

8-1953

The significance of religious training in relation to personality development

Walter Michael Schoedel

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THE SIGNIFICANCE OF RELIGIOUS TRAINING
IN RELATION TO PERSONALITY DEVELOPMENT

A Thesis Presented
to the Graduate
Faculty of the
University of Richmond

In Partial Fulfillment
of the Requirement
for the Degree
Master of Science
in Education

by

Walter Michael Schoedel

August, 1953

*Approved
E. F. Oerston*

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PREFACE

This thesis was written under the supervision of Doctor Edward F. Overton, chairman of the department of Education and dean of the Summer School, University of Richmond. The writer wishes to express his appreciation also to Professor Austin Crigg, member of the department of Psychology, University of Richmond, and the principals, guidance leaders, and teachers in the various schools who have rendered assistance in this work. Further appreciation is expressed to President H. G. Bredemeier, president of Concordia College, who granted time off from the writer's regular schedule to visit the various schools and to conduct the survey. Finally the writer wishes to acknowledge his wife's helpfulness, patience, and willingness to type the thesis.

CHAPTER I

INTRODUCTION

Religion has played a vital role in the development of American culture. The church has been an integral part of the lives of the early settlers and of the foundations of American government. In the early days the church even maintained and controlled the entire educational system. The church has played an active part in the development of communities throughout the nation.

For many people the church has also been regarded as the guardian of the "way of life". Many Americans have relied on the church for guidance in both personal development and social adjustment. Louis Thorpe in his book "Personality and Life" believes that the individual who is actually and seriously motivated by religious principles is likely to be a well-adjusted person. The fact that many so-called Christians do not live up to the Christian ideal is, of course, true; but this does not destroy the personality values resident in the way

of life laid down by functional religion.¹ The value of religion for the development of personality certainly cannot be ignored. Henry Link has listed "going to Church or Sunday School and having parents who went to Church" as one of the habits of a good personality.² Link also writes that boys and girls who attended Sunday School and whose parents went to Church achieved higher ratings on personality scales than did others. People who believed in religion tended to have better personalities than those who did not. It has been discovered that marriages are happier among couples with considerable religious training.³

To the author an interest in religion and its relation to personality development is extremely important in this second half of the twentieth century. Several reasons prompt this interest.

1. We are living in an Age of Anxiety. There is an upsurge in emotional disturbances.⁴

¹Thorpe, Louis P. Personality and Life. New York: Longmans, Green and Company, 1941, p. 226.

²Link, H. C. The Way to Security. Garden City, New York: Doubleday and Company, 1951, p. 131.

³Link, H. C. Rediscovery of Morals. New York: E. P. Dutton and Co., 1947.

Return to Religion. New York: The Macmillan Company, 1936. In both books, the author places much emphasis on the role of religion in personality development and social adjustment.

⁴Coleman, James C. Abnormal Psychology and Modern Life. New York: Scott Foresman and Company, 1950, pp. 2-4.

2. The impact of the church on society seems to have lost some of its early vigor and vitality. There are those who assert that the school is the only agency left for guiding personal development and social adjustment.⁵
3. The American Public School system faces the dilemma of the implications and specifications of religious training in the schools.⁶ According to the Commission on Curricular Problems and Research, a prerequisite of a good school is to teach spiritual values because "moral and spiritual values give meaning to life".⁷

⁵ Embree, Edwin R. "Should Teachers be Educated?" Education Digest, XVI, No. 2 (October, 1950), p. 2.

"With the breakdown of the family as a dominant social unit in our industrial civilization and with the weakening of the church as a personal moral force, the school is about the only institution left on which we can rely for guidance in both personal development and social adjustment."

⁶ During the last several years people have been questioning the school's right to teach religion or to participate in "released time" religious instruction. In 1948 the Supreme Court had ruled against the constitutionality of "released time" instruction on public school premises. The public school has as one of its objectives the teaching of religious attitudes and activities. It is difficult to carry out this objective so as to keep in harmony with the thinking of many parents and churchmen. This question often arises, "how can you teach religious attitudes and activities without the use of the Bible?" People have different ideas as to the meaning of the term "religion". For some the "religion" of the public school is the creed of democracy. The problem of separation of Church and State is also brought into the situation. Since the majority of school leaders feel that religious activities of some kind are essential, many studies must be undertaken to examine the implications of religion to life and how much the school should do.

⁷ Commission on Curricular Problems and Research. Good Schools for Children. Atlanta, Ga.: Southern Association of Colleges and Secondary Schools, 1951.

American life and culture is in a process of change. Spiritual ideas and the moral restraint of religion have been important influences which have made America what it has been thus far. Certainly during a period of change there is a need to observe the impacts of religion on society because of its vital role in the past. Many studies can be developed in different areas. The present study is only one of many types of investigations which will endeavor to seek out information concerning religious training and personal and social adjustment.

