118.50 which was essentially equal to the female

charismatic mean score of 119. The noncharismatic male mean score of 91.31 indicated that the noncharismatic males in this study have a preference for thinking as opposed to feeling on the TF index of the Myers-Briggs. Both charismatic males and females appeared to have a preference for feeling. This finding again can be related to the movement's reported emphasis on establishing warm interpersonal relationships (Fitcher, 1975) and the probable attraction of warm, caring people to the movement. Additionally, the charismatics reportedly believe that after baptism in the Holy Spirit, the fruits of the Spirit become evident in their lives (Zerr, 1986). Such fruits as love, peace, joy, and understanding are characteristic of people with feeling orientation. In summary, post hoc test results revealed that charismatics are intrinsically more religiously motivated than noncharismatics regardless of education. The only significant gender difference was revealed on the TF variable. Females scored significantly higher in feeling than males. Additionally, the charismatics scored higher in feeling than did the noncharismatics.

Discussion of the Demographic Questionnaire

In confirmation of the movement literature, results of the Demographic Questionnaire revealed similarities in age, sex, race, marital status, and education across group membership conditions. The sample of charismatics and noncharismatics was approximately

two-thirds female, which is reflective of participation in the movement and in the church in general (Johnson & Weigert, 1978). The findings of the Demographic Questionnaire also corroborate Greeley's comparison study (1974) of charismatic and noncharismatic Catholics which indicated that charismatics are just as well educated, professionally versatile and just as much married and socially involved as noncharismatics. The noncharismatics reported generally positive impressions with respect to the renewal movement. This finding supports the movement research (McDonnell, 1987; Synan, 1987; Fitcher, 1975) which revealed that Catholic charismatics tend to be accepted by the mainline Roman Catholic church.

The charismatics reported that their deepening relationship with God and sharing their faith in a loving community were their primary motives for joining and remaining in the group. Spiritual growth, deepening faith commitment, and improved interpersonal relationships have been identified in the research as important aspects of the renewal (Zerr, 1986; McDonnell, 1987; Bord & Faulkner, 1975). In this investigation, Catholic charismatics spent approximately twice as much time at mass as did the noncharismatics. These findings are consistent with the results of the studies of Hamby (1978, 1981), Zerr (1986), and Johnson, Weigert (1978). These authors found that Catholic charismatics often became

more committed to institutionalized religion and increased their participation at mass and other religious devotions. Both the Catholic charismatics and noncharismatics in the sample reported here demonstrated a high level of participation in church activities. In summary, the results of the Demographic Questionnaire are consistent with the movement literature and support the conclusions that Catholic charismatics are deeply committed to deepening their relationship with God and others. They were similar to noncharismatics in terms of age, sex, race, and marital status. They actively participated in church activities and attended mass more frequently than the noncharismatics. In general, the Catholic charismatics were accepted by mainline members of the Roman Catholic Church.

General Discussion of Results

The present study was designed to compare Catholic charismatics and Catholic noncharismatics in terms of their intrinsic religious motivation, personality characteristics, causal attributions, social supports, and levels of moral development. Results of this investigation revealed that charismatics are significantly more intrinsically religiously motivated than noncharismatics. In view of the movement's emphasis on a deepening faith commitment and the influence of the Holy Spirit in daily life, these findings are not surprising. Additionally, the charismatics scored significantly

higher in feeling on the TF index of the Myers-Briggs than did the noncharismatics. This finding is consonant with the movement's emphasis on establishing a warm, caring atmosphere and upon imitating Christ's virtues of love and understanding.

That the charismatics scored significantly lower than the noncharismatics in moral development was an unexpected outcome. Their lower scores on the Defining Issues Test may be the result of deliberately choosing to defer to church doctrine and the higher authority of God's laws in preference to their own personal convictions of individual justice in judging moral dilemmas. Their lower scores could also be reflective of a conservative religious orientation toward Biblical interpretation and church precepts.

The effect of education was found to be significant in relation to intrinsic religious motivation, moral development, causal attributions, social supports, and the TF index of the Myers-Briggs Type Indicator. Charismatic college graduates were found to be more intrinsically religiously motivated than both noncharismatic college graduates and noncharismatic noncollege graduates. College graduates scored higher in moral development than noncollege graduates. Noncollege graduates tended to adopt an incremental theory of intelligence while college graduates tended to adopt the entity or fixed theory of intelligence. Noncollege graduates had a significantly stronger orientation toward feeling than did college

graduates. Significant gender differences and interaction effects were revealed on the TF index. Females had a stronger preference for feeling on the TF index than did males. Charismatics scored significantly higher on the TF index than did noncharismatics; however, male charismatics scored higher than both male and female noncharismatics.

The results of the Demographic Questionnaire were consistent with the movement literature with respect to the age, sex, race, and marital status of the participants. Additionally, in corroboration with the research findings reported elsewhere, the charismatics in this study tended to be devoted, loyal Catholics with a deep faith commitment to God and others. They tended to be accepted by the Roman Catholic Church.

Significance of the Study

This study represents original research in that no other studies could be found which compared Catholic charismatics and noncharismatics across the major areas of intrinsic religious motivation, personality characteristics, causal attributions, social supports, and levels of moral development. Additionally, this study was designed to investigate the charismatic movement using not only a demographic questionnaire but also standardized, validated instruments. The results of this study add to the growing number of investigations dealing with the charismatic renewal.

No studies were found which assessed the moral development of charismatics and noncharismatics through the use of the Defining Issues Test or through the use of any formalized sociomoral assessment for that matter. The use of the Myers-Briggs in assessing the personality development of charismatics and noncharismatics was not reported in the literature prior to the implementation of the study. In addition, the Personal Resource Questionnaire, the Intrinsic Religious Motivation Scale, and the Leggett/Dweck Theories of Intelligence Scale were not reported in previous studies focused on the Catholic Charismatic Renewal Movement. Consequently, the results of the investigation reported here hopefully lend some empirical validity to the study and possible enhancement of the movement literature.

Suggestions for Future Research

It would be interesting to replicate this study in other prayer groups and in various geographical areas. Since the investigation included the study of members of a prayer group in the suburban Chicago area, the generalizability of the findings to other groups in other geographical areas requires empirical validation. It would be particularly interesting to study the personality characteristics of the sample in more depth. Such personality assessment instruments as the MMPI, CPI, the Rorschach, and the TAT could be utilized. The number of subjects in such a study could be increased

to improve the representativeness of the sample. It might also be worthwhile to conduct a study comparing the responses of long-time members of the movement with newcomers. Furthermore, a study could be conducted using black or Hispanic charismatics to determine if cultural differences exist across groups. Finally, the mean age of charismatics in this investigation was 51-years. It would be worthwhile to conduct a study concentrating on a younger population.

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APPENDIX A

8581 Dolfor Cove
Burr Ridge, IL 60521
Summer, 1988

Dear Project Participant:

Thank you so much for volunteering to participate in this study about the factors motivating people to join or not to join the Catholic Charismatic Movement. I have included several instruments for you to complete. Instructions are included with each instrument. Complete the items in the order they are arranged in the packet:

1. Questionnaire
2. Intrinsic Religious Motivation Scale
3. Myers-Briggs Type Indicator
4. Leggett-Dweck Scale
5. Personal Resource Questionnaire
6. Defining Issues Test

Please take your time to read each item carefully. It may take you between 1½ to 2 hours to complete the entire packet. You need not complete all of the items at one sitting. Your results will be kept confidential. I will be reporting only group results. However, I do need your name and address so I can mail you the complete analysis of your Myers-Briggs personality inventory and accompanying explanation booklet. The people who just participated in my pilot study really enjoyed receiving the Myers-Briggs results.

Please return all items to me as soon as possible in the enclosed self-addressed, stamped envelope. I am hoping that a week's time will be sufficient for you to finish the packet. Feel free to contact me for more information regarding the study or for a discussion of the final results. I thank you again for participating in this study.

Sincerely,

Susan M. Radtke

Susan M. Radtke
PHONE: Home - 323-5304
Work - 424-2000

APPENDIX B

348 Western Avenue
Clarendon Hills, IL 60514
March, 1988

Dear Pilot Study Participant:

Thank you so much for volunteering to participate in this pilot study about the factors motivating people to join or not to join the Catholic Charismatic Movement. I have included several instruments for you to complete. Instructions are included with each instrument. Complete the items in the order they are arranged in the packet: Questionnaire, Intrinsic Religious Motivation Scale, Myers-Briggs Type Indicator, Leggett-Dweck Scale, Personal Resource Questionnaire, and Defining Issues Test. Please take your time to read each item carefully. It may take you between 2 to 3 hours to complete the entire packet. You need not complete all of the items at one sitting.

