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Parenting Style and Its Relationship to Interpretation of the Bible and Worship Style in College

Students

A thesis

presented to

the faculty of the Department of Psychology

East Tennessee State University

In partial fulfillment

of the requirements for the degree

Master of Arts in Psychology

by

Geoffrey R. Mabe

December 2005

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Keywords: Parenting style, Worship style, Biblical Interpretation Style, Diana Baumrind

ABSTRACT

Parenting Style and Its Relationship to Interpretation of the Bible and Worship Style in College

Students

by

Geoffrey R. Mabe

To extend research on Baumrind's parenting styles, a scenario study was conducted to determine if the gender of a stimulus child and the parenting style employed by stimulus parents would relate significantly to biblical interpretation style and preferred worship style. A 2x3 independent groups factorial design was employed for analysis in two different procedures. Respondents (152 undergraduate students) were provided with one of six scenarios, each of which varied by gender of stimulus child and by one of three parenting styles employed by the stimulus parent.

Respondents were then directed to complete the Scriptural Literalism Scale (Hogge & Friedman, 1967) and the Worship Style Index, which provided measures of biblical interpretation style and worship style respectively. The results suggested that parenting styles relate to how one comes to interpret the Bible and worship style and that gender also relates to worship style. The authoritarian and authoritative parenting styles related more and the permissive parenting style the least to a literal approach to biblical interpretation and to a structured worship style.

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“Forgetting what is behind and reaching toward what lies ahead, I press on...” (Phil.3:13,14)

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CHAPTER 1

INTRODUCTION

Religious parents trying to raise adolescent children in a secular world may often wonder about how to effectively nurture spiritual, religious, and moral development and commitment. Such a task may seem overwhelming when one considers the other sources of information that compete for a child's time and attention, i.e., peers, television, music, books, and video games, to name a few. However, it may comfort parents to know that among these various influences on a child's attitudes and actions, families remain a primary source for the transmission of values to children (Benson, Donahue, & Erickson, 1989). While this may be true, the question still remains how best to influence the behavior of one's children to maximize training them for a life of moral and religious service and devotion in a world that often seems disposed to ignore this objective. The present study explored how parents might influence the future religious devotional and liturgical behavior of their children, specifically, how they interpret the Bible and their preferred worship style.

In a lecture, Gilmore (1994) attempted to address the issue of how different people from different backgrounds might approach biblical interpretation and worship. Using two hypothetical scenarios, he considered how one's family life and personality type might interact to influence the devotional and liturgical life of the individual. In doing so, he articulated the sometimes complex convergence of variables that produce religious attitudes and behavior within the individual. He captured the heart of the issue when he declared that "preachers preach to people...every Sunday [whose] personalities affect the way they interpret Scripture. And yet God calls us through His Word to minister to all people and to meet their needs," regardless of their family background or

personality type. Gilmore went on to suggest research that might demonstrate relationships between personality types and preferred worship style and biblical interpretation style.

Based, in part, upon Gilmore's (1994) reflections, the purpose of this research project was to examine the relationship of religious behavior and parenting styles. More specifically, an investigation was conducted on how parenting styles depicted in a scenario and gender of stimulus persons might independently and jointly relate to one's biblical interpretation style and preferred worship style. The review of the literature that follows is designed to provide a framework for the investigation and discussion of how socialization in general, and religious socialization specifically, takes place.

Baumrind's Parenting Styles

The work of Diana Baumrind on parenting styles, which flourished in the late 1960s and early 1970s, may be the most well-known and widely accepted body of information in the area of parenting and child development. A cursory inspection of textbooks in social psychology, developmental psychology, and sociology bear witness to this fact. Her work has stimulated a large body of research focused on the relationships between parenting styles and childhood development.

Baumrind's work was, in part, a reaction to what she perceived as extremism (pro-laissez-faire vs. pro-authoritarian) in popular culture and developmental psychology literature of the 1960's. It is also reminiscent of Lewin, Lippitt, and White's (1939) discussion of social climates, or social environments that tend to influence behavior. Ten-year-old boys were assigned to one of four different "clubs" and then were given a task to perform. Each "club" passed alternately through three club periods, with each period differentiated by the management style of the leader in

the period. The leaders were classified as either autocratic, laissez-fair, or democratic. The atmosphere of each club was predicated on the leader. In all, there were five democratic periods, five autocratic periods, and two laissez-faire periods. Though no statistical analyses were reported, the authors detailed how these varying social climates impacted the boys' behavior, specifically with regard to aggression. In short, the boys demonstrated the least aggressive behavior while acting in the democratic climate. Though this study was primarily concerned with group behavior and not applied to parenting specifically, it provided a foundation for Baumrind to study the parent-child interactions (Baumrind, 1966, 1967, 1968, 1971; Baumrind & Black, 1967).

Prior to Baumrind's early essays and reports on parenting styles, some researchers focused on a prevailing strict structure-based, authoritarian approach to tame the troubled child (Wesley as cited in Gesell, 1930) or a strict love and warmth based, laissez-faire approach intended to free the troubled child from harsh and overbearing rules, regulations, and restrictions (Neill, 1964). Watson (1957) tested 78 children on nine dimensions of personality, and demonstrated that significant differences existed on six of the nine dimensions between strict or permissive parenting styles, but he concluded that there were no "clear personality advantage[s] associated in general with strict discipline in a good home. Where differences [on personality measures] do emerge, these are consistently to the credit of the more permissive upbringing." Although this study by Watson, and others like it, may have had their limitations, they represented a series of significant steps in the direction of offering more empirically based information on the relationships between parenting styles and child outcomes than previously available. Baumrind sought to focus on what she perceived to be the neglected middle ground on parenting for which rules and structure coexisted with warmth and support (Baumrind, 1966). While affirming permissive and autocratic

parenting styles, she maintained that other parts of the account had yet to be developed.

However, at this point her ideas had not been tested empirically, a condition she sought to remedy.

Subsequently, Baumrind (1967) directed independent observers to employ multiple assessment techniques in rating the behavior of 32 three- and four-year olds who presented definitive, enduring patterns of interpersonal behavior. Their parents were interviewed, and observers visited homes recording all parent-child interactions where one person tried to influence another during the period from dinner to bedtime. Children were rated based on the following behavioral dimensions: self-control, approach-avoidance tendency, subjective mood, self-reliance, and peer affiliation. Parents were rated as well on a different set of behavioral dimensions: parental control attempts, parental maturity demands, parent-child communication attempts, and parental nurturance. All of these observed assessments were analyzed and compared, leading eventually to the identification of three parenting techniques used by parents. The techniques of control used by each parent and the child behavior associated with each technique exhibited readily discernable patterns. Her work eventually resulted in the designation of three primary styles of parenting that most parents employ when raising children: permissive, authoritarian, and authoritative. These three parenting styles were supported in subsequent research Baumrind conducted, as were the behavioral outcomes associated with each.

Permissive Parenting Style

According to Baumrind, permissive parents are non-punitive, accepting, and make few attempts at shaping behavior. They tend to be disorganized and ineffective in running the household. They are less controlling, self-effacing, and insecure about their ability to influence their children. With very few, if any, demands placed on the child, a maximum amount of self-

regulation is encouraged. Mothers are moderately loving, while fathers are generally lax and ambivalent. Though love and warmth is offered to the child, it is often used manipulatively. Withdrawal of warmth and ridicule are often employed as incentives rather than power or reason. Children in these families are generally dependent, immature, and lack self-reliance and self-control (Baumrind, 1967).

Baumrind's view of the permissive parenting style and its projected behavioral outcomes, generally, has been well supported by subsequent research. Ramsey, Watson, Biderman, and Reeves (1996) found significant correlations between self-reported narcissism and a permissive, as well as an authoritarian, parenting style. Participants (151 men and 219 women) completed a packet of materials consisting of the Rosenberg (1965) Self-Esteem Scale, the Parental Authority Questionnaire (Buri, 1991), an independent measure of parenting styles, and the OMNI narcissism inventory (O'Brien, 1987). Self-reported narcissism demonstrated a relationship with parenting styles. Multiple regression scores clearly indicated that parental permissiveness, as well as authoritarianism, made significant contributions to the predictability of OMNI scores. Ramsey, et al. found that there was a discernible relationship between self-centered individuals and overly indulgent parents, an observation reported by others (Watson, Hickman, Morris, & Milliron, 1995; Watson, Little, & Biderman, 1992). Specifically, Ramsey, et al.'s observation was in agreement with Baumrind's contention that children raised in permissive homes tend to be immature and self-gratifying.

Hyatt and Collins (2000) investigated the relationship of parental permissiveness and the onset of substance use in high school adolescents. They employed a stage-sequential model of the onset of substance use for 9th and 10th graders and measured perceived parental permissiveness

with two questionnaire items that asked subjects how angry their parents would be if they found out that their adolescent child had tried drinking or had been drunk. Participants were classified into “high” and “low” levels of parental permissiveness. They were further categorized into eight groups based on frequency and degree of past substance use or non-use. The “high” and “low” permissive groups were significantly different in seven of the eight groups. Students in the low parental permissive group were nearly five times as likely as those in the high parental permissive group to be in the “no-use” sub-group and were more likely to be in the “alcohol-only” group. Conversely, students in the high permissive category were more likely to fall into all of the substance use groups than those in the low permissive category. The authors concluded that permissive parenting is a significant risk factor in adolescent substance-use. The findings here correspond with Baumrind’s prediction of self-control deficits in children from permissive homes.

Finally, in a study investigating male and female inmates and non-inmates as to perceived parenting styles, Chipman, Olsen, Klein, Hart, and Robinson (2000) found that permissive parenting style was a significant predictor of incarceration. Male and female inmates (128) and non-inmates (337) completed a 62-item adaptation of a parenting measure developed by Robinson, Mandelco, Olsen, and Hart (1995). The questionnaire asked for information about how each participant was parented by his or her mother and father. The questionnaire included items representing each of the constructs asserted by Baumrind. Additionally, questionnaire responses allowed further categorization into groups related to stylistic dimensions associated with each parenting style, all previously identified by Robinson et al. Analysis of the data indicated that, in general, the inmates were exposed to more permissive parenting and less authoritative parenting than non-inmates. Further, significant multivariate effects were found for both inmate status and

gender of parent for the permissive stylistic dimensions (ignoring misbehavior, failure to follow through, and lack of self-confidence). That is, inmates received higher levels of permissive parenting than non-inmates did. There was also a significant multi-variate two-way interaction between sex of child and sex of parent for the permissive parenting style, indicating that mothers and fathers differ in how they parent sons and daughters. The findings provided general support for Baumrind's permissive parenting style construct and the outcomes expected.

Authoritarian Parenting Style

Baumrind stated that authoritarian parents set absolute standards and use punitive measures to enforce them. They do not permit their children to challenge restrictions but present them as absolute rules. Firm control is exerted and power is wielded freely. They do not attempt to use reason to convince their children nor do they encourage them to express themselves when they disagree. Parents are less nurturing and affectionate than the other two parental groups. Fear is used as a major motivating force for influencing adolescent behavior. Children from these families are likely to be somewhat discontented, insecure, and hostile under stress. They are inclined to do careful work and function at a high cognitive level (Baumrind, 1967).

As with the permissive parenting style, Baumrind's view of the authoritarian parenting style and its projected behavioral outcomes, also found broad support in subsequent research.

Dornbusch, Ritter, Leiderman, and Roberts (1987) studied 7,836 adolescent high schoolers from San Francisco and collected data on the following variables: age, grade level, ethnicity, parental education, family structure, parenting style, and student performance. The results provided support for Baumrind's parenting style constructs, but strongest support was generated for the authoritarian style of parenting. Specifically, authoritarian parenting produced the strongest

relationships with grades, regardless of the student's gender. Authoritarian parenting, for example, was negatively correlated with student grades for both sexes across four ethnic groups (white, Asian, black, Hispanic). General support was also found with regard to the influence of parent's educational background and family structure in the home. Grades were the lowest for students from lower-income families using an authoritarian style. Grades were also lowest for students who were parented by single mothers using an authoritarian style.

