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A DESCRIPTIVE STUDY OF VALUE
SYSTEMS WITHIN RELIGION

THESIS

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By

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The purpose of this study was to determine the various value levels that may be affecting communication in the church and to discover the predominant levels of psychological existence.

Data was collected using the Value for Religion test. A total of 288 college and seminary students were tested. Comparisons of the differing scores of demographic variables formed the bases of the conclusions drawn in the study.

Significant relationships were found between one's personal value cluster and sex, career intention, and type of college attended.

Much research is still needed in the area of value levels in religion. Hopefully, this research will contribute to the success of religion in the future.

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CHAPTER I

INTRODUCTION

Whether one agrees with the direction or philosophy of the local church today, one does have to agree that the church definitely has the potential to have a great impact on the American society in which we live. There are few organizations in America that can claim as diverse a membership. Churches have people who run the entire gamut of financial income, every nationality, and culture. The education level runs from people who are totally illiterate to those who possess several graduate degrees. The potential impact the church could have on American society is limitless. To say that the church has an unlimited potential is not to say or imply that the church is having any kind of significant effect upon the American society. In fact, just the inverse is true. Within the last ten years, the role of the church in society has steadily lost ground in terms of the importance it plays in the lives of the American people. Because the change in American life has occurred so rapidly and because the nature of the church seems to resist any kind of change, the church is beginning to realize that it is rapidly losing its influence upon today's society. Suddenly the church is faced with a major crisis, either it learns new ways to communicate and relate, or lose all relevance in today's world.

Chapter I will make a brief analysis of the communication problems that confront the local church and its denominational organizations. This chapter will be divided into four basic areas: the problems and difficulties of facilitating change in the church, the importance and need for communication theory in the church, explanation of the thesis problem, and an explanation of the contents of each chapter.

Change in the Church

Contrary to what one might think, change in the church is a very difficult and slow process. Thus far, change in the church has not kept pace with the rest of change in the American society. Os Guinness states in The Dust of Death:

. . . the sociological image of the church is the first barrier to serious attention. Man enters a spiritual ice age and the established churches can no longer provide just Eskimo huts where the shivering flocks huddle. We are in fact swinging from the Arctic of atheism to a spiritual hothouse climate in which the exotic eccentric has come into their own, but the general characterization still holds good (1, p. 318).

Before one tries to implement plans and strategies to quicken relevant changes in the church structure, one must examine why facilitating change within the walls of the church is so difficult.

The first major reason people in the church resist change is a moral issue. To many within the church, change means to "succumb to the evil ways of the world." It's very difficult for people to realize that there is a great difference between

"right" and "wrong" and adapting to the needs of the people. One can still find major denominations who are very quick to condemn music that sounds different from what has been the custom and having a modern sound would be conforming to the ways of "the world." As a result, change is almost intentionally avoided and anyone in the church who tends to be progressive is privately or even openly criticized.

Pride is another issue that hinders change in the church. Many of the largest denominations pride themselves in their ability to hold on to the old ways. It is true that the ten fastest growing churches in America today are very conservative in nature. However, one should note that growth is not the same as being effective. Even the Southern Baptist Convention, the largest Protestant denomination in the United States, has recorded a steady decrease in growth over the past few years (4, p. 109). A survey of the major denominations indicates that most everything done is very traditional in approach. When asked why it uses existing procedures the answer is almost always, "Because it has worked quite well in the past and there is no need to change."

The professional leadership of the church today is slow to advocate new approaches due to the fact seminary training is very "classical" in its teaching methods. The result is that the professional leadership of the church (ministers, music directors, ministers of education, youth workers, etc.)

go to their churches and initiate programs similar to their seminary training. The church leadership is trying to meet the needs of man fifteen years ago.

When trying to understand why change in the church is so difficult, one should consider why people are in the church in the first place. Many people are there because it is comfortable and a link with the past, while others are there because it does bring some kind of systematic approach to their life. Change complicates their system and as a result it is resisted. Many people are there because it provides them with someone to tell them what to do. The people who could provide that kind of leadership are the ministers of the church who by the nature of their education naturally resist change. Security is another reason why people are in the church. People who seek out nice secure places will most always resist any kind of change because it threatens one's security.

The idea of "power structures" should be considered when trying to understand resistance of change in the church. As in many organizations, those who are at the top of the power structure tend to be those with a great deal of seniority. Many of those in the church who advocate change and creativity are not old enough to hold positions high enough in the power structure to have any kind of significant influence in facilitating change.

Clearly there exists a greater possibility for communication barriers within the church structure than in other organizations that seek to have a positive effect upon American society.

Communication Theory and the Church

Human beings have two ways of affecting other human beings or being affected by them. One is purely physical, the other is purely communicational. One can move people by words or one can move by muscle, which usually comes along only when words fail. It seems important, therefore, for one to understand communication because all people depend upon it. If the mission of the church is to reach and positively affect people, it would seem that communication is especially important to the church. Knight and Hullum state in Home Missions, January, 1973:

The cooperation that makes human society possible rests almost totally on our ability to communicate. Which makes us wonder why we seem to take communication for granted: personally, we know we communicate well -- but everybody else seems to be doing a lousy job of it (3, p. 6).

Communicative interactions may be thought of in its most basic form as the sharing of information between at least two people. It is possible to think of communication as referring to the use of symbols to achieve common or shared information about an object or event. Although this interaction is usually achieved by means of a language, a person's non-verbal behavior

may provide the stimulus which is interpreted by others. It would seem that the whole idea of non-verbal behavior is one area that the church has failed to recognize or utilize effectively. The essential point about communication is that the receiver of a message reacts not only to the behavior of the sender, but also to the receiver's inferred idea of the meaning behind the behavior of the sender. In other words, people are always trying to "read" between the lines (3, p. 5). Joe Kelly points out in Organizational Behavior:

. . . it should never be forgotten that communications are need-related, that is to say they are used for the purpose of achieving something or getting somewhere (2, p. 350).

The fact that much of communication is need related would indicate that the church should begin to give some thought to designing their communication to meet the needs of people, both within the church and those not within the church. For the church to have a positive effect upon American society, it must come to terms with the fact that it must shape its priorities to meet the needs of its people. As things now exist, the church is trying to shape people to the priorities of the church. To understand and determine the real needs and wants of people, it requires or presupposes some measure of communication.

For the church to function and best meet the needs of all people, communication must be studied at all levels. The person who attends church only at Easter and Christmas must

be studied just as seriously and intently as the pastor of the local church or the denominational leader. Communication in this sense is concerned with the systematic use of symbols to achieve relevancy in the lives of people in the church and those people outside the church whom the church is trying to reach. The intent of this investigation is to yield information that will aid the church in reaching people and responding to their basic needs.

It is quite possible that the "solution" involves "many solutions." Understanding the personal values of individual people may be the most productive way for the church to reach people and play a positive role in the lives of people.

Statement of Problem

The purpose of this study was to determine the various values that affect the communication process in the church. Home Missions magazine, January, 1973, states that communication should

. . . Both discover new ideas and transmit these ideas to people, motivating them in the process, create communications environments. And to do this, build an atmosphere in which messages can be sent with clarity, and received without static. Provide opportunities to speak as well as listen (3, p. 18).

Progressive leaders in churches today are giving increasing attention to the importance of developing communicating skills. These leaders are beginning to realize that if relationships are to be developed and deepened then much more attention

and study must be given to communication and how it can be utilized in the church. Conversations with church leaders at all levels of local church and denominational life indicate the value of the approach used in this study. These leaders believed it could be used to devise more effective programming in local churches, used to aid in job placement, job design, a more effective way of developing "koinonia", and provide a model in dealing with the diverse kinds of people within a local church. They go on to emphasize its value in sermon preparation and educational instruction.

The primary problem of this thesis was to describe the predominant levels of psychological existence within a group of people preparing for leadership roles within the church (both in a professional capacity and as laypersons). The basic investigative approach utilized was based largely on the theories of Clare Graves. The "label" given this type of study is "Value System Analysis." Value System Analysis enables the researcher to classify the various value systems operating within a defined organizational structure.

This thesis will answer the following questions: 1) Is there a difference in value systems of people educated in state supported schools and those educated in Baptist schools? 2) Is there a relationship between those preparing for a career in the ministry and the tribalistic-conformist value cluster? 3) Is there a relationship between existentialism and one's

length of times as a Christian? Most students who attend Baptist colleges and universities tend to have many like characteristics. Most have been quite active in Baptist churches, the majority were raised in Christian homes, and most all are quite conservative theologically. On the other hand, those educated on state campuses come from more diverse backgrounds, have a wide range of theological beliefs, and overall have had a greater exposure to different ideas and experiences. It is very probable that there is a correlation between the type of college attended and one's personal value system.

It has been theorized that those preparing for a career in the ministry tend to have a very dominate tribalistic-conformist value cluster. Using Value System Analysis, this hypothesis was tested.

