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TEMPORAL AND VALUATIONAL DIMENSIONS OF THE IMAGE OF MAN
HELD BY CAMPUS RELIGIOUS AND PARARELIGIOUS LEADERS

DISSERTATION

Presented in Partial Fulfillment of the Requirements for
the Degree Doctor of Philosophy in the Graduate
School of The Ohio State University

By

Philip Willard Keezer, B.A., M.A.

****

The Ohio State University
1973

Reading Committee: Approved By

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Dr. Wallace Potheringham

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Adviser
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TEMPORAL AND VALUATIONAL DIMENSIONS OF THE IMAGE OF MAN 
HELD BY CAMPUS RELIGIOUS AND PARARELIGIOUS LEADERS 

By 
Philip Willard Keezer, Ph.D. 
The Ohio State University, 1973 
Professor Robert Monaghan, Adviser 

The purpose of this study was to investigate the temporal and valuational dimensions of the image of man held by leaders of university student oriented religious and parareligious groups. Utilizing Kenneth Boulding's image construct, the study focused on three temporal levels or periods of the image of man: (1) before birth or conception, (2) during Earthly life, and (3) after death. The valuational dimension was combined with the Earthly life period in the design of the research instrument. 

A Q-sort instrument was structured along temporal and valuational dimensions to encompass image types described in previous empirical and literary works. A structured sample of 28 persons was selected to give equal numbers of leaders of (1) religious Christian groups, (2) religious non-Christian groups, (3) parareligious Christian groups, and (4) parareligious non-Christian groups. In addition to the Q-sort, data were gathered on respondents via focused interview and interview observations made by a graduate assistant.
A matrix was derived correlating each person's pattern of sorting the Q-sample with the sorting of each other person. Linkage analysis of these data revealed three types or clusters of images and image holders.

The Universal Multi-Value (UMV) image holder sees man prior to birth as either an undifferentiated part of a whole or as not existing prior to conception. Foremost among a number of goals valued during the Earthly life temporal dimension of the UMV image is "working for social and environmental harmony." In the post-mortem temporal dimension, the typical UMV person sees some aspect of man rejoining the "Source of the Universe" or some "Whole."

To the typical holder of what was termed the Reincarnationist Seeker of Understanding image, man prior to conception is "A ray emanating from the Source of Being" which has been joined to a series of physical bodies on Earth. He believes man's goal in life is "seeking understanding of the universe and of the forces working therein." He sees man as continuing this search and his self development after death through repeated rebirths on Earth and elsewhere.

The Moderately Conservative Christian image holder sees man as not existing before conception or birth. "Seeking Christ" is the chief life goal of the MCC image holder. After death he expects to experience either joy and unity with God in heaven or to suffer the anguish of eternal separation from God.

A number of image related factors were explored. RSU persons were found to be less frequently involved with political activity and
group membership outside their religious or parareligious organization than UMV and MCC image holders. RSU persons were also less exposed to mass media. Books were named most often by all three image types as the communication medium which most influenced their image. More than half of all three types said they had had something "that might be called a mystical experience."
This will acknowledge my gratitude:

To Dr. Robert Monaghan for being more than a major adviser, a concerned friend.

To Drs. Jack Douglas, Russell Dynes, Wallace Fotheringham, and Donald LeDuc for their advice and assistance during many stages of this work.

To Chim Chi-Udom and David Penniman for their work as interviewers and interview observers.

To the many others who participated in this study as judges, respondents, critics, and in other capacities.

To my wife Jane, who had to set aside and delay the accomplishment of so many of her tasks to assist in the completion of this one.
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CHAPTER I

INTRODUCTION

The purpose of this study is to answer this question: Are there types of images of man, held by leaders of Ohio State University student oriented religious and parareligious groups, which are identifiable in their temporal and valuational dimensions?

Origin and Importance of the Study

Concern with and formulation of this question in this way grew out of a number of sources. One of these was Milton Yinger's call for a change in the approach social scientists have taken to the study of religion. Says Yinger:

I would propose we set aside the questions of who is religious and who is not, how far secularization has proceeded . . . and the like. In my judgment, examinations of these questions has been carried about as far as it is profitable to carry them . . . . Rather than asking if a person is religious, we [should] ask how he is religious. . . . What concerns him most fundamentally? What actions follow as a result of these definitions and concerns? . . . We may discover that there are many hidden religions around us which haven't been apparent because we expect all religions to look like the most familiar ones.

There are many aspects of religion or religion-like activity to which we might turn our attention in this approach. Glock and Stark have conceptualized five aspects of religiosity or religious involve-

---

church attendance), experiential (feeling contact with a divinity), and the consequential (behavioral results of beliefs). Work with Guttman scales to measure these aspects indicated that they were all significantly interrelated, with the highest correlation for all of the other aspects being with the ideological aspect. The predominance of the ideological aspect of religion indicates it is with ideology, then, that our investigations of "how an individual is religious" should begin.

Charles Glock has recently noted why an examination of ideology or images is particularly important at this time:

... the organization of social life is importantly related to prevailing imagery about 'god' and imagery about man. Such imagery contributes to shaping the form of social organization. ... and it becomes crucial to the maintenance of social solidarity and stability. Moreover, when prevailing ideas about 'god' and the nature of man change, the form of social organization can also be expected to change, sometimes profoundly so. Indeed ... such a change of profound proportions is currently in progress.

Kenneth Boulding and the work of Faulkner and De Jong support Glock's connection of behavior to image, a phenomenological variable.

---


Thus, even those who have no theoretical interest in currently espoused beliefs or images should recognize the importance of exploring images, especially those which are newly formed or which are offered as alternatives to the traditional and well-established images generally espoused by members of a society. These new or alternate images may have particularly widespread social impact if they are held by persons who have or are likely to have positions of leadership in society. Campus religious and parareligious leaders hold such positions and influence college students, persons who are likely to attain such positions.

Formulation of the Problem

In a time when many definitions of religion are taking in individuals and groups whose ideology denies or is not concerned with a divinity, we are left with images or beliefs about the nature of man as a variable likely to be present in all religious or philosophical ideologies.

The image, as outlined by Kenneth Boulding, is a most useful construct to apply in the study of such beliefs. Boulding describes the image: "... what I believe to be true, my subjective knowledge. It is the image that largely determines my behavior."^6 Douglas has noted the efforts in communication research to empirically test such theoretical constructs and has shown the viability of his own verbal image construct.^7

While Boulding outlines ten structural dimensions of the image, this study focuses on the two which appear most prominently in the literature reviewed on philosophical views and religious beliefs. One of these is the temporal dimension, the individual's "... picture of the stream of time and his place in it." This study examines the image of man in three time periods: before conception and birth, during Earthly life, and after death. Investigation of the Earthly life period encompasses the second dimension of the total image which Boulding identifies thusly: "... a value ordering of potential acts and their consequences." Within this dimension the study focuses upon what Milton Rokeach has called "terminal goals"; i.e., end states or ultimate objectives of Earthly existence which are given the highest priority in the individual's value structure. Rokeach's factor analytic studies have shown these to be distinguished from instrumental values or modes of conduct valued as means to ends.

With this, the conceptual framework of the investigation established, the problem is still not fully formulated until a sample of persons is selected for study. The sample desired was one from whom much could be learned about the shape of the changes in images which Glock says are currently in progress. It was decided that one group among whom we might begin this study were leaders of groups we call

---

8 See Philip W. Keezer, "The Image of Man in Major Rhetorical Works" (Unpublished paper, The Ohio State University, 1972).


religious or philosophical and who are concerned with working out and disseminating the new or alternate images we wish to discover and examine.

Robert Wuthnow has noted the long tradition, including the work of Max Weber, of beginning to learn about new religious forms by the study of religious elites. Wuthnow has also made this observation: "To understand new forms of religion in contemporary society, attention must be given to studying 'avant-garde' clergymen, campus chaplains, seminarians and even the functionaries of occult groups such as Krishna and Zen."\(^{11}\)

Wuthnow himself has made an important step with his study of one of those groups, seminary students.\(^{12}\) This study focused on the other elites he has mentioned. The definition and selection of a sample of these others is provided in the chapter on methodology.

---


\(^{12}\) Ibid., pp. 187-203.
Previous Research

Several previous studies may be singled out from the research literature as most closely relating to the current study. Hammond and Mitchell have conducted a study of a large national sample of Protestant campus ministers. They conclude on the basis of attitudes toward such things as ecumenism, the Bible, politics, and social action by churches, that campus ministers are significantly different in ideology from parish ministers and the church establishment. Hammond and Mitchell contend that the campus ministry serves as a mechanism for control and segmentation of clergy holding and expressing views differing from those endorsed by their respective church hierarchies.13 Campus clergy thus are a logical group to include in a study of images which are new or are being offered as alternatives to traditional or established images.