The primary purpose of this study is embodied in the title. That is, the study aims to investigate the significance of religious training in relation to personality development.⁸ To determine the significance of religious training the following question is proposed: Will more adequate training in religion produce individuals who are better adjusted to life than those who receive only part-time training? The

⁸Unfortunately the word "personality" expresses so many different meanings in the minds of people that one wonders whether psychologists shouldn't coin a new phrase. And yet, that would only add to the confusion. Allport describes the dilemma in this fashion: "Books and periodicals carry it in their titles for no apparent reason other than its cadence, its general attractiveness, and everlasting interest. Both writer and reader lose their way in its ineffectual vagueness, and matters are made much worse by the depreciation of the word in the hands of journalists, beauty doctors, and peddlers of gold bricks labeled 'self-improvement'. Personality is one of the most abstract words in our language and suffers from excessive use." (Allport, G. Personality - A Psychological Interpretation. New York: Henry Holt and Company, 1937, p. 22.) For a definition the writer offers the following: Personality is the sum total of the individual's make-up, his inner-self and his outward acts, as it adjusts itself to the individual's environment.

writer also has several secondary purposes in mind, such as the following: Will the data give some general information concerning the personality traits of adolescents? Is it possible in such a study to uncover data which will prove helpful to church leaders and guidance personnel in a school? The conclusions of this study should in some way, positive or negative, satisfy these purposes.

In the study of personality, the fact that the measurement of personality is among the frontier problems in psychology cannot be overlooked. There is much disagreement among psychologists as to the value of personality tests.⁹ The most certain statement that can be made about personality testing is that it is in a state of flux.¹⁰ However, if the tests have high reliability (above .80), they are considered sufficiently dependable in measuring differences between groups.¹¹ Or as Maller contends: "The most dependable application of personality tests is in the study of groups and trends".¹² That is exactly the purpose of this study - to examine the difference between the two groups.

⁹Ellis, Albert. "The Validity of Personality Questionnaires," Psychological Bulletin, XLIII, No. 5 (Sept. '46), pp. 385-440.
Stagner, Ross. Psychology of Personality. New York: McGraw-Hill Book Company, 1948, p. 62ff.

¹⁰Cronbach, Lee J. Essentials of Psychological Testing. New York: Harper Bros., 1951, p. 451.

¹¹Stagner, op. cit., pp. 20, 43.

¹²Maller, J. B. "Personality Testing," in McWhunt, J., editor. Personality and Behaviour Disorders. New York: The Ronald Press, 1941, p. 203.

CHAPTER II

THE PROCEDURE

A. The Sample

The cases for this study included 245 high school seniors - 121 who are members of a church or have attended Sunday School and church services and have received twelve years of education in the public school, and 124 who are members of a church and have attended a parochial school for twelve years. These students attended South Side High School, Northside High School, Central Catholic High School, and Concordia Lutheran High School - all located in Ft. Wayne, Indiana.¹

An examination of these four schools reveals that school practices are about the same. All four schools offer a near-traditional, more or less subject-centered curriculum, with some allowance for individual student needs. None of the schools has a technical department. The

¹This includes four of the five high schools in the city of Ft. Wayne. It was impossible to obtain a fair sampling of the senior class in the fifth school.

facilities and equipment in the schools are average or a little better than average. The two public schools and Central Catholic are probably representative of Indiana's larger high schools while Concordia would be representative of a smaller high school in a residential area of a large city.²

From an environmental viewpoint, the school situations are somewhat different. Northside is located in the north central part of Ft. Wayne and is situated on the fringe of a residential area. The majority of students comes from homes of lower and middle economic status. Southside is located in the south central section of the city in the midst of a residential area. The students in this school are classified as members of the middle and upper economic groups with a good percentage of graduates going on to college. Central Catholic draws students from all over the city with the majority in the middle and lower economic bracket. Seventy percent of Catholic young people attend the school. There are no entrance requirements other than an eighth grade certificate. As far as tuition is concerned, the fee is very small. If parents cannot afford the tuition, a local parish will pay the cost for worthy students. Concordia Lutheran has a student body composed largely of members of the middle economic bracket. Approximately forty-five per cent of Lutheran youth attend this school. The tuition is rather high and this, more or

²Size of Schools: Northside--1150; Southside--1365; Central Catholic--1277; Concordia Lutheran--375.

less, forces some parents not to send their children to the church school. Observation would lead to the conclusion that the students are typical midwestern young people, who have had perhaps a little above average educational opportunities.

The manner of approach at the different schools was as follows:

Northside High School

The first testing was conducted on September 27, 1951. Since the first hour on this day had been set aside for a regular guidance hour, three homerooms with sixty-one students (35 girls-26 boys) were sent to the library to participate in this study. To obtain a fair sampling of the Senior class the director of guidance sent one class from the higher scholastic group, one from the middle scholastic group, and the third from the lower scholastic group. Northside divides their homerooms according to students' mental abilities. There were 250 seniors in the 1952 class.

The second testing was completed on May 1, 1952 during the first hour guidance period. Again the same homerooms were sent to the library to fill out the questionnaires. Fifty-eight students were present. Three students from the original group had graduated in January.

Since two students did not complete their tests in the proper manner, a total of fifty-six papers were available for this study. This includes thirty-three girls and twenty-three boys.

Concordia Lutheran High School

The first testing was held on October 2, 1951 during the first class period. All seniors were asked to meet in the large study hall. Seventy-three students (38 boys-35 girls) participated in the program. Three seniors were absent. There were seventy-six seniors in the 1952 class.

The second testing was held on May 20, 1952 during the first class period. Again all seniors were asked to meet in the large study hall. Sixty-three students were present. Several were absent due to sickness and other appointments. Three students who had participated in the Fall had discontinued school.

After scoring and checking the Fall and Spring papers it was found that three students did not complete the test. Thus the results from sixty students (34 boys-26 girls) will be used in this study.

Central Catholic High School

The first testing took place on October 2, 1951. The writer was given permission to administer the test during the religion periods. Two of the six senior religion classes participated in the program. Since the religion classes are divided according to sex, a class of boys and a class of girls were chosen for this study. The principal felt that this was a fair sampling of the senior class. A total of eighty-four students (42 girls-42 boys) took the test.

