THE JESUS PEOPLE: ATTITUDE, PERSONAL-ORIENTATION AND LIFE-STYLE CHANGES AS A FUNCTION OF NON-CONFORMIST RELIGIOUS INFLUENCE

Thesis

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By

CHRISTOPHER ROBIN STONES

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To my parents, for myself

"The existence of mutuality between God and man cannot be proved any more than the existence of God. Anyone who dares nevertheless to speak of it bears witness and invokes the witness of those whom he addresses - present or future witnesses."

<div align="right">

Jerusalem, October, 1957.
Martin Buber

</div>

"Before I came to a saving knowledge of Jesus, my life consisted of emptiness, loneliness, fear and unhappiness .... I can only let Jesus be the source of my faith, believing his word that he has made me a new creature. Jesus has shown me the truth and given me the most wonderful reason for living - himself and his love. I love and thank him.

<div align="right">

Amen."

Berea, May, 1975.
Candy S.

</div>

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ABSTRACT

The Jesus People of Hillbrow Johannesburg, assert that since joining the Jesus movement they have undergone radical changes; from a life of turmoil to a life of relative serenity. Such claims, if valid, have implications for the counter-culture, which is comprised largely of youth alienated from mainstream society and church.

The present study then, was an investigation to determine whether the members of the Jesus movement have changed and if so, attempts were made to delineate such changes.

The Jesus People investigated were members of the "Invisible Church", who had been residing communally for a period of not less than three months.

A battery of questionnaires was administered on two occasions. The first occasion required the subjects to complete the questionnaires as they would have prior to their conversion, while the second administration required that the subjects complete the questionnaires according to their attitudes, values and opinions presently held. To counter any practice effects, the requirements for completion of the questionnaires were reversed for one half of the group randomly chosen.

The order of presentation of the questionnaires was kept the same to counter any fatigue-effects. (The control group being matched with the experimental group should experience the same degree of fatigue.)

The individuals selected for the control group were recruited from established-church youth clubs. These individuals were matched with the members of the Jesus movement for age, sex, home-language, general intelligence and occupation of father.

The procedure of questionnaire administration for the control group was identical to that adopted for the experimental group.

Both the experimental and the control group comprised 22 individuals.

Incidental to the major design of the present study was the generation of a small (eight) group of Pentecostals, the results of which were analysed separately from those of the experimental and control groups. The finding that this group underwent the least change did not support the a priori expectation that Pentecostals should show changes which are intermediate to those of the experimental and control groups. It is argued however, that this Pentecostal group is not representative of Pentecostals per se.

Bearing in mind, that the answers received depend, to a large extent, on the nature of the questions posed, the Jesus People, as a function of conversion (operationally defined as a "Jesus Experience"), underwent significant increases in their degree of perceived security but revealed significant decreases on attributes related to self-actualization. In addition, their predominant life-style orientation changed from personalistic to sociocentric, and there was an increased support for biblicistic fundamentalism. Associated with the above changes were decreases on the majority of the Wilson conservatism-scale dimensions, together with changes on a questionnaire explicitly developed for the present study.

It is argued that the changes undergone by the members of the Jesus movement are in a positive direction, the "Invisible Church" serving as a 'half-way house'. Such changes are posited to be a function of an operationally defined "Jesus Experience"; a psycho-sociological experience rather than a theological, ecclesiastical experience.

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INTRODUCTION

Science without religion is lame, religion
without science is blind.

Albert Einstein.   The World as I See It.

Religion is the vision of something which stands
beyond, behind and within, the passing flux of
immediate things; something that is real, and
yet waiting to be realized ....

Alfred North Whitehead.   1926.

Background to present study

1.1 Definitions of Religion

Many studies on religion stumble at the first hurdle; the
definition becomes an impassè.   It is essential therefore
to bear in mind, that the more abstract a term, the more
various are the definitions of the meaning of that term.
How then, should the meaning of the term, "religion" be
defined?

One of the major difficulties of a scientific study of
religion, is that religion - in the true sense of the word -
is a highly subjective experience, which may perhaps be
manifested in the individual's behaviour, and hence be
observable and measurable. However, since the external
courses of any religious belief are so diverse, it is im-
portant to be aware that an adequate understanding can
only be attained from the viewpoint of the subjective ex-
periences, ideas and purposes associated with the belief
held by the individuals being studied. There is also
the difficulty that the religious experience can be ob-
jectified out of existence, since its vitality is dependent
upon a subjective faith.

Yinger (1962) points out that a truly objective study of
religion is at best impossible, and at worst dangerous.
By way of analogy, it is not possible to see the beauty of a
stained-glass window from the outside. One must enter into
the church, to be able to fully appreciate it. Although
it is probably true, that the stained-glass window can, in
fact, be seen from both outside and inside, the perspective
will nevertheless differ greatly depending upon the vantage-
point.

One of the major difficulties stems from the tendency of many
people to divide the world into distinct categories, very
often mistaking the labels for things and events, for the
things and events themselves. Yinger (1962) asserts that

it is imperative to be cognizant that

> "... definitions (are) arbitary dividing marks
> among phenomena that cannot be sharply distingui-
> shed.   Thus religion - nonreligion is a continuum;
> we must recognize that there are some patterns that
> are marginally religious, according to any criteria
> that one may select."   (Yinger, 1962, p. 6)

Furthermore it is essential to be aware that definitions are tools, used to stress particular similarities within a de-limited area, or conversely, to emphasize the differences outside this same area.   Thus any single definition will give emphasis to a particular aspect of reality.

Religion, being such complex subject-matter, requires more than one definition, or perhaps, a single definition stipu-lating that any one definition will limit the study of religion, since the experience itself, is as varied as are any number of individuals.

Jung, for example, asserts that religion is

> "'... a peculiar attitude of mind which could
> be formulated in accordance with the original
> use of the word religio, which means a careful
> consideration and observation of certain dynamic
> factors, that are conceived as 'powers': spirits,
> daemons, gods, laws, ideals, or whatever name man
> has given to such factors in his world as he has
> found powerful, dangerous, or helpful enough to be
> taken into careful consideration, or grand, beauti-
> ful and meaningful enough to be devoutly worshipped
> and loved.'" (Jung, 1958; cited in Fordham, 1972, p.
> 71)

Jung claims that an important aspect of religion is that it gives conscious expression to the archetypes, and that such expression is not possible, within a rational belief-system. It is for this reason, Jung claims, that religious 'truths' are always paradoxical, and that any attempt by religion to avoid its paradoxes, only results in a weakening of that religion.

James, the philosopher and psychologist, in discussing the varieties of religious experience, defines religion as

> "... the feelings, acts, and experiences of individual men in solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine." (James, 1974, p. 50)

Dewey (1934) asserts that although it is imagination that generates the aims and ideals of human existence, these ideals are not rooted purely in imagination, but find their basis in the real world of social experience.

The idea of God may be

> "'... one of ideal possibilities unified through imaginative realization and projection. But this idea of God, or of the divine, is also connected with all the natural forces and conditions - including man and human association - that promote the growth of the ideal and that further its realization .... It is this active relation between ideal and actual to which I would give the name "God".'" (Dewey, 1934; cited in Yinger, 1962, p. 610)

Although it is a matter for individual decision whether or
not this 'union' is termed "God", Dewey asserts that the
function of this union is similar to that which is attached
to the divine, in all religiously-orientated organizations.
Weber (1966) in The Sociology of Religion, claims that the
conception of a supernatural does not necessarily imply
transcendent goals, and points out that the aid of the
supernatural is sought for man's mundane affairs, e.g.,
health, longevity, prosperity and good relationships with
one's friends.

Allport (1950) suggests that a belief of any sort, is able
to perform the same functions as religion, in that both con-
fer intelligibility and directionality on a person's life,
as well as being highly motivational and satisfying. This
however, does not necessarily imply that any system of be-
liefs and practices may be termed "religious". Clearly, if
this was so, then a religion - from the perspective of cer-
tain chosen values - may be good or evil. However, this
is not the case, since a mature religious belief is generally
considered to be good, and a prerequisite for a healthy per-
sonality. (Cf., Fromm, Jung, Tillich, inter alia.)

In later years, Allport (1961) suggests that the extrinsic
(immature) religious orientation may be

"... a self-centred construction in which a deity

is adopted who favours the immediate interests of
the individual, like a Santa Claus, or an over-in
dulgent father."   (Allport, 1961, p. 300)

Allport however, also maintains that

"... the religious sentiment may be of such an
order that it does provide an inclusive solution
to life's puzzles in the light of an intelligible
theory.   It can do so if the religious quest is
regarded as an end-in-itself, as the value under-
lying all things and desirable for its own sake.
By surrendering himself to this purpose (not by
"using" it), religion becomes an "intrinsic"
value for the individual, and as such is com-
prehensive and integrative and motivational."
(Allport, 1961, p. 301)

Fromm (1950), in discussing psychoanalysis and religion,

suggests that religion is

" ... any system of thought and action shared by
a group which gives the individual a frame of orien-
tation and an object of devotion." (Fromm, 1950,
p. 21)

Fromm argues that when attempting to define a religion, it

is not a question of religion versus non-religion, but rather

one of the type of religion possessed by any given number of

people.

According to Fromm, two forms of religious belief exist:

authoritarian and humanistic.

In an authoritarian religious system, emphasis is placed on

man as being controlled by a higher power, and the idea that

this power is entitled to obedience, reverence and worship,

because of its all pervading might - and for no other reason.

In a humanistic religious system however, the belief is center-
ed about man and his strength: man must develop his ability
to understand himself and his position within the universe -
God is a symbol of man's higher self, and religion is an
attempt to attain this higher self.

Fromm (1950), asserts that

> "... God is a symbol of all that which is in man and
> yet which man is not, a symbol of spiritual reality
> which we can strive to realize in ourselves and yet
> can never describe or define. God is like the hori-
> zon which sets the limitations of our sight. To the
> naive mind it seems to be something real which can be
> grasped, yet to seek the horizon is to seek a mirage.
> When we move, the horizon moves. When we climb even
> a low hill the horizon becomes wider, but it still
> remains a limitation and never is a thing to be taken
> hold of." (Fromm, 1950, p. 115)

It is essential to realize that while an immature religious
belief, may be a means to an end, any mature religious quest,
ultimately becomes an end-in-itself, an affirmation of one's
existence.

However, as Joad (1930) has pointed out:[1]

> "To say that there is a God is not to say anything
> more than we need to think that there is, and the
> need is in no sense a guarantee of the existence of
> that which satisfied it. Thus the great religions
> of the world are not theology, but psychology; wit-
> ness, not to the attributes of God, but to the inven-

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[1] The present writer does not intend to follow the line of thought
suggested by Joad. This rationalistic point of view has been in-
cluded, to demonstrate the range of though concerning man and
his religion.

tive faculties of man.   God is not a real being;
He is the image of man, projected, enlarged, upon
the empty canvas of the universe."   (p. 108)

It would appear from the above definitions and their orien-
tation towards religion, that whatever else religion may be,
it is real in its consequences; the consequences differing
from culture to culture as well as from era to era.   If a
given religion is defined too rigidly, then a circularity
of reasoning can develop: If it can be shown that a given
system of beliefs and practices that is generally considered
to be a religion, is not performing the functions by which
it was defined to be a religion, then it is possible to de-
clare that such a system is not a 'genuine' religion!

It is also of paramount importance to realize that if some
of the values upheld by religion are supra-empirical, it
does not necessarily follow that they are therefore para-
normal, only that with present knowledge they are beyond the
facts of immediate experience.

The investigator is in full agreement with Towler (1974), who
succintly states:

> "Belief in the supernatural is in itself a comparatively
> trivial phenomenon.   What is significant is the impli-
> cations which such a belief has for people's actions,
> and it is these implications which form the substance
> of religion, not the belief itself."   (p. 144)

Since religious belief has its essence in its implications, and
since any implications cannot be removed from the context in

which the belief exists, it is perhaps necessary to examine the genesis and the development of religious belief-systems in man's cosmology.   As Fromm (1950) so clearly points out:

> "There is no-one without a religious need ... but this statement does not tell us anything about a specific context in which this religious need is manifest." (p. 25)

1.2.1 Origin and Development of Religious Belief

Since religious beliefs and practices reach back in the history of man for thousands of years, any exposition of their genesis has to be built upon archeological, sociological and psychological guesses.

Any attempt to understand the phyletic origins of religion, must be cognizant of the conditions under which man lived at the dawn of time: man possessed no technology and had little control over his environment - he was at its mercy.

Under such conditions, it is apparent that a sense of powerlessness, dependency and feeling of insignificance would be bound to develop.   The question now becomes one of how to combat these existential fears.

Browning (cited in Homans, 1968, pp. 111-134) asserts that every act of knowing is a dynamic process - an attempt to establish hypotheses about the world, so giving us a relatively structured and coherent world.   By hypothesizing a number

of forces beyond man's control, and by initiating various forms of worship and appeasement of these forces, man was able to comprehend his sense of insignificance. Simultaneously, man was able to enhance his ability to protect himself against the forces which he did not understand. Yet, his hypotheses did not always protect him. Were these forces more powerful than anticipated, or were new hypotheses required? Were there evil as well as good forces? It seems likely that man's hypotheses concerning that which was beyond his comprehension included "binary opposites" (Leach, 1962) for example, man/woman; day/night; young/old; and good/evil, inter alia.

The decisive question in religion then became, and still is, 'Who is deemed to be the greatest influence; the theoretically supreme god, or the lower gods and spirits?'

The answer to such a question, would determine the type of religious ritual, which in turn, would have an influence on the social group holding these beliefs.

Once a tradition of rituals became established, then such a set of rituals became the valid way to influence the gods. If such worship was not correct then there was a danger that it would be impotent, leaving man unprotected from the forces of nature. Thus great emphasis was laid on ritual and dogma, as mythologies were gradually developed and refined.

Fordham, discussing Jung's psychology states that according

to Jung:

> "Dogma, creed, and ritual are crystallized forms of
> <u>original religious experience</u>, worked over and re-
> fined, sometimes for centuries, until they reach the
> forms in which we know them." (Fordham, 1972, p.72)

Bellah (1964) has traced the evolution of religious development, and outlines five major stages:

The first stage of religious development he has termed "Primitive religion". During this stage of history, animals or 'pre-religious' man could only passively endure suffering inflicted upon him by life. With the development of religious ideas, however, man was able to "transcend and dominate" such environmental forces.

The religious symbols represented ancestral figures or animals, who were not considered at that stage to be gods, because they did not control the world. As such, these effiges were not worshipped, since they were unable to exert any great influence; man's religion did not involve worship or sacrifices, but rather a 'participation' in nature via ritualistic dances. Church and Society were inextricably bound up as one.

Bellah claims that such a religious system had implications for reinforcing group solidarity and belongingness. Gradually, a cult-system began to emerge, with a complex of gods, priests and sacrificial rites. Although the religious organisations were still very bound up in social organizations, the distance

between the two systems was gradually increasing.   Man,
rather than participating in the cosmic forces, now became
an observer of such forces.   He became subservient to God,
no longer able to communicate, except via specialistic mediums.
Such was an "Archaic religion."

This was relatively short lived, being replaced by "Historic
religion", which laid emphasis on the hierarchical ordering
of the universe.   It would seem that for the first time, the
goal of salvation had emerged and became the central pre-
occupation of the religious-belief system.   Such a system
is exemplified by the Buddhist tradition of many Eastern
countries.

Numerous belief-systems emerged from this salvationist religion,
the major development being that of the "Early modern religion".
According to Bellah, such a religion stressed that salvation
could be found in all walks of life; salvation was no longer
through meditation, but through faith.

Religious action, became identical with the whole of life; one
was no longer required to live according to special roles, one
merely needed faith.   It was during this fourth stage, that
religion became institutionalized as a part of social life.

The fifth stage of religious evolution, that of "Modern re-
ligion" is according to Bellah, difficult to describe, because
unlike the other stages, we have not yet outgrown it.   In
comparison with the previous belief-systems, life is now seen

as being almost infinitely possible, in that there are un-
precedented opportunities in all spheres of life.

An important aspect of any analysis of the relationship be-
tween man and God is that God has been, and still is, con-
ceived as being those virtues which he requires of man: God
is goodness, virtue and kindness, rather than being the pos-
sessor of such attributes.

Religion, since its primordial beginnings appears to have al-
ways been a spiritual experience; a dynamic process rather than
an end-product, a vital process, which each person must beget
for himself, within his given community.

Perhaps this is where the power of religion lies - each in-
dividual must seek out God for himself; he must have an ex-
periential, not merely a vicarious knowledge of God.   Man must
have faith.

Whether or not an objective reality coincides with this sub-
jective experience is not relevant to the present thesis.
What is important is the belief-system of an individual and
the implications that such a belief has for that person, or
group of persons.

Religious beliefs are always common to a group which professes
adherence to particular rites; such rites requiring group action,
rather than individual action for their execution.   Further-
more, the individuals composing such a group usually experience

a belongingness - a unity through their common faith.

However, a man who has committed himself to his faith, is not merely a man with new truths, previously unknown. He is a new creature, he is stronger; he has a new existence in a new world.[1]

Such emphasis on the individual within the group is important because man, unlike other creatures, has developed a culture. He develops and uses symbolic systems, he can modify his environment and orientate himself toward it in such a fashion as to find meaning in that which surrounds him. Man communicates with his fellows via symbolic systems and expresses his emotions and feelings, not only directly, but also through elaborate complexes of symbolism.

Thus although man lives in the world of others, he also lives in his own phenomenal world; a world real to him. For this reason, any attempt to explicate the origin of religious belief merely through a phyletic encounter is inadequate.

Many of the above theories, concerning the aetiology of religion are no longer applicable, and fail to account for the pervasive influence of religion on contemporary man. Yet,

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[1] "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (II Corinthians 5:17)

religious beliefs still remain. Are such beliefs merely
vestigials of previous and present social conditioning? Is
religion a finished product or is it a dynamic phenomenon,
finding itself in human existence?

To answer such questions, it is necessary to look at man, as
an individual, and the ontological development of private
belief-systems, which may find their expression in public
ritual and worship.

1.2.2 Ontological Genesis and Development

Any discussion concerning the emergence of religious needs
within an individual, ought to begin by outlining the psycho-
analytic position since the effects of its impact on con-
temporary thought are still very much extant, especially with-
in the field of religion.

A. Psychoanalytic Thesis

As the child develops through various stages, it first ascribes
omnipotence to itself, followed by an ascription of omnipotence
and omnicompetance to its parents. Freud claims that this
process is the result of the child's total dependence upon
its mother for the gratification of every need and so there
develops an intimate and intense relationship between mother
and child. Love, hate, security and fear, intimacy and
estrangement stem from this relationship, in which the child's

desires and wishes can be gratified or thwarted by a single person.

Freud suggests that it is this initial dependence that is central to the development of a belief in God. These early feelings of fear, helplessness, dependence and trust are, according to Freudian theory, too firmly established to be completely eradicated. Just as this total dependence on the parents is crucial to the child, so is the discovery that one's parents are not omnipotent. These emotions are repressed, but never lost.

At any time during an individual's life, one technique of avoiding a stressful situation is that of "regression" to an earlier stage of life, where the situation was less anxiety-provoking than is the present situation ie., to a stage when the individual was dependent upon parental protection and gratification.

However, just as it is not possible to physically return to the womb, so psychologically, it is not possible to adequately return to the stages in one's life when one was protected by the parental shell.

This results in the projection of a father image, upon which an individual can depend for support. According to Freudian theory, the less a child "fixates" at a given stage of development so the less tendency there is to regress to that stage during times of strain. Hence Freudian analysis of religious

belief has, built into it, an explanation for differing degrees of religiosity, atheism and agnosticism.

The Christian religion, in particular Catholicism, provides an ideal fantasy family comprising God (father), Jesus the Christ (son) and Mary the virgin (mother).

The idea of God, provides an explanation for otherwise mysterious phenomena, for good fortune and bad luck. It provides an infallible sanction against the disobedience of conscience. It allows the ultimate questions concerning the meaningfulness of life and death to remain in the hands of a supreme authority.

However, according to Freudian theory, the price paid for this heavenly-gift is that man is never allowed to grow to full maturity and so face, in his aloneness, the void that would remain after casting off the protective shell of childhood. (See Fromm's exposition below.)

Harms (1944) in discussing the development of religious experience in children points out that the child undergoes three stages of religious thought:

In the fairy-tale stage, the child accepts uncritically any ideas he is given. God is pictured as 'Daddy' and pantheistic ideas arise, ie., God exists as the sun, moon, mountains and other naturally occuring phenomena. However, the child soon begins to adopt the culturally sanctioned ideas (realistic stage) concerning God, which is later followed by develop-

ment of individualistic ideas concerning God. The individual
may express religious imagination in a conventional and con-
servative way, or may be original in his expression, finding
a relationship with the divine which is neither culturally
sanctioned nor frowned upon. In a few instances, individuals
may transcend the boundaries established by cultural and
parental models and so experience God in a unique fashion.

\# Although Harm's analysis of ontogenic religious development
lends support to the Freudian hypothesis, other explanations
abound, the most notable of the neo-Freudian expositions being
that of Fromm.

B. Fromm's Analysis of Religion

1 Erich Fromm in two of his books, Psychoanalysis and Religion
(1950), and The Fear of Freedom (1960) has succintly outlined
man's predicament in his bid to escape from any feelings he
may have concerning aloneness, isolation and insignificance
in the face of the universe.

Fromm (1960) claims

> "... that modern man, freed from the bonds of pre-
> individualistic society, which simultaneously gave
> him security and limited him, has not gained freedom
> in the positive sense of the realization of his
> intellectual, emotional and sensuous potentialities.
> Freedom, though it has brought him independence and
> rationality, has made him isolated and, therby, anxious
> and powerless. This isolation is unbearable and the
> alternatives he is confronted with are either escape
> from the burden of this freedom into new dependencies

and submission, or to advance to the full realization of positive freedom which is based upon the uniqueness and individuality of man." (Fromm, 1960, p. X)

Fromm further asserts that of all of man's needs, the greatest is

"... the need to be related to the world outside oneself, the need to avoid aloneness." (Fromm, 1960, p. 15)

This relatedness that Fromm speaks of, need not be of a physical nature. A person for example, may live for years in physical isolation and yet be related to ideals, values and social-patterns that provide him with a feeling of belonging. Conversely, a lack of relatedness to values and ideals results in, what Fromm has termed, "moral-aloneness". This "moral-aloneness" is as unbearable as is physical aloneness, yet physical aloneness only becomes unbearable when there is an absence of relatedness to values, symbols and patterns.

This compelling need to 'belong', has its genesis in man's subjective awareness of himself as a separate entity - distinct from others and from nature. Unless man is able to belong somewhere, he will be overwhelmed by his insignificance and smallness in comparison with the universe. If man cannot relate himself to any system outside himself, he will find no meaning or direction in his life - such meaninglessness would ultimately paralyse his ability to live.

As Fromm points out:

> "As long as one was an integral part of that (out-
> side) world, unaware of the possibilities and responsi-
> bilities of individual action, one did not need to be
> afraid of it.   When one has become an individual,
> one stands alone and faces the world in all its
> perilous and overpowering aspects." (Fromm, 1960, p. 23)

Although man is free from all ties binding him to spiritual
authorities, such freedom leaves man alone and overwhelmed
by his insignificance.   This liberated yet isolated indi-
vidual, is crushed by the experience of his ontology.

Fromm speaking of faith (in Luther's terms) maintains that

> "... if you completely submit, if you accept your
> individual insignificance, then the all-powerful
> God may be willing to love you and save you.   If
> you get rid of your individual self with all its
> shortcomings and doubts by utmost self-effacement,
> you free yourself from the feeling of your own
> nothingness and can participate in God's glory."
> (Fromm, 1960, p. 69)

It would appear that the more perfect God becomes, the more
imperfect man becomes - man projects the best of what he
has onto God, thereby impoverishing himself.   As a result,
God possesses all justice and to the extent that man has
deprived himself of these qualities he makes himself powerless.

Man had begun with a feeling of smallness, but now, in his
attempt to escape this smallness via projection, man has
paradoxically become completely powerless and without strength -
his powers have been projected onto God.

Thus man has lost his best qualities to God.   How then is man

to relate to his qualities?   They have become separated
from him and in the process man has become alienated from
himself.   In short, man's only access to himself is through
God.   In worshipping God, he attempts to regain what he has
lost, yet originally possessed.   Man, having lost his best
qualities is at the mercy of God and necessarily feels like
a 'sinner' since he has lost all that was good.   It is only
through God that man can regain his humanness.   In order
to persuade God to guide him, man must prove to God how he
lacks wisdom when left to himself.

Thus, according to Fromm, man becomes caught in a self-per-
petuating dilemma: the more he praises God, the more deprived
he feels; the more deprived he feels, the more he praises
God and so is less able to free himself, in order to regain
himself.

C. Religion and Analytic Psychology

C.G. Jung, studying what he termed the archetypes of the
collective-unconscious, concluded that man is the posses-
sor of a "natural religious function", the expression of which
is a prerequisite for a healthy, stable personality.   According
to Jung, the

> "'... idea of God is an absolutely necessary psycho-
> logical function of an irrational nature which has
> nothing whatever to do with the question of God's
> existence.   The human intellect can never answer
> this question, still less give any proof of God.
> Moreover, such proof is superfluous, for the idea

of an all-powerful divine Being is present every-
where unconsciously if not consciously, because it
is an archetype.'"   (Jung, 1912; cited in Jacobi,
1971, p. 339)

Jung continues, that it

"'... would be a regrettable mistake if anybody
should take my observations as a kind of proof of
the existence of God.   They prove only the existence
of an archetypal God-image, which to my mind is the
most we can assert about God psychologically.'"
(Jung, 1938; cited in Jacobi, 1971, p. 337)

Jung points out that to speak of the God-image, or archetype

of the self, rather than about God is not to impoverish man's

experience of the transcendental.   Jung further asserts that

the experience of the God-image is the most over-whelming

experience that can occur to man, the actual expression

of this archetype depending upon the receiving consciousness.

Jung, unlike Freud and the neo-Freudians, does not belittle

the religious need nor the religious experience, stressing

rather, that:

"'No matter what the world thinks about religious
experience, the one who has it possesses a great
treasure, a thing that has become for him a source
of life, meaning, and beauty, and that has given a
new splendour to the world and to mankind.'"
(Jung, 1938; cited in Jacobi, 1971, p. 350)

Many of the early theorists attempted to explain the religious

phenomenon in terms of a "displaced projection" (Freud) or

as a "private neurosis" (Fromm), in an attempt to explain

religion away.

Jung however, claims that religion will never be explained
away, since religions

> "'... are psychotherapeutic systems in the truest
> sense of the word, and on the grandest scale.   They
> express the whole range of psychic problems in mighty
> images; they are the avowal and the recognition of
> the soul, and at the same time the revelation of the
> soul's nature.'"   (Jung, 1934; cited in Jacobi, 1971,
> p. 336)

Since religion appears to be such an integral part of man's
nature, psychology, of all disciplines, should be the most
concerned with this phenomenon.   To reiterate the above in
the words of Jung:

> "'Everything to do with relgion, everything it is and
> asserts, touches the human soul so closely that psy-
> chology least of all can afford to overlook it.'"
> (Jung, 1942; cited in Jacobi, 1971, p. 337)

Humanistic theories - which perhaps developed as a reaction
against the earlier psychoanalytic and more recent behaviour-
istic orientations - of man and his need for religion, have
tended also to view religion in its positive aspects, asserting
that, to a certain extent, man became man when he became re-
ligious.

D.   Humanistic Psychology and Religion

1. Allport

Allport (1950) maintains that religion provides man with a unifying Weltanschauung (life philosophy), and that man's relationship with God is

> "... his attempt to enlarge and complete his own personality by finding the supreme context in which he rightly (italics mine) belongs." (Allport, 1950, p. 159)

Allport maintains that all we can really say about any religious act, is that it is an attempt to close the gap between the actual state of one's values, and man's realization of the possibility of their fuller actualization.

An integral aspect of any religion is that it rests upon a belief, and as Allport points out, beliefs are needed to maintain - through their expression - one's sentiments. If one cannot act in accordance with one's sentiments, then such sentiments will be lost.

Commenting on the dynamism of religious beliefs, Allport states:

> "The power of religion to transform lives - assuming that we are dealing with genuine transformations and not with ephemeral conversions - is a consequence of the functional autonomy that marks the mature religious sentiment. When this sentiment takes a prominent and active role in the personality, its influence is strikingly pervasive." (Allport, 1950, p. 72)

It would seem that Allport is emphasizing the fact that al-

though any given individual may possess a belief system, a system which incorporates as its basis, religious beliefs and values, is maximally inclusive of nearly all human desires:

> "When we need affection, God is love; knowledge, He is omniscient; consolation, He granteth peace that surpasseth understanding. When we have sinned, He is redeemer; when we need guidance, the Holy Spirit."
> (Allport, 1950, p. 10)

Allport contends that the attributes of the divine have a habit of conforming to the needs and desires of the individual who is attempting to approach the divine. That is, the origin of religion may reside in man's psychic structure, in man's ability to transcend himself and so search for transcendent goals.

Allport substantiates his claim, by pointing out that although religious sentiments tend to follow cultural norms or charismatic leaders, each person creates his own interpretation which best suits his existential predicament at that particular moment when pressures and strains threaten to be overwhelming. Thus, in the last analysis, religion is a private rather than public phenomenon. Furthermore,

> "... subjective religion, like all _normal_ (italics mine) sentiments, must be viewed as a indistinguishable blend of emotion and reason, of feeling and meaning." (Allport, 1950, p. 18)

2. Maslow

A.H. Maslow asserts that man has an ambivalent attitude to-

wards knowledge: his need to know being inextricably bound
to his fear of knowing.   Such a predicament reminds us of

> "... our own Adam and Eve myth, with its dangerous
> Tree of Knowledge that mustn't be touched ....   Most
> religions have had a thread of anti-intellectualism ...
> some trace of preference for faith or belief of piety
> rather than for knowledge, or the feeling that some
> forms of knowledge were too dangerous to meddle with
> and had best be forbidden or reserved to a few special
> people."   (Maslow, 1968, p. 61)

In an attempt to increase his knowledge and simultaneously
to reduce his fear of possessing such knowledge, man tends
to "rubricize" (Maslow, 1968) his world into neat categories
of experience.   Such rubrication tends to destroy any possi-
bility of having a religious experience.   In Maslow's words:

> "Most people lose or forget the subjectively religious
> experience and redefine Religion as a set of habits,
> behaviours, dogmas, forms, which at the extreme becomes
> entirely legalistic and bureaucratic, empty and, in
> the truest meaning of the word, anti-religious ....
> Organized religion, the churches, finally may become
> the major enemy of the religious experience and the
> religious experiencer."   (Maslow, 1973, pp. 361-362)

Maslow attempts to relate "peak experiences" to deep religious
experiences, asserting that such experiences very often re-
sult in a complete change in a person's view of himself in
a healthy direction.   In addition, his view of others and
his mode of relating to them may also undergo a more or less
permanent change.   According to Maslow a common consequence
of such a peak experience

> "... is a feeling of gratitude, in religious persons
> to their God ....   This can go over into worship,

giving thanks, adoring, giving praise, oblation,
and other reactions which fit very easily into a
religious framework."   (Maslow, 1968, p. 113)

Maslow however, points to the dangers of such experiences

since the person, focused

"... on these wonderful subjective experiences ...
may run the danger of turning away from the world
and from other people in his search for triggers
to peak experiences, any triggers."   (Maslow,
1968, p.113)

Yet, continues Maslow:

"From Synanon, from Esalen-type education, from
Alcoholics Anonymous, from the T-groups and the
basic self-help-via-brotherhood groups, we learn
again and again that we are social animals, in a
fundamental way.   Ultimately, of course, the
strong person needs to be able to transcend the
group when necessary.   And yet it must be realized
that this strength has been developed in him by
his community."   (Maslow, 1968, pp. 203-204)

Throughout his writings, Maslow does not appear to accept the

doctrine of the existence of God, but rather that God is an

aspect of man's transcendental nature and striving for "full-

humanness" (Maslow, 1968).   Thus, according to Maslow,

"... the various extant religions may be taken as
expressions of human aspiration, ie., what people
would like to become if only they could ...."
(Maslow, 1968, p. 158)

3.   Frankl

Viktor Frankl, after surviving a number of years in the

concentration camps of Dachau and Auschwitz, has developed
what he terms, 'Logotherapy'. Frankl's thesis is that man
lives simultaneously in three interrelated dimensions; So-
matic, Psychic, and Noetic (spiritual). Frankl asserts
that it is this "dimensional ontology" that is our humanness.[1]

Frankl says of life and religion:

> "Life is a task. The religious man differs from
> the apparently irreligious man only by experiencing
> his existence not simply as a task, but as a mission.
> This means that he is also aware of the taskmaster,
> the source of his mission. For thousands of years
> that source has been called God." (Frankl, 1973,
> p. 13)

According to Frankl, religion provides man with an anchor
of security; an anchor with such strength that can be found
in no other belief-system.

Central to the logotherapeutic framework is the question of
the meaningfulness of life. Frankl asserts that man has
freedom of will, which implies responsibility. Yet, man
fears his responsibility and in not accepting his responsibility,
he denies himself his freedom; he makes his life meaningless.

In order to adequately understand man, contends Frankl, we

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[1] Within the conceptual framework of logotherapy, the term
'spiritual' does not have any religious connotations.
It refers to a strictly human dimension.

must reach out beyond, not only physical but also psychological aspects of man and take into account the noölogical (spiritual) dimension of existence. It is within this dimension that meaning is to be found; belief in a supraempirical meaning, whether as a metaphysical conceptualization or in the religious sense of Providence, being of utmost importance in a person's life.

Such a meaning, is inclusive of all lower level (psychological and physical) meanings, and to

> "... such a faith there is, ultimately, nothing that is meaningless." (Frankl, 1973, p. 49)

Man, faced by objective difficulties or existential problems, is able to transcend, not merely endure such situations. To quote Nietzche:

> "'He who has a why to live can bear with almost any how.'" (cited in Frankl, 1962, p. XI)

Frankl claims that what guides man in his questioning of existence, and in his acceptance of his ontological responsibility is his conscience. Man, in attempting to answer the question of the meaning of life is thrown back upon himself, since whatever unfortunate experiences may occur, the decisive factor lies not in the conditions, but in his personal response to them. Man must realize that life is questioning him, and that he is answerable with his life.

Accordingly then, religious feeling appears to have its

roots in man's humanness, and that the

> "... essentially self-transcendent quality of human
> existence renders man a being reaching out beyond
> himself." (Frankl, 1971, p. 8)

Frankl contends that:

> "'Man's primary concern does not lie in the actuali-
> zation of his self but in the realization of values
> and in the fulfillment of meaning potentialities which
> are to be found in the world rather than within him-
> self or within his own psyche as a closed system.'"
> (Frankl, 1955; cited in Leslie, 1965, p. 68)

Summing up the logotherapeutic orientation toward man's

apprehension of the divine, it would appear, that perhaps

> "... religion may be said to be ultimately man's
> experience of his own fragmentariness and relativity
> against a background which must properly be called
> 'the Absolute' - although it is somewhat arrogant to
> do so, so absolutely must the absolute be conceived."
> (Frankl, 1973, p. 246 - footnote)

4. Tillich

Paul Tillich, an existentialist-theologian, asserts that

religion asks for the ultimate power - a power able to heal

by its acceptance of the unacceptable, by its forgiveness

of the unforgivable. Such a source of power is God. Just

as God is the ultimate source of a 'courage to be', so for

man the ultimate source of self-affirmation can only be the

power of being itself. Tillich asserts that anything less than this is not able to overcome the anxiety of the infinite threat of non-being, which is part of man's existential awareness.[1]

Tillich suggests that:

> "Forgiveness is an answer, the divine answer, to the question implied in our existence. An answer is answer only for him who has asked, who is aware of the question. This awareness cannot be fabricated." (Tillich, 1964, p. 11)

Tillich, like Frankl, comments on the transcendent quality of human nature, and asserts that man is able to ask for forgiveness because he is separated from, yet participating in, that from which he is seeking forgiveness.

Tillich too, refers to the anxiety of meaninglessness, pointing out that loss of an ultimate concern, implies loss of a meaning, which gives meaning to everything else. Since everything that is participates in being itself, and since man is aware of his participation, the meaningfulness of existence is questioned.

Man, in order to affirm his existence requires the 'courage to be'; the courage to affirm his being in spite of those

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[1] Existential in this sense does not mean an anxiety rooted in the abstract knowledge of non-being, but rather the awareness that non-being is an integral part of one's own being.

aspects of his existence which conflict with his essential
being.

Tillich points out that

> "... religion is the state of being grasped by
> the power of being itself." (Tillich, 1970,
> pp. 152-153)

In discussing what he termed 'the New Being', Tillich claims:

> "He who is reunited with God, the creative Ground
> of life, the power of life in everything that lives,
> is reunited with life. He feels accepted by it,
> and he can love it .... He who is accepted ul-
> timately can also accept himself. Being forgiven
> and being able to accept oneself are one and the
> same thing. No one can accept himself who does not
> feel that he is accepted by the power of acceptance
> which is greater than he ...." (Tillich, 1964,
> pp. 11-12)

5. Buber

Martin Buber, in his classic Ich und Du (1923), draws upon
six modes of relating; I-I, I-It, It-It, We-We, Us-Them and
I-You. For Buber, it is only in this last mode, that
man finds his being. Man, according to Buber, has a two-
fold nature, hence the world becomes a two-fold world; the
I-It world of experiencing and manipulating, in which people
may become objects to be used, and the I-You world, a world
of relating to and participating in life.

Buber's philosophy rests heavily upon a phenomenological frame-

work, stressing, for example, that the I of the I-It world
is different from the I of the I-You world. The I-ness
of the I, is not to be found in the I, nor the You-ness of the
You in the You, but rather both are to be found in their
relatedness to one another.

The I only becomes an I through its relatedness to the It
or the You. It is unable to stand alone.

Buber asserts that the Eternal You is not to be found in
the I-It world, but rather in the I-You world, a world of
ontological depth.

Throughout Buber's works there is repeated emphasis that man
exists not in himself, but in his relationships with others:

> "Spirit is not in the I but between the I and the
> You. It is not like the blood that circulates in
> you but like the air in which you breathe." (Buber,
> 1970, p. 89)

and:

> "Ego's appear by setting themselves apart from other
> egos. Persons appear by entering into relation to
> other persons." (Buber, 1970, p. 112)

According to Buber's philosophy man finds God in his re-
lationships with others - in the I-You world. Thus, to
'turn away from the world' is to negate one's relatedness to
the world - to nullify one's attempts to find God:

"One does not find God if one remains in the world;
one does not find God if one leaves the world. Who-
ever goes forth to his You with his whole being and
carries to it all the being of the world, finds him
whom one cannot seek." (Buber, 1970, p. 127)

Buber continues that:

"I know nothing of a "world" and of "worldly life"
that separate us from God. What is designated that
way is life with an alienated It-world, the life of
experience and use. Whoever goes forth in truth to
the world, goes forth to God." (Buber, 1970, p. 143)

Since God is to be found in dialogue, the aspect of God

which is revealed will vary with the nature of the dialogue:

the ontological God of the I-You dialogue or the Object-

God of the I-It relatedness.

It is important to note that Buber speaks only of what God

is in his relationship to man, and in no way does he attempt

to delineate or define God as a being, except in that aspect

which is presented to us in our relatedness to others.

6. Kelly

Kelly, in developing his model of man, sees man as operating

according to a construction system orientated toward the future.

In the words of Kelly:

"It is the future which tantalizes man, not the
past. Always he reaches out to the future through
the window of the present." (Kelly, 1955, p. 49)

Kelly emphasizes that phenomena have no value or meaning
apart from that imposed upon them by man.   Kelly (1962),
however, is quick to point out that:

> "Personal constructs are not abstractions that float
> around in the thin air.   They represent the ways we
> deal with things."   (Kelly, 1962; cited in Maher, 1969,
> p. 172)

In addition, constructions - the manner in which people con-
strue their world - may also be seen as a form of control,
a framework within which a person relates to his world.
Thus, whether or not a man controls his own destiny depends
on the extent to which that man is able to develop a personal
construction system with which he not only identifies him-
self, but which is also sufficiently inclusive to subsume
the world around him.   If he is unable to identify with
his system, he is unable to experience control of that system
and experiences rather, control by that system.

Such a relatedness to the world is especially relevant in the
field of religious belief.   As Kelly (1955) points out:

> "If we explain the goings on in nature in terms of
> theological constructs, it is God who determines
> everything that happens and it is He who controls
> our destiny."   (Kelly, 1955, p. 126)

Once man is no longer capable of determining his own destiny -
since this is the way he may construe it - he has then, to
play the role which he construes is required of him.   Further-

more, asserts Kelly:

> "If the role is based on one's construction of
> God's outlook ... he has only to fail to play
> it or to find that in playing it he has grossly
> misinterpreted its principle dimensions, to ex-
> perience a religious sense of guilt.   With this
> goes a feeling of alienation from God, or man,
> or from both."   (Kelly, 1966, p.56)

'Thus, according to Kelly, if one is obedient, ie.,   plays

the game (to use Kelly's term) one feels good, if not, then

one feels evil.

Kelly (1955) cites a number of ways to distinguish between

good and evil, one of which involves subordination to   author-

ity.   Speaking of subordination to another person, Kelly

says:

> "If he seems to have an untroubled conscience
> I can assume that he must be free from sin and
> hence a pretty good sort of fellow to take after.
> If he asserts that he has no doubts, it is because
> he has a clear perception of where the whole busi-
> ness is going to end up.   If he seems protective, he
> may bail me out of trouble."   (Kelly, 1962; cited
> Maher, 1969, p. 173)

'In terms of the psychology of personal constructs, what

construct can be better than that of God, who is free from

sin, has no doubts and is protective.   Even this however,

according to Kelly, is relative or rather, unique to each

individual.   Kelly goes so far as to claim that

> "... even our particular notion of God himself - is

one for which we shall have to continue to take
personal responsibility - at least until someone
turns up with a better one.   And I expect he
will!"   (Kelly, 1970; cited in Millon, 1973,
p. 210)

It is important to note that religion, being a highly com-

plex phenomenon, cannot be adequately accounted for by any

single theory.   Since the discussion so far, has dealt solely

with theoretical propositons, a brief examination of the metho-

dological procedures (and related difficulties) involved in the

empirical study of religion is perhaps warranted.

1.2.3   Empirical Evidence

In the course of empirical verification several difficulties

arise, one of the most common difficulties being that the

same empirical result can be predicted by more than one

theory.   Such a case, could be due to two seperate pro-

cesses in operation (the majority of results are not explained

by both theories, with only a few points of overlap) or one

theory may be inclusive of the other.(It will account for all

findings of the other theory, together with further results.)

A second difficulty is that some of the verifications may be

successful while others are not.   (The theory may be adequate

for one particular religious group, but not for the other.)

Yet another difficulty is that although the direction of

causation may be specified in the prediction, the empirical

evidence does not yield data concerning the causation of the phenomena.

According to the social learning theorists, religious behaviour, beliefs and experiences are simply a part of the culture which is transmitted from generation to generation. However, such a theory fails to posit how or why such beliefs were first introduced, and is unable to explain the range of variations in religious activity due to age, sex, personality and social-class variables within the same culture.

It has also been suggested that religion may be a response to frustration of inter alia, economic, social and sexual needs. Perhaps the simplest way to verify such a theory would be to compare two groups, one of which is more frustrated than the other. If this group tends to be the most religious, then it may be asserted that religion has its genesis in frustration of needs.

However, any such technique will not be adequate because individuals may, for example, be frustrated, not by external agents but by inner restraints. Furthermore, if it is found that the group which is most religious is also the poorest, it could be argued that such groups are deliberately persuing poverty.

One can continue gathering empirical data and still not be able to adequately account for the existence of religion:

a correlation, for example, may be found between particular
variables and religion, only to be reminded of the credo
that a correlation does not necessarily imply causation.

Another theory of religious behaviour and belief is that
religion is a product not of frustration, but of a conflict
between the super-ego (conscience) and the Id (instincts).
The founder of such a theory was Freud, and although the neo-
Freudians have modified aspects of the theory it has never-
theless remained essentially the same.

Again, scientific workers have attempted to verify such
theories by examining their implications concerning different
denominations and different age-groups.   (Such implications
are centred around belief of guilt-feelings and authori-
tarianism.)

It is felt however, that most attempts at an empirical veri-
fication of religious origins have failed, in that there are
numerous variables unaccounted for, and yet at the same time,
they have succeeded; succeeded in the reduction of an exper-
ience, which according to most theorists is an essential part
of our humanness.

Timothy Leary, an ex-professor of Harvard, did much in the way
of glorifying the religious experience on experiential-
experimental grounds.

Leary[1] a controversial figure, both within the psychological world, and outside it, made a number of claims during a series of lectures sponsored by the Board of Theological Education in conjunction with the 71st Annual Convention of the American Psychological Association:

Leary (1964) speaking of his religious-experience says:

> "The discovery that the human brain possesses an infinity of potentialities and can operate at unexpected space-time dimensions left me feeling exhilarated, awed, and quite convinced that I had awakened from a long ontological sleep." (Leary, 1964, p. 324)

Throughout his paper, Leary emphasizes that to experience God, our culturally-conditioned expectations of a God-experience must be disregarded. Leary (1964) is of the opinion, that

> "... there are experiential-spiritual as well as secular-behavioral potentialities of the nervous system. While we share and follow the epistemology of scientific psychology (objective records), our basic ontological assumptions are closer to Jung than to Freud, closer to the mystics than to the theologians, closer to Einstein and Bohr than to Newton." (Leary, 1964, p. 326)

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[1] Leary's chemically-induced ecstasy is mentioned, because a few of the subjects (Jesus People) involved in the present study claim to have experienced God on a 'trip' - However, they now assert that their LSD experience of God was merely a mirage; they now have the real thing.

'Thus, it would appear that by most accounts, if one is to find the genesis of religion, one must look not only within man's psyche, but also to his being; to his relatedness to the world, for it is here that the God-experience resides and originates.

1.3 A Brief History of Christianity

Jesus the Christ[1], was born in Judea, during the reign in Rome of Augustus Caesar.   Within a short time, a religion arose centred about the teachings of Jesus; a doctrine of the Kingdom of Heaven and of salvation for all mankind.