This investigation seeks to determine if there is a relationship between one's length of time as a Christian and the existential level of existence. The study attempted to measure the value systems of people preparing for a career in the ministry and those Christians preparing for a secular career.

It is hoped that with the conclusions made from this study, there will be a greater understanding of communication barriers that exist within the church. With this new information, the church should be able to better design systems that allow better communication with persons inside the church as well as those outside the church.

Contents of Study

Chapter I has offered a brief analysis of the communication problems that exist in the church. Special attention was given to the problems of facilitating change in the church. The use of Value System Analysis and its application to the church will be presented in the remainder of this thesis.

Chapter II will present the theoretical basis upon which the research instrument was conceived.

Chapter III will explain the procedures of the investigation. This will include the procedure used to design the test instrument, field testing, methods of refinement of the investigative method, method of test administration, and statistical procedure used to interpret the data.

Chapter IV will report the results of the research, discuss the questions to be answered, and present other relevant findings that contribute to this area of research.

Chapter V will include conclusions and implications for further research.

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CHAPTER II

THEORETICAL BASIS FOR VALUES IN RELIGION

In Chapter I the rationale for this investigation was presented. The importance of the first chapter is dependent upon the fact that communication involves the behavioral actions of people. Chapter II has been reserved to examine the theory upon which this study is based. There is much literature available on theories that pertain to behavioral influences on communication. However, never before has the Levels of Psychological Existence theory, formulated by Clare Graves' been applied to religion. Because Graves' theory is a very positive view of the structures within society, it is an especially valuable tool in examining the communication patterns in religion.

Dr. Clare Graves, Professor of Psychology, Union College, Schenectady, New York has spent the last twenty years developing and researching his Levels of Psychological Existence theory. This chapter will examine Graves' theory and the implications that it has for religion. The chapter will be divided into five basic areas: Theoretical Basis, Value Levels, Values in the Local Church, Value Transitions, and Primary and Secondary Values.

Theoretical Basis

Unlike many frameworks, Graves sees the state of man in today's society as a very positive and healthy sign. In fact, Graves views man's troublesome behavior as:

. . . growth, rather than as a sign of decay, as a sign of reaching for a better form of existence rather than a sign of the disintegration of all that is good, as a sign of the emergence of that which is better, which is more human in man rather than as a sign of a breakthrough of the worse that is in him (2, p. 132).

Graves states that the reasoning that supports man's current actions of immorality and lack of ethics is quite often based upon the following three part premise:

1. That beneath it all man is at best driven by original sin, aggressiveness, and a death instinct.
2. That civilized human behavior, good values, can only be superimposed on man and therefore must be constantly imposed upon him lest his animalism override his humanism.
3. That these good values, Judeo-Christian ethics, Buddhist principles or the like, have been revealed to man and are the prime tenets by which he should live (2, p. 132).

Based upon the above three part premise, it would seem quite logical to view man's current problems as a breakdown of his values. However, this is not the only perspective in which one can view man's behavior. Graves views man from a more humanistic, organismic, systems approach. Graves' Level of Existence point of view is based upon the following three part premise:

1. That man's nature is not a set thing, that it is ever emergent, that it is an open system, not a closed system.
2. That man's nature evolved by saccadic, quantum-like jumps from one steady-state system to another.
3. That man's values change from system to system as his total psychology emerges in new form with each quantum-like jump to a new steady state of being (2, pp. 132-133).

This hierarchical system is more of an "open-ended" point of view as opposed to the more traditional, finite perspective. Basically the theory states that the mature human being is involved in an unfolding or emergent process marked by the progressive subordination of older-behavioral systems to newer, higher order behavior systems. As the condition of man's existence change, he tends to change his psychology. Graves states:

Each successive state or level is a state of equilibrium through which people pass on the way to other states of equilibrium, he has a psychology which is particular to that state. His acts, feelings, motivations, ethics and values, thoughts and preferences for management are all appropriate to that state (2, p. 133).

If the person were of another value system he would think, act, behave, and be motivated in a completely different manner. He may move through a progression of ordered heirarchical series to some end or he may stabilize and live the rest of his life at one or a combination of levels in the hierarchy. Basically, an adult lives in an open system where he can either progress to higher levels of existence or regress to lower levels. When

he is in one particular level, he has only the gamut of freedom provided him at that particular level (2, p. 133).

The mature man tends to normally change his psychology as the conditions of his existence change (3, p. 16). Graves' research indicates,

Adult man's psychology which includes his values, developes from the existential states of man. These states emerge as man solves certain hierarchially ordered existential problems crucial to him in his existence. The solution of man's current problems of existence . . . creates, in turn, new existential problems (2, p. 133).

Graves explains this problem as a function of two basic components, adjustment-of-the-organism-to-the-environment and adjustment-of-the-environment-to-the-organism:

The states which emerge. . . arise as each different and ordinal set of human problems are resolved. As the two components, adjustment-of-the-organism-to-the-environment and adjustment-of-the-environment-to-the-organism, develop in their spurt and plateau fashion, higher and higher psychological systems emerge. The alteration of the components produces cyclic emergence of existential states which dictates that the psychology, and thus the values of every other system, is at one and the same time like and unlike its cyclic partners . . . (2, p. 134).

As a man's existential state emerges, he developes a way of life that is peculiar to his level of psychological existence.

In summary, people live in a potentially open system of needs, preference, and aspirations. In any one value system, they have only the behavioral degrees of freedom afforded at that level. Therefore, as their particular societies develop members of their societies must subordinate old values and

behavior if ever they are to develop new values and behaviors appropriate to new levels of existence (1, p. 10).

The Value Levels

The following explanation is intended to be a brief description of the seven levels of psychological systems found in organizations. The single word labels inadequately describes the syndrome it represents, but is used for the sake of convenience. Vince Flowers and Charles Hughes have proposed a new set of labels that might possibly be more accurate in describing the levels of psychological existence. These labels will be found in parenthesis immediately following the accepted labels. Graves' theory does not end at level 7; however, models for higher value systems are sufficiently scarce to make their definition difficult, and for the purpose of this study, unnecessary. In addition, level 1 applies to infants, people with serious brain deterioration, and people with certain psychopathic conditions. For the purpose of this study, level 1 will be only briefly defined and then disregarded.

Level 1, reactive.--Man, at this level, simply reacts to external stimuli. Unaware of themselves as human beings, they react to hunger, thirst, urination, feelings of pain, heat, cold, etc. To man at this level, there is no right or wrong and his reactions are based on the presence or absence of tension. To reduce pain or tension is good while the presence of pain or tension is bad. This person does not operate

cognitively, he only reacts. To think, believe, or judge are not part of this persons functioning. For all practical purposes, this value system is more theoretical than actual. Except for those with psychopathic conditions and brain damage, man quickly passes through this level shortly after birth. It should be pointed out that no man will ever be without some reactive values. Any man operating at a higher level of existence will always be, in part, a physiological organism (2, p. 144). It is highly unlikely that a level 1 would be found in any organization.

Level 2, tribalistic (security-oriented)--An individual at this level has come into being without awareness, thought, or purpose, because this way of life is based on classical conditioning principles. The two most basic values for the level 2 person are security and that "one shall live according to the ways of one's elders." People in this value level believe that their way of life is inherent in the nature of things. Tribalism is characterized by a concern with feelings of pain, temperature, safety, stability, and submission to an authority figure, whether he be a parent, teacher, supervisor, minister, husband, big brother, or gang leader.

The reactive person is locked into and will not violate the rigid traditions of his perspective "tribe." Being locked into these traditions, this person is usually into a magical superstition, ritualistic way of life. Any change in their

environment or anything unfamiliar will greatly threaten them. Often the productivity level of this person is very limited. Man, at this level, can accomplish little more than the fulfillment of his physiological needs. He is aware of little more than the problems of sustenance, illness, reproduction, and disputes. Because concepts of time, space, quantity, and materiality are grossly lacking, his productive effort is very limited.

Level 3, egocentric (self-oriented).--Man, at this level is no longer intent on finding ways to meet his physiological needs and maintaining his tribalistic ways. Upon arriving at level 3, man begins to gain insight into his existence as an individual being. As a result of this recognition, man no longer seeks tensional relief or the continuance of his tribalistic, established way of life. Now aware of himself as an individual, he realizes that he is alive and will die. As a result of the threat of death, he is very concerned with survival. At this level, man begins to intentionally manipulate the environment to meet his needs. In seeking to manipulate the world around him, he subscribes to the inhumane "eye for an eye, tooth for a tooth" doctrine.

Obsessed by the need to retain his existence, the level 3 person interprets reward or punishment as feedback, fostering or not fostering his own survival. He sees the world as a place where many try but few succeed. As a result, he comes

to the conclusion that the only way to survival is through heroic deeds. The epic hero becomes his idle and heroism becomes his means of survival. Because a person is a hero, he has obtained the right to:

. . . the spoils and the rights to exercise greed, avarice, envy, gluttony, pride (and sloth if not being heroic) for he has shown through his deeds that the Gods or the fates see him as worthy of survival (2, p. 145).