The Leggett-Dweck Scale is given to you in two forms: Form A, which contains statements only, and Form B, which contains a bar graph with statements. Answer both forms and then indicate on the sheet attached which form you prefer.

Please return all items to me as soon as possible. I am hoping that a week's time will be sufficient for you to finish the packet. Be sure to write your name, address, and phone number on the attached sheet to enable me to contact you regarding your reactions to the study. I thank you again for participating in this pilot study.

Sincerely,

Susan M. Radtke

Susan M. Radtke
PHONE: Home - 323-5304
Work - 424-2000

APPENDIX C

LEGETT AND DWECK - A
THEORIES OF INTELLIGENCE

People have different ideas about smartness. Read each pair of sentences below. Think about each one carefully because they may sound alike. Decide which one you agree with most. Then circle A or B to show which sentence you agree with most.

1. A. Many smart grown-ups were not very smart when they were children.
 B. Smart grown-ups were usually smart kids.
2. A. If someone isn't very smart, they probably won't be much smarter when they're older.
 B. If someone isn't very smart, they can be much smarter when they're older.
3. A. You can't really tell how smart you'll be when you get older.
 B. You can tell how smart you'll be in the future by how smart you are now.
4. A. You can change how smart you are.
 B. You can do things to get better grades, but you can't really become smarter.
5. A. You're a certain amount smart, and you can't really change that.
 B. You can get much smarter.
6. A. How smart you will be in the future depends mostly on how smart you are now.
 B. How smart you will be in the future depends mostly on what you do.
7. A. You can't tell who will be the smart ones in the years to come.
 B. You can pretty much tell who will be smart later on by who is smart now.
8. A. Smartness is something that doesn't change a lot.
 B. Smartness is something that always increases.
9. A. If you aren't as smart as you want to be, there isn't much you can do about it.
 B. You can be as smart as you want to be.
10. A. You can learn new things, but how smart you are stays pretty much the same.
 B. When you learn new things, you increase how smart you are.

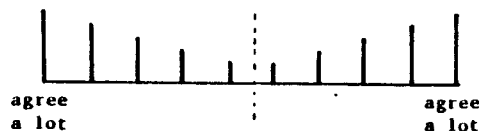
APPENDIX D

LEGGETT AND DWECK - B

INSTRUCTIONS

This questionnaire will ask for your ideas on some things related to doing schoolwork. Here is an example. Read Sentence A and Sentence B below.

A
The best time of the
school day is homeroom.

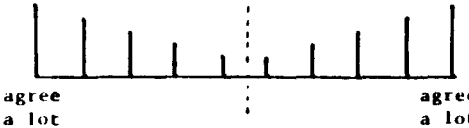
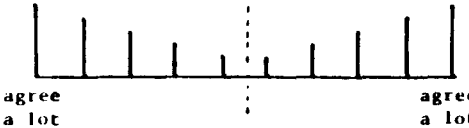
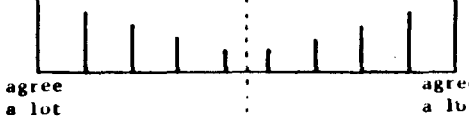
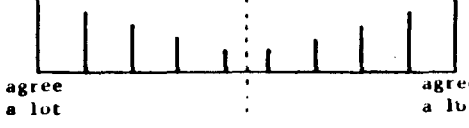
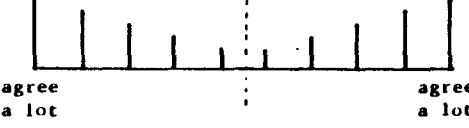
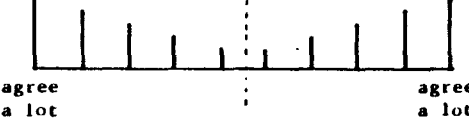
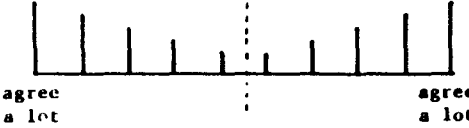
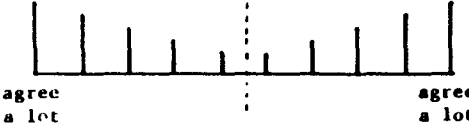
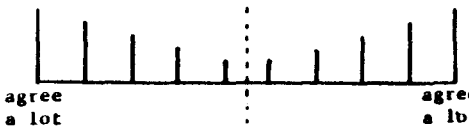
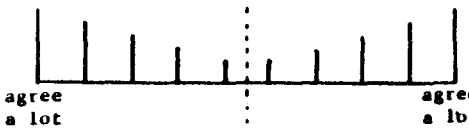
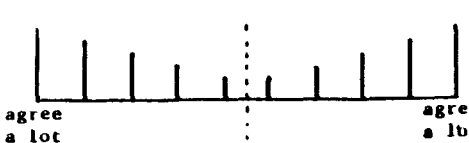
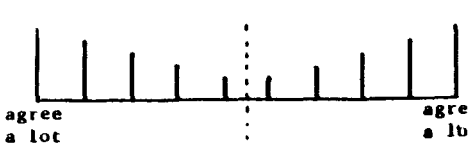


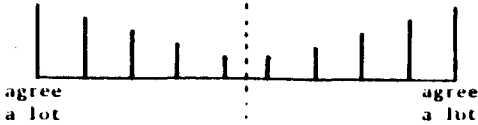
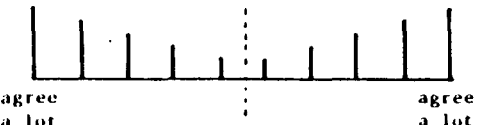
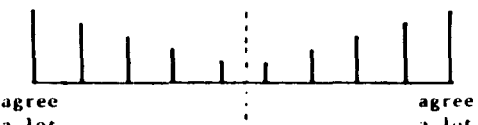
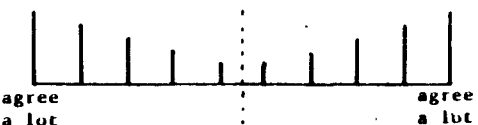
B
Lunch is the best
time of the school day.

Think about each one carefully because they may sound a lot alike. Decide which one you agree with most, Sentence A or Sentence B. Now look at all the lines. Pick the line that shows how much you agree with the sentence. If you agree a lot, you'd pick a tall line next to the sentence you like. If you agree just a little, you'd pick a shorter line closer to the middle. Now, circle the line you pick. Be careful to circle only one line.

Most of the questions are like this. Mark only one answer for every question, and do not leave any questions blank. Read everything carefully. Please do your own work. We really want to know what you think.

People have different ideas about smartness. Read each pair of sentences below. Think about what is most true for you, and decide which sentence you agree with most. Circle the line that shows how much you agree with either sentence A or sentence B.

- | | <u>A</u> | | <u>B</u> | |
|---|---|--|---|--|
| 1. Many smart grown-ups were not very smart when they were children. |  | |  | Smart grown-ups were usually smart kids. |
| 2. If someone isn't very smart, they probably won't be much smarter when they're older. |  | |  | If someone isn't very smart, they can be much smarter when they're older. |
| 3. You can't really tell how smart you'll be when you get older. |  | |  | You can tell how smart you'll be in the future by how smart you are now. |
| 4. You can change how smart you are. |  | |  | You can do things to get better grades, but you can't really become smarter. |
| 5. You're a certain amount smart, and you can't really change that. |  | |  | You can get much smarter. |
| 6. How smart you will be in the future depends mostly on how smart you are now. |  | |  | How smart you will be in the future depends mostly on what you do. |

- | <u>A</u> | | <u>B</u> |
|--|--|--|
| 7. You can't tell who will be the smart ones in the years to come. |  | You can pretty much tell who will be smart later on by who is smart now. |
| 8. Smartness is something that doesn't change a lot. |  | Smartness is something that always increases. |
| 9. If you aren't as smart as you want to be, there isn't much you can do about it. |  | You can be as smart as you want to be. |
| 10. You can learn new things, but how smart you are stays pretty much the same. |  | When you learn new things, you increase how smart you are. |

APPENDIX E

DEMOGRAPHIC QUESTIONNAIRE
FOR THOSE WHO NEVER JOINED THE CHARISMATIC MOVEMENT

Please circle or fill in the answers to the following items:

1. Age: _____
2. Sex: Male Female
3. Marital Status: _____
4. Race: Caucasian Black Hispanic Asian Other _____
5. Education: _____
6. Occupation: _____
7. How many hours per week do you spend at Mass? _____
8. How many hours per month do you participate in church activities? _____
9. How many charismatic prayer meetings have you attended? _____
10. Have you experienced an emotional problem or trauma which prompted you to search for answers by increasing your participation in church activities?
Yes No
11. If you answered "Yes" to #10, please describe the problem.