The second testing was arranged in similar manner to the first for

May 8, 1952. Seventy students were present. Six students had discontinued school and the rest were absent. After checking the papers only sixty-four were usable for the study. This includes thirty-one girls and thirty-three boys.

South Side High School

The first testing was administered on October 10, 1952, with seventy students (42 girls-29 boys) participating in the program. It was difficult to make proper arrangements for a better than average fair sampling of the senior class. This was due to the school schedule. For this reason the writer had to administer the test four different times on one day during several class periods. The seniors were members of three chemistry classes and one short hand class. There were approximately 275 seniors in the 1952 class.

The second testing took place on May 2, 1952. The above mentioned procedure was in operation. Sixty-seven students were present. Three seniors had graduated in January. After checking the papers sixty-five were useable. This includes thirty-eight girls and twenty-seven boys.

Figure 1 shows the complete distribution according to the different schools.

B. The Measuring Device

The measuring device for testing the personality of these high school seniors was the "California Test of Personality--Secondary Series,

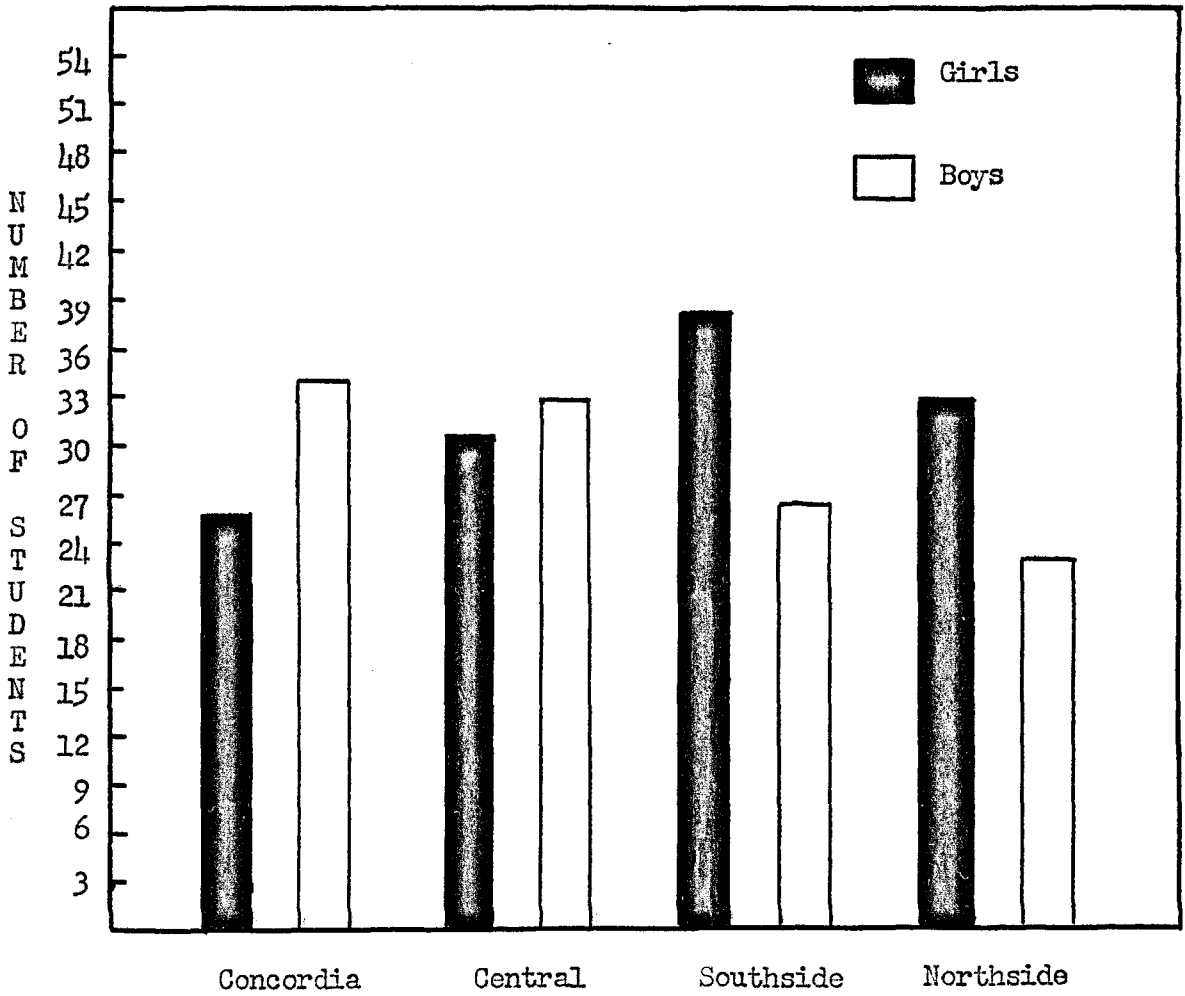


Figure 1. The Distribution of Students (124 parochial and 121 public) according to Individual School

Form B". This test was chosen for the following reasons:

1. It has a high degree of validity.³
2. It is easily administered.
3. Its length is desirable for school class periods.
4. Coefficients of correlation are consistently high.⁴
5. It purports to measure twelve component parts, six of them relating to self adjustment and six to social adjustment. If the total score does not locate areas of difference, maybe the component score will.
6. It correlates closely with clinical findings.⁵
7. It is very useful to show difference in groups.⁶
8. It has not been used in the above mentioned schools.