Charles Morris has reported on a number of his studies, some of international scope, in his Varieties of Human Value. As part of a study of values and philosophic beliefs, Morris analyzed data from 110 college men and women. Selecting from three alternatives their first choice as the "goal of life," 38.5% chose "wisdom," 33.5% chose "achievement," and 28% chose "feeling."14


Morris has cross-tabulated these results according to the loading of the students on five "ways to live" (instrumental value) factors. In only two of these five groups did more than half of those identified on a factor give first preference to any one of the three goals. Sixty per cent of those who preferred living a life of "withdrawal and self-sufficiency focused on self awareness" chose "wisdom" as the goal of life. Fifty-four and eight-tenths per cent of those preferring living with "enjoyment and progress in action" picked "achievement" as their life goal. Morris describes those in this factor as the antithesis of the previous factor.\textsuperscript{15} Morris' studies have been primarily on ways to live rather than on goals of life or images of man in different time periods.

Charles Glock and Rodney Stark, along with their students, have contributed heavily to the recent literature in the sociology of religion. They, and others working along similar lines, have identified various dimensions of religion, established measures of orthodoxy, and especially have determined what proportions of the population hold a limited and, as their research shows, a frequently rejected set of traditional Christian beliefs about God, the Devil, Jesus, etc.\textsuperscript{16}

So massive has been the number of such studies on the nature and scope or Christian orthodoxy that Milton Yinger has concluded that the time has come for a new approach to uncover broader issues and beliefs.

\footnotesize{\textsuperscript{15}Morris, \textit{Varieties of Human Value}, p. 33.}

From a group of ninety-six college students described as "broadly representative . . . but . . . not a formal sample," Yinger asked for written responses to this question: "... what do you see as the basic permanent question for mankind?" He categorized their responses into four groups: (1) social issues such as establishing peace and overcoming poverty; (2) "removing barriers between people"; (3) individual creativity and development; and (4) questions of life's meaning and man's relationship to God.\(^\text{17}\)

Another classification of subjects by beliefs held and career plans is found in a study by Robert Wuthnow. He interviewed seventy-five students and ten faculty members from six seminaries. Wuthnow then identified four types: (1) the traditionalist who says: "... the ideal state of man is personal fellowship with God . . ."; (2) the revisionist who feels man should be "continually striving for open relationships . . ."; (3) the Academic who believes: "... man's responsibility is self actualization, being in tune with our self"; and (4) the Activist who sees the goal of man as a harmony or balance with all things which is achieved by changing society.\(^\text{18}\)

Wuthnow does not report his methodology beyond saying it was interviewing for qualitative data in certain topic areas. Neither does the report include any indication of basis for comparison to determine what makes a "traditionalist" or any other type of ministry or belief set, other than the author's application of a title to a given group of subjects. Logically his titles do make sense, however.

\(^{17}\) Yinger, "A Structural Examination of Religion," 88-99.

Communication scholars as well as sociologists and philosophers have done work relevant to the present study. Kenneth Starck, for example, studied the relationship of values and information sources among citizens of Carbondale, Illinois. Study participants were examined via Rokeach's Value Survey and their ranking of nine information sources according to their order in helpfulness in achieving "personal and social goals":

For terminal values, two items discriminated significantly. Those valuing "inner harmony" preferred print sources over electronic sources and public events. Respondents valuing "comfortable life" preferred electronic over print sources. Such terminal values seemed more closely related than more instrumental values to all sources of information. 19

Since the present study is concerned with terminal values, it would seem wise to examine what information sources appear to be most important in the formation of such values.

These studies provide some roughly comparable information which is examined later in relation to the results of the current study.

Artistic as well as scientific literature can provide us with a view of man's attempts to define and re-define himself. Several British novels give particularly insightful portraits of clergymen of the post-Darwin decades trying to reconcile their traditional and Bible-based image of man with the apparent contradictions of scientific discovery.

The character Ernest Pontifex in Butler's *The Way of All Flesh* is one example. Ernest is the son of a very strict Anglican clergyman. 19

He grows up guilt ridden and without particularly strong religious views but forced toward preparation to follow his father's career. During his college years he comes in contact with an inspiring evangelical preacher who for the first time convinces him that his duty in life is to: "... give up all for Christ—even his tobacco."

Ernest's simple faith and bungling attempts to save the more worldly and more wise result in his imprisonment. This terrible experience gives him time for more intense study of the Bible. His increased experience and objectivity lead him to rejection of Biblical miracles and the life goal of winning souls to Christ. 20

An even more impressive treatment of the clash of images and the struggle to develop new ones is seen in Mrs. Humphrey Ward's Robert Elsmere. Elsmere is an Oxford-trained country parson. The Oxford professors who were too intellectual to accept such doctrines as "grace" and become churchmen themselves greatly influence him. He argues frequently with an older and very traditional colleague who sees life as a thin line that must be walked with fear of Satan and sin. Elsmere sees instead an opportunity to help those in need, and proceeds to do so. His work leads him into friendship with a great writer and agnostic. He tries valiantly to remain a conventional Christian, especially since his wife is very puritanical. Neither his wife nor the writer dominate his views, however. Like Pontifex he gives up belief in miracles and his pastorate. Elsmere eventually ultimately continues his emphasis on the duty of man and founds a new religious group.

stressing the example of Jesus Christ as a man and placing high value on man's duty to his fellows.21

For both of these fictional characters it is interpersonal communication with sources perceived as highly credible and a series of reinforcing personal experiences and readings which changes their ordering of terminal values, their valuational images. Despite monumental changes in their images and lives, neither is brought to even considering alteration of his image of man in the preconception or postmortem temporal dimensions. One is most likely to find significant alternatives in the temporal dimension of the image of man in literature on non-Western religions and philosophies.22 No scientific literature studying temporal differences in the image was located.

Major variables.-- Based on previous scientific and literary work in the area, we can note important questions related to the image of man which this study should attempt to answer:

1. Are there systematic differences in image types according to whether an individual is a religious or parareligious leader?

2. How do the image types found locally compare to the results of the studies by Morris, Wuthnow, and Yinger? Are what


Wuthnow concluded were new forms of religion among West Coast seminarians present in the campus area studied?
3. What temporal images occur most regularly in conjunction with which valuational or life goal images?
4. Do denominational or organizational labels provide useful indications of belief or image types?
5. Is there a Christian vs. non-Christian pattern identifiable in image types?
6. What are the behavioral consequences of the various image types?
7. Do images and consequent behavior seem logically consistent across all three temporal levels of the image?
8. Is there a relationship between images and such factors as these: mystical experiences, national background, sex, race, age, religious or philosophical training, general educational level, political preference, father's education and socioeconomic status, and respondent media exposure?
9. Are there any relatives of respondents, theologians, national leaders, or other figures who can be singled out as particularly influential in shaping respective respondent images?
10. Through which communication media do these "image influences" most often communicate with study participants?
CHAPTER II

METHODOLOGY

Sample.-- Several studies have indicated that campus religious and parareligious leaders are at the forefront in the development and dissemination of new images or ideologies. This study, thus, focused on such leaders who were directing their efforts primarily to Ohio State University students.

The term, "religious leaders," applies herein to individuals listed in the "Religious Life" section of Services and Activities for You '72-'73.2

Parareligious leaders were located via a snowball procedure. First, all religious leaders and advisors to groups identified as possibly parareligious by the Ohio State University Office of Student Affairs, were sent the letter in Appendix G, which requested identification of parareligious leaders in the campus area. After repeated attempts, many leaders were also contacted by telephone.3 They frequently supplied names of others who they felt could identify area parareligious leaders. These new people were also sent the same letter.

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2This is an annual directory published by the Ohio State University Office of Student Affairs, Columbus, Ohio.

3See Telephone Interview Schedule, Appendix H.
and, where possible, contacted by telephone. The local universe of parareligious leaders was, thus, operationally formed by the responses of the above persons identifying leaders functioning "like a campus minister" to meditation, philosophical, occult, worship or discussion groups, cults, sects, etc., which groups those responding felt were "performing some of the functions of churches or synagogues."

The goal of this study was not to test specific hypotheses about the variables listed earlier. William Stephenson, leading authority on Q, the methodology used, says: "... instead of testing, we wish to be inductive, that is, to make discoveries rather than to test specified hypotheses." To facilitate this discovery, both the Q-sample, the instrument, and the P-sample (i.e., the persons or subjects sample) are structured. Says Stephenson: "Instead of randomly selecting individuals from a defined population by probability, area, or stratification principles, I seek to represent known interests in the selection, and choose subjects to fit balanced designs."

The balanced design for this study is as follows:

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<tr>
<td>Religion</td>
<td>(a) Christian</td>
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</tr>
<tr>
<td>Group Type</td>
<td>(c) Religious</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>(b) Non-Christian</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(d) Parareligious</td>
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Fig. 1 -- P-Sample of Religious and Parareligious Leaders


\footnote{Ibid.}
There are $2 \times 2$ combinations for this design. A P-sample of size $n=28$ was formed by replicating seven times for each combination: ac, ad, bc, and bd.