Yinger (1962, pp. 269ff.) suggests that Christianity most probably drew from ancient mystery cults and from Greek philosophy (especially Stoicism) as well as from Judaism. The discovery of the 'Dead Sea Scrolls' has done much to support the conception of the existence of many Christian ideas before the birth of Christ.   According to Yinger (1962) it is now generally accepted that the Scrolls are authentic texts of a Jewish sect - most probably the Essenes - and are dated about 100 B.C.

These Scrolls have tended to authenticate the old Testament texts, and present a picture of a sect which closely re-

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[1] The term Christ is derived from the Greek word 'Kristos', meaning 'anointed'.   It is synonomous with the Hebrew word 'Messiah'.

sembles many of the early Christian groups.   Yinger (1962)
claims that since the Essenes are mentioned nowhere in the
Bible, despite their remarkable similarity to the Christians,
it suggests that the early writers made distinct efforts to
emphasize the uniqueness of Christ.

Whether these writers did in fact attempt to enhance Christ's
personage does not however devalue Christianity, which offered
more than any of the contemporary religions at that time;
redemption from sin, salvation and eternal life for all
social classes; for both the slave and the patrician.
Above all, it was the only faith (apart from Judaism) which
was exclusively monotheistic.[1]

Christianity, in its early form was a charitic religion,
placing emphasis upon the Kingdom of Heaven within the
individual (Hughes, 1965).   Such a doctrine involved faith
and good-conduct and centred around a group of thirteen, who
sitting in a circle achieved a state of hyperaesthesia, re-
sulting in a tremendous emotional release termed "Agape".
During this stage, there was no emphasis on asceticism -
extreme asceticism being reprobated.

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[1] This may have played an important part in its official tole-
rance by the Roman Empire, with the passing of the Edict of
Milan (A.D. 313).   The Christian religion could, at this
stage, claim approximately 100 000 adherents.   By 381 A.D.
Christianity had become the official state-religion of
Rome (Decree of Thessalonica). (Gutiérrez, 1974)

Christianity as it stood, however, could never have developed into a world religion, as it did, and would most likely have declined into a minor offshoot of Judaism, to be later absorbed into Mithraism, which was steadily gaining converts. However, it appears that fortunately the religion was, to a large extent, salvaged by Saint Paul (Hughes, 1965).

Paul (originally Saul) who had never seen or heard Jesus preach, was prior to his conversion, a leading persecutor of the Christians. However, after being struck blind on his way to Damascus, he became an active supporter of the Christian cause claiming that God had addressed him in his moment of blindness.

Paul, being immersed in Judaism and in the Mithraism and Alexandrian religion of his time, introduced many of their terms and mythologies into Christianity - Paul did very little to promote Jesus' original teachings of the Kingdom of Heaven, teaching rather, that Jesus was the Christ and that his death was a sacrifice for mankind [1] (Wells, 1973).

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[1] Anderson Scott (1961, pp. 1-25) refutes the contention that Paul was influenced by Hellenistic elements to any great extent, either during his early years in Tarsus, or later during his proclamation of the teachings of Christ.

Anderson Scott also denies (pp. 122-133) that Paul had any real contact with the mystery religions extant at that time, and asserts that Mithraism probably did not exist until the early second century.

Thus gradually many aspects of the older religions infiltrated into Christian belief and practice.

Christianity in its early stages was continually making adjustments in its own attitudes and in spite of heresy and persecution, swept through the Mediterranean region to the outermost confines of the Empire.

This aspect of Christianity was soon to be non-existent, as the teachings of Paul managed to devalue the love-feast and circle of a few believers and increased the tendency for ascetism. Thus what had previously been a doctrine of love and fellowship, now became a doctrine of self-laceration so resulting in the emergence of a number of recluse sects (Hughes, 1965).

This, together with the fact that Christianity maintained itself through martyrdom resulted in a loss of much of the mildness and toleration implied in its first teachings.

Judaism, at this stage, contained traces of Mesopotamian beliefs together with a number of apparently Egyptian ideas. However, its originality and appeal lay in its monotheistic orientation.

This Judaic background of Christianity may have been responsible for its general acceptance, since numerous parallels already existed in many Eastern cults. The Trinity, for

example, is said to have come from the Egyptian triad of Isis; the new convert could substitute for his Osiris-Isis-Horus, the Father-Son-Spirit trilogy of Christendom.

It would also appear that in the early stages of the Christian Church, three Mary's were worshipped until it was forbidden by the church-councils (Hughes, 1965). This resulted in the remaining Mary's enhancement of power, until she became an intermediary between man and God. It was seemingly at this stage that the mythology of the immaculate conception arose, which served to further enhance Mary's position of a mediator between man and God (Allegro, 1972).

The story of the Saviour was, to a certain extent, modified to already existent pattern. Many gods of the pre-Christian world had been offspring of immaculate conceptions ie., a human-female, being impregnated by an 'other-worldly' god. These gods had a childhood of danger and ultimately sacrificed themselves for their people only to rise again. (In a number of cases, the rebirth of the god was related to the rebirth of the year, and cultivation of the earth.) This blood-sacrifice meant a new life for all those who firmly believed.

A parallel can be found in Mithraism of the Heliolithic age; the bull of the Mithraic monuments was sacrificed and from its blood new life emerged.

The late palaeolithic and neolithic periods also find

parallels, for example, in tree-worship. Such animism occurs in Christianity, the sacred tree appearing twice; the tree of knowledge of Eden (paralleled by Ygdrasil, the sacred tree of the North) and the Cross - the tree of sacrifice.

According to Mowrer (1972), the Christian Church began as a small group movement, in which there was a high degree of self-disclosure to the other members of the group. Such personal disclosure was given the Greek name of 'exomologesis'.

This meeting of small groups of believers in one another's homes, characterized by exomologesis, restitution and koinonia (mutual concern) was the practiced form of Christianity until the beginning of the fourth century. Rader (1970) claims that it was this koinonia relationship which gave vitality to the early church. Unfortunately there are no English terms which correspond exactly with this Greek word, but in essence, it refers to an intimate sharing between men and God. This sharing was considered to be possible only through Jesus Christ, as stated by Paul in his letters to the Corinthians.[1] The term Koinonia, refers not only to the vertical participation of man with God, but also to the horizontal participation of man with man. Such a relation-

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[1] "The grace of the Lord Jesus Christ, the love of God, and the fellowship (koinonia) of the Holy Spirit be with you all." (2 Corinthians 13:13)

ship is characterized by love, sympathy and mutual concern.[1,2]

Mowrer (1961) asserts that although this vertical dimension is meaningful and vital, it must be complemented by the horizontal dimension of man relating to man. Without such a horizontal component, the koinonia relationship becomes impotent in one of its most significant aspects; its capacity to heal.[3]

Thus, for the first four hundred years of Christendom, personal confession was made in public (or to a small group of close friends, ie., quasi-public). Then, during the fifth century, the church began to 'seal' the confession, i.e., the confession and penance became private, the penitant asking for God's forgiveness via a priest. Such a practice gradually spread, so that by 1200 A.D., the 'seal' was universal. Priests were sworn to strictest silence, except in the case of heresy or intended civil crime (although even this was

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[1] "That which we have seen and heard, we proclaim also to you, so that you may have fellowship (koinonia) with us, and our fellowship (koinonia) is with the Father and with his Son Jesus Christ." (I John 1:3)

[2] "And they devoted themselves to the Apostles' teachings and fellowship (koinonia) to the breaking of bread and the prayers." (Acts 2:42)

[3] "Is there any one of you who is in trouble? He should pray. Is any one happy? He should sing praises. Is there any one of you who is sick? He should call the church elders, who will pray for him .... This prayer, made in faith, will save the sick man...." (James 5:13-15)

optional). Thus over a period of 800 to 900 years, the practice of confession had been transformed from originally being public (or quasi-public) to being completely private.

Such a radical change in confessional procedures resulted in increased power and prestige for the church, since by delimiting the place and the time of confession, it became possible to institutionalize this practice. (Prior to this, confession could take place, if not in the church, in one's home in the company of close friends.)

Over the centuries the church began to exploit, for financial gain, the practice of institutionalized confession. Gradually the integrity and above all, the vitality of the early Christian church was lost, so that by the 16th century some form of radical change was required to instil into the church the dynamism that it so urgently needed, and once had.

At this time Desiderius Erasmus, a Dutch scholar and humanist, began severely criticizing the Latin translation of the Bible then in use in the Church. In his book entitled, In the Praise of Folly (1511) he maintained that the Greek texts did not give the church certain prerogatives which were to be found in the Latin translations. In short, the texts used by the Church at that time were questionable and gradually the assertion arose that it was not the Church but the Bible, that was the ultimate authority in religious concerns.

Such an imputation greatly assisted Luther in bringing about

the Reformation which was so badly needed.   However, it
appears that the cure proposed by the Reformation was worse
than the disease.   Mowrer (1964) points out that instead of
the 'seal of confession' being broken, so once again making
confessions public, confession was restricted or 'sealed'
even further.   Hence man could no longer relate to even the
one other human intermediary that had remained; he was now
admonished to take sins directly to God in prayer.

As Mowrer points out:

> "We are no doubt justified in looking back upon
> the Reformation as representing, in many ways, a
> magnificent achievement.   But we have been slow
> to appreciate, it seems, how dearly it has cost
> us.   Protestantism whatever its vitues and
> strengths, has also had the tragic consequence of
> leaving us without clear and effective means of
> dealing with personal guilt."   (Mowrer, 1964, p. 5)

Thus, although the Reformation did away with exploitation
and abuse of the confessional procedure, it nevertheless
isolated man - isolated him with his sin.

Mowrer (1964) points out that, both within the professional and
non-professional circles, there is a gradual realization that
openness with one's fellowmen is important for mental health.
Furthermore, a healthy personality has its roots in communion
with others in a 'growth promoting' environment.

Perhaps public confession is one way of enabling individuals

to relate to one-another in an honest way, without having
the fear of their 'true-selves' being revealed.   As Bon-
hoeffer (1954) stated:

> "In confession the breakthrough to community takes
> place.   Sin demands to have a man by himself.   It
> withdraws him from the community.   The more isolated
> a person is, the more destructive will be the power
> of sin over him, and the more disastrous is his
> isolation.   Sin wants to remain unknown.   It
> shuns the light!"   (Bonhoeffer, 1954; cited in
> Mowrer, 1964, p. 89)

Thus, the Reformation can be seen as having two major re-
percussions which may account for the lack of vitality of
present-day churches:

A. Man became even more isolated than previously, from both
     his fellow men and, paradoxically, from the ubiquitous
     institution known as 'church'.

B. The Protestant emphasis of 'justification by faith', had
     the effect of paralysing man's ability to 'save' himself.
     Prior to the Reformation, Catholicism held that man was
     'doubly responsible', ie., man was responsible for both
     his good and bad behaviour; good behaviour resulting in
     a credit, while sinful behaviour in a discredit. Thus,
     man's salvation - or damnation, depended upon the re-
     lative number of credits he had to his name.

However, with the coming of the doctrine of John Calvin's
"predestination", man was seen as being unable to 'save'

himself. Man was believed to be capable of evil only, so that any good he did was through the grace of God. Man's only way to salvation was through prayer; a cognitive, rather than behavioural mechanism.

Mowrer points out, that just as one <u>acts</u> oneself into sin, so it is only possible to <u>act</u> oneself out of sin. One cannot <u>think</u> oneself out of sin. Thus

> "... confession is not, of itself, dynamically
> sufficient and must, in many instances, be
> accompanied by some form of atonement or ex-
> piation." (Mowrer, 1961, pp. 104-105)

Mowrer continues that where

> "... this demand is consciously recognized, the
> individual may make a profound resolution or 'vow'
> which will alter the entire course of his life and
> thus 'save' him ...." (Mowrer, 1961, p. 105)[1]

Mowrer (1972) points to the contemporary small-group movement which he suggests reflects: 1) a loss of confidence in

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[1] "My brothers! What good is it for a man to say, 'I have
faith', if his actions do not prove it? Can that faith
save him? Suppose there are brothers or sisters who
need clothes and don't have enough to eat. What good
is there in your saying to them, 'God bless you! Keep
warm and eat well!' - if you don't give them the necessities
of life? This is how it is with faith: if it is alone
and has no actions with it, then it is dead. But some-
one will say, 'You have faith and I have actions.'. My
answer is, 'Show me how you can have faith without actions;
I will show you my faith by my actions.'." (James 2:14-
18)

professional 'treatment' and 2) a failure of 'natural'
groups to perform the functions required of them ie.,
to give a feeling of communion and of belonging.

In the mid-fifties, a number of church leaders were influenced
by the therapeutic success of the science of Lewinian group-
dynamics.   Such techniques were seen by many Christian ed-
ucators as a potent force applicable to church-life (Cf.,
Wismer, 1967), especially since man's

> "'... deepest need is to love and be loved.   But
> he is lonely, because he doesn't feel he can trust
> his goodness and his badness to his fellow men ....
> In his loneliness man looks towards the church hoping
> to find an alternative ....   But often the Minister
> is too busy officiating and the laymen are too busy
> raising money.   Despite their polite remarks, a
> stranger feels they really don't want him.'"
> (Thornton, 1957; cited in Edgar, 1964, p. 7)

Reid (1967) asserts that pastoral care in the contemporary
church, can perhaps be efficacious only within a small-group
context since the large ratio of members to clergy makes any
personal contact superficial; deep relationships rarely, if
ever, are able to develop.

Even more important is the fact that the pastor is paid -
paid to care, which somehow makes his caring seem suspect
(Cf., Reid, 1967).

In a small group however, mutual concern tends to develop;
the understanding and forgiveness of others helping those

involved to bear the negative aspects of their lives.   As
other group members disclose their fears and feelings of
inadequacy, one realizes that one is not alone in one's
suffering: to share one's problems with others is literally
to lighten the burden.

Birkman (1968) is of the opinion that the

> "... reason for having these groups is the same
> today as it was in Wesley's time; it provides a
> fellowship of love that transforms lives....   Soli-
> tary individuals unite to form sharing, caring
> fellowships that reach out to the newcomers, the
> lonely, the troubled and despondent ...."
> (Birkman, 1968, p. 42)

> "In other words, the small-group experience needs
> to be seen, not as some new gimmick, but as being
> akin to the essence of that which was experienced
> between Jesus and His disciples and among the
> community of the faithful, ever since."
> (Williamson, 1967, p. 48)

It is important at this stage to be aware that a person's
behaviour cannot entirely be accounted for by the atmosphere
and the structure of the group.   The group does, however,
exert a great degree of control over aspects of the person's
behaviour, attitudes, beliefs and values, that are grounded
in the group's aspired frame of reference.

These religiously-orientated groups are to a large extent
set apart from other "secular" groups to the degree that
there is affirmation of a higher loyalty, so giving to the
group an external criterion, by which to judge itself.

"Such groups then, may reflect a new orientation to man's affectual and psychological isolation. Mowrer suggests that although many of these small groups are not nominally Christo-centric or even theistic, they appear to be effecting the type of change that should have been brought about by the Reformation.[1]

Mowrer (1964) speaking about contemporary man, maintains that

"... we have lost the strong sense of community and commitment which characterized early Christianity and have become disastrously individualistic, independent, and isolated. Now, the great salvation scheme is one which energetically condemns individualism and extols personal dedication but which, paradoxically, is bitterly antagonistic to the contemporary version or residue of Christianity." (Mowrer, 1964, p. 24)

1.4.1 The Pentecostal Movement

Since the Jesus People hold a Pentecostal-type theology, it is perhaps necessary at this stage to examine the origin, de-velopment, character and psychological function of the Pente-costal movement.

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1. It would seem that Mowrer in his paper, is making reference to the relatively recent increase in the number of small groups of individuals living together. Such groups are most prevalent within the counter-culture (Cf. Musgrove, 1974, inter alia) and arise for a variety of reasons, such as community, economic gain, spiritual benefit and political activity (See discussion of youth and counter-culture in later section).

The term Pentecostal or Revival movement refers to a particular movement which believes that the first Pentecost should be repeated in the lives of all Christian believers (Acts 4:11-18), and that baptism with the Holy Spirit is a normal experience for every believer.

Barratt, a leader of the early movement in Europe, in attempting to characterize the movement, points out that

> "'... much of what is taught are <u>fundamental</u>
> truths, accepted in all evangelical denomina-
> tions.   Yet <u>there is a difference</u>, as the
> Pentecostal revival seeks to return as much
> as possible to the <u>doctrine, faith and prac-</u>
> <u>tice of original Christianity in all manners</u>
> ....   What really distinguishes us from the
> other ones in this way (i.e., baptism with the
> Holy Spirit) is our definite claim to be bap-
> tized in the Holy Ghost in the same way as the
> 120 on the day of the Pentecost, a Spirit
> baptism accompanied by the speaking in tongues,
> as was also the case on the other four occasions
> related in the Acts.'"   (T.B. Barratt; cited
> in Bloch-Hoell, 1964, pp. 1-2)

The Pentecostal movement appears to have its origin in America, developing during the frontier period.   It is perhaps wise to examine the development of the movement, at this particular time, within a particular Zeitgeist, in order to better understand the functional relevance of Pentecostalism.

According to Bloch-Hoell (1964), the key events in the origin of the movement were the arrival of the Pilgrim Fathers in 1620 and the Puritan Immigration of 1630 - both

groups emigrating to America to escape the religious in-
tolerance in Europe at that time.

Consequently, religious liberty characterized the American
churches so resulting in the establishment of many church-
bodies.   These comparatively co-equal denominations prevented
the rise of any one privileged state church.   Thus within
the American religious scene, the rise of a new denomination
was, in many ways, a comparatively common event.

Bloch-Hoell suggests a number of reasons for the development
of Pentecostalism at this specific time in American history:

1. Voluntaryism

During the 19th century, the colonists had many hardships
to endure, having only their own resources to rely upon.
However, they did so on a voluntary basis in the hope of
securing a better future.   Similarly, church-membership
was voluntary, rather than traditional ie., an individual
voluntarily joined a particular church, rather than being
born into it.

Thus, the Pentecostal movement, with its emphasis on volun-
tary membership found appeal in the prevailing Zeitgeist.

2. Frontier life is close to nature

The frontier life was raw and elemental.   What was needed was

an emotional belief, not intellectual theorizing; it was just this, which had driven the colonists from Europe. The Pentecostal orientation, with its emphasis on emotionality could not fail to find appeal under these circumstances.

3. Democracy

The Zeitgeist in the early 19th century was that of democracy. Here again, Pentecostalism found appeal. The preaching on the Frontier was mainly by laymen, and no regular churches existed. These "circuit-riders" being themselves largely uneducated appealled to the colonist's emotions and feelings rather than their intellect. Simultaneously, the people themselves could identify with the 'preacher' and could actively participate in the service. Thus the usual church structure of trained ministers preaching to the congregation was absent. As such, the Pentecostal movement won much favour.

4. Rootlessness

The initial immigrant generations were rootless, often being alienated. A group-experience, of an emotional nature, could only help to increase friendship, feelings of security and belongingness.

Bloch-Hoell (1964) supporting the above thesis, points out that the Pentecostal movement sprang into being during

the years 1901 to 1910 - the peak years of immigration.

It is also important to note that before one can join a new denomination, one first has to leave the old which very often necessitates a break of friendship with other members. However, these bonds did not exist for the immigrant colonists. Thus there was little to prevent them from joining a new and appealing denomination, and even more important, there was little to prevent them from finding a new denomination appealing.

Although the frontier-life began to dwindle as cities were established, the frontier-spirit was still very much exant - the cities being crowded with rootless immigrants. A group belongingness was urgently required.

Bloch-Hoell (1964) is of the opinion that as the cities grew and societal structure and class-prejudice developed, the less educated and poorer groups would look favourably upon any radical and oppositional movement.

Pentecostalism provided such a movement and appears to have succeeded in directing emotional outbursts into channels where the churches have some degree of control over their theological, ecclesiastical and social consequences. In such a way, Pentecostalism takes up a legitimate need of even academically educated Christians for a non-intellectual form of worship.

This first wave of Pentecostalism and Holiness-religion,

tended to appeal primarily to the lower socio-economic
classes while the second wave, often termed Neo-Pentecostal-
ism or Charismatic Revival, which began during the 1950's
is however, attracting people from a very much wider range
of socio-economic and educational backgrounds.   It is also
spreading into major Protestant and Catholic churches
(Gerlach and Hine, 1968).

According to Holt (1940), the

> "... rise of the Holiness and Pentecostal groups
> represents a definite desire to secede from the
> established denominations.   These new denominations
> are definitely sectarian in nature, thoroughly re-
> formist, voicing decided disapproval of the liberal
> trends in the older churches.   They are orthodox
> minded to the point of emotional fanaticism, exclus-
> ive to the point of admitting members only upon
> convincing evidence of proper religious experience
> and close observance of the old strict codes of
> behaviour."   (Holt, 1940, p. 746)

1.4.2 Doctrines, organization and ways of worship

According to Bloch-Hoell (1964), the Pentecostal movement,
since its inception, has attempted to be inter-denomination-
al and to establish a movement which would infiltrate all
churches:

> "'We do not fight against persons and church de-
> nominations, but endeavor to displace dead forms
> and confessions and wild fanaticism with living
> practical Christianity.'" (Byposten, 22 Dec., 1906;
> cited in Bloch-Hoell, 1964, p. 46)

Since the movement addressed itself primarily to already

professed Christians, it suggests that the main emphasis
of the movement was not conversion or justification, but
rather Spirit baptism and Charismata.

From its very beginnings, Pentecostalism has been definitive-
ly 'biblicistic' ie., dogmatic acceptance of biblical
authority, and has attempted temporal transcendence of the
gap between today and the time of Christ; it is believed for
example, that all nine gifts of the Spirit should be found
in any truly Christian church (1 Cor. 12:8-10), rejecting
the doctrine that such gifts were meant for the early church
only.

The movement also supports 'empiricism', ie., empirical
proof is required before one can truly know that one has
accepted and has been accepted by the Holy Spirit.   The
basis of this empiricism is:

a)   Justification (John 3:3)
b)   Sactification (Hebrews 12:14   13:12) and
c)   Baptism of the Holy Ghost (Acts 1:4-8).

Thus biblicism and empiricism together emphasize the certain-
ty of the truth of Christianity and the personal assurance
of salvation.

For the Pentecostal - before conversion - God is the Lord
of Judgement and there is a fear of death.   After conversion,
God is a father and moreover, Jesus is a friend and Saviour.

Furthermore, few Pentecostals would doubt the existence of a hell and a personal devil. Hell, then, may be seen as an alarming motive for conversion - after conversion there is much to be joyful about:

> "'We're not unto some dark dismal fun'ral bound,
> We tread faith's glad festive ground. Life has
> become for us heaven on earth, Hearts bubble over
> with mirth. Tell me why I should sigh, when I'm
> bound for the sky.'" (Aimee Semple McPherson; cited
> in Bloch-Hoell, 1964, p. 112)

The movement believes in the free-will of man - each person being free to choose between salvation or damnation. This is very different to Calvin's predeterminism. Adult-baptism also emphasizes this optimism in man's ability to judge between good and evil. Infant baptism is not performed, because it is believed that the child has no sins to repent of, until it is old enough to exercise conscious decisions and faith. Thus Pentecostalism is not primarily concerned with the sinful state, but with the sinful act.

The Pentecostals support the idea of the church-universal, a body of professed Christians, rather than the establishment of 'worldly and formal' churches. Accordingly, all con-gregations aim at being independent of one another and to be 'free to worship the Lord as the Spirit leads'.

Their worship-services do not follow any formal liturgy, al-though the dominant liturgical pattern is one of giving as much opportunity as possible to the expression of spontaneity,

emotionality and charismata.

The Pentecostals believe that the breaking of bread is a meal of commemoration (I Cor. 2:24-25), but reject the idea that this meal is a special means of grace for the remission of sins.

The Pentecostal movement has a well outlined demonology and code of ethics, eg., tithing, the observance of Sabbath, non-participation in military service and a number of taboos concerning food, sex, alcoholic beverages and tobacco (Bloch-Hoell, 1964).

1.4.3 <u>The psychological and therapeutic function of Pente-costal belief and Practice</u>

The movement perhaps provides help for those on the fringe of society, since according to Hollenweger (1972), Pentecostalism helps to restore the power of expression to persons without identity and power of speech.

In addition, the laity have an advantage over trained clergy, since to hear a priest speak of the love of God, repentance and conversion, is <u>not</u> the same as hearing someone who has had to be converted himself. Thus, identification with the preacher is very likely; it is possible for the person to whom such a convert is speaking to say "He is one of us!".

Those who experience themselves on the 'fringes of society'

are not only those who are socially and economically deprived.
Many people may suffer from real or imagined disadvantages
because of their skin-colour, sex, educational level, tempe-
rament, outward appearance, or a contradiction in their status.
Thus the decisive factor according to Hollenweger is not
deprivation itself, but rather a feeling of deprivation.

Hollenweger points out that it is perhaps easy to dismiss
a religion with such an extreme eschatology as an opiate,
as a "religious aspirin" (Bloch-Hoell, 1964).   However, to
the extent that many middle-class "educated" people may be
unable to find satisfaction in mainstream churches, there is
no justification in denying those who are suffering, their
means of relief.

Accordingly then, Bloch-Hoell (1964) and Hollenweger (1972)
assert that persons become Pentecostals because of some form
of maladjustment and economic deprivation.   Wallace (1956)
is of the same opinion, asserting that

> "... the persons involved in the process of
> revitalization must perceive their culture,
> or some major areas of it, as a system (whether)
> accurately or not); they feel that this cultur-
> al system is unsatisfactory; and they must in-
> novate not merely discrete items, but a new cul-
> tural system, specifying new relationships as well
> as, in some cases, new traits."   (Wallace, 1956,
> p. 265)

Gerlach and Hine (1968) however, after conducting consider-
able research over a period of several years, conclude that

this disorganisation proposition is inadequate to account
for the spread of Pentecostalism.

They have suggested that five factors are responsible for the
spread of the movement:

a) Reticulate organization.

b) Fervent and convincing recruitment along pre-existing
    lines of significant social relationships.

c) A commitment act or experience.

d) A change-orientated and action-motivating ideology,
    which offers:

    (i)   a simple master plan, conveyed in symbolic and easily
          communicated terms.

    (ii) a sense of sharing in the control and the rewards of
          destiny.

    (iii) a feeling of personal worth and power.

e) The perception of real or imagined opposition.

It appears then, that a polemic exists over the aetiology
of Pentecostalism. However, what is more important is the
function served by the movement. This would appear to be
its role as a group therapy facilitated by the direct per-
sonal contact and identification of the congregation with
the preacher.

In conclusion, Gerlach and Hine (1966) assert that there

>   "'... are many indications that the religious ex-
>   periences involved in Pentecostalism increase the

willingness to take risks, and to accept tech-
nological innovations. The conversion ex-
perience is a dividing line between Before
and After. The experience of breaking with
old religious patterns has been identified by
many informants with a willingness to break with
kinship, social and economic patterns as well.
To the degree that Pentecostalism increases self-
confidence, inspires people to work and save, to
co-operate, to take risks and accept innovation
and to break with old patterns, then it is in-
deed a religious motivation for socio-cultural
change and economic development.'"   (cited in
Mansell-Pattison, 1968, p. 77)

1.5 Glossolalia (Speaking in 'Tongues')

1.5.1   Origin and history

Just as glossolalia is the centre of disagreement today, so
it was at the time of Christ.   On the day of Pentecost[1],
the dwellers in Jerusalem heard the group of disciples
uttering strange sounds.   The crowd at that time considered
the disciples to be drunk, whilst Peter asserted that the
disciples had been speaking a new language.

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[1] Glossolalia is first encountered in the Book of Acts - on
the day of Pentecost.   This phenomenon did not occur ran-
domly, but in a 12 year cycle:

Acts 2:4 - on the day of Pentecost
Acts 10:45 - in the household of Cornelius (12 years after
             Pentecost)
Acts 19:6 - in Ephesus (Approximately 24 years after Pente-
             cost)

In all cases, glossolalia was associated with an "initial
outpouring of the Holy Spirit" upon a group of believers.

A number of theologians (Cf., Christenson, 1968) suggest that 'tongues' was God's way of breaking the language barrier that existed so enabling the disciples to proclaim the Word to all nations. However, this assertion is unlikely to be correct, since on the day of the Pentecost, there was no language barrier in Jerusalem. The men who heard the glossolalia were most probably permanent residents of Jerusalem, and were Jewish besides, so that they would have all had, at least, one language in common.

During the following two centuries, five different positions were adopted by the church:

a) The spirit of God was speaking through the person.

b) The Devil was speaking through the person.

c) The person was given a paranormal ability to speak a natural language.

d) The person was given a paranormal ability to speak a supernatural language.

e) The person was speaking in an oracular or cryptic manner which was a particular manifestation of a spiritual state.

Towards the end of the second century, the church proscribed the practice in an attempt to quell the polemics surrounding this divine or demonic phenomenon. From then until the 16th century it occurred only sporadically; 'tongues' being considered, during this medieval period, to be evidence of demon possession.

However, with the advent of the pietistic revivals of the 17th and the 18th centuries, a new interpretation of the phenomenon began to emerge:

According to Knox (1950; cited in Mansell-Pattison, 1968), the religiously-orientated people of this time were growing dissatisfied with the rational intellectualization concerning the existence or non-existence of God. Such religious persons began searching for direct human evidence of the existence and activity of God. 'Tongues' provided the sought after evidence.

Knox (1950) contends that glossolalia served as a basis to re-establish the experiential component of religious-faith, and that the shift of ideology towards an acceptance of glossolalia occurred at a time when rationalistic criticism of Christian faith was at its peak - positivism being the prevailing Zeitgeist.

1.5.2 Description of the phenomenon

> "Glossolalia may be defined as speech, which, though unintelligable both to the speaker and to most hearers, is purported to be understandable by those who have the gift of interpreting such speech."
> (Lapsley and Simpson, 1964, pp. 48-49)

Glossolalia is by no means limited to a Christian or even a religious context; the term referring to a wide range of vocalizations, from barely formed sounds and grunts to

a series of well-patterned articulations, lasting from a
few seconds to a few hours (Cf., Goodman, 1972).

Although unintelligable, the utterances are usually suffic-
iently well articulated, so that the 'tongues' of one per-
son may be distinguishable from those of another.   In
addition, any given person may be able to utter more than
one distinctive type or pattern of glossolalia (Hine, 1969).

It appears that 'tongues' is more often praise than petition,
and is accompanied by sensations of great joy, tranquility and
freedom - this euphoric and elated state, lasting from several
hours to several days after the glossolalic-experience it-
self has ceased.

Within the Pentecostal context, glossolalia is often associated
with an altered state of consciousness, accompanied by some
degree of dissociation or trance.   Such altered states of
consciousness are most common during the initial 'baptism
of the Holy Spirit'; subsequent glossolalia usually being
independent of any form of altered state of consciousness.

A number of linguists (Cf., Goodman, 1971, 1972; Hine, 1969;
Mansell-Pattison, 1968) stress that the linguistic event
should be distinguished from religious behaviour, and from
particular psychological and emotional states.   However, there
exists a

    " ... doctrine among Pentecostals that the gift of

> tongues is a sign of the coming end of the age,
> which will be attended by like natural and man-
> made calamities." (Lapsley et al., 1964, p. 51
> footnote)

Thus it is essential to realize that regardless of how

glossolalia is analysed and conceptualized by investi-

gators, the phenomenon itself cannot be considered out

of context. To those that believe and receive 'tongues',

it can only serve to further validate their faith. It

is within this contextual framework that 'tongues' must

be considered.

1.5.3 Psychological interpretations

The psychology of glossolalia appears to be a polemic issue

of considerable magnitude. For this reason, glossolalia

will be briefly examined as a pathological and nonpathological

phenomenon.

A. Glossolalia as Pathological

Cutten (1927), a Baptist minister did much in the way of

giving glossolalia an ill-reputation. Cutten asserted that

'tongues' was received primarily by non-verbal individuals

of low mental ability. He also intimated that glossolalia

was associated with schizophrenia and hysteria.

However, the empirical data (Cf., Hine, 1969) does not lend

support to Cutten's assertions concerning psychosis and the

low mentality of 'tongue-speakers'.   The Pentecostals,
may however, suffer from anxiety-neurosis since Lapsley
and Simpson (1964) claim that most evidence suggests the
Pentecostals to be

> "... problem-oriented people who consume much time and
> energy in attempting to cope with life, which appears
> to be a storm tossed sea in which it is all one can
> do to keep one's head above water.   Further they
> are persons who have enough credulity to be able
> to reduce all their problems to one global problem
> of the battle between good and evil, and to view
> its solution uniformly in terms of super-natural
> intervention." (Lapsley et al, 1964, p. 17)

B.   Glossolalia as non-pathological

Sadler (1964) in an appeal to the Episcopal Study Commission,
which was hesitant about the acceptance of glossolalia, point-
ed out that

> "... persons practising glossolalia, though they
> appear to behave in a hysterical fashion, need
> not themselves be hysterics - and may in fact, in
> certain cases at least, have already successfully
> passed through some sort of personal emotional
> crisis, enabling them to demonstrate this gift
> of tongues as a sign of having resolved an inner
> conflict ...."   (Sadler, 1964, p. 89)

Lapsley et al, are of the same opinion, maintaining that in

> "... the strictly psychological sense, ... it
> (glossolalia) is likely to be of benefit to
> emotionally labile, disturbed persons who
> have internalized their emotional conflicts,
> in that it provides a unique kind of release."
> (Lapsley et al, 1964, p. 23)

Hine (1969) cites numerous studies, suggesting that there is no more evidence of persistent, unadaptive anxiety reactions among glossolalics than among non-glossolalics.

Hine suggests that glossolalia plays an important role in Pentecostal groups and is not merely incidental to the spiritual goals of the group. Lapsley et al., (1964) in agreement with Hine (1969), advance the opinion that glossolalia must be viewed in terms of its functional dynamics:

> "First and foremost the speaker in tongues considers himself to enjoy a superior relationship to God - more intimate and direct than (that) of persons who have not received the gift. The group itself is conceived to have a better and deeper relationship to God than other religious organizations." (Lapsley et al., 1964, p. 55)

In addition, glossolalia is an important factor associated with various personal changes, such as increased capacity for love towards others, as well as increased tranquility, joy and confidence in one's own abilities. Within this religious-orientation, glossolalia tends to be associated with changes in the belief-system in a defined direction - that of fundamentalism.

Hine (1969) suggests that 'tongues' not only serves as empirical validation of one's faith, but also as a commitment act, thus increasing group-coherence. There would appear to be two components of this commitment:

a) An experience through which an individual's image
    of himself is altered, so that some degree of cognitive-
    reorganization occurs in the direction of group ideology.

b) The performance of an objectively observable act.

Hine (1969) suggests that glossolalia, within the Pentecostal
cosmology, may serve as this act.

'It is also important to note that since mainstream society
tends to frown upon glossolalia, the occurrence of 'tongues'
would tend to increase the phenomenal distance between that
person and mainstream society, hence further increasing his
commitment to the Pentecostal group and ideology.

Perhaps, in the light of the above developments, the most
fruitful path to follow now is an examination of youth-
cultures, the counter-culture and the emergence of the
'Jesus Movement', at perhaps one of the most turbulent
moments of the social milieu.

1.6 Youth-Culture, Counter-Culture and the Jesus-Movement

1. Youth-Culture

One of the first questions that arises in any study of youth
movements, is whether such a movement is characteristic of
youth because of values held, or whether a youth movement
is termed such merely because of the age-factor.   In short,

in order to understand youth-culture, it is first necessary
to determine whether such a 'culture' holds different values
than the older parental generation, or whether the difference
is solely one of age.

Cohen (1971) maintains that today we are more than ever
before, living in the midst of chronic cultural and ethical
revolution.   The primary problem, according to Cohen, is
that we are living in the age of an atomistic environment,
where everything is defined in terms of discreet units;
not only are time and distance broken down into units, as
they always have been, but in addition, there is <u>now</u> the
socially sanctioned habit of nuclear-dwelling, possession
of our <u>own</u> desks, in our <u>own</u> offices, to which we drive
every morning in our <u>private</u> cars.

> "Everything is broken up into bits and pieces.
> And this is exactly how we, as a society feel.
> Broken.   Fragmented.   Isolated.   Alienated."
> (Cohen, 1971, p. 443)

Keniston (1970) points to the extremely rapid and accelerating
social change as the fundamental cause for the lack of planning
on the part of contemporary youth for the future, and their
disregard for institutions of the past.

This rapidity of social change results in a psychological
distancing of the past, and a sense of unknowability of
the future.   What else, asks Keniston, can the Youth be
concerned with, except the present?:

> "This 'out of dateness' of even the very recent
> social past signals the psychological loss of a
> sense of connection with it, <u>the birth of a new
> sense of being stranded in the present</u> ....
> 'Tomorrow' tends to disappear as a center of re-
> levance in our lives, for building toward the
> future means building toward the unknown."
> (Keniston, 1970, p. 41)

Cohen (1971) argues that it is the contemporary youth who
are most prone to such fragmentation, resulting in an ab-
surd emphasis upon individuality, such that youth attempt
to be individuals by being different.   In attempting to
be different, many youth may be branded as 'deviates'   (which
at this stage they most certainly are not), so resulting in
various social repercussions, which tend to create deviancy.[1]

Adults of today's generation complain that the youth appear
to have lost interest, <u>inter alia</u>, in their country and in
their appearance, and that they tend to be a lazy or apathetic
generation.   In short, they complain that a generation-gap
exists - today's youth being decadent!

Such concern with the discontinuity between generations, dates
as far back as recorded history.   The Egyptians and   Hebrews,

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[1] Such a repercussion may be one of being asked to leave school.
Kelly (1970) conducted a study on the relationship between
school experiences and deviant behaviour, stating that the

> "...results clearly indicate that academic status is
> directly related to self-evaluation and inversely re-
> lated to school-avoidance and misbehaviour." (Kelly,
> 1970, p. 499)

for example, lodged complaints about the youth who forsook
the ways of their elders, while Plato and Aristotle incor-
porated generational conflict into their theories of political
change.

Bengston (1970) maintains that generational conflict is
contingent upon three universals of human development:
1) The basic birth-cycle difference between parent and child.
2) There is a decreasing rate of socialization with increas-
    ing age, especially before maturity.
3) The intrinsic differences (physiological, sociological and
    psychological) - due to age factors - between parent and
    child.

Bengston points out that although the above factors may lead
to a 'gap', the extent of the generational differences depends
largely upon dynamic variables, such as the rate of social
change, the complexity of social structures, the degree of
cultural integration and the velocity of movement within
the culture itself.

A number of theories concerning the 'generation gap' exist,
amongst them being:

A. A <u>real</u> 'gap' exists due to factors such as, affluence,
    value-orientations, education and communication, which
    'pull' the generations apart.

B.   The 'gap' is non-existent[1]; the mass-media, technological

advances and rapid social change, have tended to accentuate

minor differences between the generations, thereby creating

a 'gap'.   Bengston (1970) suggests that this illusory

generation gap has perhaps been created for the explicit

exploitation of the youth-culture, ie.,   they are the

'now-generation', they are different and so require their

own styles of clothing, music and other 'now' requirements.

C.   A number of theorists (Cf., Bengston, 1970; Rossel 1974)

claim that selective differences and similarities occur,

so that the extent of the generation-gap depends upon the

variables used as indicators of similarity and difference

between two generations.   Thus, for example, there may

be continuity between generations, when examining re-

ligious affiliations but striking differences when using

music, or style of dress as an indicator of general change.

It is asserted however, that for the present study, real

generational differences exist.[2] The author is in complete

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[1]   Bengston (1970) cites four studies, showing that substantial
solidarity exists between the generations and that parent
and child outlook are, in fact, remarkably similar.

[2]   Langman (1971) in Dionysus - Child of Tomorrow.   Notes
on postindustrial youth, asserts that today's generation
is a new generation, pointing out, that never before
has there been such rapid change, affluence, demands on
educational ability, pollution, threat of mass-annihila-
tion, mass-communication and technological advances.

agreement with Haan (1970) who maintains that youth, because of their extended sense of the future and their aspirations for that future, are more aware of the environmental crises, such as pollution and the threat of atomic annihilation than are the adults. This, together with their relatively immature cognitive constructions of the world may result in severe repercussions between the youth and adult generations.

Haan (1970) suggests that because of the rapid social change, much of the 'wisdom' possessed by the elders is no longer applicable and that the older generation may find a need to 'protect' itself ie., in order to assimilate new socio-political ideologies, they first have to reject their previous attitudes, which up till this stage, would presumably have been supportive of their particular life-styles.

Hence, the young tend to complain that parents are slow in recognizing the youth's new-found self-responsibility. Similarly, parents complain that many of the young fail to listen to and learn from adult authoritive experience. Thus a gap between the generations is created by both parties.

Generations are not concrete social groups with regulated patterns of activity and at best, may be considered to be 'potential' groups, with only a small proportion being members of radical offshoots eg., hippies and other 'drop-outs'. A generation may be viewed as being similar to a social-

class, in that it results in a particular social location,
so determining many of the conditions under which an in-
dividual experiences his environment.   Thus a particular
type of socio-political awareness may be created which may
or may not be realized - an individual being a member of
a generation, whether he likes it or not!

According to the exposition thus far, one may be tempted
to state, "Aah yes, a gap does indeed exist, but what are
the implications stemming from such a gap?" To answer such
a question it is necessary to look at the counter-culture.

2.   Counter-Culture

It is important here, to note that a culture not only ful-
fills needs, but to a very large extent also creates such
needs.

Contemporary youth have learned various life-style orientations,
eg., self-expression and spontaneity, and have simultaneously
had their aspirations raised.   Yet, in order to satisfy
their aspirations, they must very often adopt conformist
life-styles.

Many of those belonging to the counter-culture, perhaps
become members because of an inability of society to
satisfy their aspirations.

Musgrove (1974) asserts that it is

> "... not their failure to find a place in the established economic order, but their inability to engage in work as they conceived it." (Musgrove, 1974, p.6)[1]

Denhardt and Allen (1971) suggest that another important factor contributing to the generation gap, as well as to the genesis of counter-cultural movements, may be the discovery that one's life-style - one's manner of responding to the world, is irrelevant or even a hindrance to attaining socially valued goals.

As Jackson (1970) states:

> "When ever a man builds an image of himself and of his surroundings that he cannot live up to and that does not conform to the de facto situation, the end result must be confusion and emotional break-down.'" (cited in Denhardt, et al., 1971, p. 250)

Such an emotionally confusing situation may help to generate cultural conflicts, resulting in the development of various counter-culture values such as communal living and drug-use/ abuse.

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[1] In the present study, three of the 25 Jesus people questioned had post matriculation qualifications and had been employed in fairly well respected occupations, as an insurance sales-man, a bank-teller and a graduate civil engineer.

Thus the process of 'modernization' has created a variety
of conditions,which have tended to enhance the perception
of youth as a distinct category with problems of its own.

Eisenstadt (1969) suggests that while membership and status
in a society used to be based upon kinship, it is now based
upon citizenship so that the family, as a unit of political
or ritual activity, is less important. This together with
the introduction of specialized agencies, eg., schools,
technical colleges and universities, has resulted in the
influence of the family in the socialization process being
greatly reduced.

During the nineteenth century, the educational institutions
aimed at maintaining and perpetuating the existent cultural
values and traditions. However, as a consequence of in-
creasing technological advances, it became necessary to instil
into the youth, a pioneering spirit - one of questioning the
existing traditions and developing new forms of community.
Such a development, not only forged the way for generational
differences, but also for disillusionment with society, with
one's elders and with oneself.

Eisenstadt points out that today's youth have numerous
opportunities for success within their society, yet paradoxi-
cally, such freedom of choice[1] has only led to increased in-

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1 Fromm (1960) would not agree that such a situation is para-
   doxical. According to his model, man, confronted by his
   freedom, will only attempt to escape into conformity.

security of self-identity and economic and occupational status, together with an inability to clearly define one's identity.

One way of protesting against such flexibility and apparent insecurity of occupational status, is to devalue the system which supports such a status-hierarchy.[1] One searches for and finds an alternative society (Rigby, 1974) ie., one joins the counter-culture, which according to Denisoff and Levine, is

> "... an amorphous representation of the generational unit which cuts across educational and ideological boundaries. It constitutes a social entity which emerges en masse at given social events, such as demonstrations, rock festivals, love-ins, marches, and the like, and then melts away until the next such happening." (Denisoff et al., 1970, p. 39)

Although the counter-culture represents only a minority of youth, the emergence of such a phenomenon raises a number of important questions. What, for example, is the effect of such a movement on other youth and does such a phenomenon reflect values of only those actively involved, or are its values held by a silent majority?

Block and Langman (1974) assert that the growth of industry

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[1] One of the main social-control mechanisms is that of financial gain. Once monetary reward is no longer valued, then society loses much of its ability to control. Since counter-culture values are largely opposed to monetary gain, there is little reason why members should not 'drop-out' (Cf., Goertzel, 1971).

has led to a consumption-orientated economy, with the ethic

of material reward for hard work becoming widespread through-

out society.   In order for such an economy to operate success-

fully, individualism has to a large extent, to be proscribed

for the majority of people, since individualism is adverse

to organizational functioning.   Yet, within capitalism, there

are built-in forces resulting in competition between individuals

ie., there is also a tendency to promote individualism.

This paradox is emphasized by the counter-culture, which

asserts that

> "... the work ethic of the dominant culture, with
> its emphasis on hard work and material consumption,
> prevents genuine self-realization.   Achievement
> is seen as serving the capitalistic system and is
> really inimical to one's own interests.   Competitive
> individualism is seen as the basis of alienation and
> malaise."   (Block, et al., 1974, p.415)

Although contemporary youth have been born into an era of

unprecedented affluence and technological advances, accom-

panied by rapid social change, the

> "... counter culture is not simply a symptom of
> surfeit (but is due rather to) the circumstances
> which underlie great economic growth - notably the
> upsurge and movement of population which promote
> social dislocation, bring into question traditional
> statuses and call for new rules of conduct in an
> uncertain and changing world."   (italics mine) (Mus-
> grove, 1974, p. 14)

A conflict has always existed between the generations, but

while in the past, such conflict has been centred around

power and degree of influence in society, today's conflict

is rooted more in a difference of values:

> "The counter culture rejects work but is devoted
> to service. Thus redefined, work becomes leisure and
> the whole of life. This is an aristocratic con-
> cept. Members of the counter culture work hard at
> traditional arts and handicrafts[1] because they are
> a means of self-expression; they give personal
> services simply because we are human. These activi-
> ties are not contractual obligations. The counter
> culture rejects as immoral the idea of society
> based on 'exchange relationships'." (Musgrove,
> 1974, p. 174)

Counter-culture ideology centres around three major values;

expressive freedom, concern with others and experiential

abandon. Such values are opposed to extrinsically rewarded

competitive individualism and protest against such exploita-

tion of individualism is largely through the medium of music -

given the experiential nature of the counter- culture, the

musical genre is that of rock.

