THE EFFECTS OF COUNSELING AND RELIGIOUS
GROUPS UPON SELECTED PERSONALITY
AND BEHAVIORAL VARIABLES

DISSERTATION

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By

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ABSTRACT

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This study investigates and evaluates the effects of an eighteen-hour weekend encounter group and three twelve-week groups—a weekly counseling group, a Bible discussion group, and a church attendance group, upon selected personality and behavioral variables, group morale and social integration.

Subjects were forty-eight volunteers from a 250-member Protestant, evangelical church in a suburb of a Texas city of five-hundred thousand people. Six men and six women were randomly assigned to each of the four groups. Data analyzed were the pre-, post-, and post-post-experiment scores of the Personal Orientation Inventory, the Sixteen Personality Factor Questionnaire, and the sociometric variables based on Bonney's "Criteria for a Better Group on Sociometric Scales".
The .05 level of significance was required for rejection of the null hypotheses. The statistical analyses were accomplished by applying a one-way analysis of co-variance design to the raw scores from the Personal Orientation Inventory, the Sixteen Personality Factor Questionnaire, and two of the three sociometric variables—mutual choices and opposite sex choices. The sociometric variable, choices between upper and lower quarters, was computed with the z formula. The sociometric data, mutuals and opposite sex choices on the encounter group, were further analyzed using the single-factor analysis of variance with repeated measures.

It was hypothesized that the participants in the weekend encounter group would show a significantly greater change in self-actualization, positive personality and behavioral changes, social integration and group morale than would the participants in the other groups.

It was further hypothesized that the weekly counseling group would show a significantly greater change in the selected variables, social integration and group morale, than would the Bible discussion or church attendance groups. It was also hypothesized that the Bible discussion group would show a significantly greater change in the selected variables, social integration and group morale than would the church attendance group.
Statistical analyses failed to confirm the research hypotheses. The participants in the eighteen-hour encounter group did not show a significantly greater change in the selected personality and behavioral variables, group morale and social integration, than did the participants in the other three groups, at the conclusion of the eighteen hours or the twelve-week sessions. A partial significance was achieved by the participants in the counseling group. No significant changes were indicated by the Bible discussion or church attendance groups.

The findings of this study partially support the assumption that psychological groups could enhance the ministry of the church. Therefore, it is recommended that further study on psychological-religious groups be initiated.
TABLE OF CONTENTS

LIST OF TABLES .................................................. v

Chapter

I. INTRODUCTION ............................................. 1

   Statement of the Problem
   Purposes of the Study
   Background and Significance
   Hypotheses
   Definition of Terms
   Delimitations

II. REVIEW OF RELATED LITERATURE .................. 30

   Effectiveness of the Weekly
      Counseling and Training Groups
      in Religious Settings
   Effectiveness of Encounter Groups
   Effectiveness of Encounter Groups in
      Religious Settings
   Summary

III. DESIGN OF THE STUDY .......................... 55

   Population
   Subjects
   Group Leaders
   Instruments
   Procedure
   Treatment and Collection of Data

IV. STATISTICAL ANALYSES AND RESULTS .......... 76

   Statistical Tests of the Hypotheses
   Summary
V. SUMMARY, FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS  

Summary  
Hypotheses  
Procedure  
Findings  
Conclusions  
Recommendations  

APPENDICES ............................................ 107  

BIBLIOGRAPHY ............................................ 130
LIST OF TABLES

<table>
<thead>
<tr>
<th>Table</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Adjusted Means on the Personal Orientation Inventory Variables Time-Competence and Inner-Directed</td>
<td>81</td>
</tr>
<tr>
<td>II. Summary of the One-Way Analysis of Co-Variance on the Personal Orientation Inventory</td>
<td>82</td>
</tr>
<tr>
<td>III. Adjusted Means on the Personal Orientation Inventory Variables Time-Competence and Inner-Directed*</td>
<td>83</td>
</tr>
<tr>
<td>IV. Summary of the One-Way Analysis of Co-Variance on the Personal Orientation Inventory*</td>
<td>83</td>
</tr>
<tr>
<td>V. Summary of the One-Way Analysis of Co-Variance on the Sixteen Personality Factor Questionnaire</td>
<td>85</td>
</tr>
<tr>
<td>VI. Summary of the One-Way Analysis of Co-Variance on the Sixteen Personality Factor Questionnaire*</td>
<td>87</td>
</tr>
<tr>
<td>VII. Adjusted Means on the One-Way Analysis of Co-Variance on the Sociometric Variables--Mutual and Opposite Sex Choices</td>
<td>91</td>
</tr>
<tr>
<td>VIII. Summary of the One-Way Analysis of Co-Variance on the Sociometric Variables--Mutual and Opposite Sex Choices</td>
<td>91</td>
</tr>
<tr>
<td>IX. Adjusted Means on the One-Way Analysis of Co-Variance on the Sociometric Variables--Mutual and Opposite Sex Choices*</td>
<td>92</td>
</tr>
<tr>
<td>X. Summary of the One-Way Analysis of Co-Variance on the Sociometric Variables--Mutual and Opposite Sex Choices*</td>
<td>93</td>
</tr>
</tbody>
</table>

*The scores for the encounter group are post-post.*
CHAPTER I

INTRODUCTION

The continued increase in the number of mentally and emotionally disturbed people in our society and the concomitant increase in the number of dropouts from helping institutions has been and is a major concern of behavioral scientists, educators, and clergymen (12, 37). One means to help stop the attrition rate of spiritually and emotionally disturbed people has been the utilization of human relations training procedures to produce more effective counselors, teachers, and clergymen (13, 34, 56). In spite of this additional emphasis on training, clinics, schools, and churches report a continued increase in the number of dropouts, thus stimulating the leaders and researchers in these settings to continue to search for more effective means to reach the specific psychological and spiritual needs of more people in less time (4, 31, 53).

One hundred million church members are the concern of two hundred forty thousand clergymen. Seventeen million Americans, the significant majority of which are of the church community, suffer from some kind of emotional disturbance, and millions of others are goal-less, without specific meaning or purpose (50). This is a decided
challenge to the clergy as well as to psychologists and educators.

The utilization of small groups for counseling, guidance, teaching, encountering, sensitivity development, and discussion has been shown, through research findings, to be an effective approach in training professionals and stimulating behavior change (3, 40). Counseling groups have been effective in schools and clinics in providing the settings for freedom of discussion and opportunity to reveal emotional distresses, which helps prevent the development of maladaptive behavior patterns (28, 32).

The encounter, sensitivity, and marathon, long- and short-term groups researched intensely by Bach (3, 4, 5) and Stoller (76, 77), reveal the positive treatment of these kinds of groups upon selected behavioral patterns. They believe that stable positive changes are experienced by the participants in spite of the adverse criticism of some professionals (6, 25).

Since research findings in a variety of settings have attested to the positive effects of the use of small groups, it seems feasible to assume that the religious setting could also benefit from the utilization of these group approaches. As psychology and education are effectively utilizing these methods, the church might also study their usefulness (20, 30). The church "houses" the majority of the people in the United States (50) and is experiencing "drop-outs"
even more acutely than the schools (12, 59, 63, 79). Clergymen who are in touch with the pulse of the church, serving in administrative and teaching roles, recognize the emotional and spiritual needs which are evidenced throughout the general membership (10). In order to meet these needs, methods other than the traditional teaching in small groups and classes and didactic preaching are being initiated (28, 37, 39).

Researchers in schools and clinics have accumulated evidence of the success of group methods in producing positive effects on behavior, personality, and inter-personal relationships (4, 31, 40, 53), and now religious counselors, especially pastoral psychologists, are beginning research and implementation of these methods in the church setting (39, 41, 42). The church provides a natural setting in which small groups could be incorporated with positive results.

The increased number of mentally and emotionally disturbed people was such a grave concern of the United States Congress in 1962 that they authorized the Joint Commission of Mental Illness and Health to do intensive research on the status of the mental health of the nation and to present to the Congress, the United States Surgeon-General and the fifty governors, a report of its findings and its recommendations for federal and state mental health programs. The research results indicated that one hundred million
Americans are members of churches and synagogues, and one hundred seventy million, or ninety-five per cent of our population, say they believe in God. Sixty per cent or more of the population of the United States belong to churches.

The director of the Joint Commission on Mental Illness and Health, called for "unorthodox" research in the field of mental health, emphasizing the need for research which would span the fields of religion and mental health (50). There is a need for an interdisciplinary approach which would bring together what are currently major divisions of resources: lay-secular, and clerical-religious. The secular includes educators, psychologists, psychiatrists, anthropologists, and other social scientists. Most of the research by social scientists is conducted in the graduate schools that produce them, and the move to include church settings into the research arena has been extremely slow and arduous. Unfortunately, much of this difficulty and hindrance is due to the prejudices between the secular and religious leaders (63).

Specific research, to help in the blending of the religious and mental health disciplines, was recommended by the Joint Commission on Mental Illness and Health in 1962. The following areas were included in the recommendations:

1. The effect and effectiveness of clinical pastoral training.
2. Research specifically on pastoral counseling.
3. The church as a therapeutic and redemptive community.
4. Group experience in the churches.
5. Spiritual healing.
6. The value of smaller sects.
7. The relations between religion and mental health in the non-Judeo-Christian religions.
8. The relation between the religious orientation of the individual and his mental health. (50, pp. 252-254).

In these recommendations the church is considered as "a therapeutic and redemptive community", it is a convenient setting to research the group process, and there is a possible correlation between "the religious orientation of the individual and his mental health". Although the Commission made its recommendations fourteen years ago, very little research has been initiated in these three areas.

Since the majority of the population of the United States is represented in church communities, this is a significant setting in which to experiment with encounter groups, counseling groups, democratic Bible discussion groups, and church attendance groups (26). Such research could facilitate interdisciplinary cooperation between psychology, education, and religion, and aid in the development of methods conducive to healthy personality integration. As the need for emotional amelioration in the United States far exceeds the trained professional personnel, a means of meeting the needs of more people in less time with effective methods for producing personality integration is a relevant goal (24, 26, 50, 53).
Statement of the Problem

The problem of this study was the effect of a weekend encounter group, a weekly counseling group, a weekly Bible discussion group, and a weekly church attendance group upon selected personality and behavior variables.

Purpose of the Study

The purpose of this study was to evaluate the effect of the weekend encounter group, the weekly counseling group, the weekly Bible discussion group, and the weekly church attendance group upon selected personality and behavior variables, group morale and social integration.

Background and Significance

History indicates that intensive small group experiences have been a part of the human experience since the beginning of man (56). Even in the eighteenth and nineteenth centuries, religious group styles were somewhat similar to current counseling and encounter group styles. Oden (59) has classified the techniques and procedures of religious groups as far back as 1744 and has shown how the approach of clergymen of two centuries ago, Wesley, Rosser and Bratzhaver, compare similarly to today's psychologists and counselors such as Schutz, Perls, Maslow, Bach, Rogers,
and those practicing in the National Training Laboratories. Oden points out how the religious and psychological groups both focused on honesty, non-structured experiences, trust, openness, small numbers of people in the groups, resistances, feedback, here and now, closeness, taking risks, and caring. So striking is the comparison of the old-time revival emphasis of the past with today's psychological groups that researchers marvel at the lack of present day emphasis of these techniques in the churches and the lack of utilization of group counseling procedures (41, 58, 71).

A close look at the history of psychological and religious groups reveals that evangelism, with and without the church, has been greatly affected by the utilization of groups. Miller (56) in the 1920's conducted research in the fields of group therapy, social psychology, and group counseling, and applied these psychological group procedures in churches with positive effects. As early as 1880, White (83, 85), who is recognized as an inspired leader and one of the founders in the Seventh-day Adventist Church, taught that unity, as experienced in group interaction, is one of the strongest factors in facilitating change as compared to the "preaching" from the pulpit-to-the-pew. She strongly recommended small study groups as an effective means of teaching in the church and Sabbath school. She suggested that this same kind of inter-personal relating could be initiated by forming small groups in the neighborhood homes.
Roberts (65), one of the many Christian leaders attempting to bridge the gap between psychology and religion, expressed the view that nothing of human concern can be excluded from the purview of either, and devotees of each approach to the whole of human life are likely to respond to the one they follow as best suited to constitute a final court of appeal. Continuing, Roberts states that it is not the differences of religion and psychology which matter, but where they intertwine and overlap. Psychology is intended to help religious people understand their emotional problems. It is not intended to clarify their doctrinal thinking—and yet, this could also be a valuable result.

Bruder (10), a proponent of the pastoral psychology movement, recognized the need to incorporate the use of psychology in religious training programs. He felt that since the majority of people believe in God and continue to turn first to the churches for spiritual and emotional help, psychologically oriented church programs would help meet this challenge and greatly enhance the effectiveness of religion.

McCann quotes Paul Tillich, a philosopher, theologian, and ardent teacher, who combined psychology and religion to represent a more complete approach to a teaching and living theology, stating "the formation of a Christian doctrine of man is impossible today without using the material brought forth by depth psychology" (50). Other prominent clergymen
who recognized the need to integrate religious and psychological group work included Norman Vincent Peale and Smiley Blanton, who founded the American Foundation of Religion and Psychiatry; Austin Philip Guiles, who began the Clinical Training Program for Clergymen at the Boston City Hospital; John W. Stafford and Wilbur F. Wheeler, who direct the Catholic University program for training of priests; Fred Hollaub, director of the Jewish Seminary in New York City; and scores of others.

The integration of psychological and religious group work has recently become more of a reality as some traditional and evangelical churches have recognized the need to effectively reach more people. Seminaries have included specific training for the clergy to equip them with methods to work in religious and psychological small groups. In November of 1973, the Academy of Religion and Mental Health and the American Foundation of Religion and Psychiatry merged into the organization known as the Institutes of Religion and Health, to provide psychological and religious implementation for the clergy's education (55).

Johnson (41) and Kemp (42), educators in the field of psychological pastoral education, have conducted numerous studies in pastoral psychology and recognize the churches as appropriate settings for psychological innovations. They believe that when group settings are experienced in the church, with insightful, psychologically trained leaders,
more effective changes will be realized. Since the needs of the people are not adequately met, in the traditional settings of some churches, schools, and clinics, the number of dropouts continues, as well as, the increase of emotionally and spiritually disturbed people. Because more people turn first to their clergymen for emotional help instead of to a psychiatrist, psychologist, or marriage counselor (50), it seems apparent that some kind of group counseling program could help the clergy become more effective leaders.