With such a design, whatever the individuals are measured for, whether by Q-sort or questioning, types of analysis of variance can be used to assess the effects. One may thus test, for example, whether (ac) prefer a literal and (ad) a non-literal interpretation of the Bible. This study, however, has left such hypothesis testing to any who may wish to replicate it for that purpose and has taken advantage of having such hypotheses asserted in the design of the instrument and in a balanced P-sample, something which random sampling cannot achieve. Following Stephenson's lead, this study does not use forms of variance analysis to answer major questions, nor does it utilize the common hypothetico-deductive method which tends to overlook alternate explanations for tested hypotheses.\(^6\)

**Generalizability of Q-study Findings.**— In many of his studies, Stephenson explains the basic differences between Q and R (large group) methodology. After describing four factors he found in one illustrative study, he says:

One presumes upon invariance for these factors; that is, they will appear for any set of persons of the kind studied. . . . One makes no assumption that the proportions [of the P-sample found in each factor or type] . . . can be projected upon the general population. . . . Nor is it assumed that no

additional factors will occur when other sets of Q sorts are factored for other individuals. It can be supposed, however, that any such proportions will be for small segments only.7

Thus, the Q methodological thrust, when applied to this study, allows one to look at factors or type clusters which may be found in a study of a balanced sample of Ohio State University area religious and parareligious leaders as those image types which would most likely also be found in the population of all such leaders around this and other U. S. campuses. Though more factors or types of images could probably be found, by testing more leaders on more campuses, the core of types found with one small sample on one campus area is likely to be constant for the entire population.

The study is not designed to determine what proportions of any group hold particular images which may be found common to any cluster or type; rather, it focuses on what images are held and, subordinate to that, what variables are associated with particular image types. Once more meaningful and descriptive categories of beliefs or images are developed, other investigators can apply tests for these to determine what portion of a given population hold image X.

Q methodology is particularly appropriate for the task of locating image types or clusters. The P-sample (persons) determine the image types or categories by their Q-sorting. The investigator has no control over how these sortings fall or the types or clusters that develop out of analysis of this data. This kind of categorization is much needed in religious and value research.

Other methodologies which have been used employed arbitrary, investigator-determined or denominational bases for categorization. An example of such research is a study by Rodney Stark on the relationship between age and Christian orthodoxy. He established an orthodoxy index to test the level of belief in four areas: "... belief in God, in the divinity of Jesus, in the authenticity of biblical miracles, and in the existence of the Devil."\(^8\)

Perhaps overgeneralizing his findings, since only church members were included in his sample, he concluded: "... people do not get more orthodox or conservative in their religious beliefs as they get older except that they do increasingly become certain of the existence of life beyond death." This, plus the finding that persons under fifty years of age were significantly less orthodox than were those over fifty, were the major features in the study on age and faith.

Thus, we know that the bulk of the church population under fifty believes less in the four criteria items of the orthodoxy index than older people. What the under fifty group does believe in, the study cannot say because it was not designed to determine this. Stark's division of people into Roman Catholics and liberal, moderate, and conservative Protestants tells us little of what they do believe. The study tells us nothing of what any of these four groupings believes about the nature of life after death.\(^9\)

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\(^9\) Ibid., pp. 54-55.
Combining focused interviews with a Q-sort procedure, this study allowed respondents to group themselves according to what they do believe. The focused interviews especially facilitated in-depth examination of what images are held, not just which orthodox beliefs are rejected.

Instrument and Design.— Both Q technique and focused interviews were used to gather data. The Q-sample used consists of 105 brief paragraphs each on a separate slip of paper. Respondents sorted these items into a quasi-normal distribution in piles numbered 1 through 13 along a continuum labeled "most like my image or conception" on one end and "least like my image or conception" on the other.

The aid of two graduate students experienced in both Q and focused interview techniques was enlisted for the study. The respondents were visited by two researchers: one handled administration of the Q-sort and the interviewing; the other recorded the session on audio tape and made written observations regarding the interviewer's conduct of the session. These recordings and observations were used in interpretation of the findings.

10 This combination of methods of data collection is shown to be most effective in Robert R. Monaghan, "Three Faces of the True Believer: Motivation for Attending a Fundamentalist Church," Journal for the Scientific Study of Religion, VI (Fall, 1967), 236-45.


12 See Date Collection Form, Appendix A.
The Q-sample and interview guide covering the major variables listed earlier were established and modified through interviews and pre-tests of Ohio State University faculty, students and student wives, and of religious and parareligious leaders. Although the Q-sample items were extensively revised in light of the pre-tests, the structure of the Q-sample required no modification.

The Q-sample constructed along the design on page 20 has $3 \times 7 \times 5 = 105$ combinations, e.g., aa'a", aa'b", aa'c", etc. The cells of the design structure represent various descriptions of man set forth in the literature reviewed. The life goals or terminal values identified in the works of Wuthnow, Morris and Yinger have been combined and supplemented to form the seven levels of effect 2.

The 105 Q-items in the sort were written to provide an enriched representation of the following structure, which provides greater detail than the chart:

**Effect 1.** a) does not exist, b) exists as an ethereal entity, part of a whole or a universal principle with no individuality, c) lived one or more Earthly lives.

**Effect 2.** a') feeling, b') working to bring himself and others into harmony with their physical and social environments by seeking solutions to problems such as pollution, warfare, poverty, etc., c') removing barriers to better relationships between individuals, d') finding individual creativity, happiness, self-actualization or a sense of achievement; 3') seeking wisdom, especially about the meaning of life and man's relationship to the divinity; f') activating his
<table>
<thead>
<tr>
<th>Effects</th>
<th>Levels</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1, Before Existence</td>
<td>(a) Non-</td>
<td>(b) Exists</td>
</tr>
<tr>
<td>or Birth</td>
<td>without</td>
<td>individually</td>
</tr>
<tr>
<td></td>
<td>on</td>
<td>Earth</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2, During Earthly Life</td>
<td>(a') Morris'</td>
<td>(b') Wuthnow's Activist &amp; Yinger's Social issues</td>
</tr>
<tr>
<td></td>
<td>Feeling</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3, After Earthly Life</td>
<td>(a'') Non-existence</td>
<td>(b'') Exists without individuality</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Fig. 1 -- Q-Sample Design
potential for good, trying to live a virtuous life; g') gaining faith in Christ and thereby gaining eternal life or salvation.

Effect 3. a") does not exist except as a decaying physical body; b") exists as part of the "All" or a universal spiritual principle but not as an individual; c") survives as an individual in either a blissful heaven or a literal hell of fire; d") continues to exist and develop as a non-physical individual in another dimension or plane of existence; e") lives one or more additional Earthly lives.

From this outline the actual Q-sample items were written following this form: "A human is a creature who before birth or conception (one level of effect 1); who during Earthly life should have as his major goal (one level of effect 2); and who after Earthly life (one level of effect 3)." Part of the pre-testing included multiple judge-sorting to insure reliable representation of the above structure in the final version of the Q-sample items.

Treatment of data.— Operationally, the definition of "temporal and valuational dimensions of the image of man" is the pattern of correlation clusters derived from the statement sorting. Using the Pearson product-moment correlation, a matrix was derived showing how the sorting pattern of each respondent correlated with the pattern of each other respondent.¹³ McQuitty's Linkage Analysis was used to

¹³See Q-sort Correlation Matrix, Appendix B.
determine the number of clusters of people, i.e., how many different types or ways of sorting were used by these respondents.14

A weighted-item ranking system was devised which assigned greatest weight to items sorted into the extreme piles of the continuum by the central pair of each cluster and progressively less weight to items in the corresponding piles on the protocols of those less central to the cluster. Through this procedure a ranking of items is composed in the order which is a systematic composite or "typical" order for those identified as cluster members.

To tabulate the rank ordering of "most like" items for each image cluster or type, the pile number (11, 12 or 13) of each item sorted into the three extreme right piles by the central pair (i.e., the two persons in the cluster having the highest correlation with each other) was multiplied by 4. For first cousins (persons whose highest correlation was with one of the central pair) the pile number of each item sorted into one of the three extreme right piles was multiplied by 3. For second cousins (persons whose highest correlation was with one of the first cousins) items sorted into one of the three piles on the extreme right were given a value twice that of the pile number. For third cousins (persons whose highest correlation was with one of the second cousins) items ranked in the three piles on the extreme right were given one times their pile number value. There were no fourth or higher order cousins.

To calculate the items most rejected ("least like my image or conception") by each image cluster, the three piles on the extreme left of each protocol were examined. A negative value was given to each of these piles: Pile 1 = -3, Pile 2 = -2, and Pile 3 = -1. The same weighting system of multiplying pile values by 4 for the central pair, 3 for the first cousins, 2 for the second cousins and 1 for the fourth cousins was then used.

For both the most accepted and most rejected items the weighted values were summed across persons for each item to get the cluster total, i.e., the cluster's weighted value for each item. For example, if a member of a central pair sorted item #105 into pile 12, the 12 would then be multiplied by 4 giving a weighted item ranking for that person on that item of 4 x 12 = 48. This 48 is then added to the weighted scores for item #105 for each of the other members of that cluster or image type. On page 24 are actual data for item #133 as sorted by Type I respondents.
### Respondent Sorting

<table>
<thead>
<tr>
<th>Respondent Number</th>
<th>Sorting Pile</th>
<th>Negative Conversion</th>
<th>Multiplication Factor</th>
<th>Weighted Value</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Central Pair</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>3</td>
<td>-1</td>
<td>4</td>
<td>-4</td>
</tr>
<tr>
<td>6</td>
<td>--(^a)</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td><strong>First Cousins</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>1</td>
<td>-3</td>
<td>3</td>
<td>-9</td>
</tr>
<tr>
<td>2</td>
<td>1</td>
<td>-3</td>
<td>3</td>
<td>-9</td>
</tr>
<tr>
<td>3</td>
<td>1</td>
<td>-3</td>
<td>3</td>
<td>-9</td>
</tr>
<tr>
<td><strong>Second Cousin(^b)</strong></td>
<td>--(^a)</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td></td>
<td></td>
<td>-31</td>
</tr>
</tbody>
</table>

\(^a\) This item was not sorted into one of the three piles on the extreme left by these respondents.