'Rock and Roll' emerged during the 1950's commenting in the

dances and presentation of the musical performers, on juvenile

misconduct. Such music referred mainly to courtship and

was, to a large extent, conformist in its message.

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[1] The Jesus People, of the present study tend to spend
much of their time painting and making leatherwear.
The finished products are then taken by van to one
of the main highways on the outskirts of Johannes-
burg and offered for sale. Money received from the
sale of such goods is used to help support the house.

However, by the 1960's, the youth-music had become non-conformist, urging social change and questioning basic values and institutions of Western society.[1] By the mid '60's, it had become highly political, especially so in the idiom of folk-music.

Historically folk-music has been one of the main vehicles for social protest, so that it is only natural that 'folk' should have an appeal for the counter-culture. Gradually, rock-music was influenced by the hippie ideology of hedonism, which became associated with drug-abuse, sexual license and degeneration of mainstream values.[2] This was accompanied by an interest in the East - in Zen, Yoga and, to a small extent, Eastern music.

Robinson (1969) commenting on the phenomenon of music-festivals states that:

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[1] On the 15 August, 1969, a mammoth 'music and arts fair' was held on a small farm in Upstate New York. It was extremely well attended, by more than 500 000 youth. During the three days of 'peace and music' there was much protest about capitalism and especially Vietnam. The event had such an impact that commentators of the field began referring to the 'Woodstock generation'.

[2] Gulian (1970) after conducting a survey on youth-attitudes claims that youth today, contrary to the general idea that they lack all incentive are, in fact, concerned with meaning and fulfilment. Youth, states Gulian, have an increased desire to accept a greater degree of responsibility. (See also Musgrove, 1974)

"'... rock concerts are religious experiences and
today's rock musicians and audience view the church
in the regalness of their robes and mystical trappings.'"
(cited in Denisoff et al., 1970, p. 47)[1]

3. The Commune Movement

Since the counter-culture has its genesis in a difference

of values, it is not surprising that a large number of

youth holding counter-culture values, should take to

living in extended rather than in nuclear families.

Rigby (1974) for example, reports that in the U.S.A., there

are over 2 000 rural communes and several thousand urban

communes.   In Japan, there are approximately 50 communes

and Holland supports almost 200 communes.   To the knowledge

of the present writer, there are, in South Africa, approxi-

mately 10 communes, mainly in Johannesburg, Durban, Cape

Town and along the Garden Route.

Communitarians, throughout history, have turned away from

mainstream society in search of Utopia[2] and yet, to date,

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[1] Because 'rock' is seen as dissident and morally subversive,
many fundamentalists (Jesus People included) see secular music
as the Devil's work.   Thus, to enjoy 'rock' is to lose one's
soul.   Jesus People for example, protest against pop-festivals
and similar events; they have instead, their own music festi-
vals, where Jesus music is played and heard.   "It glorifies
the Lord." said one member of the Jesus movement when comment-
ing on the Jesus-festivals that had recently been held by the
"Invisible Church".

[2] According to Kanter (1972) the earliest communes were of a
religious nature, the most notable being that of the Shakers,
which grew out of a sect founded by Anne Lee in 1787 and last-
ing up till the present time.   Another notable community was
that of Oneida, organized by John Humphrey Noyes. Such an
adventure lasted for 33 years (1848-1881).

have failed to find it.   If one, however looks not to the goal of the communitarians, but to the processes and life-styles involved in the 'search', then it is possible to see how such communal-living is, to a limited degree, functional within their value-system.

For any person to want to join a commune, there must be ful-filment of a number of antecedent conditions.   These are:

a) Dissatisfaction with one's present life-style, and feelings of estrangement from society in general.

b) Awareness of the existence and viability (at least for a short period of time) of communes.

c) A feeling that community-living would satisfy present needs.

d) The individual must perceive his social situation as being sufficiently free to enable him to 'drop-out' of his present life-style.

Just as there is a wide range of people wishing to form al-ternative societies, so there has developed a variety of communal attempts:

Self-actualizing communes, for example, aim at increasing in-dividual creativity and spontaneity.   Such communes however, have built-in obsolescence, since any organization requires to some extent, an inhibition of spontaneity and freedom of expression.

A number of mutual-support and activist communes have also
developed, which aim at achieving a sense of brotherhood and
socio-political reform respectively.

Common, to all types of communes, is the desire to escape from
the restraints of contemporary society, from the pervasive
'cog-in-the-machine' ethic and an attempt to attain true
personal freedom through self-development.

The majority of communitarians anticipate and attempt to work
towards the dawning of a new age, which will place emphasis
upon the brotherhood of mankind.

Unfortunately, the dawning of such an age, at least for the
well-meaning communitarians, tends never to break.   The
commune-movement, being a specific movement having its roots
largely in the counter-culture, is usually permeated with the
drug ethic of 'turn-on, tune-in, drop-out' and as such very
little brotherhood exists, each person claiming his <u>own</u>
right to freedom of expression resulting, very often, in
a number of conflicting values emerging within a community-
house.

Thus, although

> "... people often seek to create Utopian communities
> in order to rid themselves of the authoritarian con-
> trol of society and to gain a sense of mastery over
> their own destinies ... the survival of their Utopian
> communities may depend on instituting their <u>own</u>
> authoritive system."   (italics mine) (Kanter, 1972,
> p. 212)

'In short, the attempt at community living served only to further disillusion the already disillusioned.[1]   What was required was an ideological Utopia that has been tried, and has been found by many to be viable.   Youth culture continued seeking and found that, much to their surprise they had been preceeded by almost 2 000 years!

4.   The Jesus Movement

A.   America

In 1968, as the hippie movement was beginning to decline, a small coffee-house - 'The Living Room' - opened in the Haight-Ashbury district of San Franscisco, the hub of the counter-culture.   The 'Living Room' differed from other coffee-bars in the area in that it was run by evangelical ministers. Such an operation was not the first of its kind, being pre-ceeded by the 'Bread and Wine' coffee-house in the days of the Beatniks a decade earlier.   However, it was original in that instead of being orientated toward an intellectual Christian existentialism, as had the 'Bread and Wine', it

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[1]   It should be remembered that the communitarians are derived from that element within the counter-culture which tends to be more dissatisfied and disillusioned with con-temporary society, than are the majority of the counter-culture.   Rossel (1974) points out that every socio-political movement when pushed to the extreme of its ethical vision invariably takes on cosmic proportions and so assumes religious significance.   Such a line of ana-lysis may help to clarify why the Jesus movement emerged when it did from the core elements of the counter-culture.

emphasized the _experiential_ aspects of Christianity.

The year previously, the Hollywood Presbyterian Church had
opened up the 'Salt Company Coffee-House' which, under the
guidance of Rev., Don. Williams, had a tremendous impact on
the movement (Cf. Ellwood, 1973, pp. 59-63).

Posters emerged declaring that "Jesus was a Hippie", pointing
to the Nazarene's nomadic existence, free style of dress and
the counter-cultural values held by him and his band of
followers.[1]

.Such a historical parallel found tremendous appeal amongst
the counter-culture youth, since a fundamentalist doctrine
not only imputes that present worldly values are evil, but
also looks to the return of Christ and the establishment
of a new social order.

Ellwood (1973) suggests that since the 'pop-culture' (Ellwood
identifies the pop-culture with the counter-culture, since
it stresses that contemporary man has come to an impassè,
as does the counter-culture.), is present-centred demanding
immediate gratification, it is understandable how an apocalyp-

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[1]   "God's wrath is revealed coming down from Heaven upon all
       the sin and evil of men whose evil ways prevent the truth
       from being known." (Romans 1:18)

       "Do not think that I have come to bring peace to the world;
       no, I did not come to bring peace, but a sword." (Matthew
       10: 34; See also Luke 12:51-53 and 14: 26-27)

tic doctrine - since it aims at realized eschatology[1]- should

be appealing.

> "The newly found emphasis on the end of the world,
> the return of Jesus, and what some theologians call
> the Omega-point, undercuts social concerns, that is,
> active involvement in issues associated with youth
> today.   The end is near, so time must be spent in
> preparation for Jesus' return or in evangelizing
> others. Of course, part of this is the search for
> some clear answer to the overwhelmingly complex
> world man suddenly finds himself living in."
> (Knight, 1971, p. 109)

The Jesus movement perhaps provides a new flavour to youth-

movements, in that acceptance of its leader - Jesus Christ[2]-

implies acceptance of an ideology valued dearly by mainstream

society.   Yet, one can still retain to an extent, one's old

way of life.   In fact, there is now a legitimate basis for

one's way of life - for protest against modern society and its

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[1]   "But the heavens and earth that now exist are being pre-
served, by the same word of God, for destruction by fire.
They are being kept for the day when godless men will be
judged and destroyed." (2 Peter 3:7)

[2]   When the present writer, during the course of investi-
gation, asked who began the movement and, who they con-
sidered to be its leader, a surprising reply was received:
Apparently, the movement was initiated by the Holy Spirit,
and is led by Jesus Christ.   It was also pointed out that
the first Christian community was established in Jerusalem:

> "All the believers continued together in close fellowship
> and shared their belongings with one another.   They would
> sell their property and possessions and distribute the
> money among all, according to what each one needed."
> (Acts 2: 44-45)

> "The group of believers was one in mind and heart.   No
> one said that any of his belongings was his own, but they
> all shared with one another everything they had."
> (Acts 4:32)

work ethic.

It is now possible to turn to 'people of the world'[1] and state that one is _now_ truly liberated. The 'world' has no right to condemn one, as one is living according to the Bible[2] - a book held sacred by society.

Indeed, the tables are now turned and it can be shown, by quoting scripture, that it is the world that is at fault. Any resistance that may arise is, in fact, anticipated and expected[3]- Jesus Christ and his followers were also persecuted by the world!

A number of theorists claim that the Jesus movement is merely another fad, that it will lose its vitality as have all the other youth-movements, but with a difference; the disillusionment may be even greater, not only with society, but with spiritual values as well.

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[1] The Jesus People are fond of using the phrases 'of the world' and 'in the world'. Accordingly, they are 'in the world' (an existential reality), but they are not 'of the world' (worldly in their ways).

[2] The 'Children of God' a radical offshoot of the Jesus People, were accused of, _inter alia_, sexual-license, rape, tax-evasion and enslavement of new converts, by the Attorney General of New York, in a 65 page report compiled by the New York Charity Frauds Bureau. The 'children', however, dismissed the report as being dishonest and exaggerated (Star, 15 Oct.,1974).

[3] "... Be on your guard, then, so that you will not be led away by the terrors of lawless men and fall from your safe position." (2 Peter 3:17)

The present writer, however, feels that this may not be the
case.   After living with the Jesus People intermittently since
1972, it is felt that the movement, regardless of its end goal,
must be functional within the life-styles of its members or
else it would soon have died out.   It is suggested that those
who become disillusioned with the movement, may become dis-
illusioned with the movement per se, and not necessarily with
spiritual values.

It is further suggested that those who remain with the move-
ment are gradually drawn back into mainstream society, so that
if they leave the movement it is, once again, the movement that
is disregarded, not necessarily spiritual values.   (The writer
is using the term 'spiritual' according to Frankl's framework,
where spiritual refers to a strictly human dimension.)

According to Ellwood (1973) the Jesus movement can only be
understood as a religious movement, which sees as the symbol
of evil, the multiplicity of today's society.   Jesus offers
a simple, far more assuring way - "One Way":[1]

> "The Jesus movement has taken such a hold because it has
> provided an alternative community for a class which had
> already experienced alienation.   These people sensed

---

[1]   "Jesus answered him, 'I am the way, the truth, and the life;
no one goes to the Father except by me.'" (John 14:6)

Just as the hippies of the 'Woodstock' era, used the peace
symbol, (a V made with the index and second finger), so
the Jesus people used the 'One Way' sign (A clenched fist,
with the index finger pointing straight up).

a difference between themselves and the norms
of society.   They were possessed by a new vision
and a new kind of self-identity, which no one
else, it seemed, understood."   (Ellwood, 1973,
p. 121)

Ellwood continues that the Jesus movement

"... has its source in the desire for ultimate
transformation which is the ground of all re-
ligion.   It asks religious questions and gives
religious answers.   Young people want some-
thing that is absolute, that they can believe in
absolutely.   They will respond to any person
who is able to convince them - by clues that may
not convince everyone - that he really knows, is
really committed, and cares."   (Ellwood, 1973,
p. 133)

Bodemann (1974) however, does not see the Jesus movement in

the same light as does Ellwood.   He claims that the Jesus

movement is the nearest and the most comfortable way out

of one's existential responsibilities[1]: a neat 'justification'

for 'doing one's own thing'.

He also claims that drugs, which may have initially triggered

the whole breaking-down process, have become so disturbing

that they have to be replaced by something that creates

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[1]   "This is why I tell you: do not be worried about the food
       and drink you need to stay alive, or about clothes for your
       body.   After all isn't life worth more than food?   And isn't
       the body worth more than the clothes?   Look at the birds
       flying around: they do not plant seeds, gather a harvest,
       and put it in barns; Your Father in heaven takes care of
       them!   Aren't you worth much more than birds?   Which
       one of you, can live a few more years by worrying about
       it?   (Matthew 6:25-27)

community and serves as a temporary haven for the reassessment of one's values.

The present writer is, to a certain extent, in agreement with Bodemann, since one of the most emphasized points during an evangelical outreach, is that drugs are evil and inspired by Satan - Jesus however, is an instant cure for an addiction. This youth movement is not promoting drug experimentation, although it most certainly had its origins in the "drug scene".

B. South Africa

A detailed exposition of the Jesus movement in South Africa will follow. The movement will be traced from its beginnings in Cape Town and its spread to Johannesburg, where the present investigation was conducted.[1]

Numerous quotations from articles are used, in an attempt to convey the feeling of disillusionment and the hope offered, by the Jesus movement, to many young people.

---

1. Towards the end of 1974, Nelson Nurse, founder of the "Invisible Church", went to Durban and started a small Jesus House near the Bluff. To date, the movement is still functioning and a large number of conversions are taking place, as was the case in Johannesburg between late 1972 and mid., 1974.

Cape Town

By 1967, signs of the hippie movement had begun to emerge in
Cape Town; the surfers being the first to take up the banner of
hippiedom.

Brian O'Donnell, an apparently well renowned surfer, opened
a 'Surf-Shop' in Somerset Street, which flourished on selling
surfing equipment and hand-manufactured surf-boards.   The
small but popular shop not only attracted local surfers, but
also a number of American and Australian surfers who brought·
with them new ideas - and the seeds of a new movement.   As
the business expanded, it became necessary to find larger
premises, so the old 'Surf-Shop' was closed down and moved
to Buitenkant Street.

By 1969, O'Donnell had opened the 'Headquarters' - disco-
theque by night and a coffee-bar during the day.

O'Donnell apparently decided to expand his business, and hired
an old double-storey building in Loop Street.   Lots were
rented out to 'hippies' who made their own 'gear' and sold it
to those interested in genuine craftwork.   As a business
proposition, the 'Market' was a dismal failure (although, after
being qutted by a fire it was restarted according to sound
economics) but was an unprecedented success as far as the 'with
it' youth were concerned.   People frequented the 'Market',
yet never seemed to buy - at least, not the goods that were

displayed. Rumours began circulating the drugs were easily available in the 'Market' - and they were!

O'Donnell, at this stage however, was very much involved with Eastern mysticism, claiming that it had increased his awareness of freedom and of the void within him. Thus began his search for an anchor in life.

Apparently his search was successful, for in December 1970, he became a Christian. He changed the 'Headquarters' into a Christian coffee-bar and opened a Christian bookstall in the 'Market'. The Jesus Movement had begun.

The 'Headquarters' proved too expensive to run and so closed down. In its place, a warehouse at '93' (Loop Street) was hired and served as a temporary church. Eventually the band of Christians was offered the use of the hall belonging to St. Andrews Presbyterian Church.

Before each church service (Jesus-rap), the Jesus people would wander through their metropolis, inviting the young, and very often not so young, back to the church to join them in their 'praise of the Lord'.

Such services[1] were well attended and very lively, involving

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1. See pp. 126 ff., for further exposition of the activities of the "Invisible Church".

singing to guitar accompaniment, hand-clapping and testimonies of a few 'ex-hippies', who now saw themselves as the disciples of Christ. Each service was followed by an 'appeal' ie., those individuals who wished to accept the Lord were asked to step forward; whereupon they were led into a separate room where each person prayed for the others and caring relationships emerged.[1]

Gradually the movement gathered momentum and spread to Johannesburg.

Johannesburg

The first Christian coffee-bar to open in Hillbrow was the Narnia, run by Rev., J. Cook. Unfortunately this enterprise did not last for very long before being forced to close down because of the inability of the management to prevent drug taking and trafficking on the premises.

Johannesburg was not yet ready for a Christian revolution!

What was required, was a spark to set the youth 'ablaze for the Lord'. This spark appeared in the form of Nelson Nurse (30), an ex-drug addict, who felt an urge to help those coming from a background of drugs and communal-living and who had a lack of meaning in their lives.

---

1. One is here reminded of Apostolic Christianity, and the circle of 13 (Cf., Hughes, 1965).

Nurse, prior to his 'acceptance of the Lord' had been living
communally with a number of friends, one of whom, was nicknamed
"Magic Marge".   Marge, after a number of disputes with the
other members of the 'family', left for Cape Town and the
'Market'.

Shortly she returned, but as a completely different person.
Such a transformation made an impact especially on Nelson
Nurse:

> "'I accepted Christ in the middle of a trip (LSD induced·
> hallucinatory experience).   Up till then I had done
> it all, from mainlining to dagga.   I hadn't slept for
> a while.   I felt this emotional thing happening and
> thought I would burst into tears.   I knew I was saved.
>
> I was absolutely freaked out with complexes.   I could not
> talk to people, I was too nervous.
>
> At the time I was saved, I was deeply involved with
> meditation - but I had no motivation.
>
> The neurosis of our time is emptiness. (italics mine)   I
> tried to fill it in various ways.   I tried to make it
> materially.   I had a house in Blairgowrie.   When I was
> saved, I gave the furniture, worth R1 000 away.   I gave
> paintings worth R3 000 away.
>
> I had found that the only thing to fill emptiness is Christ'".

Nurse continues:

> "'People are looking for something to believe in.   They
> look to the Establishment - it lets them down all the time.
> The Establishment speaks and tells them to do what it says,
> not what it does.'"   (Rand Daily Mail, 29th July, 1972).

Nurse was and still is, the dynamic element[1] within the Jesus

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1.   The present writer is well aware that such a statement is of
     a polemic nature, since many may contend that Jesus Christ
     is the force behind the movement.   This may be so, but
     Christ has a way of working through people - like Nelson
     Nurse.

Nelson Nurse: Founder of the "Invisible Church".

Sunday Morning Church Service

movement.   He began renovating a disused basement opposite

Joubert Park(corner of Twist and Bok Streets), calling it the

"Invisible Church ":

> "'Invisible', he says 'because a church is not a denomina-
> tion or a building, but people.'"(Truth, Issue 26 p.7)[1]

The situation chosen for the basement-church has, attached to it,

a ring of irony.   Nurse, three years earlier, had been managing

a discotheque(apparently of ill repute) - 'The Fourth Dimension'

- in the very same basement.

Nurse enthusiastically stated:

> "'So where I used to work for the Devil...I am now
> working for the Lord.'" (Rand Daily Mail, 18th Jan.,
> 1973)

Nelson Nurse continued his work, opening a 'Jesus House' on the

corner of Twist and Kapteijn Streets in Hillbrow.

In the early stages, the members of the house used a silk-

screening process to print numerous posters, stickers and

Jesus T-shits.   These were then sold in the church, as well as

being used for advertising the church and its functions.

---

[1]   Gutiérrez(1974) has referred to this Christianity beyond
the frontiers of the Church as an "anonymous Christianity"
and suggests the advent of a "Christendom without a name".

Nelson Nurse with a Bible on his lap beckons
people to read the Word

Some members of the "Invisible Church" outside
the Jesus House in Kapteijn Street

The movement grew and a house for girls was established in Berea[1]. The house was run by Nelson Nurse's wife - Shaneen (22) - and the Rev. Roger Witter and his wife.

According to Nurse, the girls that come for help are in their teens or early twenties and have been taking various drugs, while leading a loose, undisciplined and immoral life. Nurse stresses that the house only serves as an introduction to Jesus - the rest is left to him, provided the girls fully 'accept the Lord into their hearts'. The only price they have to pay is a full commital to Christ. Those who appear to be using the house merely as a place of free accommodation are asked to leave.

While living at the house, the girls are taught to cook, sew and knit - all worthwhile, as they will help them to lead normal lives as wives and mothers, maintains Nurse.

---

1. At this stage, the males and females resided in different houses. Later, the house in Kapteijn Street was used solely as an outreach centre. A coffee-bar - The Upper Room - was opened on the top floor, while the ground floor housed the printing press. The males moved across to the house in Berea and a strict taboo existed on any form of sexual relationship. At the time of investigation all the Jesus 'family' were living at this house in 41 Honey Street and the taboo was, to a limited extent, being relaxed; a number of couples had been married in the church and a few were planning to marry in the near future.

Apparently, religion plays very little part in the rehabili-
tation process:

> "'Religion is a hangup.   It is a set of rules for man
> trying to find God.   Jesus is God finding man.'"
> (Nelson Nurse; cited in Rand Daily Mail, 19th Jan., 1973).

Nurse's wife - Shaneen - however, has the following to say about
the running of the house and of her own experiences:

> "'We have strict rules and we help people to help
> themselves.   It is not a doss house. Young people
> come here to rehabilitate themselves, not recuperate.
> The place is overflowing: we have 28 now. Everyday
> someone else in need of help arrives.   There is no
> time to waste here.   When you come off the scene,
> you have been used to 'meditation' but there's no
> idleness with the Lord and we have to return to disci-
> pline.'"   (Star, 19 Aug., 1971)

Shaneen continues:

> "'I searched for God in the wrong directions at first...
> But somehow I found conventional churches cold and
> formal and yoga only gives you 80 percent of the
> truth.   Now I know that Jesus expects the highest
> standards.   He is not 'freaky', but He gives you a
> natural high.'"   (op. cit.)

Shaneen, however, contends that their new found way of life,
is permanent, and is certainly not an escape from the 'urban'
evils of staleness and materialism'.:

> "'We are the Lord's disciples and the Christian road
> is a hard one'"   (op. cit.)

At the time of the above interview the "Invisible Church" was anticipating a donation - a farm:

> "'You see, said Shaneen..."It's far away from the city's temptations, the vibes are better there, they are working with the earth and God speaks to you through nature.'" (op. cit.)

The donation failed to materialize. Two years later they hopefully advertised such a need in two of the city's newspapers.[1]

From the quotes thus far, it would be possible to characterize the people who are attracted to and find fulfilment in the Jesus movement as being insecure and lonely, continually searching for something which like a mirage, always evades them.

It would also appear that they feel alienated from mainstream society, so turning to drugs,[2] perhaps as a form of escapism

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1. Star, 31 July, 1974; - Rand Daily Mail, 6 Aug., 1974.

2. Martin (1974) argues that counter-cultures are followed by counter-cultures in such a manner that it is possible to envisage a sequence of counter-cultures, each being directed not only against mainstream society but also against the previous counter-culture.

   The Jesus movement, it is felt, tends to have a fundamentalistic anti-cultural orientation, seeing both society and its reactionaries (the counter-culture from which they have tended to come) as being 'of the world' (ungodly, demonic).

   Thus, the Jesus movement can be seen as being a meta-reactionary group, in that it despises many (though not all) of the values held by the 'worldly' counter-culture.

   In this way it may serve as a 'filter' back into mainstream ideology and values.

or perhaps initially, as experimentation and an attempt to be 'in', in the eyes of the peer group.

One is here reminded of Maslow's (1973) dictum, "Everything tried, never satisfied".

This is well exemplified by the following case of Alistair Jackson (21), who has been with the "Invisible Church" since its heyday, and has been actively involved in helping Nelson Nurse run the church and rehabilitate those 'whom the Lord has called'.

Jackson, originally from Mombasa, has the following to say about his life of abandon:

> "'I used to work at a Durban night club, and was not only selling drugs but taking anything from grass to LSD. I must have gone on a trip at least 35 times in six months.
>
> It was during this time that I was arrested for possession of dagga and imprisoned. I received six cuts and was referred to a probation officer.
>
> My experience with dagga started when I was 15. I got into the habit through school friends.
>
> After being bust in Durban by the police I felt I had to get away from the hot scene, and hitch-hiked to Cape Town.
>
> There I lived in a commune, and one night, while sleeping in a derelict house, was arrested for trespassing. I paid an admission of guilt fine.
>
> Then, feeling that I had to get away from the Cape Town scene, I went to Johannesburg and got involved with guys who were smuggling grass from Malawi to South Africa.
>
> We smoked ourselves silly, and must have gone through

tons of the stuff.'" (Sunday Times, 10 nov., 1974)

Alistair Jackson is now a Christian, and has changed: from
a person who never put down his roots, always ready to find
another 'scene', to someone who has taken on tremendous re-
sponsibility in the running of the Jesus house, and has
been responsibly 'serving the Lord' since late 1972.

The Jesus movement has had an impact on the counter-culture
in South Africa.   Yet, relatively few young people actually
remain with the movement for any length of time.

Le Roux (1974) after conducting research on, inter alia,
the Jesus People for over two years, asserts that those in-
dividuals coming into contact with the movement, but lacking
"inner resources" tend to drift back to their old way of life.
However, those with "inner resources"

> "... often experience steady yet quite phenomenal
> growth ...." (Le Roux, 1974, p.64a)

This would certainly appear to be the trend; Shaneen Nurse
estimating that approximately one out of ten people
that enter the house actually 'accept the Lord' and remain.
Yet those that do stay on are 'strong in their faith' and
'believe on Jesus Christ'.

Has the Jesus movement had any substantial effect on Hillbrow
in general?

It apparently has.

Major John Trant, head of the Hillbrow police unit, says:

> "'I can't say this is a direct result of Nelson's
> church, but I can say that things have been a lot
> quieter in Hillbrow recently.'" (Truth, Issue 26, p.7)

Do the Jesus People have a hope of influencing the world, and
so perhaps after all, finding their Utopia?

They most certainly do, but this time, they have Jesus Christ
to back them up:

> "'We should like to extend some advice to the poli-
> ticians,' said Mr. Nurse.   'They should look into
> the Bible.   It's all there.   You have got to have
> a common denominator in this world and it's got to
> be love.   Not Christianity, not religions but
> Jesus Christ.'"   (Sunday Express, 4 Feb., 1973,
> p. 36)

2

THE PRESENT STUDY

A simple man believes every word he hears;
a clever man understands the need for proof.

Prov. 14:15

Now the history of scientific advances has
shown us clearly that any appeal to Divine
Purpose, or any supernatural agency, to ex-
plain any phenomenon, is in fact only a con-
cealed confession of ignorance, and a bar to
genuine research.

J.D. Bernal. Science and Ethics

2.1 Introduction

Religion, and its associated beliefs, has been the subject
of numerous investigations over the past few decades. The
quantity of data collected however, has not been great when
one considers the complexity and pervasiveness of the re-
ligious sentiment.

The major difficulties of any investigation in this area are,
that much of the material may be intangible, and that many
people who are religious may resent being investigated.
Thus, the worker in the field is faced with the problem of
how to obtain co-operation from potential subjects.

This is of utmost importance if data is to be collected by means of questionnaires which in themselves present a number of difficulties, the most salient of which is that of disguising the purpose of the questionnaires, since the subjects are likely, either consciously or unconsciously, to answer in a manner calculated _inter alia_, according to what they feel the investigator is searching for. It is also essential to be aware of the fact that the measurement of any phenomenon, describes only that attribute measured, and not necessarily the phenomenon itself. This awareness is of paramount importance in the field of the study of religion.

Religion, and religious conversion, like any other human behaviour, may be studied from many points of view; theological, psychological, sociological and philosophical.

Each will yield a different definition and, to a limited degree, a different set of implications.

Thus, for purposes of the present study, religion, the religious experience and the resulting conversion, may be operationally defined as a "Jesus Experience". This involves living communally - with individuals having similar backgrounds - in a charismatic (neo-Pentecostal) environment and surrendering the control of one's life to beliefs and sentiments previously peripheral or repressed.

This "Jesus Experience", which is a fundamentalistic view of the

religious experience, must in the light of scientific and
technological developments be difficult to maintain, except
in an atmosphere of total ignorance - or of strong group-
commitment; phenomena which were in earlier years considered
to be of Divine or Demonic origin, are now recognized as
having their aetiology in discoverable physical causes.

Such an experience is accompanied by abrupt and radical
changes in one's life style, moral and ethical views, feelings
of security and attributes associated with self-actualization.

The post-conversion behaviour reveals, to some extent, the
character of the conversion-experience itself, and Salzman
(1966) has outlined a number of distinctive characteristics
of the conversion-experience:

a.   There is an exaggerated, irrational intensity of belief.

b.   The individuals are more concerned with form and doctrine,
      than with the greater principles involved.

c.   Their attitude towards many previous beliefs is one of con-
      demnation, denial and rejection.

d.   There tends to be an intolerance towards 'deviates', and
      a denouncing of previous friends and associates.

e.   There is a zealous crusading and need to involve others
      in their new belief by proselytizing.

Salzman (1966) continues that

      "...the conversion experience must be examined not

only in terms of the apparent 'new life', but also
in terms of the problems that are to be solved by the
experience and the subsequent activities of the con-
vert." (Salzman, 1966, p. 66).

The majority (if not all) of the Jesus People, claim that their

lives have been greatly changed for the better as result of their

religious experiences: whilest previously lost, lonely and inse-

cure,[1] they claim that they are now fulfilled, and desire to help

others free themselves from a life of drugs, sex and sin - from

a life that leads nowhere to a life of abundance.

Such claims have important implications for combating various

forms of juvenile misbehaviour, such as vandalism, drug-taking

and drug-trafficking. These claims made by the Jesus People are

considered to be relevant especially with regard to the efficacy

of reformatories and other "places of protection". A few Jesus

People, while conversing with the present writer, claimed that

either they or their friends had been sent to reformatories, but

that rather than becoming 'reformed', they only became more re-

bellious, more insecure and lost.[2]

---

1. Kildahl (1965) maintains that with regard to religious
    converts, a "......sense of social failure is the most
    prominent (personal inadequacy), and the conversion of-
    fers a new and better adaptation of having a relationship
    with people." (Kildahl, 1965, p. 43)

2. The above statements were made by three individuals while
    the present writer was living with the Jesus People in Hill-
    brow, before the present study was started. These indivi-
    duals, unfortunately, were not available for testing.

Thus a number of pertinent questions arise: a) Have the members of the Jesus movement changed, and if so, what is the nature of these changes?[1] and b) Can these changes be accounted for, by contemporary psychological theory?

It is felt that any attempt to answer the above questions necessitates an exposition of the cosmology of the Jesus People which appears to be inextricably bound with their communal life-style and the operationally defined "Jesus Experience".

2.2   Cosmology of the Jesus People

1.   Theology[2]

The religious-belief orientation of the Jesus People may be divided into nine major sections:

The Bible; God; Jesus Christ; The Holy Spirit; Man and Sin; Salvation; Church; Satan; and Eschatology.

A.   The Bible:

It is believed that the Bible is THE BOOK for a Christian, since it contains THE doctrine of life and code of ethics which one should live in order to be spiritually fulfilled ("And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts 2:42).

---

1.   The present writer is aware of the paradoxical nature of religious change, ie., it is commonly asserted that before one can be "saved", one must first accept that one is a sinner. Yet, to accept that one is a sinner, implies in itself a change. Thus, it is possible and meaningful to ask whether one is "saved" because one has accepted that one is a sinner, or whether one is able to accept that one is a sinner because one is "saved".

2.   During January, 1975, an ideal opportunity to obtain information concerning the theology of the Jesus People presented itself. Roger Witter, pastor of the "Invisible Church", outlined the beliefs held by the Jesus People during a Wednesday evening Bible study. The information concerning their theology was obtained primarily from this source.

Witter pointed out that the scriptures are the inspired word
of God.   The Bible is free of error - "Absolutely free, fault-
less, infallible." (Witter, 29 Jan., 1975 - Personal communica-
tion).

It appears that God however, did not use man mechanically, so
that although the scriptures are divinely inspired, they have
been "coloured by man's personality", and yet have remained in-
fallible ("All scripture is given by inspiration of God, and is
profitable for doctrine, reproof, for correction, for instruction
in righteousness." II Timothy 3:16).

The Jesus People point out that all courses of action undertaken
by the "Invisible Church" are inspired and sanctioned by God's
word.   If a particular course of action appears to be erroneous,
criticism should not be forthcoming, since it is all part of
God's eternal plan, and such an apparent error has an ultimate
purpose.[1]

B.   God:

God is seen as an existential being, whose existence does not
require to be proved.   The essence of God is seen as being
spiritual ("God is a spirit; and they that worship Him must wor-
ship Him in spirit and in truth." John 4 : 24).

---

1.   During the early part of the present study, one of the
     Jesus People became annoyed at having to complete the in-
     telligence test, and went for a walk refusing to complete
     the test.   On returning, he said that he had been presented
     with an opportunity to 'witness' to a lost soul in Hillbrow;
     the Lord had 'freaked him out' over the test, so that he
     would be able to witness - part of the eternal plan?

Thus the difference between man and God is seen not as ontological but rather as dimensional. The Jesus People believe that God has a personality and a will, and that God is a personal God. They further believe in the unity of God, ie., the Trinity consists of one God, having three different personality attributes ("For <u>there</u> <u>is</u> one God, and one mediator between God and men, the man Christ Jesus." I Timothy 2:5).

Witter pointed out that they believe that God is omniscient (all-knowing); omnipotent (all-powerful); omnipresent (always present); Eternal, and immutable.

Thus, God's word is final, and any promises made by God, have eternal validity.

C. <u>Jesus Christ</u>:

Christ is believed to have been both man and God ("In the beginning was the Word, and Word was with God, and the Word was God... and the Word was made flesh, and dwelt among us... full of grace and truth." John I : 1 and 14).

The Jesus People strongly believe that Christ died for our redemption ("But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Romans 5:8).

They stress also that Christ died and arose in a physical (rather than metaphysical) sense, and that he ascended to Heaven, to act as our eternal mediator ("... It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us ." Romans 8:34).

The Jesus People believe in the universality of Christ, not only in this world, but in the world to come ("Far above all principality, and power, and might, and dominion and every name that is named, not only in this world, but also in that which is to come; And hath put all things under his feet, and gave him to be the head over all things to the Church." Ephesians 1: 21-22).

Implicit in such a belief is the non-acceptance of all other forms of religion regardless of whether such people have heard of Christ: they are sinners, and only Christ can 'save' them.

D. Holy Spirit:

Members of the "Invisible Church" believe that the Holy Spirit is both a personality and a deity. The Holy Spirit is not an "it" (object) but a "You" (being), and is part of the Trinity.

In an attempt to clarify the "Invisible Church's" view with regard to the mystery of the Trinity, Witter pointed out that two schools of thought currently exist:

1) The Trinity per se does not exist - rather God manifests Himself in three different aspects: and

2) Three Gods co-exist.

The Jesus People, however, reject both these traditional viewpoints, maintaining that there is only one God, but in a miraculous way this ONE God has three personalities. They do not attempt to prove that they have the correct interpretation of the Trinity, maintaining that it is a revelation, not an intel-

lectualization.

The function of the Holy Spirit is considered to be one of
healing and the forgiving of sins in the here-and-now, rather
than at some future date ("... It is expedient for you that I
go away: for if I go not away, the Comforter (Holy Spirit) will
not come unto you; but if I depart, I will send him unto you.
And when he is come, he will reprove the world of sin, and of
righteousness, and of judgement." John 16: 7-8).

The Jesus People believe in the continual indwelling of the
Holy Spirit in believers; an assurance that God is with them,
and a promise of salvation ("What? know ye not that your body
is the temple of the Holy Ghost which is in you, which ye have
of God, and ye are not your own?" I Corinthians 6 : 19).

In contradistinction to the traditional church attitude towards
glossolalia, speaking-in-tongues is an accepted and much sought-
after phenomenon. Speaking-in-tongues (See pp. 65 ff., on glos-
solalia) is considered to be a sign that not only has the spea-
ker accepted Christ and the Holy Ghost, but that the Holy Ghost
has accepted the speaker ("And they were filled with the Holy
Ghost, and began to speak in tongues, as the Spirit gave them
utterance." Acts 2 : 4). It is further believed that the Holy
Spirit gives direction and dynamism to one's life.

There appears to be a clear distinction in the "Invisible Church"
theology, between Baptism in water and Baptism by the Holy Spirit:
the former is a baptism by an agent of God, while the latter is

by God (Holy Spirit) himself.

E.   Man and Sin:

The doctrine of Creation is fully accepted by members of the
Jesus movement.   Man is considered to be unique - the only
member of the universe created in God's image.   It is believed
that man's intellectual, moral and spiritual faculties are of
divine origin, but that man has fallen, so that contemporary
man's likeness to God is distorted.

The Genesis account of Creation is accepted literally, and Adam
and Eve are believed to have been real beings, rather than sym-
bolic characters of an anecdotal narrative.   Witter pointed out
that Adam chose to sin, and his denial of God's will brought sin
to all mankind: death, guilt and pain are the result of Adam's
free choice.   Consequently, man is born a sinner ("Wherefore,
as by one man sin entered into the world, and death by sin; and
so death passed upon all men, for that all have sinned."
Romans 5 : 12).

F.   Salvation:[1]

The process of salvation involves repentance, both intellectually
and emotionally.   It is believed that such salvation is only
possible via:

a)   The Gospel ("So then faith cometh by hearing, and hearing
     by the word of God." Romans 10 : 17)

b)   The Holy Spirit (No scripture was cited).   And

c)   Faith, which involves knowledge, assent and apropiation ("But

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1.   A religion supporting mainstream societal ideology would
     tend to play down the theme of Salvation, since it may arouse
     a tension with the 'natural' community (Martin, 1974).

as many as received him (Holy Spirit), to them gave he power to become the sons of God, <u>even</u> to them that believe on his name." John 1 : 12).

It is also pointed out that faith is a gift from God ("Looking unto Jesus the author and finisher of our faith ...." Hebrews 12 : 2).[1]

The Jesus People believe that no-one is beyond salvation; even the most evil and sinful persons are assured of salvation, provided they accept Jesus Christ as their Saviour ("Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." I Corinthians 6 : 10 - 11).

The Jesus People point to the first chapter of Romans to justify their belief that Christ is known to <u>all</u> men ("For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. Romans 1 : 18 - 19).

Thus man can only attain salvation through Christ, there being

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1. This would seem to be a circularity of argument, since before one can accept Christ, one must have faith, and yet faith is received from Christ himself!

no hope for individuals possessing alien belief-systems of eg.,Hinduistic or Buddhistic tradition: before a man can be saved, he must accept the Christian ethic, even if acceptance of such an ethic may require a transcendence of one's cultural and ethnographic heritage.

G.   Church:

The Jesus People claim that the church is not a material building   but rather the body of Christian believers; past, present and future.

Thus they believe in the <u>universal</u> church of Christ,[1] as well as the <u>local</u> church of believers, who worship communally. The "Invisible Church" derives its name from this doctrine.   Since the first Christian church was established by orders of Christ himself, ("And I say also unto thee, That thou art Peter, and upon this rock I will build my church...." Matthew 16 : 18) the Christian church is seen being of divine origin, rather than being an institution established by man.

Church membership can only be attained by regeneration, ie., one must be reborn of the Spirit ("...Verily, verily, I say unto thee, Except a man be born of water and <u>of</u> the Spirit, he cannot enter into the kingdom of God." John 3 : 5).

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1.   This is not meant to imply a support for ecumenism, for although they see all believers in Christ as being equal, the believer must believe in, and accept Christ in a particular fashion or else he is said not to be a true or "saved" Christian. In fact, the Jesus People, although holding a belief of an existential church-universal, very often decry members of established churches as not being true to the faith.

The Jesus People believe that the church is a dynamic organizational structure, headed in a very real way by Christ ("...
And Christ added to the church daily...." Acts 2 : 47).

The "Invisible Church" is seen as having two ordinances;

a) Water Baptism   and

b) Breaking of Bread.

In addition, Witter outlined three purposes of the church:

a) <u>To worship God</u> ("According as he hath chosen us in him
    before the foundation of the world that we should be holy
    and without blame before him in love: Having predestined
    us unto the adoption of children by Jesus Christ to himself,
    according to the good pleasure of his will, To the praise
    of the glory of his grace, wherein he hath made us accepted
    in the beloved." Ephesians 1 : 4 - 6).

b) <u>To evangelize</u> ("Go ye therefore, and teach all nations,
    baptizing them in the name of the Father, and of the Son,
    and of the Holy Ghost." Matthew 28 : 19).

c) <u>To aid in the spiritual development of all mankind</u> ("For
    the perfecting of the saints, for the work of the ministry,
    for the edifying of the body of Christ: Till we all come in
    the unity of the faith, and of the knowledge of the Son of
    God, unto a perfect man, unto the measure of the stature of
    the fulness of Christ." Ephesians 4 : 12 - 13).

H.   <u>Satan</u>:

Satan is conceived of as being just as existentially real as
Christ himself.

Satan is posited to be:

  i) A personal being

 ii) The god of this world

iii) An adversary of the will of God

 iv) A tempter - a source of evil   and

  v) A fallen angel.

I.   Eschatology:

Within the Jesus movement there is an unsurpassed certainty that
Christ is shortly returning ("And as ye go, preach, saying, The
kingdom of heaven is at hand.... Watch therefore: for ye know
not what hour your Lord doth come.... Therefore be ye also ready:
for in such an hour as ye think not the Son of man cometh."
Matthew 10 : 7   24 : 42 and 44).   Christ's reappearance will
be physical in nature ("...This same Jesus, which is taken up
from you into heaven, shall so come in like manner as ye have
seen him go into heaven." Acts 1 : 2) and will be marked by a
series of apocalyptic events.

The purpose of Christ's return is posited to be:

a)   To raise up the believers and to judge all beings, which
      implies the end of Satan's rule ("Because he hath appointed a
      day, in which he will judge the world in righteousness by
      that man whom he hath ordained...." Acts 17 : 31).

b)   To resurrect the dead ("Verily, verily, I say unto you, The
      hour is coming, and now is, when the dead shall hear the
      voice of the Son of God: and they that hear shall live."
      John 5 : 25 - italics mine).

c)   To redeem bodies, ie., the dead shall be resurrected, but in new bodies ("So also _is_ the resurrection of the dead. It is sown in corruption; it is raised in incorruption: ....It is sown a natural body; it is raised a spiritual body...." I Corinthians 15 : 42 and 44).

The members of the "Invisible Church" believe that two judgements will occur: the first will be a 'judgement of the saints', where individuals true in the faith will be judged according to works (Such a judgement precludes the possibility of going to hell), whilst the second will be a 'judgement of the wicked'.. This latter judgement concerns one's faith and, depending upon the ultimate decision of God, one either perishes in hell or resides at the right hand of the Father.

2.   Experiential Orientation

The Jesus People are extremely experience-orientated,[1] as exemplified by their pursual of glossolalia and the charismatic nature of their worship services.

Such an orientation is not surprising, since the majority of the Jesus People have come from the counter-culture. Consequently, many still hold values congruent with those of the counter-culture, where emphasis is placed on the here-and-now; deferred gra-

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1.   This experiential nature of the Jesus movement appears to be in accord with Mowrer's belief that man does not have guilt-feelings, but that man has guilt. Thus, according to Mowrer, man cannot think himself out of guilt and hence earn forgiveness.

tification being considered to be 'straight' and hence undesirable. This value-system permeates the Jesus movement, although much of the phraseology is necessarily different.

The 'here-and-now' ethic gives support to the belief that Christ's return is imminent. One must be continually prepared for his return, so that time must not be wasted; one's existential duties cannot be deferred to some future date.

This emphasis on experiential encounters is epitomised by terminology such as 'being high on Jesus', and speaking-in-tongues is an indication that the Holy Spirit is with them in the here-and-now: the Holy Spirit is not a promise yet to come - He _is_, and has his being in one's daily existence!

The dichotomy between those who are 'in' and those who are 'straight' is no longer of prime importance. The polarization now exists between those 'of the world' (non-Christians) and those 'in the world' ("saved" Christians).

3. Anti-intellectualization

The Jesus People are in many respects extremely anti-intellectual. They continually stress that one cannot intellectualize[1] and theorize about God, but that one must have faith in, and acceptance of Christ.

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1. Such a statement appears to be paradoxical, since members of the Jesus movement spend much time prosyletizing, during which, much effort is expended on intellectualizing about the evils of intellectualization. They are, in fact, very difficult to argue against, unless one knows the Bible better than they, and is able to quote scripture verbatim, when and where needed.

They frequently quote scripture to support their attitude[1]
("For it is written, I will destroy the wisdom of the wise,
and will bring to nothing the understanding of the prudent.
...hath not God made foolish the wisdom of this world?"
I Corinthians 1 : 19 - 20).

To a limited extent, anti-intellectualization may bring them
closer to God. Frankl (1971, p. 146) points out that because
of the dimensional difference between God and man, any attempt
to speak about God, results in reification - God becomes a
thing! Thus God cannot be spoken about, but can be spoken
to. To paraphrase Frankl, God is the inexpressible, but is
always addressed.

4. Anti-cultural and apolitical

The Jesus People being anti-cultural fundamentalists, see cul-
ture and societal values as being demonic, wholly bad and as
something not inspired by God. They eagerly anticipate the
establishment of God's Kingdom and an end to the sins of the
world. Such an attitude may represent a different manifesta-
tion of an underlying feeling of alienation that existed (and
possibly still exists) before they met Christ.