Since the clergy is progressively being more psychologically trained, perhaps it is time to introduce psychological methods into the church. Counseling groups, democratic discussion groups, and marathon-encounter groups have been utilized in clinical and educational settings, but to an extremely limited degree in religious settings. Slater (71) studied the structural and psychological effects of group interaction in what he labels "microcosm" and asserts that practically every group evolves into some kind of structure and religious evolution, whether this is planned or not. There is a subtle searching for meanings and values which causes people to evolve into the religious realm of sensing something within and beyond them.

McKinley (51) studied the adult education curriculum of Sunday schools and found that the adult education program was seriously neglected in the churches. He strongly
recommended small group work, with diversified techniques for facilitative teaching.

Knowles describes his book on group counseling as an offspring of courtship and conflict, and the engagement and marriage of his clinical and theological perspective (46). He was so convinced of the value of group work in the church that he stated,

The clinical and theological pilgrimage has moved from microcosm toward macrocosm--from an attempt at understanding the individual and pastoral counseling with individuals to understanding the interrelationships between the person and his significant groups. . . . Like most marriages and their offspring, there is yet much room for correction and growth. Hopefully the path has an open end.

Group counseling is integral to the ministry of the church. The doctrines of the church and ministry reveal the depth nature of a counseling group, and a counseling group can become a means of grace whereby the church is enabled to 'be' the church. . . . Group counseling can become one means by which the pastor fulfills his essential function 'to equip God's people for work in His service' and through which laymen perform their priesthood as members of the Body of Christ (46, p. 60).

One of the more controversial small group approaches experienced in recent years and an approach which holds considerable promise in church settings is the short-term group known as marathon or encounter group. Bach (3, 4, 5) and Stoller (76, 77) have done extensive research in the development of short-term groups and have demonstrated positive results with their work. They, as does Back (6), advocate continued research and believe more specific research is needed to specifically measure the positive effects of such groups.
Another recognized author in this field is Carl Rogers (66), who has conducted his own encounter groups, instructed other professionals, and has written numerous books and articles on the positive effects of the encounter group when properly conducted by trained leaders. He supports and defends the professional value of encounter groups and discredits the negative criticisms as not being founded upon valid research. He disagrees with Back (6) and asserts that encounter groups do bring about constructive change in the lives of the participants. Encounter groups are included in what is known as the human awareness movement, composed of normal, reasonably well-functioning individuals who are in search for more actualized living, and are looking for areas of involvement where they can continue to expand their capacities (11). These people are unhappy with their lack of fulfillment and growth and are determined to experience themselves more fully (33, 57).

Schutz (68, 69) believes the encounter group movement is here to stay since it is based on the belief that man is a unified being and functions on many levels at once: physical, emotional, intellectual, inter-personal, social, and spiritual. These levels are intimately interrelated, and actions on any one level are inevitably accompanied by actions on all others. The laws that hold for man as a unified organism also apply to a group and larger social units. The principles used to understand individuals and
groups are in essence the same. The openness to experience, Schutz believes, is in the encounter group setting.

Gibbs (33) in the *Handbook of Psychotherapy and Behavior Change* in his chapter entitled "The Effects of Human Relations Training," concludes that encounter and marathon groups do have therapeutic effects and produce positive personality changes. He expresses confidence in human relations training and strongly believes this is needed to give even greater emphasis to the human awareness movement, which includes encounter groups and sensitivity training as the focus of its programming. Dinges and Weigel (25), in studies at the Colorado State University, found that acceleration of human involvement and intimacy are the most significant contributions experienced by those involved in marathon groups. Also, Bach (4) stated that time-extended groups are the most effective and economical cure for alienation, meaninglessness, fragmentation, and other hazards to mental health in our time. In fact, Yalom (88) sees the marathon group as strongly resonating with the felt needs of society, and stated it had a good chance of being accepted by the public irrespective of the evidence for its effectiveness.

Dies and Hess (24) add their support of the encounter-marathon group movement, asserting that in their research at the University of Maryland and Kent State University, they found more cohesiveness in the time-extended groups
than in the conventional groups. Verplauck (80) conducted a study by writing to the department heads in several universities to discover their attitudes toward encounter groups. Only one respondent in one hundred thirty-eight stated he had no problems with the use of encounter group training, but few could report concrete incidents. Of the other respondents, more than one-quarter had "heard of difficulties." This indicates there is a need to inform professionals of the potential values of encounter groups, and to produce authenticated statistics to verify the reports of those who claim the encounter group as being so successful.

There are others, however, who do sound a word of caution, such as Day (23) who states in relation to marathon or encounters, "It appears we have a tornado in a bottle, wondering how we can best release its power for the good of mankind, yet fearful for its potential misuse." (23, p. 423)

The paradox of much of the encounter group movement is that it is an anti-intellectual movement in the name of science. It is an attempt to integrate two aspects of man's existence that are usually kept separate: the analytical, intellectual and the feeling-emotional-spiritual. The field of group dynamics and social psychology is recognized as being a composite of these two--the scientific, experimental, theoretical aspect, and the human relations, a group workshop aspect. One of the main tenets is to once again learn
the meaning of community which has been lost by man because of the isolated technological society he lives in, as well as the controls of the systems of religion, education, and society at large (36, 71).

Since the use of groups has been of value to the fields of education and psychology (11, 32, 41), it appears feasible that their incorporation into the function of the churches could be a real asset. Increasing numbers of clergymen, especially pastoral psychologists, believe that counseling groups and their various techniques could wisely be integrated into the church community in order to facilitate healthier intra-personal and inter-personal relations (62, 65). Some, in fact, believe the church will not adequately meet the emotional and spiritual needs of the people until this is experienced (30, 39, 43). Howe (38) likewise believes that, unless dialogical group communication is experienced between the members of the church, with each other and the clergy, the number of dropouts and dissatisfied people will multiply and the church will not accomplish its mission.

This study was an attempt to bring together the important disciplines of psychology, education, and religion in our modern, technological society which has the tendency to isolate man from man (30, 35). Research on behavioral change resulting from experiences in encounter and counseling groups in the church setting has been neglected.
Hypotheses

The general proposition of this study was that the subjects in the weekend encounter group would show significantly greater changes in self-actualization, positive personality and behavioral changes, and a significantly greater change toward social integration and group morale, than would the subjects in the weekly counseling group, the Bible discussion group, or the weekly church attendance group. To carry out the purposes of this study, the following hypotheses were formulated:

I. Hypotheses Relating to the Eighteen-Hour Weekend Encounter Group

A. At the conclusion of the eighteen hours, the participants in the weekend encounter group will show a significantly greater change in self-actualization than will the participants in the weekly counseling group, the weekly discussion group, or the weekly church attendance group, at the end of twelve weeks, as measured by the following variables of the Personal Orientation Inventory (POI):

1. Time-Competence vs Time-Incompetence
2. Inner-Directed vs Other-Directed

B. At the conclusion of the eighteen hours, the participants in the weekend encounter group will show a significantly greater change in positive personality and behavioral changes than will the participants in the weekly
counseling group, the weekly Bible discussion group, or the weekly church attendance group at the end of twelve weeks, as measured by the Sixteen Personality Factor Questionnaire (16PF).

C. At the conclusion of the eighteen hours, the participants in the weekend encounter group will show a significantly greater change toward social integration and group morale, as measured by three of the five variables in Bonney's "Criteria for a Better Group on Sociometric Scales" (Appendix F), than will the participants in the weekly counseling group, the weekly Bible discussion group, or the weekly church attendance group at the end of twelve weeks.

D. At the conclusion of twelve weeks, the participants in the weekend encounter group will show a significantly greater change in self-actualization than will the participants in the weekly counseling group, the weekly Bible discussion group, or the weekly church attendance group, as measured by the following variables of the POI:

1. Time-Competence vs Time-Incompetence
2. Inner-Directed vs Other-Directed

E. At the conclusion of twelve weeks, the participants in the weekend encounter group will show a significantly greater change in positive personality and behavioral changes than will the participants in the weekly counseling
group, the weekly Bible discussion group, or the weekly church attendance group, as measured by the 16PF.

F. At the conclusion of twelve weeks, the participants in the weekend encounter group will show a significantly greater change toward social integration and group morale as measured by three of the five variables in Bonney's "Criteria for a Better Group on Sociometric Scales" (Appendix F), than will the participants in the weekly counseling group, the weekly Bible discussion group, or the weekly church attendance group.

II. Hypotheses Relating to the Weekly Counseling Group

A. At the conclusion of twelve weeks, the participants in the weekly counseling group will show a significantly greater change in self-actualization than will the participants in the weekly Bible discussion group or the weekly church attendance group, as measured by the following variables of the POI:

1. Time-Competence vs Time-Incompetence
2. Inner-Directed vs Other-Directed

B. At the conclusion of twelve weeks, the participants in the weekly counseling group will show a significantly greater change in positive personality and behavioral change than will the participants in the weekly Bible discussion group, or the weekly church attendance group, as measured by the 16PF.
C. At the conclusion of twelve weeks, the participants in the weekly counseling group will show a significantly greater change toward social integration and group morale, as measured by three of the five variables in Bonney's "Criteria for a Better Group on Sociometric Scales" (Appendix F), than will the participants in the weekly Bible discussion group, or the weekly church attendance group.

III. Hypotheses Relating to the Weekly Bible Discussion Group

A. At the conclusion of twelve weeks, the participants in the weekly Bible discussion group will show a significantly greater change in self-actualization than will the participants in the weekly church attendance group, as measured by the following variables of the POI:
1. Time-Competence vs Time-Incompetence
2. Inner-Directed vs Other-Directed

B. At the conclusion of twelve weeks, the participants in the weekly Bible discussion group will show a significantly greater change in positive personality and behavioral change than will the participants in the weekly church attendance group, as measured by the 16PF.

C. At the conclusion of twelve weeks, the participants in the Bible discussion group will show a significantly
greater change toward social integration and group morale, as measured by three of the five variables in Bonney's "Criteria for a Better Group on Sociometric Scales" (Appendix F), than will the participants in the weekly church attendance group.

Definition of Terms

For the purposes of this study, the following operational definitions were adopted:

1. An encounter group is a group of eight to fifteen adults, functioning in a normal range of adjustment, seeking to live more fully, and to experience themselves more deeply in a closed setting for eighteen hours. The encounter group emphasizes personal growth and the development and improvement of inter-personal communication through an experiential process, encouraging the expression of feelings, confronting, and being openly honest (66).

2. Facilitation is the sharing of feelings with another in an attempt to help the other person feel more open, relaxed, and free, drawing out his creative urge to love and be loved, causing release of the natural normal feelings which otherwise may be blocked.

3. Sensitivity awareness is the identifying of feelings and then verbalizing them so awareness will intensify to be able to release one for sharing. The clearest purpose is to help people be more sensitive than they usually are to social
reality. Sensitivity training represents the real hope for building authentic personal relations, thereby rehumanizing (73).

4. **Group counseling.** The definitions of Berg and Cohn will be followed. Berg states the counseling group is a dynamic inter- and intra-personal process where the content is generated from the feelings, thoughts, and behavior of the group members (7). Cohn suggests that group counseling is a dynamic, inter-personal process through which individuals within the normal range of adjustment work within a peer-group and with a professionally trained counselor, exploring problems and feelings in an attempt to modify their attitudes so they are better able to deal with developmental problems (22).

5. A **Bible discussion group** is a group of eight to fifteen adults who share assigned Bible concepts weekly, endeavoring to have a democratic setting where the leader gives everyone opportunity to share his thoughts and convictions.

6. A **church attendance group** is any number of people who gather together weekly in the pew-pulpit traditional church setting, singing hymns, hearing prayers offered by the ministers and/or leaders, and listening to a sermon of at least thirty to forty minutes in duration. The worship service usually lasts for one hour.
Delimitations

This study was limited to the members in a small, conservative, evangelical, protestant, city church.
CHAPTER I

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CHAPTER II

REVIEW OF RELATED LITERATURE

The purpose of this investigation was to determine the effectiveness of two psychological groups, a weekend encounter group and a weekly counseling group, with people in a church setting, as compared to those in two religious groups, a weekly Bible discussion group and a church attendance group.

The main literature reviewed in this chapter centers around the most controversial group--the encounter group. Studies are presented to note the effectiveness of the time-extended groups in non-religious and religious settings.

Research has validated the positive effects of weekly counseling groups, therefore space will not be utilized to present what is already obvious. Very little statistical research is available on the effects of Bible discussion and church attendance groups. Authors of religious journals and books continue to publish material, not based on research, acclaiming the value of church attendance.

Effectiveness of Weekly Counseling and Training Groups in Religious Settings

Among the few studies available on Bible discussion groups in church settings, two significant ones are Design
for Adult Education in the Church (5) and Prayer Can Change Your Life (30). These studies were conducted in 1957 and 1958. Very little research has been done since then in the specific area of discussion groups in the church setting.

Parker and St. John (30) in their study, Prayer Can Change Your Life, carefully interviewed forty-five volunteers who were placed in one of three groups of their choice with fifteen subjects in each group, for a period of nine months. No communication was experienced between groups. Group I, the psychotherapy group, was composed of people who needed psychological help for emotional problems. Each member was involved in a weekly private therapy session with a trained psychotherapist. This group was known as "just-plain-psychology." No religion was mentioned. Group II, the random prayer group, was composed of people who believed prayer could be utilized to petition God to answer specific requests. They believed psychology was an unnecessary adjunct. Each person agreed to pray for specific requests in privacy each night before retiring. Group III, the prayer therapy group, was composed of people who believed in prayer and psychology and were open to learn new insights into the value and meaning of psychological methods in relating to self, others, and God.

Five tests were administered before and after the experiment: The Rorschach, The Szonde Test, The Thematic Apperception Test, The Sentence Completion and The Word
Association Tests. Results after nine months revealed the following: Group I (psychotherapy) experienced a sixty-five per cent improvement, Group II (random prayers) no improvement, Group III (prayer therapy) a seventy-two per cent improvement. The researchers also noted that Group II included not only no progress in the tests, but also regression, frustration, and futility on the part of some of the group members. The attitudes of the members in Group III were open, free and honest. They felt good and desired to reach out to others to relate to them. The experience was so rewarding to the authors that they continued the prayer therapy group for five years with three hundred people continuing to experience positive results.