The students also filled out two informational blanks--one in the Fall and the other in the Spring. See Appendixes I and II.

C. Administration of Tests

The writer administered all tests. A number system was used for identification of tests. Each student signed his name to a number and then used this same number in marking the answer sheets to the California Test of Personality and filling out the information blanks. This system was used so as to make the test as anonymous as possible and to develop in the student the feeling of being frank and honest with his

³See Manual of Directions, p. 4.

⁴Manual of Directions states that correlation for total adjustment is .931.

⁵Syracuse University finds that this test correlates more closely with clinical findings than any other personality test.

⁶Williams, James C. A Psychometric Study of the Program of the State Teachers College at Cheney, Pennsylvania From the Standpoint of the Personality Development of the Student. Doctor's Dissertation, University of Pennsylvania, 1940.

answers.⁷ The students were informed that this survey was interested in finding out what high school seniors were thinking in 1951 and 1952. The student did not know the real purpose of this study. The informational blank was filled out after the completion of the personality test.

D. The Schools' Guidance Programs

Since guidance is a process of helping students to grow in all areas of human development,⁸ an examination of the four schools' guidance programs is essential to the outcome of this study. For example, if a school had a limited guidance program or none at all, this might have a bearing on the results from the California Test of Personality. After examining the programs⁹ in the four schools the writer feels that even though the schools had different types of programs, basically they followed a general plan of operation. All schools followed the maxim set down by W. H. Bristow when he said, "knowing the pupils is the first

⁷Fischer, Robt. P. "Signed Versus Unsigned Personal Questionnaires," Journal of Applied Psychology, XXX, No. 3 (June '46), pp. 220-226.

⁸For the writer's concept of guidance the following books were helpful: Chisholm, Leslie L. Guiding Youth in the Secondary School. Boston: American Book Company, 1950.
Crow, Lest D. and Crow, Alice. An Introduction to Guidance. New York: American Book Company, 1951.
Erickson, Clifford B. and Smith, Glenn E. Organization and Administration of Guidance Services. New York: McGraw-Hill Book Company, Inc., 1947.
Lefever, D. Welt; Turrell, Archie M.; and Weitzel, Henry I. Principles and Techniques of Guidance. New York: The Ronald Press, 1950.

⁹To examine the programs, the writer talked with the principals, guidance leaders, counselors, teachers and spent several days observing student activities.

responsibility of the School".¹⁰ To the writer the schools endeavored to meet the following objectives:

1. To meet the needs of all students and faculty
2. To help students grow spiritually, physically, socially, and mentally
3. To improve the curriculum and administrative practices

All four schools, with the exception of Northside, are in the early stages of developing a strong guidance program. Northside's program is a little more organized and has been functioning for several years longer than the other schools' programs. However, to all schools, guidance, to use the words of Harl Douglass, "is a continuous process and in a large part consists of enabling the student to discover and explore himself, to acquire orientation in the fields of human thought and activity, and to make his own decisions more intelligently."¹¹

¹⁰"Evaluating and Recording Pupil Development," National Association of Secondary School Principals Bulletin. XXXI (April, '47), p. 39.

¹¹Douglass, Harl R. Secondary Education for Youth in Modern America. Washington, D. C.: American Council on Education, 1937, p. 31.

CHAPTER III

RESULTS OF THE INVESTIGATION

In fulfilling the primary purpose of this study, namely to discover whether a more adequate training in religion will produce individuals who are better adjusted to life than those who receive only part-time training¹, Table I presents the raw mean scores obtained by the students on the various areas of the California Test of Personality. It will be noted that the scores are very close, that there is a small gain of Spring scores over the Fall scores, that the public school scores are slightly higher in every area except social standards and family relations. On closer inspection it would seem that if there is a significant difference in any scores, this would appear in the total adjustment score for there is a 7.31 mean of change in the Spring score over the Fall with the parochial schools and a 6.20 mean of change with the public schools.

¹By "part-time training" we mean those students who are members of a church or are participating in church activities and have not attended a parochial school.

TABLE I

MEAN RAW SCORES ON CALIFORNIA TEST OF PERSONALITY--SECONDARY SERIES, FORM B

Schools	Parochial	Public		Parochial	Public
SELF ADJUSTMENT	64.62# 69.66*	68.33# 71.61*	SOCIAL ADJUSTMENT	67.14 69.22	67.80 70.73
Self Reliance	10.10 11.26	11.22 11.74	Social Standards	13.41 13.53	13.11 13.34
Sense of Personal worth	10.72 11.80	12.00 12.73	Social Skills	11.14 11.85	11.47 12.18
Sense of Personal Freedom	11.53 12.87	11.88 12.67	Anti-Social Tendencies (freedom from)	10.12 10.93	10.10 10.98
Withdrawing Tendencies (freedom from)	9.34 9.92	9.61 10.28	Family Relations	12.21 12.59	11.68 12.04
Nervous Symptoms (freedom from)	11.26 11.59	11.36 11.38	School Relations	10.30 10.43	10.66 10.90
Feeling of Belonging	11.52 12.08	12.38 12.81	Community Relations	9.81 9.82	10.35 11.01
			TOTAL ADJUSTMENT	131.77 139.08	136.11 142.31

#First score listed is the Fall Score

*Second score listed is the Spring Score

However, since the σ of change for the parochial schools is 11.71 and for the public schools is 11.68, the critical ratio is .06 which clearly shows that the difference is not a reliable one.² Figure 2 shows that all scores are very close.