12. What are your impressions of the Catholic Charismatic Movement?

Comments: (Please feel free to include additional comments.)

DEMOGRAPHIC QUESTIONNAIRE
FOR MEMBERS OF THE CHARISMATIC MOVEMENT

Please circle or fill in the answers to the following items:

1. Age: _____
2. Sex: Male Female
3. Marital Status: _____
4. Race: Caucasian Black Hispanic Asian Other ____
5. Education: _____
6. Occupation: _____
7. How many hours per week do you spend at Mass? _____
8. How many hours per month do you participate in church activities? Do not count hours at the prayer meetings. _____
9. How long have you participated in the prayer group? _____
10. How many prayer meetings do you attend each month? _____
- * 11. Did you experience an emotional problem or trauma (loss of loved one, divorce, loss of job) within the six months prior to attending your first prayer meeting?
 Yes No
12. If you answered "Yes" to #11, please explain the problem.

13. Why did you join the prayer group?

14. Why do you remain a member?

Comments: (Please feel free to include additional comments.)

APPENDIX F

INTRINSIC RELIGIOUS MOTIVATION SCALE

Instructions: Please circle the number which most appropriately reflects your opinion.
Answer all ten items.

1. My faith involves all of my life.	Strongly Agree 1	Agree 2	Neutral 3	Disagree 4	Strongly Disagree 5
2. One should seek God's guidance when making every important decision.	Strongly Agree 1	Agree 2	Neutral 3	Disagree 4	Strongly Disagree 5
3. Although I am a religious person, I refuse to let religious considerations influence my everyday affairs.	Strongly Agree 1	Agree 2	Neutral 3	Disagree 4	Strongly Disagree 5
4. I try hard to carry my religion over into all other dealings in life.	Strongly Agree 1	Agree 2	Neutral 3	Disagree 4	Strongly Disagree 5
5. It doesn't matter so much what I believe as long as I lead a moral life.	Strongly Agree 1	Agree 2	Neutral 3	Disagree 4	Strongly Disagree 5
6. In my life I experience the presence of the Divine.	Strongly Agree 1	Agree 2	Neutral 3	Disagree 4	Strongly Disagree 5
7. My faith sometimes restricts my actions.	Strongly Agree 1	Agree 2	Neutral 3	Disagree 4	Strongly Disagree 5
8. My religious beliefs are what really lie behind my whole approach to life.	Strongly Agree 1	Agree 2	Neutral 3	Disagree 4	Strongly Disagree 5
9. Although I believe in my religion, I feel there are many more important things in life.	Strongly Agree 1	Agree 2	Neutral 3	Disagree 4	Strongly Disagree 5
10. Nothing is as important to me as serving God as best I know how.	Strongly Agree 1	Agree 2	Neutral 3	Disagree 4	Strongly Disagree 5

Intrinsic Religious Motivation Scale (Hoge, 1972). Copyright 1972. "A Validated Intrinsic Religious Motivation Scale." Journal for the Scientific Study of Religion, Vol. 11, No. 4 (December, 1972). Reprinted here with permission.

APPENDIX G

MYERS-BRIGGS TYPE INDICATOR™

FORM G

by Katharine C. Briggs and Isabel Briggs Myers

DIRECTIONS:

There are no "right" or "wrong" answers to these questions. Your answers will help show how you like to look at things and how you like to go about deciding things. Knowing your own preferences and learning about other people's can help you understand where your special strengths are, what kinds of work you might enjoy and be successful doing, and how people with different preferences can relate to each other and be valuable to society.

Read each question carefully and mark your answer on the separate answer sheet. *Make no marks on the question booklet.* Do not think too long about any question. If you cannot decide on a question, skip it but be careful that the *next* space you mark on the answer sheet has the same number as the question you are then answering.

Read the directions on your answer sheet, fill in your name and any other facts asked for and, unless you are told to stop at some point, work through until you have answered all the questions you can.



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© Copyright 1976, 1977 by Isabel Briggs Myers. Copyright 1943, 1944, 1957 by Katharine C. Briggs and Isabel Briggs Myers. No reproduction is lawful without written permission of the publisher.

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Eleventh printing, 1987.

**PART I. Which Answer Comes Closer to Telling How
You Usually Feel or Act?**

1. When you go somewhere for the day, would you rather
 - (A) plan what you will do and when, or
 - (B) just go?
 2. If you were a teacher, would you rather teach
 - (A) fact courses, or
 - (B) courses involving theory?
 3. Are you usually
 - (A) a "good mixer," or
 - (B) rather quiet and reserved?
 4. Do you prefer to
 - (A) arrange dates, parties, etc., well in advance, or
 - (B) be free to do whatever looks like fun when the time comes?
 5. Do you usually get along better with
 - (A) imaginative people, or
 - (B) realistic people?
 6. Do you more often let
 - (A) your heart rule your head, or
 - (B) your head rule your heart?
 7. When you are with a group of people, would you usually rather
 - (A) join in the talk of the group, or
 - (B) talk with one person at a time?
 8. Are you more successful
 - (A) at dealing with the unexpected and seeing quickly what should be done, or
 - (B) at following a carefully worked out plan?
 9. Would you rather be considered
 - (A) a practical person, or
 - (B) an ingenious person?
 10. In a large group, do you more often
 - (A) introduce others, or
 - (B) get introduced?
 11. Do you admire more the people who are
 - (A) conventional enough never to make themselves conspicuous, or
 - (B) too original and individual to care whether they are conspicuous or not?
 12. Does following a schedule
 - (A) appeal to you, or
 - (B) cramp you?
 13. Do you tend to have
 - (A) deep friendships with a very few people, or
 - (B) broad friendships with many different people?
 14. Does the idea of making a list of what you should get done over a weekend
 - (A) appeal to you, or
 - (B) leave you cold, or
 - (C) positively depress you?
 15. Is it a higher compliment to be called
 - (A) a person of real feeling, or
 - (B) a consistently reasonable person?
 16. Among your friends, are you
 - (A) one of the last to hear what is going on, or
 - (B) full of news about everybody?
- [On this next question *only*, if two answers are true, mark both.]
17. In your daily work, do you
 - (A) rather enjoy an emergency that makes you work against time, or
 - (B) hate to work under pressure, or
 - (C) usually plan your work so you won't *need* to work under pressure?
 18. Would you rather have as a friend
 - (A) someone who is always coming up with new ideas, or
 - (B) someone who has both feet on the ground?

19. Do you
(A) talk easily to almost anyone for as long as you have to, or
(B) find a lot to say only to certain people or under certain conditions?
20. When you have a special job to do, do you like to
(A) organize it carefully before you start, or
(B) find out what is necessary as you go along?
21. Do you usually
(A) value sentiment more than logic, or
(B) value logic more than sentiment?
22. In reading for pleasure, do you
(A) enjoy odd or original ways of saying things, or
(B) like writers to say exactly what they mean?
23. Can the new people you meet tell what you are interested in
(A) right away, or
(B) only after they really get to know you?
24. When it is settled well in advance that you will do a certain thing at a certain time, do you find it
(A) nice to be able to plan accordingly, or
(B) a little unpleasant to be tied down?
25. In doing something that many other people do, does it appeal to you more to
(A) do it in the accepted way, or
(B) invent a way of your own?
26. Do you usually
(A) show your feelings freely, or
(B) keep your feelings to yourself?

Go on to Part II.

PART II. Which Word in Each Pair Appeals to You More?
 Think what the words mean, not how they look or how they sound.