From this perspective he sees a world of those who "have" and those who "have not." Those who win have the right to loot the world to his own ends and the losers only have a right to the scraps the "winners" might toss them. In the world of the level 3, might is right and the power ethic prevails.

A person at the egocentric level is most often selfish, thoughtless, unscrupulous, and dishonest. He is basically amoral. He is primarily concerned with whatever it takes to obtain power and meet his selfish needs. He has not yet learned to function within the limits of society.

Before one writes off the egocentric level of existence as useless, there is one thing that should be kept in mind.

Some men, in the pursuit of power, do tame the mighty river, do provide the leisure for beginning intellectual effort, do build cities, do assign occupational positions that directly improve the personal lot of some and indirectly spills off to the betterment of the miserable many (2, p. 146).

Although most all people have some traces of the level 3 value system, those purely in this system are often found in the ghettos or in prisons.

Level 4, conformist (tradition-oriented).--At this level of existence, man is involved with sacrificing the immediate, earthly desires for an everlasting peace to come later. His focus is not on the end, salvation, but on the means to that end, sacrifice of desire in the here and now. Salvation is the reward for living the right kind of life. Typical behavior includes denial, deference, piety, modesty, self-sacrifice, harsh self-discipline, and no self-indulgence.

The conformist person accepts his position and role in life. The fact that inequality exist is accepted as a fact of life. It is their conviction that one's task in life is to strive for perfection regardless of how high or low one's assigned role. What the individual wants is really not important. What is important is that he discipline himself to the prescribed plan of his world. The level 4 person sees life as a very serious business.

Each system 4 person values his absolutistic moral laws and frequently uses words like should and ought . . . Rules are black and white. His authority defines both virtue and sin and only his authority has the proper word (1, p. 11).

The conformist person has a low tolerance for ambiguity. He finds it quite difficult to accept people whose values differ from his and has a need to get others to accept his set of values. People at this level most often place themselves under a philosophy, cause, or religion and have a tendency to be attracted to vocations circumscribed by dogma

or clearly defined rules. One should not make the mistake of viewing this person as a docile, meek kind of human being. These kind of people will become quite assertive and have been known to sacrifice themselves in violence if their values are threatened. The level 4 person prefers authoritarianism to autonomy, but will respond to participation if it is approved by an acceptable authority.

Level 5, manipulative (success-oriented).--Like the level 3 person, man at the manipulative level tries to control or manipulate the world around him. Unlike the level 3 person, who tries to control his environment with raw, rugged brute force, the level 5 person seeks to gain control by learning the world's secrets. His end value is material gain and his means to the end is rational, objective positivism.

He puts great value on achieving and getting, having and controlling. He places great value in equal opportunity and to the mechanistic, measuring, quantitative approach to problems, including man (2, p. 150).

Some important values are achievement, gamemanship, competition, the entrepreneurial attitude, efficiency, work simplification, the calculated risk, scheming and manipulation. Unlike the egocentric person, he knows the proper limits. He will achieve goals by any means possible within constraints imposed by society. Because the level 5 is a good politician, he is careful to never invite rage upon himself. He sees

to it that the loser gets more than the scraps but never as much as he does. However, he does tend to see people as expense items rather than assets, to be manipulated as supplies and equipment. The level 5 person creates wealth and the techniques to gather that wealth.

Level 6, sociocentric (people-oriented).--Persons in this system are concerned with the relation of their individual selves to other selves. Belonging, being accepted, and not being rejected are very important to him. The sociocentric person believes that for human harmony to prevail, he must know his inner self as well as the inner selves of others.

This person will value only the authority figures whom they hold in high esteem. Possessing high affiliation needs, he will look to his peer group to determine how he will obtain a community like atmosphere with the people he values. Getting along is more important than getting ahead. He values goodwill, social approval, and cooperation more than free enterprise, individual fame, and competition.

Level 6 people refuse to classify people into types because it might threaten their sense of community.

On the surface, sociocratic values appear shallower, less serious and even fickle in contrast to values at other levels because the surface aspect of them shifts as the "value-other" changes his preferences. But the central core of this system is a very solid process. It is being with, in-with, and within the feelings of his value other. He values interpersonal penetration, communication, committeeism, majority rule, the tender, the subjective, manipulative

persuasion, softness over cold rationality, sensitivity in preference to objectivity, taste over wealth, respectability over power, and personality more than things (2, p. 152).

One should realize that sociocentric people tend to voice their protests openly, but because they dislike violence will usually protest with passive resistance. This type of person no longer believes that a person's worth can be measured by hard work. They are firm believers in living in the "here and now." The level 6 person is usually found in a vocation where he can work with people toward a common goal and still not get caught up in the materialistic rat race.

Level 7, existential (reality-oriented).--At this level man has a high regard for ambiguity and no longer must think in terms of "black or white" and "right or wrong." His ethic prescribes that what was right yesterday may not be seen as right tomorrow. From within his framework, the inverse is true as well, what was wrong yesterday may be right today. This ethic does have room for the idea that what was wrong yesterday will be wrong always. The level 7 person accepts people whose value level differs from his. His behavior is based on the situation. If the situation calls for authoritarianism, then it is proper to be authoritarian and if the situation calls for democracy, one should be democratic.

In some ways he is a combination of level 5 and level 6. He is oriented toward success (level 5) and concerned with

the rights and dignity of his fellowman (level 6). In the business world he is concerned with organizational profits and organization success (level 5) but like the level 6 person, he is concerned with the impact the organization has upon its members, the community, and the environment (4, p. 51). He is goal-oriented, but toward a broader scope and a longer time perspective. Because he has an intense value for personal freedom, he likes to do things his own way without the constraints of authority or bureaucracy.

The level 7 person dislikes artificial things, values all human wants, but is not a slave to any of them. They have a high regard for simplicity and spontaneity. They place no value on conventionality for the sake of conventionality. At the existential level continuing to develop is more important than striving to become something. The process of accomplishing something is more important to him than the recognition that may come from the accomplishment.

Values in the Local Church

In seeking to understand the different levels of psychological existence and how they affect communication in religion, it is necessary to examine the different levels in light of how they exist in a local church. In the following examination, the different levels will be viewed from the perspective of both the pastor and the parishioner. As mentioned previously, the reactive level (level 1) applies mainly to

infants, people with serious brain deterioration, and people with certain psychopathic conditions. As a result, for the purpose of this examination, level 1 will be eliminated.

Level 2, tribalistic (security-oriented).--The tribalistic pastor sees himself as God's representative and will tend to exert aggressive leadership as a result. It is very probable that he will usually be found in a small church because he does not have the creativity and flexibility required for a church of larger size. He will have a great involvement in most of the administrative responsibilities of the church because he believes that is what his role requires. He will resist any change that might cause conflict or threaten the "family" atmosphere or security of his congregation. The level 2 pastor sees God as his tribalistic chieftain but in reality patterns himself after well known pastors of large churches in his denomination.

The tribalistic parishioner finds security in the local church and dislikes anything that might threaten the security and family atmosphere. The level 2 person is quite content to sit back and let the leadership establish the rules and make the decisions. He will adopt the values of his chieftain, most of the time the pastor. However, he will often look to other leaders in the church such as Sunday school teachers, youth directors, campus ministers, and other staff members. The level 2 person is attracted to a minister who

understands his leadership role and tells his congregation exactly what to do. The Bible is taken very seriously by the tribalistic parishioner because he believes it is God's word and the primary way God has of telling his people what to do.

Level 3, egocentric (self-oriented).--It is very difficult to examine the egocentric pastor in light of Value System Analysis because there are so few in the church. This type of pastor sees the pastorate as an instrument of power and uses the position as a means to getting ahead and meeting his personal wants. He is often found in independent churches. If he is in a denomination, he continually seeks to find new ways of gaining independence. He is seldom understood by fellow pastors and most always seen as a rebel in the denomination. Because of his restlessness, he seldom stays in the same place for any length of time. He typically controls his church with an iron hand and will only work in a tribalistic-conformist environment.

Like the egocentric pastor, the egocentric parishioner is seen as a disruptive figure and rebel. He rebels against rules and most kinds of authority. It would be quite unusual to find an egocentric person in a church where the membership and leadership is predominately tribalistic-conformist. A level 3 person most often attends church because he thinks he can make a "quick buck" or achieve some kind of power. The

level 3 person is really not opposed to religion, provided people do not use it as an excuse to ride his back. He responds best to a minister who is not cumbered by rules, stays off his back, lets him do his own thing, but who is firm and consistent. The egocentric parishioner is not too concerned with change unless it begins to place restrictions upon him. He basically sees the Bible as an outdated rulebook that can really get in the way of the things he wants to do.