The Indiana Plan, known as Design for Adult Education in the Church (5) was a very intense plan utilizing a variety of small group programs in thirty-five different churches to observe the failure or success of the church in reaching the adult members' spiritual and emotional needs. The plan utilized skilled trainers who knew how to relate to people's emotional needs and direct discussion of personal concerns whether these were specifically religious or not. Trainers noticed several things in the churches and among members of the groups, namely, that leaders emerged progressively, the minister was the resource person, and additional training was necessary to develop the skills of leaders once they were recognized. To follow this up, the
trainers then encouraged the group leaders to become involved in an "institute", lasting six to ten days where lay leaders and ministers would be skillfully trained in the "Indiana Plan." Another feature was the "clinic" which was a two-day conference (usually on the weekend) to help leaders develop insights and skills in knowing how to adapt the plan to the local church. Through personal observation and reports from participants, the authors noted the members experienced personal growth as evidenced by more creative self-expression, acceptance of personal responsibility, cooperation in common tasks, increased inter-personal relating, self-examination, self-guidance, and sensitivity to individual needs.

Effectiveness of Encounter Groups

As criticisms of the encounter movement diminish, and the encounter-marathon type groups are more specifically researched, evidence continues to attest that the encounter, sensitivity, marathon-time-extended groups are having a positive effect upon people (11, 13, 38). In writing a letter to Stoller, Bach reminisced about their adventures together in conducting marathons and stated, "... people who learn through your techniques, how to use aggression constructively, are thereby paving the way to conflict-free enjoyment of genuine affection" (3, pp. 341-347). Both of these researchers in the marathon-encounter group movement
believed that the time-extended groups are here to stay and that their effects would affect our entire society.

Encounter groups are valuable in helping people to find release of guilt, tension and anxiety. Submission to God and a firm belief in dogma are hallmarks of an authoritarian religion and are equated with faith. Yet underneath the compliant surface are often found rebellion and hostility. When insight is not the motivation for submission, a tremendous amount of hostility is generated in the unconscious. Encounter groups provide a setting where more openness is experienced to deal with these feelings (40).

Rogers (33) stated that "the most important social invention of our time is the encounter group." Encounter groups, a new vehicle for social change in the here and now, are becoming increasingly popular and are being conducted in such diverse places as coffee houses, college classrooms, clinics, churches, homes, human awareness centers, offices, and industry. Those who attend may be well-adjusted or maladjusted people, including businessmen, hippies, policemen, divorcees, church leaders, writers, black militants, religious counselors, frigid housewives, artists, and college students.

Bebout and Gordon (4) studied more than 1,000 encounter group participants, since the fall of 1969, as well as their 100 non-professional leaders, as part of a four-year research investigation into the value of encounter groups for personal
35

and inter-personal growth. Of the 1,133 participants, 70 per cent were between 20 and 29 years of age, 68 per cent were single, 58 per cent were university students, and 60 per cent were employed. The sample came from predominantly small working white families (78 per cent) in the middle socio-economic range. One per cent were black and one per cent were Latin-American (the remaining 20 per cent was not indicated).

The participants and leaders were given a battery of tests before, during, and then three and six months following the experiment. Each group meeting was recorded and observers kept a running diary of the interaction and certified parameters of the group behavior. Friends of the participants were tested by mail. The following tests were used: The Q-Sort, Shostrom's Personal Orientation Inventory, Gordon's Survey of Inter-personal Values, The Social Feeling Index by Srole, McClosky and Schaar, a 165-item problem check test, and the Barrett-Lennard Relationship Inventory.

The results of this study showed significant positive changes in members "wherever" the researchers, Bebout and Gordon, looked. They found positive changes in self-esteem, self-concept, self-actualizing tendencies, alienation was reduced, individual problems lessened, inter-personal relations became more empathic, values changed toward a more realistic supportiveness, and people were less lonely. The
researchers concluded that "the encounter groups, when designed to provide a supportive, group-centered climate for personal growth, do produce positive changes and have considerable impact" (4, pp. 83-118).

Lieberman, Yalom, and Miles (25) conducted a study on the impact of encounter groups on participants. Eighteen groups, representing ten approaches to personal change, were composed of Stanford University undergraduates with sixteen group leaders, all highly experienced in varied encounter techniques with at least ten years of experience. The group leaders were uniformly esteemed by their colleagues as representing the best of their approach. A time limit of thirty hours was set for the duration of all the groups. The leaders were encouraged to feel unrestricted in fully utilizing their skills. Flexibility was permitted wherever possible. Some leaders began with a six-hour session followed by shorter weekly sessions and a final session of six-hour duration. Other leaders preferred to meet twice a week for ten weeks. It was emphasized that they were expected to "do their thing," to conduct the groups in the same manner they normally did to enhance the possibility of their group members' personal growth. Each leader had ten different scales to describe the changes in the participants. Change ratings were also obtained from the significant people in each participant's social network of five to seven people they chose to evaluate them. In addition
to this, judgments of the co-participants were obtained on several occasions by using a questionnaire on which all group members were rank-ordered. Evaluations were made prior to the experiment, during the groups, and six to eight months later. Special evaluations of a religious character were identified to determine the "peak experiences." Other instruments used were Kelley's REP test, FIRO-B, and several questionnaires adapted to measure forms of change in interpersonal behavior.

The obtained results differed with each group. For example, in one group 100 per cent of its participants showed heightened self-esteem; in another group only fifteen per cent showed a similar rise. The total results revealed that nine and four-tenths per cent of the participants who completed the experiment showed evidence of negative outcome. Evidence indicated that pre-existing personality dispositions interact with certain leadership styles and group climates, and that the experience of a participant in an encounter group is not a uniform event. The patterning of changes varied from group to group. Although 61 per cent of the total subjects reported positive changes, it appeared the changes were internal in that the participants in the social network of the subjects did not notice the differences. On the whole, the high post-group testimonials indicated the groups were constructive and valued as a high-learning experience. The subjects reported recalling
episodes and specific methods which they utilized to orient their behavior in a new way of life.

Rogers (33) described a program to create a climate for self-directed, self-perpetuating changes in educational institutions. This particular research was conducted in schools which were staffed and supervised by the Catholic Order of the Immaculate Heart. He knew that the youth were more involved in encounter groups than were the faculty and administrators. He was keenly interested in what would happen if an entire college became involved. Workshops, the word used as synonymous with encounter groups, were held for the faculty and administrators. Inter-collegiate students were involved in an attempt to improve communication between colleges as well as between students of the same college.

An evaluation team from the University of Michigan made five visits to the colleges and spent a total of twenty days on campus. They spoke to the students who were involved in the encounter groups, as well as those who were not involved, in order to feel the pulse of the entire college communities. Evaluations were based on the responses to questions. The researchers reported the impact of the intensive group experience to be significant in that it was never responded to neutrally. The students' responses and integration of the encounter group experience was qualitatively different from that of the faculty and
administrators. There were no cases of transitional non-function or severe long-term disability. The most positive response came from those who knew what to expect or were able to adapt easily.

Guinan, Foulds, and Wright (19) studied the long-term effects of a marathon group, endeavoring to explore the attitude of "feeling good" after the experience. They utilized fourteen college students in a twenty-four hour continuous group. The data indicated the group experience did, in fact, effect significant changes in the feelings and attitudes of the participants. Wright, not included with the group previously, contacted and interviewed all fourteen participants six months later. In response to the questions asked of each subject in private interviews, which were taped and transcribed, and independently rated, all the participants perceived or felt the group experience effected positive changes in them that were lasting.

Bach and Stoller (3) report similar results, which indicate that people who participate in time-extended groups see them as positive experiences, and that marathon-encounter group adventures do facilitate changes in human behavior and attitude.

Guinan and Foulds (20) report a study of ten college students (six males and four females) who volunteered to participate in a thirty hour weekend marathon group experience. An equal number of students were selected for a
control group, matching the experimental group for sex, age, and college class. Shostrom's Personal Orientation Inventory was used as the instrument to measure change or personal growth. The results disclosed that all post-test experimental mean scores were higher than the pre-test scores on all 12 POI scales and that the changes were statistically significant on seven of the 12 scales. The findings suggest that time-extended groups are productive in fostering increased levels of personal growth and inter-personal functioning.

In a study by Foulds, Girona, and Guinan (17), the participants in a time-extended group experienced positive change in ratings made by college students. Attitudes toward themselves and others were measured by semantic differential rating scales. The study revealed that the sixteen college students (eight males, 8 females), who met for the twenty-four hour marathon-encounter group, achieved significant positive changes in mean post-test scores on the Affect Scale when compared to the pre-test scores. Results suggest that the marathon growth group was an effective method for fostering the process of personal growth and learning in relatively healthy, growth-seeking individuals.

In other significant settings, which greatly influence the person in the present-day complex society, encounter group techniques have been used successfully by Pilder (31) in developing laboratory training for married couples.
Sorrells (37) suggests that groups, families, and what he calls karass, (Each person is a member of a karass—a team and so influences others—verbally or non-verbally.) are all basically the same as encounter groups. Behavior is grounded in inter-personal relationships and growth, which takes place in relationships. Encounter groups have also been utilized successfully for women only groups, human development classes in elementary schools, homosexual—all male groups, and ethnic groups to resolve racial conflicts (6, 9, 10, 26).

To sum up the meaning of time-extended groups, and the place they have in our present way of life, Rogers states:

... the whole movement toward intensive group experience in all its forms has profound significance, for both today and tomorrow. Those who may have thought of the encounter group as a fad or phenomena affecting only a few people temporarily would do well to reconsider. In the troubled future that lies ahead of us, the trend toward the intensive group experience is related to deep and significant issues having to do with change. These changes may occur in persons, in institutions, in our urban and cultural alienation, in racial tensions, in our international frictions, in our philosophies, our values, our image of man himself. It is a profoundly significant movement, and the course of its future will, for better or for worse, have a profound impact on all of us (33, pp. 167, 168).

Effectiveness of Encounter Groups in Religious Settings

More research is available on encounter groups in non-religious settings than in religious settings. The available studies in religious settings are included here to
show how relevant encounter groups can be in a church setting. According to Oden (29), the intense group experience can greatly assist the participants in religious settings to have a trans-personal, as well as inter-personal, experience in the intense celebrating of community which the encounter group setting provides. He calls the encounter group "an inter-generational equalizer," stating they are "penetrating and sympathetic." Psychological insights aid people in feeling open and enable them to remove blockages which limit self-actualization. In theological terms he sees confession, thanksgiving, and commitment at work in the encounter group settings. He also believes that the human predicament of alienation, redemption, and self-actualization are dealt with effectively.

Hauck, a pastoral counselor who worked with Albert Ellis in his Rational Emotive Psychotherapy program, believes:

The rising number of emotionally disturbed people, not only within the population at large but among the ministers themselves, creates grave doubts that the churches have that complete answer. True, the professions do not have the total answer either. But at least they are closer to achieving some of the goals set forth in the gospel than are the ministers. Religion has prescribed a destination for man; psychology is discovering how it can be reached. Clergymen who refuse to familiarize themselves with the latter will seldom have the satisfaction of aiding others to the former. They are part and parcel of one process: the good life. On what grounds can the minister turn his back on any possibility, any suggestion, any school of thought that might help him in his mission? If he will make the whole person his concern, as Christ did, instead of dealing only with that person's soul, as he
has done traditionally, the pastor will be much closer to achieving his noble mission (21, p. 19).

Hauck has been so impressed with the impact of the human awareness movement and the need of the church to be involved with these learning situations, that he says:

New age calls all men of the cloth to see a new sunrise of their high purpose by recognizing dogma as yielding to doubt, old attitudes to new, past purposes to greater visions, and to recognize the value of the earthly life--the dignity of the person with emphasis on his emotional life (21, p. 20).

Lambourne (24) who has studied the needs of church communities, states psychotherapy and counseling groups have the same basic principles for functioning as does the church. "The recipes are the same." In comparing "Holiness to Wholeness", Goldbrunner (18) suggests it would be desirable for ministers to familiarize themselves with the outlook of psychotherapy. This would make possible a rebirth of the cure of individuals and prevent infinite harm.

Group dynamics and group counseling groups were utilized by Miller (27) to provide the setting for open, honest sharing in aiding church members to embrace fellowship as well as to communicate the gospel of love. He divided people into small groups of eight to twelve and gave them tasks to be developed in relation to the problems of the church and evangelism. The task groups developed into facilitative groups and people began sharing themselves, thus influencing the entire climate of the church in a warm dynamic relationship.
Foster (16) describes encounter groups as a powerful spiritual resource for contemporary churches. He conducted a study in the training of church leadership and found the encounter experience to be a very positive means for training laymen in the church for more effective leadership. He states:

The contemporary encounter group is a powerful and creative process peculiarly suited for use in the church in the Seventies. Wisely and sensitively employed, it can put us in touch with primary experience symbolized in the Biblical story, and it can show us how to discover mutual love as a present reality, not merely as a verbal abstraction (16, p. 148).

Foster further states:

The most surprising discovery was that of a marked change, at a high level of statistical confidence, in the direction of a much more positive view of the church as an organization and social system. I am interested in the use of encounter groups in churches because I hold the following assumptions:
1. I believe the encounter group is a more powerful change agency than any previously known individual or group means.
2. It moves persons toward community, mutual love, depth and intimacy in a short period of time. In a high-mobility society this is a style of ministry which the church needs.
3. It opens up a possibility of mutual ministry, of the priesthood of all believers, and it allows people to let their needs for love and care become visible.
4. It facilitates a humanizing life-style of vulnerability and transparency in both leaders and members.
5. It exposes persons to the pluralism of values, goals, meanings, fear, anger, and pain that exists in a single congregation, and it provides therefore valuable learnings in dealing with conflict, confrontation and reconciliation.
6. It evokes a spirit of play, joy, and celebration, which has powerful implications for contemporary worship.
7. It is a training in personal and social creativity and perception which can help congregations get moving in new missional directions (16, p. 150).
Pompilo and Krebs (32) conducted a very unique study, one which they believe to have been the first published piece of literature on this particular kind of study in a religious setting. One-third of their religious community volunteered to be participants in a sensitivity group training program. Fourteen Catholic Brothers, with two outside psychologists functioning as leaders, composed an encounter group which met for twenty weeks with each meeting lasting one and a half hours. All of the Brothers were high school teachers, living in the same community live-in facility. The mean age of the Brothers was thirty-five, ranging from twenty-five to fifty-five years. All appeared healthy and well-adjusted and were functioning as normal, integrated teachers with either having completed their masters' degrees or were working on them. The meetings were held on Saturday afternoons, the day off for the Brothers, which required a sacrifice on the part of some. The Brothers did not usually relate on an intense emotional level in normal life, but did within the group. High caliber of intelligence was indicative of each member. Sharing was intense, open, honest, and at times abrasive, even discussing the frustrations of being bachelors, questioning their vocations. Strong feelings of inadequacy were expressed, to the shock of some who were not aware of these feelings in apparently "strong" people.
Before the last session, a questionnaire was distributed. Three questions were asked: 1. Has the group been what you expected? 2. Has the group been helpful to you? (A five-point scale was used) 3. Looking at the group as a whole, who do you think got the most? The least? List three of each category. The average responses closely correlated to the leaders' answers to the same questions, when evaluating the effectiveness of the group. The conclusions revealed that most of the subjects benefited from the groups. The groups were very valuable in helping the participants release hidden feelings of guilt, anxiety, tension, frustration, and deprivation. Being able to express themselves without fear of retaliation was most cathartic and released them for more intensive wholesome emotional growth and freedom.