\(^b\) There were no second or higher order cousins in this cluster.

Fig. 2 -- Weighted Ranking of Item #133 for Cluster I

As can be seen in this example, the Weighted Item Score for item #133 as sorted by persons in this cluster, Type I, is -31. The same procedure was followed to obtain the scores for each item sorted in the three extreme left piles for each cluster. A comparable procedure, without the negative conversion, was followed to determine the "most like" items for each cluster or image type.

The treatment thus provided identification of types of subjects clustered according to their images (sorting patterns) and the
composite image for each cluster, (i.e., the sorting pattern of a hypothetical person whose pattern is representative of that cluster). Interpretation of this data was aided by information gathered by the interview observations and focused interviews conducted at the time of the sorting.

15 Such a system is used in Robert Monaghan, Joseph T. Plummer, David L. Rarick, and Dwight A. Williams, Recommended Target Audience and Appeal Elements for THE GIRL FROM U.N.C.L.E. (Columbus, Ohio: Communication Research, Department of Speech, Ohio State University, n.d.).
CHAPTER III

THREE TYPES OF IMAGES OF MAN

Type I: The Universal Multi-Value Image

Data was gathered from a balanced P-sample of 28 persons between June 13 and June 29, 1973 via Q-sorts and focused interviews. Three types of persons and images emerged from linkage analysis of the Q-sort data. Each type of person may be represented by a hypothetical or typical person described in terms of items most accepted and rejected according to the weighted item scores for that image cluster or type.

The Preconception Dimension of the UMV Image

As is shown in Table 1, the typical Type I person sees man prior to birth or conception either as an undifferentiated part of a whole, a kind of universal spiritual entity describable only in symbolic rather than literal terms, or he sees man as not existing at all prior to conception. Examining the responses of these persons to the request during focused interview to compose their own statement on the nature of man's existence or non-existence prior to conception, we see that almost all persons of the Universal Multi-Value (UMV)
## TABLE 1

ITEMS MOST ACCEPTED BY TYPE I

<table>
<thead>
<tr>
<th>Item No.</th>
<th>Item</th>
<th>Weighted Item Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>142</td>
<td>Before birth or conception man exists as part of the source of the universe. His goal in Earthly life is working for social and environmental harmony. After death he returns to the source of the universe.</td>
<td>162</td>
</tr>
<tr>
<td>122</td>
<td>There is no existence before birth or conception. Man is here to learn the meaning of life. After death he becomes part of the universe.</td>
<td>161</td>
</tr>
<tr>
<td>152</td>
<td>Man exists prior to birth or conception as part of the Whole. His major life goal should be achieving personal creativity and happiness. After death he returns to the Whole.</td>
<td>151</td>
</tr>
<tr>
<td>127</td>
<td>No life precedes birth or conception. Man's objective in Earthly life is to let his potential good become manifest in works. The spirit lives on as part of the All.</td>
<td>129</td>
</tr>
<tr>
<td>147</td>
<td>Man is like a spark which jumps out of the Fire of Being to take on human form. His goal in Earthly life is helping and being open to others. After death the spark returns to its source.</td>
<td>128</td>
</tr>
<tr>
<td>162</td>
<td>Man is a creature who exists first as part of the cosmic All. His goal in Earthly life should be realizing his potential to do good. His existence as a self ends at death as he is absorbed back into the All.</td>
<td>104</td>
</tr>
<tr>
<td>117</td>
<td>Man is totally a nonentity prior to his being created in the womb. Life's major goal is joy through achievement. After death man rejoins the source of Being.</td>
<td>102</td>
</tr>
</tbody>
</table>
**TABLE 2**

ITEMS MOST REJECTED BY TYPE I

<table>
<thead>
<tr>
<th>Item No.</th>
<th>Item</th>
<th>Weighted Item Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>138</td>
<td>Prior to his conception in the womb, man exists as part of the Ground of Being. The primary objective of his Earthly life should be sensing. Man survives death as a person in heaven or hell.</td>
<td>-31</td>
</tr>
<tr>
<td>188</td>
<td>The personality takes on a new body and is born again. Man's goal in life should be finding personal happiness. After death comes his reward or punishment.</td>
<td>-29</td>
</tr>
<tr>
<td>168</td>
<td>Man exists before birth or conception as part of the ultimate substance. His goal in Earthly life is gaining eternal life through Christ. After death he goes to heaven or hell.</td>
<td>-27</td>
</tr>
<tr>
<td>203</td>
<td>Man's existence is a cycle of death-birth-death. Man's goal is accepting Jesus as savior. After death man suffers eternally or is rewarded in the glorious kingdom.</td>
<td>-26</td>
</tr>
<tr>
<td>118</td>
<td>Man comes into being in the womb. Nothing of him exists previously. Happiness is the primary goal of life. Death brings man eternal joy or unending pain.</td>
<td>-22</td>
</tr>
<tr>
<td>178</td>
<td>Prior to birth into this life, man has been born several times already. His goal in life should be achieving a symbiotic relationship with the Earth and its inhabitants. After death he faces eternal utopia or hellfire and brimstone.</td>
<td>-21</td>
</tr>
</tbody>
</table>
cluster indicated a belief in some kind of preexistence. As one respondent stated it: "... before birth or conception [man is] as a great potential, biological and generic, here and now, not a spiritual or soul thing." Others in the same image cluster or type who state a belief in a form of preexistence put it in abstract terms. They generally would conceive things such as "an undifferentiated pool of universal potential," but not a separate personality or an identifiable individuality for man before conception.

Persons holding the Type I (UMV) image are apparently comfortable with a somewhat vague image of no individual preexistence. One UMV image holder said his image varied from day to day between this image and an abstract image of man preexisting as an indistinguishable element within a larger entity. Most persons of this cluster probably would not be upset over either of the descriptions of the preconception temporal level given above. The hypothetical person typical of this cluster is represented by the list of most accepted and most rejected Q-sort items in Table 1. He apparently sees little difference between preexisting without individuality and having no preexistence at all.

The typical UMV person strongly rejects the reincarnationist and transmigrationist views of preexistence on Earth in another body or lifeform. He also rejects preexistence as part of the "Ground of Being" or an ultimate substance. This seems to be inconsistent with his strong acceptance of items describing preexistence as part of a

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2 See Interview Schedule p. 4, Appendix F.
larger whole. Some of these rejected preconception items may have been rated high in rejection because of their pairing with very objectionable life goal and post-mortem statements.

At least three members of this cluster expressed concern that their sorting would reveal them to be inconsistent. The respondents' perceptions of a lack of harmony between elements of their images of man do seem to be confirmed.

The Valuational Dimension of the UMV Image

The Type I person's chief value or goal in life is "working for social and environmental harmony." He holds this not in a single-minded way as something for which all else should be sacrificed. Rather, he sees it as an end to which many other desirable, though not so highly valued, goals contribute. The UMV person typically feels man should place a high value on seeking the meaning of life and on developing himself as a person, that is, self-actualization. He sees man as a basically good creature who should let that goodness become manifest in such things as helping others.

The holder of image Type I rejects as the goal of life both "sensing" and "personal happiness." Achievement of his major life goal cannot be accomplished in isolation. He must relate to and help others. He rejects the goal of "gaining eternal life through Christ." One subject of this type expressed this most pungently by saying: "I can't go for that Jesus Christ crap!"
The Post-mortem Temporal Dimension of the UMV Image

All of the items in Table 1 rated above 100 by the UMV person show the image at the post-mortem temporal level to be one of some aspect of man rejoining the "source of the universe" or some "Whole" or "All." This again is a period of existence without individuality. It is consistent with the lack of individuality in the preconception level of the image.

This dimension of the UMV image is a romanticist-empiricist combination. The post-mortem continuance and merging into a "Whole" is very poetic as described by items in Table 1. It is also a security producing image for these subjects. The UMV image holder has, he feels, empirical support for his post-mortem image from the scientific view which contends that no matter can be destroyed. As one Type I respondent put it, man is "recycled," but never destroyed. The UMV person sees the aspect of man which continues after death as following the scientifically described pattern of not ceasing, but, like energy, just changing form to become something new. The Type I person does not mean by this that there is only a physical body which decays and becomes part of the Earth. His image is of some spirit, soul, or currently unobservable energy which continues after death but disperses into the "source of the universe" from which it came.