Having noted that most prior research focused on children reared in white, middle-class homes, Shumow, Vandell, and Posner (1998) investigated the relationship of parenting style, academic achievement, and behavioral adjustment in children of low-income background. Previous research indicated that low-income urban parents are more demanding of their children than their middle class counterparts (Kelley, Power, & Wimbush, 1992; Steinberg, Mounts, Lamborn, & Dornbusch, 1991). Baumrind (1991) speculated that the tendency toward a more authoritarian approach is adaptive and beneficial given the harshness of low-income neighborhoods. However, Steinberg et al. found that the authoritative approach was uniquely associated with developmental benefits regardless of context. Therefore, Shumow et al. sought to rectify any ambiguity about whether and how income level and parenting styles interact and whether an authoritarian approach might, in fact, be beneficial in lower-income families.

They collected data from 216 families, with children from third to the fifth grade over a period of two years. More than 98% of the families reported income that was below the median of families in Milwaukee, Wisconsin. Out of the initial group of participants, 194 completed the study. Individual families were assessed as to the parenting strategy used with a checklist developed for this study. The academic achievement of children was assessed in the third grade

using report card grades and the Wisconsin Third Grade Reading Test. In the fifth grade academic achievement was assessed again using grades and the Iowa Test of Basic Skills Form G Level 11, administered by the school system. The behavioral adjustment of children was measured using a) a rating supplied by teachers, b) the Behavior Problems Index (Peterson & Zill, 1986), completed by the parents, c) an assessment of responsibility displayed by the children completed by the parents, and d) a self-report questionnaire administered in the fifth grade that asked the students about problem behaviors.

First, it was established that parental reports of their own behavior was stable over the two years of the study. Second, parental harshness related negatively with teacher's reports of children's behavioral adjustment at school and positively with the parent's reports of child behavior problems at home. Harshness was also positively associated with poorer academic performance and more behavior problems. Though the original sample was already narrow regarding income-level, children from families whose parents had the least income and education were more likely to be exposed to a harsh, restrictive style of parenting compared to low-income parents who had comparatively higher income and education levels. Additionally, African-American families were more likely to use an authoritarian approach than their Caucasian counterparts.

Finally, Strage (1998) investigated the relationship of Baumrind's parenting styles with attachment theory (Ainsworth, Blehar, Waters, & Wall, 1978; Bowlby, 1982) and the corresponding effects on self-regulation in college students. Specifically, she examined the combined influence of these two theoretical frameworks on how a student perceives a given course (difficult or not) and the student's overall study habits. The self-regulated learner was described as one who is "metacognitively sophisticated, who can assess the requirements of the learning task at

hand, and who can identify and deploy the appropriate learning strategies” (p.18). This learner also accepts responsibility for his or her own learning, making appropriate attributions about scholastic success and/or failure. The Student Attitudes and Perceptions Survey was completed by 465 college students. The survey, designed for this study, was a 4-part questionnaire consisting of 104 Likert-type items. The instrument measures the student’s personal profile, family background, perceptions of the course, and study habits. Correlational analyses revealed that the perception of either parent as authoritarian related to a generalized concern about the future (versus confidence about the future) as well as the student rating that their introductory psychology course as difficult. Even after controlling for the effect of self-confidence, an advantage that students from authoritative families would be expected to have, authoritarian parenting was still predictive of a perceived lack of control over their academic lives and the perception that college course-work was difficult.

Authoritative Parenting Style

Baumrind asserted that authoritative parents are consistent, loving, conscientious, and stable in their interactions with their children. They communicate respect for the child’s decisions but are able to take a firm stand once a decision has been made. Directives are accompanied with reason and children are encouraged to speak freely, and if necessary, in dissent. They respect the child’s wishes but also expect the child to take into account the needs of others. They are warm, supportive, and loving and communicate more freely than do the parents of the other style groups. Although children are allowed to disagree and voice their opinions, they do not live in homes that are marked by discord and dissent. Authoritative parents balance high nurturance with high control, high demands, and clearly communicating requirements to the child. Children of these

parents are likely to be socialized and independent. They are self-controlled and affiliative as well as self-reliant, explorative, assertive, and competent. In comparison to children from the other style groups, these children are realistic and content (Baumrind, 1967).

As with the other styles, Baumrind's view of the authoritative parenting style and its projected behavioral outcomes has received broad and consistent support by subsequent research and investigation. Steinberg, Elmen, and Mounts (1989) sought to replicate and expand an earlier study (Dornbusch et al., 1987) that gave broad support to all three of Baumrind's parenting typologies. Specifically, they examined the role that psychosocial maturity plays as a mediating variable between parenting style and academic achievement. They also sought to examine whether certain aspects or constituent components of authoritative parenting were more predictive of a child's competence than others. The study sample was composed of 120 families with a firstborn child between the ages of 11 and 16. The various measures employed were directed towards providing an index of three overall measures: parenting practices, psychosocial maturity, and academic performance.

Parenting practices were assessed, in part, by using sub-scales from the Child Report of Parent Behavior Inventory (CRPBI) (Schaefer, 1965). Specifically, adolescents characterization of their parent's levels of acceptance and psychological autonomy were assessed using the acceptance and psychological control subscales of the CRPBI. The third variable, behavioral control, was assessed using a checklist of family decision-making wherein adolescents indicate the relative degree of involvement and input that they have in such decision-making processes. Psychosocial maturity was assessed using three 10-item subscales of the autonomy scale of the Psychosocial Maturity Inventory (Form D) (Greenberger, Josselson, Knerr, & Knerr, 1974). Specifically, work

orientation, self-reliance, and identity were measured using these subscales. Finally, academic achievement was measured using the student's grades in English and math as well as verbal and math scores on the California Achievement Test. Adolescents provided information about family relations and psychosocial maturity during home and school visits over a one-year period. School grades and test scores were obtained from official school records.

Parenting behavior did in fact impact grades over time, with all three aspects of authoritative parenting relating to increases in grades over time. Specifically, students of parents who were described as autonomy granting and exercising firmer control demonstrated greater increases in grades over the 1-year period than their peers. Adolescents whose parents tended to be more accepting did better in school as well. Additionally, each index of parenting style was also found to have made an independent contribution to psychosocial maturity. However, further analysis demonstrated that this relationship was somewhat reciprocal depending on the index of parenting in question. Finally, when each individual index of psychosocial maturity was examined for relationship with parenting style, work orientation was found to be positively related to each aspect of parenting style. Parenting style had no discernible direct impact on self-reliance, though the authors suspected that an indirect relationship with identity was enhanced by firm control. In short, the authors concluded that authoritative parenting contributes to adolescents' academic success and that the three components of authoritativeness make independent contributions to academic achievement. They asserted that authoritative parenting contributes to the development of autonomy and a good work ethic.

In another demonstration of the validity of authoritativeness as a predictive construct, Cohen and Rice (1997), investigated the role of parenting style in substance use and academic

achievement from data gleaned from both the student as well as the parent. The authors presented parenting style items developed by Dornbusch et al. (1987) to 386 matched parent-child pairs from eighth- and ninth-grade. Students completed the surveys in the classroom while parents completed theirs in the home. The students were also asked to provide information relative to their academic performance and past substance use.

Because responses were highly skewed, academic performance and substance use information was dichotomized. Specifically, grades were classified as either A and B versus B and lower. Substance use was categorized as some versus none. In general, though scores were very similar, with students describing their parents as being less authoritative, less permissive, and more authoritarian than parents considered themselves. “Students with low grades rate their parents as less authoritative, more permissive, and more authoritarian than do students with high grades” (p.204). Further, students who smoked or drank rated their parents as less authoritative and more permissive than those who did not smoke or drink. Substance use was not related to the parent’s self-evaluation of parenting style. In short, this study provided support to the notion that children from authoritative homes fare better than those from authoritarian or permissive homes, especially as it relates to improving academic performance and on potential substance use. Though the assessments of both child and parent of parenting style were similar, the child’s perception appears to be the most helpful in understanding and predicting substance use.

Finally, Strage and Brandt (1999), motivated by data that indicates that the proportion of students who actually graduate from college is declining (Sax, Astin, Korn, & Mahoney, 1996; U.S. Department of Education, 1995a, 1995b), investigated the relationship of parenting style and students academic adjustment and success in college. The Student Attitudes and Perceptions

Survey (SAPS) was completed by 236 students, primarily juniors ($n=85$) and seniors ($n=95$). The SAPS consists of 135 items that include demographics, family background, academic profile, and general personality and temperament items. An index of parental education was computed using this information as well as an index of parenting characteristics as they relate to or approximate the Baumrind typologies. To this end, six independent scales were constructed, each comprised of three dimensions and two time periods. Scales indexed a) the degree to which parents encouraged independence, i.e. autonomy granting; b) the degree to which parents made high academic demands, i.e. demandingness; and c) the degree to which parents were emotionally supportive, i.e. supportiveness. Each of these scales was individually assessed for current impressions as well as impressions from childhood, resulting in the six scores. There were also six indexes covering academic performance and adjustment. Four of the scale items measured confidence, persistence, task involvement, and teacher rapport. The two additional items were comprised of overall and academic major GPAs. Using this information, the authors investigated three sets of relationships related to students' current and childhood parental relationships and their adjustment to success in college.

In examining the relationship between parenting style and orientation towards success in college, the authors found that parental autonomy granting was predictive of overall GPA, persistence, and teacher rapport. Parental demandingness was also found to be predictive of confidence and teacher rapport. Confidence, persistence, and teacher rapport were all predicted by parental supportiveness. In examining the relationship between parenting and academic outcomes as mediated by whether students lived at home or on their own, they found that two MANOVAs

as well as a set of correlational analyses suggested that student residence had minimal, if any, relationship with academic outcome.

Finally, in examining whether the relationship between parenting and academic outcomes would weaken as students advanced in class standing (from lower class to upper class), they determined that the relationship between parenting style and academic success did decline as students progressed to senior status. Specifically, autonomy granting was predictive of confidence for the lower class students but not for seniors. Demandingness was found to be predictive of confidence, persistence, and teacher rapport for lower level students but not for seniors. Finally, supportiveness was predictive of confidence and teacher rapport for lower class students but was predictive only of confidence for seniors. However, autonomy granting was predictive of persistence and teacher rapport for seniors but not for lower level students. The authors concluded that students perception of parents changed very little as they advanced collegiately and that these perceptions gradually diminish with regard to their contribution to achievement motivation. The overall results paint a fairly consistent picture, one in which authoritativeness continues to be predictive of adaptive performance and achievement overall. Students who would be considered as having a “mastery orientation” toward college achievement and success tend to come from homes characterized by the authoritative style of parenting.

Parenting Styles and Religious Behavior

A number of studies have demonstrated the usefulness of parenting styles as predictors of religious behavior and commitment. Giesbrecht (1995) investigated the relationship of parenting styles and adolescent extrinsic and intrinsic religious commitment. Extrinsic religious commitment is motivated by external factors such as social acceptance or monetary gain. Intrinsic religious

commitment is motivated by internal factors such as duty or personal beliefs. This variable has been used to understand the underlying nature of religious commitment. One hundred thirty-two adolescents completed the Parental Authority Questionnaire (Buri, 1991) and the Intrinsic-Extrinsic Religious (revised) Scale (Gorsuch & McPherson, 1989). Adolescent intrinsic religious commitment was significantly related to the authoritative parenting style, while adolescent extrinsic social commitment was significantly related to the permissive parenting style, especially among males.

In a longitudinal study of predictors of religiosity in youth 17-22 years of age, Gunnoe and Moore (2002) used data from the National Survey of Children conducted in 1976 and again in 1981 and 1987. Data were available for 1,046 cases from both the youth and the youth's biological, residential mother. Regression analysis revealed that the presence of religious role models was among the strongest of predictors. The authors asserted that religious socialization depended much more on religious role models than on factors such as socioeconomic status, cognitive ability, or psychodynamic need. In general, they found that the link to role models may be particularly strong during childhood and adolescence. Specifically, religious youths were found to have more religious friends during high school and tended to come from homes where a religious mother was present. In fact, religious children tended to come from homes where a highly supportive religious mother was present. Although peer religiosity emerged as a better predictor, the influence of highly supportive, authoritative religious mothers was still found to be significant.