Caplan (8) reports a study involving ministers in an encounter-consultation group which met once a week for two to three hours, for three months. They needed guidance other than that which the religious setting provided. The participants felt frustrated, anxious, angry, confused, and did not feel free to share these experiences with the church leaders. The participants, therefore, found the consultation, counseling-encounter group of great value by relating to each other with great warmth, understanding and respect. A supportive group, such as this, provided the necessary environment to safely release anger against fellow-workers.
and supervisors. This is a unique piece of literature attempting to evaluate a therapy-like experience on a group of healthy men who live and work together in the church setting.

Foster (16) has manifested intense interest in the church setting encounter movement. He conducted a study which included selected theological students, wives, faculty members, and church members who functioned as co-leaders of twelve groups, twelve to sixteen people in each group, meeting for ten weeks. A total of two hundred people were involved in the study. A church setting was selected for the study. It was hypothesized the encounter groups would have a positive effect on the following: 1. The growth of members. 2. The development of leaders. 3. The institutional style and climate of the church.

The instruments used in pre-testing and post-testing included the Confidential Research Data Sheets, the FIRO-B (William Schultz' questionnaire), the "I" form and "We" form of the Andersen Rating Scale, the Organization Style Diagnostic Inventory, and a marathon reflection sheet.

Results of the total project revealed:

1. Members and leaders perceived themselves as changing in leadership, communication of ideas, climate of relating, and productivity.
2. Members and leaders experienced a much more vivid sense of core caring, community, and a significantly greater expressiveness of affection.

3. Church members indicated a marked change, at a high level of statistical confidence, in viewing the church as an organization and social system.

4. Church members saw the church more in terms of open communication, constructively managing conflict, sharing decisions and power, and being flexible and collaborative in style.

5. Church members perceived themselves as belonging and participating in the church in a new fashion.

6. The control group experienced no change in comparison to these five results indicated.

Foster concluded that the data indicated the hypotheses were supported in that the encounter group method is an effective means of promoting positive change in members, leaders, and the church as a social system (16).

Doniger (14), concurring with Foster, contends that at no time in the history of man has there been so urgent a need for insight and understanding of life and its purposes. The problem is man and his need to conquer his self. The studies utilized in this chapter have shown that this need can be fulfilled through the use of encounter groups.

Whitley (41) stated that when people learn to be human—to be real and naturally honest, they are then
deeply religious, and when religious, the quest for meaning is realized. Groups provide the setting to realize this.

Shaull (34) in a lecture, summarized his thoughts this way:

When all connections are breaking, we have the possibility of responding as we find ways of breaking old connections and creating new ones. i.e. of participating in a constant process of transformation.....this can happen only as we develop the type of relationship with a few other people that provides us with the support we need to live that way.....a sharing of burdens in which we liberate and stimulate each other to take new risks in thought as well as action and to take up the task of creation again and again (25, p. 23).

Summary

The available studies quoted in this chapter indicate that time-extended groups do have a positive effect on behavior patterns. Psychology and religion have had difficulties in merging and one benefiting from the knowledge of the other. The studies quoted also indicate that psychological groups, especially the time-extended encounter groups, are methods which could be utilized in the church with positive results.

The available research indicates encounter groups do provide the methods and techniques to help people realize a more total experience of growth. Research in Bible discussion and church attendance groups is extremely sparse. There is evidence in the available studies to indicate that the weekend encounter groups, when combined with the weekly counseling groups, Bible discussion groups, and church
attendance groups, is a more complete way to reach more people in less time. Additional research studies are needed in the religious settings.
CHAPTER II

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CHAPTER III

DESIGN OF THE STUDY

The Population

This study was conducted in a Protestant, suburban church of two hundred fifty members. The church was a typical evangelical church with members of the middle-class ranging in ages from cradle roll to senior citizens. Bible classes were conducted for all ages, the traditional preaching service was the center of its educational ministry, which included mid-week prayer meetings.

Subjects

The subjects for this study were drawn from the church by utilizing a public announcement from the pulpit for several weeks in advance of the study, asking for at least fifty people who would be willing to be engaged in a research project for twelve weeks. The research sample included the first twenty-four men and the first twenty-four women who volunteered for the study. Six men and six women were assigned by random sample to each of the four groups: the weekend encounter group, the weekly counseling group, the weekly Bible discussion group, and the weekly church attendance group. The subjects ranged in age from twenty-two to fifty-two years.
The Group Leaders

Four groups were utilized in this study: a weekend encounter group, a weekly counseling group, a weekly Bible discussion group, and a weekly church attendance group. The leader of the weekend encounter group and the weekly counseling group was a young married psychiatrist who completed his hospital residency in 1969, with two years of in-patient psychiatry and one year as a ward administrator. He had completed two years as a group therapy supervisor with two-hour weekly seminars on the properties of groups and two years of military service at the Clinical Research Center as teacher, counselor, group therapist, and supervisor. He is now in private practice.

The leader of the Bible discussion group was a man in his early thirties, an elder in the church and active lay worker, who had unusual lay-training in psychological group facilitation in sensitivity sessions, group encounters, private therapy, and marriage counseling. He was employed as an aeronautics engineer working full-time and devoting about ten hours a week in missionary work in the church. He was married and the father of two children.

The pastor was in his late forties, a former teacher in a small Bible college for twenty years, and assigned to the pastorate for a period of four years. He had his Master of Divinity degree from Brite Divinity School and was studying
part-time toward the Master of Sacred Theology degree. He was married and the father of four children.

Instruments

Three instruments were used to measure personality and behavioral changes, social integration, and group morale—the Personal Orientation Inventory (POI), the Sixteen Personality Factor Questionnaire (16PF), and sociometric evaluations based on Bonney's "Criteria for a Better Group on Sociometric Scales" (Appendix F).

Personal Orientation Inventory

The POI was selected for this study because it was designed to provide a measure of the clients’ level of positive mental health, rather than the negative approach of most other diagnostic instruments. Since this study was to evaluate changes in personality and behavioral variables, the POI provided an excellent index for recognizing self-actualization, which was the one criterion of a person who is more fully functioning. The POI was devised by Shostrom (1964, 1966) and provides a comprehensive measurement of self-actualization consisting of a 150-item paired-opposite, forced-choice questionnaire. The items were empirically chosen from significant value judgment problems (18).

The twelve scales used in the study were selected from observed value judgments of clinically "healthy" and clinically "troubled" patients. The items were also derived from
the research and theoretical formulations of many writers in humanistic, existential, or gestalt therapy, namely Perls, Maslow, May, Angel, Ellenberger, Fromm, Horney, Rogers, Riesman, Watts, and Ellis (17).

Value items are stated twice so the particular continuum or endpoles of the dichotomy in question are made explicitly clear. Validation studies were initiated after reliability coefficients of .91 and .93 were established by test-retest methods (18). The test was administered to 650 freshmen at Los Angeles State College, 150 patients in various stages of therapy, seventy-five members of the Sensitivity Training Program at the University of California at Los Angeles, and fifteen school psychologists in a group training program in Orange County, California. The latter two groups were re-tested after courses of eleven and fifteen weeks duration. The test was also administered to 160 "normal" adults and two groups of "relatively self-actualized" and "relatively non-self-actualized" adults with groups of twenty-nine and thirty-four persons who were nominated by members of the Los Angeles Society of Clinical Psychologists and the Orange County Society of Clinical Psychologists.

Results of the self-actualization study indicated that the test discriminates between self-actualized, normal, and non-self-actualized groups on eleven of the twelve dimensions measured. Other findings suggest new patients score very high on the Other-Directed component. Those in first and
second year of therapy scored significantly high on the Inner-Directed component. According to this, therapy initially swings the person toward an excessive preoccupation with inner-self; but as personality change in greater stability is reached, the person becomes more balanced in his Inner-Other ratio. Those who are more dependent and peer-oriented have a tendency to score high on the Other-Directed component (18).

Validation studies show a definite trend in discriminating self-actualized, normal, and non-self-actualized groups on the dimensions of relative Time-Competence, relative Inner- and Other-Directed, and an additional ten sub-scales.

The twelve scales are:

- Time-Competence
- Inner-Directed
- Self-Actualizing Value
- Existentiality
- Feeling Reactivity
- Spontaneity
- Self-Regard
- Self-Acceptance
- Nature of Man
- Synergy
- Acceptance of Aggression
- Capacity for Intimate Contact

A study by Culbert, Clark, and Bohele (4), at the University of California, entitled "Measures of Change Toward Self-Actualization in Two Sensitivity Training Groups," indicates the POI was used, and at every instance the resulting correlations were significant at the .01 level, indicating with strong evidence that the positive POI changes can be systematically and reliably detected.
Additional studies continue to re-enforce the reliability and validity of the POI to measure changes in personality, such as McClain's "Further Validation of the Personal Orientation Inventory: Assessment of Self-Actualization of School Counselors" (14). He reported that eleven of the fourteen correlations rated highly with the judges' ratings, thus providing evidence that the POI does measure personality change in self-actualization among normal adults. The three scales not achieving significant correlation were Self-Regard, Nature of Man, and Synergy.

A study by Guinan and Foulds (10), entitled "Marathon Group: Facilitation of Personal Growth?", indicated the use of the POI to be a reasonably valid and reliable measure of psychological well-being or positive mental health. Foulds, quoting Knapp, also found the POI scale scores were positively and significantly related to a lack of neurotic symptoms and tendencies, as measured by the neuroticism scale of the Eysenck Personality Inventory (7). Hardi and May (12) conducted a reliability study on the POI and affirmed it as one of the best assessment techniques for psychological health.

In the study, "Correlates of Self-Actualization" by Grossack, Armstrong, and Lussiev, a student research project was concerned with finding personality correlates of self-actualization, using the Edward's Personal Preference Schedule, Cattell's Personality Factor, and the POI.
Findings indicated the POI to be a useful instrument for its intended purposes (9). Knapp's (13) research with the POI indicated the Inner-Directed component to be the single most representative of self-actualization.

Sixteen Personality Factor Questionnaire

The Sixteen Personality Factor Questionnaire (16PF), by Cattell (1949), is a test of personality developed through factor analysis, and was chosen for this study because it identifies and measures dynamic traits of the personality which are basic to this study. Fischer (6) very extensively reviewed the literature on this test and concluded that it is the best test of personality thus far developed to meet the stringent requirements of applied and clinical psychology for accuracy, usefulness, and brevity. He authenticated the test "to be methodologically superior to all other questionnaire tests." The sixteen basic traits in the test are the mathematically-isolated and clinically described minimum factors necessary to account for the variance of ratings in real life behavior situations, objective tests, and clinical and social performances (6).

Of the sixteen traits identified and measured, fifteen are dynamic traits of a temperamental nature, one (Factor B) measures intelligence. The test comes in three forms. Form A (1962 Edition), with 187 items, was selected for this study since it requires a language facility equivalent to that used in everyday newspapers.
The 16PF, as the name implies, consists of sixteen basic subtests. "These sixteen dimensions or scales are essentially independent. That is to say, the correlation between one and another is usually negligible, and having a certain position on one does not prevent the person's having any position whatever on another" (3). The Sixteen Personality Factor Questionnaire scores are expressed along a ten point continuum for each factor, ranging from one extreme to the other. These scores are called sten (standard ten) scores, and are based upon a normal distribution, with stens five and six containing the middle 38.2 per cent of the general population. Stens four and seven contain 30 per cent of the general population, and stens three and eight contain 18.4 per cent. At the extremes of the normal distribution, categories two and nine contain 8.8 per cent of the general population, and only 4.6 per cent is contained in categories one and ten. Sten scores are plotted on the 16PF profile sheet. The following descriptions of the 16PF scales are summarized from Cattell's Handbook for the Sixteen Personality Factor Questionnaire (3).

Factor A--The A scale is essentially a measure of temperament. Subjects who score low on this scale tend to be reserved, detached individuals who are typically cautious in their emotional expression and uncompromising in their approach to solving problems. The A- subject usually prefers to deal with objects rather than with other people,
and he is likely to be overly cool and critical in his inter-personal relationships. Conversely, subjects who score high on this factor tend to be very socially outgoing and display a greater range of emotional expression than do low-scoring subjects. The high-scoring individual usually prefers to deal with other people rather than with objects and is typically rather flexible and compromising in his approach to solving problems. Factor A is affected to an appreciable degree by hereditary factors.

**Factor B**—The B scale is a measure of general intelligence and abstract reasoning ability. Subjects who score low on this scale tend to be of low mental capacity, and their intellectual approach is essentially of a concrete nature. Furthermore, they tend to be low in judgment and perseverance. Subjects who score high on this scale tend to be of high general mental capacity, and their judgment and perseverance are above average. Factor B is also influenced to a large degree by hereditary factors.

**Factor C**—The C scale is a measure of maturity and personality integration. Subjects who score low on this scale tend to be easily frustrated and disorganized under stress. These individuals are typically changeable in their attitudes and interests, and they are quick to give up difficult tasks. Subjects who score high on this scale are typically stable and emotionally mature, and they tolerate stress well.
Factor E--The E scale is essentially a measure of dominance. Subjects who score low on this scale tend to be rather submissive and dependent in their experiences with others, and they are easily upset. Conversely, subjects who score high on this scale are typically independent, assertive individuals who are somewhat rebellious and headstrong in their relations with others.