Level 4, conformist (tradition-oriented).--The level 4 pastor sets out the guidelines and values for his parishioners and expects them to follow this system. Very much committed to tradition, he has a great deal of difficulty accepting anyone or any church that does things differently from himself. Because of his commitment to tradition, he may view things that involve change in terms of "right or wrong." Being so involved in his way of life or system, one seldom finds a conformist pastor who is very creative or outstanding as a leader. One will seldom find a level 4 pastor who is an innovator. Although not the most creative person, it should be pointed out that the conformist are very hard workers.

The conformist parishioner functions best in a church that is highly structured and very predictable. Because change brings confusion to their structure, they will often resist change. The level 4 person believes that change in the church often rejects proven principles and should be accepted only

after careful evaluation and study. They follow any rules set by their religion very seriously. Probably the backbone of the church in America today, the conformist parishioner tends to function as a "helper" in the church. He dislikes leadership roles, but will function in a leadership role if he believes it is his duty. Like the conformist pastor, the level 4 parishioner is also a very hard and dedicated worker. The level 4 church member believes the church should be attended regularly and the members should be actively involved in its programs. The conformist is most comfortable with a pastor who makes sure the congregation follows the "necessary system" so that the church will be what it is "supposed" to be.

Level 5, manipulative (success-oriented).--The level 5 pastor is very achievement oriented. He is continually seeking new ways to put the name of his church before the community. He often sets goals for both himself and the church. Usually involved in civic activities, he most likely does a good job of public relations within the community. Unlike the conformist, the manipulative pastor quite often initiates change. He is always seeking new ways to bring about growth in his church. The level 5 pastor is involved in the politics of the denomination. Most pastors who are manipulative do not stay long in small congregations. They move up to the larger congregations because of their ability to deal with people and take the "necessary" steps required to make upward advancements.

One should not assume that all pastors of large churches are manipulative. Often times after a pastor obtains a large church and has been there a while, he will revert back to the conformist level.

The level 5 parishioner often uses the church for social gain. If in a community it is expected to be a member of a local church to be accepted in the social life of the community, the manipulative person will become involved in a local church. This is why you see many politicians make note of their church involvement around election. The manipulative parishioner often seeks leadership positions and involvement. He is usually very involved in the running and decision making of the church. He will not allow the pastor to dictate his thinking but at the same time will try to stay on the pastor's good side. He likes a pastor who understands what it takes to get things done and is not afraid to use his position and power when necessary. The level 5 parishioner sees religion as an avenue in which a person can achieve some of his personal goals and make things happen for other people. He is not at all opposed to change in the church provided it either produces church growth or puts either his name or the name of the church before the community.

Level 6, sociocentric (people-oriented).--The sociocentric pastor places emphasis on peace and unity in the local church and in society. This type of pastor is very sensitive to the

needs of his people and attempts to have a very personalistic approach to his congregation. In initiating new changes in the church, he is quick to consider the effect it might have on his people. The level 6 pastor believes change should provide new ways in which people can grow together and experience healthy relationships. He usually leads his congregation in involvement in the social issues. It was the sociocentric pastor who sought involvement in the civil rights movement of the 1960's.

The sociocentric parishioner is involved in a local church because it provides an avenue where people can grow together in harmony and unity. He seeks to provide an atmosphere where people are conscious of each other and their needs. The level 6 parishioner believes that religion should concern itself with the social concerns of society and the unity of all mankind. He sees the Bible as a book that encourages peace, harmony, and unity among all mankind. He works best with a minister who relates to him more as a friend than as a minister. The sociocentric parishioner will not respond very well to a very aggressive, authoritarian type of pastor.

Level 7, existential (reality-oriented).---The existential pastor values serving more than personal achievement. It is much more important that a need is met than who gets the credit. He expects his congregation to allow him to be himself and he in turn allows his congregation to be themselves.

It is quite possible that he may be involved in the denominational activities that he sees as necessary but rebels toward the denomination if it begins to exercise authority in regards to him personally or the activities of his congregation. The level 7 pastor understands people of different value levels and is able to adjust to the needs of his congregation. He is very flexible and is quite accepting of people with diverse ideas. He tries to create an atmosphere that prepares people to deal with the realities of everyday life.

The existential parishioner is involved in a local church because it helps him grow personally and equips him to function more effectively in everyday life. He understands the need for guidelines in the church provided they are guidelines and not hard fast rules. The level 7 person will be active only in a congregation where he can exercise personal freedom. Like the existential pastor, he believes serving is more important than personal gain or recognition. The level 7 parishioner believes a local church should be a place where people of many backgrounds and ideas can come together to share both unity and personal freedom. He will respond best to a minister who provides the opportunities for a person to reach his highest level of potential.

Values Transitions

As one might expect, it is quite possible for one's personal value level to change. Viewing this value change

in the light of Graves' theory, this breakdown can be seen as a reorganization of higher level values rather than as decay of a fine and lasting value system. Values tend to change in a regressive-progressive fashion. A person's value system will change when his current value system is no longer adequate to deal with his current problems. The growth of values proceed forward to a critical point then changes when this point is reached. When one realizes his current value system is no longer adequate, he will first regress downward through his own value system. This regressive search is an attempt to find compatibility and equilibrium. If this regression search reduces the stress, the person's values stabilize. If a person does not find stress reduction within one of his old, lower level values, he will make a spurt-like move to a higher level value system (1, p. 27). The regression to old, lower level values or the progression to new, higher levels are often interpreted as a decay of values. Graves believes:

This regressive-progressive reorganization is central to the interpretation of values proposed here. Thus the major signs of decay, in more customary frames of reference, become within this point of view, the all important sign of reorganizing growth (1, p. 25).

Graves' interpretation enables us to better comprehend values crisis that arise. When man's old values are no longer appropriate to his new state of being, his current values appear to break down as he begins to search for a new value system that is more in line with his new state of being. At

this point, he begins to acquire new insights into his new value system. Before making a solid move to his new level, he must first remove barriers that prohibit him from making that move. At this point, there is a period of confrontation where man attempts to fight his establishment, his older generation, and the old value system that he is trying to leave. As time passes, man usually does overcome the barriers and does move into his next steady-state value system. Graves' summarized value transitions in the following manner:

. . . my basic position is very simple. It is that adult man, as he grows psychologically, moves in a salutary fashion from a value system appropriate in restricted living circumstances to higher value systems appropriate to better conditions of life and being. This position holds that man, as he and his societies develop, must subordinate old values if ever he is to develop new values appropriate to his new state of existence. Develop and discard, retain and rearrange, this seems nature's way of handling all things (2, p. 143).

Primary and Secondary Systems

It is very seldom that we find a person in our society that operates exclusively within one value system. In describing the value systems of people, it is necessary to describe them in "pure" terms. In reality, most people operate within a primary value system. However, when under stress, when frustrated, challenged, or when the circumstances dictate, most people can move into a secondary or back-up system. Theoretically, under prolonged stress it is possible that some people will regress all the way back to the reactive

system and become totally unaware of their existence. Flowers and Hughes give the following example:

. . . there have been long-time marriages in which one spouse dies and within a year or so the other spouse dies for no apparent physical reason other than a "broken heart." It seems possible that the dissonance caused by the death of a loved one can cause a regressive search, ending at the reactive level of existence (1, p. 23).

In most cases people operate in a primary and secondary value system that is compatible with their environment. In the business world many managers would prefer to operate at an existential level of existence but because of the nature of their job they must become more manipulative, their secondary value system. People also operate at different value levels depending upon their environment. At work a person may be highly manipulative, in his social life he may be sociocentric, and in terms of religion he may be a conformist. Most people tend to be highly tribalistic in relation to their physician.

Summary

This chapter has examined Graves' Level of Psychological Existence theory, the basis for Value System Analysis. The six value levels were interpreted in light of Values for Religion. This chapter was divided in five major areas.

The first major area dealt with the theoretical basis and assumptions made by Graves. Graves' assumptions about man were contrasted with the more traditionally accepted assumptions concerning man.

The seven value levels were the subject of the second major division in this chapter. Characteristics of each level of existence were examined.

The next area defined the six relevant values in light of the church. The levels were examined from the perspective of the pastor and the parishioner.

Value transitions and primary and secondary values completed the last two major divisions. These two divisions examined how a person's personal value system may change and how a person often calls upon a second value system when necessary.

Chapter III will discuss the "Values for Religion" test and how it was constructed. In addition, the chapter will outline the procedure used in selecting and determining the value clusters of the groups tested.

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CHAPTER III

THE NATURE OF VALUE SYSTEM ANALYSIS

Within the last few years, researchers in the area of communication have discovered that the communication process is greatly affected by a person's psychological make-up. Only within the last few years have behavioral scientists begun to see the value of Clare Graves' Level of Psychological Existence as a communication model.