- | | |
|--|--|
| 27. (A) scheduled unplanned (B) | 50. (A) sensible fascinating (B) |
| 28. (A) gentle firm (B) | 51. (A) forgive tolerate (B) |
| 29. (A) facts ideas (B) | 52. (A) production design (B) |
| 30. (A) thinking feeling (B) | 53. (A) impulse decision (B) |
| 31. (A) hearty quiet (B) | 54. (A) who what (B) |
| 32. (A) convincing touching (B) | 55. (A) speak write (B) |
| 33. (A) statement concept (B) | 56. (A) uncritical critical (B) |
| 34. (A) analyze sympathize (B) | 57. (A) punctual leisurely (B) |
| 35. (A) systematic spontaneous (B) | 58. (A) concrete abstract (B) |
| 36. (A) justice mercy (B) | 59. (A) changing permanent (B) |
| 37. (A) reserved talkative (B) | 60. (A) wary trustful (B) |
| 38. (A) compassion foresight (B) | 61. (A) build invent (B) |
| 39. (A) systematic casual (B) | 62. (A) orderly easygoing (B) |
| 40. (A) calm lively (B) | 63. (A) foundation spire (B) |
| 41. (A) benefits blessings (B) | 64. (A) quick careful (B) |
| 42. (A) theory certainty (B) | 65. (A) theory experience (B) |
| 43. (A) determined devoted (B) | 66. (A) sociable detached (B) |
| 44. (A) literal figurative (B) | 67. (A) sign symbol (B) |
| 45. (A) firm-minded warm-hearted (B) | 68. (A) party theater (B) |
| 46. (A) imaginative matter-of-fact (B) | 69. (A) accept change (B) |
| 47. (A) peacemaker judge (B) | 70. (A) agree discuss (B) |
| 48. (A) make create (B) | 71. (A) known unknown (B) |
| 49. (A) soft hard (B) | |

Go on to Part III.

PART III. Which Answer Comes Closer to Telling How You Usually Feel or Act?

72. Would you say you
 - (A) get more enthusiastic about things than the average person, or
 - (B) get less excited about things than the average person?
73. Do you feel it is a worse fault to be
 - (A) unsympathetic, or
 - (B) unreasonable?
74. Do you
 - (A) rather prefer to do things at the last minute, or
 - (B) find doing things at the last minute hard on the nerves?
75. At parties, do you
 - (A) sometimes get bored, or
 - (B) always have fun?
76. Do you think that having a daily routine is
 - (A) a comfortable way to get things done, or
 - (B) painful even when necessary?
77. When something new starts to be the fashion, are you usually
 - (A) one of the first to try it, or
 - (B) not much interested?
78. When you think of some little thing you should do or buy, do you
 - (A) often forget it till much later, or
 - (B) usually get it down on paper to remind yourself, or
 - (C) always carry through on it without reminders?
79. Are you
 - (A) easy to get to know, or
 - (B) hard to get to know?
80. In your way of living, do you prefer to be
 - (A) original, or
 - (B) conventional?
81. When you are in an embarrassing spot, do you usually
 - (A) change the subject, or
 - (B) turn it into a joke, or
 - (C) days later, think of what you should have said?
82. Is it harder for you to adapt to
 - (A) routine, or
 - (B) constant change?
83. Is it higher praise to say someone has
 - (A) vision, or
 - (B) common sense?
84. When you start a big project that is due in a week, do you
 - (A) take time to list the separate things to be done and the order of doing them, or
 - (B) plunge in?
85. Do you think it more important to be able
 - (A) to see the possibilities in a situation, or
 - (B) to adjust to the facts as they are?
86. Do you think the people close to you know how you feel
 - (A) about most things, or
 - (B) only when you have had some special reason to tell them?
87. Would you rather work under someone who is
 - (A) always kind, or
 - (B) always fair?
88. In getting a job done, do you depend on
 - (A) starting early, so as to finish with time to spare, or
 - (B) the extra speed you develop at the last minute?
89. Do you feel it is a worse fault
 - (A) to show too much warmth, or
 - (B) not to have warmth enough?
90. When you are at a party, do you like to
 - (A) help get things going, or
 - (B) let the others have fun in their own way?
91. Would you rather
 - (A) support the established methods of doing good, or
 - (B) analyze what is still wrong and attack unsolved problems?

92. Are you more careful about
 - (A) people's feelings, or
 - (B) their rights?
93. If you were asked on a Saturday morning what you were going to do that day, would you
 - (A) be able to tell pretty well, or
 - (B) list twice too many things, or
 - (C) have to wait and see?
94. In deciding something important, do you
 - (A) find you can trust your feeling about what is best to do, or
 - (B) think you should do the *logical* thing, no matter how you feel about it?
95. Do you find the more routine parts of your day
 - (A) restful, or
 - (B) boring?
96. Does the importance of doing well on a test make it generally
 - (A) easier for you to concentrate and do your best, or
 - (B) harder for you to concentrate and do yourself justice?
97. Are you
 - (A) inclined to enjoy deciding things, or
 - (B) just as glad to have circumstances decide a matter for you?
98. In listening to a new idea, are you more anxious to
 - (A) find out all about it, or
 - (B) judge whether it is right or wrong?
99. In any of the ordinary emergencies of everyday life, would you rather
 - (A) take orders and be helpful, or
 - (B) give orders and be responsible?
100. After being with superstitious people, have you
 - (A) found yourself slightly affected by their superstitions, or
 - (B) remained entirely unaffected?
101. Are you more likely to speak up in
 - (A) praise, or
 - (B) blame?
102. When you have a decision to make, do you usually
 - (A) make it right away, or
 - (B) wait as long as you reasonably can before deciding?
103. At the time in your life when things piled up on you the worst, did you find
 - (A) that you had gotten into an impossible situation, or
 - (B) that by doing only the necessary things you could work your way out?
104. Out of all the good resolutions you may have made, are there
 - (A) some you have kept to this day, or
 - (B) none that have really lasted?
105. In solving a personal problem, do you
 - (A) feel more confident about it if you have asked other people's advice, or
 - (B) feel that nobody else is in as good a position to judge as you are?
106. When a new situation comes up which conflicts with your plans, do you try first to
 - (A) change your plans to fit the situation, or
 - (B) change the situation to fit your plans?
107. Are such emotional "ups and downs" as you may feel
 - (A) very marked, or
 - (B) rather moderate?
108. In your personal beliefs, do you
 - (A) cherish faith in things that cannot be proved, or
 - (B) believe only those things that can be proved?
109. In your home life, when you come to the end of some undertaking, are you
 - (A) clear as to what comes next and ready to tackle it, or
 - (B) glad to relax until the next inspiration hits you?
110. When you have a chance to do something interesting, do you
 - (A) decide about it fairly quickly, or
 - (B) sometimes miss out through taking too long to make up your mind?

111. If a breakdown or mix-up halted a job on which you and a lot of others were working, would your impulse be to
 (A) enjoy the breathing spell, or
 (B) look for some part of the work where you could still make progress, or
 (C) join the "trouble-shooters" in wrestling with the difficulty?
112. When you don't agree with what has just been said, do you usually
 (A) let it go, or
 (B) put up an argument?
113. On most matters, do you
 (A) have a pretty definite opinion, or
 (B) like to keep an open mind?
114. Would you rather have
 (A) an opportunity that may lead to bigger things, or
 (B) an experience that you are sure to enjoy?
115. In managing your life, do you tend to
 (A) undertake too much and get into a tight spot, or
 (B) hold yourself down to what you can comfortably handle?
116. When playing cards, do you enjoy most
 (A) the sociability, or
 (B) the excitement of winning, or
 (C) the problem of getting the most out of each hand,
 (D) or don't you enjoy playing cards?
117. When the truth would not be polite, are you more likely to tell
 (A) a polite lie, or
 (B) the impolite truth?
118. Would you be more willing to take on a heavy load of extra work for the sake of
 (A) extra comforts and luxuries, or
 (B) a chance to achieve something important?
119. When you don't approve of the way a friend is acting, do you
 (A) wait and see what happens, or
 (B) do or say something about it?
120. Has it been your experience that you
 (A) often fall in love with a notion or project that turns out to be a disappointment—so that you "go up like a rocket and come down like the stick", or do you
 (B) use enough judgment on your enthusiasms so that they do not let you down?
121. When you have a serious choice to make, do you
 (A) almost always come to a clear-cut decision, or
 (B) sometimes find it so hard to decide that you do not wholeheartedly follow up either choice?
122. Do you usually
 (A) enjoy the present moment and make the most of it, or
 (B) feel that something just ahead is more important?
123. When you are helping in a group undertaking, are you more often struck by
 (A) the cooperation, or
 (B) the inefficiency,
 (C) or don't you get involved in group undertakings?
124. When you run into an unexpected difficulty in something you are doing, do you feel it to be
 (A) a piece of bad luck, or
 (B) a nuisance, or
 (C) all in the day's work?
125. Which mistake would be more natural for you:
 (A) to drift from one thing to another all your life, or
 (B) to stay in a rut that didn't suit you?
126. Would you have liked to argue the meaning of
 (A) a lot of these questions, or
 (B) only a few?