Factor F--The F scale is, to a degree, a measure of extroversion. Subjects who score low on this scale tend to be taciturn, introspective individuals, and are likely to be uncommunicative and melancholic. Low F scores accompany most mental disorders. Subjects who score high on the F scale are happy-go-lucky and enthusiastic in the pursuit of their goals.

Factor G--The G scale is a measure of self-control. Subjects who score low on this scale tend to be impulsive, irresponsible individuals who are self-indulgent and undependable. Conversely, subjects who score high on this scale are typically conscientious, moralistic individuals who are extremely responsible and emotionally disciplined.

Factor H--The H scale is a measure of social boldness. Subjects who score low on this scale are typically timid, sensitive individuals who are restrained and retiring in their relations with others. Subjects who score high on this scale tend to be quite adventurous and uninhibited and are outgoing and bold in social interactions.
Factor I--The I scale is a measure of aesthetic interests and fastidiousness. Subjects who score low on this factor are typically tough-minded, self-reliant individuals who are somewhat cynical and lacking in taste. Conversely, subjects with high I scores tend to be tender-minded, dependent individuals who are artistically fastidious and imaginative.

Factor L--The L scale is a measure of paranoid tendencies. Subjects with low L scores are typically very trusting and easy to get along with. They are rather free of jealousy, are understanding and permissive in inter-personal relationships. Subjects with high L scores tend to be very suspicious of others and dogmatic and tyrannical in their relations with others.

Factor M--The M scale is a measure of practicality. Subjects with low M scores are typically very conventional, practical individuals who are not particularly creative, but who are extremely dependable. Subjects with high M scores tend to disregard practical matters. Furthermore, they are typically preoccupied with an intense, subjective inner life.

Factor N--The N scale is a measure of sophistication and shrewdness. Subjects with low N scores are typically rather naive, gullible individuals who are low in social intelligence. However, they are emotionally genuine and spontaneous in their relations with others. Subjects with high N scores
tend to be very suave, polished individuals who are extremely calculating and manipulative in inter-personal relationships.

**Factor O—Scale O** is a measure of guilt proneness. Subjects with low O scores are typically rather tranquil and self-assured, and they are not overly influenced by social pressures. Subjects with high O scores tend to be worried and anxious, and they are overly sensitive to other people's approval and disapproval.

**Factor Q1—Scale Q1** is a measure of conservatism of temperament. Subjects with low scores are typically respectful of established ideas and opposed to any change. Low score subjects express more interest in religion than in science, and they tend not to be interested in "intellectual" thought. Conversely, subjects with high Q1 scores are typically well-informed individuals who are likely to experiment with new approaches to problems. They express more interest in science than religion, and they are frequently successful as persuaders and leaders.

**Factor Q2—Scale Q2** is a measure of self-sufficiency. Subjects with low scores are typically overly dependent upon social approval, and they generally prefer to follow rather than to lead others. Subjects with high scores tend to be very resourceful and self-sufficient, and they are rather independent in their group behavior.

**Factor Q3—Scale Q3** is a measure of self-sentiment. Subjects with low Q3 scores tend to lack will control and
character stability, and they show an insufficient consideration of others. Subjects with high scores usually have strong will power, and they typically exhibit much control of their emotions and behavior. These individuals are inclined to be considerate of others, but they can also be obstinate and compulsive.

Factor $Q_4$--Scale $Q_4$ is a measure of tension. Subjects with low scores are typically calm and composed, and they generally express satisfaction with their situation. Conversely, subjects with high scores are typically tense, excitable, restless individuals who are frequently dissatisfied with their circumstances.

The 16PF has been selected since it has proven to be as generally active as any other instrument in clinical analysis. It is designed as an all-purpose instrument bringing to applied psychology the concepts central to general personality theory. The validities of the trait factors used from the 16PF for this study are as follows: Factor A (.79), Factor B (.35), Factor C (.70), Factor E (.63), Factor F (.83), Factor G (.67), Factor H (.92), Factor I (.70), Factor L (.49), Factor M (.44), Factor N (.41), Factor O (.71), Factor $Q_1$ (.62), Factor $Q_2$ (.70), Factor $Q_3$ (.68), Factor $Q_4$ (.57). The 16PF construction and validation have developed from a carefully converging series of factor analyses (Cattell 1946, 1950b, 1956c) (3, p.36). Reliabilities calculated as dependability coefficients, with N equals
with test-retest after four to seven days are as follows:

Factor A (.81), Factor B (.58), Factor C (.78), Factor E (.80), Factor F (.79), Factor G (.81), Factor H (.83),
Factor I (.77), Factor L (.75), Factor M (.70), Factor N (.61), Factor O (.79), Factor Q₁ (.73), Factor Q₂ (.73),
Factor Q₃ (.62), Factor Q₄ (.81) (3, p.30).

Sociometric Measures

Sociometry is one of the few precise techniques developed to study groups. The extended sociogram has long been utilized as a means of depicting group structure, the degree to which individuals in the group are accepted in that group, and the relationships among these individuals (21). One of the sociometric instruments for measuring healthy social integration and group morale is Bonney's "Criteria for a Better Group on Sociometric Scales" (Appendix F). Increases in three of the five variables indicate positive changes.

Reliability and validity studies have substantiated sociometry as an excellent instrument to recognize social integration and group morale in group settings. Pepinsky (15) conducted a study on "The Meaning of 'Validity' and 'Reliability' as Applied to Sociometric Tests," and supported the effectiveness of sociometrics as a valid instrument to evaluate group effectiveness.
In the study by Gronlund and Barnes (8), the reliability of social-acceptability scores was indicated by using various sociometric-choice limits. Singer (19) showed the relation of certain aspects of personality to certain group modes and the constancy of friendship choices by using the sociometric instrument. Thompson (20) completed a study examining several methods of determining the level of social status, showing the sociometric evaluation to be of scientific value.

Procedure

The group experiences investigated were four experimental groups—a weekend encounter group, a weekly counseling group, a weekly Bible discussion group, and a weekly church attendance group. The subjects in the weekend encounter group met from eight o'clock Friday evening, with brief intermissions every two hours, continuing until two o'clock Saturday morning. The people slept at their homes and returned at two o'clock Saturday afternoon, continuing until two o'clock Sunday morning, for a total of eighteen hours in the encounter group. The leader encouraged physical closeness and verbalizing of feelings, thus helping the people to become aware of their feelings. Each person was responsible for his behavior and was encouraged to learn to share spontaneously and freely so he could experience himself as honestly as possible. Facilitative techniques were utilized to integrate the members of the group, such as
introducing one's self to the person on the left, taking
shoes off, sitting on the floor, relaxation exercises,
touching someone the person feels close to, using candle-
light, dividing into small groups of two or three for an hour
or two, rotating in each group so each person had the oppor-
tunity to be with everyone at least once, sharing a major
concern, and any other necessary techniques to establish a
close, warm, facilitative group. Guidelines were read and
adhered to (Appendices C and D).

The subjects in the weekly counseling group met twelve
Tuesday evenings from eight-thirty to ten o'clock. Homework
was assigned to assist the members in relating to life's
situations more objectively. The leader encouraged trust,
openness, responsibility, and inter-dependency through caring
and understanding. Healthy group interaction was encouraged.
Guidelines were followed (Appendix E).

The subjects in the weekly Bible discussion group met
every Saturday morning from nine-thirty to eleven o'clock
for twelve weeks. Bible topics were assigned each week.
The leader involved the members in a democratic, group dy-
namic discussion of the assigned topic each week, encouraging
group interaction and sharing of feelings about the topic.

The subjects in the church attendance group met in the
regular worship service every Saturday morning from eleven
to twelve-fifteen o'clock, for twelve weeks. This was the
traditional pulpit-pew service conducted by the pastor.
All instruments were administered to all of the subjects in the weekend encounter group, the weekly counseling group, the weekly Bible discussion group, and the weekly church attendance group within one week prior to the beginning of the project. Post-tests were administered to the subjects of the encounter group at the conclusion of the eighteen hours and again in twelve weeks (post-post). The subjects of the other three groups were post-tested at the conclusion of the twelve weeks. All tests were completed within one week of the completion of the experiment.

Treatment of Data

The research hypotheses were converted to the null form for the purpose of statistical treatment and analyses. A .05 level of significance was required for rejection. Mean difference scores were calculated from data on the pre-tests and post-tests. The procedure was repeated to analyze the data of the pre, post, and post-post scores at the end of twelve weeks.

The statistical analyses were accomplished by applying a one-way analysis of co-variance design to the raw scores obtained from the Personal Orientation Inventory, the Sixteen Personality Factor Questionnaire, and two of the three sociometric variables—mutual choices and opposite sex choices. The sociometric variable, choices between upper and lower one-fourths (the social isolates and stars) was computed
with the z formula with a z score of 1.96 required to obtain the .05 level of significance. The sociometric data obtained on the encounter group, the primary experimental group, was further analyzed using the single factor analysis of variance with repeated measures.

The Tukey's test was used as a multiple comparison procedure on the results of the one-way analysis of covariance to determine the differences between groups. The Scheffe's F test was used on the results of the single factor analysis with repeated measures.

The statistical analyses were performed by the North Texas State University Computing Center.
CHAPTER III

BIBLIOGRAPHY


CHAPTER IV

STATISTICAL ANALYSES AND RESULTS

The purpose of this chapter was to present and analyze the data obtained in this study. For statistical treatment, all research hypotheses were converted to the null form. A significance level of .05 was established as the criterion for rejection of the null hypotheses.

The subjects in the encounter group were tested before the experiment (pre-test), tested within one week of the close of the eighteen-hour period (post-test), and tested within one week of the close of the twelve-week period (post-post-test). The subjects in the weekly counseling group, the weekly Bible discussion group, and the weekly church attendance group were tested at the beginning of the experiment (pre-test), and tested again within one week of the close of the twelve-week period (post-test). Due to the time difference in the eighteen-hour encounter group and the twelve-week period of the other three groups, the statistical treatment was administered to the data obtained from all four groups on the pre and post scores, and repeated on the pre, post, and post-post scores (see Appendix A for format).
Null Hypotheses

I. Hypotheses Relating to the Eighteen-Hour Weekend Encounter Group

A. At the conclusion of the eighteen hours, the participants in the weekend encounter group will not show a significantly greater change in self-actualization than will the participants in the weekly counseling group, the weekly discussion group, or the weekly church attendance group, at the end of twelve weeks, as measured by the following variables of the Personal Orientation Inventory (POI):
1. Time-Competence vs Time-Incompetence
2. Inner-Directed vs Other-Directed

B. At the conclusion of the eighteen hours, the participants in the weekend encounter group will not show a significantly greater change in positive personality and behavioral changes than will the participants in the weekly counseling group, the weekly Bible discussion group, or the weekly church attendance group at the end of twelve weeks, as measured by the Sixteen Personality Factor Questionnaire (16PF).

C. At the conclusion of the eighteen hours, the participants in the weekend encounter group will not show a significantly greater change toward social integration and group morale, as measured by three of the five
variables in Bonney's "Criteria for a Better Group on Sociometric Scales" (Appendix F), than will the participants in the weekly counseling group, the weekly Bible discussion group, or the weekly church attendance group at the end of twelve weeks.

D. At the conclusion of twelve weeks, the participants in the weekend encounter group will not show a significantly greater change in self-actualization than will the participants in the weekly counseling group, the weekly Bible discussion group, or the weekly church attendance group, as measured by the following variables of the POI:
1. Time-Competence vs Time-Incompetence
2. Inner-Directed vs Other-Directed

E. At the conclusion of twelve weeks, the participants in the weekend encounter group will not show a significantly greater change in positive personality and behavioral changes than will the participants in the weekly counseling group, the weekly Bible discussion group, or the weekly church attendance group, as measured by the 16PF.

F. At the conclusion of twelve weeks, the participants in the weekend encounter group will not show a significantly greater change toward social integration and group morale as measured by three of the five variables in Bonney's "Criteria for a Better Group on Sociometric
Scales" (Appendix F), than will the participants in the weekly Bible discussion group, or the weekly church attendance group.

II. Hypotheses Relating to the Weekly Counseling Group

A. At the conclusion of twelve weeks, the participants in the weekly counseling group will not show a significantly greater change in self-actualization than will the participants in the weekly Bible discussion group, or the weekly church attendance group, as measured by the following variables of the POI:

1. Time-Competence vs Time-Incompetence
2. Inner-Directed vs Other-Directed

B. At the conclusion of twelve weeks, the participants in the weekly counseling group will not show a significantly greater change in positive personality and behavioral change than will the participants in the weekly Bible discussion group, or the weekly church attendance group, as measured by the 16PF.

C. At the conclusion of twelve weeks, the participants in the weekly counseling group will not show a significantly greater change toward social integration and group morale as measured by three of the five variables in Bonney's "Criteria for a Better Group on Sociometric Scales" (Appendix F), than will the participants in the weekly Bible discussion group, or the weekly church attendance group.
III. Hypotheses Relating to the Weekly Bible Discussion Group

A. At the conclusion of twelve weeks, the participants in the weekly Bible discussion group will not show a significantly greater change in self-actualization than will the participants in the weekly church attendance group, as measured by the following variables of the POI:
   1. Time-Competence vs Time-Incompetence
   2. Inner-Directed vs Other-Directed

B. At the conclusion of twelve weeks, the participants in the weekly Bible discussion group will not show a significantly greater change in positive personality and behavioral change than will the participants in the weekly church attendance group, as measured by the 16PF.

C. At the conclusion of twelve weeks, the participants in the Bible discussion group will not show a significantly greater change toward social integration and group morale, as measured by three of the five variables in Bonney's "Criteria for a Better Group on Sociometric Scales" (Appendix F), than will the participants in the weekly church attendance group.

The data obtained to test these hypotheses were the scores on the pre, post and post-post tests. The three instruments utilized were the Personal Orientation Inventory (POI) variables Time-Competence and Inner-Directed, the
Sixteen Personality Factor Questionnaire (16PF), and a sociometric evaluation as measured by three of the five variables in Bonney's "Criteria for a Better Group on Sociometric Scales" (Appendix F). The means and standard deviations for the three instruments and the adjusted means on the 16PF scores are reported in Appendix G.

The adjusted means of the one-way analysis of co-variance on the POI Time-Competence and Inner-Directed variables of the four groups are shown in Table I.