Weigert and Thomas (1972) demonstrated that parenting styles are associated with religiosity in children across different religious belief systems. Noting that support for parenting

styles had been previously demonstrated in an entirely Catholic sample (Gecas, 1970, 1971; Thomas & Weigert, 1971; Weigert & Thomas, 1970), the authors sampled 44 members of the Church of Jesus Christ of Latter Day Saints. In addition to providing feedback relative to perception and practice of religion, respondents were also asked to rate each of the parenting practices of each of their parents on a Likert scale developed specifically for this project. This rating provided measurement of the independent variables of support and control. Analysis revealed that youths who rated their parents as being high in support and control rated themselves as highest in attendance at religious activities. Conversely, those who reported the lowest degree of parental support and control scored themselves lowest on religiosity. Unexpectedly, parental control was a greater predictor of church attendance than parental power, a finding at odds with the Catholic studies noted above, which demonstrated that parental support elicits a stronger effect on overall variance in religious behavior.

Biblical Interpretation Style

Ramm (1974a, 1974b) proposed and discussed the concepts of “Word” and “Spirit” as they relate to an individual’s religious life, particularly the way one approaches Scripture. According to Ramm, the Word-orientation is composed of a rational, historical, articulated, and objective approach to faith; in this orientation, Scripture and its rationally developed doctrines are the focus of a person’s faith. Conversely, the Spirit-orientation is composed of the emotive, experiential, interpersonal, and personal aspects of one’s faith, for which the focus is on one’s personal experience of faith. In an essay that further develops the implications of these two constructs, Stewart (1974) refers to the “Word specialist” as one who “has a concern for theological correctness and a love of theological debate,” whereas the “Spirit specialist” is characterized by the

maintenance of a more personal relationship with God. Both Ramm and Stewart agree that most people of faith fall somewhere on the continuum between these two extremes rather than perfectly settled at one end or the other of the extremes.

In her essay, Stewart (1974) draws comparisons between these cognitive approaches to Scripture and previous research on cognitive styles. She took particular notice of Witkin, Dyk, Faterson, Goodenough, and Karp's (1962) discussion of individuals as being either field-dependent or independent, ideas which were later confirmed in the well-known rod-and-frame experiments (1962; Witkin, 1974; Witkin & Berry, 1975). Field-independence is associated with an analytical cognitive style that enables individuals to isolate detail from context, giving them greater capacity for objective reasoning. Conversely, field-dependence is associated with a more subjective, intuitive cognitive style that depends on global, contextual markers to make informed assessments. Field-dependent people are marked by a greater sense of social dependence and are open and expressive emotionally (Stewart, 1974). Using this theoretical framework, Stewart asserted that field-independence and dependence are comparable to Ramm's Word and Spirit dichotomy. In other words, field-independence and a Word orientation involve objective, analytical thinking, whereas field-dependence and a Spirit orientation are more subjective in nature.

This hypothesis was tested empirically by Hsieh (1981) in a study involving 82 undergraduate psychology students enrolled in a midwestern Christian college. Participants were first given a 16-item, forced-choice questionnaire that contained pairs of statements that reflected either a Word or Spirit orientation. Participants were designated as either Word-oriented or Spirit-oriented based upon their questionnaire scores. Each participant was then tested with a rod and frame apparatus to determine whether they were either field-independent or field-dependent. The

degrees of variation from the true vertical were recorded and mean scores were computed for each subject. Results demonstrated a statistically significant difference between the rod-and-frame scores of Word- and Spirit-oriented subjects. Specifically, mean deviation scores for Word-oriented participants were lower than those of Spirit-oriented participants. Males also were found to be more field-independent than females. Therefore, Word-oriented believers appear to be more field-independent than their Spirit-oriented counterparts. These results appear to provide general validation for Stewart's (1974) initial assertions that field-independence and dependence are related to Ramm's Word and Spirit dichotomy. Commenting on this study, Johnson noted that "hermeneutical [i.e. bible interpretational] systems like dispensational [i.e. doctrine heavy] theology may appeal to persons that have field independent cognitive styles. By the same token, a system of interpretation like relational [i.e. doctrinally light, person-focused] theology may appeal to field dependent persons" (1983, p.53-54). In other words, a highly structured religious belief system appears more suitable to believers with field-independent cognitive styles, whereas a religious framework that is more person-centered appears to be preferred by field-dependent believers.

Bassett, Mathewson, and Gailitis (1993) investigated the role of personality in an attempt to understand how person-centered traits relate to interpretation of Scripture. Specifically, using the Myers-Briggs Type Indicator (Myers, 1962), they sought to test for a relationship between the thinking/feeling dimension and preferences for scriptural interpretations. A measure of problem-solving styles was employed as well. Seventy-four Christian college students, 50 women and 24 men, from an introductory psychology class were asked to read four different Bible passages and then to indicate their relative preference for one of five possible interpretations, ranking the interpretations from most to least liked. Each of the interpretations was written so that it would

reflect a particular personality or problem solving style. The participants were then asked to complete the Religious Problem-Solving Scale (Pargament, Kennell, Hathaway, & Grevengoed, 1988), a questionnaire that assesses the degrees of responsibility assigned to self or God in solving problems. Finally, the participants were directed to complete a computerized version of the Myers-Briggs Type Indicator (Keirsey & Bates, 1978). With respect to the Myers-Briggs personality scores, the authors found clear confirmation for an association between the feeling personality type and a feeling interpretative style.

Although no significant association was found between the thinking personality type and thinking interpretative styles, the scores did tend to point in that general direction. The authors thought that there may have been a confounding demographic characteristic of the general population that was represented in the sample group. The theological orientation of the school where the participants were selected may have indirectly restricted the range of responses that might have been available in a more diverse setting. However, despite the incomplete confirmation of hypotheses, this study did provide some indication that personality types are related to how one approaches Scripture.

In addition to person-centered approaches to biblical interpretation, Johnson (1983) also discussed more environmentally based explanations for one's orientation on reading and interpreting the Bible. Although he did not report any specific research specifically testing environmental variables, he did discuss generally accepted social theories and how they might impact a person's hermeneutical approach. It was Johnson's hypothesis on environmental variables that the present project sought to test; namely, the effect that parenting styles have on biblical interpretation style.

Hogge and Friedman (1967) constructed an instrument specifically aimed at measuring the nature and degree of one's approach to Scripture. The Scriptural Literalism Scale (SLS) measures the degree to which one believes in a literal, God-inspired interpretation of the Bible versus viewing the Bible as ordinary, uninspired literature. Hogge and Friedman correlated measures from the SLS with religious conservatism and liberalism. Jennings (1972) offered further validation of the SLS by computing a split-half reliability coefficient ($r = .95$) and correlating it with two other standard religious belief scales: McClean's (1952) Religious World Views Scale ($r = .91$), and the Religious Positions Scales (King & Hunt, 1975), which consists of two subscales, Extrinsic Religious Orientation ($r = .35$) and Cognitive Salience ($r = .63$).

The utility of this instrument is demonstrated by its use in a number of other studies. Kunst (1993) used the SLS in an investigation of Christian's attitudes toward a variety of mental health interventions. Protestant Christians from five different Protestant churches representing four denominations completed a questionnaire comprised of a variety of instruments, including the SLS. The SLS was used to quantify the respondents' position on the theological continuum, with higher scores relating to a more conservative theology and lower scores relating to a more liberal theology. Conservative religiosity was found to be related to favoring church-based mental health interventions as opposed to non-church interventions, and religious conservatives were more positively disposed towards church-based interventions than their religiously liberal counterparts.

Harris, Schoneman, and Carrera (2002) used the SLS in an investigation of the relationship between religiosity and anxiety among college students. They obtained responses on a variety of other instruments from 85 (36 men, 49 women) undergraduate students. Although it did not factor into explanations for anxiety coping skills, the SLS was viewed as an indicator of religious

orthodoxy. Protestant participants rated higher in scriptural literalism than their Catholic counterparts. Scriptural literalism also correlated positively and significantly with the four subscales of the Prayer Functions Scale (Bade & Cook, 1997), a scale that identifies how often individuals use prayer as a coping device.

Worship Style

Few events are as significant in the life of a believer as the time spent in worship. For many, worship is a foundational component of religious identity and expression. The nature, forms, functions, and importance of worship have always been a topic of great importance in theological and ecclesiastical discourse. Much of the contemporary rhetoric on worship practices focuses on the advent of “contemporary” religious services in contrast to services that are more “traditional” in nature. These forms of worship serve as anchor points on a continuum of varying worship forms and styles. Research on worship styles appears to be lacking. The literature review for this project produced no research that specifically investigated how and why people choose the worship environments that they do.

Statement of the Problem

There is an abundance of empirical literature supporting the utility of Baumrind’s parenting styles in explaining behavior. Her description of permissive, authoritative, and authoritarian styles of parenting and their projected behavioral outcomes, is well-supported. What is lacking is whether these parenting styles relate to religious behaviors. Giesbrecht (1995) demonstrated that these parenting styles are useful in understanding adolescent intrinsic (internal motivation) and extrinsic (external motivation) religious commitment. Gunnoe and Moore (2002) demonstrated that religious authoritative mothers were predictive of adolescent religiosity.

However, less is known about what accounts for observed differences among believers with regard to preferred biblical interpretation style and worship style. Hsieh (1981) demonstrated that biblical interpretation styles were related to cognitive styles, i.e. field dependence and independence. Bassett, Mathewson, and Gailitis (1993) investigated the role of personality type and biblical interpretation style, though they generated no significant results. No research was found that investigated variables associated with preferred worship style.

Why do some prefer a more literal interpretation of Scripture and others a less literal interpretation? What accounts for why some prefer a more structured worship environment and others a less structured environment? Given the established relationships between Baumrind's parenting styles and a variety of behaviors, it is believed that these styles might also relate to the interpretation of the Bible and worship style.

The primary purpose of this study was to extend knowledge of the relationship between parenting styles and religious behavior. Given the wealth of information on Baumrind's parenting styles, it was decided to extend research on the relationship of parenting styles and religious behavior, specifically as these are found in the perceptions of college students. An effort was made to come to a better understanding of factors that may relate to biblical interpretation style and worship style.

In two procedures, the relationship of the parenting style of a stimulus person's parents, the stimulus person's gender, and the biblical interpretation style and preferred worship style of the stimulus person, as perceived by college students, was investigated. Manipulations in this study were by way of scenarios. In general, it was expected that parenting style and gender would relate significantly to biblical interpretation style and preferred worship style. Participants were directed

to provide ratings for biblical interpretation style and worship style based upon the parenting style and gender of the stimulus person depicted in the scenario.

A measure of God-image was also included in the study, although not for the purpose of specific, formalized hypothesis-testing. It was believed that any observed relationships involving God-image and other variables in the study might prove fruitful for generating future research.

Hypotheses

Biblical Interpretation Style

Gender of Adolescent. The gender of a stimulus person depicted in a scenario will relate significantly to the Biblical interpretation style of the stimulus person as perceived by college students. No directional prediction was made.

Parenting Style. Parenting styles articulated in a scenario will relate significantly to the Biblical interpretation style of the stimulus person as perceived by college students. No directional prediction was made.

Interaction. The gender of a stimulus person and parenting style articulated in a scenario will interact significantly with regard to Biblical interpretation style as perceived by college students. No directional prediction was made.

Worship Style

Gender of Adolescent. The gender of a stimulus person depicted in a scenario will relate significantly to the preferred worship style of the stimulus person as perceived by college students. No directional prediction was made.

Parenting Style Hypothesis. Parenting styles articulated in a scenario will relate significantly to the preferred worship style of the stimulus person as perceived by college students. No directional prediction was made.