According to the valuational dimension of the UMV image, this type of person would probably come close to being classified by Wuthnow as an Academic, one who says: "... man's responsibility is self-actualization, being in tune with our self; ..." 3 Yinger's

The system would probably classify a Type I person as one of the seekers for either individual happiness or improved interpersonal relations. The UMV person does not seem to fit any of Morris' three categories.

The UMV person, typically, has too many facets to his valuational dimension to neatly fit into any of the above typologies. For that reason it is difficult to give a simple label to this type of image. Since we need here the convenience of another label, the term Universal Multi-Value image (UMV) was selected.

**Type II: The Reincarnationist Seeker of Understanding Image**

### The Preconception Temporal Dimension of the RSU Image

This image shows a strong oriental influence, as we see in Tables 3 and 4. The typical Type II person sees man as having lived previously on Earth. Earthly life is a wheel or cycle which "... includes life, death, and life again." If we probe this image at the preconception level back to man's inception, man is seen as: "A ray emanating from the source of Being" or "... part of the body of the Universe." To the typical Type II person, this ray or element has been repeatedly joined to a series of physical bodies prior to the current Earthly manifestation.

Such a preexistence forms a vital part of the Type II (RSU) person's total image of man. The typical RSU person strongly rejects

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### TABLE 3

ITEMS MOST ACCEPTED BY TYPE II

<table>
<thead>
<tr>
<th>Item No.</th>
<th>Item</th>
<th>Weighted Item Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>195</td>
<td>The wheel of man's Earthly life includes life, death, and life again. In life the goal is seeking understanding of the universe and of the divine forces working therein. With death the wheel makes another revolution.</td>
<td>252</td>
</tr>
<tr>
<td>159</td>
<td>A ray emanating from the Source of Being is joined to a physical body to become what we call man. Seeking answers to life's mysteries should be man's major goal in life. Each person continues this search after death.</td>
<td>235</td>
</tr>
<tr>
<td>200</td>
<td>Man goes through a cycle of births and deaths. His life should be aimed toward realization of his potential for good. After death he returns to life.</td>
<td>207</td>
</tr>
<tr>
<td>187</td>
<td>Man has seen life here before his most recent birth. Self-actualization should be his goal in the current life. He exists after death within the Godhead.</td>
<td>193</td>
</tr>
<tr>
<td>155</td>
<td>Before birth or conception man is part of the All. His goal in Earthly life is self-actualization. After death he begins another life on Earth.</td>
<td>132</td>
</tr>
<tr>
<td>154</td>
<td>Before man has a human body he is part of the body of the Universe. His goal in Earthly life is achieving and creating. Death opens the way to new individual development.</td>
<td>126</td>
</tr>
</tbody>
</table>
### TABLE 4

**ITEMS MOST REJECTED BY TYPE II**

<table>
<thead>
<tr>
<th>Item No.</th>
<th>Item</th>
<th>Weighted Item Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>101</td>
<td>Before conception is only non-existence. The goal of Earthly life is feeling. Death signals the return to non-existence.</td>
<td>-56</td>
</tr>
<tr>
<td>121</td>
<td>Man is just a zero prior to birth or conception. Knowledge is the goal of life. The grave is the end.</td>
<td>-29</td>
</tr>
<tr>
<td>126</td>
<td>The creature that is man simply does not exist prior to birth or conception. His goal is doing that which is good. Only the body survives death, and that only for a period of physical decay.</td>
<td>-29</td>
</tr>
<tr>
<td>111</td>
<td>There is no being before life begins in the womb. Life's goal is relating to others. Death is the absolute end of all being.</td>
<td>-27</td>
</tr>
<tr>
<td>131</td>
<td>No form of life precedes conception. Life's major goal is believing in Jesus Christ. Death is the end. Nothing of man survives.</td>
<td>-26</td>
</tr>
<tr>
<td>103</td>
<td>Before conception man is a non-being. Perception should be the goal of his life here on Earth. Death takes him to eternal bliss or unending torture.</td>
<td>-24</td>
</tr>
</tbody>
</table>
items indicating no existence prior to birth or conception. Several members of this cluster indicated they could remember previous lives as humans on Earth. These were vague memories and were usually originally activated by meditation or dreams. One of the RSU cluster's central pair indicated acceptance of transmigration. He said we all had existed thousands of years ago as plants or animals, although his only memories were imprecise recollections of some of his previous lives as a human.

The Valuational Dimension of the RSU Image

To the typical RSU image holder man's chief goal in Earthly life is "seeking understanding of the universe and of the forces working therein." All of the members of this cluster had evidenced such seeking by joining and/or studying and teaching the philosophies of oriental religious or parareligious groups, such as Eckankar (the Ancient Science of Soul Travel), Kung Fu, T'ai-Chi, Transcendental Meditation, Ba Ha'i, I Ching, and the Divine United Organization led by Maharaj Ji.

In the RSU image man is basically good, a creature who should strive to develop himself and that goodness to its fullest extent. Most members of this cluster were actively studying at least one philosophy or religion in order to grow intellectually and/or spiritually. Several were also engaged in physical improvement via exercise or dieting.
Existing merely to "feel" or to perceive is strongly rejected as the goal of life by the typical Type II person. He also objects to seeking knowledge merely in the sense of gathering isolated bits of data. However, he places great value on knowledge of the nature of the universe which could be applied to bringing oneself to greater awareness of his role and relationship to the divine.

The Type II person rejects "doing that which is good" and relating to others as the prime goals of life. He also rejects "believing in Jesus" as the foremost goal of life. To several members of the RSU cluster Jesus Christ is just one of a long line of major prophets including Moses, the Buddha, Mohammed, Baha'ullah, and Maharaj Ji. To the typical RSU image holder all, or nearly all, such persons are to be respected and studied but not deified.

The Post-Mortem Temporal Level of the RSU Image

The RSU image at the post-mortem level focuses primarily on rebirth as a human on Earth. This series of births, lives, and deaths is seen as a repeated chance for continued self-development and acquisition of knowledge about the nature of the universe, a continued progression which ultimately may result in either the eternal or spiritual portion of man rejoining a "Godhead" or in its advancing and evolving infinitely in the direction of such an objective.

The typical RSU person strongly rejects death as the end of man. In his image death is clearly just a transition in which one
body remains behind while the mind, personality, or some spiritual aspect of the individual continues. He also discounts the image of a post-mortem state which is not dynamic but a constant "eternal bliss or unending torture."

The RSU Image and Previous Research

On the basis of their image's valuational dimension (the only dimension explored by most previous research) persons holding the RSU image would probably fall into the group Yinger classifies as those seeking meaning, purpose, and the relationship to God. Wuthnow would most likely term the typical RSU person an "Academic" who stresses self-actualization.

The findings of the current work tend to support those reported by Charles Morris. In a study of college students, he found that 60% of those who preferred living a life of "withdrawal and self-sufficiency focused on self awareness" chose "wisdom" as the goal of living. Using Morris' method, we would very likely classify the Type II people in the present study among these wisdom seekers. Likewise, the data from interviews with persons in the RSU cluster indicate they would generally feel very favorable to the way of life Morris terms "withdrawal and self-sufficiency focused on self awareness." Several subjects of the RSU type mentioned self-awareness as one of the prime attributes to develop in the series of lives man has.

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6 Yinger, "A Structural Examination of Religion," 96.

Two of the members of the RSU cluster were teachers of Transcendental Meditation, the practice of which can be described with some accuracy by the above way of life quote from Morris.8

Type III: The Moderately Conservative Christian Image

The Preconception Dimension of the MCC Image

Items most accepted and most rejected by the typical holder of the Moderately Conservative Christian image (MCC) are shown in Tables 5 and 6. The Type III (MCC) person contends: "Man has no life before conception or birth. . . . Nothing precedes conception." At most, the MCC image holder would say that man is an idea in the mind of God before he is created as a human developing within the body of his mother.