**TABLE I**

<table>
<thead>
<tr>
<th>POI Variable</th>
<th>Encounter</th>
<th>Counseling</th>
<th>Bible Discussion</th>
<th>Church Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>TC</td>
<td>17.87</td>
<td>19.81</td>
<td>18.01</td>
<td>16.90</td>
</tr>
<tr>
<td>ID</td>
<td>88.23</td>
<td>92.29</td>
<td>82.19</td>
<td>84.88</td>
</tr>
</tbody>
</table>

The results of the one-way analysis of co-variance on the POI Time-Competence and Inner-Directed variables of the four groups are shown in Table II.
TABLE II
SUMMARY OF THE ONE-WAY ANALYSIS OF CO-VARIANCE ON THE PERSONAL ORIENTATION INVENTORY

<table>
<thead>
<tr>
<th>Variable</th>
<th>Source</th>
<th>Degrees of Freedom</th>
<th>Sum of Squares</th>
<th>Mean Square</th>
<th>F Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>TC</td>
<td>Total</td>
<td>46</td>
<td>352.95</td>
<td>. . .</td>
<td>. . .</td>
</tr>
<tr>
<td>TC</td>
<td>Within</td>
<td>43</td>
<td>301.94</td>
<td>7.02</td>
<td>. . .</td>
</tr>
<tr>
<td>TC</td>
<td>Difference</td>
<td>3</td>
<td>51.00</td>
<td>17.00</td>
<td>2.4212</td>
</tr>
<tr>
<td>ID</td>
<td>Total</td>
<td>46</td>
<td>4266.22</td>
<td>. . .</td>
<td>. . .</td>
</tr>
<tr>
<td>ID</td>
<td>Within</td>
<td>43</td>
<td>3583.39</td>
<td>83.33</td>
<td>. . .</td>
</tr>
<tr>
<td>ID</td>
<td>Difference</td>
<td>3</td>
<td>682.83</td>
<td>227.61</td>
<td>2.7313</td>
</tr>
</tbody>
</table>

An F-ratio of 2.83 was required for significance, using three degrees of freedom between groups and forty-three degrees of freedom within groups. The F-ratio obtained on the POI variable Time-Competence was 2.42. The F-ratio obtained on the variable Inner-Directed was 2.73. Since the F-ratios were not significant on the post data, null hypotheses I-A, II-A, and III-A were retained.

The adjusted means* of the one-way analysis of co-variance on the POI Time-Competence and Inner-Directed variables of the four groups are shown in Table III.

*The scores for the encounter group are post-post.
TABLE III
ADJUSTED MEANS* ON THE PERSONAL ORIENTATION INVENTORY VARIABLES TIME-COMPETENCE AND INNER-DIRECTED

<table>
<thead>
<tr>
<th>POI Variable</th>
<th>Encounter</th>
<th>Counseling</th>
<th>Bible Discussion</th>
<th>Church Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>TC</td>
<td>16.76</td>
<td>19.86</td>
<td>18.01</td>
<td>16.86</td>
</tr>
<tr>
<td>ID</td>
<td>89.02</td>
<td>92.25</td>
<td>82.20</td>
<td>84.87</td>
</tr>
</tbody>
</table>

The results of the one-way analysis of co-variance on the POI Time-Competence and Inner-Directed variables of the four groups are shown in Table IV.

TABLE IV
SUMMARY OF THE ONE-WAY ANALYSIS OF CO-VARIANCE ON THE PERSONAL ORIENTATION INVENTORY*

<table>
<thead>
<tr>
<th>Variable</th>
<th>Source</th>
<th>Degrees of Freedom</th>
<th>Sum of Squares</th>
<th>Mean Square</th>
<th>F Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>TC</td>
<td>Total</td>
<td>46</td>
<td>434.80</td>
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<td>. .</td>
</tr>
<tr>
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<td>363.11</td>
<td>8.44</td>
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<tr>
<td>TC</td>
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<td>71.69</td>
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<td>2.8298**</td>
</tr>
<tr>
<td>ID</td>
<td>Total</td>
<td>46</td>
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<td>. .</td>
<td>. .</td>
</tr>
<tr>
<td>ID</td>
<td>Within</td>
<td>43</td>
<td>4792.86</td>
<td>111.46</td>
<td>. .</td>
</tr>
<tr>
<td>ID</td>
<td>Difference</td>
<td>3</td>
<td>710.46</td>
<td>236.82</td>
<td>2.1247</td>
</tr>
</tbody>
</table>

**Significant at the .05 level or above.

*The scores for the encounter group are post-post scores.
An F-ratio of 2.83 was required for significance, using three degrees of freedom between groups and forty-three degrees of freedom within groups. The F-ratio obtained on the POI variable Time-Competence was 2.83. The F-ratio obtained on the variable Inner-Directed was 2.12. Since the derived F-ratio on the Time-Competence variable was significant in the counseling group, on the post data, null hypothesis II-A was partially rejected. Null hypotheses I-D, II-A (on the Inner-Directed variable), and III-A, as tested on the post and post-post data, were retained.

The encounter group did not show a significant change in self-actualization scores on the POI Time-Competence and Inner-Directed variables on the post and post-post scores (null hypotheses I-A and I-D). The counseling group (null hypothesis II-A) and the Bible discussion group (null hypothesis III-A) did not show significant changes in self-actualization scores on the POI Time-Competence and Inner-Directed variables on the post data (Table II). The counseling group (null hypothesis II-A) achieved a significant change in self-actualization scores on the POI variable Time-Competence on the pre, post, and post-post scores (Table IV).

The results of the one-way analysis of co-variance on the Sixteen Personality Factor Questionnaire (16PF) scores of the four groups are shown in Tables V and VI.
### TABLE V

SUMMARY OF THE ONE-WAY ANALYSIS OF CO-VARIANCE ON THE
SIXTEEN PERSONALITY FACTOR QUESTIONNAIRE

<table>
<thead>
<tr>
<th>Variable</th>
<th>Source</th>
<th>Degrees of Freedom</th>
<th>Sum of Squares</th>
<th>Mean Square</th>
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</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Total</td>
<td>46</td>
<td>305.34</td>
<td>.</td>
<td>.</td>
</tr>
<tr>
<td>A</td>
<td>Within</td>
<td>43</td>
<td>281.72</td>
<td>6.55</td>
<td>.</td>
</tr>
<tr>
<td>A</td>
<td>Difference</td>
<td>3</td>
<td>23.62</td>
<td>7.87</td>
<td>1.2020</td>
</tr>
<tr>
<td>B</td>
<td>Total</td>
<td>46</td>
<td>103.64</td>
<td>.</td>
<td>.</td>
</tr>
<tr>
<td>B</td>
<td>Within</td>
<td>43</td>
<td>87.58</td>
<td>2.04</td>
<td>.</td>
</tr>
<tr>
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<td>Difference</td>
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<td>16.05</td>
<td>5.35</td>
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<tr>
<td>C</td>
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</tr>
<tr>
<td>C</td>
<td>Difference</td>
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<td>17.46</td>
<td>5.82</td>
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<tr>
<td>E</td>
<td>Total</td>
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<td>564.05</td>
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<tr>
<td>E</td>
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<td>43</td>
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<td>12.09</td>
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<tr>
<td>E</td>
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<tr>
<td>F</td>
<td>Within</td>
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</tr>
<tr>
<td>F</td>
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<td>17.87</td>
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<tr>
<td>G</td>
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<td>.</td>
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<td>G</td>
<td>Within</td>
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<td>340.61</td>
<td>7.92</td>
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<tr>
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<tr>
<td>H</td>
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<td>H</td>
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<td>10.63</td>
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<tr>
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<td>2.20</td>
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### TABLE V—Continued

<table>
<thead>
<tr>
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<th>Source</th>
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<th>Sum of Squares</th>
<th>Mean Square</th>
<th>F Ratio</th>
</tr>
</thead>
<tbody>
<tr>
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<td>Total</td>
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<td>309.39</td>
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<td>L</td>
<td>Within</td>
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<td>271.93</td>
<td></td>
<td>...</td>
</tr>
<tr>
<td>L</td>
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<td>271.57</td>
<td>6.32</td>
<td>...</td>
</tr>
<tr>
<td>L</td>
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<td>0.36</td>
<td>0.12</td>
<td>0.0190</td>
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<tr>
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<td>Total</td>
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<td>289.81</td>
<td></td>
<td>...</td>
</tr>
<tr>
<td>M</td>
<td>Within</td>
<td>43</td>
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<td>Within</td>
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<td>Within</td>
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<tr>
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<td>5.13</td>
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<td>5.29</td>
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<tr>
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<td>Within</td>
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<td>6.06</td>
<td>...</td>
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<tr>
<td>Q₂</td>
<td>Difference</td>
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TABLE V--Continued

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<th>Mean Square</th>
<th>F Ratio</th>
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<td>. . .</td>
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<td>5.17</td>
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</table>

An F-ratio of 2.83 was required for significance, using three degrees of freedom between groups and forty-three degrees of freedom within groups. The F-ratios obtained on the 16PF variables as indicated in Table V were not significant. Null hypotheses I-B, II-B, and III-B were retained.

TABLE VI

SUMMARY OF THE ONE-WAY ANALYSIS OF CO-VARIANCE ON THE SIXTEEN PERSONALITY FACTOR QUESTIONNAIRE*

<table>
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<tr>
<th>Variable</th>
<th>Source</th>
<th>Degrees of Freedom</th>
<th>Sum of Squares</th>
<th>Mean Square</th>
<th>F Ratio</th>
</tr>
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<tbody>
<tr>
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<td>. . .</td>
</tr>
<tr>
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<td>0.8002</td>
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*The scores for the encounter group are post-post.
<table>
<thead>
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<th>Variable</th>
<th>Source</th>
<th>Degrees of Freedom</th>
<th>Sum of Squares</th>
<th>Mean Square</th>
<th>F Ratio</th>
</tr>
</thead>
<tbody>
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<td>B</td>
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<td>Within</td>
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<td>2.38</td>
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</tr>
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<td>Difference</td>
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<td>14.01</td>
<td>4.67</td>
<td>1.9594</td>
</tr>
<tr>
<td>C</td>
<td>Total</td>
<td>46</td>
<td>533.15</td>
<td></td>
<td></td>
</tr>
<tr>
<td>C</td>
<td>Within</td>
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<td>11.54</td>
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<td>Difference</td>
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<td>12.25</td>
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<td>563.86</td>
<td></td>
<td></td>
</tr>
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<td>Within</td>
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<td>Within</td>
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</tr>
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<td>8.45</td>
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<td>Difference</td>
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</tr>
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<td>Within</td>
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<td>381.35</td>
<td>8.87</td>
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TABLE VI--Continued

<table>
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<th>Source</th>
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<th>Sum of Squares</th>
<th>Mean Square</th>
<th>F Ratio</th>
</tr>
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<td>Within</td>
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<td>Difference</td>
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<td>1.38</td>
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<td></td>
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<td>Within</td>
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<td>5.96</td>
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<td>6.77</td>
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<td>1.26</td>
<td>0.2266</td>
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<td>Within</td>
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TABLE VI--Continued

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<th>Sum of Squares</th>
<th>Mean Square</th>
<th>F Ratio</th>
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<td>26.80</td>
<td>8.93</td>
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</table>

An F-ratio of 2.83 was required for significance, using three degrees of freedom between groups and forty-three degrees of freedom within groups. The F-ratio obtained on the 16PF variables as indicated in Table VI were not significant. Null hypotheses I-E, II-B, and III-B were retained.

The encounter group did not show a significant change on the 16PF variables at the conclusion of eighteen hours (null hypothesis I-B) or at the conclusion of twelve weeks (null hypothesis I-E). The counseling group (null hypothesis III-B) did not show significant changes on the 16PF variables at the conclusion of twelve weeks (Tables V and VI).

The adjusted means of the one-way analysis of covariance on the sociometric variables—mutual and opposite sex choices—of the four groups are shown in Table VII.
TABLE VII
ADJUSTED MEANS ON THE ONE-WAY ANALYSIS OF CO-VARIANCE ON THE SOCIOMETRIC VARIABLES--MUTUAL AND OPPOSITE SEX CHOICES

<table>
<thead>
<tr>
<th>Variable</th>
<th>Encounter</th>
<th>Counseling</th>
<th>Bible Discussion</th>
<th>Church Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mutual</td>
<td>0.79</td>
<td>0.94</td>
<td>0.79</td>
<td>1.39</td>
</tr>
<tr>
<td>Sex</td>
<td>1.45</td>
<td>1.87</td>
<td>1.57</td>
<td>1.37</td>
</tr>
</tbody>
</table>

The results of the one-way analysis of co-variance on the sociometric variables--Mutual and Opposite Sex Choices of the four groups, are shown in Table VIII.

TABLE VIII
SUMMARY OF THE ONE-WAY ANALYSIS OF CO-VARIANCE ON THE SOCIOMETRIC VARIABLES--MUTUAL AND OPPOSITE SEX CHOICES

<table>
<thead>
<tr>
<th>Variable</th>
<th>Source</th>
<th>Degrees of Freedom</th>
<th>Sum of Squares</th>
<th>Mean Square</th>
<th>F Ratio</th>
</tr>
</thead>
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<td>...</td>
</tr>
<tr>
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<td>Within</td>
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<td>0.60</td>
<td>...</td>
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<tr>
<td>Sex</td>
<td>Within</td>
<td>43</td>
<td>12.31</td>
<td>0.29</td>
<td>...</td>
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<td>Difference</td>
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<td>1.72</td>
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</table>

An F-ratio of 2.83 was required for significance, using three degrees of freedom between groups and forty-three
degrees of freedom within groups. The F-ratio obtained on the variable Mutual Choices was 1.46; for Opposite Sex Choices, 1.99. The F-ratios obtained on the sociometric variables as indicated in Table VIII were not significant. Null hypotheses I-C, II-C, and III-C were retained.

The adjusted means* on the one-way analysis of co-variance on the sociometric variables--Mutual and Opposite Sex choices of the four groups, are shown in Table IX.

TABLE IX
ADJUSTED MEANS* ON THE ONE-WAY ANALYSIS OF CO-VARIANCE ON THE SOCIOMETRIC VARIABLES--MUTUAL AND OPPOSITE SEX CHOICES

<table>
<thead>
<tr>
<th>Variable</th>
<th>Encounter</th>
<th>Counseling</th>
<th>Bible Discussion</th>
<th>Church Attendance</th>
</tr>
</thead>
<tbody>
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<td>Mutual</td>
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<td>0.80</td>
<td>1.38</td>
</tr>
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<td>Sex</td>
<td>1.41</td>
<td>1.87</td>
<td>1.55</td>
<td>1.33</td>
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</table>

The results of the one-way analysis of co-variance on the sociometric variables--Mutual and Opposite Sex Choices of the four groups, are shown in Table X.