APPENDIX H

PERSONAL RESOURCE QUESTIONNAIRE (PRQ-85)

Patricia Brandt and Clarann Weinert, S.C.

In our everyday lives there are personal and family situations or problems that we must deal with. Some of these are listed below. Please consider each statement in light of your own situation. Circle the number before the person(s) that you could count on in each situation that is described. You may circle more than one number if there is more than one source of help that you count on. In addition, we would like to know if you have had this situation or a similar one in the past SIX MONTHS, and how satisfied you are with the help you received.

Q-1a. If you were to experience urgent needs, who would you turn to for help?

- 1 PARENT
- 2 CHILD OR CHILDREN
- 3 SPOUSE OR PARTNER OR SIGNIFICANT OTHER
- 4 RELATIVE OR FAMILY MEMBER
- 5 FRIEND
- 6 NEIGHBOR OR CO-WORKER
- 7 SPIRITUAL ADVISOR (MINISTER, PRIEST, ETC.)
- 8 PROFESSIONAL (NURSE, COUNSELOR, ETC.)
- 9 AGENCY
- 10 SELF-HELP GROUP
- 11 NO ONE (NO ONE AVAILABLE)
- 12 NO ONE (PREFER TO HANDLE IT ALONE)
- 13 OTHER (EXPLAIN) _____

b. Have you had urgent needs in the past six months?

- 1 YES
- 2 NO

c. If you have experienced urgent needs in the past six months, to what extent do you feel satisfied with the help you received?

- 6 VERY SATISFIED
- 5 FAIRLY SATISFIED
- 4 A LITTLE SATISFIED
- 3 A LITTLE DISSATISFIED
- 2 FAIRLY DISSATISFIED
- 1 VERY DISSATISFIED

Q-2a. If you needed help for an extended period of time in caring for a family member who is sick or handicapped, who would you turn to for help?

- 1 PARENT
- 2 CHILD OR CHILDREN
- 3 SPOUSE OR PARTNER OR SIGNIFICANT OTHER
- 4 RELATIVE OR FAMILY MEMBER
- 5 FRIEND
- 6 NEIGHBOR OR CO-WORKER
- 7 SPIRITUAL ADVISOR (MINISTER, PRIEST, ETC.)
- 8 PROFESSIONAL (NURSE, COUNSELOR, ETC.)
- 9 AGENCY
- 10 SELF-HELP GROUP
- 11 NO ONE (NO ONE AVAILABLE)
- 12 NO ONE (PREFER TO HANDLE IT ALONE)
- 13 OTHER (EXPLAIN) _____

b. Have you needed help in caring for a sick or handicapped family member in the past six months?

- 1 YES
- 2 NO

c. If you have needed help in caring for a sick or handicapped family member in the past six months, to what extent do you feel satisfied with the help you received?

- 6 VERY SATISFIED
- 5 FAIRLY SATISFIED
- 4 A LITTLE SATISFIED
- 3 A LITTLE DISSATISFIED
- 2 FAIRLY DISSATISFIED
- 1 VERY DISSATISFIED

Q-3a. If you were concerned about your relationship with your spouse, partner, or intimate other, who would you turn to for help?

- 1 PARENT
- 2 CHILD OR CHILDREN
- 3 SPOUSE OR PARTNER OR SIGNIFICANT OTHER
- 4 RELATIVE OR FAMILY MEMBER
- 5 FRIEND
- 6 NEIGHBOR OR CO-WORKER
- 7 SPIRITUAL ADVISOR (MINISTER, PRIEST, ETC.)
- 8 PROFESSIONAL (NURSE, COUNSELOR, ETC.)
- 9 AGENCY
- 10 SELF-HELP GROUP
- 11 NO ONE (NO ONE AVAILABLE)
- 12 NO ONE (PREFER TO HANDLE IT ALONE)
- 13 OTHER (EXPLAIN) _____

- b. Have you had concerns about your relationship with your spouse, partner, or intimate other in the past six months?

1 YES
2 NO

- c. If you have had concerns about your relationship with your spouse, partner, or intimate other in the past six months, to what extent do you feel satisfied with the help you received?

6 VERY SATISFIED
5 FAIRLY SATISFIED
4 A LITTLE SATISFIED
3 A LITTLE DISSATISFIED
2 FAIRLY DISSATISFIED
1 VERY DISSATISFIED

- Q-4a. If you needed help or advice for a problem with a family member or friend who would you turn to for help?

1 PARENT
2 CHILD OR CHILDREN
3 SPOUSE OR PARTNER OR SIGNIFICANT OTHER
4 RELATIVE OR FAMILY MEMBER
5 FRIEND
6 NEIGHBOR OR CO-WORKER
7 SPIRITUAL ADVISOR (MINISTER, PRIEST, ETC.)
8 PROFESSIONAL (NURSE, COUNSELOR, ETC.)
9 AGENCY
10 SELF-HELP GROUP
11 NO ONE (NO ONE AVAILABLE)
12 NO ONE (PREFER TO HANDLE IT ALONE)
13 OTHER (EXPLAIN) _____

- b. Have you needed help or advice regarding a problem with a family member or friend in the past six months?

1 YES
2 NO

- c. If you have needed help or advice in the past six months regarding a problem with a family member or friend, to what extent do you feel satisfied with the help you received?

6 VERY SATISFIED
5 FAIRLY SATISFIED
4 A LITTLE SATISFIED
3 A LITTLE DISSATISFIED
2 FAIRLY DISSATISFIED
1 VERY DISSATISFIED

Q-5a. If you were having financial problems, who would you turn to for help?

- 1 PARENT
- 2 CHILD OR CHILDREN
- 3 SPOUSE OR PARTNER OR SIGNIFICANT OTHER
- 4 RELATIVE OR FAMILY MEMBER
- 5 FRIEND
- 6 NEIGHBOR OR CO-WORKER
- 7 SPIRITUAL ADVISOR (MINISTER, PRIEST, ETC.)
- 8 PROFESSIONAL (NURSE, COUNSELOR, ETC.)
- 9 AGENCY
- 10 SELF-HELP GROUP
- 11 NO ONE (NO ONE AVAILABLE)
- 12 NO ONE (PREFER TO HANDLE IT ALONE)
- 13 OTHER (EXPLAIN) _____

b. Have you had financial problems in the past six months?

- 1 YES
- 2 NO

c. If you have had financial problems in the past six months to what extent do you feel satisfied with the help you received?

- 6 VERY SATISFIED
- 5 FAIRLY SATISFIED
- 4 A LITTLE SATISFIED
- 3 A LITTLE DISSATISFIED
- 2 FAIRLY DISSATISFIED
- 1 VERY DISSATISFIED

Q-6a. If you felt lonely, who would you turn to?

- 1 PARENT
- 2 CHILD OR CHILDREN
- 3 SPOUSE OR PARTNER OR SIGNIFICANT OTHER
- 4 RELATIVE OR FAMILY MEMBER
- 5 FRIEND
- 6 NEIGHBOR OR CO-WORKER
- 7 SPIRITUAL ADVISOR (MINISTER, PRIEST, ETC.)
- 8 PROFESSIONAL (NURSE, COUNSELOR, ETC.)
- 9 AGENCY
- 10 SELF-HELP GROUP
- 11 NO ONE (NO ONE AVAILABLE)
- 12 NO ONE (PREFER TO HANDLE IT ALONE)
- 13 OTHER (EXPLAIN) _____

b. Have you felt lonely in the past six months?

- 1 YES
- 2 NO

c. If you have felt lonely, in the past six months, to what extent do you feel satisfied with the help you have received?

- 6 VERY SATISFIED
- 5 FAIRLY SATISFIED
- 4 A LITTLE SATISFIED
- 3 A LITTLE DISSATISFIED
- 2 FAIRLY DISSATISFIED
- 1 VERY DISSATISFIED

Q-7a. If you were sick and not able to carry out your usual activities for a week or so, who would you turn to for help?