To examine further the possibility of a difference in the adjustment of students with more or less religious training, a check was made concerning church attendance of public school students. It was mentioned before that all students in this survey were members of a church or were attending some church activities.³ In regard to church attendance eighty-nine are classified as active church-goers and thirty-two as non-active.⁴ The total adjustment mean score of the active church-goers is 144.29 while the non-active church-goers have a score of 135.93.⁵ This shows a mean change of 8.36. Again this points to a small difference, but the difference is not significant. The critical ratio is .34. Since the critical ratio is so low in the above two categories, no further break-

²For sample calculations, see Appendix III.

³According to the informational blanks all but four students stated that they were members of a church. These four students, however, listed some church activities.

⁴In answering the question "How many times do you attend Church?" all students who checked "nearly every Sunday" or "every other Sunday" were classified as active church-goers. The rest of the students either checked "once a month" or "six times a year" or "less than six times a year". See Appendix I for Informational Blank.

⁵The standard deviation for the active church-goers' score is 15.84, that of the non-active 18.65. These scores are taken from the results on the Spring scores. See Appendix III for sample calculations.

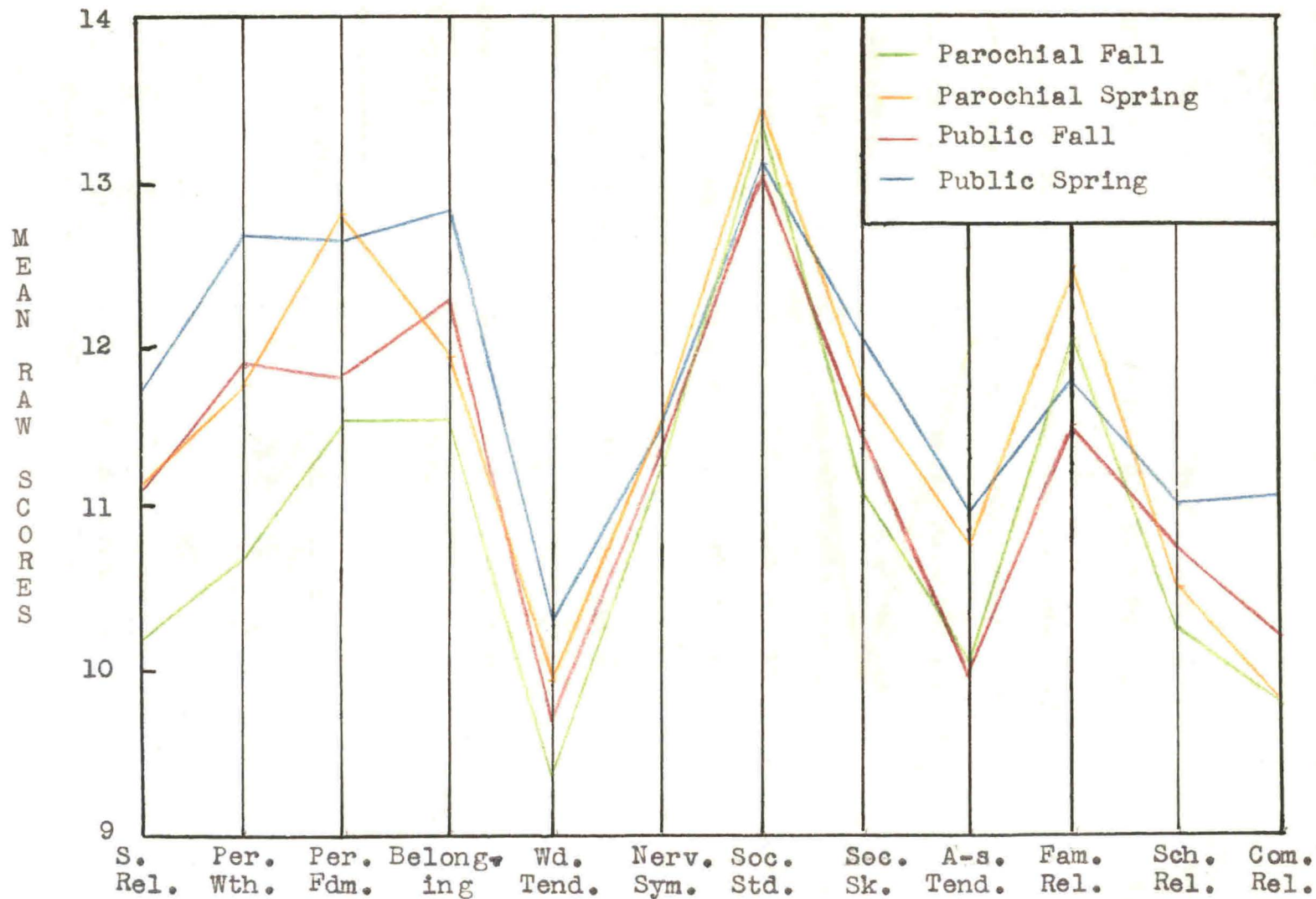


Figure 2. Mean Raw Scores on California Test of Personality--Secondary Series, Form B.

down of scores is deemed necessary to shed light on the primary purpose of this investigation.

To complete the analysis of the findings, the secondary purposes of this study need to be considered. They will be examined individually.