Interaction Hypothesis. The gender of a stimulus person and parenting style articulated in a scenario will interact significantly with regard to preferred worship style as perceived by college students. No directional prediction was made.

CHAPTER 2

METHODS

Participants

Initially, 152 undergraduate students from a four-year state university located in the southeastern United States served as participants (47 males and 103 females, mean age = 24). Two respondents did not complete the demographic page. Volunteers were recruited from psychology and sociology courses. At the discretion of the instructor, some were offered extra credit toward their course grade. In addition to general demographic information, participants were also asked to provide information about their personal religious behavior. However, after two rounds of reductions, the final number of participants was reduced from 152 to 119, (85 females and 34 males, mean age = 24). The rationale for the reductions is detailed later. To better understand the religious inclinations of the participants, Table 1 presents the religious behavior of the 119 cases included in the experimental analysis.

Table 1

Religious Behavior of Participants

Question	Mean	Mode	Percent of responses at the Mode
Do you believe in God? ^a	1.09	1.00	91.2
Importance of religious life? ^b	4.94	7.00	25.3
Frequency of Bible reading? ^c	4.97	6.00	56.0
Frequency of praying? ^c	3.27	1.00	26.0
Frequency of church attendance? ^c	5.00	6.00	53.7

Note. See Appendix H for possible responses to these items.

^a Response codes: “Yes”=1, “No”=2. ^b Responses scaled from 1(Not Important At All) to 7 (extremely important). ^c Response codes: “More than once a day”=1, “Once a day”=2, “More than once a day”=3, “Once a week”=4, “More than once a month”=5, “Less than once a month”=6. No participant reported attending religious services more frequently than “more than once a week.”

Experimental Design

A 2 x 3 independent groups factorial design was employed. Independent variables were student gender and parenting style, with parenting style at three levels. The dependent variables were biblical interpretation style and worship style, measured by the Scriptural Literalism Scale and Worship Style Index, respectively. The composite score from the Scriptural Literalism Scale (Hogge & Friedman, 1967) and the rating from the Worship Style Index were used for analysis. Independent two-factor ANOVAs were performed, using SPSS, on the data from the dependent variables. Tukey HSD post hoc multiple comparison testing was performed to investigate significant F ratios involving more than two pairs of means. Sample sizes prior to reductions for the 2 x 3 design are provided in Table 2.

Table 2

Sample Sizes for Experimental Design

	Adolescent Son in Scenario	Adolescent Daughter in Scenario
Authoritarian Style	26	25
Authoritative Style	26	25
Permissive Style	26	24

Materials

Each participant received a booklet (see Appendices) consisting of an informed consent form, cover sheets with directions at the front of each of two sections, a parenting style scenario (one of six), a worship style measure, the Scriptural Literalism Scale (Hogge & Friedman, 1967), the Loving-Controlling God Scales (Benson & Spilka, 1973), the Crowne-Marlowe Social Desirability Scale (Crowne & Marlowe, 1960), and a demographics page. The Loving and Controlling God Scales (Benson & Spilka) were included for the purpose of detecting any relationships that might exist between God image and data collected in this study. The Crowne-Marlowe Social Desirability Scale (Crowne & Marlowe) was included to determine if social desirability affected participant’s responses.

Informed Consent

The current project was approved by the Institutional Review Board (IRB). The study qualified as exempt from coverage under the federal guidelines for the protection of human subjects as referenced in Title 45–Part 46.101. The informed consent document (See Appendix A)

was presented to the participants in accordance with IRB specifications. The form included the name of the principal investigator, the title of the project, a brief description of the project (i.e. nature, purpose, benefits, and risks) as well as the participants' rights. Participants were invited to review the report, with results, after the completion of the study. Contact numbers were provided for obtaining this, or other, relevant information. The participants were asked to sign the consent form, indicating their understanding of their rights as participants and their willingness to participate in the study.

Parenting Style Scenarios

The basic content and layout of each scenario (see Appendix C) was identical. However, the scenarios differed with regard to specific elements: the stimulus person's gender and the parenting style of the stimulus parents. Parenting styles varied according to Baumrind's parental authority styles, i.e. authoritative, authoritarian, permissive. For example, "Gary and Helen are the parents of Craig, a sixteen year old high school sophomore. They believe that when raising a child you should be very directive, demand unquestioning obedience to parents, and use punishment to control unacceptable behavior."

There were six different scenarios in all, varying in the combination of parenting style and gender of the stimulus child. After reading the scenario, the participants were directed to complete two questionnaires based on the specifics of their scenario, projecting how they think the parent-child interaction will influence subsequent religious behavior in the now adult stimulus child. Specifically, participants were asked to rate the child in terms of the child's future preferred worship environment and biblical interpretation style, using the Worship Style Index and the Scriptural Literalism Scale (Hogge & Friedman, 1967) respectively.

Scriptural Literalism Scale

The Scriptural Literalism Scale (see Appendix E), or SLS, (Hogge & Friedman, 1967) was used to assess the degree to which one believes in a literal, God-inspired interpretation of the Bible versus viewing the Bible as ordinary literature not necessarily inspired by any deity. The scale is comprised of 16 statements wherein respondents provide an assessment of agreement or disagreement on a 6-point Likert-type scale. Item numbers 1, 2, 7, 15 and 16 are reverse scored. The scale produces a single score as an index of the respondent's belief (or disbelief) in a literal, inspired Bible, with higher scores representing a more literal approach. Hogge and Friedman and Jennings (1972) both provided split-half reliability coefficients above .90 for this instrument. Jennings also computed a Spearman-Brown coefficient value for reliability ($r = 0.95$) derived from the split-half coefficient. These values indicate a high degree of consistency in measurement. In discussing the validity of the SLS, Hogge and Friedman reported that Baptist and Methodist students scored significantly higher than Unitarians, freshman scored higher than seniors, and women scored higher than men. Jennings offered support for the validity of the SLS by correlating it with a number of standard religious belief scales.

The SLS was designed to assess the beliefs of the individual completing the rating. However, for the purposes of this study, the directions for the completion of this questionnaire were modified by asking the rater to complete the form based upon information in the parenting style scenario, from the point of view of the stimulus child.

Worship Style Index

The worship style index (see Appendix D) was formulated specifically for use in this study. The form begins by continuing the narrative about the child from the subject's scenario, stating that

the child is now an adult and ready to begin making religious decisions. Descriptions of worship styles are articulated with reference to two extremes – a highly formalized and structured worship setting contrasted by a setting that has little or no formality or structure. Respondents were prompted to provide a singular rating of the stimulus child’s preferred worship environment based upon what is already known about the stimulus child’s religious socialization background from the scenario. The rating was to be provided from the point of view of the stimulus person in the scenario. The rating was comprised of a 7-point Likert-type scale with “highly structured church” and “low-structure church” as the extremes, where the higher the number the less structure was preferred. Prior to use in the procedures detailed in this report, a reliability study was conducted for the Worship Style Index. A test-retest reliability coefficient indicated moderate significance ($r = .58, p < .01$). The procedure for the reliability study is detailed later in this section.

Loving and Controlling God Scales

Benson and Spilka (1973) developed the Loving and Controlling God Scales (see Appendix F) as part of a study investigating how the God-image relates to self-esteem and locus of control. The scales measure two separate dimensions of the respondent’s image of God: a loving God image and a controlling God image. It consists of 10 items, 5 each for the Loving God Index and the Controlling God Index. Each of the 10 items is scored on a semantic differential scale. The adjectives used for the Loving God Index are rejecting-accepting, loving-hating, damning-saving, unforgiving-forgiving, and approving-disapproving. Likewise, the adjectives for the Controlling God Index are demanding-not demanding, freeing-restricting, controlling-uncontrolling, strict-lenient, and permissive-rigid. The authors examined scale homogeneity using

50 Lutheran participants and found the coefficients to be .60 for the Controlling God Scale and .72 for the Loving God Scale.

Participants were directed to complete the scale based upon on their own personal beliefs. Data from this instrument were entered into a correlation matrix to ascertain what, if any, relationships exist between God image and the other variables included in the study. Because this scale was included solely for exploratory purposes, no hypotheses were formulated and tested. The results were thought to be potentially helpful in the development of future studies.

Crowne-Marlowe Social Desirability Scale

The Crowne-Marlowe Social Desirability Scale (Crowne & Marlowe, 1960) (see Appendix G) was constructed as an index of the respondent's susceptibility to act in a socially desirable fashion. Such vulnerability can have deleterious effects on the overall outcome of any research project if individuals provide information that they think others want to hear versus providing information that is valid for their situation or circumstance. Participants were directed to complete this scale based upon their own beliefs and behaviors. No evidence of social desirability was found.

Demographics

The demographics form (see Appendix I) directed participants to provide their gender, age, collegiate classification, and their religious affiliation, beliefs, and behavior. Specific religious information solicited included belief in God, religious affiliation, church attendance habits, prayer habits, personal Bible study habits, and a general question regarding the overall importance of religion in their life . The religiosity items were adapted from the Religiosity Measure (Sethi & Seligman, 1993).

Manipulation Check

To assess whether the participants accurately remembered the information presented in the scenarios, the participants were asked to answer three questions: What year of school was the stimulus child in? How old was the stimulus child? What were the parents names? These questions were presented at the bottom of the demographic page (see Appendix I). Answers to these questions were used as criteria for a participant's inclusion in this study. Specifically, only those participants with two out of three responses answered correctly were included in the statistical analysis.

Section Dividers

Aside from the Informed Consent Document, the packets were divided into two sections. The materials in each section were preceded by a section divider that also contained general directions regarding that section. The divider for Section A (See Appendix B) preceded the scenario, Worship Style Index, and the Scriptural Literalism Scale. The divider for Section B (See Appendix F) preceded the Loving and Controlling God Scales, the Social Desirability Scale, and the demographics page.

Procedure

Reliability Study Procedure

Prior to the use of the Worship Style Index, a study was conducted to determine the reliability of this instrument. After collecting informed consent documents, participants were directed to create and record a unique alphanumeric code, writing that code on their packet for identification purposes. Respondents were then presented with the authoritarian scenario, directed

to read it, and then to complete the Worship Style Index and the Scriptural Literalism Scale (Hogge & Friedman, 1967). Two weeks later, the same subjects were asked to repeat this process, with the same scenario, using the alphanumeric code to track their responses. Of the 29 participants at the first administration, 23 were on hand for the second administration, with an additional participant at the second administration who was not on hand for the first administration. Therefore, only 23 were included in this analysis. A test-retest reliability coefficient was obtained, indicating a moderate but significant correlation between the two data sets ($r = .58, p < .01$). There was no reliability analysis performed with the Scriptural Literalism Scale.

Experimental Procedure

Stapled packets of materials were distributed to the respondents. Packets were assembled in the following order: Informed Consent Document, Section A directions, Scenario, Worship Style Index, Scriptural Literalism Scale, Section B directions, Loving and Controlling God Scales, Social Desirability Scale, and the demographics page (See Appendices). During packet assembly, packets were organized into six piles, each pile consisting of packets containing one of the scenarios corresponding to the cells in the research design, i.e. gender of stimulus child (male or female) and parenting styles (permissive, authoritative, or authoritarian). For example, there was one pile each for male stimulus child, permissive style, one pile for male stimulus child, authoritative style, etc. until all experimental groups were reflected. Each cell-pile had a letter code corresponding to that cell (a, b, c, d, f, and g). After each cell-pile was completed, one single stack was made for distribution, with one packet from each pile being added successively in order (a, b, c, d, f, g...a, b, c, d, f, g...a, b, c, d, f, g, etc.). In other words, multiple sets of six were

compiled, one after the other. It is from this single stack that individual packets were distributed, with packets being distributed to participants as they sat in their class rows. No effort was made to ensure that equal numbers of male and female participants were exposed to each cell of the experimental design, but the gender distribution of participants was roughly equal; the gender distributions are presented in Table 3 below. Of the original 152 cases used in this study, 2 of these did not provide information listed on the demographics page, and one of these two did not complete the Social Desirability Scale. These two cases are not reflected in the table below.