- 1 PARENT
- 2 CHILD OR CHILDREN
- 3 SPOUSE OR PARTNER OR SIGNIFICANT OTHER
- 4 RELATIVE OR FAMILY MEMBER
- 5 FRIEND
- 6 NEIGHBOR OR CO-WORKER
- 7 SPIRITUAL ADVISOR (MINISTER, PRIEST, ETC.)
- 8 PROFESSIONAL (NURSE, COUNSELOR, ETC.)
- 9 AGENCY
- 10 SELF-HELP GROUP
- 11 NO ONE (NO ONE AVAILABLE)
- 12 NO ONE (PREFER TO HANDLE IT ALONE)
- 13 OTHER (EXPLAIN) _____

b. During the past six months, have you been sick for a week and not able to carry out your usual activities?

- 1 YES
- 2 NO

c. If you have been sick for a week during the past six months to what extent do you feel satisfied with the help you received?

- 6 VERY SATISFIED
- 5 FAIRLY SATISFIED
- 4 A LITTLE SATISFIED
- 3 A LITTLE DISSATISFIED
- 2 FAIRLY DISSATISFIED
- 1 VERY DISSATISFIED

Q-8a. If you were upset and frustrated with the conditions of your life, who would you turn to for help?

- 1 PARENT
- 2 CHILD OR CHILDREN
- 3 SPOUSE OR PARTNER OR SIGNIFICANT OTHER
- 4 RELATIVE OR FAMILY MEMBER
- 5 FRIEND
- 6 NEIGHBOR OR CO-WORKER
- 7 SPIRITUAL ADVISOR (MINISTER, PRIEST, ETC.)
- 8 PROFESSIONAL (NURSE, COUNSELOR, ETC.)
- 9 AGENCY
- 11 NO ONE (NO ONE AVAILABLE)
- 12 NO ONE (PREFER TO HANDLE IT ALONE)
- 13 OTHER (EXPLAIN) _____

b. Have you been upset and frustrated with the conditions of your life in the past six months?

- 1 YES
- 2 NO

c. If you have been upset and frustrated with the conditions of your life in the past six months to what extent do you feel satisfied with the help you received?

- 6 VERY SATISFIED
- 5 FAIRLY SATISFIED
- 4 A LITTLE SATISFIED
- 3 A LITTLE DISSATISFIED
- 2 FAIRLY DISSATISFIED
- 1 VERY DISSATISFIED

Q-9a. If you were having problems with your work at home or at your place of employment who would you turn to for help?

- 1 PARENT
- 2 CHILD OR CHILDREN
- 3 SPOUSE OR PARTNER OR SIGNIFICANT OTHER
- 4 RELATIVE OR FAMILY MEMBER
- 5 FRIEND
- 6 NEIGHBOR OR CO-WORKER
- 7 SPIRITUAL ADVISOR (MINISTER, PRIEST, ETC.)
- 8 PROFESSIONAL (NURSE, COUNSELOR, ETC.)
- 9 AGENCY
- 10 SELF-HELP GROUP
- 11 NO ONE (NO ONE AVAILABLE)
- 12 NO ONE (PREFER TO HANDLE IT ALONE)
- 13 OTHER (EXPLAIN) _____

b. Have you had problems related to your work in the past six months?

- 1 YES
- 2 NO

c. If you have had problems with your work situation in the past six months, to what extent do you feel satisfied with help you received?

- 6 VERY SATISFIED
- 5 FAIRLY SATISFIED
- 4 A LITTLE SATISFIED
- 3 A LITTLE DISSATISFIED
- 2 FAIRLY DISSATISFIED
- 1 VERY DISSATISFIED

Q-10a. If you needed someone to talk to about your day to day personal concerns, who would you turn to for help?

- 1 PARENT
- 2 CHILD OR CHILDREN
- 3 SPOUSE OR PARTNER OR SIGNIFICANT OTHER
- 4 RELATIVE OR FAMILY MEMBER
- 5 FRIEND
- 6 NEIGHBOR OR CO-WORKER
- 7 SPIRITUAL ADVISOR (MINISTER, PRIEST, ETC.)
- 8 PROFESSIONAL (NURSE, COUNSELOR, ETC.)
- 9 AGENCY
- 10 SELF-HELP GROUP
- 11 NO ONE (NO ONE AVAILABLE)
- 12 NO ONE (PREFER TO HANDLE IT ALONE)
- 13 OTHER (EXPLAIN) _____

b. Have you needed someone to talk to about day to day personal concerns in the past six months?

- 1 YES
- 2 NO

c. If you have needed someone to talk to about day to day personal concerns in the past six months, to what extent do you feel satisfied with help you received?

- 6 VERY SATISFIED
- 5 FAIRLY SATISFIED
- 4 A LITTLE SATISFIED
- 3 A LITTLE DISSATISFIED
- 2 FAIRLY DISSATISFIED
- 1 VERY DISSATISFIED

Q-11. Below are some statements with which some people agree and others disagree. Please read each statement and circle the response most appropriate for you. There is no right or wrong answer.

- 7 STRONGLY AGREE
6 AGREE
5 SOMEWHAT AGREE
4 NEUTRAL
3 SOMEWHAT DISAGREE
2 DISAGREE
1 STRONGLY DISAGREE

STATEMENTS

-
- | | | | | | | | |
|--|---|---|---|---|---|---|---|
| a. There is someone I feel close to who makes me feel secure | 7 | 6 | 5 | 4 | 3 | 2 | 1 |
| b. I belong to a group in which I feel important | 7 | 6 | 5 | 4 | 3 | 2 | 1 |
| c. People let me know that I do well at my work (job, homemaking) | 7 | 6 | 5 | 4 | 3 | 2 | 1 |
| d. I can't count on my relatives and friends to help me with problems | 7 | 6 | 5 | 4 | 3 | 2 | 1 |
| e. I have enough contact with the person who makes me feel special | 7 | 6 | 5 | 4 | 3 | 2 | 1 |
| f. I spend time with others who have the same interests that I do | 7 | 6 | 5 | 4 | 3 | 2 | 1 |
| g. There is little opportunity in my life to be giving and caring to another person . . | 7 | 6 | 5 | 4 | 3 | 2 | 1 |
| h. Others let me know that they enjoy working with me (job, committees, projects) | 7 | 6 | 5 | 4 | 3 | 2 | 1 |
| i. There are people who are available if I needed help over an extended period of time | 7 | 6 | 5 | 4 | 3 | 2 | 1 |
| j. There is no one to talk to about how I am feeling | 7 | 6 | 5 | 4 | 3 | 2 | 1 |
| k. Among my group of friends we do favors for each other | 7 | 6 | 5 | 4 | 3 | 2 | 1 |
| l. I have the opportunity to encourage others to develop their interests and skills . . | 7 | 6 | 5 | 4 | 3 | 2 | 1 |

7 STRONGLY AGREE
6 AGREE
5 SOMEWHAT AGREE
4 NEUTRAL
3 SOMEWHAT DISAGREE
2 DISAGREE
1 STRONGLY DISAGREE

STATEMENTS

m.	My family lets me know that I am important for keeping the family running	7	6	5	4	3	2	1
n.	I have relatives or friends that will help me out even if I can't pay them back	7	6	5	4	3	2	1
o.	When I am upset there is someone I can be with who lets me be myself	7	6	5	4	3	2	1
p.	I feel no one has the same problems as I	7	6	5	4	3	2	1
q.	I enjoy doing little "extra" things that make another person's life more pleasant	7	6	5	4	3	2	1
r.	I know that others appreciate me as a person	7	6	5	4	3	2	1
s.	There is someone who loves and cares about me	7	6	5	4	3	2	1
t.	I have people to share social events and fun activities with	7	6	5	4	3	2	1
u.	I am responsible for helping provide for another person's needs	7	6	5	4	3	2	1
v.	If I need advice there is someone who would assist me to work out a plan for dealing with the situation	7	6	5	4	3	2	1
w.	I have a sense of being needed by another person	7	6	5	4	3	2	1
x.	People think that I'm not as good a friend as I should be	7	6	5	4	3	2	1
y.	If I got sick there is someone to give me advice about caring for myself	7	6	5	4	3	2	1

APPENDIX I

INSTRUCTION BOOKLET

DIT

DEFINING ISSUES TEST
University of Minnesota
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Opinions about Social Problems

The purpose of this questionnaire is to help us understand how people think about social problems. Different people have different opinions about questions of right and wrong. There are no "right" answers to such problems in the way that math problems have right answers. We would like you to tell us what you think about several problem stories.