The first purpose--Will the data give some general information concerning the personality traits of adolescents? A glance at Table I shows that the scores in the area "freedom from withdrawing tendencies" are consistently lower than the other scores of the twelve component parts of the test. The manual for the California Test of Personality defines this area as follows: "The student who is said to withdraw is the one who substitutes the joys of a fantasy world for actual successes in real life". This tendency is in harmony with other studies made in adolescent behaviour.⁶ It is to be noted that the remaining scores taken as a whole unit are about the same. There is, however, a noted consistency. In the area of social standards⁷ the scores are consistently high. This means that the students have come to recognize and understand the rights of

⁶Sadler, William S. Adolescence Problems. St. Louis: The C. V. Mosby Company, 1948, p. 70ff.
Garrison, Karl C. The Psychology of Adolescence. New York: Prentice-Hall, Inc., 1946, p. 93ff.

⁷The Manual of Directions for the California Test of Personality gives the following definition for "social standards": The Student who recognizes desirable social standards is the one who has come to understand the rights of others and who appreciates the necessity of subordinating certain desires to the needs of the group. Such a person understands what is regarded as being right and wrong.

others and to appreciate the necessity of subordinating certain desires to the needs of the group. However, when this type of thinking is put into action, for example in the areas of anti-social tendencies, school relations, and community relations, the scores are much lower. This may be caused by what the psychologists term as the "inconsistency" of the adolescent period.⁸ Or this may point a finger at the learning process which is not being carried over into actual living. Figure 3 points out all these changes in the total mean percentile scores.

The data in this study also reveal that according to the percentile norms (Table II; Figure 3), this group of students is below the fifty percentile rank. However, this observation is probably not reliable. The percentile norms for this test were based on individual scores and not mean scores. In conclusion, it is interesting to note that there is more of a gain in the total self adjustment scores than in the total social adjustment scores. The gain is insignificant and thus shows no definite trend.

The second purpose--Is it possible in such a study to uncover data which will prove helpful to church leaders and guidance personnel in a school? The success of a school or a church is closely linked to the personal knowledge which such organisations have concerning their people. A personality inventory can give much of this needed information. Certain group trends may prove helpful in readjusting programs and educational

⁸Sadler, op. cit., p. 123.

TABLE II

PERCENTILE NORMS OBTAINED FROM THE RAW MEAN SCORES ON
THE CALIFORNIA TEST OF PERSONALITY--SECONDARY SERIES, FORM B

	Parochial	Public		Parochial	Public
SELF ADJUSTMENT	35# 45*	40# 50*	SOCIAL ADJUST- MENT	30 35	40 50
Self Reliance	60 70	70 80	Social Standards	45 70	45 45
Sense of Personal Worth	35 50	50 65	Social Skills	40 55	40 55
Sense of Personal Freedom	20 45	30 45	A-Social Tenden- cies (freedom)	20 30	20 30
Feeling of Belonging	20 30	30 45	Family Relations	45 60	45 45
Withdrawing Tenden- cies (freedom)	15 25	25 25	School Relations	25 25	45 45
Nervous Symptoms (freedom)	55 65	55 55	Community Relations	20 20	20 35
			TOTAL ADJUSTMENT	30 40	35 45