Table 3

Gender of Participants and Experimental Design

	Male Participants	Female Participants
<u>Male Stimulus Child</u>		
Permissive	7	19
Authoritative	9	17
Authoritarian	9	17
<u>Female Stimulus Child</u>		
Permissive	6	18
Authoritative	7	16
Authoritarian	9	16

The materials in the packets were to be returned in three different parts. The first part consisted solely of the informed consent form. Respondents were asked to read and sign this form,

detach it from the rest of the packet, and submit it to the administrator. This ensured confidentiality as the Informed Consent Forms were kept separate from other response materials.

The second part consisted of packeted materials in “Section A.” These included the parenting style scenario, Worship Style Index, and the Scriptural-Literalism Scale, presented in the order shown in the appendix. Each packet contained one of the six scenarios. Respondents were directed to complete these rating forms based upon information provided in their scenario. Respondents were then instructed to submit the materials in this section prior to continuing to the last section.

Finally, after submitting “Section A,” respondents were directed to complete the forms in “Section B.” These consisted of the Loving and Controlling God Scales, the Crowne-Marlowe Social Desirability Scale, and the Demographic page, which also included the religiosity items as well as the manipulation check. The Manipulation Check was located on the demographics page at the end of Section B so that the participants could not refer to the scenario located in Section A. Prior to administration, when the packets were initially assembled, sections “A” and “B” were coded to allow these sections to be paired up later for data analysis. Sections “A” and “B” were preceded by section dividers with general directions for those sections.

Any extra credit or other inducements for participation were granted solely at the discretion of the class instructors when the survey materials were administered. After data analysis, the packets were stored in the Psychology Department office.

CHAPTER 3

RESULTS

A 2 x 3 (gender of stimulus person by parenting styles) independent groups analysis of variance (ANOVA) was performed on two separate dependent variables: worship style and biblical interpretation style. Participants were prompted to complete ratings for these two variables based upon the information contained in the scenarios, projecting behavior of the stimulus person. Descriptive statistics (see Tables 4 and 11) were generated as well as Person correlation's among Worship Style Index, Scriptural Literalism Scale, Loving-Controlling God Scales, Marlowe-Crowne Social Desirability Scale, age of participant, and religious belief and behavior from the Demographic page.

Table 4

Means and Standard Deviations of Scores on Dependent Variable Measures

Dependent Variable	Stimulus Person Gender	Authoritarian	Authoritative	Permissive	Total
Biblical Interpretation Style	M	82.20 (9.99)	77.40 (13.31)	63.05 (13.71)	74.22 (14.73)
	F	75.82 (14.82)	76.06 (13.33)	61.90 (14.79)	70.93 (15.71)
	Total	78.86 (13.01)	76.81 (13.15)	62.46 (14.11)	72.59 (15.25)
Worship Style	M	2.15 (1.18)	3.20 (0.83)	3.95 (1.43)	3.10 (1.37)
	F	3.18 (1.87)	3.44 (0.81)	4.57 (1.29)	3.75 (1.55)
	Total	2.69 (1.65)	3.31 (0.82)	4.27 (1.38)	3.42 (1.49)

Note. Descriptive Statistics reflect data following case reductions.

Manipulation Check Results

Prior to preliminary data analysis, an inspection of the results of the manipulation check was conducted. The check consisted of three questions that participants were directed to answer:

What year of school was the stimulus person in? How old was the stimulus person? What were the parents names? A standard of two out of three correct answers was adopted as the criterion for inclusion in subsequent data analyses. Of the original 152 cases, 123 remained after the exclusion of cases that did not meet the manipulation check criterion. The effect of these reductions on the overall design is detailed in Table 5.

Table 5

Manipulation Check Exclusions and Experimental Design

	Before Exclusions		After Exclusions	
	Male Participants	Female Participants	Male Participants	Female Participants
<u>Male Stimulus Child</u>				
Permissive	7	19	5	17
Authoritative	9	17	6	14
Authoritarian	9	17	5	16
<u>Female Stimulus Child</u>				
Permissive	6	18	5	16
Authoritative	7	16	5	12
Authoritarian	9	16	8	14

Preliminary Data Analysis

Data Screening

Prior to analysis, all data sets were examined for accuracy of data entry, missing values, and outliers. Three participants did not complete the “Loving and Controlling God Scales.” However, each of these participants also indicated a disbelief in “God.” Therefore, it is presumed

that the failure to provide this data was due to disbelief in God. It would be reasonable to expect that those who do not believe in God are unable to form opinions about the very thing that they do not believe in, although several “non-believers” did actually provide data on the “Loving and Controlling God Scales.” Two participants did not provide data at all about whether or not they believed in God. One participant failed to provide personal information about frequency of worship service attendance. Finally, one subject failed to answer the final question on the demographic page which asked for the name of the parents in the vignette. No transformations or adjustments were made on data from these items because the information involved was not germane to any hypothesis testing.

Inspection of stem-and-leaf and box plots indicated five outliers across the two dependent variables. Three of the outliers were associated with the worship style dependent variable, the other two with the biblical interpretation style dependent variable. Information about how these outliers were treated is provided below.

Statistical Assumptions

Following preliminary screening, data were examined to assess compliance with assumptions of normality and homogeneity of variance for both dependent variables.

Normality. According to Mertler and Vannatta (2002), “the distributions of scores on the dependent variable must be normal in the populations from which the data were sampled” (p.74). Inspection of histograms, skewness, and kurtosis numbers for both dependent variables indicated mild non-normality for both. However, these were consistent with general expectations for ANOVA distributions. Mertler and Vannatta point out that “analysis of variance is robust to

violations of the normality assumption” (p.74) and that “slight departures from normality are to be expected” (p.74). No attempts were made to correct non-normality.

Homogeneity of Variance. Again, according to Mertler and Vannatta (2002), “the distributions of scores on the dependent variable must have equal variances” (p.74). Levene’s Test of Equality of Error Variance for biblical interpretation style indicated no violation of this assumption. However, the dependent variable, worship style, did indicate such a violation, $F(5,117) = 2.677, p < .05$.

To rectify the lack of homogeneity, the three worship style outliers mentioned above were withheld. The biblical interpretation style outliers were retained because no violation of homogeneity was indicated by the Levene statistic. However, the deletions failed to correct the homogeneity problem with the worship style variable. The Levene statistic for the worship style DV was still significant, $F(5, 113) = 3.253, p < .01$. The Levene statistic for biblical interpretation style remained non-significant. Inspection of stem-and-leaf and box plots pointed to one additional worship style outlier, which was subsequently omitted. The decision was made to continue with the analysis and no other adjustments were made. Four exclusions of participants were made as a result of data screening for homogeneity of variance, reducing the total cases for further analysis from 123 to 119. The effect of these omissions on the overall design is detailed in Table 6.

Table 6

Homogeneity Exclusions and Experimental Design

	Before Omissions		After Omissions	
	Male Participants	Female Participants	Male Participants	Female Participants
<u>Male Stimulus Child</u>				
Permissive	5	17	5	15
Authoritative	6	14	6	14
Authoritarian	5	16	5	15
<u>Female Stimulus Child</u>				
Permissive	5	16	5	16
Authoritative	5	12	5	11
Authoritarian	8	14	8	14

*Main Effects**Biblical Interpretation Style*

A two factor ANOVA was performed to determine what, if any, statistical effect parenting style and gender of stimulus child had on biblical interpretation style. The score for biblical interpretation style consisted of a single composite score from the Scriptural Literalism Scale (Hogge & Friedman, 1967), with higher scores reflecting a more literal approach to Scripture. Though the mean for men ($M = 74.22$, $SD = 14.73$) was slightly larger than that of the women ($M = 70.93$, $SD = 15.71$), this difference was not significant. Biblical interpretation style related only to parenting style, $F(2,113) = 17.996$, $p < .01$, partial $h^2 = .242$ (See Table 7).

Table 7

ANOVA Summary Table For Biblical Interpretation Style

Source	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>	<i>h</i> ²
Between Treatments	6949.85	5	1389.97			
Gender	257.16	1	257.16	1.42	.236	.012
Parenting Style	6526.79	2	3263.40	17.00	.001	.242
Gender * Parenting Style	179.53	2	89.77	.50	.611	.009
Within Treatments	20490.97	113	181.34			
Total	654458.00	119				

A Tukey post hoc analysis was performed on the three levels of parenting style to determine which pairs were significantly different from one another. There were significant differences between the permissive parenting style ($M = 62.46$, $SD = 14.11$) and both of the other two parenting styles. Although the mean for the authoritarian parenting style ($M = 78.86$, $SD = 13.01$) was slightly larger than the mean for the authoritative parenting style ($M = 76.81$, $SD = 13.15$), the difference was not large enough to produce a statistical effect with biblical interpretation style (See Table 8). There was no interaction effect for parenting style and gender of stimulus child. A graphical representation of these relationships is displayed in Figure 1.

Table 8

Tukey HSD Comparison Table for Biblical Interpretation Style

(I) Parenting Style	(J) Parenting Style	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Authoritarian	Authoritative	2.05	3.06	.781	-5.21	9.32
	Permissive	16.39	2.96	<.001	9.37	23.42
Authoritative	Permissive	14.34	3.08	<.001	7.04	21.65

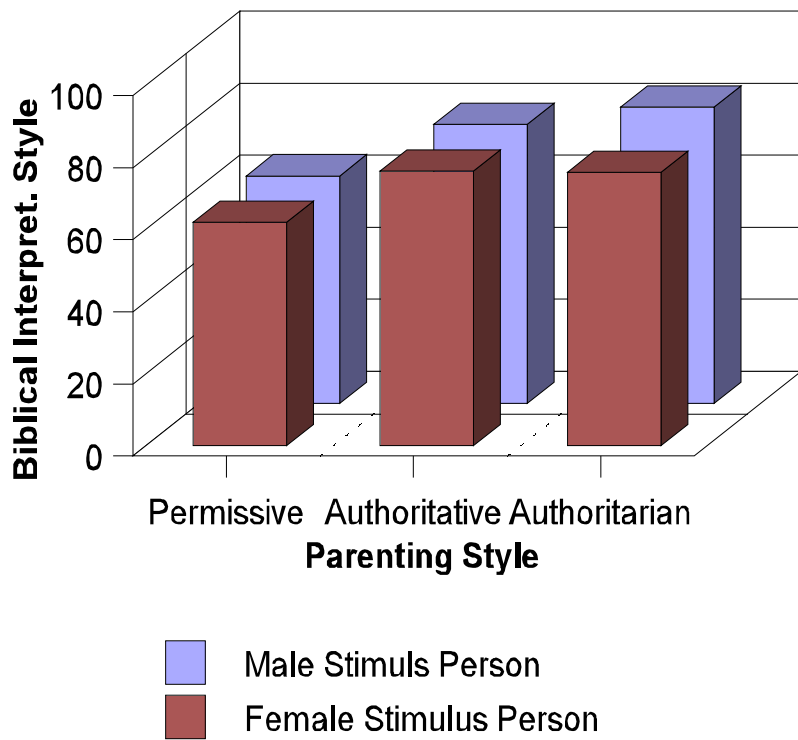


Figure 1. Comparison of Means for Biblical Interpretation Style

Worship Style

A second two factor ANOVA was performed to determine what, if any, statistical effect existed for parenting style and gender of stimulus child with the data from the worship style measure, where a higher score reflects a minimal amount of structure during a worship service. Child gender, $F(1,113) = 6.78, p < .01, \text{partial } h^2 = .057$ (See Table 9) and parenting style, $F(2,113) = 15.40, p < .001, \text{partial } h^2 = .214$, were significant.