The first to utilize Graves' theory was a husband and wife team, psychologists Scott and Susan Meyers. Since their first application, other individuals have made use of the procedures first developed and used by the Meyers. The procedure has been used in several areas of American life--e.g., industry, business, marriage, the military, etc. Many businesses have incorporated Value System Analysis into their training and management--e.g., Texas Instruments, American Airlines, the Internal Revenue Service, Moore Business Forms, Exxon and Mobil Oil Companies, the Dallas Independent School District, etc., to name only a few. Leadership and management in these various organizations and businesses have indicated significant positive changes upon the introduction of Values System Analysis into their operations. These organizations have indicated that utilization of this system has enabled

management to more fully understand the wants, needs, attitudes, and behaviors of their members and employees. This better understanding of their people has resulted in changing communication procedures, training programs, employee placement, etc. In essence, the success has been found because of more efficient adaptation, allocation, and coordination of organizational functioning. As a result of these changes, based on knowledge obtained from Value System Analysis, these organizations have found a decrease in organizational and individual conflict.

Chapter III will be devoted to describing the procedure used to design the test instrument, the administration of field testing, methods of refinement of the test instrument, the actual procedure used in population selection, and actual test administration, and the statistical procedures utilized.

Design Of The Test Instrument

In order to develop a test that would be accurate and yet still be able to be administered within a reasonable amount of time, it was felt that there should be a limit placed upon the length of the test instrument. Even though length was a major consideration, it was essential that the instrument accurately measure a person's value system as it relates to the major issues that confront a person involved in American religious life. Through consultation with psychologists, communication theorists, ministers and other leadership within

the church, and individuals competent in Value System Analysis, the following areas were determined to be essential in evaluating values as they exist in religion.

1. The value of religion
2. The value of family behavior
3. The value of the church
4. The value of the kind of minister I like
5. The value of marriage
6. The value of laws
7. The value of change in the church
8. The value of the Bible

In accordance with Graves' theory, each respondent was then given the opportunity to respond to each of the issues at each value level as described by Graves. (Value level 1 was not included as a possibility,) Six possible responses were developed for each issue. Each response is typical of a tribalistic response, egocentric response, conformist response, manipulative response, sociocentric response, and an existential response. Each respondent was then asked to distribute a point value in correlation to the value he placed on each response -- a minimum of zero to a maximum of twelve points. However, each respondent could only assign a maximum of twelve points for each issue. (Six different responses for each issue.)

The test design followed the format of Meyers et. al. in the Texas Instruments project, Flowers et. al. in the

Managerial Values for Working test conducted with the American Management Association, Hughes and Flowers et. al. in the Values for Marriage game, and Beck's Values for Teaching test.

A panel of experts skilled in designing value tests confirmed the validity of the test design. Never before has Value System Analysis been applied to the American religious community. Much more research should be conducted in terms of values within religious life. A copy of the test, "Values for Religion," is included in the appendix.

Method of Field Testing

Upon the completion of the preliminary test instrument, it was then administered to a select group of students at North Texas State University and a number of people involved in local churches throughout the Dallas-Fort Worth metroplex. Included in the people involved in the local area were a pastor, a deacon, a ministerial student, a Sunday school teacher, a campus minister, and several others who held no leadership positions within the church. It was concluded that if an individual could fit into any of these categories, then that person would be an appropriate respondent for field testing of the test instrument.

During the field testing, the respondents were allowed to use as much time as necessary to complete the test. Most who took the test completed the test in a twenty to thirty minute time period. They were tested in groups that ranged from size two to fifteen in number.

Methods of Refinement

Upon completion of the test, the theoretical basis of the instrument was explained to the respondents. They were then interviewed to obtain recommendations as to how improvements could be made in the test design. Two basic changes were made in the instrument. The first had to do with terminology. Changes were made to use words that were more universal among all denominations. One example was changing the word, pastor to minister. The second change had to do with the eight critical areas concerning values. It was determined that most all of them should be more religious in nature. Upon consulting experts, they agreed that the Values Issues should be more "religious" in nature.

Further field testing of the revised test instrument indicated that there was no semantic or statistical bias in the phrasing of distribution of the questions.

Personal interviews were then conducted with each respondent to determine if their respective predominant values were congruent with the test results. These interviews aided the panel of experts in validating the final test instrument.

The field test resulted in the final testing instrument found in the appendix.

Method of Test Administration

The first thing that had to be considered in the investigation had to do with the selection of a test population.

It was determined that it would be best to use a group of people currently preparing for leadership roles in the church. It was also determined that this group should consist of those preparing for roles as professional ministers and those who expected to serve as laymen. A group of college students already very involved in local Baptist churches were selected. In addition to these students, it was determined that comparisons should be made to other groups to better understand communication problems that exist both within the church and the problem of the church seeking to communicate with people outside the church. As a result, two more control groups were selected. One group consisted of 40 seminary students. The second group was composed of 66 college students chosen at random from classes at North Texas State University.

The first group, consisting of people preparing for leadership roles in the church, were tested in groups of two to three in size. The students tested from North Texas State University completed the test in groups of approximately twenty. The size of the seminary group was approximately forty. The test were administered in either classrooms or small conference rooms. Each respondent was assured that his anonymity would be protected, and the datum obtained was for research purposes only. Those tested were instructed to take as much time as necessary to complete the test but were reminded that one's first impressions were generally the most accurate. The fact that there were no "right or wrong"

answers was also emphasized. The overriding majority of those tested had no objection to completing the test. A very slight percentage stated some distrust of the test because it was "psychological" in nature. When assured that they were not required to take the test, all who objected did complete the test.

Statistical Procedures

Certain demographic variables had to be taken in account to complete an accurate Value System Analysis for religion. Those demographic variables were:

1. Sex
2. Chronological age
3. Type of college or university attended
4. Current academic classification
5. Length of time as a Christian
6. Professional intentions concerning full time Christian work
7. Liberal-conservative
8. Christian or non-Christian family

These variables and the value dominance of each were utilized to ascertain the conclusions made in the Value System Analysis of the group tested.

Total point sums were computed for each value level response on each of the value issues presented to individual respondents. Therefore, each respondent could have exhibited a total numerical value that ranged from zero to ninety-six

on a particular level of psychological existence. Numerically, the total value of the sum of all of the levels of psychological existence could have been no greater or less than ninety-six. For each value issue a total of twelve points had to be distributed. Theoretically, a respondent could have distributed sixteen points to each of the six value levels. None of the respondents chose to distribute points in this manner. It was also possible for a person to distribute all ninety-six to just one value level. The value issues were placed in random order to prevent guessing and to cause a respondent to read each statement carefully.

Mean value system scores were computed for each of the previously mentioned demographic variables. Chapter IV will explain the results.

There were nine different intervals for age group. There was an interval for each year beginning at eighteen and ending at twenty-four. There was one additional interval for those over twenty-five.

Type of college or university now attending was broken into five different groups. The first group consisted of students attending junior or community colleges. Group II consisted of those attending Baptist colleges or universities while Group III contained students who were attending denominational colleges or universities other than Baptist. Group IV was for respondents attending state colleges or universities.

The last group was reserved for those attending trade or industrial schools. There were no respondents in this category.

The current academic classification was divided into five different groups. These groups were freshman, sophomore, junior, senior, and graduate students.

Length of time as a Christian was divided into seven groups. Those who had been Christians less than six months were placed in Group I. Respondents who had been Christians from six months to one year compiled Group II while those who had been Christians one or two years made up Group III. Anyone who had been a Christian for a period of two to five years was placed in Group IV. Respondents fitting in the time period of five to ten years made up Group V while those who had been Christians over ten years were assigned to Group VI. Group VII was reserved for any who did not consider themselves Christians.

The liberal-conservative question involved a continuum. Respondents were asked to mark the continuum as to where they saw themselves in regards to liberal-conservative and their basic philosophy of life. After the respondents marked the continuum, it was divided into eight equal segments. The segments were then numbered. One being the most liberal and eight being the most conservative. The respondents were then placed into eight different groups depending upon where they had marked the continuum.

Each person taking the test had three possible responses in terms of whether they intended to make their living in full time Christian work. They could answer yes, no, or possibly,

A division was also made as to whether one was raised in a Christian home. Respondents could either answer yes or no.

An analysis of variance was conducted to determine the probability of the results being due to chance, or other uncontrollable influences in the testing environment. A group of experts familiar with Value System Analysis determined that a .01 level of significance was necessary to validate research findings (1, p. 38). The procedures explained in the chapter are the guidelines by which the results of the Value System Analysis will be governed.

Summary

This chapter has given a brief summary of the use of Value System Analysis in organizations throughout America. The test design for the research followed the same basic design of previous analysis.

After field testing and inspection by a panel of experts, the Values for Religion test was judged accurate for administration. The test was administered to three separate groups, totalling 288 persons. Mean scores were computed for each demographic variable. A probability test was then conducted to determine the relationship between the demographic variable

and the value dominant score. It was concluded that when a correlation equal to or greater than the .01 level of significance was exhibited, then a definite relationship does exist between that particular demographic variable and the level of psychological existence which it coincides.

Chapter IV will report the results of the Value System Analysis that was conducted.

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CHAPTER IV

RESULTS

The purpose of this chapter is to report the results and interpret the data obtained from the Value System Analysis study of students preparing for leadership roles in the church. A study of this nature is significant because the church affects most every area of American life. People involved in the church are often leaders in education, politics, business, entertainment, and other areas that significantly affect our society. Proper use of this datum should not only aid the church in its internal functioning but also enable the church to have a more positive and effective influence in today's society.