When asked to give their testimony (Questionnaire Two) 77,3%
of those interviewed indicated that they felt alienated, as

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1. It is this 'quoting-tendency' of the Jesus People that
   prompted the present writer to use Biblical scriptures,
   as footnotes, to support the life-style, personal-orien-
   tation and attitudes of the present subjects.

compared to 13,6% of those members of the Established-church group who were interviewed.[1]

Typical of the testimonies given by the Jesus People are the following excerpts taken from the questionnaires:

"I was (a) lost, depressed, very worldly person, always looking for love...." (Marian W. Age: 19)

"...my life consisted of emptiness, loneliness, fear, unhappiness, hate. My life was one big vacuum. I had destroyed life within me." (Candy S. Age: 18)

"I was a seeker, without love; lost, desperate, doing anything for love and attention. Heavy use of drugs - loose living, adventure. Full of com- plexes, insecurities and manias and phobias (Suicide temptations)." (Ronnie W. Age: 24)

"I was freaked out of my mind. On the brink of in- sanity. I didn't know what the truth was, if there was any - the whole world was just a sick joke.... People freaked me out. Too strange, too weird - maybe I was weirder?" (Cecil V. Age: 21)

"I was in fear of dying. I was unhappy, anti- social, lonely, I couldn't love anybody." (John V. Age: 27).

In addition to the above testimonies, a few of the Jesus People claimed that they had continually run away from home, and were eventually 'kicked out'.[2]

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1.   During the course of collecting data, a number of subjects indicated they were members of Pentecostal denominations. These subjects were used to develop an intermediate group, having an established (conformist) sociology, but a radi- cal (non-conformist) theology. Twenty five percent of this group claimed to have feelings of alienation.

2.   The Jesus movement may serve to aleviate their feelings of alienation, since not only do they now belong to com- munity of like-minded people, but also have now a justifi- cation for their feelings:

"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15 : 18-19)

A number of those interviewed claimed to have been searching in Eastern philosophies and in the Occult for an answer to life.   It would appear then, that the majority of individuals joining the Jesus movement do not have much faith in Western culture, in that they attempted to escape (transcend?) through drugs and/or Eastern philosophies.

The Jesus People also appear to be apolitical, since in reply to the questions, "What, in your opinion is wrong with the world today?" and "If you had a say in the affairs of the world, what would you do to improve matters?", 95,5% of those inter-viewed did not incorporate into their reply, statements of a political nature.   In comparison, 86,4% of those members of the established churches who were interviewed did not involve poli-tics in their replies.[1]

In reply to the questions, concerning what they felt was wrong with the world, the following representative sample of replies was given by the Jesus People:

> "People have closed themselves toward God and his purpose." (Roy B. Age : 24)
>
> "It hasn't accepted God's love for mankind.... The world is sick with sin." (Trisha G. Age : 17)

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1.   The Pentecostal group appears to be extremely apolitical, as all (100%) of the members in this group did not incor-porate political ideologies into their replies to the quest-ions mentioned above.

In addition, 75% of this group indicated that they had changed their religious preference, while in comparison 86,4% of the Jesus People interviewed, indicated a change of religious preference. Only 36,4% of the Established-church group indicated a changed religious preference.

"Mankind is evil." (Ronnie W. Age : 24)

"Lack of love for God and others." (Marie W. Age : 22)

"Man's total alienation from himself, his surroundings, others and God." (Jonathan S. Age : 18)

When asked what they would do to improve the world situation if given the opportunity, the following types of statements were received:

"I would offer them the solution to all their problems and that's Jesus." (John V. Age : 27)

"Unite all people in Christ - one body of people." (Samanthar G. Age : 24)

"Strongly encourage and support the spreading of the Gospel of Christ in whatever form it takes." (Jonathan S. Age : 18)

"Believe and have faith in God." (Chris N. Age : 24)

The only member of the "Invisible Church" who considered politics, suggested that religion should be incorporated into the political arena.

Thus, it can be stated with reasonable confidence, that the Jesus People are extremely apolitical, which perhaps represents a lack of interest in active participation in current world events.

5. Faith healing

Faith-healing and laying-on-of-hands play an integral part in the cosmology of the Jesus People. During worship services, a call is made for those who require healing to step forward.

The elders of the church then pray for the sick, while simultaneously laying hands on those individuals who have come forward. During this stage, there is often much glossolalia.

Their cosmology is rife with anecdotes of miracles, ranging from cures of addiction to various drugs, through to healing of marriages and physical-deformities (psycho-somatic?), and once again, there is emphasis on the immediacy of cure, rather than on a protracted cure which may, at some future date, be realized.

Thus, the cosmology of the Jesus movement has an extremely fundamentalistic orientation, with an emphasis on the experiential nature of life as its basis.

Since the cosmology of the Jesus People has its manifestations in their general life-style, it is felt that it is warranted to include an explication of the activities of the "Invisible Church" - the organizational centre of the Jesus movement in Johannesburg.

2.3 Activities of the "Invisible Church"

1. Weekly activities

Six days a week, Monday to Saturday, members of the "Invisible Church" would convene at the Jesus house in Berea for a Bible study, which began at 7,00 a.m. Each person would be given a few verses of scripture to read aloud and to interpret to the others in the Bible study. The interpretations would place an emphasis on comparing one's present actions with those of Christ

and his disciples.

Thus, in a systematic fashion the study progresses daily through the scriptures. The end of the Bible, however, seems never to be reached, since once the end of Revelations is arrived at, someone invariably feels "burdened" to re-examine various other scriptures, in the light of recent events.

The Bible study would be followed by breakfast, which is always opened with prayer.

By approximately 8.15 a.m., the members of the house would be preparing for their daily chores. (See below).

Lunch and Supper (both preceded by grace) were eaten communally at specific times.

Wednesday evening would be devoted to a detailed study of the scriptures, with the meeting lasting for approximately two hours.

The evening would begin with the singing of a few lively hymns, glossolalia being absent. Roger Witter, the resident pastor, who leads the study would outline (for half an hour) the scriptures to be considered that evening before dividing the household into groups comprising four to five individuals. These small groups then discussed the text and its implications for their daily life. After three-quarters of an hour the groups would reconvene - each electing a spokesman. This representative would then inform the rest of the church about that parti-

cular group's interpretation of the text. Very often there would be a number of people who felt "burdened to confess their sins, and tell what the Lord had revealed to them during the preceeding week." Such oratories would be followed by exlamations of _inter_ _alia_, "Praise the Lord", "Bless His name" and "Hallelujah". Roger Witter would then close the study with prayer, and coffee would be served.

Outsiders are invited to attend all church functions, but must not disrupt the usual procedure. On a number of occasions, however, while the present writer was residing at the "Invisible Church", an outsider would attend the Bible study and either question the validity of every scripture that was mentioned, or would pray aloud (the accepted fashion of praying in a charismatic religious group) asking the Lord to assist him in his efforts to obtain friendship and help from the other members of the church.

The other members of the group would then reply to this 'outsider' in the way of a prayer to the Lord, telling the Lord that they have heard the brother's need for help and that they are willing to help him if he has faith in the Lord. At the end of the evening, some of the Jesus People would minister to this 'brother in need'.

In December 1973, while the investigator was residing at the Jesus house in Berea, the Wednesday evening Bible-study was devoted to the healing of relationships between members of the house:

There had been dissent, as it were, among the ranks, and many
of the male members were not showing sufficient respect for
the female members of the house, with regard to their efforts
at cooking the meals and general house-keeping.   Nelson Nurse
and Roger Witter suggested that each person should humble him/
herself - as did Jesus before the feast of the passover (John,
13: 1-20 especially 14 and 15) - and wash the feet of the others.
Thus, with much praying, glossolalia and laying-on-of-hands,
each member washed the feet of another.

The present writer became involved in this "foot-washing ser-
vice", and although attempting to rationalize his participation
as being part of the role of an investigator, found the expe-
rience to be an extremely humbling event.   How much greater then,
must be the influence on those who become ontologically and ex-
istentially involved, not having a participant-observer role to
'hide' behind and having a belief in the power of the Lord to
heal relationships.

Friday evening would be left open, although an "outreach" (Street-
evangelism) often spontaneously developed.

Saturday evening, however, was set aside for an organized out-
reach.   The Jesus People would wander through Joubert Park in-
viting people back to the basement-church and coffee-bar where
Jesus-folk-music would be played and occassionally films released
by the Moody Institute of Science would be screened.   There
might also be a gathering at Highpoint (the hub of counter-cul-
ture activity in Hillbrow) where the Jesus People would testify

Selection of tracts handed out by the Jesus People

Left: Front of tract   Right: Reverse

what the Lord had done in their lives.

Sunday, in the lives of the Jesus People, was far from a day of rest. Breakfast would not be had; their "breaking of Bread" service beginning at 10.00 a.m. This is a lengthy service lasting until approximately 12.30 p.m.

The Service would open with a hymn, the musical accompaniment being provided by the church music-group. This consists of an organist, a guitarist and a percussionist, who plays the bongos and drums. In addition, there is a versatile young man, who plays a range of instruments inter alia, guitar, banjo and mandalin.

The hymns would shortly gather momentum and the congregation would begin to pray. These prayers are aloud, being uttered spontaneously by members of the church. Usually individual members said a prayer, whilst the remainder of the congregation would repeatedly utter ecstatically "Hallelujah" and "Praise the Lord". There would be no set liturgy, although Roger Witter appeared to direct the service in that he would break off into prayer or song, the congregation following suit.

The emotional climate would build up rapidly and within half an hour glossolalia would be the primary form of petition to the Lord'.

This is followed by a sermon, which in turn is followed by the "breaking of the bread" service (communion). For this, grape-

juice (not wine) and levened whole-wheat bread are used.

The service ends with an alter-call, ie., people who wish "to accept Jesus Christ as their Lord and Saviour" are asked to come forward, while the rest of the congregation pray for them. These 'repentant sinners' are then taken to a prayer room where further ministering takes place.

Lunch is served at approximately 1.00 p.m.

Sunday afternoons would be spent sleeping or visiting various institutions eg., Phoenix house (See below).

That evening marks the social-evangelical highlight of the week - a music festival is held.

This would begin at 8.00 p.m. and continue till approximately 10.30 p.m.   The church group usually play although occassionally outside Christian groups are asked to provide the evening's entertainment.

The atmosphere becomes one of excitement, and the music group play 'Jesus-music' and sing 'Jesus-songs' many of which are self-composed.   Before each song, a member of the church would give his or her testimony, to which the song is supposed to add a message (See appendix B).

The number of people in the house would often swell to twice the usual number, as many outsiders attend these festivals.   The

evening ends with a hymn and prayer.

2. Daily chores

The chores undertaken by the female members of the Jesus house would be fairly simple and routine:

Some of the girls would be elected for kitchen-duty which entailed cooking for the other members of the house and preparing coffee after the Bible-studies and the music festivals. Other girls would be involved in cleaning the house, making the beds and washing the clothes of the other members. A communal wash-basket existed from which individuals drew clothes.[1] A roster, had also been drawn up, so that each of the girls would act as a baby-sitter, during the Bible study and Sunday-services, should any of the guests require such a facility.

For the males, however, a much more elaborate and varied system of chores existed:

The majority of males entering the Jesus house were not employed, although many had a training in one of the trades. Before joining the movement, they were unable to find employment, perhaps because of their outward appearance or, being heavily immersed in the drug-culture, did not think it possible to obtain employment. In any case, 'straight graft' was considered abhorrent.

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1. At the time of the writing, this communal wash-basket system had been withdrawn due to minor arguments over the sharing of clothing.

The "Invisible Church" would advertise in the local newspaper
that it undertook all sorts of work, including <u>inter</u> <u>alia</u>,
mowing the lawn, carpet-laying, mechanical-work and cartage.[1]

The male members of the church would be transported to the place
of employment, where they would remain all day until transported
back to the Jesus house in the evening.

Those members of the public who hired the services of these
Jesus People paid the "Invisible Church" ie., the Jesus People,
as individuals, do not receive renumeration. This money would
be used to pay for the rent of the houses, food and other items
that may be required.

Thus, individuals who previously were unable to find employment,
were now actively engaged in the support of the house, which
perhaps gave them a feeling of importance - the work being for a
meaningful cause; this was not 'straight graft', but rather
'work for the Lord'. Work had taken on a new meaning and was
seen, by most, as being purposeful.

The "Invisible Church" also established a "Lost and Found" minis-
try which was run by Ronnie W. The church advertised that it
would find runaways and in response, a number of people from
Johannesburg and Pretoria have asked the church to assist them
to find their son or daughter.[2]

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1. The "Invisible Church" owns a number of V.W combi trucks, a
   Jurgen's caravan, a pantechnicon, a mini-bus and an assort-
   ment of craft-work tools, besides expensive musical equipment.

2. Sunday Express July 7, 1974.

The "Invisible Church's" missing-persons bureau has travelled as far afield as Durban and Cape Town in search of runaways, and has apparently had much success.

The church seemingly has an advantage over other missing-persons-bureaus, in that Ronnie W., and his assistants have an experiential knowledge of the haunts used by runaways, as many of them are themselves ex-runaways. In addition, many of the Jesus People still have contacts with the Counter-culture so that information flows more freely than if police, for example, were to make the investigation.

Those members of the Jesus movement who are artistically inclined, would be involved in arts and craft-work. Paintings were the major art-work of the church and a few people commissioned the church to paint inter alia, signs for their shops. Painting and other crafts (eg., leather work, which was occassionally done, if one of the members felt 'led by the Lord' to do such work) would be carried out during the week in the house in Hillbrow and in the basement of the house in Berea.

Members of the house then sold these wares on the roadside during the weekends. The money received (as much as R80 in an afternoon) did not go to the artists themselves, but to the "Invisible Church".

The house in Hillbrow 'specialized' in silk-screening, making Jesus-T-shirts, posters and evangelical tracts.

It later acquired a small printing press so that silk-screening became obsolete.

In the early days of the church, most males were involved in the printing-process, but at the time of writing, only two males worked on the printing, as it had become more specialized.[1]

The posters and shirts printed, would be sold in the church to help finance its other major activities, as well as to advertise any music festivals it may be organizing.

3.   Recruitment

The Jesus house in Hillbrow had a coffee-bar, The Upper Room.[2] This was situated on the first floor, the printing press being on the ground floor.   The Upper Room would be open on Friday and on Saturday evenings, and occassionally during the week. Coffee would be freely available, and while guests were conversing, the Jesus People would mingle amongst them, introducing themselves as "Brother John" or "Sister Janet".   They would either ask whether the stranger was 'saved', or wait for the correct moment, when they could interject in the conversation, saying that Jesus would solve any problems that the guest may have.   Thus, it was rare for anyone visiting the coffee-bar not to become involved in a discussion about Jesus.

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1.   The above activities, although becoming less dynamic, are mentioned to give the reader an insight into the spectrum of the church's activities.

2.   This name is derived from the scriptures - the room where the first disciples received the pentecost (Acts 1 : 13).

The Upper Room coffee-bar

Inside the coffee-bar

Many of the youth visiting the Upper Room were clearly exploiting the Jesus movement. They knew that if it was made known they had nowhere to sleep, they would be invited to the Jesus house, and so have free board and lodging for a few nights. Once such a person arrived at the house, they would be welcomed and given a bed. The next morning subtle psychological pressures were applied :

Everyone would say grace, and included in grace would be a prayer for the newcomer, asking the Lord to change his or her life-style. The newcomer would be integrated into the daily routine, and after a few days - if he had not shown any sign of repentance - he would be asked to "come right with Jesus", or else leave the house. Consequently, only one out of every ten newcomers decide to remain. (Shaneen Nurse - Personal communication, April, 1975).

4. Evangelism

The Jesus People would hold "outreaches" in Hillbrow, Joubert Park, Zoo Lake and Germiston Lake, in addition to the evangelism in the coffee-bar.

At one stage, a number of rallies were organized to be held in Soweto, and the church claimed over 1 500 African converts after two such rallies. Controversy then loomed up, concerning whether or not female members of the Jesus movement had bared their breasts during one of these meetings. As a result, the

"Invisible Church" was banned from holding any further evangelical meetings in Soweto.

In protest, a spokesman for the "Invisible Church" stated that there

> "...are people in the establishment who want to keep us out of Soweto. They like to have a church that is all rules and regulations. We preach the gospel of love and joy and we laugh. The established churches are all rules and are dead." (cited in the Sunday Express 8 April, 1973)

Mr. Sam Moss, chairman of the Johannesburg City Council's Non-European Affairs Committee, said rather more conservatively:

> "I am not quite convinced the Invisible Church has had a fair deal in this matter.... It's possible that rival churches might have lodged the complaints about topless White women at the Church's last rally." (cited in the Rand Daily Mail, 6 April, 1973) [1]

Apart from such polemic rallies, the members of the "Invisible Church" are also involved in charitic work. During the week-ends a small number of them may visit eg., Norman House and Phoenix House, [2] to offer the inmates friendship, as well as to hand out Bible tracts and information concerning the activities of the church.

On a number of occassions the Jesus People visited an African hospital in Soweto, giving the children 'lucky-packets', cool-

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1. The present writer attended this rally at Soweto, and did not observe any 'bare breasted white women'.

2. The present writer accompanied a few of the Jesus People to Norman House during April, 1975.
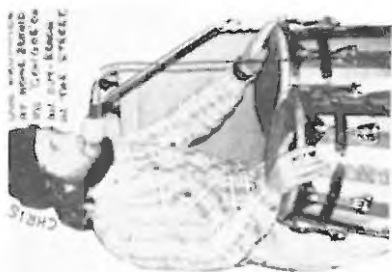
Tract advertising the activities and mission
of the "Invisible Church"

Tract advertising the activities and mission
of the "Invisible Church"

drinks, and old toys which they had collected.[1]

In addition to such activities in the Johannesburg areas, the church also possesses a unit - "The Invisible Church on Wheels" - which is used for evangelical missions to Natal and Cape Town.

During the holiday season, the "Invisible Church on Wheels" travelled to Pietermaritzburg and spent approximately a week evangelising. Consequently, the travelling church managed to establish a centre there.[2]

They then continued to Durban and travelled along the South Coast as far as Margate, spending a few days at each holiday resort along the Coast. Such missions were apparently successful, since Nelson Nurse (founder of the "Invisible Church") was able to open a church in Durban towards the end of 1974 (The atmosphere of this church apparently resembles that of the church in Johannesburg of a year earlier).

It was at this time, that the "Invisible Church" acquired a 14-metre fishing boat which, it was envisaged, would serve as a drug-rehabilitation centre. It was hoped that the fresh air and change of environment (together with the 'Lord's presence') would help addicts to 'kick their habits'.[3] The church had agreed to sell their catch to the owner of the boat at a reduced rate, in return for the use of this boat. Unfortunately however,

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1. The investigator was fortunate enough to visit the hospital with the Jesus People over the Christmas period. The African children appeared to enjoy the visit, and especially the gifts which they received.

2. To the knowledge of the present writer this centre is still extant.

3. Sunday Times, 10 November, 1974.

Members of the "Invisible Church" with one of the transport vehicles
which constitute the "Invisible Church on wheels"

"Invisible Church on wheels" :
Evangelizing at Margate

Pantechnicon with the resident music group:
used for Evangelical purposes

the floating rehabilitation centre never materialised, since the owner of the boat decided, at the last moment, against loaning his boat to the "Invisible Church".

5.   National and international communication

The "Invisible Church" has its main centre in Johannesburg, although the vitality of the movement is gradually shifting towards Durban, where a new church has recently been established.

The Jesus People in Cape Town are an autonomous group and are not as well organized nor as dynamic as the church in Johannesburg.

However, there is much contact between the various centres and members of the movement in Cape Town often visit the Jesus House in Johannesburg.

There are also a number of Jesus Houses in Rhodesia; in Bulawayo,[1] Salisbury and Umtali.   These were founded by different individuals although all the founders had visited the "Invisible Church" in Johannesburg.

The "Invisible Church" also made contact with a number of American Jesus-communes and received inter alia, such magazines as "Lost and Found" (Springfield, Missouri); "Hallelujah; Voice of the Hallelujah People" (Hallelujah House, Tampa, Florida);

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1.   The investigator has visited the Jesus House (Maranatha) in Bulawayo and noticed that all the posters and tracts were printed by the Upper Room.   The Bulawayo house closed down in April, 1975.

and "Christians in Action" (Long Beach, California).

The "Invisible Church" in return sent their American counterparts information relating to 'the Lord's work in South Africa'.

6.   Weddings

Since its foundation a number of marriages have taken place in the "Invisible Church".[1]   An 'outside' minister would usually be asked to solemnize the marriage, so that it would receive legal recognition.

The wedding ceremony and reception are extremely joyful gatherings; the actual service being simple and short, 'with petals being strewn over the church.   The guests who are mainly Jesus People, do not wear any special clothing except perhaps jeans. and extremely bright kaftans.

The resident church-group usually entertain the guests with Jesus music; the entire proceedings being informal, with people sitting on cushions, and wishing the newly-weds luck when they 'feel led by the Lord' to do so.

Epitomising their attitude towards the established churches, wedding-ceremonies and their faith in leaving everything up to the Lord, Ado Krige (25) an apprentice stated:

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1.   The present writer attended one of these weddings while residing at the Jesus House during a period of investigation.

> "We were scheming on getting married but couldn't
> handle a straight marriage scene so we left it in
> the hands of the Lord." (cited in the Star,
> 6 June, 1972)

These ceremonies attempt to simulate Biblical procedures for

as Nelson Nurse pointed out:

> "As in the Bible, everyone who can, will bring
> food for the feast but all will eat." (*op cit*.)

To date, there have been five such wedding ceremonies.

2.4 Life-Style Orientations

It would seem that since one of the major aspects of the

"Jesus-Experience", is one of community living, it· is neces-

sary, at this point of development of the present thesis, to

discuss 'directedness' and its relation to the various life-styles

of contemporary youth.

Riesman, Glazer and Denny (1971) in The Lonely Crowd advocate

the difficult enterprise of living simultaneously on two levels;

that of ideals and that of daily existence.   These levels should

interact and support each other.

Today however, such ideal living presents a problem. Mass media

and rapid communication have, *inter alia*, vastly shrunk the

world. This, together with over-population, has resulted in

people being unable to escape people.   Others have become a

problem, whilst the cosmos, deities and ideals have retreated

into the background.   Thus, the problem of life may perhaps

be redefined as the problem of living with others.

Riesman et al., (1971) in their analysis of such a situation,
propose a theoretical framework incorporating the concept of
'directedness':

Tradition-directedness developed in a period when there were
relatively established forms of social character, and the
social roles appeared to be unchanging and unchangeable. An
individual who was tradition-directed, tended to be guided in
important relationships by etiquette or custom.

The emergence of the nuclear family played an important part
in the development of another mode of social conformity, that
of inner-directedness. This inner-directedness developed
since the child had a close, tight-knit unit, from which to
internalize parental models of behaviour and ideals.

Riesman et al., (1971) speaking of inner-directedness, state
that

> "...the source of direction for the individual is
> 'inner' in the sense that it is implanted in life
> by the elders and directed toward generalized but
> nonetheless inescapably destined goals." (Riesman
> et al., 1971 p. 15)

A society, in which the inner-directed type of person predomi-
nates, is characterized by increased personal mobility, rapid
accumulation of capital and an almost constant expansion of
goods, population, colonization and exploration.

In relatively recent years it appears that a third form of

social character - the other-directed type - has emerged; the peer group has become increasingly important, and the family is no longer as influential as it used to be. The peer group has become the measure of all things for such a person:

> "What is common to all the other-directed people
> is that their contemporaries are the source of
> direction for the individual - either those known
> to him or those with whom he is directly acquain-
> ted, through friends and through the mass media.
> This source is of course "internalized" in the
> sense that dependence on it for guidance in life
> is implanted early. The goals toward which the
> other-directed person strives shift with that
> guidance: it is only the process of striving it-
> self and the process of paying close attention
> to the signals from others that remain unaltered
> throughout life." (Riesman et al., 1971, p. 21)

An other-directed person does not want to be esteemed by others, but rather loved. He does not want to impress or gull them, but wishes rather to relate to them.

Just as Riesman et al., (1971) developed a trichotomy to explain the effects of social change on man, so Friedlander (1973) developed a similar trichotomous model concerning orga- nizations and life styles, in an attempt to account for frustra- tion resulting from a mismatch of organizational structures and life-styles. Such a mismatch results in decreased fulfilment of the individual's potentialities.

According to Friedlander (1973) a life style is a particular pattern of preferences and beliefs adopted by an individual owing partly to his cultural environment and partly to his socio-economic class.

The first orientation of Friedlander's (1973) trilogy, the formalistic life-style, developed during the industrial revolution - an era of highly bureaucratic organizations. The persons possessing such an orientation are characterized by their tendency to require direction from authorities before acting.

Over the past 30 years, however, such a life-style has gradually decreased, and a sociocentric orientation has become increasingly important:

> "Individual action by the sociocentric person
> is preceeded by discussion and agreement with
> others. Needs must be integrated, and goals
> mutually agreed upon. The sociocentric person
> needs to participate in important decisions that
> will affect him. He collectively establishes
> with others... the boundaries in which he will
> operate. For the sociocentric, the norms of
> the group tend to determine his behaviour. In-
> terpersonal commitments, relationships, and
> group cohesion are the processes through which
> his behaviour is implemented." (italics mine -
> Friedlander, 1973, pp. 4 and 6)

This sociocentric life-style has been rapidly increasing over the past 20 years, and Friedlander (1973) indicates that it may well become the predominant orientation over the next two decades.

The trichotomy is completed by the personalistic life-style, which although becoming increasingly important, is nevertheless increasing less rapidly than is the sociocentric life-style.

Friedlander (1973) asserts that a person characterized by
a personalistic life-style,

> "...tends to look within himself and question
> himself as to his own experience for direction....
> He seeks meaningfulness by attempting to live his
> own individuality, to actualize his own potential
> and uniqueness toward greater excitement, satis-
> faction and fulfillment...." (Friedlander, 1973,
> p.6)

Today, because of the dramatic changes that are occuring in
contemporary organizational structures, the life-styles are
becoming more personalistic and sociocentric as the tasks
become increasingly complex, uncertain and changing. How-
ever, a large proportion of organizations and institutions
are bureaucractic in nature, so that a mismatch of struc-
ture and life-styles occurs more frequently than in the past
decades.

Such nonmatches result in frustation and feelings of aliena-
tion, and the tendency to 'drop out of the system' which no
longer harmonises with one's life-style is likely to develop.

Speaking about such nonmatching structures, Friedlander (1973)
posits that they

> "...may well result in a relatively unproductive
> society and one in which large segments of people
> withdraw or "cop-out" from what they view as the
> "establishment."   (Friedlander, 1973, p. 10)

Friedlander's thesis would thus appear to be relevant to the present study in that the members of the Jesus movement complain about lack of meaning in, and alienation from, the values and beliefs of mainstream society.

Similarly - as reported earlier - a few Jesus People claim that rehabilitation centres are not efficacious, and only serve to aggravate their already existing feelings of insecurity. Following Friedlander's line of analysis, it would appear that rehabilitation organizations may not be successful since, whilst they are bureaucratically structured and so suitable for effecting change in formalistic persons, they may not be viable for personalistic or sociocentric orientations, which parallel coordinative and collaborative structures respectively.[1]

The present study then, is an attempt to statistically verify whether members of the Jesus movement have indeed changed, and whether such changes are significantly different from any changes that might be expected to occur in a setting, where individuals, coming from a similar background, have accepted Jesus Christ as their Saviour, but lack the intensive structured group experience of the Jesus People, ie., lack a "Jesus Experience".

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1. Analysis of the data in the present study indicates that the personalistic (before conversion) and sociocentric (after conversion) life-styles are the characteristic orientations of the Jesus People. The formalistic orientation does not feature as being part of their life-style.

2.5 <u>HYPOTHESES</u>

The research hypotheses formulated for investigation are that
the experimental group (Jesus People) should show significant
changes in the following variables:

A)   The Jesus People, after conversion, will be more fundamen-
     talistic in their religious viewpoint, than individuals
     attending established churches, but lacking the operational-
     ly defined "Jesus Experience".

B)   The Jesus People, as a function of their religious experience,
     will show an increase in sociocentrism and a decrease in
     personalistic orientation as measured by Friedlander's
     Life Style Questionnaire. No hypothesis is put forward
     concerning the formalistic life-style.

C)   The Jesus People after 'accepting the Lord as their Sa-
     viour', will perceive themselves as being more secure
     than they were prior to their "Jesus Experience".

D)   The Jesus People will show significant decreases in a
     variety of self-actualizing values, as measured by the
     Personal Orientation Inventory. Such values are to a
     large extent, measured by the ratio-scores; time (incom-
     petance/competance) ratio and the support (other/inner
     directedness) ratio. It is hypothesized that there should
     be an increase in time-competance since members of the
     Jesus movement hold the doctrine of forgiveness and accept-
     ance (Sins of the past are forgiven, and one becomes a new
     creature in Christ, owing to one's faith in, and acceptance
     of Jesus).

E)   The Jesus People will show a decrease in the following di-

mensions, which are, according to Shostrom's inventory, associated with self-actualization:

1)   Inner-directedness (increased other-directedness).

2)   Valuing (self-actualizing values and existentiality).

3)   Feeling (feeling-reactivity and spontaneity).

4)   Self-perception (self-regard and self-acceptance).

5)   Synergistic awareness (nature of man and synergy).

6)   Interpersonal sensitivity (acceptance of aggression and capacity for intimate contact).

2.6   METHOD

2.6.1   Subjects

A total of 85 subjects were initially included in the study; 22 were living communally, being members of the "Invisible Church" (experimental group): 22 were members of established denominations (control group) eg., Methodist, Presbyterian and Anglican.   During the course of data-collection, a number of subjects indicated that they were members of Pentecostal de-nominations.   The data from these individuals were analysed separately as their inclusion in the established-church group could not be justified on theological grounds.

Although such a group was not part of the original design, the related data were analysed, since it was considered that such a group may be expected, on a priori grounds, to be intermediate of the experimental and control groups; the Pentecostal denominations tending to have a radical theology, but an established main-stream sociology.

A total of eight persons indicated such a religious preference.

The data from the remaining 33 individuals (members of the "Invisible Church" and of the established-church denominations) were not analysed since the biographical data derived from these individuals did not qualify them as subjects for the present study.

It is important here to note that at the time of the investigation as many as 30 individuals could possibly have been included in the experimental group. However, since a number of these individuals (approximately five) had only recently moved into the Jesus House, ie., their period of communal living was less than three months (See section 2.6.2 below) it was felt their inclusion in the experimental group (Jesus People) could not be justified. Thus, only 25 individuals in the Jesus House were asked to complete the questionnaires.

At a later stage, it was discovered that three of the above Jesus People had failed to specify the occupation of their father. Consequently the protocols of these individuals were not included in the final analysis of the data, thus reducing the number of individuals in the experimental group to 22.

The individuals constituting the control group were selected according to whether their biographical data rendered them suitably matched with the members of the experimental group. Since the statistical analysis of the data is simplified by having an equal number of individuals in the experimental and control groups, and since the consequences of any violation of assumptions underlying the statistical models used (See section 3.1.2)

are not as severe when the samples contain an equal number
of observations, the control group was limited to 22 indivi-
duals.   Furthermore, there is little to warrant a larger
control group since an equal number of subjects in both the
experimental and control groups were placed in each of the
various socio-economic categories, according to the occupa-
tional status of their father.

The subjects were Caucasian, English-speaking youth, between
the ages of 17 and 28.

The experimental group comprised 10 males and 12 females, while
the control group consisted of 13 males and nine females.

The subjects were taken from the Johannesburg region.

2.6.2   Collection of Subjects

The subjects constituting the experimental group were all
members of the "Invisible Church".   Since the period of mem-
bership varied greatly - some individuals having been members
of the church since its inception, while others had been mem-
bers for barely a week - a minimum period of membership was
required, for the purposes of the present study, to qualify
any given individual as a Jesus Person.

This minimum time-period was set at three months.

In short, the subjects in the experimental group had been re-

siding communally, as members of the Jesus movement, for at least three months.

The individuals, used to generate a suitably matched control group were taken from the established-church denominations. This control group was matched as closely as possible with the experimental group, for age, home-language, occupation of father and general intelligence (Appendix D).

In order to obtain suitable subjects for the control group, approximately 60 members of established-church youth clubs were approached. If these individuals were willing to complete the questionnaires, arrangements, convenient to these subjects, for the date and time of testing were finalized. The questionnaires were then completed on this pre-arranged date in the presence of the investigator (See section 2.6.3 below).

From this initial group of 60 individuals, 22 were suitably qualified, in terms of their biographical data received from questionnaire one (See Appendix D), to constitute a control group.

In short, the control group consisted of members of established-church youth clubs, whose biography rendered them suitably matched to the members of the experimental group.

2.6.3   Procedure

The subjects were tested in small groups comprising two to five individuals, who were asked to first complete a biographical-data questionnaire. The information received was later used to equate the control group with the experimental group.

At the end of the testing session, a short twenty minute intelligence test was administered.[1]

The remaining tests (Inventory of Religious Belief; S-I Inventory; Wilson's C-Scale; Life-Style Questionnaire; and the POI) were completed according to two different sets of instructions.

One set of instructions required the subjects to complete the questionnaires in a manner which they felt corresponded to their present way of living and relating to others.

Having completed the above tests according to these instructions, a final short questionnaire was administered. This yielded information concerning, inter alia, their conversion-experience, in addition to containing a number of open-ended questions (See questionnaire two - Appendix D).

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1. The original intention was to administer the intelligence test at the start of the testing session, as it was considered that after approximately two and one half hours of completing questionnaires, the subjects would be fatigued. However, on the first evening of testing, two of the experimental subjects refused to complete the intelligence test, and then further refused to even look at the other questionnaires. For fear of losing valuable subjects, their availability being limited, it was considered wisest to present the intelligence test after the subjects had completed the other questionnaires and inventories.

   The same order of test presentation was maintained thereafter for both control and experimental groups.

The second set of instructions, required that the subjects complete the questionnaires as they felt they would have, had they been given the questionnaires in the <u>past</u>. They were told that if they felt they had changed, at any time during the past five years, they were then to answer the questions as they felt they would have done <u>before</u> they changed.

It was pointed out that if the subjects felt they had not changed significantly, or if they had changed it had been gradual, they would answer the questionnaires in the same, or in a closely similar manner as previously, the degree of similarity between the two sets of responses, depending upon the degree of perceived change.[1]

Thus, in summary, the subjects were required to complete the questionnaires in two different conditions; <u>before</u> the <u>perceived</u> change and <u>after</u> the <u>perceived</u> change in their lives.

The identical procedure was adopted for both the experimental and the control group.

To counter any order effects, half the subjects in each group completed the questionnaires as they were in the <u>past</u> (before perceived change) followed by as they were <u>now</u> (after perceived changed), while the remaining-half completed the tests in the

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1. It is important to note that just as any given individual continually reinterprets the past from the vantage of the present, so the investigator must be aware that the meaning of the past is not merely fixed in the facticity of the past, but is subject to continual reinterpretation in the light of the unfolding of events in the present.

reverse order, ie., as they were <u>now</u> followed by how they used to be.

2.6.4 <u>Justification for the use of such a procedure</u>

In any pre/post design, the usual procedure is to test the subjects in a given condition, and then administer a retest after some specified antecedent event has occurred.

Thus, in the present study, the ideal would be to test a number of individuals before they "accepted t he Lord", and once again, after they had "accepted the Lord".

Such a design however, would not be viable for the purposes of the present study owing to the following reasons:

1)   It would be difficult, if not impossible, to obtain po-
     tential Jesus People before they enter the house because
     there is no means of adequately anticipating which speci-
      fic individuals are going to actually become Jesus People.
     Although it may be possible to specify that individuals
     coming from a particular type of home environment and
     socio-economic class are more likely to join the Jesus
     movement than are individuals coming from another type of
     family background, it is not feasible to test large numbers
     of individuals coming from the specified environment, in
     the hope that some of them may become Jesus People.

2)   It is of little use taking the time of change as being that
     point in time when the individuals enter the Jesus house,
     because the fact of deciding to live communally in such
     a house, does in itself, already imply a change.   In short,

the individuals may have changed psychologically before entering the house, although it may be true that the communal environment involving the "Jesus Experience" serves to accentuate any change that may have previously occurred, and that the "Jesus Experience" results in behavioural manifestations of this accentuated change (Cf., footnote, p.110)

3) As pointed out in an earlier section, there is a high turn-over of people in the Jesus house - very few actually "accepting the Lord" and remaining in the house.[1] Thus, to test people when they first enter the house, with the view to retesting them after a given period of time, or after the occurrence of a defined event would not be feasible, because it is doubtful whether more than one subject per month would be tested in both conditions.[2]

4) In a strict pre/post experimental design, acceptance of the point of change as being that time when the respondents "accepted the Lord" would not be feasible; many members of established-church denominations claim to have always been Christians, and frequently point to baptism as being the event marking their official acceptance of Christ.

In view of the above factors it would appear that the only viable

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1. Only one out of every ten individuals that enter the house remain for any length of time (Shaneen Nurse - Personal communication).

2. This is a gross over estimation, since to obtain one sincere Christian per month, implies a turnover of ten people per month, which in a community supporting approximately 25 people would not be conducive to the maintenance of stability and longevity of such an enterprise. The "Invisible Church" is still extant, having been founded in late 1971.

procedure, is to take as subjects, those individuals who have
resided in the Jesus house for a given minimum period of time,
in this case three months. This will ensure that those in-
dividuals tested are, to a certain extent, committed to their
particular life-style.

The technique of asking the subjects to fill in the question-
naires as they feel they were, and as they feel they are, en-
sures that the subjects are being tested according to condi-
tions before and after what they perceive to be the turning
point in their own lives, rather than being asked to complete
the questionnaires as they feel they would have done before
and after the occurrence of an operationally defined event,
the definition of which has been imposed from the outside by
the investigator, ie., the subjects are left free to choose
for themselves the point in time which they feel marks the
turning point, at which their lives acquired new meaning.

The present writer wishes to point out that the above procedure
has an inherent danger - that of dissimulation by the subjects.

In an attempt to counter for any such miscompletion of the
questionnaires a lie-scale was incorporated into Maslow's S-I
inventory. It was hoped that the use of a lie-scale would as-
sist in the detection of attempted faking - the rationale being
that faking of one scale suggests faking on the other scales.

In addition, Shostrom (1974, p. 22) points out that since the
POI has been developed according to Maslow's theoretical con-

struct of the self-actualizing person, and is therefore scored according to this framework and not necessarily in the direction of socially approved goals, any attempted dissimulation can be detected by an examination of the ratio scores, in conjunction with the subscales of the POI.

In final defense of the adopted procedure,[1] it must be pointed out that the validity of any study of this nature depends largely upon the integrity of the respondents; regardless of whether the subjects are actually tested in the two different conditions or tested according to how they feel they would have responded in the two conditions, there still remains the possibility that the subjects may deliberately dissimulate their responses to the questionnaires, depending upon their attitude towards the tester, the test-situation and their expectations of what the investigator is attempting to study.

It is also of importance to note that the present study is primarily concerned with the degree and the direction of change, rather than with the absolute scores of the subjects. Thus, even if the subjects were to dissimulate the scales, thereby resulting in a difference between the control and the experimental groups, one still has to account for the fact that one group dissimulated the scales to a significantly greater extent than did the other.

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1. The present writer, besides gathering data by means of questionnaire-blanks, also collected information through participant/observer procedures.

2.6.5   The Measuring Instruments

A)   Questionnaire 1   (Biographical-data questionnaire -
                           Appendix D)   (Administered once)

Information concerning the subject's age, sex, home-language

and educational standard is obtained, as well as marital-status,

father's occupation,[1] their own occupation and religious-pre-

ference.[2]

The above information is used to equate the control group with

the experimental group.

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1.   Paternal occupation was used as an indicator of socio-
      economic status of home environment, since it was neces-
      sary to equate the experimental and control groups on this
      variable, lest it be argued that any differences between
      the experimental and control groups were due to differen-
      ces of family background and social status, rather than
      being contingent upon the "Jesus Experience".

      The subjects were not equated according to their own occu-
      pation as it could be expected that members of the Jesus
      movement would not have maximized their potentials to the
      same extent as would have members of the control group.
      It is also of importance to note that the Jesus movement,
      like any other movement, is attractive to a specific seg-
      ment of the population ie., on a priori grounds, one would
      expect members of the Jesus movement to be different
      from non-members, in a number of ways - their aspirations
      and occupation being amongst these differences.

      Thus, it was meaningful to equate the subjects according
      to their father's occupation, rather than their own occu-
      pation: to equate subjects (in the present study) according
      to their own occuaption would be to loose much valuable
      information concerning the Jesus People and the changes
      they have experienced as a result of their religious
      orientation.

2.   Religious preference is asked for, rather than religious
      denomination, since 'denomination' implies a particular
      class of belief within Christianity. The term 'Prefer-
      ence', however, is more open, and leaves the respondents
      free to give a non-Christian religious preference if they
      so desire.

B)   Questionnaire 2   (Appendix D)   (Administered once)

This yields information concerning the degree of A) emotional-
ity and B) rapidity of the conversion experience.

In addition, there are two statements referring to the respon-
dents attitude toward A) individuals who are not members of
their church and B) toward evangelism.

The responses to the above four statements are quantified
by means of a Likert-type seven point scale.

The questionnaire also contains three open-ended questions,
in which the subjects are asked to A) write what they consi-
der to be wrong with the world today,   B) state how they
would improve matters if given an opportunity and C) give
their testimony.   In addition, the respondents are asked to
state the length of time they have been Christians.

Since this questionnaire has been developed with specific
reference to the Jesus People, further clarification of its
validity, ie., the extent to which it is measuring what it
purports to measure, is essential.

Statement two refers to the subject's attitude toward non-
members of the church.   Numerous authors on the Pentecostal
and the commune movement (Cf., Bloch-Hoell, 1964; Ellwood,
1973; Harder, Richardson and Simmonds, 1972; Hollenweger, 1972;
Kanter, 1972;   Knight, 1971) are of the opinion that members
of religiously-orientated sects, tend to view them-

selves as being different - as being apart from mainstream
society. Furthermore, the Jesus People continually claim
to be not 'of the world' and frequently make negative refer-
ences to the 'world outside'.

Thus, according to the above explication, statement two may
be seen as being relevant to this particular study. In ad-
dition, the Jesus People in their conversation, as well as
in their ecclesiastical doctrine, appear to support the ethic
of brotherhood.   Hence any statement - to be rated on a seven-
point Likert scale - referring to the attitude of the Jesus
People towards non-members of their church should yield infor-
mation concerning their degree of support for the ethic of
brotherhood, or conversely, the extent to which they perceive
themselves as being different from people 'of the world'.

Thus, operationally and pragmatically defined, the degree of
support for the ethic of brotherhood may be said to correspond to
the rating given by the subjects to the statement, "My attitude
toward 'outsiders' (people who are not members of the "church")
is very different from that which I have towards members."
(See questionnaire two).

Statement three ("I should not attempt to interest others in
my beliefs and way of life") is aimed at securing information
relating to the degree of support for proselytizing.   (It is
considered that a direct statement - to be rated on a seven-
point Likert scale - of the nature "I believe in evangelism"
may have negative connotations for both experimental and

control groups).

Thus, the degree of support shown by the subjects for evangelism is operationally and pragmatically defined as corresponding to the rating, given by the subjects, to the statement "I should not attempt to influence others in my beliefs and way of life." (See questionnaire two).

Questions four, five and six of questionnaire two are open-ended questions:

Questions four and five ask for the subject's opinion on world affairs and suggestions for the aleviation of any perceived problems. It is considered that the Jesus People having a religiously orientated cosmology would tend to be apolitical, and express their attitudes and opinions towards worldly affairs within a religious framework.

Thus, the term apolitical refers to the extent to which political ideology was not incorporated into their replies to questions four and five. Conversely, the term apolitical may also refer to the extent to which subjects structure their replies to the above questions in terms of, for example, "a lack of love for God" or "a lack of faith in Jesus", rather than in terms of political, national and patriotic frameworks.

Question six, required the respondents to relate their testimony: A testimony, within most religious circles, is a brief account of the person's life before conversion, ie., before

acceptance of the Ultimate as a focus about which to orientate
one's life.   The testimony usually outlines the salient
features of the person's conversion and the pertinent events
leading up to the conversion-experience.

Since most converts claim to have been 'made whole' asserting
that they are "new creatures in the Lord", it is reasonable to
expect a more favourable attitude, on the part of the prosel-
yte, toward his newly adopted life-style than toward his old
mode of existence.

Thus the term alienation refers to the extent to which the
respondents have indicated their degree of alienation, inse-
curity and loneliness in their testimony.

These first two questionnaires were constructed by the writer
for purposes of the present study.

C)   Inventory of Religious Belief (Administered twice)
This inventory developed by Brown and Lowe (1951) consists of
15 items, the principle aim of which are to differentiate be-
tween those who accept and those who reject the basic tenets
of the Christian faith.

It is important to note that this inventory is not concerned
with religiosity per se, but rather with the degree of adhe-
rence to the Christian faith.   Recognition of this fact,
serves to clarify the present concept of religious belief.

Each item is scored according to values ranging from one to
five, the technique used being that developed by Likert.

A representative selection of the items contained in this
inventory are presented below:

> "It makes no difference whether one is a Christian
> or not as long as one has good will for others."
>
> "God created man separate and distinct from animals."
>
> "There is no life after death."
>
> "The Bible is full of errors, misconceptions and
> contradictions."
>
> "The Gospel of Christ is the only way for mankind
> to be saved."
>
> "Eternal life is the gift of God only to those who
> believe in Jesus Christ as Saviour and Lord."
>
> "I think a person can be happy and enjoy life with-
> out believing in God."
>
> "I believe in the personal visible return of Christ
> to the earth."

Validity and reliability of the inventory

Brown et al., (1951) established the validity of this inven-
tory by using a number of criteria, comparing the replies given
to a personal-data form with scores on the inventory itself.

A high positive correlation is claimed to exist between strong
belief as measured by the inventory and such practices as
prayer, church attendence and Bible study.

The reliability coefficient of the entire scale was found by Brown et al.,(1951) to be 0,87 (Spearman Brown formula).

D) The Security-Insecurity (S-I) Inventory (Administered twice)

The S-I inventory was developed by Maslow (1952) to detect and measure feelings of security (Psychological security). This inventory is not a behavioural measure, but rather an instrument to reveal inner conscious feeling (Maslow, 1952, p.3).