#First score listed is the Fall Score

*Second score listed is the Spring Score

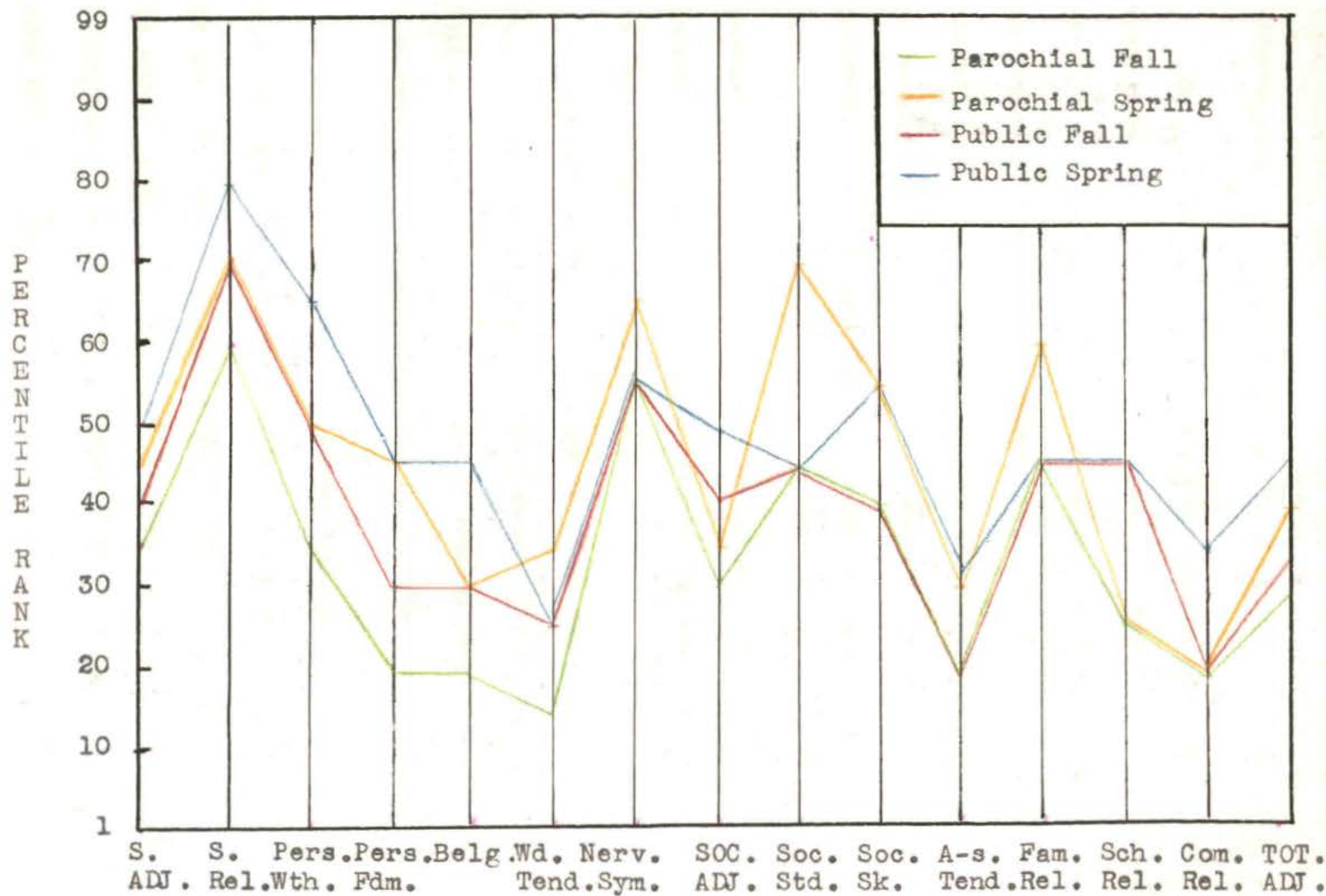


Figure 3. Percentile Norms Obtained from the Raw Mean Scores on the California Test of Personality--Secondary Series, Form B

opportunities. The data received in this study offer some limited information.

The guidance personnel of the four schools will discover some interesting facts as they examine Table III which shows the raw mean scores of the individual schools. The leaders in the various schools need to make comparisons. They should endeavor to analyze the differences regardless of how small they might be. For example, the parochial schools must ask themselves why their students have lower scores in the area of "community relations". Concordia has even a loss in score between Spring and Fall testings. The parochial schools need to examine their teaching practice because their students have lower scores in "self reliance" and "sense of personal worth". In the area of "school relations" Northside will want to consider why they are lower than Southside. Public schools should take cognizance of the fact that family relations are better in homes where there is more active church participation. For best results this same test should be given over a period of several years. The schools could then evaluate the results as they compare them with each other.

Church leaders can also make some interesting observations. For them probably this question will be of importance: What significance is there in the results that students rank high in "social standards" (a knowledge of right and wrong) and much lower in "anti-social tendencies", "school relations", and "community relations"? In light of all data the churchman will consider the implications of a functional

TABLE III

MEAN RAW SCORES OF THE INDIVIDUAL SCHOOLS
ON THE CALIFORNIA TEST OF PERSONALITY--SECONDARY SERIES, FORM B

	Conc.	C. C.	North	South		Conc.	C. C.	North	South
SLP. ADJ.	63.50# 70.60*	65.50 68.60	67.34 69.46	69.20 73.60	SOC. ADJ.	66.50 68.80	67.90 69.60	67.18 67.91	68.35 73.34
S. Rel.	9.91 11.23	10.46 11.23	10.69 11.21	11.67 12.20	Soc.Stan.	12.90 13.30	13.68 13.75	13.09 12.98	13.10 13.66
Per. Wth.	10.23 11.73	11.18 11.87	11.82 12.16	12.16 13.23	Soc. Sk.	10.95 11.35	11.32 11.83	11.41 11.66	11.50 12.40
Per. Fdm.	12.01 13.15	11.07 12.60	12.03 12.46	11.70 12.86	A-s.Tend. (freedom)	10.20 11.13	9.73 10.75	10.50 10.78	9.77 11.10
Belonging	11.21 12.23	11.31 11.90	12.03 12.23	12.69 13.27	Fam.Rel.	12.40 12.66	12.04 12.53	11.76 11.67	11.61 12.36
Wd. Tend. (freedom)	9.11 10.15	9.66 9.71	9.10 9.80	10.06 10.69	Sch.Rel.	9.93 10.23	10.60 10.57	9.53 10.16	11.61 11.55
Nerv.Sym. (freedom)	11.21 11.91	11.32 11.29	11.57 11.42	11.13 11.33	Com.Rel.	9.90 9.50	9.67 10.12	10.23 10.60	10.46 11.36
					TOT. ADJ.	130.20 139.90	133.30 133.25	134.50 137.10	137.50 146.60

First score listed is the Fall Score
* Second score listed is the Spring Score

religion and its relation to the training in the parochial school.

Further observation of differences, whether in answer to primary or secondary purposes of this study, are not advisable due to the proximity of all scores.

CHAPTER IV

CONCLUSION

The relationship of religious training to personality development has been the primary objective of this study. On the basis of the data certain conclusions can be made. All conclusions are predicated upon the hypothesis that this study is representative of sound scientific approach. A broader interpretation and generalization must await more information to be obtained from more and better randomized subjects of study. It is the conviction of the writer that more and exhaustive conclusions of the present data cannot be made because of the limited scope of this study. And in line with present day thinking concerning personality testing, it should be stated that a cautious attitude in interpreting data is highly necessary. A repeat of this same type of personality test might not give the same results. A tendency to go beyond the data or to read something into the data which is not present is not advisable. Reasonable conclusions from the data presented in

this investigation are as follows:

1. In so far as the tests reveal, a more adequate training in religion does not produce individuals who are better adjusted to life than those who receive only part-time training.
2. The lack of active affiliation with a religious organization denies the individual the strength of personality values that is inherent in spiritual activities.
3. In so far as the tests reveal, no detailed personality patterns are evident to be characteristic of students belonging to either group.
4. In educating the student in spiritual matters, more attention should be given to fostering a religion that is carried over into life.
5. The added training in religion probably develops in students a superior knowledge in Biblical and doctrinal facts and ideas, but no superiority in applying such knowledge to adjustments in life.
6. The guidance personnel of schools will find the California Test of Personality an excellent tool for analyzing group actions and opinions and probably individual inconsistencies.