The MCC person rejects items stating things like this: "Before conception is only non-existence." Because the typical Type III image holder is generally highly consistent in picking items which contain statements very similar to this among those which are "most like" his image, we may conclude that items 116, 121, and 101 were rejected because of their content regarding the valutational and post-mortem levels. It may be that the MCC person is so certain that there is no preexistence that this temporal level seems quite unimportant to him and is simply not included in his image of man. Thus, MCC persons may have considered irrelevant and, therefore, ignored any statements about the nature of man before conception in

8Morris, The Varieties of Human Value, p. 33 et passim.
<table>
<thead>
<tr>
<th>Item No.</th>
<th>Item</th>
<th>Weighted Item Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>134</td>
<td>Man has no life before conception or birth. Seeking Christ is his major goal in life. Man's spirit continues after death in another sphere.</td>
<td>297</td>
</tr>
<tr>
<td>129</td>
<td>Nothing precedes the conception and development in the womb. The pursuit of virtue is the objective of earthly life. The person continues elsewhere after death.</td>
<td>234</td>
</tr>
<tr>
<td>112</td>
<td>Nothing precedes conception. To live means to learn to understand others. At death man transcends personhood to join the Godhead.</td>
<td>221</td>
</tr>
<tr>
<td>133</td>
<td>There is no existence preceding birth of conception. The major goal of life is gaining faith in Christ. Death brings eternal bliss or a hell of fire.</td>
<td>220</td>
</tr>
<tr>
<td>123</td>
<td>There is no form of preexistence for man. He begins in the womb. His goal should be seeking knowledge of life and the divine. Death delivers him to heaven or hell.</td>
<td>212</td>
</tr>
<tr>
<td>114</td>
<td>Only non-existence precedes conception. Life's prime goal is learning to love and listen to others. Death is a launching pad to new growth.</td>
<td>209</td>
</tr>
<tr>
<td>115</td>
<td>There is no being before one is created in the womb. Man's major life objective should be overcoming obstacles to love. He dies only to live again.</td>
<td>200</td>
</tr>
</tbody>
</table>
TABLE 6

ITEMS MOST REJECTED BY TYPE III

<table>
<thead>
<tr>
<th>Item No.</th>
<th>Item</th>
<th>Weighted Item Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>116</td>
<td>Only nothingness exists prior to birth and conception. Life's foremost goal is becoming all a human can. Death is final.</td>
<td>-37</td>
</tr>
<tr>
<td>121</td>
<td>Man is just a zero prior to birth or conception. Knowledge is the goal of life. The grave is the end.</td>
<td>-27</td>
</tr>
<tr>
<td>196</td>
<td>Birth is the manifest revivification of a preexistent personality. Man's goal is to make his life virtuous. There is no &quot;afterlife.&quot;</td>
<td>-26</td>
</tr>
<tr>
<td>101</td>
<td>Before conception is only non-existence. The goal of Earthly life is feeling. Death signals the return to non-existence.</td>
<td>-26</td>
</tr>
<tr>
<td>186</td>
<td>Prior to birth or conception, the personality had another body. Finding personal joy and advancement is the goal of Earthly life. After death man is only a decaying hunk of flesh.</td>
<td>-23</td>
</tr>
</tbody>
</table>
their sorting out items "Least Like My Image or Conception." The hypothetical composite person typical of the MCC image holders also rejects items indicating man had a preexistent personality or previously had another body.

The Valuational Dimension of the MCC Image

The Type III image at the valuation level gives greatest emphasis to seeking Christ as the major goal of life. The MCC person highly values other traditionally approved goals of the Christian church, such as "the pursuit of virtue," learning to love and understand others, and "seeking knowledge of life and the divine." Members of the MCC cluster frequently mentioned these and other desirable ends as "just sort of falling into place" once one has achieved a proper relationship with Jesus.

The typical Type III person rejects as life goals "becoming all a human can" and "finding personal joy and advancement." He also eschews as ultimate values both knowledge and feeling. These are quite consistent with such Biblical prescripts as "Be in the world but not of the world."

The Post-mortem Temporal Dimension of the MCC Image

Of the post-mortem period, the MCC image holder believes "Man's spirit continues after death in another sphere," a view somewhat less concrete than the fundamentalist one of a literal heaven or of a hell of torture and fire. The typical MCC person describes hell as separation from God. He considers this the supreme punishment.
He is uncertain about whether or not such physical torture as is depicted in Dante's *Inferno* is added to the mental anguish of eternal separation from God.

The MCC image of heaven has some similarity to the Biblical description of the Garden of Eden. According to one of the central pair of this cluster, a leader of a Catholic Pentecostal group, people in heaven will wear no clothes and will have perfect bodies which will never decay. They will be able to use the conventional five senses and will have no need for food. Everyone in heaven will be "... caught up in the joy of being with God, praising him constantly."

The typical Type III person strongly rejects items indicating no afterlife. For him death is not a final end of conscious existence but a transition on the way toward a beautiful and eternal happiness greater than any joy he has known or could adequately imagine. The post-mortem condition of man is basically static. Some persons are permanently separated from God, relegated to such a hellish existence with no chance of ever changing their status. Several members of this cluster indicated that these condemned people would be relatively few in number and would have met this fate by their own choice in rejecting God.

In Wuthnow's classification system, a holder of the MCC image would most likely be termed "Traditionalist." Yinger would

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probably group them with those seeking meaning and a relationship with God.\textsuperscript{10} The MCC image holder would not be easily encompassed by any of Morris' "goal of life" alternatives.\textsuperscript{11}

\textbf{The Three Types Contrasted}

\textbf{The Preconception Dimension}

The preconception period is highly important to the Reincarnationist Seeker of Understanding. While his development in this life and after death are even more important to him, the infinite temporal extension of the image into both the past and future are an essential aspect of the RSU image. What, if anything came before the present life is rather irrelevant to holders of the UMV and MCC images.

\textbf{The Valuational and Post-mortem Dimensions}

Self-development and knowledge acquisition are pre-eminent in the value structure of the RSU person. The UMV image contains a number of desirable goals man should accomplish, all directed toward making oneself a better person and making life better for others. The Type III, MCC image holder places the relationship to Jesus Christ above all other goals. It is, to him, the key which opens the door to not only a number of desirable virtues and avenues in this life but, even more importantly, the gates to a blissful afterlife in

\textsuperscript{10}Yinger, "A Structural Examination of Religion," 96.

\textsuperscript{11}Morris, \textit{The Varieties of Human Value}, pp. 33 and 177-79.
heaven. The UMV image holder is little concerned with the afterlife, confident that he will continue not in heaven or hell but as an element of the universe, not a conscious individual.

Holders of the MCC image typically see an end to man's striving or developing in the afterlife, a sharp contrast to the Type II (RSU) who see continual development and improvement for man through many Earthly lives and in various advanced states above and beyond Earthly existence.

The Image and the Immediate Environment

This study can only lead to speculation on the degree of image causation or reinforcement from the image holder's immediate environment. Obvious observable differences in the respondents' surroundings, however, should be worthy of our attention. The interviews were conducted primarily in the homes or offices of respondents. Both the interviewer and the interview observer made notes on these differences during the interviews.

The MCC respondents and the UMV image holders lived in conventional middle class or upper middle class homes or worked in well-furnished offices in institutional buildings. One of the central pair of the RSU type provided the greatest contrast to this. His apartment was in a slum-like neighborhood. Homes and apartment buildings in the area needed paint and exterior repair. His apartment evidenced broken furniture, a lamp without a shade, an old kitchen table in use as a desk, unframed pictures taped to the walls, a thin carpet and a thread-bare sofa, neither of which had apparently ever been cleaned.
His parareligious organization advocates communication through dreams and soul travel or astral projection to other locations on Earth, on other planets, and in other universes. He indicated that he was, during the interview, simultaneously participating in the study and visiting a temple of learning on another "plane" or in a different universe. He said that he spent time engaged in such travels often, even occasionally while driving an automobile. When questioned about this, he said that he did it only when he was sure he would retain enough consciousness and control to avoid accidents and that he had never had an auto accident.

Although his apartment was the extreme, it was not unrepresentative of those of the RSU type. Only three interviews with members of this cluster took place in institutional buildings, and these were all old homes adapted for organizational use by the respondent’s religious or parareligious group. Although the typical RSU image holder leads a local group with national or international affiliates, it is not yet organized or financed to a level which would provide an office for a local leader or a building especially for group meetings. His home is furnished very sparsely and inexpensively. At the home of one member of the RSU type, holes in the walls were open through past the plaster. Several very old light fixtures designed for five light bulbs held only one each. Based on observable criteria, one must conclude that the typical RSU person is of significantly lower socio-economic status than the other two types.
The RSU person's religion or parareligion may, to some degree, be an escapist reaction to such status and surroundings. For some members of this cluster, the immediate living environment is merely a burden to be endured temporarily (i.e., during this life). To the member of the central pair described previously, human existence on Earth is the lowest form of life, a form he can leave via soul travel at will and in dreams. Understandably, then, his home is not only not his castle but is merely a necessary physical shelter given and not worth much care.

The offices and homes of the MCC image holders provide the clearest contrast to this. Here one typically finds homes or offices expensively furnished and well cared for. The living room of one Type III respondent was so much a showpiece that transparent plastic covers were present on all the major pieces of furniture to preserve their like-new appearance. A crystal chandelier hung over the highly polished dining room table. Blue and white floral print wallpaper formed a perfect background to contrast and accent the glazed red brick of the spotless fireplace and its gleaming brass andirons.

The office of the typical MCC image holder is in a large and relatively new institutional building. The office is carpeted from wall to wall and features the modern wood and chrome furniture, quite possibly the selections of a professional interior decorator. Suffering ascetically in this life is certainly not seen as necessary to gain the eternal life in heaven which he believes awaits him.

The typical Type II, RSU, person indicates that the ideal state of existence in all three time periods (Preconception, Earthly
Life, and After Death) would be a total intellectual and spiritual development for all men so that the long repetition of lives and deaths would not be necessary. In response to the question on what he saw as the ideal state of man, one Type III, MCC, respondent leaned back in his large black and chrome swivel chair, looked across his wood paneled office toward the small, Danish modern table holding a photograph of himself and his family on a sailboat, and replied: "The present life isn't too bad. I enjoy life." He then added that he would like to have a universe in which the errors of this one were corrected; where prejudice, poverty, hunger, and disaster did not exist.