Table 9

ANOVA Summary Table for Worship Style

Source	SS	df	MS	F	p	h^2
Between Treatments	67.94	5	13.59			
Gender	11.70	1	11.70	6.78	.010	.876
Parenting Style	53.15	2	26.58	15.40	.000	.057
Gender * Parenting Style	3.05	2	1.52	.883	.416	.214
Within Treatments	195.05	113	1.73			
Total	1655.00	119				

A Tukey post hoc analysis was performed on the three levels of parenting style to determine which pairs were significantly different from one another. There were significant differences between the permissive parenting style ($M = 4.27, SD = 1.38$) and the other two parenting styles. Though the mean for the authoritative parenting style ($M = 3.31, SD = .82$) was larger than the mean for authoritarian parenting style ($M = 2.69, SD = 1.65$), the difference was not significant (See Table 10). There was no interaction effect for parenting style and gender of stimulus child. A graphical representation of these relationships is provided in Figure 2.

Table 10

Tukey HSD Comparison Table for Worship Style

(I) Parenting Style	(J) Parenting Style	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Authoritarian	Authoritative	-0.62	.298	.103	-1.32	0.09
	Permissive	-1.58	.288	<.001	-2.26	-0.89
Authoritative	Permissive	-0.96	.300	<.005	-1.68	-0.25

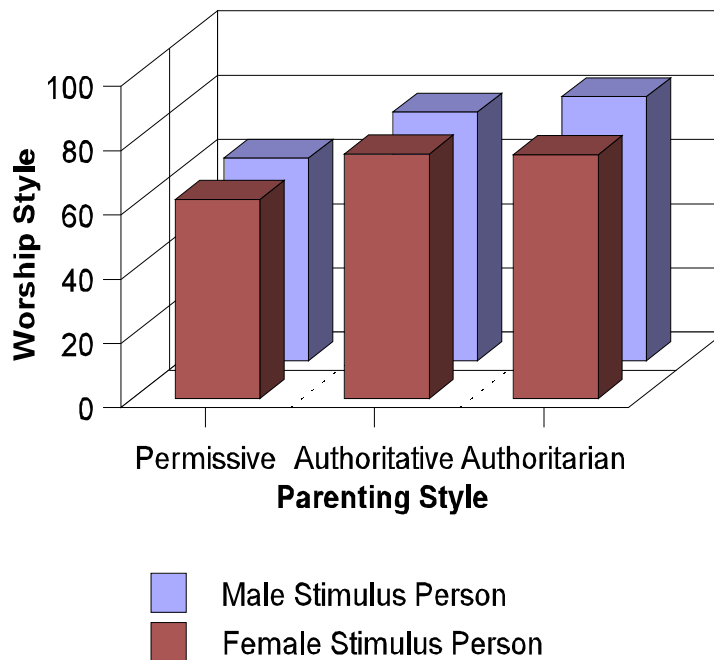


Figure 2. Comparison of Means For Worship Style

Correlations

To assess the relationships among a variety of variables involved in this study, Pearson r correlation coefficients were computed for each possible pairing of these variables. The matrix includes data collected on both dependent variables, the Loving and Controlling God Scales, the Marlowe-Crowne Social Desirability scale, and information from the demographics page.

Significant correlations were found with 21 of these pairings (See Table 11).

Table 11

Pairings of Significant Correlations

Correlated Pairs		r
<u>Worship Style</u>	Biblical Interpretation Style	-.59**
<u>Loving God</u>	Controlling God	-.35**
	Age of Subject	-.27**
	Belief in God	-.29**
	Importance of Religious Life	.53**
	Frequency of Reading	-.27**
	Frequency of Prayer	-.39**
	Frequency of Attendance	-.27**
<u>Belief in God</u>	Importance of Religious Life	-.56**
	Frequency of Reading	.22*
	Frequency of Prayer	.41**
	Frequency of Attendance	.24**
<u>Importance of Religious Life</u>	Frequency of Reading	-.63**
	Frequency of Prayer	-.72**
	Frequency of Attendance	-.64**
<u>Frequency of Reading</u>	Frequency of Prayer	.63**
	Frequency of Attendance	.78**
<u>Frequency of Prayer</u>	Frequency of Attendance	.66**

*p < .05. **p < .01.

CHAPTER 4

DISCUSSION

The intent of the present study was to determine whether parenting style and the gender of a stimulus child would relate to biblical interpretation style and preferred worship style, thereby furthering understanding of variables that are associated with religious behavior. The literature reviewed suggested that parenting style and gender would relate to biblical interpretation style and worship style. Although differences were expected, directionality was not hypothesized.

Interpretation of Results

Biblical Interpretation Hypothesis

Gender of Adolescent Hypothesis. The gender hypothesis stated that, based on the perceptions of men and women of college age, the gender of a stimulus person depicted in a scenario would relate significantly to how Scripture is read. This hypothesis was not supported. This finding suggests that men and women of college age do not differ in how they perceive how an adolescent will interpret the Bible.

Parenting Style Hypothesis. The parenting style hypothesis stated that, based upon the perceptions of men and women of college age, parenting styles articulated in a scenario will relate significantly to how Scripture is read. No prediction was made for directionality. Statistical analysis provided support for this hypothesis. The post hoc analysis over levels of parenting styles revealed that there were differences between the permissive style and the other two styles. The main effect, along with post hoc results, suggest that authoritarian and authoritative styles did not vary in outcome with one another, but that the permissive style of parenting did produce a different effect. Specifically, permissive parenting was associated with a more liberal, i.e. less literal,

approach to biblical interpretation than the other two parenting styles. These results provide support to the literature indicating that parenting style may relate to differences observed with respect to biblical interpretation style.

Interaction Hypothesis. The interaction hypothesis stated that, based upon the perceptions of men and women of college age, the gender of stimulus person and parenting style articulated in a scenario will interact to produce significant effects with regard to how Scripture is to be read. No prediction was made for directionality. This hypothesis was not supported. This finding suggests that parenting style and gender, with regard to biblical interpretation style, are independent of each other.

Worship Style Measure

Gender of Adolescent Hypothesis. The gender of adolescent hypothesis stated that, based on the perceptions of men and women of college age, gender of a stimulus person depicted in a scenario will relate significantly to preferred worship style. No prediction was made for directionality. This hypothesis was supported. This finding suggests that men and women differ with regard to their preferences for a given style of worship, with women preferring a less structured worship environment than men.

Parenting Style Hypothesis. The parenting style hypothesis stated that based upon the perceptions of men and women of college age, parenting styles articulated in a scenario will relate significantly to preferred worship style. No prediction was made on directionality. This hypothesis was supported. Post hoc analysis revealed that the difference was between the permissive parenting style and the other two styles of parenting. The authoritarian and authoritative styles are perceived to be similar on worship style. Specifically, participants perceived the permissive

parenting style to relate to a less structured worship environment than the other two parenting styles. These results, therefore, provide additional support to the literature, indicating that parenting style may account, in part, for differences in religious behavior.

Interaction Hypothesis. The interaction hypothesis stated that, based on the perceptions of men and women of college age, the gender of stimulus person and parenting style, articulated in a scenario, will interact to produce significant effects with regard to preferred worship style. No prediction was made for directionality. This hypothesis was not supported by results of analysis. This finding suggests that the observed effects of parenting style and gender, with regard to one's approach to worship, are independent of each other.

Correlations

Though no correlational hypotheses were formulated, a review of the correlation matrix results indicate potential direction for future investigation. The matrix yielded 21 significant correlations (See Table 11). Three of the correlations involved the study's dependent variables: worship style and biblical interpretation style. The remaining significant results almost exclusively involved the pairing of the religious behavior data collected on the demographics page. Some of the results are intuitive: "Importance of Religious Life" was significantly correlated with "Frequency of Reading," "Frequency of Prayer," and "Frequency of Attendance."

However, some of the more interesting findings were associated with the "Loving and Controlling God Scales." "Loving God" and "Controlling God" were negatively correlated, suggesting that participants view these concepts as inversely related, unable to view God as simultaneously loving and controlling. The concept of a "Loving God" also was negatively correlated with three of the religiosity indicators, "Frequency of Reading," "Frequency of Prayer,"

and “Frequency of Attendance,” and positively with a fourth indicator, “Importance of Religious Life.” Lower scores for the “Frequency” responses indicate a greater frequency of behavior (ex. 1 = “More than once a day,” 2 = “Once a day,” etc.). Therefore, “Loving God” scores negatively correlated with the “Frequency” responses suggest that religious behavior is associated with viewing God as a Loving God. Additionally, higher scores on the “Importance” question reflect greater level of importance placed on one’s religious life. Therefore, “Loving God” scores positively correlated with “Importance” suggest that the relative importance of one’s religious life is associated with viewing God as a Loving God. However, in contrast, there were no correlations associated with “Controlling God.” Although cause and effect cannot be inferred from correlations, and arguments from silence are certainly suspect, nevertheless these findings appear to suggest that the concept of a “Loving God” serves as a more potent stimulus for religious behavior than the concept of a “Controlling God.”

Another interesting finding involves correlations of the three “Frequency” responses with “Belief in God” and “Importance of Religious Life” Specifically, the “Frequency” responses were positively correlated with “Belief in God” and negatively correlated with “Importance of Religious Life.” As noted above, lower “Frequency” scores indicate a greater frequency of behavior and higher “Importance” scores indicate a higher degree of importance. Additionally, “Belief in God” was measured dichotomously (1 = “Yes”, 2 = “No”). The highest relationship with “Belief” and “Importance” was “Frequency of Prayer.” In fact, when ordering the three “Frequency” indicators with regard to the size of the relationship, the pattern is the same for both “Belief in God” and “Importance of Religious Life,” i.e. “Frequency of Prayer” has the strongest relationship, followed by “Frequency of Attendance” and “Frequency of Reading.” These findings suggest that the

behavior that is most indicative of a respondent's belief ("Belief in God") and the relative strength of that belief ("Importance of Religious Life") is prayer.

Finally, "Biblical Interpretation Style" and "Worship Style" were negatively correlated. Higher scores on the Scriptural Literalism Scale indicate a more "literal" interpretive approach. Higher scores on the Worship Style Index indicate a preference for less structure. This finding suggests that those who prefer a more literal approach to Scripture also prefer a more structured worship setting. Therefore, a preference for a low-structure worship setting may be related to a less literal view of Scripture. This finding appears to support Gilmore's (1994) initial assertion that these two variables are, in some way, related to one another.

Summary

It was hypothesized that differences across the gender of adolescent stimulus persons and the parenting styles of their parents would be obtained from college students on their ratings of the biblical interpretation and worship styles of the stimulus persons. While all of the hypotheses were not fully supported, overall, the present study yielded results warranting further research on this topic. Additional support was supplied to the already significant body of parenting style literature by the finding that both biblical interpretation style and worship style were related to parenting styles. In other words, parenting style was found to relate to differences in biblical interpretation style and preferred worship style. More specifically, post hoc analysis revealed that permissive parenting was found to be related to a less literal approach to biblical interpretation and a less structured approach to worship. This relationship may have been a product of parenting style having had a significant influence on religious behavior. That is, the way that one reads the Bible and the way that one chooses to worship appear to be shaped, in part, by the relational and

disciplinary philosophies of one's parents. Worship style also appears to relate to gender, that is, men and women appear to differ in their preference for different worship environments. Specifically, women appear to prefer a less structured approach to worship.

Limitations

While the present study did yield expected and interesting findings, there also were limitations. These limitations are noted primarily in the areas of statistical restrictions, measurement limitations, and overall experimental design.

Prior to data analysis, 30 participants were excluded due to failing to meet the criteria of the manipulation check. Additionally, preliminary inspection of data revealed violations of two of three assumptions of the statistical tests used in the study. The first of these was a violation of the assumption of normality on both dependent variable; however, it was also noted that the ANOVA is robust for violations of this assumption (Mertler & Vannatta, 2002). The second, and potentially more serious of the violations, that of the assumption of homogeneity of variance, was revealed by a significant result on Levene's Test of Equality of Error Variances. However, this violation occurred only with the worship style measure. An attempt to correct this violation was made by deleting three additional participants identified as outliers. In spite of the deletions, a second Levene's test remained significant. Although the main effects of gender and parenting style were significant with regard to the worship style dependent variable, the violation of the homogeneity assumption limits the confidence of these results. A larger sample size might have eliminated this problem. Another contributor to the homogeneity violation may have been the moderate, albeit significant, test-retest reliability coefficient associated with the worship style

measure ($r = .58$). An instrument with a higher reliability coefficient might have eliminated this problem.