In examining datum concerning values, several things should be kept in mind. First of all, a value mean does not imply intellect. People of all intelligence levels are found at all six value levels. Secondly, a person's value cluster can change to either a higher or lower level of existence. The results of this study should not be interpreted to place more value on one system than another. All six levels of existence are necessary in American society and in the life of the church. Lastly, most persons display tendencies in varying degrees toward all six value systems.

In the process of testing, three distinct groups were administered the "Values for Religion" test. The first group consisted of college students throughout the state of Texas preparing for roles of leadership in the church both as ministers and laypersons. The second group consisted of students chosen at random from North Texas State University. Intended to be used for comparison purposes, this group was not necessarily religious in nature. Students from Southwestern Baptist Theological Seminary compiled the third group. To aid in comparisons, Table I contains the value means for each group.

TABLE I
COMPARISON OF LEVELS OF PSYCHOLOGICAL EXISTENCE
AMONG THE THREE TEST GROUPS

Level	Student Leaders N=182		North Texas Students N=66		Seminary Students N=40	
	Mean	S. D.	Mean	S. D.	Mean	S. D.
Existential	18.63	6.52	23.32	10.98	16.52	8.65
Sociocentric	26.75	7.70	30.53	10.65	25.15	9.26
Manipulative	13.33	5.59	13.92	5.95	11.10	5.24
Conformist	19.94	7.71	13.20	9.80	23.88	11.58
Egocentric	.41	.96	3.12	4.49	.50	1.24
Tribalistic	16.65	5.59	11.44	7.27	18.40	7.82

Chapter V will seek to explain the similarities, differences, and significance of the different group and demographic means.

This chapter will be divided into four basic areas: the differences in value systems of people educated in Baptist supported schools; the relationship between those preparing for a career in the ministry and the tribalistic-conformist value cluster; the relationship between existentialism and one's length of time as a Christian; and a comparison of value systems in relationship to male and female.

Value Differences Of People Educated In
State Supported Schools and Those
Educated In Baptist Schools

It has been theorized that students attending Baptist colleges will have a higher tribalism-conformist score while those attending state colleges will be more existentialist-sociocentric in nature. Because state colleges usually offer students more freedom, it is normally concluded that one would find more existentialist students on a state campus. It is not uncommon to find numerous restrictions placed upon students attending Baptist supported colleges and universities. Many still have rigid curfews for both underclassmen and upperclassmen. In fact, with the introduction of Title 9, many Baptist colleges have now placed curfew on men. All entertainment is carefully censored and one will seldom find a movie shown that has a R rating. In addition, many of the colleges require attendance at chapel. A student may be prohibited from graduating if they have numerous absences from chapel.

Table II illustrates the value levels of future religious leaders from state schools, Baptist schools, and from seminary.

TABLE II
VALUE COMPARISON OF STATE, BAPTIST,
AND SEMINARY CAMPUSES

Level	State Campuses N=102		Baptist Campuses N=44		Seminary Campuses N=40	
	Mean	*S. D.	Mean	S. D.	Mean	S. D.
Existential	18.75	6.48	18.89	5.57	16.53	8.65
Sociocentric	27.76	8.20	25.82	6.66	25.15	9.26
Manipulative	13.45	5.58	12.75	5.81	11.10	5.24
Conformist	18.62	7.72	22.02	7.23	23.88	8.65
Egocentric	.37	.97	.48	.98	.50	1.24
Tribalistic	16.58	5.58	16.05	7.82	18.40	7.82

*S. D., Standard Deviation

Table II indicates little difference in the value clusters of students attending Baptist colleges and those attending state supported colleges with the exception of the conformist level of existence. Students attending Baptist colleges possess a higher level of conformity. Students attending seminary show even a greater degree of conformism than those attending Baptist colleges.

The data indicates a positive correlation between type of college attended and conformity above the .0001 level.

Table III contains the F scores for each computed mean found in Table II.

TABLE III
F SCORES OF THE VALUE COMPARISON OF STATE,
BAPTIST, AND SEMINARY CAMPUSES

Level	State Campuses	Baptist Campuses	Seminary Campuses
	F Score	F Score	F Score
Existential	.82	.17	.29
Sociocentric	.00	.32	.12
Manipulative	.00	.20	.00
Conformist	2.48	.48	.72
Egocentric	1.01	.00	.00
Tribalistic	1.52	.01	.01

The greatest level of diversity occurred between the students attending seminary and the group from North Texas State University.

TABLE IV
COMPARISON OF VALUE LEVELS OF NORTH TEXAS STATE
UNIVERSITY STUDENTS AND SOUTHWESTERN
SEMINARY STUDENTS

Group	Number	Value Level Mean Scores					
		Level 7	Level 6	Level 5	Level 4	Level 3	Level 2
Seminary	40	16.56	25.15	11.10	23.88	.50	18.40
NTSU	66	23.32	30.53	13.20	13.20	3.12	11.40

Seminary students were significantly higher than the North Texas State students in the conformist and tribalistic value levels.

The North Texas group was significantly higher in terms of the existential-sociocentric value level. The greatest value difference occurred at the conformist level. The seminary group scored 10.68 points higher at the conformist level.

Table V contains the F scores of the value means found in Table IV.

TABLE V

F SCORES OF VALUE LEVELS OF NORTH TEXAS STATE
UNIVERSITY STUDENTS AND SOUTHWESTERN
SEMINARY STUDENTS

Group	F Score of Value Level Means					
	Level 7	Level 6	Level 5	Level 4	Level 3	Level 2
Seminary	.29	.12	.00	.72	.01	1.09
NTSU	.40	1.02	.20	3.32	.44	.21

The variance of seminary students from North Texas State students is high at significance level greater than .0001. The significance level validates the higher degree of conformity and tribalism among seminary students while the North Texas group mean was significantly lower in terms of conformity and tribalism and significantly higher at the existential and socio-centric levels of existence.

The Correlation Between Career Intentions and Existentialism

Many experts believe that for the church to survive and flourish in the coming years, the professional leadership must

become more existential. Each of the three groups were asked if they intended to make their living in full time Christian work. They could then respond in of three ways: yes, no, or possibly. The value levels were then determined by career intentions. Results of these findings are illustrated in Table VI.

TABLE VI
EXISTENTIALISM AND CAREER INTENTIONS

Group	Existential Value Mean Scores					
	Yes		No		Possibly	
	Mean	*S. D.	Mean	S. D.	Mean	S. D.
Student Leaders	18.17	5.32	18.63	6.38	18.88	7.20
NTSU Students	19.75	14.20	23.79	10.60	21.33	13.79
Seminary Students	16.69	8.69	.00	.00	10.00	.00

*S. D., Standard Deviation

Because this correlation exhibited a level of significance greater than .0001, it would indicate that those not preparing for a career in full time Christian work have a higher level of existentialism than those who are planning to earn their living in full time Christian work. Of those planning to work full time in Christian work, the students from North Texas State University exhibited the highest level of existentialism and the seminary group had the lowest level of existentialism.

The highest level came from those planning to make their living in a profession other than Christian work.

The F scores for the means listed in the above table are found in Table VII.

TABLE VII
F SCORES OF EXISTENTIALISM AND
CAREER INTENTIONS

Group	F Scores of Existential Value Means		
	Yes	No	Possibly
Student Leaders	.00	5.43	.63
NTSU Leaders	5.43	.00	2.40
Seminary Students	.63	2.40	.00

Correlation of Length of Time as a
Christian and Existentialism

Much speculation has occurred concerning a person's length of time as a Christian and his level of psychological existence. Two basic ideas concerning the existential level prevail. The first states that the longer a person is a Christian the higher the level of existence. The second thought states that the longer a person is a Christian the lower his level of existentialism. Table VIII indicates that neither of the proposals are true.

TABLE VIII
EXISTENTIALISM AND LENGTH OF TIME
AS A CHRISTIAN

Group	Length of Time as a Christian					
	Less than 6 months	6 months to 1 year	1 year- 2 years	2 years- 5 years	Over Ten	Not Christian
Student Leaders	...	...	21.38	17.89	18.05	...
NTSU Students	18.00	34.00	...	26.00	23.23	24.00
Seminary Students	...	...	...	13.75	16.33	...
Collective Mean	18.00	34.00	21.38	18.51	19.16	24.00

Examination of Table VIII indicates that there is no relation between one's length of time as a Christian and his level of existentialism. It would appear unwise to develop any conclusions until a more diverse group of people were tested. The highest level of existentialism occurred in the North Texas State groups while the lowest level occurred in the seminary group. The highest mean was 34.00 and the lowest mean was 13.75 while the overall mean of all three groups was 19.41.