In terms of his apparent concern for his immediate work or living environment, the UMV person is probably more like the MCC than the RSU image holder. His home or office is generally less expensively decorated than the MCC person's. Both the holders of the UMV image and the MCC image use posters in their offices. Generally these bear slogans supporting liberal social and political causes or philosophical statements such as: "Journeying with hope is more important than arriving."

One member of the central pair of the UMV cluster had such posters even on the outside of the door to his office. Inside, the walls were barely visible behind the abundance of peace and civil rights posters and mementos. Even the most elegant offices of the UMV and MCC respondents generally contained at least one such poster. It may be that such posters help these leaders identify with their
student and low income followers and indicate to all who enter that the occupant of the office sympathizes with the plight of minorities and the anti-war movement.

Other Points of Comparison

When a Type I person picks "working for social and environmental harmony" as his highest value, the accent is on social harmony. Most members of this type work not only with students but also with prison inmates or parolees. The typical UMV image holder belongs to both civil rights groups and peace groups. He cites his choice of a religious or parareligious vocation or avocation as one made to facilitate his helping people.

The UMV cluster is about equally divided between those whose income is provided by their parareligious or religious group and those who have outside jobs. Only two of the nine RSU persons were full-time employees of their religious or parareligious organization. Only two of the twelve MCC persons were not full-time religious or parareligious workers.

The typical RSU image holder is not a member of any groups other than his religious or parareligious organization. The pursuit of knowledge and self-development, foremost in his value structure, lack the social outreach behavior accompanying them that the most valued goals of the other two types do.

The hypothetical composite MCC person holds membership in no groups outside his religious or parareligious organization. For him,
social action is on a one-to-one basis. He is not involved with the
great social or political causes of the times, though he does voice
sympathy for the plight of the poor and the Black.

**Self-described Images**

In addition to performing the Q-sort, participants also
responded to questioning following the focused interview style of
Merton et al. In one of the pre-planned questions, participants
were handed the incomplete paragraph which formed the general state­
ment outline followed in the writing of the Q-sample items: "A human
is a creature who before birth or conception: . . .; who during Earthly
life should have as his major goal: . . .; and who after Earthly
life: . . ." Participants were then asked to compose a description
of their own image of man by completing the phrases in this outline.

This was done immediately after the Q-sorting was completed
or at a time well into the sorting at which the interviewer judged
that the interviewee needed a break from the sorting. Thus, the
phrasing of the Q items may have had some influence on the words
participants chose to describe their images. The Q-sorting had the
positive effect of providing examples to make clear to the participants

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12 See Merton et al., Focused Interview and Focused Interview
Guide, Appendix F.

13 See Interview Schedule p. 4, Appendix F.

14 Interview observers were in agreement that the inter­
viewers did not bias responses in any observable manner in this
particularly sensitive area as well as in the interview in general.
the investigation's focus on the temporal and valuational dimensions of the image.

The Universal Multi-Value Image

The UMV image at the preconception temporal level emphasizes potential. The potential for man is in the human chemical and genetic pool. This pool is typically viewed as the collective term for man's physically observable or scientifically established genetic determinants. For some members of the UMV cluster, however, this physical entity is a manifestation of the general power or "source of the universe."

One member of the UMV cluster described the preconception level of his image this way:

. . . before birth or conception [man] does not exist as such . . . no mind or soul . . . at the moment of conception the DNA molecules in the sperm and ovum contain a tremendous heritage . . . of my parentage going back for many generations. I am born into a culture, a society which has a major effect; I have laid out for me something which is going to shape me so dramatically it is almost as if I did preexist.

The word potential is frequently used by the typical holder of the UMV image in regard to his image's preconception dimension. He sees great possibilities which may be actualized in the "human genetic pool" regardless of whether he considers "pool" a collective term for all human genes or an "undifferentiated pool of universal potential."

His orientation, more than either of the other two types, is toward the valuational dimension since, for him, man basically does
not exist as a conscious being before conception or after death. Self-realization is the most important goal for him as he expresses it.

Very conscious of himself as an organism which is part of the universe, he highly values his fellow man as a brother part of that same entity. A Quaker who was one of the central pair of the UMV cluster described man's major life goal as: "... discovering the potential for doing good among his other fellow human beings..."

To the typical UMV image holder man must not only fully develop himself but also recognize his limitations and be satisfied that genetic, economic, and other kinds of factors beyond his control put a boundary on what an individual can do. As one respondent put it: "... he isn't some Hugh Heffner or J. Paul Getty."

In composing his own image description, the typical Type I person is likely to indicate some form of existence continues after death. According to a Jewish member of the cluster: "... after Earthly life [man] becomes part or rejoins some type of universal existent." The typical UMV person is much more vague in his description of the post-mortem temporal dimension of his image than are either of the other two types. He seems to be content with this ambiguity about the future as he does not anticipate being individually or consciously aware of any experience in which he may be involved after his death.

This is a marked contrast to the other two types who both feel they must exercise a certain kind of behavior in this life in order to warrant a desired fate after death. One Type I respondent mentioned
that it is important to do good and not feel that it is a necessity to gain a reward, but to do it feeling it is a free choice, a decision made because it is right and because it will help others. While similar thoughts may be entertained by the Moderately Conservative Christian, there is no doubt that the "heavenly reward" is important to him also.

In discussing man's relationship to God, one of the central pair of the UMV cluster expressed an idea very similar to one presented by Isidor Chein. This respondent said he was much in favor of viewing man as cooperating with God to complete creation.¹⁵

The Reincarnationist Seeker of Understanding Image

Man, says the typical RSU image holder, has some aspect, a spirit, energy, consciousness, or some other intangible element which has always existed and has had previously been attached to a body and lived a life on Earth. Fullest development of the self is emphasized in his self-composed image description. By this he means developing self-realization—an increased awareness and understanding of his place in the universe. This brings him happiness and tranquility. Once he has this understanding, it is important to teach it, to share it with others. Most of the persons represented by this type probably would identify themselves as teachers of their religion or para-religion rather than as "ministers" or some similar title.

While there is somewhat of a leaning toward experiencing and meditating as opposed to applying the intellect to philosophical issues, this type of person is also the first to support the beliefs of his group (which beliefs he feels he presents rather accurately) with references to scientific findings. This was particularly true of leaders from such organizations as the Students International Meditation Society, the Divine United Organization, and Eckankar. Citing such evidence can be seen, at least partially, as an effort to legitimize the views of the respondent and his group in the eyes of the investigator and of the student members or prospective members of his group. It may also be self-reinforcement or dissonance reduction behavior for the respondent to, as several did, provide the interviewer with literature mentioning scientific findings and theories such as: "matter cannot be destroyed" and "deeper rest is achieved through transcendental meditation than in sleep."  

The Students International Meditation Society is apparently most strongly engaged in a legitimization effort. Literature provided for the investigator strongly emphasized that Transcendental Meditation is neither a philosophy or a religion, but a technique for relaxation and improvement of task performance. The literature consisted primarily of reprints from publications of very prestigious universities. It also included a copy of a resolution passed by the

Illinois State Legislature endorsing Transcendental Meditation. The two teachers of "TM" participating in the study stressed that their images were their own and that no religious or philosophical position is taught as part of Transcendental Meditation.

To the typical RSU person, his greatest social obligation is to help others gain the peace and comprehension of existence that he has found. He is not involved in social or political movements as is the UMV image holder. However, the more central members of this cluster were found to be more politically active than the more peripheral members of the RSU cluster. The third and fourth cousins of the cluster follow either the Ba Ha'î Faith or the Divine United Organization. The Ba Ha'îs emphasized the requirement of their faith to abstain from domestic politics while strongly favoring a world government.

The respondent with the Divine United Organization evidenced what is currently reported as a widespread phenomenon. He had previously worked in politics. However, at the time of the interview he was very much convinced that battle in the political arena was a waste of energy and time. Other members of his group, not in the P-sample but present in the building during the investigator's visit, also mentioned their lack of time for anything political. The respondent and all members of the group had an evangelical fervor for spreading the message of Guru Maharaja Ji, the Perfect Master.

Self-development, now and in future lives or states of existence, is strongly emphasized in both the most accepted Q-sort items and in the self-composed image description of the typical RSU image.
holder. He sees Earth as a school in which experiences or lives have to be repeated until the individual learns enough to move on to a higher level of existence.

The dynamic state of the afterlife, with development progressing infinitely, contrasts to the static post-mortem image described by the typical Type III (MCC) person. Several respondents represented by the MCC type felt that life is a great deal of work, that they would need an afterlife of restful and blissful enjoyment where they would have reached a plateau of perfection and would no longer need to work in order to survive or to develop their own personal abilities.

The RSU person enjoys the continued advancement and development he sees at every stage of existence. He takes a long-range view. He knows not how many times he will repeat Earthly life or various stages of higher level existence. He is in no hurry to get on to his next life as the MCC image holder may be. The typical RSU person feels that he can look forward to advancement but that it may take thousands of years. He has much awareness of the universe to achieve and believes he has virtually unlimited time in which to achieve it.