Representative of the questions included in the subtest of the S-I inventory which was used in the present study are the following:

"Are you easily hurt?"

"Do you have a vague fear of the future?"

"Do you feel you are generally lucky?"

"Do you have many real friends?"

"Do you tend to be afraid of competition?"

"Do you ordinarily feel contented?"

"Do you feel that you are respected by people in general?"

"Do you sometimes feel that people laugh at you?"

"On the whole do you think you are treated right by the world?"

"Once in a while do you lose your temper and get angry?"

The entire test of 75 questions is divided into three groups, each consisting of 25 questions. Maslow (1952) points out that the correlation between each subtest and the total scale is greater than O,9, so that each may be considered to be a valid test of security in itself.

In view of the large number of tests to be administered, the time-factor was crucial, so that only one subtest (part three) of the S-I inventory was administered. This has a correlation with the entire scale of O,92 $\pm$,O1.

Validity and reliability of the inventory

The S-I inventory has not been validated with an external criterion, but Maslow (1952) describes a number of procedures used to determine the validity of the test, and states that

> "...we may fairly assume a high validity for the Inventory." (Maslow, 1952, p.4)

The split-half reliability of the subtest used in the present study is O,83 $\pm$,O2.

In an attempt to discern the extent of misrepresentation on the test by the subjects, a lie-scale consisting of nine questions was incorporated into the original scale of the S-I inventory.

These questions were extracted from Eysenck's (1970) Personality Inventory, form A, and are of such a nature so as to be

similar to those of the S-I inventory.   Thus, they are not expected to be easily differentiated.

E)   Conservatism (C-) Scale   (Administered twice)

The C-scale developed by Wilson and Patterson (1968) consists of 50 items randomly ordered within the restriction of an alternating pattern of positively and negatively scored items.

These items yield two orthogonal "psychological" factors:

a)   Conservatism (versus liberalism) and

b)   Realism (versus idealism).

In addition, four oblique "content" factors are measured:

1)   Militarism-punitiveness.

2)   Antihedonism.

3)   Ethnocentrism and out-group hostility.

4)   Religion-puritanism.

A sample of the items constituting each factor of the Wilson C- scale is presented below.   Each factor is listed together with a representative selection of the items relating to this factor.

Conservatism (versus liberalism)

Death penalty; School uniforms; Sabbath observance; Patriotism; Self-denial; Horoscopes; Military drill; Divine law; White superiority; Moral training; Chaperones; Empire-building; Licensing laws; Chastity; Royalty; Conventional clothing;

Apartheid; Church authority; Censorship; Birching; Strict
rules; Straitjackets; Learning Latin; Inborn conscience;
Bible truth.

Realism (versus idealism)

Evolution theory; Striptease shows; Sabbath observance;
Horoscopes; Co-education; Cousin marriage; Divine law; Suicide;
Socialism; Chaperones; Empire-building; Chastity; Fluorida-
tion; Computer music; Royalty; Women judges; Nudist camps;
Church authority; Birching; Casual living; Inborn conscience;
Divorce; Coloured immigration; Pyjama parties; Bible truth.

Militarism-punitiveness

Military drill; Birching; Death penalty; Patriotism; Royalty;
Strait-jackets; Strict rules; School uniforms; Disarmament;
Socialism; Co-education; White lies.

Antihedonism

Chastity; Chaperones; Licensing laws; Self-denial; Moral train-
ing; Censorship; Striptease shows; Pyjama parties; Casual
living; Nudist camps; Suicide; Computer music.

Ethnocentrism and out-group hostility

White superiority; Apartheid; Empire-building; Coloured im-
migration; Mixed marriage; Working mothers; Women judges;
Learning Latin; Beatniks; Teenage drivers; Student pranks;
Jazz.

Religion-puritanism

Bible truth; Sabbath observance; Divine law; Church authority;
Inborn conscience; Horoscopes; Legalized abortion; Birth
control; Divorce; Evolution theory; Cousin marriage; Fluori-
dation.

Validity and reliability of the scale

Wilson (1973) argues that the scale appears to have high
construct-validity, and cites a number of studies, substantia-
ting his argument (Cf., Wilson, 1973, pp. 65ff.).

The C-scale has a test-retest reliability ranging from 0,89
to 0,94 (Cf., Wilson, 1973, pp. 60-61).

F)   Friendlander's Life-Style Questionnaire (Administered
twice)

This life-style questionnaire was developed to measure three
life-styles identified by Bier (1967).

The questionnaire contains 24 statements arranged in pairs
(although each statement is to be regarded as being autono-
mous), against which the respondents are to indicate the ex-
tent of their agreement with each statement, according to
five given categories.

The final scores give the responses recorded for each life-
style (eight different statements refer to each of the three
life-styles; Formalistic, Sociocentric and Personalistic),
and so indicate the predominating life-style of each indivi-
dual.

A representative selection of the statements pertaining to each life-style is presented below:

Formalistic life-style

"I believe that my life will be most satisfying to me if there are some clear pathways for advancing and being rewarded."

"I place a great deal of faith in law and order."

"What is important is that I have a secure job and a comfortable house."

"I find myself striving for greater advancement and prestige."

Sociocentric life-style

"I place a great deal of faith in what my close friends say."

"I will do what is right when I am guided by the close relationships I have made with others."

"I prefer that my actions be guided by discussion with others who are close to me."

"I believe that my feelings and emotions should be shared with others close to me."

Personalistic life-style

"In deciding how I want to live and act, I am most satisfied if I am completely free to make this decision by myself."

"I can only get the really important things in life by doing what I want to do."

"What is important is that I experiment and discover who and what I am."

"I prefer that my actions be guided by my own knowledge of what I want to do."

Validity and reliability of the inventory

Anecdotal evidence presented in a memorandum issued by Fried-lander (1973) suggests that it is safe to assume the Life-Style Questionnaire is a valid indicator of the three life-styles it purports to measure.

The reliability coefficients (Kuder Richardson formula) are;

Formalistic life-style = O,78.

Sociocentric life-style = O,72.

Personalistic life-style = O,70.

G) Personal Orientation Inventory (POI)[1] (Administered twice)

The POI consists of 150 pairs of statements, the respondents having to record which one of each pair of statements is most applicable to themselves.

The items are scored twice; the first set of scores relate to two dimensions of personal orientation: inner-directedness and time-competance. The second set of scores generated, relate to ten aspects of Maslow's (1954) theoretical construct of self-actualization.

A random selection of the paired-statements constituting the POI are given below:

_____

1. See Appendix E for an outline of the dimensions measured by the POI.

"I am bound by the principle of fairness."

"I am not bound by the principle of fairness."

"I often make my decisions spontaneously."

"I seldom make my decisions spontaneously."

"I accept my weaknesses."

"I don't accept my weaknesses".

"I can cope with the ups and downs of life."

"I cannot cope with the ups and downs of life."

"Reasons are needed to justify my feelings."

"Reasons are not need to justify my feelings."

"Impressing others is most important."

"Expressing myself is most important."

"Appearances are all-important."

"Appearances are not terribly important."

"Kindness and ruthlessness must be opposites."

"Kindness and ruthlessness need not be opposites."

"I am completely free of guilt."

"I am not free of guilt."

"Being myself is helpful to others."

"Just being myself is not helpful to others."

Validity and reliability of the POI

The inventory is able to significantly discriminate between clinically judged self-actualizing and non self-actualizing

groups on the majority of the 12 scales, suggesting validity of the scales.[1] Shostrom (1974) further discusses concurrent validity and correlations of the POI with other well validated scales, indicating the POI has significant validity.[2]

The test-retest reliability coefficients for the major scales of Time-competance and Inner-directedness are 0,71 and 0,77 respectively. The coefficients for the subscales range from 0,52 to 0,82. Shostrom (1974) points out that such coefficients are within the range of comparable test-retest studies with inventories, such as the MMPI and the EPPS (Edwards Personal Preference Schedule, 1953).

H)   The Intelligence Test   (Administered once)

The I.Q scores are obtained by use of parts three, four and six, of the General Aptitude Test Battery (GATB). These parts measure;

1)   Spatial aptitude.

2)   Verbal aptitude.

3)   Numerical aptitude.

---

1.   McIntire (1973) conducting a study of the impact of an encounter-group experience on the changes in, and the level of self-actualization concludes

"...that the POI can be used with confidence in evaluation of group changes...." (McIntire, 1973, p. 465).

2.   Since the publishing of the latest (1974) manual and bibliography of articles on the POI, a number of studies have suggested that because of the great overlap of items, the inventory may not be sufficiently differentiating between variables purported to be measured. In addition, some dimensions are measured by an adequate number of statements (up to 127 statements for inner-directedness), while other scales consist of as few as nine items (Synergy), so that the validity of individual scales needs to be questioned.

When combined, the total score yields the aptitude 'g'
(general intelligence).

Validity and reliability of the GATB

The manual contains numerous validity coefficients, for
various specific occupations, exceeding in many cases 0,90.
The highest correlation coefficient is 0,96 (Predictive
validity).

The test-retest reliability coefficients for Form B (used in
the present study) range from 0,84 to 0,94.

It is hoped that use of the intelligence test will enable
the investigator to make statements concerning:

A)   The average general intelligence of members of the
     Jesus movement.

B)   The extent and the nature of the differences, if any,
     in intellectual capacity between the two groups of
     Christians.

3

RESULTS

It were better to have no religion than a religion
which did not conform to reason.

Abdu' L-Baha (Bahai)

A religion that is small enough for our understanding
is not great enough for our need.

A.J. Barry.   Christian Ethics and Secular Society.

The results of the present investigation will be presented in a
systematic analysis of each questionnaire administered.   This
will be followed by a further collation of the data.

It is felt that such a procedure will facilitate the interpretation
of the results, and is warranted owing to the large volume of data
to be presented.

3.1.1 Statistical procedures[1]

The raw data was first tested for normality by means of a computer
programme which was run by the ICL 1900 computer at Rhodes Univer-
sity. (All statistical tests were performed by means of an electro-

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1.   The references to the formulae used in the present study are
      to be found in appendix F.

nic computer.)

Having determined whether the data approximated a normal distribution, a two-way analysis of variance was performed. This design extracts variance due to changes within the groups as well as the variance occurring between these groups. In addition, the variance due to the interaction is extracted.

If the interaction is found to be significant, it can safely be assumed that the changes (if any) undergone by the one group are significantly different from those (if any) undergone by the other group. (The same information can be obtained by employing a $\underline{t}$ test for independent samples to compare the mean-differences between the treatment conditions ie., pre and post-conversion, of the experimental and the control group.)

Since the analysis of variance model used in the present study tends to yield the overall variance occurring between, within and due to the interaction between two groups, a number of 'cancelling-out effects' may arise. For example, there may be no statistically significant difference between the experimental and the control group on a given variable prior to conversion, although after conversion a significant difference at the 0,1% level of probability may be found. However, since the analysis of variance design extracts the overall variance between groups (before/after combined), the $\underline{F}$ ratio for the between-groups analysis may only be significant at the 5% level of probability (For further explication of this phenomenon, see Tables 3.2.8 and 3.2.9).

Similarly, the analysis of variance yields an F ratio for the variance occurring within groups, but with the experimental group and the control group combined.

Thus, in order to more fully extract from the data any changes that might have occurred, the t test (for matched and independent samples) or Wilcoxon's Matched-Pairs Signed-Ranks Test was used, depending upon whether the distribution of the scores was parametric or non-parametric respectively.

3.1.2 Assumptions underlying the parametric tests used in the present study

The parametric statistical tests – the analysis of variance and the t test – used for purposes of the present investigation require that the following assumptions be met:

1. The samples in the groups to be investigated should be selected from normally distributed populations.

2. The variance of the populations from which the samples are drawn should be similar. This is termed the homogeneity of variance.

(Downie and Heath, 1970, p.182 and p. 216)

Meeting the assumptions

A. Assumption of normality

This requirement posed little difficulty. A test for normality (See Toetse vir Normaliteit van der Watt, 1969 p. 122) was employed to determine whether the observed frequency of distribution differed significantly from the expected frequency of a normal distribution.

The data derived from the Inventory of Religious Belief (Table
3.2.10) and from the ratio-scores of the Personal Orientation
Inventory (Table 3.2.27) were found to be skewed. Consequently,
the Wilcoxon Matched-Pairs Signed-Ranks test, a non-parametric
statistical tool,[1] was used rather than the t test.

However, the analysis of variance - a parametric test - was em-
ployed on these two sets of data (Table 3.2.8 and Table 3.2.25,
respectively), so that the assumptions underlying this test have
been violated. Downie et al., (1970 p.216) however, point out
that the distribution within each group may show departure from
normality to a fairly high degree without affecting the signifi-
cance test.

According to Cochran and Cox (1957) (cited in Kirk, 1968, p.60)
failure to meet the assumptions of the model from which the anal-
ysis of variance is derived may effect both the sensitivity of a
test and the level of significance.

Loss of sensitivity occurs since it may be possible to develop a
test for analysing the data which is more powerful than that using
the F ratio. However, development of such a test would not be
feasible, in terms of the expenditure of time and effort, for the
purpose of the present study.

Violation of the assumptions may also effect the level of signifi-
cance; an F ratio found to be significant at the 5% level may in

---

1. Distribution-free or non-parametric tests make no assumptions
   about the precise form of the sampled population (Downie,
   et al., 1970, p.264).

fact, only be significant at the 7% or conversely at the 4%
level   (Kirk op cit.,).   In short, the F test may be positive-
ly or negatively biased when the assumptions underlying the anal-
ysis of variance are violated.

However, there is only need for concern over this bias-effect
when the level of significance is beyond the 5% level but not
beyond or equal to the 1% level:

The procedure adopted in the present investigation is one of re-
jecting - where possible - the null hypothesis ie., accepting
that a statistically significant difference exists between the
two samples.   Consequently, failure to meet the assumptions un-
derlying the analysis of variance, when the probability of reject-
ing the null hypothesis is beyond the 5% level, but not beyond
or equal to the 1% level of significance, could possibly result
in a type I error: rejecting the null hypothesis when it is true.

If, however, the probability of rejecting the null hypothesis is
equal to, or greater than 1%, then the possibility of making a
type I error is greatly reduced.

In short, violation of assumptions may result in the rejection of
the null hypothesis when such a rejection is not justified; the
bias-effect resulting in an error owing to a low level of statis-
tical significance.   However, if the probability of rejection is
equal to, or greater than the 1% level of significance, then it is
fairly safe to assume that the null hypothesis can be rejected,
at a level, at least, greater than 5%.

Examination of Table 3.2.8 reveals that the interaction between the elements being tested is significant beyond the ,001 level. Thus, regardless of how the F test is biased, it is reasonably safe to assume the interaction is statistically significant beyond, at least, the ,05 level.

The non-parametric distribution of the ratio-scores derived from the POI (Table 3.2.25) can be treated similarly: it will be noted that the F ratios are either not significant or if they are, the level of significance is beyond the ,01 and ,001 level.

Thus, the F ratios can be assumed to be reasonably accurate, since those F ratios significant beyond the ,01 level may be found - if assumptions were not violated - to be significant at a higher or a lower level of confidence, but nevertheless significant. In addition, it is not inferred that the non-significant F ratios, may in fact, be significant. Furthermore, unless departure from normality, as previously noted, is extreme, the departure will have little effect on the probability associated with the test of significance.

B.   Assumption of homogeneity of variances
Provided the samples sizes are equal, both the F distribution (Kirk, 1968, p.61) and the t test (Downie, et al., 1970, p.183) are relatively unaffected by violations of their assumptions, unless these violations are severe.

Since the above tests, are so robust with respect to violation of the assumption of homogeneity of variance, testing for this assump-

tion is not routine (Kirk, 1968, p.62).

Edwards (1957, p.162) however, suggests a rapid and relatively efficient procedure for deciding whether the variance of the two independent samples differs significantly.

With 20 observations in each group, one of the two variances is required to be approximately 2,5 times as large as the other, in order that they may differ significantly at the 5% level. With larger samples, of up to 30 observations, one of the variances need only be twice as large as the other, for the two variances to be significantly different.

The samples in the present study consist of 22 observations each, except for the Pentecostal sample which has 8 observations, so requiring one of the variances of this latter sample to be 4,5 times as large as the other to reject the hypothesis of a common variance.

Following the above procedure, it will be noted that those distributions of data, which show a tendency towards heterogeneity of variance (Variance is the square of the Std. Dev.) (Table 3.2.6a; 3.2.12; 3.2.14; 3.2.16; 3.2.19; 3.2.22; 3.2.26; and Table 5.3.5) possess a statistic which is either not significant or, is significant beyond ,01 level and often the ,001 level of significance.

Thus, following the previous argument that the level of significance may be positively or negatively biased (Kirk, 1968, p.60), it is possible to assert that since the differences between the groups are significant beyond the 1% level, any violation of

assumptions, although it may, if severe, increase the level of significance (it could also reduce the level of significance) would not effect the differences in question. Further, those differences which are not statistically significant, would either be found non-significant or found to be significant at the 5% level. However, this latter inference of statistical significance is not made for the data in question so maintaining a powerful level of significance.

Edwards (1962), in support of the ignoring of the violation of assumptions when using the analysis of variance, states:

> "As Box (1953) has emphasized, since the F test
> is very insensitive to non normality and since,
> with equal n's it is also insensitive to variance
> inequalities, it would be best to accept the fact
> that it can be used safely under most conditions.
> The F test of the analysis of variance, in other
> words, remains a robust test under a variety of
> violations of the assumptions on which it is mathe-
> matically based." (cited in Cogill, 1970, p.48)

In final defense of not meeting the assumptions of the statistical tests used in a number of comparisons of the present data, it must be pointed out that if a suitable transformation can be found which reduces or removes the heterogeneity of variances, the reliability of the F test is increased. This procedure was not used, however, owing to three practical disadvantages:

1. Any transformation of the raw scores which may reduce or even remove the asymmetry is a time-consuming process, even with the aid of an electronic computer. Furthermore, several transformations may be tried, none of which may yield the

required symmetry.

2. A logarithmic transformation may be suitable for one set of data, for example, that from the Wilson C-scale, while a reciprocal or square-root transformation may be required for another. This makes difficult, the comparison of one set of data with another.

3. In practice, assuming that a suitable transformation has been discovered, the results of the F tests based on the transformed data are very similar to those based on the untransformed data, except in a very few cases.

Edwards (1957, p.204) commenting on a study by Sleight (1948) asserts:

> "An analysis of variance of the transformed data resulted in exactly the same conclusions that were obtained by an analysis of the original data."

In summary then, ignoring the violation of assumptions is warranted on the following grounds:

1. Both the t test and the F ratio are robust, and are not significantly effected by violations of their underlying assumptions provided that the sample sizes are equal, which is the case for the present study.

2. In the cases where there is a violation of assumptions, the statistic is sufficiently significant to justify a rejection of the null hypothesis with reasonable confidence.

3. Any transformations of raw data, which may be suitable
are not, in practice, feasible owing to the concomitant dis-
advantages.

C. Assumption of continuous distribution of data

Inherent in the first assumption above is the requirement that the
data be continuous. The data presented in all the Tables, bar
Table 3.2.24a, are continuous. Since the data in Table 3.2.24a
are presented as frequencies in discrete categories, the χ^2
test for two independent samples is employed.

3.2 Analysis of Results

Tabulated summaries of the results of the statistical tests em-
ployed on each questionnaire are presented below.

For all questionnaires, bar questionnaire two (Table 3.2.1), a
tabulated summary of the results of the analysis of variance is
presented. This is followed by tabulated summaries of the re-
sults of the t test (independent) for the differences occurring
between groups, and of the t test (matched) for differences occur-
ring within groups.

The analysis of the data received from the extrinsic religious
orientation factor of the Wilson C-Scale and the Inventory of
Religious Belief, yielded paradoxical results. To resolve this
paradox a number of t tests for independent samples were performed,
and correlations between the two 'fundamentalism' factors were
obtained by computation of the Pearson Product-Moment correlation
coefficient (See Table 3.2.11 to Table 3.2.14 - pp. 194 - 202).

In the event of a distribution of scores being non-parametric the z statistic, calculated by the Matched-Pairs Signed-Ranks Test is given. If a distribution of scores does not approximate normality, note of this will be made within each Table. The χ^2 test for two independent samples is employed on Table 3.2.24a since the data are not continuous.

TABLE 3.2.1 [a)]

SUMMARY OF t TESTS FOR QUESTIONNAIRE TWO
(AFTER CONVERSION)

SOURCE	JESUS PEOPLE		ESTABLISHED CHURCH		t
	MEAN	STD.DEV.	MEAN	STD.DEV.	
Emotionality of conversion-exp.	4,773	2,137	4,227	1,541	——
Rapidity of conversion-exp.	3,636	2,381	2,818	1,967	1,242
Brotherhood	5,045	2,171	4,545	2,110	——
Evangelism	6,455	1,057	4,818	2,062	3,313[**]
Alienation	0,773	0,429	0,136	0,351	5,384[***]
Apolitical	0,955	0,213	0,864	0,351	1,038
No. of months S's have been Christians.	36,864	54,712	97,227	79,482	2,934[**]

For all the above t tests, there are 42 degrees of freedom.

a) The following note applies to Tables 3.2.1 to 3.2.27: For all t tests, values below 1,00 are not given. The levels of statistical significance used are denoted as follows:

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

From the above Table it can be seen that no statistically significant differences between the Jesus People and the Established-church group were obtained with reference to the degree of emotionality and rapidity of their conversion-experience. In addition, both groups were orientated towards the ethic of brotherhood to the same extent ie., their attitude towards members of the church did not differ significantly from that which they had toward non-members. There was also no significant difference between these two groups in terms of their degree of political involvement ie., the groups did not incorporate political ideology into their replies to two questions referring to involvement in worldly affairs.

The Jesus People did, however, believe in evangelism to a significantly greater ($p < .01$) extent than did members of the Established-church group, and also tended to be significantly ($p < .001$) different from the Established-church group with regard to their overall degree of alienation. This overall degree of alienation shown by the two groups was computed from the number of individuals in each group who indicated a feeling of alienation in their testimonies ie., in reference to their state of being, prior to their conversion, the Jesus People indicated, to a significantly greater extent than did the members of the Established-church, that they had feelings of alienation before "meeting the Lord".

It can also be seen that the Jesus People indicated that they had been Christians for a significantly ($p < .01$) shorter period of time, than had the members of the Established-church group.

TABLE 3.2.2

SUMMARY OF ANALYSIS OF VARIANCE FOR WILSONS'S C-SCALE

SOURCE	F RATIO		
	BETWEEN GROUPS	WITHIN GROUPS	INTERACTION
Conservatism	0,00	47,33[***]	18,71[***]
Realism	0,02	0,01	1,51
Militarism	0,08	35,38[***]	7,81[**]
Antihedonism	0,39	41,38[***]	22,95[***]
Ethnocentrism	1,24	0,78	2,53
Religion	0,14	21,53[***]	12,59[**]

For all F ratios, there are 1/42 degrees of freedom.

From the above Table it can be seen that there were no signifi-
cant differences between the base-lines of the Jesus People
(pre- and post-conversion combined) and those of the Established-
church group (pre- and post-conversion combined) on the dimensions
measured by Wilson's conservatism scale.

However, both groups have shown significant ($p < ,001$) changes
after conversion in conservatism, militarism, anthihedonism and
extrinsic religious orientation. Since the interaction between
the two groups on these four dimensions is significant it is safe
to assume that the degree of change shown by the Jesus People was
significantly different from that shown by the Established-church
group.

There were no significant differences between the two groups on
the realism and ethnocentrism dimensions.

TABLE 3.2.3

SUMMARY OF t TESTS FOR THE WILSON C-SCALE - BETWEEN GROUPS

SOURCE	PRE-CONVERSION					POST-CONVERSION				
	JESUS PEOPLE		EST. CHURCH		t	JESUS PEOPLE		EST.CHURCH		t
	Mean	SD	Mean	SD		Mean	SD	Mean	SD	
Conservatism	50,273	9,458	46,455	10,636	1,258	40,500	7,720	44,227	9,856	1,396
Realism	34,909	4,608	35,318	5,735	—	35,500	3,461	34,636	6,245	—
Militarism	13,364	3,332	12,773	4,471	—	10,591	2,873	11,773	3,829	1,158
Antihedonism	12,636	3,499	11,682	3,884	—	8,909	2,759	11,136	4,004	2,149*
Ethnocentrism	10,591	2,423	9,409	2,364	1,638	9,955	2,278	9,591	2,720	—
Religion	12,273	3,706	11,045	2,903	1,223	10,227	3,436	10,773	2,544	—

For all the above t tests, there are 42 degrees of freedom.

From Table 3.2.3 it can be seen that no significant differences existed between the two groups before conversion. However, after conversion the Jesus People were significantly ($p < ,05$) less antihedonistic than were the members of the Established-church group, although the two groups did not differ significantly on the other dimensions measured by the Wilson C-scale.

TABLE 3.2.4 [a)]

SUMMARY OF t TESTS FOR THE WILSON C-SCALE - WITHIN GROUPS

SOURCE	JESUS PEOPLE			ESTABLISHED CHURCH		
	Mean Difference.	STD. DEV. of Mean diff.	t	Mean Difference.	STD. DEV. Of Mean Diff.	t
Conservatism	9,773	6,063	-7,561[***]	2,227	5,494	-1,902
Realism	0,591	3,376	—	0,682	3,483	—
Militarism	2,773	1,850	-7,030[***]	1,000	2,330	-2,013
Antihedonism	3,727	2,313	-7,558[***]	0,545	2,087	-1,226
Ethnocentrism	0,636	1,620	-1,843	0,182	1,790	—
Religion	2,045	1,676	-5,726[***]	0,273	1,638	—

For all the above t tests, there are 21 degrees of freedom.

a) A negative prefix indicates that a decrease has occurred on that dimension.

Table 3.2.4 suggests that the Jesus People, after conversion, showed significant (p $<$,001) decreases in conservatism, militarism, antihedonism and extrinsic religious orientation. There were, however, no statistically significant changes in realism and ethnocentrism, as a result of the conversion-experience.

The Established-church group showed no significant changes on any of the above dimensions.

The Conservatism scale comprises 50 short non-directional items (catch-phrases representing controversial issues), to which the respondents have to indicate their attitude concerning each of these 50 issues by marking off an 'agreement', an ' uncertain', or a 'disagreement' choice.

Since it is reasonable to suppose that a group would tend to supply one with a theoretical framework on which to base one's attitudes, it might be expected that the subjects, after having joined the Jesus movement, would show increased certainty when making decisions ie., a decrease in the number of 'uncertain' responses would be expected.[1] Any changes in the number positive or negative responses are, for the purposes of the present discussion, irrelevant. Clearly, any such changes are dependent largely upon whether the group ideology (biblicistic fundamentalism) accepts or rejects the issues which are referred to by the C-scale items. What is important rather, is whether the group members

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1. The present writer is aware of the paradox that increased support for a belief in neutrality and non-commitment would have the effect of increasing the number of 'uncertain' responses made by the subjects.

   However, support for such a belief in a fundamentalistically-orientated group is hardly likely.

are able to be more certain in making their responses to the
C-scale.

For this reason, the data from the Wilson C-scale was further
analysed with the view to extracting relevant information con-
cerning the possibility of increased certainty as a function of
being a group member.

TABLE 3.2.5

SUMMARY OF ANALYSIS OF VARIANCE FOR NUMBER OF
'UNCERTAIN' RESPONSES MADE ON THE WILSON C-SCALE

SOURCE	$\underline{F}$ RATIO		
	BETWEEN GROUPS	WITHIN GROUPS	INTERACTION
'Uncertain' responses	5,32 [a)]	32,88[***]	8,51[**]

For all $\underline{F}$ ratios, there are 1/98 degrees of freedom.

a) p $<$,025

Table 3.2.5 indicates that a significant (p$<$,025) difference
existed between the Jesus People (pre- and post-conversion com-
bined) and the Established-church group (pre- and post-conversion
combined) with regard to the number of 'uncertain' responses made
by the members of these groups on the Wilson C-scale.

In addition, both groups have shown significant (p $<$,001) changes
after conversion, in the number of 'uncertain' responses made on

the C-scale.   Since the interaction between the two groups is significant beyond the ,01 level of probability, it is safe to assume that the degree of change shown by the Jesus People was significantly different from that shown by the members of the Established-church group.

TABLE 3.2.6a

SUMMARY OF t TESTS FOR THE NUMBER OF 'UNCERTAIN' RESPONSES
MADE ON THE WILSON C-SCALE (BETWEEN GROUPS)

SOURCE	PRE-CONVERSION					POST-CONVERSION				
	JESUS PEOPLE		EST. CHURCH		t	JESUS PEOPLE		EST. CHURCH		t
	Mean	SD	Mean	SD		Mean	SD	Mean	SD	
'Uncertain' responses.	7,020	3,667	5,000	2,548	** 3,199	3,640	2,414	3,980	2,005	0,766

For all the above t tests, there are 98 degrees of freedom.

Table 3.2.6a indicates that, before conversion, a significant (p $<$,01) difference existed between the two groups, while after conversion there was no significant difference: before conversion, the Jesus People made significantly <u>more</u> 'uncertain' responses, while after conversion they tended to make <u>fewer</u> 'uncertain' responses.

TABLE 3.2.6b

SUMMARY OF THE t TESTS FOR THE TOTAL (BEFORE AND AFTER COMBINED)
NUMBER OF 'UNCERTAIN' RESPONSES MADE ON THE WILSON
C-SCALE

SOURCE	JESUS PEOPLE		ESTABLISHED CHURCH		
	MEAN	STD. DEV.	MEAN	STD. DEV.	t
'Uncertain' responses.	10,660	4,525	8,980	3,954	2,189*

For all the above t tests, there are 98 degrees of freedom.

From the above Table it can be seen that the Jesus People made significantly (p $\angle$,05) more 'uncertain' responses than did the members of the Established-church group when the pre-conversion and the post-conversion conditions are combined.

TABLE 3.2.7 [a]

SUMMARY OF $\underline{t}$ TESTS FOR THE NUMBER OF 'UNCERTAIN' RESPONSES
MADE ON THE WILSON C-SCALE (WITHIN GROUPS)

SOURCE	JESUS PEOPLE			ESTABLISHED CHURCH		
	MEAN DIFFERENCE	STD. DEV. OF MEAN DIFF.	$\underline{t}$	MEAN DIFFERENCE	STD. DEV. OF MEAN DIFF.	$\underline{t}$
'Uncertain' responses	3,380	4,252	-5,621 ***	1,020	2,495	-2,891 **

For all the above $\underline{t}$ tests, there are 49 degrees of freedom.

a) A negative prefix indicates a decrease on that dimension.

Table 3.2.7 indicates that, after conversion, both the Jesus People and the Established-church group have undergone significant (p $\angle$,001; p $\angle$,01, respectively) decreases in the number of 'uncertain' responses made on the conservatism scale. From Table 3.2.5 and Table 3.26a it can be seen that the Jesus People after conversion, have shown significantly (p $\angle$,01) greater decreases than have the Established-church members with respect to the number of 'uncertain' responses made.

TABLE 3.2.8

SUMMARY OF ANALYSIS OF VARIANCE FOR THE INVENTORY
OF RELIGIOUS BELIEF

SOURCE	F RATIO		
	BETWEEN GROUPS	WITHIN GROUPS	INTERACTION
Fundamentalism	2,39	85,80 ***	39,94 ***

For all the above $\underline{F}$ ratios, there are 1/42 degrees of freedom.

From the above Table, it appears that the Jesus People were not significantly different from the Established-church group (when pre- and post-conversion conditions are combined) in their degree of fundamentalism.

After conversion, however, both groups appear to have shown significant ($p < .001$) changes in their degree of fundamentalism. In addition there is a significant ($p < .001$) interaction between the two groups.

TABLE 3.2.9

SUMMARY OF $\underline{t}$ TESTS FOR THE INVENTORY OF RELIGIOUS BELIEF
(BETWEEN GROUPS)

SOURCE	PRE-CONVERSION					POST-CONVERSION				
	JESUS PEOPLE		EST.CHURCH		$\underline{t}$	JESUS PEOPLE		EST.CHURCH		$\underline{t}$
	Mean	SD	Mean	SD		Mean	SD	Mean	SD	
Fundamentalism	36,500	10,591	53,727	10,407	5,442***	69,955	9,584	60,045	11,721	3,070**

For all the above $\underline{t}$ tests, there are 42 degrees of freedom.

The Jesus People were significantly ($p < .001$) <u>less</u> fundamentalistic in their religious orientation than were members of the Established-church group before conversion, but were significantly ($p < .01$) <u>more</u> fundamentalistic than were the Established-church members after conversion.

These above findings may appear paradoxical since Table 3.2.8 shows that there was no significant difference between groups. However, it must be noted that the analysis of variance design

accounts for the variance between groups when the before and after conditions are combined. Since the Jesus People were less fundamentalistic before conversion but·more fundamentalistic after conversion the combined effects would tend to cancel any variance due to combined pre- and post-conversion conditions. It is ·for this reason that the F ratio for a between-groups comparison is not statistically significant, although the t value for a between-groups comparison is significant.

TABLE 3.2.10

SUMMARY OF t TESTS FOR·.THE INVENTORY OF RELIGIOUS BELIEF
(WITHIN GROUPS)

SOURCE	JESUS PEOPLE			ESTABLISHED CHURCH		
	MEAN DIFFERENCE	STD. DEV. OF MEAN DIFF.	$\underline{z}$ a)	MEAN DIFFERENCE	STD. DEV. OF MEAN DIFF.	$\underline{t}$
Fundamentalism	33,455	18,960	3,539 [***]	6,318	6,792	4,363 [***]

For all the above t tests, there are 21 degrees of freedom.

a) Since the distribution of scores for the experimental group departed significantly from that. of normality the Wilcoxon Matched-Pairs Signed-Ranks Test was employed.

The mean difference and the standard deviation of the mean difference between the scores obtained by the Jesus People in the pre-conversion condition and in the post-conversion condition are presented.

Such information may be of interest, although the distribution of scores is non-parametric.

From the above Table it can be seen that both the experimental and the control groups have shown significant ($p < ,001$) changes on the Inventory of Religious Belief after conversion. From Table 3.2.9 it can be deduced that this change is in the direction of increased fundamentalism.

Although both groups have shown significant increases in the de-

gree of fundamentalism, the Jesus People have undergone greater

changes than have the members of the Established-church group

since the interaction between these two groups is significant

beyond the ,001 level (Table 3.2.8).

Examination of Table 3.2.4 and Table 3.2.10 reveals an apparent

anomaly:

The Jesus People have undergone significant ($p < ,001$) decreases

on the 'Religion' factor of the Wilson C-scale, while they have

shown a significantly ($p < ,001$) increased belief as measured by

Brown and Lowe's Inventory of Religious Belief.

In discussing his "religious fundamentalism" factor, Wilson (1973)

asserts that it measures

> "...not so much religion in general, as the rather
> more fundamental and dogmatic religion which is associa-
> ted with the Roman Catholic Church...." (Wilson,
> 1973, p.79)

Examples of the items purported to measure "religious fundamenta-

lism" are; Bible truth, Sabbath observance, Divine law and Church

authority.

Brown and Lowe's (1951) inventory, although also measuring funda-

mentalism, includes very different items. The Inventory of Reli-

gious Belief comprises 15 statements, each referring to theological

doctrine. Representative of the statements included are the

following:

"I believe in the personal, visible return of
Christ to earth."

"The gospel of Christ is the only way for mankind
to be saved."

and

"Eternal life is the gift of God only to those who
believe in Jesus Christ as Saviour and Lord."

Brown et al., state of their inventory:

"... the principle aim was to select items which would
differeniate between those who believe and those who re-
ject Christian dogma."   (Brown et al., 1951, p.104)

Thus, it appears that while the "religious fundamentalism" fact-
or of the conservatism scale may be measuring church or structu-
ral fundamentalism, the Inventory of Religious Belief may be
measuring doctrinal fundamentalism.

Since the Jesus People are adamant that mainstream churches have
adulterated the teachings of Christ, and that they (Jesus People)
are guided by the Holy Spirit one might expect, on an a priori
basis, an inverse relationship between the above measures of fun-
damentalism.

Investigation of this, required that correlations be determined
between the 'Religion' factor of the C-scale and the Inventory of
Religious Belief.

Correlation is basically a measure of relationship between two
variables.   When the correlation is significant, a significant
relationship is said to exist.   A positive correlation indicates

a direct relationship between two variables, while a negative correlation indicates the existence of an inverse relationship.

TABLE 3.2.11

MATRIX OF PEARSON'S CORRELATION COEFFICIENTS OF THE SCORES
RECEIVED BY THE JESUS PEOPLE ON THE INVENTORY OF RELIGIOUS
BELIEF AND ON THE 'RELIGION' FACTOR OF THE C-SCALE

| Conditions | Inventory of Religious Belief | | 'Religion' factor on the C-Scale | |
	Before A	After B	Before C	After D
A	——			
B	-0,766***	——		
C	0,250	-0,123	——	
D	0,361	-0,130	0,893***	——

For all the above coefficients, there are 20 degrees of freedom.

The above Table indicates that no significant correlation between the two scales exists, in both the before (A/C) and the after (B/D) conversion conditions.

A striking feature is the existence of a significant ($p < ,001$) negative correlation between the pre-conversion and the post-conversion performance of the Jesus People (A/B) on the Inventory of Religious Belief.

This inverse relationship suggests that those individuals who were least acceptful of Christian dogma - as laid down by the scriptures - prior to conversion, became the most acceptful of such a dogma after conversion.

Such striking changes warranted further investigation.

The experimental group was divided in two, by extracting the lowest scoring half of the group from the highest scoring half. Such a procedure was adopted for only the pre-conversion condition.

Having selected the low scorers, the corresponding score obtained by these same individuals in the post-conversion condition was extracted.

Statistical tests could then be employed to determine whether those individuals who scored low in the pre-conversion condition, also scored low in the post-conversion.

In short, the above procedure allowed for the generation of two groups in the pre-conversion and in the post-conversion conditions. A positive correlation would be supported if those who were selected as low scorers in the pre-conversion condition, also received low scores in the post-conversion condition. If however, those selected as low scorers in one condition obtained higher scores than did the 'high-scoring' group in the other condition, a negative correlation would be indicated.

The t test for independent samples was employed to determine whether those individuals in the low-scoring group had scored significantly different from those placed in the high-scoring group. Comparisons were made in both the pre-conversion and the post-conversion conditions.

The results of the above procedure are presented in Table 3.2.12.

In contrast to this significant nègative correlation on the Inven-
tory of Religious Belief, a significant ($p \angle .001$) positive cor-
relation between the pre- and post-conversion conditions (C/D) on
the C-scale 'Religion' factor was obtained (Table 3.2.11).

This positive correlation suggests that those individuals who,
prior to conversion, were least acceptful of dogmatic religion
associated with the Roman Catholic Church, were, after conversion,
still the least acceptful of such a religious orientation.

A similar procedure for separating the low scorers from the high
scorers - as explicated above - was adopted for the 'Religion'
factor on the C-scale.   These results are presented in Table 3.2.12.

TABLE 3.2.12

SUMMARY OF t TESTS FOR COMPARISONS OF LOW AND HIGH SCORERS ON THE
INVENTORY OF RELIGIOUS BELIEF AND ON THE 'RELIGION' FACTOR OF
THE C-SCALE
(JESUS PEOPLE)

SOURCE	PRE-CONVERSION					POST-CONVERSION				
	Low Scorers		High Scorers			Low Scorers		High Scorers		
	Mean	SD	Mean	SD	t	Mean	SD	Mean	SD	t
I.R.B. (A/B)	30,273	4,052	42,727	11,568	3,370**	71,727	4,245	68,182	12,960	——
'Religion' (C/D)	9,455	2,252	15,091	2,508	5,545***	7,818	2,639	12,636	2,248	4,610***

For all the above t tests, there are 20 degrees of freedom.

From the above Table, it can be seen that prior to conversion, the

low scorers scored significantly (p $<$,01) lower than the high scorers on the Inventory of Religious Belief. After conversion, however, no significant difference was found to exist between the low and the high scorers.

It is important to note that the low scorers tended to score higher (although not significantly) than the high scorers after conversion.

Thus, the data presented in Table 3.2.12 confirm the negative correlation found in Table 3.2.11 ie., those individuals who were least acceptful of the Christian scriptures prior to conversion, tended to be the most acceptful after conversion.

In addition, Table 3.2.12 indicates that in both the pre-conversion and the post-conversion conditions, the low scorers obtained significantly (p $<$,001) lower scores, than did the high scorers on the 'Religion' factor.

Such results confirm the positive correlation presented in Table 3.2.11 ie., the individuals, who prior to conversion were least accepting of church or structural fundamentalism, were still the least accepting after conversion.

TABLE 3.2.13

MATRIX OF PEARSON'S CORRELATION COEFFICIENTS OF THE SCORES
RECEIVED BY THE CONTROL GROUP ON THE INVENTORY OF RELIGIOUS
BELIEF AND ON THE 'RELIGION' FACTOR OF THE C-SCALE

| Conditions | Inventory of Religious Belief | | 'Religion' factor on the C-Scale | |
| | Before | After | Before | After |
	A	B	C	D
A	——			
B	0,818***	——		
C	-0,543**	-0,420	——	
D	-0,454*	-0,426*	0,827***	——

For all the above coefficients, there are 20 degrees of freedom.

The above Table reveals that significant (p∠,001) positive correlations exist between the pre-conversion and the post-conversion responses made by the control group, on both measures of religious fundamentalism (A/B and C/D respectively).

This positive correlation implies that those individuals who were least fundamentalistic (as measured by both inventories) prior to conversion, were still the least fundamentalistic after conversion.

In addition, a series of significant negative correlations between the two scales in the before-conversion condition (A/C) and in the after-conversion condition (B/D) were obtained. These correlations were significant beyond the ,01 level and the ,05 level respectively.

Such correlations suggest that those members of the control (Established-church) group who received low scores on the Inventory of Religious Belief, scored high on the 'Religion' factor of the C-scale.

The significant (p∠,05) negative correlation (A/D) between the pre-conversion responses on the Inventory of Religious Belief, and the post-conversion responses on the 'Religion' factor supports the above analysis.

In short, those individuals who accepted Christian dogma as laid down in the scriptures tended to reject the dogmatic fundamentalism of, for example, the Roman Catholic Church.

To further explicate the above findings, the control group was divided into low scorers and high scorers, as outlined above, and the relevant t tests performed.

TABLE 3.2.14

SUMMARY OF t TESTS FOR COMPARISONS OF LOW AND HIGH SCORERS ON THE INVENTORY OF RELIGIOUS BELIEF AND ON THE 'RELIGION' FACTOR OF THE C-SCALE

(CONTROL GROUP)

	PRE-CONVERSION					POST-CONVERSION				
SOURCE	Low Scorers		High Scorers		t	Low Scorers		High Scorers		t
	Mean	SD	Mean	SD		Mean	SD	Mean	SD	
(A/B)	45,000	6,245	62,455	4,569	7,482***	51,636	10,063	68,455	5,628	4,838***
(C/D)	9,091	2,212	12,455	1,572	4,111***	8,818	1,940	13,273	1,737	5,673***
(A/C)	45,000	6,245	62,455	4,569	7,482***	12,364	2,501	9,727	2,760	2,348*
(B/D)	50,091	7,661	70,000	3,435	7,865***	11,636	2,693	9,909	2,166	1,658
(A/D)	45,000	6,245	62,455	4,569	7,482***	11,909	1,814	9,636	2,730	2,299*

For all the above t tests, there are 20 degrees of freedom.

Examination of the mean scores obtained by the low scorers and by the high scorers reveals that, for the A/B and the C/D sets of data, those individuals who received the lowest scores prior to conversion, also received the lowest scores after conversion. Such a finding supports the positive correlations A/B and C/D of Table 3.2.13.

Similarly, examination of the means for the A/C, B/D and the A/D sets of data reveals that those individuals who received the lowest scores in the pre-conversion condition tended rather to receive the highest scores after conversion.   This empirically

supports the series of negative correlations presented in
Table 3.2.13.

TABLE 3.2.15

SUMMARY OF ANALYSIS OF VARIANCE FOR
MASLOW'S S-I INVENTORY

| SOURCE | F RATIO | | |
	BETWEEN GROUPS	WITHIN GROUPS	INTERACTION
Insecurity	3,37	337,62***	113,16***
Lie	0,31	1,07	0,20

For all the above F ratios, there are 1/42 degrees of freedom.

Table 3.2.15 shows that no significant difference existed between
the base lines of the two groups (pre- and post-conversion com-
bined) in terms of their degree of perceived security.   In addi-
tion, it can be seen that both groups have shown significant
($p \angle ,001$) changes in security after conversion, and that the inter-
action between the experimental and the control is significant
($p \angle ,001$) ie., the amount of change undergone by one group is sig-
nificantly greater than that undergone by the other group.

The Jesus People and the Established-church group did not show any
difference on the lie-scale which was incorporated into the S-I
inventory.

TABLE 3.2.16

SUMMARY OF t TESTS FOR MASLOW'S S-I INVENTORY
(BETWEEN GROUPS)

SOURCE	PRE-CONVERSION					POST-CONVERSION				
	JESUS PEOPLE		EST. CHURCH		t	JESUS PEOPLE		EST. CHURCH		t
	MEAN	SD	MEAN	SD		MEAN	SD	MEAN	SD	
Insecurity	14,227	5,520	8,864	4,190	3,630***	6,727	5,382	6,864	3,895	——
Lie	2,682	1,492	2,864	1,833	——	2,773	1,541	3,091	1,411	——

For all the above t tests, there are 42 degrees of freedom.

From Table 3.2.16 it can be seen that the Jesus People were sig-
nificantly (p∠,001) more ontologically insecure than were the
members of the Established-church group before conversion.   After
conversion however, the two groups showed no significant differences
in their degree of psychological security.

There were no significant differences between the two groups on the
lie-scale, either before or after conversion.

TABLE 3.2.17 a)

SUMMARY OF t TESTS FOR MASLOW'S S-I INVENTORY
(WITHIN GROUPS)

SOURCE	JESUS PEOPLE			ESTABLISHED CHURCH		
	Mean Difference	STD. DEV. of Mean Diff.	t	Mean Difference	STD. DEV. of Mean Diff.	t
Insecurity	7,500	1,994	-17,642***	2,000	1,380	-6,797***
Lie	0,091	0,811	——	0,227	1,193	——

For all the above t tests, there are 21 degrees of freedom.

a) A negative prefix indicates a decrease on that dimension.