Another limitation of this study was the construction of the manipulation check for the parenting style scenarios. The manipulation check is intended to ensure that the participants accurately perceived the content of the scenarios, namely, the parenting styles depicted in the scenarios. The manipulation check in this study, consisting of three questions at the bottom of the demographics page, was not broad and specific enough to glean the necessary information to determine if subjects did in fact understand the manipulations at hand. In fact, the scenarios themselves did not use the terms “authoritarian,” “authoritative,” or “permissive,” although the scenarios attempted to reflect these constructs in the way that the parents and their behavior were described. This may have been the single-most significant limitation in this study because it resulted in the deletion of so many participants, thereby compromising the power of the study. Better construction of manipulation check items might have led to better, or at the very least, more valid and reliable results. Also, improvement of the instructions to the participants might have enhanced the reading and retention of the scenario information.

A third limitation involves the gender disparity of participants within each cell of the experimental design. As noted in Chapter 2, there was no attempt to develop a mechanism in the distribution of packet materials to participants to ensure that cells within the experimental design were filled with a proportionate number of male and female participants. In fact, all of the experimental cells contained an inordinately higher number of female versus male respondents, a condition that remained after two levels of case deletions (See Tables 3, 4, and 5). Therefore, any actual gender differences in the responses offered by participants might be questioned. They might also be greater because of imbalance in the size of the gender groups.

A fourth limitation relates to the design of the project itself. Although scenario-style studies are often a simple and effective way to create experimental conditions, it is believed that this project might have benefitted from a different approach. This study essentially required participants to read scenarios and project the future religious behavior of the stimulus child based on those scenarios. It may not be reasonable to expect that a college student, with possibly little or no knowledge of religious behaviors and their relationship to parenting styles, would be able to project future religious behavior from the content of a scenario, but a significant difference was found just the same. However, if the participants were asked to provide information about their own parents' practices as well as their own current religious beliefs and behavior, it is likely that more valid results would have been obtained. In a related fashion, it is unclear whether any observed gender differences were produced by the gender of the stimulus person in the scenario or the gender of the participant .

A less significant fifth limitation involves the limited range of responses provided on the demographic form with regard to frequency of attendance at religious services. Whereas, six responses were available, only four of these six were selected by participants. A more narrow range of responses may have elicited different results in the correlation matrix.

Finally, the participants were undergraduate students from East Tennessee State University. Valid objections could be raised regarding the generality of these results to other populations.

Future Research

Nevertheless, it is believed that these results serve as a good first effort in the exploration of the relationships of parenting style and the interpretation of the Bible and worship style.

Additional research is needed to confirm that parenting styles relate to biblical interpretation style and worship style. The stability, nature, and cause of these differences should be investigated further.

A replication of this study is suggested with changes in five areas. First, as stated above, attention should be given to allowing participants to provide information regarding their own parental practices, their own gender, as well as their own current religious behavior. For instance, Buri (1991) has constructed an instrument, based upon Baumrind's parenting constructs, that produces data for each of the respondent's parents (mother and father) as opposed to a combined estimate of styles. This procedure would have participants involve their own background versus having to project responses based on a scenario. The added element of collecting information on fathers and mothers would determine if parental differences might exist. Second, attention should be given to developing more reliable and comprehensive instruments that measure various forms of worship styles as well as other manifestations of liturgical behavior. Third, as a manipulation check, participants might be asked to choose which of the three parenting styles the scenario they read represented. Fourth, any replication attempted should incorporate a mechanism for ensuring that men and women are represented equally in each cell of the design. Gender differences are a legitimate, valuable, and revealing domain of inquiry. Finally, an increase in sample size should also be considered. The increase in overall statistical power, facilitated, in part, by a larger sample size would enhance the level of confidence in any findings that are obtained.

In addition, it would also be helpful to know how personality relates to biblical interpretation and worship style questions. The focus of this study was primarily on the role of “nurture,” focusing on how one’s environmental context relates to religious behavior. However, a “nature” based investigation of religious behavior, involving personality theories or other inherited traits, might produce additional intriguing and beneficial findings.

Results from the correlation matrix also yielded findings suitable for further investigation. Given the strong association of prayer with religious commitment, investigation might be made to determine if this relationship would occur other sample groups. Experiments could be designed to determine if frequency of prayer is a reliable predictor of religious commitment. Additionally, in light of the observed relationship between views of God and religious behavior, investigation could be made with regard to how divergent views of God relate to various forms of religious behavior.

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APPENDIX A
INFORMED CONSENT DOCUMENT

East Tennessee State University
INFORMED CONSENT

PRINCIPAL INVESTIGATOR: Geoffrey R. Mabe

TITLE OF PROJECT: Parental Authority Style and its Relationship to Children's Views of the Bible and Worship

This Informed Consent document will explain about being a research subject in an experiment. It is important that you read this material carefully and then decide if you wish to be a volunteer.

The purposes of this research study are as follows:

- a. To determine if parenting style influences the way a person reads the Bible.
- b. To determine if parenting style influences the kind of worship environment that one prefers.
- c. To determine if there are any gender differences regarding the way a person reads the Bible.
- d. To determine if there are any gender difference regarding the kind of worship environment that one prefers.

Your participation in this study will require approximately twenty minutes.

You will be asked to complete several survey forms in order to provide information for this study. To ensure confidentiality, please do not write your name, or any other identifying marks, anywhere on the survey forms.

There are no anticipated risks, side effects, or discomforts associated with participation in this study.

The possible benefits of your participation are:

- The opportunity to play a part in helping others understand more about human behavior.
- The opportunity to learn about how one's socialization history may influence one's subsequent religious behavior.

If you have any questions, problems or research-related medical problems at any time, you may call me, Geoffrey Mabe, at 865-577-9036 or Dr. Roger Bailey at 423-439-6661. You may also call the Chairman of the Institutional Review Board at 423-439-6134 for any questions you may have about your rights as a research subject.

Every attempt will be made to see that my study results are kept confidential. A copy of the records from this study will be stored in the Psychology Department for at least 10 years after the end of this research. The results of this study may be published and/or presented at meetings without naming you as a subject. Although your rights and privacy will be maintained, the Secretary of the Department of Health and Human Services, the East Tennessee State University/V.A. Medical Center Institutional Review Board, the Food and Drug Administration, and the ETSU Department of Psychology have access to the study records. My records will be kept completely confidential according to current legal requirements. They will not be revealed unless required by law, or as noted above.

East Tennessee State University (ETSU) will pay the cost of emergency first aid for any injuries which may happen as a result of your being in this study. They will not pay for any other medical treatment. Claims against ETSU or any of its agents or employees may be submitted to the Tennessee Claims Commission. These claims will be settled to the extent allowable as provided under TCA Section 9-8-307. For more information about claims call the Chairman of the Institutional Review Board of ETSU at 423-439-6134 or

The nature, demands, risks, and benefits of the project have been explained to me as well as are known and available. I understand what my participation involves. Furthermore, I understand that I am free to ask questions and withdraw from the project at any time, without penalty. I have read, or have had read to me, and fully understand the consent form. I sign it freely and voluntarily. A signed copy has been given to me.

Your study record will be maintained in strictest confidence according to current legal requirements and will not be revealed unless required by law or as noted above.

SIGNATURE OF VOLUNTEER

DATE

SIGNATURE OF INVESTIGATOR

DATE

SECTION A

PLEASE READ THE
SCENARIO ON THE
FOLLOWING PAGE AND
ANSWER THE QUESTIONS
ON THE TWO
SUBSEQUENT PAGES

APPENDIX C
PARENTING STYLE SCENARIOS

(Authoritarian Parents, Female Child)

Gary and Helen are the parents of Kari, a sixteen year old high school sophomore. They believe that when raising a child you should be very directive, demand unquestioning obedience to parents, and use punishment to control unacceptable behavior. Kari's parents are religious and want Kari to learn the same religious values that they have. To do this, they demand obedience to their religious views and they require Kari to attend church twice on Sunday and once on Wednesday. Kari is also required to spend thirty minutes each evening studying her Bible, accompanied by an additional fifteen minutes of private prayer time. Her parents explain to Kari that if she does not do these things she will have an unhappy life and will eventually suffer eternal punishment in hell. If Kari fails to obey her parent's instructions, she is quickly and often severely punished.

(Authoritative Parents, Female Child)

Gary and Helen are the parents of Kari, a sixteen year old high school sophomore. They believe that when raising a child you should provide clear moral instruction, but do so with warmth, reason, and flexible dialogue. Kari's parents are religious and want Kari to learn the same religious values that they have. To do this, they encourage obedience to their religious views and encourage Kari to attend church twice on Sunday and once on Wednesday. Kari is also encouraged to spend some time each day studying her Bible as well as in private prayer time. Her parents explain to Kari that these things are pleasing to God and will lead to a happy life and eventually heavenly bliss. They praise Kari when she does these things but do not scold or punish her if she does not.

(Permissive Parents, Female Child)

Gary and Helen are the parents of Kari, a sixteen year old high school sophomore. They believe that when raising children you should provide minimal moral instructions and make few demands, allowing them to make their own judgements with a minimum of parental involvement and control. Kari's parents are religious and they want Kari to learn the same religious values that they have. To do this, they casually suggest that it might be good if Kari were to attend church twice on Sunday and once on Wednesday. They also suggest that Kari might want to spend some time each day studying her Bible and in private prayer time. Kari's parents encourage Kari to find her own path to God and thus she will find a happy life and eventually heavenly bliss. As parents, however, they do not feel they should push her in any particular direction or punish her for particular choices.

(Authoritarian Parents, Male Child)

Gary and Helen are the parents of Craig, a sixteen year old high school sophomore. They believe that when raising a child you should be very directive, demand unquestioning obedience to parents, and use punishment to control unacceptable behavior. Craig's parents are religious and want Craig to learn the same religious values that they have. To do this, they demand obedience to their religious views and they require Craig to attend church twice on Sunday and once on Wednesday. Craig is also required to spend thirty minutes each evening studying his Bible, accompanied by an additional fifteen minutes of private prayer time. His parents explain to Craig that if he does not do these things he will have an unhappy life and will eventually suffer eternal punishment in hell. If Craig fails to obey his parent's instructions, he is quickly and often severely punished.

(Authoritative Parents, Male Child)

Gary and Helen are the parents of Craig, a sixteen year old high school sophomore. They believe that when raising a child you should provide clear moral instruction, but do so with warmth, reason, and flexible dialogue. Craig's parents are religious and want Craig to learn the same religious values that they have. To do this, they encourage obedience to their religious views and encourage Craig to attend church twice on Sunday and once on Wednesday. Craig is also encouraged to spend some time each day studying his Bible as well as in private prayer time. His parents explain to Craig that these things are pleasing to God and will lead to a happy life and eventually heavenly bliss. They praise Craig when he does these things but do not scold or punish him if he does not.

(Permissive Parents, Male Child)

Gary and Helen are the parents of Craig, a sixteen year old high school sophomore. They believe that when raising children you should provide minimal moral instructions and make few demands, allowing them to make their own judgements with a minimum of parental involvement and control. Craig's parents are religious and they want Craig to learn the same religious values that they have. To do this, they casually suggest that it might be good if Craig were to attend church twice on Sunday and once on Wednesday. They also suggest that Craig might want to spend some time each day studying his Bible and in private prayer time. Craig's parents encourage Craig to find his own path to God and thus he will find a happy life and eventually heavenly bliss. As parents, however, they do not feel they should push him in any particular direction or punish him for particular choices.