*The scores for the encounter group are post-post.
SUMMARY OF THE ONE-WAY ANALYSIS OF CO-VARIANCE ON THE
SOCIOMETRIC VARIABLES--MUTUAL AND OPPOSITE
SEX CHOICES*

<table>
<thead>
<tr>
<th>Variable</th>
<th>Source</th>
<th>Degrees of Freedom</th>
<th>Sum of Squares</th>
<th>Mean Square</th>
<th>F Ratio</th>
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<td>0.80</td>
<td>1.9922</td>
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<td>. . .</td>
</tr>
<tr>
<td>Sex</td>
<td>Within</td>
<td>43</td>
<td>9.55</td>
<td>0.22</td>
<td>. . .</td>
</tr>
<tr>
<td>Sex</td>
<td>Difference</td>
<td>3</td>
<td>2.03</td>
<td>0.68</td>
<td>3.0545**</td>
</tr>
</tbody>
</table>

**Significant at the .05 level or above.

An F-ratio of 2.83 was required for significance, using
three degrees of freedom between groups and forty-three
degrees of freedom within groups. The F-ratio obtained on
the sociometric variable Mutual Choices was 1.99. The
F-ratio obtained on the variable Opposite Sex Choices was
3.05. The F-ratio on the Opposite Sex Choices was signifi-
cant in the counseling group on pre, post, and post-post
scores. Null hypothesis II-C was partially retained. Null
hypotheses I-F, II-C (on the Mutual Choices variable), and
III-C, as tested on the pre, post, and post-post data, were
retained.

*The scores for the encounter group are post-post.
The results of the z-formula analysis on the scores of the sociometric variable choices between upper and lower one-fourths, of the four groups, are shown in Table XI.

TABLE XI

RESULTS OF THE Z-FORMULA ANALYSIS ON THE SCORES OF THE SOCIOMETRIC VARIABLE CHOICES BETWEEN UPPER AND LOWER ONE-FOURTHS

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</tr>
<tr>
<td>Counseling Group</td>
<td>.00</td>
</tr>
<tr>
<td>Bible Discussion Group</td>
<td>.00</td>
</tr>
<tr>
<td>Church Attendance Group</td>
<td>-.29</td>
</tr>
</tbody>
</table>

A z score of 1.96 was required for significance. The derived F-ratios were not significant. Null hypotheses I-F, II-C, and III-C were retained.

The results of the single factor analysis of variance with repeated measures on the sociometric variables Mutual and Opposite Sex Choices of the encounter group are shown in Table XII.
TABLE XII

SUMMARY OF THE SINGLE FACTOR ANALYSIS OF VARIANCE
WITH REPEATED MEASURES OF THE ENCOUNTER
GROUP ON THE SOCIOMETRIC VARIABLES
MUTUAL AND OPPOSITE SEX CHOICES*

<table>
<thead>
<tr>
<th>Source</th>
<th>Degrees of Freedom</th>
<th>Sum of Squares</th>
<th>Mean Square</th>
<th>F Ratio</th>
</tr>
</thead>
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<td>0.45372</td>
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<td>Total</td>
<td>71</td>
<td>70.32</td>
<td></td>
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</table>

*The scores for the encounter group are post-post.

An F-ratio of 1.74 was required for significance, using twenty-three degrees of freedom between subjects and forty-eight degrees of freedom within subjects. The F-ratio of 0.45 was not significant. Null hypotheses I-C and I-F were retained.

The encounter group did not show significant change toward social integration and group morale on the sociometric scores at the conclusion of eighteen hours (null hypothesis I-C) or at the conclusion of twelve weeks (null hypothesis I-F).

Summary

The purpose of this chapter was to present and analyze the data obtained from this experimental study. The null
hypotheses required a .05 level of significance for rejection.

Null hypothesis I was accepted. At the conclusion of eighteen hours and twelve weeks, the subjects in the encounter group did not show a significant change in any of the variables.

Null hypothesis II was partially rejected. At the conclusion of twelve weeks, the subjects in the counseling group showed a significant change on the POI variable Time-Competence and on the sociometric variable Opposite Sex Choices.

Null hypothesis III was accepted. At the conclusion of twelve weeks, the subjects in the Bible discussion group did not show a significant change in any of the variables.
CHAPTER V

SUMMARY, FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

Summary

This study was designed to investigate and analyze the effects of counseling and religious groups upon selected behavioral variables as measured by the Personal Orientation Inventory, the Sixteen Personality Factor Questionnaire, and Bonney's sociometric evaluations, "Criteria for Healthy Group Morale and Social Integration." All of the groups, consisting of twelve randomly assigned adults in each group, ranging from late-teens to fifty-four years of age, and equally matched according to sex, were conducted in a church setting. The four groups consisted of an eighteen-hour weekend encounter group, a weekly counseling group, a weekly Bible discussion group, and a weekly church attendance group. All groups, except the encounter group, met for an hour and a half per week for twelve weeks.

The Hypotheses

The general proposition of this study was that the subjects in the weekend encounter group would show significantly greater changes in self-actualization, positive personality and behavioral changes, and a significantly
greater change toward social integration and group morale, than would the subjects in the weekly counseling group, the weekly Bible discussion group, or the weekly church attendance group. To carry out the purposes of this study, the following hypotheses were formulated:

I. Hypotheses Relating to the Eighteen-Hour Weekend Encounter Group

A. At the conclusion of the eighteen hours, the participants in the weekend encounter group will show a significantly greater change in self-actualization than will the participants in the weekly counseling group, the weekly Bible discussion group, or the weekly church attendance group, at the end of twelve weeks, as measured by the following variables of the Personal Orientation Inventory (POI):

1. Time-Competence vs Time-Incompetence
2. Inner-Directed vs Other-Directed

B. At the conclusion of the eighteen hours, the participants in the weekend encounter group will show a significantly greater change in positive personality and behavioral changes than would the participants in the weekly counseling group, the weekly Bible discussion group, or the weekly church attendance group at the end of twelve weeks, as measured by the Sixteen Personality Factor Questionnaire (16PF).
C. At the conclusion of the eighteen hours, the participants in the weekend encounter group will show a significantly greater change toward social integration and group morale, as measured by three of the five variables in Bonney's "Criteria for a Better Group on Sociometric Scales" (Appendix F), than would the participants in the weekly counseling group, the weekly Bible discussion group, or the weekly church attendance group at the end of twelve weeks.

D. At the conclusion of twelve weeks, the participants in the weekend encounter group will show a significantly greater change in self-actualization than will the participants in the weekly counseling group, the weekly Bible discussion group, or the weekly church attendance group, as measured by the following variables of the POI:
1. Time-Competence vs Time-Incompetence
2. Inner-Directed vs Other-Directed

E. At the conclusion of twelve weeks, the participants in the weekend encounter group will show a significantly greater change in positive personality and behavioral changes than would the participants in the weekly counseling group, the weekly Bible discussion group, or the weekly church attendance group, as measured by the 16PF.

F. At the conclusion of twelve weeks, the participants in the weekend encounter group will show a
significantly greater change toward social integration and
group morale as measured by three of the five variables in
Bonney's "Criteria for a Better Group on Sociometric
Scales" (Appendix F), than will the participants in the
weekly counseling group, the weekly Bible discussion group,
or the weekly church attendance group.

II. Hypotheses Relating to the Weekly
   Counseling Group

A. At the conclusion of twelve weeks, the participants in the weekly counseling group will show a significantly greater change in self-actualization than will the participants in the weekly Bible discussion group, or the weekly church attendance group, as measured by the following variables of the POI:
   1. Time-Competence vs Time-Incompetence
   2. Inner-Directed vs Other-Directed

B. At the conclusion of twelve weeks, the participants in the weekly counseling group will show a significantly greater change in positive personality and behavioral change than will the participants in the weekly Bible discussion group, or the weekly church attendance group, as measured by the 16PF.

C. At the conclusion of twelve weeks, the participants in the weekly counseling group will show a significantly greater change toward social integration and group
moral as measured by three of the five variables in Bonney's "Criteria for a Better Group on Sociometric Scales" (Appendix F) than will the participants in the weekly Bible discussion group, or the weekly church attendance group.

III. Hypotheses Relating to the Weekly Bible Discussion Group

A. At the conclusion of twelve weeks, the participants in the weekly Bible discussion group will show a significantly greater change in self-actualization than will the participants in the weekly church attendance group, as measured by the following variables of the POI:
   1. Time-Competence vs Time-Incompetence
   2. Inner-Directed vs Other-Directed

B. At the conclusion of twelve weeks, the participants in the weekly Bible discussion group will show a significantly greater change in positive personality and behavioral change than will the participants in the weekly church attendance group, as measured by the 16PF.

C. At the conclusion of twelve weeks, the participants in the Bible discussion group will show a significantly greater change toward social integration and group morale, as measured by three of the five variables in Bonney's "Criteria for a Better Group on Sociometric Scales"
(Appendix F), than will the participants in the weekly church attendance group.

Procedure

All three instruments were administered to the forty-eight subjects at the beginning of the experiment. Post-tests were administered at the conclusion of the weekend encounter group and the week following the termination of the twelve-week sessions of the counseling group, the weekly Bible discussion group, and the weekly church attendance group. Post-post-tests were administered to the encounter group at the time the other groups were post-tested.

After all POI and 16PF scores had been tabulated, the results were analyzed, using a one-way analysis of covariance. The statistical treatment was applied to the pre and post scores, and repeated on the pre, post, and post-post scores to rectify the time difference between the eighteen-hour encounter group and the twelve-week span of the remaining three groups.

The sociometric data for the variables, mutual choices and opposite sex choices, were also statistically treated with a one-way analysis of co-variance. However, the variable, choices between the upper and lower one-fourths (the social isolates and stars—see Appendix F), was computed by using the z formula. The sociometric data, mutual choices and opposite sex choices, obtained on the encounter group, were further analyzed, using the single factor analysis of
variance with repeated measures. The three observations analyzed were the pre, post, and post-post scores. The results of the single factor analysis of variance with repeated measures were treated by the use of the Scheffe's F test to determine significant differences among the group. The one-way analysis of co-variance results were treated by the use of the Tukey's Range test to determine if any significant differences existed among the groups. The level of significance for rejection of the experimental hypotheses converted to null hypotheses was set at the .05 level. The one-way analysis of co-variance and the single factor analysis of variance with repeated measures were processed at the Computing Center of North Texas State University.

Findings

The analyses of data bearing on the hypotheses revealed the following:

1. The subjects in the encounter group did not show significantly greater adjusted mean scores on the Personal Orientation Inventory (Time-Competence and Inner-Directed), Sixteen Personality Factor Questionnaire, and sociometric variables than did the subjects in the weekly counseling group, Bible discussion group, or church attendance group at the conclusion of the eighteen hours or twelve weeks.

2. The subjects in the weekly counseling group did not show a significantly greater adjusted mean on overall scores
on the POI (Time-Competence and Inner-Directed), 16PF, and sociometric variables than did the subjects in the other three groups at the end of twelve weeks.

3. The subjects in the counseling group showed significantly greater adjusted mean scores on the Time-Competence variable of the POI than did the subjects in the Bible discussion group, church attendance group, and the encounter group at the end of twelve weeks.

4. The subjects in the counseling group showed significantly greater adjusted mean scores on the sociometric variable, opposite sex choices, than did the subjects in the Bible discussion group, church attendance group, and the encounter group at the end of twelve weeks.

5. The subjects in the Bible discussion group did not demonstrate significantly greater adjusted mean scores on the POI (Time-Competence and Inner-Directed), 16PF, and sociometric variables than did the subjects in the church attendance group at the end of twelve weeks.

Conclusions

On the basis of the analyses of the results of this study, the following conclusions are offered with reference to the population studied:

1. Group counseling provides the opportunity for an on-going experience in open, facilitative relating with
freedom for discussion and the development of healthy inter-
and intra-personal relationships. The concern of this study
was to discover if this would be true of the psychological
groups in the church setting. A .05 level of significance
was obtained on the Time-Competence scores of the counsel-
ing group. It is concluded from these indications that
conducting counseling groups in the church setting may be
effective in aiding church members in self-actualization.

2. According to Bonney, group morale and healthy
social interaction are indicated by the interchange between
subjects of the opposite sex choices in sociometric measure-
ments. There was an increase in choices between sexes after
twelve weeks of interaction in the counseling group. This
finding supported the hypothesis that psychological groups
conducted in a church setting would enhance social inter-
action. Therefore, it is concluded that the use of the
counseling group may be a useful tool to enable church
members to become more socially interactive.

3. Bible discussion groups are one of the means used
in church settings to teach Bible topics and help people to
know how to live more fully. It is concluded from the lack
of significant findings in this study, that Bible discussion
groups may not facilitate self-actualization and social
interaction.
Recommendations

On the basis of the findings of this investigation, the following recommendations are offered:

1. Research the value of counseling groups by having them available at all times in the church setting with a trained pastoral counselor who has had adequate experience in psychology and religion.

2. Further research utilizing additional testing instruments be conducted and, if possible, comparative studies be initiated in a variety of denominations with different ethnic groups, synagogues, and religious centers where psychology has been utilized, such as in Christian Science and Science of the Mind. This could be of value in noting the different effects of the psychological and religious groups in the diversified types of religious settings.

3. Since studies of psychological groups in church settings are significantly sparse and desperately needed, future research projects should include sending a questionnaire to the headquarters of the church, explaining the study and the benefits to the church so the researchers will encounter less objections from churches.

4. Counseling groups be conducted on an on-going basis to aid church members in maintaining good inter-personal relationships.
APPENDIX A

FORMAT:

1. One weekend encounter group (18 hours each, 12 subjects per group.)

2. One weekly counseling group (1 1/2 hours per session, 12 weeks, 12 subjects per group.)

3. One weekly Bible discussion group (1 1/2 hours per session, 12 weeks, 12 subjects per group.)

4. One weekly church attendance group (1 hour per week, 12 weeks, 12 subjects per group.)

INSTRUMENTS TO BE USED:

1. Target sociograph (based on Bonney's "Criteria for a Better Group on Sociometric Scales," Appendix F.)

2. Cattell's Sixteen Personality Factor Questionnaire (16PF).

3. Shostrom's Personal Orientation Inventory (POI).

Pre-Test )

) On groups 1, 2, 3, 4

Post-Test )

Post, post-test on group 1 at the end of 12 weeks.