From Table 3.2.17 it can be seen that both the Jesus People and the Established-church group have shown significant ($p \angle ,001$) increases in their degree of ontological security. However, the Jesus People have undergone significantly greater changes than those undergone by the Established-church group as indicated by the significant ($p \angle ,001$) interaction between the two groups on Table 3.2.15.

There were no differences within the two groups between the pre- and the post-conversion conditions when completing the S-I inventory lie-scale questions.

TABLE 3.2.18

SUMMARY OF ANALYSIS OF VARIANCE FOR FRIEDLANDER'S
LIFE-STYLE QUESTIONNAIRE

SOURCE	$\underline{F}$ RATIO		
	BETWEEN GROUPS	WITHIN GROUPS	INTERACTION
Formalism	25,84***	2,41	0,34
Sociocentrism	64,60***	175,38***	49,75***
Personalism	7,24 a)	99,83***	43,37***

      For all the above $\underline{F}$ ratios, there are 1/42 degrees of freedom.

  a) $P \angle ,025$

Table 3.2.18 indicates that the base-lines of the Jesus People and of the Established-church group (pre- and post-conversion combined) are significantly different on all three life-styles measured by Friedlander's life-style questionnaire.

After conversion, there have been significant (p∠,001) changes within both groups on the sociocentric and personalistic dimensions. However, the degree of change shown by these groups is significantly different, as evidenced by the interaction between them being significant beyond the ,001 level.

The formalistic life-style did not change significantly and, as could be expected, the interaction on this dimension is not significant.

TABLE 3.2.19

SUMMARY OF t TESTS FOR FRIEDLANDER'S LIFE-STYLE QUESTIONNAIRE
(BETWEEN GROUPS)

SOURCE	PRE-CONVERSION					POST-CONVERSION				
	JESUS PEOPLE		EST. CHURCH		t	JESUS PEOPLE		EST. CHURCH		t
	Mean	SD	Mean	SD		Mean	SD	Mean	SD	
Formalism	20,955	6,550	29,182	4,563	4,834***	21,182	6,292	29,682	4,269	5,244***
Sociocentrism	15,136	3,509	27,045	3,934	10,596***	21,545	4,877	29,000	4,082	5,498***
Personalism	27,682	5,112	29,364	5,260	1,075	21,045	6,410	28,000	5,052	3,997***

For all the above t tests, there are 42 degrees of freedom.

From Table 3.2.19 it can be seen that before conversion the Jesus People were significantly (p ∠,001) less formalistic and sociocentric than were the members of the Established-church group. There was however, no significant difference between the two groups in their degree of personalism before conversion.

After conversion the Jesus People and the Established-church group were significantly (p∠,001) different on all three life-style

dimensions, the Jesus People being less formalistic, sociocentric and personalistic.

TABLE 3.2.20 a)

SUMMARY OF t TESTS FOR FRIEDLANDER'S LIFE-STYLE QUESTIONNAIRE
(WITHIN GROUPS)

SOURCE	JESUS PEOPLE			ESTABLISHED CHURCH		
	Mean Difference	STD. DEV. of Mean Diff.	t	Mean Difference	STD. DEV. of Mean Diff.	t
Formalism	0,227	1,510	———	0,500	1,596	1,469
Sociocentrism	6,409	2,039	14,742***	1,955	2,149	4,267***
Personalism	6,636	3,110	-10,009***	1,364	2,105	-3,038**

For all the above t tests, there are 21 degrees of freedom.

a) A negative prefix indicates a decrease on that dimension.

The formalistic life-style dimension of both the Jesus People and the Established-church group was not significantly effected by the conversion-experience. Conversion, did however, result in a statistically significant increase in sociocentrism (p∠,001) and a decrease in personalism (p∠,001; p∠,01 respectively) for both the experimental and the control group.

It is important to note that the changes undergone by the two groups on the sociocentric and the personalistic life-style dimensions show a significant (p∠,001) interaction (Table 3.2.18) ie., the amount of change undergone by the Jesus People on these dimensions was significantly greater than that undergone by the members of the Established-church group (See Table 3.2.20).

Due to the scoring-procedure of Friedlander's inventory,[1] it is possible for two groups of individuals to be predominantly orientated towards a given life-style and yet their degree of orientation towards this life-style may be very different: one group may complete the questionnaire by using a series of significantly lower ratings than those used by the other.   Thus both groups could be operating within the same life-style, although the extent to which they have revealed this may be significantly different.

Such a finding may, in itself, prove to be of importance.

For this reason, it became necessary to examine the manner of responding to this questionnaire by the two groups.

To facilitate such an analysis, the scores received by each individual on all the life-styles were combined and the appropriate statistical tests performed.

TABLE 3.2.21

SUMMARY OF ANALYSIS OF VARIANCE FOR FRIEDLANDER'S
LIFE-STYLE QUESTIONNAIRE
(COMBINED SCORES)

SOURCE	F RATIO		
	BETWEEN GROUPS	WITHIN GROUPS	INTERACTION
Combined F;S;P.	48,05***	0,01	3,31

For all the above F ratios, there are 1/42 degrees of freedom.

1.   The subjects are asked to rate, on a five-point scale, the degree of congruence of the implicit life-style referred to by each question (from a series of 24 questions) with their own perceived life-style.

From Table 3.2.21 it can be seen that a significant $(p < ,001)$ difference existed between the two groups (pre- and post-conversion combined) when the life-style scores are combined.

There was however, no significant change in this overall life-style score after the conversion-experience. In addition, the inter- action between the combined life-style scores of the experimental and the control groups was not significant.

TABLE 3.2.22

SUMMARY OF $\underline{t}$ TESTS FOR FRIEDLANDER'S LIFE-STYLE
QUESTIONNAIRE
(COMBINED SCORES - BETWEEN GROUPS)

	PRE-CONVERSION					POST-CONVERSION				
SOURCE	JESUS PEOPLE		EST. CHURCH		$\underline{t}$	JESUS PEOPLE		EST. CHURCH		$\underline{t}$
	Mean	SD	Mean	SD		Mean	SD	Mean	SD	
Comb. F;S;P;	63,773	12,079	85,364	9,545	6,578***	62,318	13,916	86,682	8,850	6,929***

For all the above $\underline{t}$ tests, there are 42 degrees of freedom.

Table 3.2.22 indicates that there was a significant $(p < ,001)$ difference between the Jesus People and the Established-church group both before and after conversion. In both cases the Jesus People completed the questionnaire using a series of lower ratings than those used by the members of the Established-church group.

TABLE 3.2.23

SUMMARY OF $\underline{t}$ TESTS FOR FRIEDLANDER'S LIFE-STYLE QUESTIONNAIRE
(COMBINED SCORES - WITHIN GROUPS)

	JESUS PEOPLE			ESTABLISHED CHURCH		
SOURCE	Mean Difference	STD. DEV. of Mean Diff.	$\underline{t}$	Mean Difference	STD.DEV.of Mean Diff.	$\underline{t}$
Combined F;S;P.	1,455	6,624	-1,030	1,318	2,679	2,679*

For all the above $\underline{t}$ tests, there are 21 degrees of freedom.

Table 3.2.23 indicates that after conversion, no significant changes have occurred within the Jesus People with regard to the combined life-style score. This is not contradictory to Table 3.2.20 since the sociocentric and personalistic life-styles have significantly $(p < ,001)$ increased and decreased respectively, such that a combination of these life-style scores might be expected to yield a non-significant overall statistic.

After conversion a significant $(p < ,05)$ increase has occurred in the combined life-style scores of the Established-church group.

Since the Jesus People and the Established-church group appear to have completed the questionnaire using a different series of numerics (Table 3.2.22) - although each set of numerics may be coherent within itself - it was considered that further relevant information may be yielded by an examination of the number of individuals, within each group, who were involved in a given life-style change.

TABLE 3.2.24a

NUMBER OF INDIVIDUALS WITHIN EACH GROUP ORIENTATED
TOWARD A GIVEN LIFE-STYLE [a]

SOURCE	JESUS PEOPLE		ESTABLISHED CHURCH	
	BEFORE	AFTER	BEFORE	AFTER
Formalism	5 (22,72)	5 (22,72)	7 (31,81)	6 (27,27)
Sociocentrism [1]	0 (0)	6 (27,27)	5 (22,72)	8 (36,36)
Personalism	17 (77,27)	11 (50,00)	10 (45,45)	8 (36,36)

[a] Percentages are in brackets.

1. It is important to note that before conversion there were no individuals in the Jesus movement with a sociocentric life-style, whilst after conversion six individuals possessed a predominantly sociocentric life-style.

In order to determine whether there were any significant differences between the Jesus People and the Established-church group in terms of the number of individuals involved in a change from any given life-style to another, a χ^2 test for two independent samples was performed; the data presented in the above Table consisting of frequencies in discrete categories. Since the direction of the difference can be predicted from Table 3.2.24a, the region of rejection is one-tailed. A summary of the results appears in Table 3.2.24b.

TABLE 2.3.24b

SUMMARY OF χ^2 TESTS FOR THE COMPARISON OF THE NUMBER OF JESUS PEOPLE AND THE NUMBER OF ESTABLISHED-CHURCH MEMBERS POSSESSING A GIVEN LIFE STYLE BEFORE AND AFTER CONVERSION

(BETWEEN GROUPS)

SOURCE	FORMALISTIC	SOCIOCENTRIC	PERSONALISTIC
PRE-CONVERSION	0,114	3,610*	3,450*
POST-CONVERSION	0,000	0,104	0,370

For all the above χ^2 tests, there is 1 degree of freedom.

From Table 3.2.24b it can be seen that in the pre-conversion condition there were no significant differences between the experimental and the control groups with reference to the number of individuals possessing a predominantly formalistic life-style. Significant ($p < ,05$) differences did exist, however, on the sociocentric and the personalistic life-style dimensions; the Jesus People having fewer sociocentric individuals, but significantly more personalistically orientated individuals than the

Established-church group (Table 3.2.24a).

In the post-conversion condition, the two groups did not significantly differ in terms of the number of individuals orientated toward a particular life-style.

Close analysis of the sociocentric dimension reveals that before conversion, there were significantly ($p < .05$) fewer individuals within the Jesus People group than within the Established-church group having a predominantly sociocentric orientation, whilst after conversion no significant differences were found to exist (Tables 3.2.24a and 3.2.24b).

From the above explication, it might be expected that statistically, the Jesus People as a group (not as individuals) would be less sociocentric and perhaps would also show less change in sociocentrism than would the Established-church group; there being fewer sociocentric Jesus People.

However, although significantly ($p < .05$) fewer Jesus People than Established-church people were primarily sociocentric, the overall group change shown by the Jesus People was significantly ($p < .001$) greater (Table 3.2.18-interaction - and Table 3.2.20) than that of the Established-church group.

This apparent anomaly may be accounted for, by the finding (Table 3.2.24a) that within the Jesus People group, the number of socio-centrically orientated individuals increased after conversion.

In short, the finding that there were fewer sociocentric indivi-
duals in the Jesus People group (Table 3.2.24a and 3.2.24b) and
yet the overall group change was significantly greater than that
shown by the Established-church (Tables 3.2.18 and 3.2.20) may be
accounted for by the increases in the number of sociocentric indi-
viduals within the Jesus People group after conversion.

Such a finding cannot be accounted for by positing that the Jesus
People, after conversion, used a series of higher ratings, since
the data presented in Table 3.2.22 contra-indicate such a con-
clusion.

Friedlander's questionnaire appears to have also uncovered a para-
dox in that before conversion the Jesus People, as a group, tend
to be less personalistic than the Established-church members
(Table 3.2.19) although a significantly ($p \angle ,05$) greater number
of individuals in the Jesus People group have a predominantly per-
sonalistic orientation (Tables 3.2.24a and 3.2.24b) prior to con-
version.

Thus it appears that although a greater number of individuals with-
in the Jesus People group tend to be personalistic, the extent
of their personalism (or the extent to which they reveal their
orientation) was not as great as that indicated by individual mem-
bers of the Established-church group.   This tendency for the
Jesus People to complete the life-style questionnaire using a se-
ries of lower ratings (Table 3.2.22) is further confirmed by the
data obtained from the formalistic life-style:

Tables 3.2.24a and 3.2.24b indicate that fewer Jesus People than Established-church people have a formalistic orientation, although this difference is not statistically significant. However, Table 3.2.19 reveals that as a group the Jesus People are significantly $(p < ,001)$ less formalistic than are the Established-church.

Thus, it would appear that the Jesus People tend to complete Friedlander's questionnaire using a series of lower ratings than those used by the members of the Established-church group. This may account for the finding that although there were no more formalistic individuals in the Jesus People group than in the Established-church group (Table 3.2.24b) the groups as a whole were significantly $(p < ,001)$ different on this life-style (Table 3.2.19); the Jesus People being less formalistic. This phenomenon would also account for the finding that although there are significantly $(p < ,05)$ more personalistic individuals within the Jesus People group, prior to conversion (Table 3.2.24a and 3.2.24b) the group-score for personalism tends to be lower than that of the Established-church group (Table 3.2.19).

Table 3.2.25 (overleaf)......

TABLE 3.2.25

SUMMARY OF ANALYSIS OF VARIANCE FOR THE
PERSONAL ORIENTATION INVENTORY

SOURCE	F RATIO		
	BETWEEN GROUPS	WITHIN GROUPS	INTERACTION
Time ratio (Ti-Tc)	0,02	20,12 ***	0,04
Support ratio (O-I)	2,00	34,46 ***	11,77 **
Time competant (Tc)	1,79	5,58 [1]	0,15
Inner-directedness (I)	3,97	793,89 ***	164,03 ***
Self-actualizing values (SAV)	0,33	360,53 ***	67,09 ***
Existentiality (Ex)	17,88 ***	425,01 ***	89,01 ***
Feeling-reactivity (Fr)	3,50	203,87 ***	49,85 ***
Spontaneity (S)	7,35 **	234,78 ***	52,14 ***
Self-regard (Sr)	0,12	52,18 ***	5,15 *
Self-acceptance (Sa)	15,25 ***	102,08 ***	0,18
Nature of Man, constructive (Nc)	6,37 [1]	300,77 ***	31,83 ***
Synergy (Sy)	0,02	158,61 ***	67,81 ***
Acceptance of aggression (A)	14,72 ***	506,41 ***	54,34 ***
Capacity for intimate contact (C)	2,57	106,41 ***	1,72

For all the above F ratios, there are 1/42 degrees of freedom.

1) $p < ,025$

Table 3.2.25 indicates that the Jesus People (pre- and post-con-
version combined) were not significantly different from the
Established-church group (pre- and post-conversion combined) on
the personality variables measured by the Personal Orientation
Inventory, except on the following dimensions:
Existentiality ($p < ,001$), Spontaneity ($p < ,01$), Self-acceptance
($p < ,001$), Nature of man ($p < ,025$) and the acceptance of aggres-
sion ($p < ,001$).

In addition, both groups have shown significant changes on all 14

dimensions of the POI. These changes were all significant beyond the ,001 level except for the change in the time-competant dimension which was significant beyond the ,025 level.

There has also been a significant interaction between the Jesus People and the Established-church group on all the POI dimensions except for the time-ratio, time-competant, self-acceptance and capacity for intimate contact dimensions.

TABLE 3.2.26

SUMMARY OF t TESTS FOR THE PERSONAL ORIENTATION INVENTORY

(BETWEEN GROUPS)

Source	PRE-CONVERSION					POST-CONVERSION				
	JESUS PEOPLE		EST. CHURCH		t	JESUS PEOPLE		EST. CHURCH		t
	Mean	SD	Mean	SD		Mean	SD	Mean	SD	
Tc-Ti	2,609	0,992	2,673	2,257	——	3,036	1,223	3,141	2,880	——
O-I	1,664	0,405	1,386	0,487	2,052*	1,386	0,327	1,314	0,451	——
Tc	16,227	2,369	15,000	3,367	1,398	16,455	2,176	15,318	3,643	1,256
I	78,318	7,305	71,364	9,225	2,772**	72,136	7,906	69,045	8,920	1,216
SAV	19,636	3,303	19,136	2,376	——	16,318	3,428	17,818	2,442	1,672
Ex	21,045	2,699	16,000	3,237	5,616***	17,136	2,494	14,545	3,555	2,798**
Fr	16,182	2,822	13,682	2,398	3,166**	13,091	2,877	12,636	2,517	——
S	12,773	1,798	10,273	1,956	4,414***	9,864	1,885	9,227	2,202	1,030
Sr	11,591	2,631	11,091	2,045	——	10,545	2,857	10,545	2,241	——
Sa	16,636	3,646	12,864	2,513	3,997***	15,500	3,776	11,818	2,594	3,769***
Nc	10,545	2,176	11,500	1,739	1,607	8,045	2,572	10,227	1,771	3,277**
Sy	7,273	0,767	6,545	1,405	2,131*	5,318	1,086	6,136	1,390	2,175*
A	18,727	2,567	14,591	2,889	5,020***	15,227	3,100	12,818	2,839	2,688*
C	16,818	2,702	15,045	3,760	1,796	15,409	2,938	13,955	3,885	1,401

For all the above t tests, there are 42 degrees of freedom.

There were no significant differences between the Jesus People and

the Established-church people in the pre- and post-conversion conditions, on the following dimensions:

Time-ratio, Time competant, Self-actualizing values, Self-regard and Capacity for Intimate Contact.

A significant difference between the two groups in the before-conversion condition, but not in the after-conversion condition was found on the following:

Support-ratio ($p < .05$), Inner-directedness ($p < .01$), Feeling-reactivity ($p < .01$) and Spontaneity ($p < .001$).

The Jesus People obtained higher scores on these latter dimensions.

Significant differences between the experimental and control groups, both before and after conversion, were found on the following dimensions:

Existentiality ($p < .001$; $p < .01$, respectively), Self-acceptance ($p < .001$), Synergy ($p < .05$) and Acceptance of aggression ($p < .001$; $p < .05$ respectively).

The Jesus People obtained higher scores than the Established-church group on the above dimensions both before and after conversion, except for synergy, where the Jesus People, although scoring higher than the Established-church people before conversion, obtained a lower score in the after-conversion condition.

Although, prior to conversion, the Jesus People did not receive a score which was significantly different from that received by the members of the Established-church group on the 'Nature of Man'

dimension, they did nevertheless, receive a significantly
(p$\angle$,01) lower score after conversion.   Thus, the Jesus People
may be said to construe man as being more evil than do the Esta-
blished-church members.

TABLE 3.2.27 [a]

SUMMARY OF $\underline{t}$ TESTS FOR THE PERSONAL ORIENTATION INVENTORY

(WITHIN GROUPS)

SOURCE	JESUS PEOPLE			ESTABLISHED CHURCH		
	Mean Difference	STD. DEV. of Mean Diff.	$\underline{t}$	Mean Difference	STD. DEV. of Mean Diff.	$\underline{t}$
Ti-Tc	0,427	0,348	5,758***	0,468	0,869	3,058 [i] [b]
O-I	0,277	0,216	-6,024***	0,073	0,178	-2,462** [b]
Tc	0,227	0,813	1,312	0,318	0,716	2,084
I	6,182	1,053	-27,543***	2,318	0,945	-11,500***
SAV	3,318	0,894	-17,415***	1,318	0,716	-8,632***
Ex	3,909	0,811	-22,603***	1,455	0,912	-7,483***
Fr	3,091	1,151	-12,596***	1,045	0,722	-6,789***
S	2,909	0,868	-15,722***	1,045	0,844	-5,811***
Sr	1,045	0,785	-6,243***	0,545	0,671	-3,813**
Sa	1,136	0,774	-6,884***	1,045	0,653	-7,509***
Nc	2,500	0,802	-14,625***	1,273	0,631	-9,459***
Sy	1,955	0,653	-14,039***	0,409	0,590	-3,250**
A	3,500	0,859	-19,108***	1,773	0,685	-12,132***
C	1,409	0,734	-9,003***	1,091	0,868	-5,896***

For all the above $\underline{t}$ tests, there are 21 degrees of freedom.

i: p = ,001
a)   A negative prefix indicates a decrease on that dimension.
b)   Non-parametric distribution, so that the $\underline{z}$ statistic is given.

Table 3.2.27 indicates that the conversion-experience resulted in
a significantly increased time-ratio (p$\leq$,001) and a decreased
support-ratio (p$\angle$,001; p$\angle$,01 respectively) for the Jesus People
as well as for the Established-church people.

The time-competance dimension however, did not appear to be significantly effected by conversion in either group.

The Jesus People have shown significant ($p < ,001$) decreases after conversion, on the following dimensions:
Inner-directedness, Self-actualizing values, Existentiality, Feeling-reactivity, Spontaneity, Self-regard, Self-acceptance, Nature of man (constructive), Synergy, Acceptance of aggression and Capacity for intimate contact.

The Established-church group after conversion, have shown changes which are significant beyond the ,001 level on all the above dimensions except for self-regard and synergy which are significant beyond the ,01 level.

Although both groups have undergone significant changes on the above variables, the interaction (Table 3.2.25) between the two groups indicates that the Jesus People have shown significantly ($p < ,001$) greater changes on:
Inner-directedness, Self-actualizing values, Existentiality, Feeling-reactivity, Spontaneity, Nature of man, Synergy and Acceptance of aggression, in addition to the support-ratio ($p < ,01$) and self-regard ($p < ,05$).

There were, however, no significant differences between the two groups on the overall degree of change on:
Time-ratio, Time competance, Self-acceptance and Capacity for Intimate contact.

General Intelligence (g) Factor

Members of the Jesus movement tended to obtain higher scores than members of the Established-church group, on those aptitudes correlating highly with 'g' as measured by the General Aptitude Test Battery. This difference, however, was found to be not statistically significant (t = 1,332 df = 42).

3.3 Collation of Results

The collation of results below, is presented with the view to developing a series of integrated clusters in order that a pattern of changes, both between and within the groups investigated, may be discernable.

3.3.1 Between the groups

A. Dimensions on which the experimental group was not significantly different from the control group

a) Before conversion, there were no significant differences between the Jesus People and the Established-church group on the following dimensions:

> Conservatism; Realism; Militarism; Antihedonism; Ethnocentrism; Religion (extrinsic); the Lie-Scale (incorporated into the S-I inventory); Personalism; the number of individuals possessing a predominantly Formalistic life-style; Time-ratio; Time-competant; Self-actualizing values; Self-regard; Nature of man, constructive; and the Capacity for Intimate Contact.

b) After conversion, there were no significant differences be-

tween the two groups on the above dimensions (bar Antihedonism;
Personalism; and the Nature of man) in addition to the dimen-
sions below:

> The emotionality and rapidity of the conversion-ex-
> perience itself; the ethic of brotherhood; the degree
> of political involvement; the number of checked 'un-
> certain' responses; perceived insecurity; the number of
> individuals possessing a predominantly Sociocentric and
> Personalistic life-style; the Support-ratio; Inner-direct-
> edness; Feeling-reactivity; and Spontaneity.

B.   Dimensions on which the experimental group differs signifi-
cantly from the control group

a)   Before conversion, the Jesus People obtained significantly
higher scores than the members of the Established-church group on
the following dimensions:

> Alienation; the number of 'uncertain' responses checked;
> Perceived insecurity; the number of individuals posses-
> sing a predominantly Personalistic life-style; Support-
> ratio; Inner-directedness; Existentiality; Feeling-re-
> activity; Spontaneity; Self-acceptance; Synergy; and
> Acceptance of aggression.

The Jesus People, however, obtained lower scores on:

> Fundamentalism; Formalism; Sociocentrism; the number of
> individuals possessing a predominatly Sociocentric life-
> style; and the combined life-style statistic.

b)   After conversion, the Jesus People obtained significantly
higher scores on the dimensions below:

> Evangelism; Fundamentalism; Existentiality; Self-
> acceptance; and Acceptance of aggression.

The members of the Jesus movement however, scored significant
lower than the members of the Established-church group on the
following dimensions:

> "Age in Christ" (number of months of being a Christian);
> Antihedonism; Formalism; Sociocentrism; Personalism;
> Combined life-style statistic; Nature of man, construct-
> ive; and synergy.

3.3.2   Within the groups

A.   Dimensions on which no significant changes have occurred after conversion

a)   After conversion there were no significant changes in the
Jesus People on the following dimensions:

> Realism; Ethnocentrism; the lie-scale; Formalism; the
> number of individuals possessing a predominantly For-
> malistic life-style; combined life-style statistic; and
> Time-competant.

b)   After conversion, there were no significant changes in the
Established-church group on the above dimensions (bar the com-
bined life-style statistic) in addition to the dimensions below:

> Conservatism; Militarism; Antihedonism; Religion; and
> the number of individuals possessing a predominantly
> Sociocentric and a predominantly Personalistic life-

style.

B.   <u>Dimensions on which significant changes have occurred after</u>
<u>conversion</u>

a)   After their conversion-experience, the Jesus People under-
went significantly greater decreases than those shown by the
Established-church group on the dimensions below:

> Conservatism; Militarism; Antihedonism; Extrinsic
> religious values; the number of 'uncertain' respon-
> ses checked; perceived insecurity; Personalism; the
> number of individuals possessing a predominantly Per-
> sonalistic life-style; Support-ratio; Inner-directed-
> ness; Self-actualizing values; Existentiality; Feel-
> ing-reactivity; Spontaneity; Self-regard; Nature of
> man; Synergy; and Acceptance of aggression.

The Jesus People also showed a significant decrease of Self-ac-
ceptance and Capacity for Intimate Contact, although these changes
were not significantly different from those shown by the Established-
church group.

b)   After conversion, the Jesus People showed significantly greater
increases than the Established-church group on the following dimen-
sions:

> Fundamentalism; Sociocentrism; and the number of indi-
> viduals possessing a predominantly Sociocentric life-
> style.

In addition, the Jesus People showed a significant increase on

the Time-ratio, although this change was not significantly different from that shown by the Established-church group.

3.4   Verification of Hypotheses[1]

Hypothesis A stated that the Jesus People would be more fundamentalistic than the members of the Established-church group. This was confirmed.

Hypothesis B stated that after conversion, the Jesus People would show an increase in sociocentrism and a decrease in personalism. These changes would be greater than those shown by the members of the Established-church.   This was confirmed.

Hypothesis C stated that after conversion, the Jesus People would undergo a significant increase in their degree of perceived security.   This was confirmed.

Hypothesis D stated that there should be a variety of changes in the degree of self-actualization, as measured by the ratio-scores:

The time-ratio did increase, but this increase was not significantly different from that (if any) shown by the control group. Thus, according to rigorous experimental design, the time-ratio cannot be said to have undergone any significant changes.   The support-ratio of the Jesus People has, however, shown significantly greater decreases than those (if any) undergone by the Established-church group.

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1.   For the original statement of the hypotheses refer to page 147.

Accordingly then, hypothesis D was only partially confirmed.

The hypothesis that after conversion, the time-competant dimension of the Jesus People should increase was not confirmed. This is to be expected since, as argued above, the time-ratio (which is a reflection of the degree of time-competance) did not significantly change.

Hypothesis E referred to decreases on the remaining dimensions measured by Shostrom's Personal Orientation Inventory. The Jesus People showed significantly greater decreases than did the Established-church group on these remaining dimensions, except for self-acceptance and the capacity for intimate contact. Thus, hypothesis E has largely been confirmed.

4

INTERPRETATION AND DISCUSSION
OF RESULTS

> The reason why the element of Paradox comes
> into all religious thought and statement is
> because God cannot be comprehended in any
> human words or in any of the categories of
> our finite thought.
>
> > D.M. Baillie. God was in Christ.

> We should find God in what we do know, not in
> what we don't; not in problems still outstanding,
> but in those we have already solved.... God can-
> not be used as a stop-gap.
>
> > Dietrich Bonhoeffer.   Letters and Papers from Prison.

The results of the present study suggest a specific paradigm of

change, which is largely a function of group membership.

This paradigm will be first outlined, followed by a discussion of

the data.   It is hoped the explication will clarify and account

for the changes observed in the Jesus People.

4.1   The postulated paradigm

The suggested paradigm of change approximates the operationally

defined "Jesus Experience" (See pp.107 ff.). This was posited to be an experience of abrupt and radical changes in one's life-style, feelings of security and attributes associated with self-actualization.

The adopted life-style would be one of living communally with other individuals having similar socio-economic backgrounds.

This communal life-style would involve the surrendering - within a charismatic environment - of one's life to beliefs and sentiments which were previously peripheral or repressed.

Since both the experimental group (Jesus People) and the control group (Established-church) consisted of individuals taken from religiously-orientated milieu, and since both groups were well matched with respect to inter alia, age and socio-economic status (according to father's occupation) it is perhaps reasonable to suggest that at the time of investigation, the major differentiating factor was that of living in community.

Any adequate explication of the changes undergone by the members of the Jesus movement, necessitates inter alia, incorporating into the discussion, concepts such as commitment, cognitive-dissonance and group-belongingness.

4.2   Discussion of results

Before their conversion-experience, the Jesus People were significantly more self-actualizing than were members of the control group

(Table 3.2.26). In addition, they reported being more insecure
(Table 3.2.16) and more alienated (Table 3.2.1) than did the mem-
bers of the Established-church.

After their conversion-experience (Table 3.2.27), the Jesus People
showed significant decreases on the majority of attributes associa-
ted with self-actualization so that in the post-conversion condi-
tion (Table 3.2.26) they were no longer more self-actualizing
(bar Existentiality, Self-acceptance and Acceptance of aggression)
than were members of the control group. They did however, become
less self-actualizing on the POI dimensions; Nature of man and
Synergy.

Although the Jesus People have undergone significant decreases on
the POI attributes, they nevertheless perceive themselves as being
significantly more secure than they were prior to their conversion-
experience (Table 3.2.17).

The above changes, may be understood by positing that those per-
sons who find attraction in, and hence join the Jesus movement,
tend to be those who are striving for self-actualization, yet are
not able to find security within this life-style and related so-
cial milieu.

The Jesus movement would supply its members with a feeling of be-
longingness, out of which emerges psychological security. Self-
actualization however, would hardly be feasible within a group
which professes fundamentalistic beliefs and is organized around

a historical figure who continually admonished his disciples to accept the will of a higher authority rather than to follow their own.

As Edgar (1964) points out:

> "Group members are dying to the law - the old life of self-regard, estrangement, brokenness. The group can be a laboratory for the dying to self." (Edgar, 1964, p.12)

Thus, once integrated into the group, the individual members would tend to lose personal ambition, replacing it by group ambition. Group members would become significant influences in one another's life-style and attitudes so that personal aspirations and group aspirations become inextricably bound. Cartwright (1951) is of the same opinion, asserting that attitudes, beliefs and values are largely

> "...properties of groups and of the relationships between people." (Cartwright, 1951, p.387)

The Jesus People reported to a significantly greater extent than did the Established-church members that before conversion, they felt alienated (Table 3.2.1). Unfortunately no data concerning their feelings of alienation after conversion were obtained. However, it is very probable that the members of the Jesus movement experienced - for the reasons given above - less alienation once integrated into the group.

The changes (mentioned above) in self-actualization were accom-

panied by significant changes from a predominantly personalistic orientation to one which was primarily sociocentric in nature (Table 3.2.20). These life-style changes appear to be due to changes in the actual number of individuals possessing a given life-style (Table 3.2.24a) rather than a change in the degree to which they reveal their orientation[1] (Table 3.2.23).

The data presented in Table 3.2.24a suggest that prior to conversion, the experimental group comprised more personalistic than sociocentric individuals. Then, as a function of conversion, there was a decrease in the number of personalistic individuals and an increase in the number of sociocentric individuals. These life-style changes appeared to be greater than those undergone by the Established-church group (Table 3.2.24a). Furthermore, these shifts in life-style orientations which correspond to the increased other-directedness of the Jesus People are to be expected because of their emphasis on community living.

Since the Jesus People have become more sociocentric, an increased capacity for intimate contact (interpersonal relations) might perhaps be expected.

This however, was not confirmed. The Jesus People, although showing a decrease on this dimension (Table 3.2.27) did not change any more than did the members of the Established-church group (Table 3.2.25).

This is, at first, surprising, but may perhaps be accounted for

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1. For further development of this point, refer to pages 207 ff.

by Shostrom's statement that:

> "In the logical development of the scoring categories, they (the scale items) were not conceptualized as representing independent dimensions so that items may contribute to the measurement of more than one scale." (Shostrom, 1974, p.18)

Since the experimental group has undergone significant decreases on most of the POI dimensions, it is perhaps reasonable then, to expect a decrease on the 'capacity for intimate contact' scale. However, the changed life-style of the Jesus People (increased sociocentrism) possibly presupposes an increase on this scale.

Thus, the finding that the Jesus People showed no statistically significant changes on this scale may be tentatively understood in terms of the opposing tendencies for an increased capacity for intimate contact owing to the increased sociocentrism, and yet the tendency for the score on this dimension to decrease in line with the decreases shown on the majority of the POI scales.

The degree of group formalism and the number of formalistic individuals in the Jesus movement does not appear to have been significantly effected by the conversion-experience (Table 3.2.20 and Table 3.2.24a respectively).

Bier (1967) points out that amongst contemporary youth, the formalistic mode of existence does not predominate; the sociocentric and the personalistic orientations being the current trend.

Thus, it is reasonable to hypothesize that personalistic indivi-
duals undergoing radical life-style changes would become sociocen-
tric rather than formalistic. In addition, their change appears
to be a function of group-living, hence an increased sociocentrism
would again be prescribed. It is important to note that in the
pre-conversion condition, the Jesus People did not score signifi-
cantly different from the members of the Established-church group
on the self-regard and on the 'nature of man' dimensions of the
POI. They did, however, score higher on synergy and self-accept-
ance (Table 3.2.26). In addition, the Jesus People were signifi-
cantly less fundamentalistic (Table 3.2.9) than were the Established-
church group. When completing the questionnaires in the post-
conversion condition, the Jesus People indicated significant
decreases on the above POI dimensions - bar self-acceptance (Table
3.2.27 and Table 3.2.25 - interaction). They showed a signifi-
cant increase, however, in fundamentalism, as measured by Brown
and Lowe's (1951) Inventory of Religious Belief.

In order to explicate the above changes it is essential to bear
in mind the 'collaborative' (Bier, 1967, See pp. 143 ff.) nature of
the Jesus movement which is concomitant to the sociocentric orien-
tation of its members. It is perhaps reasonable then, in view
of the matched life-style of the Jesus People and the organizatio-
nal structure of the Jesus movement, to suggest that group members
would be influenced by their fellow group members so that conform-
ity to group ideology could be expected to follow.

Festinger (1950, 1954, 1964) for example, asserts that the exis-

tence of a discrepancy in a group with respect to eg., opinions, will lead to action on the part of the group-members to reduce that discrepancy. Thus, when dissonance does exist, forces arise to change one's own position so as to move closer to the group. It follows that the stronger the attraction to the group, the stronger will be the 'pressure' toward conformity.

Festinger (1954) posits that provided the group is attractive enough to the person, to remain part of that group,

> "... the group has power to influence the member ef-
> fectively, and in the case of opinion difference,
> we would expect an influence process to ensue which
> would be effective enough to eliminate the differ-
> ences of opinion. In short, there would be a
> move towards uniformity." (Festinger, 1954, p. 137)

As noted on an earlier section (p. 188) the conservatism scale allows for three responses; 'Agreement', 'Disagreement' and 'Uncertain'.

It might be expected that the increase in the strength of a given belief would result in a decrease in the number of 'uncertain' responses made on the C-scale ie., as the respondents become more supportive of group ideology, they become more certain of their attitudes toward given issues.

The data presented in Table 3.2.7 support the suggestion of an increased strength of support for group-belief.

In addition, numerous studies (Cf., Dittes, 1959; Hochbaum, 1954;

Leventhal and Perloe, 1962; Nisbett and Gordon, 1967; Smith and Flenning, 1971) have shown that there exists an inverse relationship between self-esteem, confidence and security on the one hand, and susceptability to persuasion on the other.

Thus, the increase in psychological security (Table 3.2.17) observed on the Jesus People might reasonably be expected to be associated to an increased certainty with regard to their attitudes towards the C-scale items.

The data presented in Table 3.2.7 and Table 3.2.17 support the above contention:

Before conversion, the Jesus People were significantly more insecure than were the members of the Established-church group (Table 3.2.16). In addition, they made significantly more 'uncertain' responses (Table 3.2.6a). After conversion, however, the Jesus People showed significant ($p < ,001$) increases in security and significant ($p < ,001$) decreases in the number of 'uncertain' responses (Table 3.2.17 and 3.2.7 respectively).

Persual of Table 3.2.6a and Table 3.2.16 reveals that in the post-conversion condition, the Jesus People were not significantly different from the Established-church group with respect to both their degree of certainty of attitude toward the conservatism-scale items and their degree of psychological security.

Since the professed belief-system of the Jesus People is one of

biblicistic fundamentalism, it might also be expected that the members of the movement would undergo changes in the direction of increased fundamentalism.

Explicitly associated with such fundamentalism is the idea that man is inherently sinful. In addition, it conceives of a dichotomy between the 'saved' and the 'unsaved' of the world.

It is then, perhaps not unreasonable to conclude that the 'nature of man' (perception of man as inherently good) and the 'synergy' (seeing meaning in opposites) dimensions of the POI have decreased as a function of the increased fundamentalism shown by the Jesus People after they have experienced conversion.

In addition, the increased fundamentalism carries with it the implication that if man is seen as being sinful, a decrease in self-regard should be expected - the subject being of the opinion that he or she is a sinner. As noted above the Jesus People did indeed show a significant decrease in their degree of self-regard (Table 3.2.27).

This significant decrease in self-regard should perhaps be accompanied by a significant decrease in self-acceptance, as a positive correlation (r=0,21) exists between these two dimensions (Shostrom, 1974, p.20).

Although self-acceptance underwent a marked decrease, this change was not significantly different from that shown by the control group (Table 3.2.25 and Table 3.2.27).

This lack of change in self-acceptance appears, at first, to be paradoxical, since to be accepted by others, implies an increased ability to a accept oneself (Cf., King, Payne and McIntire, 1973; Rasmussen and Zander, 1954). Furthermore, to be accepted not only by the group, but by Christ Himself almost necessitates that the individual accept himself, ie., self-acceptance should tend to increase.

However, since the majority of scores on the POI dimensions (which are positively correlated) have decreased, the trend would be for the scores on the self-acceptance scale to decrease.

Such a decrease might be expected to nullify any increase that might otherwise have occurred.

An equally speculative explanation for the observed decrease in self-regard yet non-significant decrease in self-acceptance, may be found in the doctrine of original sin and salvation:

A pre-requisite for salvation is the acceptance that one is a sinner. Acceptance that one is a sinner implicitly negates the possibility of having high self-regard. Yet, to accept that one is a sinner, implies - within the present context - the acceptance of Christ and the acceptance by Christ.

Thus, a decrease in self-regard ("I am a sinner") but an increase in self-acceptance ("If I am acceptable to Christ, then I am acceptable to myself") might be anticipated. Since these two

scales are positively correlated, and since the general trend has been one of decreased self-actualization similiar forces may operate within the former dimension, while opposing forces, as outlined above, may operate within the latter.

Such an analysis then, might account for the significantly de-creased self-regard, and lack of significant change in the degree of self-acceptance.

Examination of Table 3.2.4 and Table 3.2.10 reveals apparently contradictory results in that fundamentalism as measured by the C-scale appears to have decreased, while measured by the Inven-tory of Religious Belief, it has shown an increase!

These paradoxical results have been statistically examined in depth in the previous section (See pp. 194 - 202). However, any adequate explication of these statistical data requires that 'fundamentalism' be understood in terms of the current theologi-cal debate concerning the authority and the interpretation of Biblical scriptures.

Within contemporary theology, two major schools exist: the 'Modern-ists' and the 'Conservative Evangelicals' (fundamentalists).

The 'modernist' approach treats the Scriptures very much as it would any other document of antiquity, recognizing that whatever the divine aspect of the Scriptures may be, they nevertheless have a human origin and historicity. Such an approach does not detract from the divine aspect of the Scriptures, but does however,

imply that they can no longer be understood as previously; ie., the doctrine of 'inerrancy' - once applied to the Scriptures - becomes untenable. In addition, the modernists acceptance of the Biblical texts within a historico-analytic framework precludes them from considering any issues as closed.

It is this exegesis, which is perhaps, the primary differentiating factor between the above school of thought and that of the 'fundamentalists'.

Fundamentalism is often taken to be synonymous with literalism ie., the written Word is accepted as being authoritive; it is truth "inscripturated" (Huxtable, 1962). One of the most vigorous protagonists of fundamentalism is J.I. Packer who, in his book Fundamentalism and the Word of God (1965), asserts that the Bible cannot be validated by use of external criteria. Since Christ is seen to be an authoritive teacher in other matters, Packer argues that his method of scriptural study must be adhered to ie., Packer is prescribing a full (blind?) acceptance of the Biblical texts.

Packer's argument however, appears to be circular in that one should accept the authority of the Bible itself!

Hebert (1957), a less conservative evangelical, points out that within recent years, the quest for the authority of the Scriptures has become one of the foremost problems for Christendom and two schools of thought have developed.

The focus of the polemic between these two camps within the 'fundamentalist' framework is perhaps most succintly stated by Hebert's citation of an Australian conservative evangelical:

> "How does the Word of God come to us in Holy Scripture, and how is this Word of God to be distinguished from the words of men?" (cited in Hebert, 1957 pp. 10-11)

Hebert's answer to the above question is that the Church has the continual task of differentiating the Word of God presented through the words of men, from the words of men.

Packer (1965) however, in claiming the "inspired infallibility" of the Scriptures, is of the opinion that the Word of God will be revealed to the believer through the Holy Spirit.

In summary then, two radically differing view-points are currently extant within the fundamentalist cosmology. There are those who accept the church and hence tacitly accept the church's interpretation of the Scripture, and there are those who believe in the personal revelation of the scriptures by the Holy Spirit. This latter viewpoint, unlike the former, does not necessarily imply an acceptance of the church.

Recognition of the above distinction between acceptance of the church and acceptance of the Scriptures, provides a sound framework for understanding the apparent paradox between Table 3.2.4 and Table 3.2.10:

The Jesus movement may be conceptualized as a revivalist movement in that its members stress the return to Christ as revealed through the Word of God, not as revealed through the Church. It aims at the reinstatement of Christ, not at the reinstatement of the Church, into the value-systems of contemporary youth.

The Jesus People, far from construing the church as conservative, see it rather as being too liberal, and consequently adulterating much of Christ's teachings.

Thus, within the movement there is an emphasis on the acceptance of the original Christ, and an implicit (often explicit) rejection of Established-church structure and ideology.

This being the case, the paradoxical nature of the changes presented in Table 3.2.4 and Table 3.2.10 is resolved:

The Jesus People, by accepting Christ but not necessarily the church, would tend to complete the questionnaires so as to reveal an increased scriptural-fundamentalism but a decreased church or structural fundamentalism.

Table 3.2.11 indicates a significant negative correlation between the pre-conversion and the post-conversion scores obtained by the Jesus People on the Inventory of Religious Belief. A significant positive correlation, however, exists between their pre-conversion and their post-conversion scores on the 'Religion' factor of the C-scale.

The above findings may be understood by noting (Table 3.2.15 - interaction and Table 3.2.17; Table 3.2.18 - interaction and Table 3.2.20) that the members of the Jesus movement underwent greater changes in psychological security and life-style changes (from a personalistic to a sociocentric mode of existence) than did the members of the Established-church.

It is reasonable to hypothesize that since the members of the Jesus movement found security as a function of being a group member, the group and its ideology would be valued (Cf., Dittes, 1959).

Thus, those individuals who were least acceptful of Christian dogma prior to conversion and who received security from membership in a group - a group which extols the doctrine of Christ - might now reasonably be expected to be the most acceptful of Christian doctrine which, for them, is a new and radical ideology inextricably bound to the increased psychological security.

The movement, however, does not stress the acceptance of the church as it does the acceptance of Christ. Thus, one might expect that those individuals, who prior to conversion were the least acceptful of the church, would after conversion, still be the least accepting, so accounting for the significant positive correlation (C/D) in Table 3.2.11.

To paraphrase the above, the members of the Jesus movement,

appear to have shown a "Saint Paul" effect, with respect to the changes undergone in their degree of acceptance of the Christian dogma.

The series of correlations presented in Table 3.2.13 are to be understood in terms of the theology of the Established-church members, in addition to the changes undergone in their psychology eg., security and in their sociology ie., life-style. In contradistinction to the Jesus movement, the acceptance of the Church and of Christ are seen by the Established-church as being gradual processes of growth and education. For this reason, radical changes might be expected to occur less readily than in the Jesus movement.

Thus, the positive correlations (A/B and C/D) might be explicated by positing that the individuals who are least acceptful of scriptural and structural fundamentalism prior to conversion ought to be the least accepting after conversion as the changes have been gradual.

The series of negative correlations (A/C, B/D, A/D) between the scores obtained by the control group on the two measures of 'religious fundamentalism' serve to further confirm the polemic between the two schools of fundamentalism thought; acceptance of the Christian dogma - as presented in the Scriptures - implies a tacit rejection of the dogma associated with, for example, the Roman Catholic Church.

The religious values, measured by the conservatism scale,

are according to a number of workers (Cf., Adorno, 1973; All-
port, 1967; Wilson, 1960; Wilson and Bagley, 1973) positive-
ly correlated to ethnocentrism.

Since the Jesus People showed a significant decrease in their
extrinsic religious orientation, a decrease in ethnocentrism
might reasonably be expected. The Jesus People did not, how-
ever, reveal any significant change on this dimension (Table
3.2.4).

This unanticipated result requires explanation.

Webster and Stewart (1973) report the existence of a positive
correlation ($r=0,34$; $p < ,01$) between other-directedness and
ethnocentrism. In the present study the Jesus People signifi-
cantly increased their degree of other-directedness (Table
3.2.27) so that an increase in ethnocentrism should have oc-
curred.

Thus, a tentative conclusion - which may account for the ob-
served lack of change in ethnocentrism - is that the signifi-
cant increases in other-directedness, but significant decreases
in extrinsic religious orientation[1] have confounded the test-
data relating to ethnocentrism.

Another possible explanation for this unanticipated result,

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1. This statement is understandable in terms of the previous
   analysis of the possibility of two different types of fun-
   damentalism. Thus, increased other-directedness in a
   group which professes scriptural rather than church funda-
   mentalism could be expected to be associated with decreased
   extrinsic religious orientation.

centres around the existence of an ambivalent attitude of
the subjects toward ethnocentrism.