The significance of the fact that there was no appreciable difference in personality scores leaves much to be desired in fostering a functional religion. However, it is highly possible that personality traits have already been established in early childhood and certain attitudes which have been instilled into the child by the parents are not changed by the added religious training. The child then approaches the study of religion in view of the ideas which his parents have given him. Probably such an approach is feasible and happens in many cases. There is another possibility. All too often religion is taught

superficially and fails to get at the heart and source of reality. Religion becomes a matter of the mind instead of the heart and lips. If religion is to become a powerful force in the lives of adolescents, it must become a part of them, for nothing can so transform, renew, and complete a human life as a profound sense of divine reality which is a source of hope, confidence, courage, and strength. Thus it is necessary to re-examine the entire approach in teaching religion. Religion is not just another subject, another course. It must be correlated with the other subjects taught in the school. Moral and spiritual values are to be discovered, raised to the conscious level and developed as they emerge within the experience of the student. In the church school personal counseling, the social program, the activities program, the total curriculum, the athletic program, the cooperation of parents, all must foster the Christian philosophy of life. A breakdown in any one area causes the students to lose insight in the total picture of life and in many cases to doubt the inherent value of religion.

To understand further the implications of this whole problem it would be desirable to give several types of personality tests not only to high school seniors, but also to children in the pre-adolescent period and in early childhood. An added phase to the program would be an examination and interpretation of home life, church activities, and community setting. No definite conclusions can be made until such a study is undertaken.

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APPENDIX I

Informational Blank

No. _____

Are you a member of any church? yes no

How many times do you attend church? (check one)

nearly every Sunday	six times a year
once a month	less than six times a year
every other Sunday	not at all

Do you belong to any youth organization of the church at the present time?

yes no

Did you ever belong to a youth organization of the church?

yes no

Were you active in this organization?

yes no

Did you go to Sunday School when you were young? yes no
If you answered "yes", did you attend (check one)

nearly every Sunday
every other Sunday
once a month
very seldom

Does your father attend church? regularly seldom once in awhile
not at all

Does your mother attend church? regularly seldom once in awhile
not at all

Did you ever attend vacation Bible school? yes no

APPENDIX II

Informational Blank

No. _____

1. List any school organizations, activities, or athletics you have been active in during your senior year.

2. Have you taken part in any youth organization of the church during your senior year? Please check.

____ Frequently ____ Seldom ____ Not at all

3. During your senior year you have attended church how many times? (check one)

____ nearly every Sunday	____ six times
____ once a month	____ less than six times
____ every other Sunday	____ not at all

4. How would you classify your home life?

____ most agreeable ____ agreeable ____ disagreeable ____ most disagreeable

APPENDIX III

FORMULAS AND SAMPLE CALCULATIONS

I. Standard Deviation

A. Formula

$$\sigma = C \sqrt{\frac{\sum f(d')^2}{N} - \left(\frac{\sum fd'}{N}\right)^2}$$

where σ = standard deviation
 d' = deviation of mid-point of class interval from arbitrary origin in terms of class intervals
 f = frequency of values in class interval
 C = size of class interval
 N = number of cases

B. Sample Calculation

$$\sigma = 15 \sqrt{\frac{128}{89} - \left(\frac{50}{89}\right)^2}$$

$$15 \sqrt{1.43 - .3136}$$

$$15 \sqrt{1.1164}$$

$$15 \times 1.056$$

$$\sigma = 15.84$$

II. Critical Ratio

A. Formula

$$C.R. = \frac{D}{\sigma_{diff}}$$

where D = difference of means

$$\sigma_{diff} = \sqrt{\sigma_{M_1}^2 + \sigma_{M_2}^2}$$

B. Sample Calculation

$$\sigma_{diff} = \sqrt{(.6)^2 + (.9)^2}$$

$$= \sqrt{.36 + .81}$$

$$= \sqrt{1.17}$$

$$= 1.08$$

$$C.R. = \frac{10}{1.08} = 9.26$$

VITA

WALTER MICHAEL SCHOEDEL. Born in Stratford, Ontario, Canada, February 26, 1926, son of the Rev. G. Walter and Vera Schoedel. After spending the first twelve years of his life in Canada, he entered Concordia High School, Fort Wayne, Indiana, to prepare for the Lutheran ministry. Graduated Concordia Seminary, St. Louis, Missouri, B. A. degree, June, 1947; B. D. degree, June, 1949. Upon graduation he accepted fellowship at Concordia Seminary and received his master's degree in theology in June, 1950. Instead of entering the active ministry he accepted appointment of instructorship at Concordia High School. In June, 1951 he entered Graduate School, University of Richmond. Prior to this he had done some work at Washington University, St. Louis, Missouri and Indiana University Extension, Ft. Wayne, Indiana. In September 1952 he was appointed instructor at Concordia Junior College, a preparatory school for training Lutheran ministers and parochial school teachers. In June, 1950 he married Barbara Nolde of Richmond, Virginia. They have one child, John Frederick, born October 8, 1951.