Correlation Between Levels of Psychological Existence and Sex

The new role of women in society is one of the most critical issues facing the American people in the 1970's. The new role of women in society is affecting most every area of

life: the family, marriage, business, industry, politics, and the church. Already many problems concerning the woman's role in the church have occurred. An investigation of values in relationship to sex should prove helpful to understanding the functioning of the local church.

The level of significance indicates that there is no relationship between one's value level and sex with the exception of the existential level. The level of significance was greater than .01. A person at the existential level of psychological existence is concerned with reality and dislikes artificial things. Possessing a high regard for personal freedom, the existential person rebels against unnecessary authoritarianism and rules. He believes that what was wrong yesterday may very well be perfectly permissible today. Every behavior and action is based upon current existing circumstances. Flexiable in nature, the existential person can function in several roles. If the situation calls for authoritarianism, then he becomes very authority oriented. On the other hand, if the situation demands a more democratic approach, then he is democratic. He is goal-oriented, but toward a much broader scope and a longer time perspective.

Because the existential woman is flexiable, it is highly important that the church locate and utilize these women to their full potential. Upon the location of these women, the church should then provide the atmosphere and environment

so that they can have the most positive effect upon those around them. Table IX indicates the existential value differences of men and women.

TABLE IX
COMPARISON OF SEX AND EXISTENTIALISM

Sex	Levels of Existentialism					
	Student Leaders		North Texas Students		Seminary Students	
	Mean	*S. D.	Mean	S. D.	Mean	S. D.
Men	16.82	6.50	21.64	11.11	16.11	8.49
Women	20.02	6.23	27.47	12.18	24.50	10.60

*S. D., Standard Deviation

Table X contains the F scores of the computed means found in Table IX.

TABLE X
EXISTENTIALISM F SCORES

Sex	Existentialism F Scores		
	Student Leaders	North Texas Students	Seminary Students
Men	.00	8.62	1.18
Women	8.67	.00	9.30

The women from all three groups had a higher level of existentialism than the men from their group. The women from North Texas State University had the highest level of existentialism with a mean of 27.47. Among the women, the student

leaders from throughout the state had the lowest level of existentialism with a mean of 20.02. This mean was still 3.16 points higher than the men from this group. The significance of these findings will be discussed in Chapter V.

Summary

Four major areas were presented for statistical study. With the exception of the correlation between length of time as a Christian and existentialism, all conclusions were found to be highly significant above the .01 level. Many were found to be significant above the .0001 level.

There was no significant differences in the value clusters of those attending Baptist colleges and those attending state-supported colleges except for the conformist level of existence. Students attending Southwestern Baptist Theological Seminary had a higher level of conformity than those attending Baptist colleges.

Those not planning for a career in full time Christian ministry had a higher level of existentialism. The lowest level of existentialism occurred among those preparing to make a living in Christian ministry.

There was no significant correlation between length of time as a Christian and a person's level of existentialism.

It was found that women had a higher level of existentialism than men. The highest level of existentialism occurred among the women from North Texas State University.

CHAPTER V

SUMMARY AND CONCLUSION

Identifying the values that are affecting communication within religion and the church was the intention of this investigation. The central problem was to identify the value levels that exist in a group of people preparing for roles of leadership in religion. It has been determined that the theories of Clare W. Graves are valid tools in evaluating the different value levels in a group of people involved in religion. In order to measure the results, a Value System Analysis was performed to develop solid conclusions.

This concluding chapter will discuss four major areas: a description of values within religion; communication in the church; the use of Value System Analysis in religion; and implications for further research.

Description of Value Levels in Religion

Among those preparing for professional leadership in religion, the dominant value cluster was sociocentric-conformist. This finding was expected. The message of the Christian church is basically sociocentric in nature. It promotes peace and harmony among men, unity of a body of people, and the need to meet the physical, spiritual, and mental needs of all mankind. Anyone who becomes part of an organization

that promotes such ideals would normally be sociocentric in their value make-up. The conformity level of existence was found to be coupled with the sociocentric level. This result was expected as well. Because the church is such an old organization, it has accumulated a great deal of tradition. This is true not only on a nation wide level but on the local church level. In seeking to carry out the traditions of the past, it often appears necessary to resist any new idea or procedure. In some cases local churches are so conformist they will resist even simple changes such as a change in the order of a worship service. The Christian message is often viewed by many Christians as a very conformist message. In fact, it is often referred to as "The Way," implying that a person can only become a Christian in just a certain way. It has become very popular to attempt to map out Christian growth in a very systematic manner. As a result, it was of no great surprise to discover the high level of conformity among those preparing for leadership roles.

Among those who did not plan to assume professional roles of leadership in the church, the sociocentric level prevailed with much less influence from the conformist level. This too was predictable because these people are exposed to a more diverse kind of people in every day life than those preparing for jobs in the ministry. This finding would substantiate the theory that the best way to make the church more effective is

to utilize the layperson more and depend less on the professional minister. The sociocentric person is more tolerant of new ideas and would be less likely to force traditional ideas and values upon a person.

The Value System Analysis conducted with North Texas Students would indicate that the typical "person on the street" has a value system that is predominately existential-sociocentric. This person would value personal freedom and would react negatively to anyone who would try to force them to conform to a particular style of life.

In evaluating the "Values for Religion" test results, it was noted that among those preparing for careers as professional ministers there were very few who had a significant existential score. As a result, existential ministers were sought out and interviewed. Interviews indicated that existential pastors are seldom found in typical church situations. Existential pastors either serve in churches that are very high-level existentialist in nature or they seek out special kind of ministries such as campus minister or hospital chaplain where they can experience more freedom.

Communication in the Church

Communication in the church is unique because it must occur in two separate areas. For a church to function effectively, communication must occur between the individual members and between the leadership. Because the church's

mission is to reach and meet the needs of those outside the church as well as its membership, a second area of communication is involved. Maximum communication with people outside the church is as important as the communication that must occur within the church.

Information obtained from the Value System Analysis would indicate several areas where communication might break down. One such area would be between the professional leadership and the laypersons of a congregation. The minister will tend to communicate through his conformist value system while the socio-centric layperson will receive the message through his predominant value system. It would seem that a minister should be equipped to communicate with all value levels that exist in the church. Unfortunately, most existentialist ministers are not involved in local church situations but in more diverse ministries. The communication gap widens even more when we examine communication between the professional minister and those outside the church. The predominant value cluster of the North Texas State University group was high level socio-centric-existential. As indicated in Chapter II, the existential person reacts negatively to unnecessary authority or bureaucracy. The existential person outside the church will resent the conformist minister trying to make him conform to his way of life.

As indicated in Chapter IV, persons preparing for careers in the ministry at state supported schools had a higher level

sociocentric mean than those attending Baptist colleges. It would appear that ministers who attend state supported schools are better equiped to communicate with persons outside the church than those who attend Baptist colleges because socio-centrics are much more tolerant of differing value levels.

Data obtained from this study implicates at least one other communication barrier exists. Women in the study had an existential score significantly higher than the men. This was true for all three groups. The majority of professional and lay leadership in the church are male. Existential women, who require a great deal of personal freedom, are being expected to respond to the male conformist leadership. It is very difficult for information to flow freely between the conformist value level and the existential value level as long as the conformist seeks to dominate and control. To improve this situation two things must occur: More women should assume leadership responsibilities in the church and the male leadership should become more existential.

Uses of Value System Analysis in Religion

The uses of Value System Analysis in religion are numerous. One of the most obvious has to do with pastor placement. Often times pastors fail in a particular church because his value cluster does not coincide with the basic value cluster of the church. Value System Analysis could aid in placing pastors in churches where he could be most effective.

Value System Analysis could also provide a model for designing programs of outreach and evangelism. The Christian message appeals to persons of different value levels for different reasons. A sociocentric person would find the Christian message appealing because it promotes unity among all people while the tribalistic person would respond because it provides a sense of security. Evangelistic strategy and presentations should be designed to meet the wants and needs of each value level.

Education is one of the primary functions of the church. Educational programming could be designed to compliment the different value systems that exist in the church. The tribalistic person would be the most comfortable in a Sunday school class where the teacher primarily lectured while the sociocentric person would respond best in a class that used a lot of group discussion. In addition to teaching, preaching could benefit from a knowledge of Value System Analysis. A preacher could design his sermons to communicate to all six of the value levels. If his congregation were made up of only two or three predominant levels, then he would design his sermons to speak to the two or three most dominant value levels.

No doubt there are many more applications of Value System Analysis that could be made to religion. It would greatly profit the church to examine the numerous uses of Value System Analysis in religion.

Implications for Further Study

Value System Analysis will not solve all the communication and organizational problems that exist in religion. However, the datum obtained from this study would indicate that larger and more diverse studies are warranted.

In studying individual churches, several demographic variables should be taken into consideration. Age, educational level, income, marital status, and sex are just a few.

A study of churches and their geographic locations could prove very helpful. One may find that value clusters differ as geographic locations change. If this is true, it might explain why highly successful ministers often fail when they move to a church located in a completely different geographical location.