The Jesus People are committed to a group which espouses the
Christian value of brotherhood. Thus, members may feel biased
towards the group in which they find fellowship and security,
yet the group itself, emphasized the importance of adhering
to the principles of brotherhood and equality of all men ie.,
an ambivalent attitude towards prejudice appears to have de-
veloped within the experimental group; the tendency to favour
one's own group - a group which aspires to the ideal of uni-
versality and equality.

This "double bind" situation may account for the apparent lack
of change in ethnocentrism in the Jesus People after conver-
sion.

Further surveilance of the data, reveals that the Jesus People,
after conversion, were not significantly different from the
Established-church group, with respect to their degree of sup-
port for the ethic of brotherhood (Table 3.2.1).

Unfortunately, no data concerning the above dimension prior to
conversion are available. It is possible though, that before
conversion, the ethic of brotherhood received little support
as the Jesus People, prior to conversion, reported being alien-
ated (Table 3.2.1) and insecure (Table 3.2.16). Furthermore,
since a relatively large number of Jesus People have become

sociocentric rather than personalistic (Table 3.2.24a), it is
suggested that their degree of support for this ethic may have
increased. Yet, since no significant difference exists with
regard to 'brotherhood' between the Jesus People and the con-
trol group in the post-conversion condition, it appears very
likely that their degree of support for 'brotherhood' before
conversion was less than that of the control group.

This is, however, mere speculation as no empirical data rela-
ting to such a change was obtained.

An alternative suggestion resides in the a priori assumption
that the ethic of brotherhood may be negatively, but closely
related to ethnocentrism.

It is argued that since the degree of ethnocentrism between the
two groups was not significantly different (Table 3.2.3) and
since conversion did not have any apparent influence on this
factor (Table 3.2.4) it is perhaps unreasonable to expect sig-
nificant differences between the Jesus People and the Established-
church in terms of their degree of support for 'brotherhood'.

Webster and Stewart (1973) report a series of negative corre-
lations ($r=0,25$ $p < ,05$ to $r=0,51$ $p < ,001$) between the dimen-
sions of the Wilson conservatism scale and those (bar other-
directedness) of the POI.

In the present study, the scores of the Jesus People on the

C-scale dimensions, except realism and ethnocentrism, signi-
ficantly decreased (Table 3.2.4).   However, their scores, on
the majority of the POI scales, rather than increasing, also
decreased (Table 3.2.27). Such changes depart from those
which would be expected if the correlations reported in the
literature (op. cit.,) are to be accepted.

A possible explanation may reside in the finding that the
Jesus movement gave significantly increased security to the
group members (Table 3.2.17).   It is suggested that the degree
to which a group is attractive to an individual, is the degree
to which it increases psychological security (Dittes, 1959).

Furthermore, as noted earlier, Festinger (1954) inter alia hold
that the extent to which a group is attractive, is the extent
to which that group is able to exert pressure to conform on any
given individual.

Since the Jesus People have undergone significantly increased
security, it follows that the group would be valued, and hence
exert pressure to conform.   Conformity to such group norms
(biblicistic fundamentalism) would be inimical to self-actuali-
zation, although conformity would maintain cognitive consonance,
and enable the group-member to remain psychologically secure.

Gerlach and Hine (1968) point out that religion is generally
recognized as a conservative force in society.   Yet, not all
religious institutions are resistant to change; some may even

promote change. Pentecostal ideology, for example, is said to motivate action. It promises that God will direct, guide and give power to his followers. Furthermore, believers are admonished to be 'bold in the Spirit' and to 'trust in the Lord'. Thus, although Pentecostal ideology is fatalistic, it is nevertheless a positive fatalism, which may encourage change.

Wilson (1973) holds that the term conservativism refers to

> "... resistance to change and the tendency to prefer safe, traditional and conventional forms of institutions and behaviour."   (Wilson, 1973, p.4)

Wilson points out that conservatism may be conceptualized according to four overlapping though distinguishable points of view;

A.   A difference between the generations owing primarily to age-factors.

B.   An internalization of 'parental'-prohibitions.

C.   'Playing safe'.

D.   Resistance to change.[1]

This latter viewpoint has it that the conservative is prone to feel threatened and to experience insecurity in a complex and unfamiliar environment. Such an individual is intolerant of change because it increases the complexity of the experiential world.

Thus, the conservative will be resistant to change, except when

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1.   Thus, the radicalism of today, becomes the conservatism of tomorrow!

the proposed change is perceived to be in the direction of
increased security (Wilson, 1973).   As noted earlier, the
members of the Jesus movement rate themselves as being more
secure in the post-conversion condition than in the pre-con-
version condition (Table 3.2.17), so that decreased   conser-
vatism ie., less resistance to change, might be expected to
follow.

A tentative conclusion then, as to why scores decreased on
both the Wilson C-scale and the POI rather than being inverse-
ly related, may be derived from the above explication.   It
is hypothesized that the increased security emerging from group
membership, increases the attractiveness of the group to mem-
bers, so producing pressure to conform.   Thus, what becomes
important for each member is not 'self' actualization, but
rather 'group' actualization.   In addition, group membership
- because it provides increased security - enables the indivi-
dual to be more tolerant to change, ie., less conservative.

Wilson (1973) points out that the C-scale factors tend to be
positively correlated to conservatism, so that decreased mili-
tarism and antihedonism could be reasonably expected (Table
3.2.4) owing to the decrease in conservatism.

It is important to note that increased security does not neces-
sarily imply increased spontaneity and existentiality; security,
rooted in group membership might be expected to be accompanied
by prohibitions on spontaneous forms of behaviour lest one lose
favour in the eyes of other group members.   Festinger, Torrey

and Willerman (1954) and Hochbaum (1954) argue that the perceived pressure to conform to norms within any group is proportional to the degree of perceived insecurity of that individual. Since the Jesus People perceived themselves as being significantly more insecure in the pre-conversion condition, than did the members of the Established-church group (Table 3.2.16), it follows that the Jesus People should perceive greater pressures to conform than should the control group. This greater conformity to group norms may then, account for the observed decreases in spontaneity and existentiality over and above those shown by the control group (Table 3.2.27 and Table 3.2.25).

An important finding is that despite undergoing significantly greater decreases than the Established-church group on the above dimensions, the Jesus People, after conversion (Table 3.2.26) were still significantly more existential (flexible in the application of values) than were the members of the Established-church. There were, however, no significant differences in spontaneity (free expression of one's feelings behaviourally). The conclusion emerging from the above changes, is that although experiencing pressure toward conformity, and so becoming less flexible and free in their behavioural expression, the Jesus People, none the less do not become more fearful, than the members of the Established-church, of freely expressing their feelings. In addition, they are still more flexible in their application of values than are the members of the control group.

It would appear then, that the Jesus People have shifted from a life-style which incorporated aspects of self-actualization, but perceived insecurity toward a new mode of existence in which they perceived themselves as being more secure, but having to conform to group-ideology.

The observed decrease in feeling-reactivity (Table 3.2.27) appears to have followed the same pattern. Prior to conversion, the Jesus People were significantly more sensitive to their own needs and feelings, than were the members of the Established-church group (Table 3.2.26). Although undergoing significant decreases on this dimension (Table 3.2.27) the Jesus People, after conversion, were not significantly less sensitive to their own needs than were members of the control group (Table 3.2.26).

The above finding, that although the Jesus People revealed inter alia, decreased self-actualization, they were not significantly different from the control group in the post-conversion condition, and in fact, tended to be more self-actualizing, prior to their conversion experience, is singularly important.

The majority of literature (Cf., Brown, 1966; Brown and Lowe, 1951; Sargant, 1959; Webster and Stewart, 1973; Wilson, 1973) holds that individuals attracted to Pentecostal theology tend inter alia, to be less self actualizing but more rigid, dogmatic and conservative.

Clearly, the data of the present research suggest that this
is not the case.

In contradistinction to the above literature, the members of
the Jesus movement (which adheres to a Pentecostal theology)
were more self-actualizing than the control group prior to con-
version!   In addition, they were no different from the control
group with regard to their degree of conservatism either before
or after conversion (Table 3.2.3).   Supporting the above fin-
dings, Viver (1960; cited in Hine, 1969) concluded that the
individuals attracted to Pentecostalism are not significantly
different in their personality make-up from the control groups.[1]

In summary, a tentative conclusion to be drawn from the present
data is that the "Invisible Church" under the guise of the
Jesus movement, serves as a 'half-way house' where the members
are gradually reintegrated into mainstream societal ideology
and aspirations. (The Jesus People, no doubt, would fervently
deny the above exposition).

Since the Jesus movement is essentially Pentecostal in nature
ie., acceptance of glossolalia, baptism of the Holy Spirit
and support for proselytizing, it can be reasonably assumed,
on an a priori basis, that the conversion experience would be
reported as being more rapid and emotional than that experienced
by the members of the Established-church.   In addition, greater

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1.   An important philosophical point is whether the 'Pente-
      costal-type' is attracted to, or is developed by parti-
      cipation in such a movement.

support for the ethic of brotherhood, but less political involvement could be expected.

The data of the present research do not however support the above a priori assumptions (Table 3.2.1). This necessitates an explanation.

Webster and Stewart (1973) make the assertion that:

> "Perception of oneself as having grown uninter-
> ruptedly into Christian faith will be more strongly
> associated with ... self-actualizing attitudes
> than perception of oneself as having been 'converted'."
> (Cited in Wilson, 1973, p.132)

Clearly, the Jesus People, prior to conversion, were more actualizing so that a gradual, less emotional conversion-experience might be anticipated.

However, as Lieberman (1970) points out, a person's attitudes are influenced by the role he occupies within a given social system. Hence it follows that since the Jesus movement extols the ideal of instantaneous salvation and total remission of sins, the feeling that one's conversion must have been a more rapid and emotional experience than was realized at the time, may be expected to develop.

The questionnaire referring to their conversion was completed at a date some time after the conversion itself had occurred, so that the experience as remembered, rather than the experience as it occurred, may be uppermost in their cosmology; their

role as contemporary charismatic disciples of Christ may be expected to influence their attitude towards conversion, in the direction of increased emotionality and rapidity.

As noted above, the Jesus People were more self-actualizing, so that according to Webster et al., (1973) their conversion should be less emotional than that experienced by the Established-church group.

In short, it is perhaps possible that the past from the perspective given to it by the present, may be distorted, in such a manner that the Jesus People would tend to accentuate the dynamism of their conversion.   This accentuation would have the effect of increasing their ratings of the emotionality and the rapidity of their conversion-experience, so that no significant difference between the Jesus People and control group would be revealed on the questionnaire (Table 3.2.1).

An alternative and perhaps more plausible suggestion is that the Jesus People did indeed experience a more rapid and emotional conversion, yet being less certain of themselves they evaluated their experiences less expansively than did the members of the control group.

This suggestion receives considerable support from the data of the present study as well as from the literature.   It does, however, depart from the contention of Webster et al., (1973) that persons who tend to be high on self-actualizing attributes will experience a gradual rather than a rapid conversion.

Maslow (1968 , 1973) draws numerous parallels between peak-experiences and ecstatic religious-experiences, claiming that such experiences occur spontaneously and are generally found in self-actualizers.   Maslow contends that such experiences very often change the person's entire life and self-identity; a peak-experience being an identity-experience.

Since the Jesus People were more self-actualizing than were the Established-church members prior to conversion (Table 3.2.26) it might be expected that they would experience a more rapid and emotional conversion.   Thus, if Maslow's exposition is to be accepted, there is little reason why the Jesus People should not have had a more rapid and more emotional conversion-experience than the members of the Established-church.   In short, to accept the assertion of Webster et al., (1973) implies an unconscious distortion of the conversion-experience by the Jesus People, yet according to Maslow, such a rapid and emotional conversion is what would be expected.

Clearly then, the finding that no significant differences between the Jesus People and the Established-church group exists with regard to the conversion-experience (Table 3.2.1) requires ex-planation.

It is suggested that the Jesus People may be less expansive than the members of the Established-church. Examination of Table 3.2.22, for example, reveals that both before and after conversion the Jesus People used a series of lower ratings on

Friedlander's life-style questionnaire. This suggests that the Jesus People may have been less expansive in evaluating their life-style and experiences than were the Established-church members. Furthermore, the Jesus People made more 'uncertain' responses on the C-scale (Table 3.2.6b) than did members of the Established-church, and reported being more alienated (Table 3.2.1) and more insecure (Table 3.2.16) prior to conversion. Such personal histories suggest that the Jesus People may tend to be less expansive than the members of the Established-church group.

It is felt that this latter exposition receives more support from the data of the present study and avoids the fallacy of prejudging the conversion-experience for the Jesus People.

The finding that the Jesus People were not involved in politics to the significantly greater extent than were the members of the Established-church group (Table 3.2.1) is perhaps explicable in terms of the mental set with which this questionnaire may have been approached.

Questionnaire two (Appendix D) in addition to asking for the subject's opinion on world affairs (question four) and for solutions to the envisaged problems (question five), was also concerned with their testimony and conversion experience. It is suggested that this apparent political apathy of both experimental and control groups (95,5% of the Jesus People and 86,4% of the Established-church group did not incorporate political

ideology into their replies to the above question) may be understood in terms of the nature of questions four and five.

These questions were open-ended, so that as stated earlier (p. 161) the respondents were categorized as being politically orientated, if political ideology was incorporated into their replies to the above questions. Open-ended questions - by their very nature - are more susceptible to influence through the formation of mental sets than are forced-choice statements so that it is possible that the non-religious questions were construed within the framework of religious perspective owing to the inclusion of statements - to be rated on a seven-point scale - relating to their religious experience.

The above hypothesis may account for the observed similarity between the experimental and the control group, with regard to the degree of revealed political involvement.

Further support for the above tentative conclusion is to be found in Gulian's study of American youth and the counter-culture. Gulian (1970) advances the opinion that far from being a lazy and apathetic generation, the youth of today are more interested in world afairs and more desireful of becoming actively involved in world politics. In addition, Carlson (1934) in a study of the attitudes of undergraduate students, found that individuals who held radical attitudes towards one issue, tended to be radical in their attitudes toward other social issues. (It is appreciated that it may not necessarily be

valid to extrapolate from American students to South African
Jesus People, but the principle must nevertheless be stated).
Thus, Carlson's findings may perhaps be taken as suggesting that
the Jesus People, being radical in their life-style - past and
present - as well as in their theological beliefs, should be
radical in their political outlook ie., they should, at least,
be politically motivated. Thus, according to this exposition,
the low degree of political involvement indicated by the
subject's responses to questionnaire two may be an artifact of
the questionnaire format; an apolitical mental set developing
though the inclusion of religious items in previous questions
of questionnaire two.

An alternative hypothesis, however, derives from Lipset's (1963)
suggestion that an inverse relationship exists between politi-
cal activism and fundamentalist or chiliastic religion.

Lipset (1963) cites a number of studies showing that radical
political activity is strongest in regions which were once centres
of fundamentalist religious revivalism.

Speaking of chiliastic religious sects, Lipset asserts that

> "... such sects often drain off the discontent and
> frustration which would otherwise flow into channels
> of political extremism. The point here is that
> rigid fundamentalism and dogmatism are linked to the
> same underlying characteristics, attitudes, and
> predispositions which find another outlet in alle-
> giance to extremist political movements."
> (Lipset, 1963, p.108)

According to Lipset then, extremist religious ideology tends
to be inversely associated with extremist political ideology.
This contention is similar to that purported by Carlson (1954)
- yet is is different.

According to Carlson, individuals with radical attitudes toward
one issue will tend to hold radical attitudes toward other
issues, simultaneously ie., they would tend to be radically
religious and political at the same time.

Lipset (1963) however, sees extremist religion as being a sub-
stitute for extremist political activity so that the Jesus
People, being extremists in terms of religious ideology, could
be expected to be apolitical.

In addition, van der Merwe and his colleagues (1973) conclude
that English-speaking Whites are comparatively apathetic with
regard to their political involvement.   The above authors re-
port that 89% of those interviewed were not actively involved
in party politics.

The high percentage of subjects - in both the experimental and
the control groups of the present study - failing to involve poli-
tical ideology in their replies to questionnaire two, may in fact,
according to van der Merwe et al., (1973), represent a genuine
non-political involvement.

Since the Jesus People are more extreme in their theological
beliefs than are the members of the control group, a greater

number of them should be politically unmotivated.   This was
found to be the case; 95,5% of the Jesus People in contrast
to 86,4% of the Established-church members interviewed, did
not incorporate party politics into their replies to question
four and five.

The Jesus People were found to support evangelism to a signi-
ficantly greater extent than did the members of the control
group (Table 3.2.1).

This is to be expected since the Jesus People, in addition to
perceiving themselves as being the contemporary disciples of
Christ, hold an apocalyptic doctrine, so that there is an
urgency to proselytize and save the "sinners"; the end being
nigh.

More importantly, evangelism may serve as a mechanism for the
further confirmation of their belief:

Kelley and Volkart (1952) point out that conformity to group
norms is greatest when the group itself is able to measure the
degree of conformity, ie., when conformity is expressed in terms
of publicly observable behaviour.   In turn, the greater the re-
ward for conformity, the more resistant to change will be the
group-anchored attitudes.

Evangelism then, as an overt form of behaviour, may serve to
increase conformity to group norms:

Thouless (1935, 1971, p.70) posits that there is a tendency
to feel more certain about various religious phenomena than
the evidence warrants.   He points out that when forces are
acting both in support of and in rejection of a given belief,
the tendency either to accept or to reject that belief with a
high degree of conviction arises.

Thus, evangelism and the ensuing public acceptance or rejection
of the evangelists and their message may serve to increase or
destroy their fervour for the group ideology.

Clearly, since the Jesus People in the present study had been
in the movement for at least three months, and had all been
actively involved in preaching the gospel, proselytization appears
to have had the effect, for them, of increasing group-commitment,
ie., their fervour for group-ideology has not been dampened by
their evangelical mission.

Festinger, Riecken and Schachter (1964) inter alia, are also of
the opinion that disconfirmation of a strongly held belief may
not necessarily reduce the support for that belief.   On the
contrary, the belief may even strengthen.   This strenthening
of support for a particular belief was clearly shown by the
decrease in the number of 'uncertain' responses made by the
Jesus People on the Wilson C-scale (Table 3.2.7) ie., the mem-
bers of the Jesus movement became more certain of their attitude
towards given issues.

The discussion so far, has dealt with changes occurring within

the Jesus People (experimental) group as well as differences
between this group and the Established-church (control) group.
However, a group of church-affiliated Christians who possessed
the theological beliefs of the Jesus People but the life-style
orientation of the Established-church members, would be ideal
for purposes of further clarification of the changes discussed
above. It happened that fortuitously, yet fortunately, a
number of individuals indicated - while the present investigator
was selecting subjects for the control group - their affiliation
to Pentecostal denominations. Such individuals, it is consid-
ered, could be profitably used to develop a hybrid group; the
members having radical theological beliefs but conformist life-
styles.

The results and the concomitant discussion of the analysis of
this Pentecostal group are reported in the following chapter.

5

THE PENTECOSTAL GROUP

The social gospel needs a theology to make it effective; but theology needs the social gospel to vitalize it.

Dietrich Bonhoeffer. Letters and Papers from Prison.

We have all been too ready, especially since the great breakthrough of the Renaissance, to fight a kind of battle against the world on behalf of God.

R. Gregor Smith. The New Man.

5.1 Inclusion of Pentecostal subjects

The present research design requires that the experimental group (Jesus People) be matched as closely as possible with a control group (Established-church).

In order to generate a matched control group, large numbers of individuals belonging to and actively engaged in church youth-club organizations were tested (See p. 151).

During the course of data collection a number (eight) of sub-
jects indicated that although attending, for example, Anglican
or Presbyterian youth clubs,[1] they were affiliated to Pente-
costal denominations.

Mainstream Pentecostals can be expected, on a priori grounds,
to be intermediate in life-style and attitude according to the
following analysis:
The Jesus People, may be characterized as having both a radi-
cal sociology and a radical theology, while the members of the
Established-church (control) group may characterized as sup-
porting mainstream conformist sociological and theological
perspectives.   The Pentecostal group, however, would tend to
have a conformist sociology, but a radical theology.

Thus, analysis of the data received from such individuals, may
be expected to yield results which are intermediate to those
of the experimental and control groups.

It is felt that such data may shed further light on the results
derived from the major research design.

It is important, however, to be aware that any results obtained
from this Pentecostal group cannot be taken as being conclu-
sive, since the individuals comprising this group were in no

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1. The reason most often given by these Pentecostals for
their attendance at a non-Pentecostal youth-club, was
that it was the nearest youth-club in the neighbourhood.

manner matched with the members of the experimental group or the control group. In addition, the small size of this group must be borne in mind when making any statistical comparisons.

5.2. Justification for statistical procedure adopted

The individuals comprising this Pentecostal group were not matched with the experimental group for socio-economic status (indicated by the father's occupation) nor was this group matched with regard to the sex-ratio of the experimental group.

In addition, a significant ($p < ,05$) difference in general intelligence 'g' existed between the two groups; the Pentecostals scoring lower on those items measuring 'g'. The above group did, however, have a similar age-range, mean-age and educational standard to the members of the experimental group.

Any attempts at comparing the base-lines (the scores obtained by each group either before or after conversion, rather than changes in the scores as a function of conversion) are not warranted, since any differences that may be found would be expected owing to the lack of adequate matching of the two groups.

Such a comparison would be valid only if both groups were matched for as many variables as possible.

Matching of groups could possibly be achieved by extracting from the experimental (and if wanted, the control) group eight individuals possessing the necessary biographical requirements

to generate a matched Jesus People group (and possible control group).

It is doubtful however, whether the groups could be adequately matched since equation of the groups on, for example, general intelligence and paternal occupation, may change the mean age or educational level.

Accepting that the groups could be adequately matched, and the relevant statistical tests employed to determine whether significant differences existed between the base-lines of the groups, the information yielded would be of little relevance to the major design.   Since the Pentecostal group is not matched with the experimental group, any individuals extracted from the latter group to generate an equated Jesus People group (or a control group) would no longer be representative of the major group from which they were derived.

Thus, any resulting data of the comparisons between these groups would not be applicable to the major design and related statistical data of the present study.

However, investigation of the changes occurring within the group as a function of conversion may be of interest.

Since the individuals comprising this Pentecostal group were all derived from the same source ie., individuals attending Established-youth clubs, yet indicating their affiliation to Pentecostal denominations, this group should not differ from

the other groups with respect to its degree of homogeneity.
Thus, a comparison of the changes occurring within the Pen-
tecostal group, with those occurring within the Jesus People
is perhaps warranted.

5.3   Results and discussion in relation to major design
Presented below are the summaries of the results of the
statistical analysis of the Pentecostal group.

Each tabulated presentation of data will be followed by a
brief discussion of the relation this data has to the major
experimental group.

It must once again be stressed that the data presented below
cannot be taken as conclusive for the reasons outlined above.
This data will be examined with the view to clarifying any of
the discussion in the previous chapter.

TABLE 5.3.1 a)

SUMMARY OF t TESTS FOR THE WILSON C-SCALE
(CHANGES WITHIN THE PENTECOSTAL GROUP)

SOURCE	PENTECOSTALS		
	Mean Difference	Std. Dev. of Mean Diff.	t
Conservatism	2,500	2,000	-3,536**
Realism	0,250	1,581	—
Militarism	0,875	1,727	-1,433
Antihedonism	0,875	0,641	-3,862**
Ethnocentrism	0,375	1,302	—
Religion	0,625	0,744	-2,376*

For all the above t tests, there are 7 degrees of freedom.

a) A negative prefix indicates that a decrease has occurred on that
dimension.

The following note applies to Tables 5.3.1 to 5.3.10:

For all t tests, values below 1,00 are not given.   The levels

of statistical significance used are as denoted as follows:

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

Table 5.3.1 indicates that the Pentecostal group showed, as a

function of conversion, significant decreases in their degree

of conservatism ($p < ,01$), Antihedonism ($p < ,01$) and religion

($p < ,05$).

There were no significant changes in Realism, Militarism and

Ethnocentrism.

The experimental group revealed similar changes (Table 3.2.4)

to those presented above:

The Jesus People underwent significant ($p < ,001$) decreases in

conservatism, militarism, antihedonism and religion.

The major difference between these two groups is that the Jesus

People underwent greater changes than did the Pentecostals:

Perusal of Table 3.2.4 and Table 5.3.1 reveals that the mean-

differences of the changes undergone by the experimental group

tend to be greater than those of the Pentecostal group.   The

average of the mean-differences of the changes undergone by the

Jesus People is not, however, significantly ($t = 1,632$; $df = 10$)

greater than that of the mean-differences of the changes in the

Pentecostal group.

Furthermore, the average of the mean-differences between the pre-conversion and the post-conversion conditions of the Pentecostal group is not significantly (t=0,218 df=10) different from that of the control group.

Examination of the average of the mean-differences between the pre-conversion and the post-conversion conditions reveals an intermediate degree of change within the Pentecostal group; the average of the mean-differences shown by the Jesus People was greatest (3,258 SD=3,416), followed by the Pentecostals (0,917 SD=0,816).

The Established-church group showed the smallest degree of change (0,818 SD=0,750) as indicated by the average of the mean-difference.

In addition, the Jesus People showed a significant decrease in their degree of militarism while the Pentecostals did not.

The control group showed no significant differences between the pre-conversion and the post-conversion condition on any of the Wilson C-scale dimensions.

TABLE 5.3.2.

SUMMARY OF t TEST FOR THE NUMBER OF
'UNCERTAIN' RESPONSES MADE ON THE WILSON C-SCALE

SOURCE	PENTECOSTALS		
	Mean Difference	Std. Dev. of Mean Difference	t
'Uncertain' Responses	0,625	1,408	-1,256

For the above t test, there are 7 degrees of freedom.

From the above Table, it can be seen that no significant changes, as a function of conversion, have occurred in the Pentecostal group with regard to the number of 'uncertain' responses made on the C-scale.

Examination of Table 3.2.7 reveals that both the experimental and the control group have significantly decreased on the above dimension.

In addition, the mean-difference of the change in the number of 'uncertain' responses is greatest in the Jesus People group (3,380), and least in the Pentecostal group (0,625); the Established-church being intermediate (1,020).

TABLE 5.3.3

SUMMARY OF t TEST FOR THE INVENTORY OF RELIGIOUS BELIEF
(CHANGES WITHIN THE PENTECOSTAL GROUP)

SOURCE	PENTECOSTALS		
	Mean Difference	Std. Dev. of Mean Difference	t
Fundamentalism	5,750	5,574	2,918*

For the above t test, there are 7 degrees of freedom.

Table 5.3.3 indicates that the Pentecostal group have significantly (p∠,05) increased their degree of scriptural fundamentalism.

Table 3.2.10 indicates that both the experimental group and the

control group have undergone significant increases in fundamentalism.

As found in the previous Table, the Pentecostal group had the smallest mean-difference (5,750) between the pre-conversion and post-conversion scores. The Jesus People showed the greatest change (33,455) in their degree of fundamentalism, while the Established-church group showed an intermediate degree of change (6,318) on the Inventory of Religious Belief.

TABLE 5.3.4

MATRIX OF PEARSON'S CORRELATION COEFFICIENTS OF THE SCORES
RECEIVED BY THE PENTECOSTALS ON THE INVENTORY OF RELIGIOUS
BELIEF AND ON THE 'RELIGION' FACTOR OF THE C-SCALE

Conditions	Inventory of Religious Belief		'Religion' factor on the C-scale	
	Before	After	Before	After
	A	B	C	D
A	——			
B	0,698	——		
C	0,216	0,040	——	
D	0,306	-0,032	0,947***	——

For all the above coefficients, there are 6 degrees of freedom.

Table 5.3.4 indicates that a significant ($p < ,001$) positive correlation exists between the pre-conversion and post-conversion scores on the 'Religion' factor of the C-scale (C/D).

This suggests that those Pentecostals who, prior to conversion, were least acceptful of the 'dogmatic fundamentalism associated

with the Roman Catholic Church' were still the least accept-
ful after conversion.

The positive, but not significant correlation A/B suggests that
those members of the Pentecostal group who were significantly
low scorers on the Inventory of Religious Belief before con-
version tended to score the lowest on this inventory after con-
version.

Examination of Table 3.2.11 reveals a significant ($p < ,001$)
positive correlation between the pre-conversion and the post-
conversion scores obtained by the Jesus People on the 'Religion'
factor of the C-scale (C/D).

Furthermore, a significant ($p < ,001$) negative correlation
between the pre-conversion and post-conversion scores on the
Inventory of Religious Belief is indicated (A/B).

As noted above, the correlation between the similar scores (A/B)
obtained by the Pentecostals was not significant.

To further clarify the significant correlation C/D and the non-
significant correlation A/B (Table 5.3.4) the procedure adopted
in the major design was employed; the lowest scoring individuals
(half the group) in the pre-conversion condition were extracted
and compared with the remaining half. The scores of these
same individuals in the post-conversion condition were then com-
pared.

The results of this procedure are presented below.

<u>TABLE 5.3.5</u>

SUMMARY OF <u>t</u> TESTS FOR COMPARISONS OF LOW AND HIGH SCORERS ON THE
INVENTORY OF RELIGIOUS BELIEF AND ON THE 'RELIGION' FACTOR OF
THE C-SCALE

(PENTECOSTALS)

SOURCE	PRE-CONVERSION					POST-CONVERSION				
	Low Scorers		High Scorers		<u>t</u>	Low Scorers		High Scorers		<u>t</u>
	Mean	SD	Mean	SD		Mean	SD	Mean	SD	
I.R.B.(A/B)	58,000	5,477	69,500	2,380	3,851** a)	68,250	3,500	70,750	2,500	1,162
'Religion' (C/D)	7,500	1,000	11,000	1,826	3,363	7,000	1,155	10,250	1,500	3,434 a)

For all the above <u>t</u> tests, there are 6 degrees of freedom.

a) p $<$,02

From the above Table, it can be seen that in the pre-conversion
condition, the 'low-scorers' obtained significantly (p$<$,01)
lower scores than did the other members of the Pentecostal
group on the Inventory of Religious Belief. After conversion
these same individuals obtained a lower - but not significantly
lower - mean score than the remaining Pentecostals.

The low-scoring group did however, obtain significantly
(p$<$,02) lower scores, than the 'high scorers' both before
and after conversion, on the 'Religion' factor of the C-scale.

Thus, the data presented in the above Table support the cor-
relations presented in Table 5.3.4.

Table 5.3.6 (overleaf) .....

TABLE 5.3.6 [a)]

SUMMARY OF $\underline{t}$ TESTS FOR MASLOW'S S-I INVENTORY
(CHANGES WITHIN THE PENTECOSTAL GROUP)

SOURCE	PENTECOSTALS		
	Mean Difference	Std. Dev. of Mean Difference	$\underline{t}$
Insecurity	2,125	3,482	-1,726
Lie	0,125	1,126	—

For all the above $\underline{t}$ tests, there are 7 degrees of freedom.

a) A negative prefix indicates a decrease on that dimension.

Table 5.3.6 indicates that after conversion no significant changes have occurred in the Pentecostal group with regard to their score on the insecurity and lie scales of the S-I inventory.

In contrast, the Jesus People, as well as the members of the control group have shown significant ($p \angle ,001$) decreases in insecurity, although no significant changes occurred on the lie-scale (Table 3.2.17).

Examination of the mean-differences between the degree of security before and after conversion, reveals that the Jesus People underwent the greatest changes (7,500) in psychological security, while the Established-church (control) members showed the least change (2,000). The Pentecostal group, as expected, showed changes (2,125) in their degree of perceived security which were intermediate to those of the experimental and control group.

TABLE 5.3.7 a)

SUMMARY OF t TESTS FOR FRIEDLANDER'S LIFE-STYLE QUESTIONNAIRE
(CHANGES WITHIN THE PENTECOSTAL GROUP)

SOURCE	PENTECOSTAL		
	Mean Difference	Std. Dev. of Mean Difference	t
Formalism	0,000	1,512	——
Sociocentrism	1,250	2,315	1,528
Personalism	1,500	4,209	-1,008

For all the above t tests, there are 7 degrees of freedom.

a) A negative prefix indicates a decrease on that dimension.

From the above Table, it can be seen that no changes in the
formalistic life-style occurred as a function of conversion.

There were however changes, though not significant, in the
other life-style orientations; sociocentrism tended to increase,
while personalism tended to decrease.

Table 3.2.20 indicates that, like the Pentecostal group, both
the Jesus People and the Established-church group did not re-
veal any significant changes on the formalistic life-style
dimension.

However, the Jesus People and the Established-church group did
undergo a significant increase in sociocentrism and a signifi-
cant decrease in personalism.   These changes shown by the
experimental group were, as previously noted, significantly

(p∠,001) greater than those undergone by the control group
(Table 3.2.18).

A comparison of the averages of the total (life-styles combined)
mean-differences between the pre-conversion and the post-con-
version conditions is of interest.

The Jesus People obtained the greatest average mean-difference
(4,424 SD = 3,636) while the Pentecostal group obtained the
lowest average mean-difference (0,917 SD = 0,804). The
Established-church (control) group showed an intermediate
average mean-difference (1,273 SD = 0,732) between the pre-
conversion and the post-conversion scores on the life-style
questionnaire.

While the above relative positions are not conclusive, they
nevertheless are of interest, since the Pentecostal group
rather than being intermediate, is tending to show less change
than the control group (Cf., Table 5.3.2 and Table 5.3.3)

As noted in a previous section (p. 207) it is possible for
any two groups of individuals to possess a similar life-style,
yet be different in their degree of orientation towards this
life-style; one group completing the questionnaire with a
series of significantly lower ratings than those used by the
other.

Since the Pentecostals have shown no significant changes in

their life-style orientations, their manner of responding to
this questionnaire should not have changed significantly af-
ter conversion.

To obtain empirical support for the above contention, the
scores received by the Pentecostal group on all three life-
styles were combined, and a t test for matched samples was
employed.

TABLE 5.3.8
SUMMARY OF t TESTS FOR COMBINED SCORES ON
FRIEDLANDER'S LIFE-STYLE QUESTIONNAIRE
(CHANGES WITHIN THE PENTECOSTAL GROUP)

SOURCE	PENTECOSTALS		
	Mean Difference	Std. Dev. of Mean Difference	t
Combined F;S;P.	0,250	3,059	— —

For the above t test, there are 7 degrees of freedom.

Table 5.3.8 indicates that no significant change in the
combined life-style score has occurred. This confirms the
assertion that the manner of responding, ie., the degree to
which the Pentecostals reveal their life-style orientations,
has not been significantly effected by the conversion-experience.

From Table 3.2.23 it can be seen that no significant change
occurred in the combined life-style score of the experimental
group, although a significant ($p < ,05$) increase occurred in

the control group.

The mean-differences of the above scores before and after conversion indicate that the Jesus People showed the greatest (though not significant) change (1,455) followed by the Established-church group (1,318). The Pentecostals, as in Table 5.3.7, showed the least degree of change, having a mean-difference of 0,250.

As in the major design of the present study, it was considered that further information pertaining to the life-style changes may be yielded by an examination of the number of individuals operating within a given life-style.

Table 5.3.9 below, presents the relevant information.

TABLE 5.3.9 a)

NUMBER OF PENTECOSTALS ORIENTATING TOWARD A GIVEN
LIFE-STYLE

SOURCE	BEFORE	AFTER
Formalism	5 (62,5)	5 (62,5)
Sociocentrism	2 (25)	1 (12,5)
Personalism	1 (12,5)	2 (25)

a) Percentages are in brackets.

From the above Table it can be seen that the same number of for-malistic individuals existed before conversion as after con-

version.

This result is identical to that found in the experimental group (Table 3.2.24a).

The important feature of the above Table, is the direction of change in the number of individuals possessing a particular life-style. The number of sociocentric individuals has decreased, while the number of personalistic individuals has increased.

In contrast to the above changes, both the Jesus People and the Established-church group showed an increase in the number of sociocentric individuals, and a decrease in the number of personalistic individuals (Table 3.2.24a).

TABLE 5.3.10

SUMMARY OF t TESTS FOR CHANGES WITHIN THE PENTECOSTAL GROUP
ON THE PERSONAL ORIENTATION INVENTORY

SOURCE	Mean Difference	Std Dev. of Mean Difference	t
Ti-Tc	0,938	1,551	1,710
O-I	0,000	0,325	- —
Tc	1,125	2,850	1,116
I	0,125	8,626	- —
SAV	0,500	3,464	- —
Ex	0,750	3,240	- —
Fr	0,750	1,909	-1,111
S	0,625	2,066	- —
Sr	0,125	2,167	- —
Sa	0,500	1,195	-1,183
Nc	1,125	1,727	-1,843
Sy	0,625	2,615	——
A	1,750	0,886	-5,584***
C	0,000	3,665	-. —

For all the above t tests, there are 7 degrees of freedom.

a) A negative prefix indicates a decrease on that dimension.

From the above Table, it can be seen that the Pentecostals revealed no statistically significant changes, bar acceptance of aggression, in the personality variables measured by Shostrom's Personal Orientation Inventory.

Perusal of Table 3.2.27 shows that both the experimental and the control group underwent significant changes on the POI dimensions, except for time-competance.

However, all three groups have shown the same direction of change except on the synergy dimension; while the experimental and control groups have shown a significant (p $<$,001) decrease, the Pentecostal group has tended to show an increase in synergy.

Thus, the major differences between the two groups of the main design and the Pentecostal group are the difference in direction of change on the synergy dimension, and the lack of significant change on all but one of the POI dimensions in this latter group.

However, similarities between the three goups are that the time-competant dimension was not significantly effected by conversion, and that the acceptance of aggression dimension showed significant (p $<$,001) decreases in all three groups as a function of the conversion-experience.

Examination of the average of the mean-differences between the respondent's scores in the pre-conversion and the post-conver-

sion conditions reveals that the Jesus People showed the greatest degree of change (2,278 SD = 1,685). The Pentecostals underwent the least change (0,638 SD = 0,497), with the Established-church group showing an intermediate amount of change (1,013 SD = 0,614).

Furthermore, the average mean-difference of the Pentecostals is not significantly (t = 1,774 df = 26) different from that of the Established-church (control) group, but is significantly (t = 3,491 df = 26) smaller than that of the experimental group beyond the ,002 level. (The average mean-difference of the Jesus People group is significantly (t = 2,639 df = 26; $p < ,02$) greater than that of the control group).

In short, the Jesus People have shown the greatest change, followed by the Established-church group. Although the Pentecostals have shown the least change, this change is not significantly different from that shown by the Established-church group.

5.4. Conclusion

In contradistinction to the a priori assumptions, the Pentecostal group tended to show least change; the control group being intermediate (as measured by the average mean-difference) on all the psychometric questionnaires administered apart from the Wilson conservatism scale (Table 5.3.1) and Maslow's S-I inventory (Table 5.3.6).

How is this phenomenon to be accounted for?

The a priori expectation that the Pentecostal group would be intermediate was based on the assumption that the Pentecostals constituted a hybrid group ie., a group possessing the theological perspectives of the Jesus People but the sociological (general life-style) orientation of the Established-church group.   As previously emphasized, the Pentecostal group was matched neither with the experimental nor with the control group for socio-economic status.   Since numerous authors (Cf., Argyle, 1968; Dynes, 1955; Lenski, 1953; Niebuhr, 1929; Pfautz, 1955; Towler, 1974; Yinger, 1962, 1970) have advanced the opinion that religious beliefs and behaviour are inextricably bound to environmental factors the finding that the Pentecostal group tended to show less change as a function of conversion than did either of the other two groups may perhaps be accounted for in terms of their different socio-economic status.

From appendix G, it can be seen that the Pentecostal group tended to contain a greater percentage of individuals from a higher socio-economic stratum (indicated by their father's occupation) than did the experimental and control group: while 75% of the Pentecostal group members indicated a Professional or Managerial and Executive occupation of their father, 68% of the Jesus People group and the Established-church group indicated the same (This difference however, is not significant; $(t = 0,349$ $df = 28)$.

However, the majority of literature (Cf., Argyle, 1968; Bloch-Hoell, 1964; Hollenweger, 1972; Muelder, 1945; Yinger, 1970) on the relationship between Pentecostalism and socio-economic status holds that the Pentecostal orientation tends to be associated with low social class and economic disinheritment.   It is asserted by these authors that the Pentecostal movement helps to restore the power of expression to those without identity and power of speech; religious expression replaces social expression.

Following the above line of analysis, it would appear that . Pentecostalism - an affectual rather than intellectual belief-orientation - tends not to be associated with high socio-economic status.   Yet clearly, a great percentage of Pentecostals in the present study came from a higher socio-economic stratum than did the members of the experimental and control group. Since these Pentecostals were derived from a generally higher socio-economic background they could reasonably be expected to show the least change, since according to much literature (op. cit.,) rapid conversion and radical changes in life-styles tend to be associated with socially deprived persons.

Furthermore, the individuals comprising the Pentecostal group of the present study would appear to be unrepresentative of Pentecostals per se having been obtained not from Pentecostal churches, but from Established-church youth clubs.

In summary, the finding that the Pentecostal group showed the least change as a function of conversion is perhaps attributable

to a sampling bias.

It should be noted that the above conclusion is not conclusive for the reasons previously mentioned.

6

CONCLUSION

Consider how the lilies grow in the fields;
they do not work, they do not spin; and yet,
I tell you, even Solomon in all his splendour
was not attired like one of these.

Matthew 6: 28-29

At this point I will bring my work to an end.
If it is found well written and aptly composed,
that is what I myself hoped; if cheap and
mediocre, I could only do my best.

2 Macc. 15; 38

6.1   A Brief recapitulation

The present study has been an attempt to answer three questions

relating to the Jesus People of Johannesburg:

A.   Have the members of the Jesus movement changed as they

      claim?

B.   If so, what is the nature of these changes?

      and

C.   Can such changes be accounted for in terms of contemporary

      psychological theory?

In order to answer the above questions, a number of hypotheses were generated; each related to a specific aspect of change that might reasonably be expected to occur in a group of young people living together in an environment conducive to intensive group-experiences.

The hypothesized changes were measured by using a series of well standardized psychometric instruments as well as a question- naire developed by the present writer; the variables measured by this questionnaire, being operationally and pragmatically defined.

Bearing in mind, that the type of answers received depend largely upon the questions asked, it was conclusively found that the Jesus People showed significant changes in their life- style, with concomitant increases in psychological security and decreases in personality variables associated with self- actualization.

The changes shown were in most cases, significantly greater than parallel changes (if any) shown by a well-equated control group; a group comprising 22 individuals taken from mainstream Christian church youth-clubs.

During the course of securing subjects to be assigned to the control group, a number (eight) of individuals indicated their preference for a Pentecostal form of worship. These indivi- duals were used to generate a third group designated as the Pentecostal group. This group was not part of the original

design and so, as can be expected, was not well-matched with the experimental group nor with the control group.

The analysis of the data received from the Jesus People (experimental group) and from the Established-church (control) group suggest that the determining factor accounting for the change in the Jesus People over and above that shown by the other groups was that of community-living.

This community mode of existence had, in an earlier section of the thesis, been defined as being an integral part of the "Jesus Experience"; an experience operationally defined and delineated for the purposes of the present study.

6.2.1 Paradigm of change - a personal encounter

The pattern of change, of which there was an intimation during the development of the theoretical framework for the present investigation, and which was delineated in a later section of the thesis (pp. 225 ff.) is explicated below. This exposition will take the form of a personal encounter with the Jesus People in an attempt to present the Jesus People as youth who have found something very precious in their lives rather than as people taking up a mode of existence merely because it happens to be fashionable.

My first impressions when meeting the Jesus People in Cape Town during December 1972, were that they appeared to be happy and extremely friendly. On being invited into their makeshift church above a garage in Loop Street, it was difficult not to

become involved in their singing and hand-clapping services.
Conversation with these people suggested that most of them
were lonely and longed for a meaningful relationship with
others. Furthermore, the counter-culture background from which
they had come appeared to be construed as being inimical to
the development of any meaningful friendships. Many of the
Jesus People related how they had been striving for autonomy
and individuality; they wanted to be different from others,
many attempting to transcend their culture by, for example,
delving into Eastern mysticism and 'Black magic'.

In Johannesburg, the impression I once again received was that
of sincerity and a conviction of the correctness of their
life-style; a life-style condemning their previous counter-cul-
ture ideology of striving for individuality.

This impressionistic account together with the data of the
present study suggest that the members of the counter-culture
who find an attraction in the Jesus People movement tend to
be more self-actualizing (prior to joining the Jesus movement
and subsequent conversion-experience) than are individuals
conforming to mainstream society ideology. However, these
counter-culture youth also tend to be more insecure than are
conformist youth having similar socio-economic backgrounds.
It appears that once joining and thereafter becoming integra-
ted into the Jesus movement, these individuals became more
secure in themselves and simultaneously underwent decreases
on a variety of self-actualizing attributes such as inner-di-
rectedness, existentiality, feeling-reactivity, spontaneity,

synergy and acceptance of aggression. Despite these changes, the Jesus People did not however, become less self-actualizing nor did they become more psychologically secure than the members of the Established-church. In short, the Jesus movement, perhaps owing to its intense community living has resulted in decreased self-actualization but feelings of increased security to a level not significantly different from that of the members of mainstream established-churches who support a conformist life-style.

Perhaps one of the most revealing changes that occurred in the lives of the Jesus People were associated with the change in life-styles; from being predominantly personalistic, the individuals in the counter-culture, after having been integrated into the Jesus movement, became primarily sociocentric. In short, as a function of the "Jesus Experience", the members of the Jesus movement underwent significant increases in their feelings of security. This security, being rooted in group-belonging-ness resulted in a 'loss of self' ie., a change from a personalistic to a sociocentric mode of existence.

This sociocentrism manifested itself in what appeared to be deep meaningful relationships between the members of the "Invisible Church". Such relationships were most evident during the Bible studies and on occasions when a member of the house was emotionally troubled. On such occassions one of the elders, for example, Ronnie W., or Alistar J., would minister to this person usually while the other house members were not

present.   During these ministering sessions the Bible was
frequently referred to, and those involved would pray with the
deepest sincerity.   Another manifestation of this sociocen-
trism was that the majority of members were willing to help
others with their chores and to share any material possessions
which they might have or be given.   Members were also willing
to accept critism from others; the criticism being constructive.