APPENDIX D
WORSHIP STYLE INDEX

(MALE GENDER FORM)

Craig is an adult now and is trying to make up his mind about where he wants to go to church. There are so many choices and all the churches seem to have a different worship style. Some churches have a highly structured worship service. These churches are very set in the way that they do things and there is little variation from Sunday to Sunday, i.e. the same number of songs are sung at the same time, the same number of prayers are offered at the same time, and the sermons are delivered at the same time for the same amount of time. These churches always start at the same time and end at the same time. Other churches have very little structure at all. These churches are not set in the way that they do things and there is a great deal of variation from Sunday to Sunday, i.e. the number and timing of songs varies, the number and timing of prayers varies, and the sermons vary considerably in timing and length from week to week. These churches rarely start at the same time or end at the same time. Of course, there are some churches that have a mixture – some parts of the service have a high degree of structure and some parts of the service have a lower degree of structure. Based upon what you already know about Craig and his family background, and what you now know about these different style of worship, where do you think Craig will go to church? Please choose a number that best fits where you think Craig will attend worship.

Highly
Structured
Church

Mixture of
High & Low
Structure

Low
Structure
Church

1

2

3

4

5

6

7

(FEMALE GENDER FORM)

Kari is an adult now and is trying to make up her mind about where she wants to go to church. There are so many choices and all the churches seem to have a different worship style. Some churches have a highly structured worship service. These churches are very set in the way that they do things and there is little variation from Sunday to Sunday, i.e. the same number of songs are sung at the same time, the same number of prayers are offered at the same time, and the sermons are delivered at the same time for the same amount of time. These churches always start at the same time and end at the same time. Other churches have very little structure at all. These churches are not set in the way that they do things and there is a great deal of variation from Sunday to Sunday, i.e. the number and timing of songs varies, the number and timing of prayers varies, and the sermons vary considerably in timing and length from week to week. These churches rarely start at the same time or end at the same time. Of course, there are some churches that have a mixture – some parts of the service have a high degree of structure and some parts of the service have a lower degree of structure. Based upon what you already know about Kari and her family background, and what you now know about these different style of worship, where do you think Kari will go to church? Please choose a number that best fits where you think Kari will attend worship.

Highly Structured Church			Mixture of High & Low Structure			Low Structure Church
1	2	3	4	5	6	7

APPENDIX E
SCRIPTURAL-LITERALISM SCALE

(MALE GENDER FORM)

In addition to deciding where to go to church, Craig is also trying to decide how best to read and understand the Bible. Based upon what you already know about Craig and his family background, how do you think Craig will read the Bible? Read each of the statements below and circle the choice that best indicates your assessment of how Craig will choose to read the Bible.
NOTE: *Please do not answer based upon your own personal beliefs.*

1 = strongly disagree	4 = agree
2 = moderately disagree	5 = moderately agree
3 = disagree	6 = strongly agree

- | | | | | | | | |
|-----|---|---|---|---|---|---|---|
| 1. | Life originated differently than is suggested by the Scriptures. | 1 | 2 | 3 | 4 | 5 | 6 |
| 2. | The precise words spoken by God may be found in the Scriptures | 1 | 2 | 3 | 4 | 5 | 6 |
| 3. | The Scriptures contain God's rules for living. | 1 | 2 | 3 | 4 | 5 | 6 |
| 4. | The Scriptures are a product of man's imagination. | 1 | 2 | 3 | 4 | 5 | 6 |
| 5. | The Scriptures should be taken as divinely- inspired writings. | 1 | 2 | 3 | 4 | 5 | 6 |
| 6. | The Scriptures contain religious truths. | 1 | 2 | 3 | 4 | 5 | 6 |
| 7. | The Scriptures should be regarded more as beautiful writing than as religious truths. | 1 | 2 | 3 | 4 | 5 | 6 |
| 8. | The scriptural account of creation is accurate. | 1 | 2 | 3 | 4 | 5 | 6 |
| 9. | Quotations appearing in Scripture are accurate | 1 | 2 | 3 | 4 | 5 | 6 |
| 10. | We can put our trust in the teachings of the Scriptures. | 1 | 2 | 3 | 4 | 5 | 6 |
| 11. | Most of the writing in the Scriptures should be taken literally. | 1 | 2 | 3 | 4 | 5 | 6 |
| 12. | The miracles reported in the Scriptures actually occurred. | 1 | 2 | 3 | 4 | 5 | 6 |
| 13. | The Scriptures are the ultimate truth. | 1 | 2 | 3 | 4 | 5 | 6 |
| 14. | The Scriptures accurately predict future events. | 1 | 2 | 3 | 4 | 5 | 6 |
| 15. | The Scriptures are a collection of myths. | 1 | 2 | 3 | 4 | 5 | 6 |
| 16. | There are more accurate accounts of history than the Scriptures. | 1 | 2 | 3 | 4 | 5 | 6 |

(FEMALE GENDER FORM)

In addition to deciding where to go to church, Kari is also trying to decide how best to read and understand the Bible. Based upon what you already know about Kari and her family background, how do you think Kari will read the Bible? Read each of the statements below and circle the choice that best indicates your assessment of how Kari will choose to read the Bible. NOTE: *Please do not answer based upon your own personal beliefs.*

1 = strongly disagree 4 = agree
2 = moderately disagree 5 = moderately agree
3 = disagree 6 = strongly agree

- | | | | | | | | |
|-----|---|---|---|---|---|---|---|
| 1. | Life originated differently than is suggested by the Scriptures. | 1 | 2 | 3 | 4 | 5 | 6 |
| 2. | The precise words spoken by God may be found in the Scriptures | 1 | 2 | 3 | 4 | 5 | 6 |
| 3. | The Scriptures contain God's rules for living. | 1 | 2 | 3 | 4 | 5 | 6 |
| 4. | The Scriptures are a product of man's imagination. | 1 | 2 | 3 | 4 | 5 | 6 |
| 5. | The Scriptures should be taken as divinely- inspired writings. | 1 | 2 | 3 | 4 | 5 | 6 |
| 6. | The Scriptures contain religious truths. | 1 | 2 | 3 | 4 | 5 | 6 |
| 7. | The Scriptures should be regarded more as beautiful writing than as religious truths. | 1 | 2 | 3 | 4 | 5 | 6 |
| 8. | The scriptural account of creation is accurate. | 1 | 2 | 3 | 4 | 5 | 6 |
| 9. | Quotations appearing in Scripture are accurate | 1 | 2 | 3 | 4 | 5 | 6 |
| 10. | We can put our trust in the teachings of the Scriptures. | 1 | 2 | 3 | 4 | 5 | 6 |
| 11. | Most of the writing in the Scriptures should be taken literally. | 1 | 2 | 3 | 4 | 5 | 6 |
| 12. | The miracles reported in the Scriptures actually occurred. | 1 | 2 | 3 | 4 | 5 | 6 |
| 13. | The Scriptures are the ultimate truth. | 1 | 2 | 3 | 4 | 5 | 6 |
| 14. | The Scriptures accurately predict future events. | 1 | 2 | 3 | 4 | 5 | 6 |
| 15. | The Scriptures are a collection of myths. | 1 | 2 | 3 | 4 | 5 | 6 |
| 16. | There are more accurate accounts of history than the Scriptures. | 1 | 2 | 3 | 4 | 5 | 6 |

APPENDIX F
SECTION B COVER SHEET
SECTION B

DO NOT ANSWER THE
QUESTIONS IN THIS SECTION
BASED UPON THE CHARACTER
IN THE SCENARIO. ANSWER
THE QUESTIONS IN THIS
SECTION BASED UPON YOUR
PERSONAL BELIEFS AND
BEHAVIOR.

APPENDIX G
LOVING-CONTROLLING GOD SCALES

For each numbered item, please choose a number on the continuum that best reflects your personal view of God.

1.	Damning	0	1	2	3	4	5	6	Saving
2.	Rejecting	0	1	2	3	4	5	6	Accepting
3.	Demanding	0	1	2	3	4	5	6	Not Demanding
4.	Loving	0	1	2	3	4	5	6	Hating
5.	Freeing	0	1	2	3	4	5	6	Restricting
6.	Unforgiving	0	1	2	3	4	5	6	Forgiving
7.	Controlling	0	1	2	3	4	5	6	Uncontrolling
8.	Approving	0	1	2	3	4	5	6	Disapproving
9.	Strict	0	1	2	3	4	5	6	Lenient
10.	Permissive	0	1	2	3	4	5	6	Rigid

APPENDIX H
MARLOWE-CROWNE SOCIAL DESIRABILITY SCALE

Listed below are a number of statements concerning personal attitudes and traits. Read each item and decide whether the statement is true or false as it pertains to you personally.

- | | | | |
|---|---|-----|--|
| T | F | 1. | Before voting I thoroughly investigate the qualifications of all the candidates. |
| T | F | 2. | I never hesitate to go out of my way to help someone in trouble. |
| T | F | 3. | It is sometimes hard for me to go on with my work if I am not encouraged. |
| T | F | 4. | I have never intensely disliked anyone. |
| T | F | 5. | On occasion I have had doubts about my ability to succeed in life. |
| T | F | 6. | I sometimes feel resentful when I don't get my way. |
| T | F | 7. | I am always careful about my manner of dress. |
| T | F | 8. | My table manners at home are as good as when I eat out in a restaurant. |
| T | F | 9. | If I could get into a movie without paying for it and be sure I was not seen, I would probably do it. |
| T | F | 10. | On a few occasions, I have given up doing something because I thought too little of my ability. |
| T | F | 11. | I like to gossip at times. |
| T | F | 12. | There have been times when I felt like rebelling against people in authority even though I knew they were right. |
| T | F | 13. | No matter who I'm talking too, I'm always a good listener. |
| T | F | 14. | I can remember "playing sick" to get out of something. |
| T | F | 15. | There have been occasions when I took advantage of someone. |
| T | F | 16. | I'm always willing to admit it when I make a mistake. |
| T | F | 17. | I always try to practice what I preach. |
| T | F | 18. | I don't find it particularly difficult to get along with loud mouthed, obnoxious people. |
| T | F | 19. | I sometimes try to get even, rather than forgive and forget. |
| T | F | 20. | When I don't know something I don't mind at all admitting it. |
| T | F | 21. | I am always courteous, even to people who are disagreeable. |
| T | F | 22. | At times I have really insisted on having things my own way. |
| T | F | 23. | There have been times when I felt like smashing things. |
| T | F | 24. | I would never think of letting someone else be punished for my wrongdoings. |
| T | F | 25. | I never resent being asked to return a favor. |
| T | F | 26. | I have never been irked when people express ideas very different from my own. |
| T | F | 27. | I never make a long trip without checking the safety of my car. |
| T | F | 28. | There have been times when I was quite jealous of the good fortune of others. |
| T | F | 29. | I have almost never felt the urge to tell someone off. |
| T | F | 30. | I am sometimes irritated by people who ask favors of me. |
| T | F | 31. | I have never felt that I was punished without cause. |
| T | F | 32. | I sometimes think when people have a misfortune they only got what they deserved. |
| T | F | 33. | I have never deliberately said something that hurt someone's feelings. |

VITA

GEOFFREY R. MABE

Personal Data: Date of Birth: August 10, 1971

Place of Birth: Fayetteville, NC

Marital Status: Married

Education: Freed-Hardeman University, Henderson, TN;
Bible & Psychology, B.A., 1994
East Tennessee State University, Johnson City, TN;
Psychology, M.A., 2005

Professional Experience: Community Support Coordinator, Pathways Mental Health,
Lexington, TN, 1994-1997
Associate Minister, Wildersville Church of Christ,
Parker's Crossroads, TN, 1995-1996
Associate Minister, Dyer's Chapel Church of Christ,
Lexington, TN, 1996-1997
Graduate Assistant, East Tennessee State University,
Department of Psychology, 1997-1998
Adjunct Faculty, East Tennessee State University,
Department of Psychology, 1998-1999
Associate Minister, South Knoxville Church of Christ, 1999-2002
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Honors and Awards: Alpha Chi National Honor Society
Who's Who Among American Colleges and Universities