More attention should be given to religious colleges and seminaries. If it is found that these schools continue to produce graduates with value systems that do not work well in local churches, then possibly the whole format and structure of these institutions should be revamped.

Just how important a role religion will place in future society is still questionable. It is very possible that the application of Clare Graves' theory into religion will greatly affect the impact religion has upon society. Hopefully, this research will contribute to the success of religion in the future.

APPENDIX I
VALUES FOR RELIGION TEST

VALUES FOR RELIGION

Value systems of people are continually changing. Changing value systems affect people both within the Church and outside the Church. The following exercise is designed to help one discover his/her own value system. Understanding one's personal value system is extremely helpful in developing and improving human relationships. *It is essential to realize that there are no "right" or "wrong" answers. Only your answers are "right" - to you.*

DIRECTIONS Each of the statements in the "Values for Religion" questionnaire has six possible responses. Indicate to what extent you agree with some or all of the six responses by assigning a numerical value to them, for a total of 12 points for each question. The more you agree with a particular response, the higher the number you assign it. For example:

- * If you agree equally with all six responses, you should assign two points to each response for a total of 12.
- * If you agree with only one response, you should assign all 12 points to it.
- * If you agree with several responses in differing degrees, you should assign a proportionate amount of points to each response with which you agree, for a total of 12.

1. Religion:

- is most valuable when it allows for individual development and interest in the development of others as well.D
- is the only way in which a person can find real purpose in life.C
- is O.K. unless people use it as an excuse to ride my back.B
- should be taken quite seriously because it provides contact with people like me and leaders I can trust.E
- should concern itself with the social concerns of society and the unity of all mankind.A
- should provide avenues in which a person can achieve some of his/her personal goals and make things happen for other people.F

.....
TOTAL POINTS-12

2. A family should:

- be close to each other and believe in "one for all and all for one".E
- never get in the way of what an individual wants to do or when.B
- always do what is expected of them and should respect authority and traditions of society.C
- work together to assure that each member will achieve some degree of success.F
- be a sharing experience open to parents, children, and friends.A
- be like life where each member has the opportunity to experience both growth and failure.D

.....
TOTAL POINTS-12

3. The Church:

- should be a warm atmosphere where people grow together in harmony and unity.A
- should be a place where people of many backgrounds and ideas can come together and experience both unity and personal freedom.D
- is not a bad organization as long as they don't tell me what to do or get in my way.B
- should be attended regularly and members should be actively involved in furthering its purposes.C
- is a spiritual family that is dependent on its leadership in order to survive in this world.E
- can often help one achieve personal and social success.F

.....
TOTAL POINTS-12

4. The kind of minister I like is one who:

- understands what it takes to get things done and is not afraid to be firm when it is necessary.F
- is not bothered with a bunch of rules, stays off my back, and lets me do my own thing.B
- sees to it that his congregation follows the system necessary for a church to be what it is supposed to be.C
- understands his role as the leader of a congregation and shows us how and what to do.E
- relates to me more as a friend than as my "minister".A
- creates an atmosphere which attributes to a person reaching his/her highest level of potential and experiencing maximum personal freedom.D

.....
TOTAL POINTS-12

5. Marriage is:
- where two people depend upon each other but grow independently.D
 - having someone around to take care of the things I want done.B
 - knowing that someone is there to love and care for me.E
 - a sacred bond between two people and should not be taken lightly.C
 - a contract between two people where each contributes to the overall partnership - both success and accomplishment.F
 - a close personal relationship between two human beings who love and respect each other.A

.....
TOTAL POINTS-12

6. Laws are:
- necessary to keep order in society and should be obeyed by everyone.C
 - necessary to make any society function-yet should not suppress individualism.D
 - not important unless you get caught breaking them.B
 - useful if they promote social causes and create a wholesome environment for everyone in society.A
 - tell us what to do and protect us from people who would take advantage of us.E
 - sometimes unnecessarily restrictive in getting things done.F

.....
TOTAL POINTS-12

7. Change in the Church:
- is valuable when it produces church growth and puts the name of the church before the community.F
 - often rejects proven principals and should be accepted only after careful evaluation and study.C
 - is fine with me, especially if it lets me do exactly what I want to do.B
 - is best when it allows for more personal freedom in dealing with one's life.D
 - is O.K. as long as it is approved by the pastor and the leaders of the church and does not disrupt our church family.E
 - should provide new ways in which people can grow together and experience healthy relationships.A

.....
TOTAL POINTS-12

8. The Bible:

- encourages peace, harmony, and unity among all mankind.A
- should be taken quite seriously because it is God's word and is the primary way God has of telling us what to do.E
- is important because it provides guidelines that keep order in society and encourages individual freedom.D
- is mainly a rule book that can really cramp one's style.B
- contains stories of men and women who knew how to move out and make an impression upon society - holds the key to society.F
- provides the answers to all of life's questions-nothing else is really needed.C

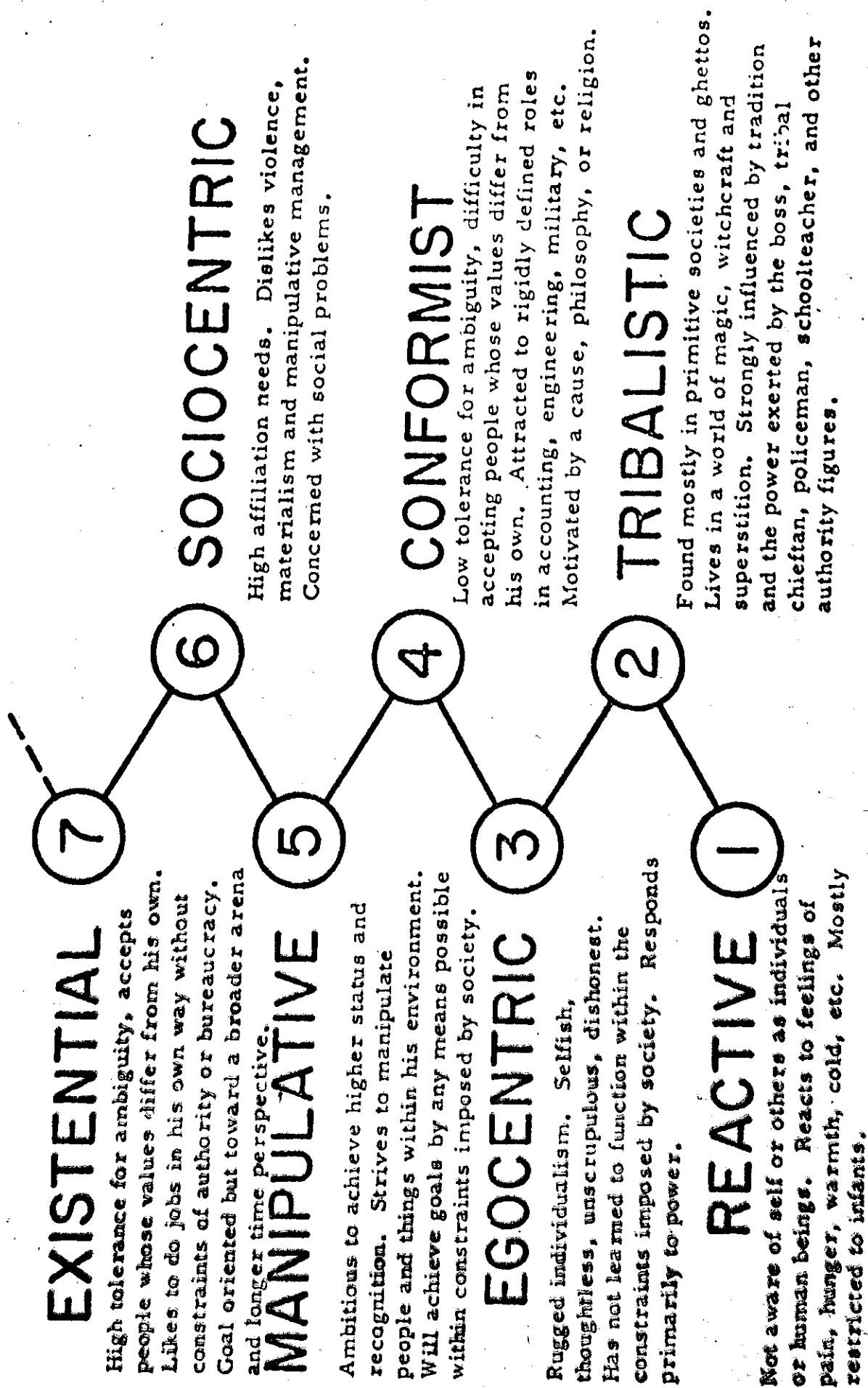
.....
TOTAL POINTS-12

TOTAL ALL POINTS ASSIGNED TO EACH LETTER

..... = 96 TOTAL POINTS
D A F C B E

APPENDIX II
LEVELS OF PSYCHOLOGICAL EXISTENCE

LEVELS OF PSYCHOLOGICAL EXISTENCE



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