However, this brotherhood appeared to include only those people
who had "accepted the Lord" or who were "searching their hearts";
any recalcitrant "sinners" were soon asked to leave the Jesus
House.

It is perhaps pertinent at this point to appreciate my posi-
tion as an investigator of "the Lord and his work".   It is
extremely doubtful whether the present study could have been
carried out, had I not previously met the Jesus People in late
1972.   A few months prior to starting the research proper I
spent two weeks living at the Jesus House in Berea, and after
re-establishing a relationship with the members, especially
the elders, the possibility of conducting a serious study was
suggested.   Most of the elders were keen, although a few main-
tained that only prayer would reveal to them whether my suggest-
ion was the Lord's Will. (I had approached them saying that
I had been "led by the Lord" to conduct a meaningful study on
his work; the underlying motivation of the present research was
an intense desire to clarify my own views on the psycho-social
manifestations of religious belief, particularly the changes

undergone by the members of the Jesus movement.   While it is felt that such motivation is of a secular inspiration, the Jesus People would perhaps view it rather as being a Divine revelation).

During the following week there was much praying and finally I was asked (rather unexpectedly) to speak at one of the church services about "what the Lord had done for me and his plan for my study".

After the service, many of the Jesus People expressed to me, their joy at the thought of having a "Christian psychologist" doing "work for the Lord"; most psychologists and psychiatrists they claimed, were "not of the Lord".   As a "Christian psychologist" I was able to gain their friendship which I shall always deeply value, and on numerous occassions thereafter, was called upon to testify during the church services as well as becoming involved in a number of healing and ministering sessions.

During this time, the Jesus People whom I came to know presented themselves to me as being happy and possessing a feeling of inner security.   However, a number of them occassionally talked about their friends who were "of the world" and stated that they found it hard to resist temptations, yet with Jesus as their friend, they knew they would be able to overcome any temptations and would not "backslide".

This faith in Jesus Christ and yet paradoxically their apparent fear of making incorrect decisions was well evidenced by a

few Jesus People who frequently referred to their Bibles be-
fore answering the POI, Friedlander's life-style questionnaire,
or the Wilson C-scale. Others however, made no references to
the scriptures throughout the entire testing session.

It would seem then, that this sociocentric orientation ie.,
being guided by others rather than by inner resources, together
with the fundamentalistic milieu in which they lived is inimical
to self-actualization. Hence the Jesus People might be ex-
pected to reveal, as previously stated, decreases on a variety
of personality dimensions associated with self-actualization.
such as inner-directedness, spontaneity, existentiality, feel-
ing-reactivity and synergy.

The Jesus People presented themselves as individuals whose
security was derived not only from group-membership, but from
an ability to comprehend and relate to the Transcendent - a
goal which had previously appeared to be non-existent. Further-
more, their relatedness to the Transcendent appeared to be
one of immediacy - a relatedness permeating all other relation-
ships in the here-and-now; a mode of relating which perhaps
emerged from their apocalyptic doctrine. I presently feel that
those individuals who become deeply involved in the Jesus move-
ment tend to be re-integrated into mainstream society ideology
and aspirations, and that the Jesus movement is not a movement
which results in a "deviancy spiral" (Young, 1971) as do nume-
rous drug-orientated cults, but rather serves as a 'half-way
house'; an entrance back into the values of mainstream society.

Yet these individuals appear to gain more than those indivi-
duals entering secular 'half-way houses' - they have to para-
phrase Jung, a great treasure, a source of life and beauty that
gives a new splendour to the world and fellow man.

6.2.2   Paradigm of change - a reiteration

The series of changes which have been presented above, are
explicitly delineated below for the purpose of clarification:
1.   The members of the Jesus movement revealed, on the question-
naires administered, that they were more self-actualizing but
less secure than were the members of the control group prior
to conversion.

2.   As a function of conversion (operationally defined as a
"Jesus Experience") the Jesus People underwent statistically
significant increases in their feelings of security, but statis-
tically significant decreases on a variety of self-actualizing
attributes.   Despite such changes, the Jesus People do not
however, become less self-actualizing nor do they become more
psychological secure than are members of the Established-church
(control) group.

3.   The Jesus People revealed a change in their life-style
orientation; from a predominantly personalistic orientation
to one which is sociocentric.

In short, as a function of the "Jesus Experience", the members
of the Jesus movement showed an increase in their degree of

psychological security. This security, being rooted in group-belongingness could be expected to be associated with a loss of 'self' ie., a change from a personalistic to a sociocentric orientation. Such a change in life-style, especially in a fundamentalist milieu may be expected to be inimical to self-actualization, so accounting for the significant decreases on a variety of self-actualizing dimensions. The above mentioned increase in perceived security would tend inter alia., to increase the attractiveness and the meaning of the group to the individual members. Consequently, the Jesus People's ideology (Pentecostal in essence) would become a significant influence in the life of these individuals and so changes in, for example, fundamentalism as well as decreases on most dimensions related to conservatism as measured by the Wilson C-scale might be anticipated.

It is considered that overall, such changes are in a positive direction.

6.3 Evaluation of the present study

The hypotheses relating to changes in fundamentalism, style of life and degree of perceived security were conclusively confirmed.

The hypothesis relating to changes in the ratio-scores of the POI was only partially confirmed since although the support-ratio decreased, as expected, no significant changes were found on the time-ratio.

The hypothesis that the Jesus People should show significant decreases on the personality variables measured by the POI were largely confirmed; only two out of the 12 dimensions did not show changes as hypothesized.

The discussion of the above changes was made difficult by the emergence of a number of paradoxes, for example, that associated with the term 'fundamentalism', as well as the overlapping of many items not only within a given test, eg., the POI, but also between various questionnaires. An example of such a paradox is that of a decrease on the majority of dimensions of both the Wilson C-scale and Shostrom's POI, yet the work of Webster et al., (1973) suggests the existence of a negative correlation between these two questionnaires.

Such paradoxes were explained (although not explained away) by an examination of variables measured by the same or by different questionnaires. For example, the increase in sociocentrism would perhaps lend to an expectation of an increase in the 'capacity for intimate contact'. However, since the majority of dimensions on the POI have revealed decreases and since the POI shows much item overlap, it could equally be expected that the 'capacity for intimate contact' should decrease. Thus, the lack of significant change on this dimension (and on many other dimensions) is explained in terms of item-overlap in the test-construction.

Many of the anomalies may also be due to the paradoxical situation that the subjects were committed to a group and hence

presumably biased in favour of that group - yet the group it-
self espoused the ideology of brotherhood; of not favouring
any individual or group over another!

Yet another difficulty lay in the field of hermeneutics - the
interpretive framework used by individuals or groups to com-
prehend a given situation: During the course of questionnaire
administration, many Jesus People asked for further clarifi-
cation of, for example, the non-directive items of the con-
servatism scale.[1] The subjects, after completing the quest-
ionnaires, were asked how they construed the questionnaire items.

In numerous instances, the items were construed differently by
the experimental and the control (including Pentecostals) sub-
jects so that the unanswered question remains: Were the subjects
- from a phenomenological perspective - completing the same
questionnaires? Such a question is pertinent, especially since
their cosmologies are notably different, their life-styles differ-
ent, and their initial degree of security and self-actualization
was also different.

In addition, a number of findings of the present study depart from
much of the literature on self-actualization and religious-orien-
tation.

The findings that the Jesus People, although adhering to a

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1.   When asked for clarification of a particular test item,
      the investigator stated that the subject should answer
      the question as he conceived it, and that there were no
      right or wrong answers.

Pentecostal doctrine, were not significantly less self-actua-
lizing than were the members of the control group conflicts
with the literature (See p. 250) which asserts that persons
involved in affectual Pentecostal worship are generally less
psychologically stable and tend towards neuroticism.   Al-
though the Jesus People showed decreases in various self-actua-
lizing attributes as a function of conversion, they neverthe-
less did not become less self-actualizing; the Jesus People
being more self-actualizing than were the control group mem-
bers prior to conversion.

Another conflicting result is that associated with self-
actualization and conversion.   Acceptance of the assertion
made by Webster et al., (1973) that individuals possessing
self-actualizing attitudes tend to perceive themselves as
gradually growing in their faith rather than as being 'conver-
ted', carries with it the implication that the Jesus People
were unconsciously (or consciously) accentuating the emotion-
ality and rapidity of their conversion-experience.   However,
the data of the present study suggests this is not the case
(See pp.253 ff.). Moreover, Maslow (1968, 1973) relates peak-
experiences to ecstatic religious-experiences so opposing the
assertion of Webster et al.   Thus, it would appear that the
data of the present research supports Maslow's theoretical
framework, but conflicts with the empirical data put forward
by Webster et al.

The analysis of the data received from the eight Pentecostals
included in the present study suggests, if the literature is

to be accepted, that these individuals were not representa-
tive of Pentecostals per se. .Hence the finding that they
showed less change than either the experimental or the control
group (rather than being intermediate) is perhaps attributable
to a sampling bias.

The inclusion of a matched Pentecostal group could have been
advantageous since the related findings may then have been
more valid.   However, it is essential to be aware that the
inclusion of the Pentecostal group is incidental to the major
study.   Thus, although the argument that a matched Pentecos-
tal group would have enhanced the present study is still valid,
it must be borne in mind that the inclusion is in itself a
source of additional information, not found in the original
design.

6.4   Recommendations for future research

Although a number of positive changes have occurred, further
research is required to determine whether these changes are
long lasting, and whether such changes spread into the person's
broader life-experiences.

More importantly, the awareness that the counter-culture has
a minor but important impact on mainstream society has gradu-
ally emerged; because of youth's concern with, for example,
'post-modern science' (Schilling, 1973), sexual freedom and
communal living, a new mode of relating, not only to fellow
man, but also to God, appears to be emerging.

Any future researcher of religion should be cognizant of
the above mentioned shift in the nature of belief.   To
clarify such a shift, a short exposition is felt to be re-
quired:

A number of authors (Cf., Allport, 1967; Havens, 1964;

Schilling, 1973; Stettner, 1970; Towler, 1974) are of the
opinion that the primary question is no longer one of whether
a person holds religious beliefs or not; rather the concern
must be with the manner or the way in which that person is
religious.

Following the analysis of Schilling (1973) it appears that
contemporary man is living in a "post-modern world", a world
of unprecedented advances in technology and hence knowledge
of the environment.   Such advances in man's knowledge not
only change what man knows, but also the way in which he knows
and hence the way in which he feels about and relates to both
the known and the unknown.

Gradually, "post-modern man" has come to view himself as being
an integral part of nature; witness the relatively recent de-
velopment of ecology and psycho-ecology.

With the development of this "new consciousness of the world"
will be a coming of serious reassessment not only of man's re-
latedness to fellow man, but also to nature.   Furthermore, God
is - in this new consciousness - conceived as being very much
part of this nature of which man is a part; the belief in a

super (above or beyond) natural God is rapidly growing un-
tenable.

Schilling (1973) contends that according to the "new conscious-
ness", the basic question now arising is not whether God ex-
ists, but rather whether among the many presently known reali-
ties there is one, which by virtue of its goodness, dependabi-
lity and depth of concern, is worthy of mankind's trust and
adoration - worthy of being man's God.

Thus, "post-modern Christianity", the new emergent religion
of Western technological society, may no longer be viewed as
a religion in the usual sense of the word but rather as a
"reborn consciousness" - a sense of man in his newly acquired
cosmic status and relatedness to both profane and ultimate
concerns.

Thus, research in the field of this post-modern religion
should be aimed at delineating the nature of belief and the
meaning structures therein. It should be aimed at investiga-
tion of individuality; of individuality-in-relatedness.

Any future investigations of religion should then, be con-
cerned with the religion of the future emergent in the present;
a religion which - to paraphrase Schilling (1973) - is calling
for an economy of plenitude rather than plenty; a technology
of flower-power rather than megapower - a religion with all
that is suggested by the call to consider the lilies.

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APPENDICES

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APPENDIX   A

APOLOGY.

Throughout the present thesis, Biblical scriptures are used
to support the life-style and beliefs held by the Jesus
People.   The present writer assumes no responsibility for
any scriptures quoted out of context, since the scriptures
cited and the contexts in which they are used, are the
same as those used by the Jesus People.

Thus, with respect to the present thesis, the Biblical quo-
tations are in context - the context as used by the Jesus
People.

In addition it should be noted, that since the Jesus People,
most of whom were residing communally in the Jesus House,
were all members of the "Invisible Church", the terms "In-
visible Church" and Jesus House are synonomous.   Furthermore,
reference to either of the above implies reference to the
Jesus People.

APPENDIX B

(see CORY LIBRARY TAPE COLLECTION)

CONTENTS OF CASSETTE:

Side A.

1. Programme "Signpost"; An interview with the 'Invisible-Church.' Broadcast on 19 Jan., 1975, at 5.00 pm.

2. Music Festival; Sunday evening at 8.00 pm., on 26 Jan., 1975.

3. Music Festival; Sunday evening at 8.00 pm., on 4 May, 1975.

Side B.

1. Music Festival; Sunday evening at 8.00 pm., on 11 May, 1975. (The testimonies are from the audience and the vocalists.)

2. Church Service; Sunday morning at 10.00 am., on 4 May, 1975.

3. Coda; Repitition of "Great is Our Lord."

APPENDIX C

Below are the instructions issued to the respondents at the
beginning of each testing session.

The first set of instructions required that the subjects com-
plete the questionnaires according to their presently held
attitudes and beliefs.

Having completed the questionnaires according to these in-
structions, certain specified questionnaires (See pp. 158-173 ff.)
were re-administered.   The subjects were asked to complete
the questionnaires according to a different set of instruct-
ions.   They were now to complete the questionnaires as they
felt they would have according to their previous attitudes and
beliefs.

The biographical data questionnaire was exempt from these in-
structions.   It was completed only once by each subject at
the start of every testing-session before the instructions be-
low were read out.

The intelligence test, which was also exempt from the instruct-
ions below, was administered at the end of each testing-session.
The instructions to the subjects were as given in the manual to

the GATB.

Questionnaire two was presented only in the 'as you are now' (post-conversion) condition.

The remaining questionnaires (Inventory of Religious Belief, Security-Insecurity Inventory, Wilson-Patterson Conservatism Scale, Friedlander's Life-style Questionnaire, Personal Orientation Inventory) were completed twice by each subject.

INSTRUCTIONS.

These questionnaires, which you have volunteered to complete, are concerned with attitude measurement and assessment. The types of questions that you will be answering are, as you will soon see, straight forward and not meant to "catch you out".

The success of this study depends entirely upon your good will and honesty. I wish to emphasize the point that any information which you may give will be treated with the strictest confidence.

There are no right or wrong answers; the only right answer is the answer which is right for you.

I must point out that this is not a competition, and so I would like you to complete the questionnaires in a manner you feel is most close to your present way of living and your present interests. In short, would you fill in the questionnaires as the type of person you feel you are now.

I would now like you to complete the same questionnaires,
but whereas last time, you were to complete them as you are
now, this time I would like you to answer the questionnaires
in the same manner that you feel you would have in the past.
In short, if at any time during the last five years you feel that
you have changed, then would you please answer the questionnaires
as you feel you would have answered them before you changed.

Many of you may feel that you have not changed, or that if you
have, it has been gradual. If this is the case, then try to
think back over the last five years and if you feel that you
have not changed then you would most probably answer the
questionnaires in a similar manner to how you would answer them
according to your presently held beliefs. Isn't that so?
On the other hand, if you feel that you have changed, either
gradually or rapidly, then you would answer the questionnaires
as you feel you would have, had you been given them in the past.

I should like to emphasize that it does not matter whether you
have or have not changed.

Once again, I stress that there are no right or wrong answers.

+ + + + + + + + + + + + + + +

In order to counteract any 'order-effects' that may have oc-
curred, the sets of instructions under which the respondents
completed the questionnaires were reversed for half the ex-
perimental group randomly selected.

These subjects had to first complete the questionnaires as they would have, had the questionnaires been administered in the <u>past</u>. This was then followed by completion of the questionnaires according to beliefs and values <u>presently</u> <u>held</u> by the subjects.

The same procedure was adopted for the control group.

INSTRUCTIONS.

These questionnaires, which you have volunteered to complete, are concerned with attitude measurement and assessment. The types of questions that you will be answering are, as you will soon see, straight forward and not meant to "catch you out".

The success of this study depends entirely upon your good will and honesty. I wish to emphasize the point that any information which you may give will be treated with the strictest confidence.

There are no right or wrong answers; the only right answer is the answer which is right for you.

I must point out that this is not a competition, and so I would like you to answer the questions, in the same manner that you feel you would have in the <u>past</u>. This is, if at any time during the last <u>five</u> years you feel that you have changed, then would you please answer the questionnaires as you feel you would have

answered them <u>before</u> you changed.

Many of you may feel that you have not changed, or that if you have it has been gradual. If this is the case, then try to think back over the last <u>five</u> years and if you feel that you have not changed then you would most probably answer the questionnaires in a similar manner to how you would answer them according to your presently held beliefs. Isn't that so? On the other hand, if you feel that you have changed, either gradually or rapidly, then you would answer the questionnaires as you feel you would have, had you been given them in the <u>past</u>.

I should like to emphasize that it does not matter whether you have or have not changed.

Once again, I stress that there are no right or wrong answers.

_____

I would now like you to complete the same questionnaires, but whereas last time, you were to complete them as you felt you would have in the past, this time I would like you to complete the questionnaires in a manner which you feel is the most close to your <u>present</u> way of living and your <u>present</u> interests.   In short, would you fill in the questionnaires as the type of person you feel you are <u>now</u>.

Once again, I stress that there are no right or wrong answers.

APPENDIX   D

QUESTIONNAIRE 1.

Please answer the questions below as <u>ACCURATELY</u> as possible.
There are <u>NO</u> right or wrong answers.   Your answers and any
comments you may wish to add will, of course, be considered
<u>STRICTLY CONFIDENTIAL.</u>
<u>PLEASE PRINT</u>.

Please make a tick (✓), where applicable, in the box which
you feel, corresponds most closely with your answer.

NAME: --

HOME LANGUAGE: ENGLISH ☐   AFRIKAANS: ☐

<u>AGE:</u>   <u>SEX:</u>   <u>TODAY'S DATE:</u>

<u>EDUCATIONAL STD.</u>:

<u>MARRIED:</u> ☐   <u>SINGLE.</u> ☐   <u>DIVORCED:</u> ☐   <u>WIDOWED:</u> ☐

<u>LIVING WITH MEMBER OF OPPOSITE SEX, BUT NOT MARRIED:</u> ☐

<u>RELIGIOUS PREFERENCE:</u>

<u>OCCUPATION OF FATHER (OR GUARDIAN):</u>

<u>YOUR OCCUPATION;</u>

QUESTIONNAIRE 2.

Please answer the questions below as <u>ACCURATELY</u> as possible.
There are <u>NO</u> right or wrong answers.   Your answers will,
of course, be considered <u>STRICTLY CONFIDENTIAL</u>.
Place an X in the position (X) which most closely corresponds
to your experience, feelings or attitudes.   Where you put your
mark on the line will show how nearly you agree with one or
other of the extreme statements at each end.   If you agree
entirely with one, then put your mark right at the end; if you
think that your attitude, experience, or feelings are neutral
then put your mark in the middle of the two extremes.
Please Print.

NAME: ------------------------------ TODAY'S DATE: ------------

1. I would describe my conversion-experience as being:

    A) EMOTIONAL (7)* __ __ __ __ (1) UNEMOTIONAL

    B) RAPID (7) __ __ __ __ (1) GRADUAL.

2. My attitude toward 'outsiders' (people who are not members
    of the "Church") is very different from that which I have
    towards members.
    STRONGLY AGREE (1) __ __ __ __ (7) STRONGLY DISAGREE.

3. I should not attempt to interest others in my beliefs and
    way of life.
    STRONGLY AGREE (1) __ __ __ __ (7) STRONGLY DISAGREE

4. What, in your opinion, is wrong with the world today?

5. If you had a say in the affairs of the world, what would you
    do to improve matters?

(questions 6 & 7 overleaf).

6. Please give your testimony:

7. How long have you been a Christian?

_____

*These scoring values did not appear on the original question-
naire.   The original questionnaire consisted of seven-point
scales, which are not shown due to lack of space.

APPENDIX   E

Interpretation of the scales in the Personal Orientation Inventory[*]
        Ratio Scores.

a.   Time-ratio:

The self-actualizing person is primarily Time Competant, ie.,
more able to live meaningfully in the here-and-now.   Such per-
sons are able to tie the past and the future to the present in
a meaningful continuity.   They would thus appear to be less
burdened by guilts, regrets and resentments from the past than
are non self-actualizing persons.   There is an apparent faith
in the future without rigid or over-idealistic goals.   The
self-actualizing individual's past and future orientations are
depicted as reflecting positive mental health to the extent that
the past is used for reflective thought and the future is tied
to present goals.

b.   Support-ratio:

The support orientation of self-actualizing persons tends to lie
between that of the extreme other-directed and the extreme in-
ner-directed person. (See pp.141 ff. for a discussion of directed-
ness and Riesman's conceptualization of this orientation.)   They
tend to be less dependency or deficiency-orientated than either
the extreme inner- or the extreme other-directed person, and
may be characterized as having more of an autonomous self-sup-
portive or being-orientation.   Whilst they are other-directed

* After Shostrom, 1974, pp.13-18

in that they must to a degree be sensitive to people's approval, affection and good will, the source of their actions is essentially inner-directed. They are free; but their freedom is not gained by being a rebel or pushing against others and fighting.

Complementary Scales

S A V - Self-Actualizing Values:

This scale was derived from Maslow's concept of self-actualizing people. A high score suggests that the individual holds and lives by the values of self-actualizing people.

Ex - Existentiality:

This scale measures one's flexibility in applying S A V's or principles to one's life. It is a measure of one's ability to use good judgement in applying these general principles. High scores reflect flexibility. Persons obtaining low scores tend to hold values so rigidly that they may become compulsive or dogmatic.

Fr - Feeling-Reactivity:

A high score measures sensitivity to one's own needs and feelings.

S - Spontaneity:

A high score measures the ability to express feelings in spontaneous action.

Sr - Self-Regard:

A high score measures the ability to like one's self because of one's strength as a person.

Sa - Self-Acceptance:

A high score measures acceptance of one's self in spite of
one's weaknesses or deficiencies. It is more difficult to
achieve self-acceptance than self-regard. Both are required
for self-actualization.

Nc - Nature of Man, Constructive:

A high score means that one sees man as essentially good. The
person can resolve the goodness-evil, masculine-feminine, self-
ishness-unselfishness and spirituality-sensuality dichotomies
in the nature of man. Thus a high score reflects the person's
ability to be synergistic in the understanding of human nature.

Sy - Synergy:

A high score is a measure of the ability to see opposites of
life as meaningfully related. When one is synergistic one
sees that work and play are not different, that lust and love,
selfishness and unselfishness, as well as other dichotomies are
not really opposites at all.

A - Acceptance of Aggression:

A high score measures the ability to accept anger or aggression
within one's self as natural.

C - Capacity for Intimate Contact:

A high score measures the person's ability to develop meaningful,
contactful, relationships with other human beings. Making con-
tact may be defined as the ability to develop and maintain an
"I-Thou" relationship in the here-and-now and the ability to

meaningfully touch another human being.

It is known that intimate contact seems to be encumbered by
expectations and obligations.   Thus the climate to best esta-
blish good contact is when the individual does not over-respond
to, nor does he utilize, interpersonal demand expectations and
obligations.   Other dimensions which facilitate contact are
the ability to express vs. impress, being vs. pleasing, and the
ability to relate intensely to another person either aggressively
or tenderly.

Interrelationship Among the Scales

The Ratio scales and all the subscales on the POI are scored
for the positive or self-actualizing end of the continuums and
correlations of the scales tend to be positive.   In the devel-
opment of the scoring categories, they were not conceptualized
as representing independent dimensions so that items may contri-
bute to the measurement of more than one scale.

APPENDIX   F

Below are the references to the formulae used in the statistical analysis of the data generated by the present investigation.

1. TEST FOR NORMALITY.

    Van der Watt, P. Toetse vir Normaliteit. Unpub., Ph.D. thesis, UNISA: 1969. p. 122.

2. ANALYSIS OF VARIANCE

    Kirk, R.E. Experimental Design: Procedures For The Behavioral Sciences. Belmont, California: Brooks/Cole Publishing Company, 1968. pp. 248-251.

3. t TEST FOR INDEPENDENT SAMPLES

    Brownlee, K.A. Statistical Theory and Methodology in Science and Engineering. (2nd., Ed.) John Wiley and Sons, Inc. 1965. Cited in: Hewlett-Parkard Stat Pac. V-6 p. 241.

4. t TEST FOR MATCHED SAMPLES

    Bernstein, A.L. A Handbook of Statistical Solutions for the Behavioral Sciences. New York: Holt, Rinehart and Winston, Inc., 1964. p. 36.

5. WILCOXON MATCHED-PAIRS SIGNED-RANKS TEST

    Siegel, S. Nonparametric Statistics for the Behavior Sciences. Tokyo: McGraw-Hill Book Company Inc., 1956. pp. 75-83.

6. χ^2 TEST FOR TWO INDEPENDENT SAMPLES

Siegel, S. <u>Nonparametric Statistics for the Behavioral Sciences.</u> Tokyo: McGraw-Hill Book Company Inc., 1956. pp. 104-111.

7. <u>Pearson Product-Moment correlation coefficient</u>

Downie, N.M., and Heath, R.W. <u>Basic Statistical Methods</u> (3rd., Ed.) New York: Harper and Row Publishers. 1970. p. 93.

APPENDIX   G

GIVEN   OCCUPATIONS   OF   SUBJECTS'   FATHERS

OCCUPATIONS	JESUS PEOPLE	EST. CHURCH	PENTECOSTALS
Professional	6	6	2
Semi-Professional	2	2	O
Managerial and Executive	7	7	4
Clerical	O	O	O
Skilled	5	5	1
Semi-Skilled	2	2	O
Unskilled	O	O	1
TOTAL	22	22	8

DATA   ON   'g'

JESUS PEOPLE	EST. CHURCH	PENTECOSTALS
mean=110.7	mean=106.6	mean=102.8
SD=8.0	SD=11.8	SD=8.7

JESUS   PEOPLE

Questionnaire   Two

CONVERSION-EXPERIENCE		'OUTSIDER' ATTITUDE	PROSELYTIZATION
Emotionality	Speed	Disagreement	Disagreement
7	1	4	7
4	1	7	7
5	6	2	7
4	2	5	6
7	3	4	7
7	1	7	7
7	6	7	7
7	1	4	7
4	7	1	7
4	3	5	6
5	7	7	7
5	3	5	7
1	4	7	3
7	7	7	7
5	1	6	5
5	2	7	7
1	7	1	7
7	4	4	7
1	1	7	7
5	2	6	5
6	7	1	7
1	4	7	5

ESTABLISHED   CHURCH

Questionnaire   Two

CONVERSION-EXPERIENCE		'OUTSIDER' ATTITUDE	PROSELYTIZATION
Emotionality	Speed	Disagreement	Disagreement
6	6	3	6
4	1	7	4
3	1	4	5
3	1	7	4
5	4	4	7
5	7	2	4
4	3	4	4
4	2	7	5
1	1	3	7
4	1	1	6
5	2	5	2
5	2	3	7
5	2	7	6
4	1	2	4
1	2	6	1
5	4	7	1
7	6	7	1
4	4	2	7
3	1	7	5
3	5	6	6
7	5	2	7
5	1	4	7

PENTECOSTALS

Questionnaire Two

CONVERSION-EXPERIENCE		'OUTSIDER' ATTITUDE	PROSELYTIZATION
Emotionality	Speed	Disagreement	Disagreement
6	7	2	1
1	1	4	6
4	3	3	6
4	1	4	7
4	4	6	6
3	7	1	5
1	1	3	7
7	6	1	7

JESUS PEOPLE

Wilson C-Scale.

CONSERVATISM		REALISM		MILITARISM		ANTIHEDONISM		ETHNOCENTRISM		RELIGION	
*B	*A	B	A	B	A	B	A	B	A	B	A
38	31	35	37	9	7	10	8	7	8	11	9
66	39	27	36	17	12	21	11	12	9	12	7
46	38	43	41	12	9	9	6	10	10	13	13
39	30	41	38	12	8	8	5	11	10	7	6
44	38	34	35	12	10	13	11	9	9	11	9
53	44	32	34	16	13	13	10	7	8	13	9
51	45	38	34	15	12	13	11	13	11	10	11
51	43	38	37	11	10	9	5	14	15	18	14
49	45	34	38	13	12	13	10	8	9	11	10
61	51	40	38	19	13	12	9	13	14	15	13
39	27	41	42	9	6	12	6	11	10	5	3
41	34	32	33	12	10	11	10	9	9	9	7
38	35	35	37	9	8	6	4	8	9	13	12
53	47	37	35	16	15	12	10	10	10	13	12
57	44	34	32	13	10	15	9	13	10	14	13
59	50	29	34	17	17	16	11	11	9	15	13
66	40	28	33	19	11	18	10	14	10	15	9
52	46	36	32	16	14	13	12	15	14	8	6
62	48	29	33	10	7	15	9	12	11	21	17
39	28	39	38	11	8	9	4	8	6	12	12
42	34	37	38	9	8	17	14	8	6	8	6
60	54	29	26	17	13	13	11	10	12	16	14

* B=Before
* A=After

ESTABLISHED CHURCH

Wilson C-Scale

CONSERVATISM		REALISM		MILITARISM		ANTIHEDONISM		ETHNOCENTRISM		RELIGION	
*B	*A	B	A	B	A	B	A	B	A	B	A
51	42	39	39	17	13	9	7	9	9	13	12
62	53	26	23	14	11	20	19	13	10	13	13
38	37	26	28	10	9	8	9	4	5	14	14
28	24	29	30	3	2	8	6	8	8	11	10
39	33	40	38	13	10	8	6	6	6	8	7
46	47	29	28	12	11	13	13	10	11	13	12
60	57	48	49	20	20	10	9	11	10	13	12
55	48	29	31	17	15	12	9	7	7	14	12
46	44	42	39	14	14	11	12	10	9	9	7
39	42	30	30	11	11	11	12	9	10	8	9
48	40	32	39	13	10	13	7	13	13	9	9
63	68	43	44	21	20	15	17	13	17	12	13
58	60	34	32	18	15	14	16	9	13	12	12
59	53	36	33	17	12	19	18	11	11	10	12
56	45	38	41	13	14	12	9	10	6	18	16
39	43	36	39	7	11	12	10	11	11	9	11
29	34	41	39	8	11	2	5	9	8	10	10
47	47	33	30	11	11	11	11	12	12	12	11
41	45	36	38	8	10	15	15	9	10	11	12
43	37	35	33	9	7	13	13	6	8	12	10
45	37	37	30	15	11	13	12	9	9	8	5
30	37	38	29	10	11	8	10	8	8	4	8

*B=Before

*A=After

PENTECOSTALS

Wilson C-Scale

CONSERVATISM		REALISM		MILITARISM		ANTIHEDONISM		ETHNOCENTRISM		RELIGION	
*B	*A	B	A	B	A	B	A	B	A	B	A
30	28	35	35	5	4	9	8	7	7	9	9
45	39	31	32	12	9	12	11	9	10	12	11
38	38	35	34	7	8	9	9	11	11	10	9
37	34	32	30	11	7	12	12	4	7	8	8
36	36	36	37	8	8	11	10	8	9	8	8
39	35	43	42	10	10	7	6	14	13	8	6
34	32	36	37	6	6	12	10	6	6	6	6
45	42	31	34	8	8	11	10	15	14	13	12

* B=Before

* A=After

JESUS   PEOPLE

Maslow's S-I   Inventory

BEFORE		AFTER	
Insecurity-Score	Lie-Score	Insecurity-Score	Lie-Score
23	1	15	1
11	3	4	3
19	4	10	4
6	2	1	2
14	3	5	4
15	2	5	3
14	2	5	2
13	2	5	1
22	0	14	1
8	1	3	0
18	4	8	3
18	4	8	3
14	3	5	2
20	4	13	5
11	5	5	5
12	5	4	5
20	2	12	3
23	2	21	3
5	0	0	1
10	5	2	5
7	2	1	1
10	3	2	4

ESTABLISHED CHURCH

Maslow's S-I Inventory

BEFORE		AFTER	
Insecurity-Score	Lie-Score	Insecurity-Score	Lie-Score
17	4	13	2
8	2	8	3
14	2	12	3
12	4	12	5
4	3	1	5
10	6	10	5
11	2	8	3
10	4	7	3
11	3	7	3
8	0	6	1
2	2	2	3
12	6	8	4
6	3	3	2
10	1	7	2
5	0	3	0
9	6	7	5
3	4	2	4
3	3	2	2
11	1	11	2
4	3	2	4
16	0	13	2
9	4	7	5

PENTECOSTALS

Maslow's S-I Inventory

BEFORE		AFTER	
Insecurity-Score	Lie-Score	Insecurity-Score	Lie-Score
5	1	5	0
15	3	12	2
4	2	5	1
15	2	5	4
3	1	2	1
3	1	3	1
16	2	13	1
1	2	0	3

INVENTORY OF RELIGIOUS BELIEF

Degree of fundamentalism

JESUS	PEOPLE	EST.	CHURCH	PENTECOSTALS	
Before	After	Before	After	Before	After
36	75	59	70	68	70
35	74	65	73	60	70
36	74	35	34	64	70
34	72	43	57	51	63
28	72	68	73	68	68
27	71	49	50	57	70
38	72	43	47	69	74
24	75	50	45	73	71
30	75	59	67		
45	62	69	72		
26	70	67	74		
40	69	62	69		
36	69	46	45		
37	75	54	57		
37	75	35	50		
27	73	46	48		
35	72	52	70		
33	60	63	73		
40	73	62	61		
50	75	42	65		
34	75	54	57		
75	31	59	64		

JESUS   PEOPLE

Friedlander's Life-Style Questionnaire

BEFORE			AFTER		
*F	*S	*P	F	S	P
16	15	20	17	22	17
25	18	36	25	26	28
22	19	31	24	28	24
14	9	18	12	12	13
17	14	30	19	21	26
15	9	30	14	15	22
27	12	26	26	20	15
18	14	26	17	20	24
15	16	30	17	24	25
38	15	27	36	20	22
13	10	20	12	12	8
25	15	22	27	23	15
15	10	30	16	16	21
27	20	33	28	30	21
29	18	33	29	23	30
17	20	25	18	25	18
24	20	30	26	27	23
20	16	33	21	23	30
30	17	28	27	26	23
21	18	34	20	24	31
13	14	20	14	17	9
20	14	27	21	20	18

* F=Formalistic

* S=Sociocentric

* P=Personalistic

ESTABLISHED   CHURCH

Friedlander's Life-Style Questionnaire

BEFORE			AFTER		
*F	*S	*P	F	S	P
27	27	23	29	30	21
30	27	26	31	26	25
32	27	37	31	26	37
28	29	38	30	33	34
25	24	29	25	23	30
18	19	29	20	21	28
32	28	35	31	27	34
34	32	34	32	35	33
25	30	27	27	33	25
31	20	32	30	22	29
26	27	26	28	31	23
29	35	28	27	36	26
23	19	26	24	24	26
27	25	31	29	31	25
32	28	36	34	31	34
32	29	29	34	30	29
32	30	28	31	28	32
28	27	32	27	31	29
30	25	28	33	27	26
26	29	24	25	30	21
38	30	33	39	32	32
37	28	15	36	31	17

* F=Formalistic

* S=Sociocentric

* P=Personalistic

PENTECOSTALS

Friedlander's Life-Style Questionnaire

BEFORE			AFTER		
*F	*S	*P	F	S	P
26	34	24	27	33	19
30	24	27	31	27	24
26	20	23	28	22	20
33	24	36	31	25	32
29	29	20	27	26	28
30	27	18	30	28	19
35	25	30	34	29	27
25	22	27	26	25	24

* F=Formalistic

* S=Sociocentric

* P=Personalistic

OVERALL SCORES ON FRIEDLANDER'S LIFE-STYLE QUESTIONNAIRE

JESUS PEOPLE		ESTABLISHED CHURCH		PENTECOSTALS	
Before	After	Before	After	Before	After
51	56	77	80	84	79
79	79	83	82	81	82
72	76	96	94	69	70
41	37	95	97	93	88
61	66	78	78	78	81
54	51	66	69	75	77
65	61	95	92	90	90
58	61	100	100	74	75
61	61	82	85		
80	78	83	81		
43	32	79	82		
62	65	92	89		
55	53	68	74		
80	79	83	85		
80	55	96	99		
62	61	90	93		
74	76	90	91		
69	74	82	87		
75	76	83	86		
73	75	79	76		
47	40	101	103		
61	59	80	84		

JESUS   PEOPLE

Personal   Orientation   Inventory

BEFORE

Tc	I	SAV	Ex	Fr	S	Sr	Sa	Nc	Sy	A	C
12	69	18	17	15	11	8	15	10	8	19	14
16	73	14	21	15	11	10	21	11	7	17	15
17	79	17	24	15	12	12	18	13	8	18	15
16	91	21	23	20	15	12	19	10	8	23	19
17	86	20	20	15	13	14	18	9	7	21	20
18	88	23	25	13	14	13	14	15	8	18	19
16	86	23	25	20	15	13	20	10	8	22	20
16	82	20	21	21	15	13	15	13	7	18	18
16	81	19	23	16	14	13	17	10	7	20	18
16	75	23	19	17	10	14	12	11	8	21	14
20	71	15	21	18	10	7	20	7	6	17	12
15	78	17	25	16	15	11	14	9	8	20	17
17	84	24	20	14	13	15	17	15	8	19	11
12	71	21	17	21	14	8	13	9	8	19	18
17	77	24	21	15	11	16	14	12	7	14	16
20	76	19	17	13	13	13	20	10	7	18	16
18	80	20	21	15	12	11	22	8	7	21	20
11	61	14	20	15	10	7	12	11	5	14	15
16	84	23	21	18	14	9	20	8	7	20	20
20	76	24	23	12	11	15	9	13	7	14	18
16	85	16	23	20	15	10	22	9	7	22	20
15	70	17	16	12	13	11	14	9	7	17	15

JESUS   PEOPLE

Personal   Orientation   Inventory

AFTER

Tc	I	SAV	Ex	Fr	S	Sr	Sa	Nc	Sy	A	C
11	60	14	14	12	8	7	13	9	5	16	13
17	67	11	16	11	9	9	19	9	5	14	13
17	73	13	19	11	9	11	17	10	6	14	13
17	85	18	19	16	12	10	18	8	7	21	19
17	79	16	17	12	11	12	17	7	5	16	18
18	83	21	22	11	10	12	14	13	6	15	18
15	80	19	20	17	13	12	20	7	6	20	19
16	77	17	17	20	12	11	14	10	5	14	17
17	74	17	19	13	10	12	16	6	6	17	17
17	69	18	15	14	7	13	10	9	7	17	13
19	65	11	16	12	8	5	20	4	4	14	10
16	71	15	20	14	14	10	12	6	6	16	16
17	78	22	16	11	9	13	16	14	7	16	10
13	65	18	13	19	10	7	11	7	6	15	16
18	72	21	17	10	8	16	12	10	5	9	15
19	70	15	14	11	9	12	18	7	4	14	13
19	74	16	18	12	10	10	20	5	5	18	18
12	53	12	15	12	7	6	11	8	3	10	13
17	80	19	18	14	11	9	19	6	5	16	18
19	70	21	19	10	8	16	9	11	6	10	17
16	79	12	20	16	11	8	22	5	4	20	20
15	63	13	13	10	11	11	13	6	4	13	13

ESTABLISHED CHURCH

Personal Orientation Inventory

BEFORE

Tc	I	SAV	Ex	Fr	S	Sr	Sa	Nc	Sy	A	C
13	72	16	19	14	11	10	13	11	4	16	21
13	64	19	15	9	7	9	13	9	7	8	15
14	62	17	13	14	8	9	8	11	6	15	11
12	70	21	14	15	10	9	13	13	8	15	15
20	92	21	24	16	15	16	18	14	8	17	22
12	69	19	17	13	8	8	12	13	7	14	14
13	73	18	17	13	11	13	13	13	3	13	15
9	61	20	11	11	9	12	11	11	6	14	7
19	72	16	15	15	9	12	11	9	4	11	14
16	68	19	16	14	10	9	12	8	6	18	17
21	92	24	20	19	15	13	16	11	8	20	22
16	68	21	14	10	11	11	12	12	8	11	14
18	81	18	18	15	11	14	15	10	6	17	20
19	72	23	14	18	11	9	12	9	6	20	15
17	80	19	22	13	10	11	14	12	8	14	18
12	53	16	13	12	9	10	16	11	7	13	12
13	74	23	15	12	11	14	10	14	7	14	14
19	73	17	18	16	10	11	13	12	7	17	13
14	64	20	15	15	9	10	11	12	8	14	14
13	68	16	15	12	12	12	10	11	7	15	14
10	65	18	11	13	9	10	13	14	7	12	10
17	77	20	16	12	10	12	18	13	6	13	14

ESTABLISHED CHURCH

Personal Orientation Inventory

AFTER

Tc	I	SAV	Ex	Fr	S	Sr	Sa	Nc	Sy	A	C
14	69	16	17	14	10	10	13	9	4	15	20
13	61	17	14	7	7	8	12	8	6	6	13
14	60	16	13	14	6	8	7	10	4	13	9
11	67	21	13	13	10	9	13	12	7	13	12
21	89	20	24	15	15	16	16	12	8	16	22
12	68	16	15	12	8	7	12	11	7	12	15
14	70	16	15	12	10	13	12	12	3	11	13
10	60	19	9	10	9	10	10	10	6	13	7
20	70	15	15	14	8	12	10	8	4	10	12
16	67	17	15	12	8	9	11	7	6	15	16
21	90	22	18	18	15	12	16	11	8	18	21
17	65	20	14	9	10	9	10	11	7	10	13
18	78	17	16	14	9	14	14	9	6	14	19
19	70	22	12	16	9	9	11	7	6	19	14
18	76	17	21	11	8	11	13	11	8	13	17
13	51	14	10	11	7	9	14	10	6	11	11
13	71	22	13	12	10	13	8	14	6	12	12
20	70	16	16	16	9	11	11	11	7	15	12
14	62	18	14	14	7	9	9	10	8	12	14
12	65	15	13	10	10	12	9	9	6	12	13
9	65	17	8	12	9	9	12	12	6	11	9
18	75	19	15	12	9	12	17	11	6	11	13

PENTECOSTALS

Personal   Orientation   Inventory

BEFORE

Tc	I	SAV	Ex	Fr	S	Sr	Sa	Nc	Sy	A	C
19	75	19	19	15	11	11	17	13	9	15	14
16	80	17	19	13	14	12	18	11	7	17	19
16	89	22	23	19	16	14	16	9	8	21	19
17	79	17	19	18	10	10	18	8	7	20	16
11	47	10	11	10	6	4	9	6	2	12	8
17	79	23	15	15	15	14	12	13	7	17	14
15	71	23	16	14	11	11	12	11	8	16	14
15	76	15	22	13	8	12	18	12	7	19	20

PENTECOSTALS

Personal Orientation Inventory

AFTER

Tc	I	SAV	Ex	Fr	S	Sr	Sa	Nc	Sy	A	C
20	71	17	18	13	10	11	16	11	8	13	12
17	77	15	16	11	14	11	16	9	6	15	17
16	86	20	20	18	16	12	15	8	8	19	18
16	74	15	18	15	8	9	17	6	7	18	15
19	68	18	18	13	10	9	11	9	9	12	17
17	75	22	13	14	13	14	11	11	7	15	13
15	70	21	15	14	9	10	12	10	8	15	13
15	74	14	20	13	6	11	18	10	7	16	19

JESUS   PEOPLE

Personal   Orientation   Inventory

Ratio   Scores

BEFORE		AFTER	
Ti-Tc Time	O-I Support	Ti-Tc Time	O-I Support
1.0	1.2	0.9	1.0
2.3	1.4	2.8	1.4
2.4	1.7	2.8	1.3
2.7	2.5	3.4	2.2
2.4	2.2	2.8	1.6
3.0	2.3	3.6	1.8
3.0	1.9	3.0	1.6
1.8	1.9	2.3	1.6
2.3	1.8	2.8	1.5
3.2	1.4	3.4	1.2
4.0	1.3	4.8	1.1
2.1	1.6	2.3	1.3
1.7	2.2	1.9	1.3
1.1	1.3	1.3	1.0
3.4	1.5	4.5	1.4
4.0	1.6	4.6	1.2
3.6	1.7	4.8	1.5
1.0	0.9	1.1	0.7
4.2	1.4	4.3	1.6
4.0	1.6	4.8	1.3
2.3	2.0	2.7	1.8
1.9	1.2	1.9	1.1

ESTABLISHED   CHURCH

Personal   Orientation   Inventory

Ratio   Scores

BEFORE		AFTER	
Ti-Tc	O-I	Ti-Tc	O-I
Time	Support	Time	Support
1.4	1.3	1.6	1.3
1.3	1.0	1.3	0.9
1.6	1.0	1.6	0.9
1.0	1.3	0.9	1.1
10.0	2.6	10.5	2.5
1.0	1.2	1.1	1.2
1.3	1.4	1.6	1.3
0.6	0.9	0.8	0.9
4.8	1.4	6.7	1.2
2.0	1.3	2.3	1.1
7.0	2.7	10.5	2.5
2.3	1.2	2.4	1.1
3.6	1.8	4.5	1.6
3.8	1.3	4.8	1.2
2.8	1.8	3.6	1.5
1.9	0.7	1.3	0.8
1.4	1.4	1.3	1.4
3.8	1.5	5.0	1.3
1.6	1.0	1.6	0.9
1.4	1.1	1.5	1.7
0.7	1.1	0.6	1.1
3.5	1.5	3.6	1.4

PENTECOSTALS

Personal Orientation Inventory

Ratio Scores

BEFORE			AFTER	
Ti-Tc	O-I		Ti-Tc	O-I
Time	Support		Time	Support
3.8	1.5		6.7	1.3
2.3	1.7		2.8	1.5
3.2	2.2		3.2	2.6
2.4	1.7		2.7	1.5
0.9	0.6		4.8	1.2
2.4	1.7		2.8	1.4
1.9	1.3		1.9	1.2
1.9	1.5		1.9	1.5