You will be asked to read a story from this booklet. Then you will be asked to mark your answers on a separate answer sheet. More details about how to do this will follow. But it is important that you fill in your answers on the answer sheet with a #2 pencil. Please make sure that your mark completely fills the little circle, that the mark is dark, and that any erasures that you make are completely clean.

The Identification Number at the top of the answer sheet may already be filled in when you receive your materials. If not, you will receive special instructions about how to fill in that number.

In this questionnaire you will be asked to read a story and then to place marks on the answer sheet. In order to illustrate how we would like you to do this, consider the following story:

FRANK AND THE CAR

Frank Jones has been thinking about buying a car. He is married, has two small children and earns an average income. The car he buys will be his family's only car. It will be used mostly to get to work and drive around town, but sometimes for vacation trips also. In trying to decide what car to buy, Frank Jones realized that there were a lot of questions to consider. For instance, should he buy a larger used car or a smaller new car for about the same amount of money? Other questions occur to him.

We note that this is not really a social problem, but it will illustrate our instructions. After you read a story you will then turn to the answer sheet to find the section that corresponds to the story. But in this sample story, we present the questions below (along with some sample answers). Note that all your answers will be marked on the separate answer sheet.

First, on the answer sheet for each story you will be asked to indicate your recommendation for what a person should do. If you tend to favor one action or another (even if you are not completely sure), indicate which one. If you do not favor either action, mark the circle by "can't decide."

Second, read each of the items numbered 1 to 12. Think of the issue that the item is raising. If that issue is important in making a decision, one way or the other, then mark the circle by "great." If that issue is not important or doesn't make sense to you, mark "no." If the issue is relevant but not critical, mark "much," "some," or "little" --depending on how much importance that issue has in your opinion. You may mark several items as "great" (or any other level of importance) -- there is no fixed number of items that must be marked at any one level.

Third, after you have made your marks along the left hand side of each of the 12 items, then at the bottom you will be asked to choose the item that is the most important consideration out of all the items printed there. Pick from among the items provided even if you think that none of the items are of "great" importance. Of the items that are presented there, pick one as the most important (relative to the others), then the second most important, third, and fourth most important.

SAMPLE ITEMS and SAMPLE ANSWERS:

FRANK AND THE CAR: ● buy new car 0 can't decide 0 buy used car

Great Some No
Much Little

-
- | | | | | | |
|---|---|---|---|---|--|
| 0 | 0 | 0 | 0 | ● | 1. Whether the car dealer was in the same block as where Frank lives. |
| ● | 0 | 0 | 0 | 0 | 2. Would a used car be more economical in the long run than a new car. |
| 0 | 0 | ● | 0 | 0 | 3. Whether the color was green, Frank's favorite color. |
| 0 | 0 | 0 | 0 | ● | 4. Whether the cubic inch displacement was at least 200. |
| ● | 0 | 0 | 0 | 0 | 5. Would a large, roomy car be better than a compact car. |
| 0 | 0 | 0 | 0 | ● | 6. Whether the front connibilies were differential. |

	1	2	3	4	5	6	7	8	9	10	11	12
Most important item	0	0	0	0	●	0	0	0	0	0	0	0
Second most important	0	●	0	0	0	0	0	0	0	0	0	0
Third most important	0	0	●	0	0	0	0	0	0	0	0	0
Fourth most important	●	0	0	0	0	0	0	0	0	0	0	0

Note that in our sample responses, the first item was considered irrelevant; the second item was considered as a critical issue in making a decision; the third item was considered of only moderate importance; the fourth item was not clear to the person responding whether 200 was good or not, so it was marked "no"; the fifth item was also of critical importance; and the sixth item didn't make any sense, so it was marked "no".

Note that the most important item comes from one of the items marked on the far left hand side. In deciding between item #2 and #5, a person should reread these items, then put one of them as the most important, and the other item as second, etc.

Here is the first story for your consideration. Read the story and then turn to the separate answer sheet to mark your responses. After filling in the four most important items for the story, return to this booklet to read the next story. Please remember to fill in the circle completely, make dark marks, and completely erase all corrections.

HEINZ AND THE DRUG

In Europe a woman was near death from a special kind of cancer. There was one drug that doctors thought might save her. It was a form of radium that a druggist in the same town had recently discovered. The drug was expensive to make, but the druggist was charging ten times what the drug cost to make. He paid \$200 for the radium and charged \$2,000 for a small dose of the drug. The sick woman's husband, Heinz, went to everyone he knew to borrow the money, but he could only get together about \$1,000, which is half of what it cost. He told the druggist that his wife was dying, and asked him to sell it cheaper or let him pay later. But the druggist said, "No, I discovered the drug and I'm going to make money from it." So Heinz got desperate and began to think about breaking into the man's store to steal the drug for his wife. Should Heinz steal the drug?

ESCAPED PRISONER

A man had been sentenced to prison for 10 years. After one year, however, he escaped from prison, moved to a new area of the country, and took on the name of Thompson. For eight years he worked hard, and gradually he saved enough money to buy his own business. He was fair to his customers, gave his employees top wages, and gave most of his own profits to charity. Then one day, Mrs. Jones, an old neighbor, recognized him as the man who had escaped from prison eight years before, and whom the police had been looking for. Should Mrs. Jones report Mr. Thompson to the police and have him sent back to prison?

NEWSPAPER

Fred, a senior in high school, wanted to publish a mimeographed newspaper for students so that he could express many of his opinions. He wanted to speak out against the use of the military in international disputes and to speak out against some of the school's rules, like the rule forbidding boys to wear long hair.

When Fred started his newspaper, he asked his principal for permission. The principal said it would be all right if before every publication Fred would turn in all his articles for the principal's approval. Fred agreed and turned in several articles for approval. The principal approved all of them and Fred published two issues of the paper in the next two weeks.

But the principal had not expected that Fred's newspaper would receive so much attention. Students were so excited by the paper that they began to organize protests against the hair regulation and other school rules. Angry parents objected to Fred's opinions. They phoned the principal telling him that the newspaper was unpatriotic and should not be published. As a result of the rising excitement, the principal ordered Fred to stop publishing. He gave as a reason that Fred's activities were disruptive to the operation of the school. Should the principal stop the newspaper?

DOCTOR'S DILEMMA

A lady was dying of cancer which could not be cured and she had only about six months to live. She was in terrible pain, but she was so weak that a good dose of pain-killer like morphine would make her die sooner. She was delirious and almost crazy with pain, and in her calm periods, she would ask the doctor to give her enough morphine to kill her. She said she couldn't stand the pain and that she was going to die in a few months anyway. Should the doctor give her an overdose of morphine that would make her die?

WEBSTER

Mr. Webster was the owner and manager of a gas station. He wanted to hire another mechanic to help him, but good mechanics were hard to find. The only person he found who seemed to be a good mechanic was Mr. Lee, but he was Chinese. While Mr. Webster himself didn't have anything against Orientals, he was afraid to hire Mr. Lee because many of his customers didn't like Orientals. His customers might take their business elsewhere if Mr. Lee was working in the gas station.

When Mr. Lee asked Mr. Webster if he could have the job, Mr. Webster said that he had already hired somebody else. But Mr. Webster really had not hired anybody, because he could not find anybody who was a good mechanic besides Mr. Lee. Should Mr. Webster have hired Mr. Lee?

STUDENT TAKE-OVER

Back in the 1960s at Harvard University there was a student group called Students for a Democratic Society (SDS). SDS students were against the war in Viet Nam, and were against the army training program (ROTC) that helped to send men to fight in Viet Nam. While the war was still going on, the SDS students demanded that Harvard end the army ROTC program as a university course. This would mean that Harvard students could not get army training as part of their regular course work and not get credit for it towards their degree.

Harvard professors agreed with the SDS students. The professors voted to end the ROTC program as a university course. But the President of the University took a different view. He stated that the army program should stay on campus as a course.

The SDS students felt that the President of the University was not going to pay attention to the vote of the professors, and was going to keep the ROTC program as a course on campus. The SDS students then marched to the university's administration building and told everyone else to get out. They said they were taking over the building to force Harvard's President to get rid of the army ROTC program on campus for credit as a course.

Were the students right to take over the administration building?

Please make sure that all your marks are dark, fill the circles, and that all erasures are clean.

THANK YOU.