<table>
<thead>
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<th>Group No.</th>
<th>Group Type</th>
<th>Pre-test</th>
<th>Post-test</th>
<th>Post, Post-test</th>
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<td>Encounter</td>
<td>X</td>
<td>18 hours</td>
<td>12 weeks</td>
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<td>2</td>
<td>Weekly Counseling</td>
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<td></td>
</tr>
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<td>3</td>
<td>Weekly Bible Discussion</td>
<td>X</td>
<td>12 weeks</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Weekly Church Attendance</td>
<td>X</td>
<td>12 weeks</td>
<td></td>
</tr>
</tbody>
</table>
APPENDIX B

SOCIOMETRIC QUESTIONNAIRE

Listed below are the names of the people in your group. Select in order of preference three people with whom you feel comfortable and are willing to serve on a small committee.

1. __________________________
2. __________________________
3. __________________________
4. __________________________
5. __________________________
6. __________________________
7. __________________________
8. __________________________
9. __________________________
10. __________________________

My three choices of the above are:

1. __________________________
2. __________________________
3. __________________________

SIGNED ____________________________________________
Dear Encounterer:

You have been accepted as a member of the encountering. We begin Friday at 8:00 P. M. and close about midnight. We convene Saturday at 1:00 P. M. and close about midnight. Please take note of the following items:

1. Wear casual clothing.
2. Arrange for the fee before we begin--see the secretary.
3. Bring potluck food for supper on Saturday.
4. Rest breaks will be experienced about every 2 hours; therefore, we ask you to "stay together." Also, visit socially, but do not share thoughts and feelings which need to be shared in the group.
5. Honesty, openness, and frankness are encouraged.
6. Confidentiality is mandatory!
7. Follow-up meetings will be scheduled.
8. Smoking is permissible only during breaks and outside of the encountering room.
9. Closing time on Friday and Saturday are approximate. Our experience may dictate that we close earlier or later.

Meaningfully yours,

FAMILY COUNSELING CENTER
APPENDIX D

BASIC GUIDELINES FOR WEEKEND ENCOUNTERS

Weekend encounters provide the atmosphere to facilitate intimate, authentic inter-personal relations. Transparency is intensified and accelerated. Group pressure is focused on behavioral change. You are encouraged to "come out" straight and strong instead of hiding behind "sick" roles and resistances. You are encouraged to level with each other without depending upon the therapist's intervention and interpretations.

Brief groups provide a playground for time-wasting, psychiatric games, such as diagnosing (labeling), safaris into fantasies, psychological archeology, playing psychoanalysis with "transference" interpretations, collusive acceptance of people's irrational self-propaganda as to "who is the best therapist, participant," etc.

Every member of this group is a co-therapist and co-leader for the success or failure of the encounter weekend. The professional therapists will, if and when they genuinely feel it, take their turns to participate with honest feelings, as do the members, since they are members, as whole persons rather than just in a technical role-wise form.

If you do not expect to make significant changes in your life--you do not belong here! The purpose of this group is to awaken and strengthen further feelings for new directions and movement toward self-actualization in mutual intimate concert with others.

We are problem-solving adults! We are not playing psychiatric games by saying, "I am sick--YOU cure me." We are not here to preserve, cuddle, or justify sick-roles. The regressive tendency to depend on the group is counteracted by the demand for everyone to act as a therapist to everyone!

We will attempt to take off image-masks and put on honest faces. This is fatiguing and long work--but rewarding. When tired, we have the tendency to be more truthful. We do not have energy to play games.

Two modes of acting, feeling, and being will emerge: (1) transparency of the real self, which being accepted and reinforced by the group, leads to (2) psychological intimacy.

TRANSPARENCY__________INTIMACY
APPENDIX E*

GROUP COUNSELING GUIDES FOR PROSPECTIVE GROUP MEMBERS

Clifton E. Kew
Clinical Psychologist

Group No.______  Section______  Date_______

The following deals with the most significant questions asked by new members. The purpose of outlining them is to help structure a group relationship more effectively, to save time, and to avoid misunderstanding and "acting out" in the future, both within and outside the group.

1. Counseling is a relationship where there is complete emotional freedom within a definite framework; there is structure in regard to limits of time, of dependency, of responsibility, of aggression, etc., as constructive group therapy cannot be achieved unless certain basic principles are followed. The purpose of these "guides" is to help you obtain, more quickly, your therapeutic goals.

   a) These Guides are to be discussed point by point and sheets returned after each session.

2. All guides are to be discussed by the members and organized by the group which may take several sessions. The guides are to be discussed again with the addition of a new member.

3. The structuring of these guides helps promote the group psychoanalytic process, and forms an "agreement" or "contract" with the therapist and group members. This may vary from group to group. Responsibility is with each group member as with the therapist.

4. In the discussion of the guides, the group members determine and agree in what ways they will help each other with "acting out" problems.

   a) within the group.
   b) at alternate meeting or coffee session.
   c) outside the group.

5. All material discussed within the group or at alternate group sessions is confidential. Any "leaks" will be discussed within the group by the members, and handled accordingly.

6. Plan to select the time most suitable for you before joining a group to avoid being dropped due to work, schooling, overtime work, etc.

7. Regular Attendance is Important.

The success of group counseling depends upon the co-operative effort of each member. With each member being present, it adds to the teamwork and effectiveness of group interaction. This can be seen if compared with a baseball team, e.g. if a player is absent from the line-up, the whole team is affected. It helps give the member the feeling he belongs to the group. Group psychotherapy is a growing process where each member lives out old family feelings, and grows up all over again in a "new" family, thus regular attendance is important.

8. Any absence from the group due to position, vacation, or the like must be discussed a week in advance. Such matters are explored by the group members.

9. Any contact outside the group or communication, even by chance, must be discussed at the following group session where all members give their reactions as to what occurred.

10. Each member, besides relating his problem and life story, must express his feelings and fantasies towards other members in the group as well as to the therapist. If the group is to function effectively, verbal communications must be kept open at all times.

11. All members are to arrive on time.

12. Each group is encouraged to have an alternate meeting without the therapist where all members attend. All reactions, feelings, fantasies, and thoughts about the group as a whole, another member, or therapist are to be aired at the next meeting.

13. Some groups prefer to meet for a "coffee session" after the group meeting. It helps the members to socialize in a real-life situation, and to meet without the therapist; however, all thoughts, fantasies, feelings, and reactions
are to be explored, aired, and examined as with the alternate session.

Decision:

14. Payment of fees will be on a "tuition basis", which means the usual fee will be paid for absences. A relationship has been set up: the time has been reserved, and it cannot be filled as in private therapy; it is your time to use as you wish; it is your responsibility.

15. The group discusses all reactions pertaining to structuring the group, its framework and decisions, which forms a "contract" or "agreement".

These guides may be changed and certain items eliminated if the group so decides. Each group agrees on the guides they feel most suitable for them for constructive group work.
APPENDIX F*

Criteria for a Better Group on Sociometric Scales:

1. Increase in distribution of choices throughout a group structure--more choosing between upper and lower one-fourths.

2. Increase in mutually reciprocated choices.

3. Increase in positive choosing between those in the upper one-fourth (or one-third) of a sociometric distribution.

4. Increase in choosing between members of various sub-groupings; race, sex, social-class, etc.

5. Increased agreement between the choice-status ratings of the members, made by the group's official leader, and the same choice-status determined from the members' choices.

*Unpublished material by Merl E. Bonney, Ph.D., Distinguished Professor of Psychology, North Texas State University, Denton, Texas.
### TABLE XIII

PRE AND POST MEANS AND STANDARD DEVIATIONS ON THE PERSONAL ORIENTATION INVENTORY

<table>
<thead>
<tr>
<th>Group</th>
<th>Variable</th>
<th>Pre-Test Mean</th>
<th>Post-Test Mean</th>
<th>Pre-Test SD</th>
<th>Post-Test SD</th>
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<tbody>
<tr>
<td>Encounter</td>
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<td>17.58</td>
<td>18.08</td>
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<tr>
<td>Counseling</td>
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<td>19.25</td>
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</tr>
<tr>
<td>Bible Discussion</td>
<td>TC</td>
<td>17.17</td>
<td>18.00</td>
<td>2.08</td>
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<tr>
<td>Church Attendance</td>
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</table>

*Time-Competence  
**Inner-Directed


**TABLE XIV**

**PRE, POST, AND POST-POST MEANS AND STANDARD DEVIATIONS ON THE PERSONAL ORIENTATION INVENTORY**

<table>
<thead>
<tr>
<th>Group</th>
<th>Variable</th>
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<th>Post-Test Mean</th>
<th>Pre-Test SD</th>
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*Scores for the encounter group are post-post scores.*
<table>
<thead>
<tr>
<th>Group</th>
<th>Variable</th>
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<td>4.35</td>
<td>4.01</td>
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<tr>
<td>Church Attendance</td>
<td>O</td>
<td>9.08</td>
<td>8.00</td>
<td>2.78</td>
<td>3.41</td>
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</table>

*Scores for the encounter group are post-post scores.
<table>
<thead>
<tr>
<th>Group</th>
<th>Variable 16PF</th>
<th>Pre-Test Mean</th>
<th>Post-Test Mean</th>
<th>Pre-Test SD</th>
<th>Post-Test SD</th>
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<tr>
<td>Encounter*</td>
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</tr>
<tr>
<td>Bible Discussion</td>
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<td>10.17</td>
<td>9.50</td>
<td>3.07</td>
<td>2.61</td>
</tr>
<tr>
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<td>10.33</td>
<td>2.78</td>
<td>3.08</td>
</tr>
<tr>
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<td>10.42</td>
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<td>4.08</td>
</tr>
<tr>
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<td>11.00</td>
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<td>3.91</td>
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<td>11.42</td>
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</table>

*Scores for the encounter group are post-post scores.
TABLE XVII

ADJUSTED MEANS ON THE SIXTEEN PERSONALITY FACTOR QUESTIONNAIRE

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<thead>
<tr>
<th>16PF Variable</th>
<th>Encounter</th>
<th>Counseling</th>
<th>Bible Discussion</th>
<th>Church Attendance</th>
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<tbody>
<tr>
<td>A</td>
<td>11.93</td>
<td>12.08</td>
<td>10.48</td>
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<tr>
<td>B</td>
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<td>8.19</td>
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<td>13.32</td>
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<tr>
<td>G</td>
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<td>12.00</td>
<td>12.03</td>
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<td>8.15</td>
<td>10.12</td>
<td>9.79</td>
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<td>L</td>
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<td>M</td>
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<td>11.67</td>
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<td>11.60</td>
</tr>
<tr>
<td>N</td>
<td>10.10</td>
<td>8.47</td>
<td>8.29</td>
<td>10.30</td>
</tr>
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<td>O</td>
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<td>10.93</td>
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<td>11.96</td>
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TABLE XVIII

ADJUSTED MEANS* ON THE SIXTEEN PERSONALITY FACTOR QUESTIONNAIRE

<table>
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<tr>
<th>16PF Variable</th>
<th>Encounter</th>
<th>Counseling</th>
<th>Bible Discussion</th>
<th>Church Attendance</th>
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<td>8.43</td>
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<td>10.58</td>
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<td>8.45</td>
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<td>10.33</td>
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<td>9.27</td>
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<td>11.51</td>
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</table>

*Adjusted means for the encounter group are post-post.
TABLE XIX

PRE AND POST MEANS AND STANDARD DEVIATIONS
ON THE SOCIOMETRIC VARIABLES--
MUTUAL AND OPPOSITE SEX
CHOICES

<table>
<thead>
<tr>
<th>Group</th>
<th>Variable</th>
<th>Pre-Test Mean</th>
<th>Post-Test Mean</th>
<th>Pre-Test SD</th>
<th>Post-Test SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Encounter</td>
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<td>0.67</td>
<td>0.83</td>
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<td>Mutual</td>
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<td>0.92</td>
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<td>Bible Discussion</td>
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<td>1.67</td>
<td>1.09</td>
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<td>Encounter</td>
<td>Sex**</td>
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<td>1.83</td>
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<td>1.03</td>
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<td>0.90</td>
</tr>
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<td>1.42</td>
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<td>0.67</td>
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<td>Sex</td>
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<td>1.08</td>
<td>0/79</td>
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</table>

*Mutual Choices
**Opposite Sex Choices
TABLE XX

PRE, POST, AND POST-POST MEANS AND STANDARD DEVIATIONS ON THE SOCIOMETRIC VARIABLES--MUTUAL AND OPPOSITE SEX CHOICES

<table>
<thead>
<tr>
<th>Group</th>
<th>Variable</th>
<th>Pre-Test Mean</th>
<th>Post-Test Mean</th>
<th>Pre-Test SD</th>
<th>Post-Test SD</th>
</tr>
</thead>
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<td>1.08</td>
<td>0.83</td>
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<td>Mutual</td>
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<td>0.92</td>
<td>0.95</td>
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<tr>
<td>Bible Discussion</td>
<td>Mutual</td>
<td>0.83</td>
<td>0.67</td>
<td>0.72</td>
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<td>Church Attendance</td>
<td>Mutual</td>
<td>1.50</td>
<td>1.67</td>
<td>1.09</td>
<td>1.15</td>
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<tr>
<td>Encounter*</td>
<td>Sex</td>
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<td>1.75</td>
<td>1.00</td>
<td>0.62</td>
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<tr>
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<td>Sex</td>
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<td>1.92</td>
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<tr>
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<td>Sex</td>
<td>1.25</td>
<td>1.42</td>
<td>0.75</td>
<td>0.67</td>
</tr>
<tr>
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<td>Sex</td>
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<td>1.08</td>
<td>0.79</td>
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*Scores for the encounter group are post-post scores.
TABLE XXI

THE PRE, POST, AND POST-POST MEANS AND STANDARD DEVIATIONS OF THE ENCOUNTER GROUP ON THE SOCIO-METRIC VARIABLES MUTUAL AND OPPOSITE SEX CHOICES USING THE SINGLE FACTOR ANALYSIS OF VARIANCE WITH REPEATED MEASURES

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<td>POST-POST</td>
<td>1.42</td>
<td>0.72</td>
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