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NEWSPAPER: ☐ Should stop it ☐ Can't decide ☐ Should not stop it

- ☐ ☐ ☐ ☐ ☐ 1. Is the principal more responsible to students or to parents?
- ☐ ☐ ☐ ☐ ☐ 2. Did the principal give his word that the newspaper could be published for a long time, or did he just promise to approve the newspaper one issue at a time?
- ☐ ☐ ☐ ☐ ☐ 3. Would the students start protesting even more if the principal stopped the newspaper?
- ☐ ☐ ☐ ☐ ☐ 4. When the welfare of the school is threatened, does the principal have the right to give orders to students?
- ☐ ☐ ☐ ☐ ☐ 5. Does the principal have the freedom of speech to say "no" in this case?
- ☐ ☐ ☐ ☐ ☐ 6. If the principal stopped the newspaper would he be preventing full discussion of important problems?
- ☐ ☐ ☐ ☐ ☐ 7. Whether the principal's order would make Fred lose faith in the principal.
- ☐ ☐ ☐ ☐ ☐ 8. Whether Fred was really loyal to his school and patriotic to his country.
- ☐ ☐ ☐ ☐ ☐ 9. What effect would stopping the paper have on the student's education in critical thinking and judgment?
- ☐ ☐ ☐ ☐ ☐ 10. Whether Fred was in any way violating the rights of others in publishing his own opinions.
- ☐ ☐ ☐ ☐ ☐ 11. Whether the principal should be influenced by some angry parents when it is the principal that knows best what is going on in the school.
- ☐ ☐ ☐ ☐ ☐ 12. Whether Fred was using the newspaper to stir up hatred and discontent.

- Most important item ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐ 8 ☐ 9 ☐ 10 ☐ 11 ☐ 12
- Second most important ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐ 8 ☐ 9 ☐ 10 ☐ 11 ☐ 12
- Third most important ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐ 8 ☐ 9 ☐ 10 ☐ 11 ☐ 12
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DOCTOR'S DILEMMA: ☐ He should give the lady an overdose that will make her die ☐ Can't decide ☐ Should not give the overdose

- ☐ ☐ ☐ ☐ ☐ 1. Whether the woman's family is in favor of giving her the overdose or not.
- ☐ ☐ ☐ ☐ ☐ 2. Is the doctor obligated by the same laws as everybody else if giving an overdose would be the same as killing her.
- ☐ ☐ ☐ ☐ ☐ 3. Whether people would be much better off without society regimenting their lives and even their deaths.
- ☐ ☐ ☐ ☐ ☐ 4. Whether the doctor could make it appear like an accident.
- ☐ ☐ ☐ ☐ ☐ 5. Does the state have the right to force continued existence on those who don't want to live.
- ☐ ☐ ☐ ☐ ☐ 6. What is the value of death prior to society's perspective on personal values.
- ☐ ☐ ☐ ☐ ☐ 7. Whether the doctor has sympathy for the woman's suffering or cares more about what society might think.
- ☐ ☐ ☐ ☐ ☐ 8. Is helping to end another's life ever a responsible act of cooperation.
- ☐ ☐ ☐ ☐ ☐ 9. Whether only God should decide when a person's life should end.
- ☐ ☐ ☐ ☐ ☐ 10. What values the doctor has set for himself in his own personal code of behavior.
- ☐ ☐ ☐ ☐ ☐ 11. Can society afford to let everybody end their lives when they want to.
- ☐ ☐ ☐ ☐ ☐ 12. Can society allow suicides or mercy killing and still protect the lives of individuals who want to live.

- Most important item ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐ 8 ☐ 9 ☐ 10 ☐ 11 ☐ 12
- Second most important ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐ 8 ☐ 9 ☐ 10 ☐ 11 ☐ 12
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WEBSTER: ☐ Should have hired Mr. Lee ☐ Can't decide ☐ Should not have hired him

- ☐ ☐ ☐ ☐ ☐ 1. Does the owner of a business have the right to make his own business decisions or not?
- ☐ ☐ ☐ ☐ ☐ 2. Whether there is a law that forbids racial discrimination in hiring for jobs.
- ☐ ☐ ☐ ☐ ☐ 3. Whether Mr. Webster is prejudiced against orientals himself or whether he means nothing personal in refusing the job.
- ☐ ☐ ☐ ☐ ☐ 4. Whether hiring a good mechanic or paying attention to his customers' wishes would be best for his business.
- ☐ ☐ ☐ ☐ ☐ 5. What individual differences ought to be relevant in deciding how society's rules are filled?
- ☐ ☐ ☐ ☐ ☐ 6. Whether the greedy and competitive capitalistic system ought to be completely abandoned.
- ☐ ☐ ☐ ☐ ☐ 7. Do a majority of people in Mr. Webster's society feel like his customers or are a majority against prejudice?
- ☐ ☐ ☐ ☐ ☐ 8. Whether hiring capable men like Mr. Lee would use talents that would otherwise be lost to society.
- ☐ ☐ ☐ ☐ ☐ 9. Would refusing the job to Mr. Lee be consistent with Mr. Webster's own moral beliefs?
- ☐ ☐ ☐ ☐ ☐ 10. Could Mr. Webster be so hard-hearted as to refuse the job, knowing how much it means to Mr. Lee?
- ☐ ☐ ☐ ☐ ☐ 11. Whether the Christian commandment to love your fellow man applies to this case.
- ☐ ☐ ☐ ☐ ☐ 12. If someone's in need, shouldn't he be helped regardless of what you get back from him?

Most important item ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐ 8 ☐ 9 ☐ 10 ☐ 11 ☐ 12

Second most important ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐ 8 ☐ 9 ☐ 10 ☐ 11 ☐ 12

Third most important ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐ 8 ☐ 9 ☐ 10 ☐ 11 ☐ 12

Fourth most important ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐ 8 ☐ 9 ☐ 10 ☐ 11 ☐ 12

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STUDENTS: ☐ Take it over ☐ Can't decide ☐ Don't take it over

- ☐ ☐ ☐ ☐ ☐ 1. Are the students doing this to really help other people or are they doing it just for kicks.
- ☐ ☐ ☐ ☐ ☐ 2. Do the students have any right to take over property that doesn't belong to them.
- ☐ ☐ ☐ ☐ ☐ 3. Do the students realize that they might be arrested and fined, and even expelled from school.
- ☐ ☐ ☐ ☐ ☐ 4. Would taking over the building in the long run benefit more people to a greater extent.
- ☐ ☐ ☐ ☐ ☐ 5. Whether the president stayed within the limits of his authority in ignoring the faculty vote.
- ☐ ☐ ☐ ☐ ☐ 6. Will the takeover anger the public and give all students a bad name.
- ☐ ☐ ☐ ☐ ☐ 7. Is taking over a building consistent with principles of justice.
- ☐ ☐ ☐ ☐ ☐ 8. Would allowing one student take-over encourage many other student take-overs.
- ☐ ☐ ☐ ☐ ☐ 9. Did the president bring this misunderstanding on himself by being so unreasonable and uncooperative.
- ☐ ☐ ☐ ☐ ☐ 10. Whether running the university ought to be in the hands of a few administrators or in the hands of all the people.
- ☐ ☐ ☐ ☐ ☐ 11. Are the students following principles which they believe are above the law.
- ☐ ☐ ☐ ☐ ☐ 12. Whether or not university decisions ought to be respected by students.

Most important item ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐ 8 ☐ 9 ☐ 10 ☐ 11 ☐ 12

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Third most important ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐ 8 ☐ 9 ☐ 10 ☐ 11 ☐ 12

Fourth most important ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐ 8 ☐ 9 ☐ 10 ☐ 11 ☐ 12

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DILEMMA #7: ☐ Pro ☐ Can't decide ☐ Con

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Most important item ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫
 Second most important ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫
 Third most important ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫
 Fourth most important ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫

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DILEMMA #8: ☐ Pro ☐ Can't decide ☐ Con

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Most important item ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫
 Second most important ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫
 Third most important ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫
 Fourth most important ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫

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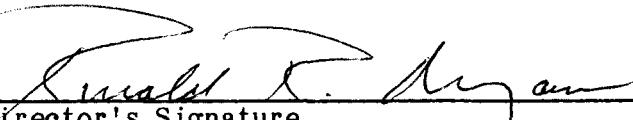
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The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the dissertation is now given final approval by the Committee with reference to content and form.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

7/11/89
Date


Director's Signature