The Moderately Conservative Christian Image

In composing his own image description along the three time period outline, the MCC image holder very briefly states that man does not exist prior to conception or birth. He describes the goal

18 The "or birth" clause was included in the outline to avoid the current abortion controversy. It was viewed by the investigator as an area of discussion likely to generate friction and confuse rather than clarify the dimensions of the image under study.
of life as establishing an intimate relationship with Christ and gaining knowledge of Christ. He bears some similarity to the Reincarnationist Seeker of Understanding in that his goal seeking involves perception of a supernatural contact. While neither the MCC or the RSU image holder would be likely to use the word "supernatural," they both expect and frequently experience contact with something beyond themselves in prayer, meditation, or in fellowship with others. The RSU person might call it "universal consciousness" or "God consciousness." The MCC person will more likely say "I opened my heart and Christ walked into my life."

MCC respondents making such statements explained this language very seldom. However, from living and working among a group of conservative Christians for several years, the investigator learned to translate these oft-used terms. The MCC person does not mean that he saw a ghost-like Jesus walk toward him after undergoing surgery; rather, he means he reached a point of "surrender to Christ"—to give himself up and ask God to take over his life and use him as His agent.

The MCC person generally reports many improvements in his life following his experiencing or knowing Christ. Thus, it is not illogical for him to see this as the goal for all mankind. Once he has had this experience, he feels he must share his knowledge of Christ with others so they may also reap the Earthly and heavenly benefits of it.

The MCC person does not endorse the stereotype of a heaven with golden streets and angelic people with wings and halos. His
image focuses more on the atmosphere or feeling of joy, happiness, and union with God than on visually perceivable aspects of the afterlife. One MCC respondent said this: "... after Earthly life [man] has eternal life with God, [I] can't really describe all that joy and sinlessness."

The MCC image holder, while free of the terrible image of fire and torture in hell held by more conservative or more traditional Christians, still has a threat of some form of damnation to avoid. More importantly, he wants to achieve that union with God he so desires. He feels the burdens of Earthly existence are more bearable because they are only temporary restrictions until he reaches heaven. He cannot, however, avoid at least the occasional thought that it would be nice to have Earthly life completed and be already in that glorious, unimpeded existence his image offers at the post-mortem temporal level.

The Ideal Image

Subjects were asked this question: "What would be the ideal state of man's existence in these three time periods?" The typical Type I person feels that the image he has of how things are prior to conception and after death is ideal. He would prefer that during Earthly life "people would get along with each other." He would like people to devote themselves to loving each other and to working in mutually beneficial ways.

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19 Subjects were once again referred to the outline mentioning preconception, Earthly life, and after death as the three time periods.
The RSU image holder would ideally like to have more of the harmony and self-realization he is seeking to be achieved in earlier lives. He would like even greater unity among men, with God and with all existence.

We should note one Ba Ha'ii member of the RSU cluster not near the center of the cluster. His home has been described as poorly furnished and having holes in the walls. This and the appearance and the clothing of both the respondent and his mother indicated his was the lowest socio-economic status of any member of the P-sample. His reply to the question on the ideal state of man, however, might confirm the suspicions of the most devout Marxist who sees religion as "the opiate of the people." His response was this: "I like existence exactly the way it is, I don't see how I could improve on it." His religion and/or other factors apparently have made his physical environment and economic condition irrelevant.

Divergent Images

Respondents were also asked if there were images of man not in the Q-sample which were very different from their image. The typical response of the UMV image holder is that he rejects the image of man as evil and in need of unwarranted grace or salvation. He also rejects views indicating that certain races are superior to others and that man should pursue his own self interest without regard to his fellow humans.

See Focused Interview Guide, Appendix F.
The RSU person rejects several views not specifically given in the Q-sample. He objects to viewing man as basically evil. This may be part of a negative reaction to traditional Christianity with which several members of the cluster evidenced familiarity through such actions as citing Bible passages and criticizing conservative Christian views. The RSU image holder also rejects the position that man has no free will but is limited to responding to environmental stimuli.

Images of man not in the Q-sample which the MCC person regards as very different from his own include: "that man's nature can be changed" and that he can "work out his own salvation." He also rejects arguments that man is a prisoner of fate or that he has been left alone in the universe by a creator who no longer attends to his creation.

Types I and II, then, share a rejection of the goal of winning salvation. All three types reject "feeling" or "sensing" as the goal of life. Several subjects of various clusters mentioned that there was nothing wrong with emotion, feeling, or sensory perception, but that these were just too limited to be the most valued thing in life.

This seems to be a definite conflict with the sizable percentage of college students who chose "feeling" as the life goal in Morris' study. The information Morris reveals regarding his sample provides little to explain this difference. He studied students

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21 Morris, Varieties of Human Value, p. 33.
apparently from colleges in the eastern United States in the late 1940's. Perhaps "feeling," to the Morris group, had a much different meaning than it did for the P-sample of the present study. "Feeling," "sensory perception," and "emotion" are all apparently relatively synonymous for the current P-sample. Unfortunately, Morris does not detail the meaning of "feeling" for his subjects. The fact that the current P-sample were responding to open-ended questions and the Morris group to a forced choice between three alternatives may be the major factor in producing the response difference between the two samples.
CHAPTER IV

CHARACTERISTICS OF THE IMAGE HOLDERS

Introduction

We have described the images held by three types of religious and parareligious leaders: (1) the Universal Multi-Value image which sees man as having many goals or values in this life and as existing before and after death as part of the whole or the universe; (2) the Reincarnationist Seeker of Understanding image in which man has a body temporarily and then after trying to gain experience and knowledge moves on to another body; and (3) the Moderately Conservative Christian image which depicts man as a creature who does not exist before conception, who should strive in this life for salvation through Christ in order to gain eternal life in heaven after death.

Group Religion

These images having been briefly summarized, it is interesting to examine characteristics and behaviors found among persons holding each of these three image types. When interview appointments were set by telephone, respondents were asked if their group were Christian or non-Christian. In order to achieve a balanced P-sample participants were specifically selected to total 14 leaders of Christian groups and 14 leaders of non-Christian groups. There is a
statistically significant difference among the three types according to whether they led Christian or non-Christian groups as is shown in Table 7.

## Table 7

<table>
<thead>
<tr>
<th>GROUP RELIGION</th>
<th>Christian</th>
<th>non-Christian</th>
</tr>
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<tbody>
<tr>
<td>Type I</td>
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<td>5</td>
</tr>
<tr>
<td>Type II</td>
<td>0</td>
<td>9</td>
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<td>Type III</td>
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<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>14</td>
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</tbody>
</table>

From the table we can see that the significant difference in religion of the groups led is accounted for by Types II and III. The obtained $\chi^2$ is 22.286, df = 2. At $P = .0100$, the $\chi^2$ required for significance is 9.21. The difference among the frequencies in Table 7, thus, is significant beyond the .01 level. Since the expected frequencies in each cell are so small, the chi square test of statistical significance is difficult to apply to this data. It has much less sensitivity with small samples than with large ones. Thus, significance of this magnitude is especially worth noting.

A Universal Multi-Value image holder would most likely consider himself and the group he leads to be non-Christian or liberal Christian in religious orientation. Five of the seven persons in the Universal Multi-Value or Type I cluster led what they identified
as non-Christian groups. One member of the central pair of the Type I cluster was the leader of a non-Christian group as was the most central first cousin, whose correlation with one member of the central pair was only .01 lower than the .73 correlation between the sorting pattern of the central pair.

The Moderately Conservative Christian cluster was found to be completely Christian in group religion. In contrast, the RSU cluster is composed entirely of leaders of non-Christian groups. Since all respondents were raised in the U. S., where Christian images predominate, the affiliation with non-Christian groups and the holding of other than the Moderately Conservative Christian image (henceforth called MCC) can be seen as a deviation from the norm. Frequently it appears to be a reaction against it. Several respondents mentioned their serious consideration of elements of the MCC or even more fundamentalistic images and their finding them repulsive or very inconsistent with their views of God, justice, and the universe. One Type II leader of a non-Christian parareligious group did regard herself as a Roman Catholic Christian. Aside from that respondent and three leaders of the Ba Ha'í Faith in the Reincarnationist cluster, none of that type regarded themselves as members or followers of any religion. They see their involvement in Eastern philosophy and parareligious groups as a more realistic and fruitful approach to living in and understanding the universe than "religion."
Group Types: Religions and Parareligions

As was noted earlier, the P-sample was selected to represent equal numbers of leaders of parareligious and religious groups. Since there is as yet no general agreement on a definition of "parareligious," religious leaders were asked to identify those holding positions like that of a campus minister with a group performing, primarily for students, "some of the functions of a church or synagogue." Table 8 presents the distribution of religious and parareligious leaders by the three image types.

TABLE 8

<table>
<thead>
<tr>
<th></th>
<th>Religious</th>
<th>Parareligious</th>
</tr>
</thead>
<tbody>
<tr>
<td>Type I</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>Type II</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>Type III</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Total</td>
<td>14</td>
<td>14</td>
</tr>
</tbody>
</table>

The obtained $\chi^2 = 2.286$, df = 2 is non-significant. Thus the difference between the three types may be a chance occurrence. There are points worthy of note here, however. For example, we see a greater frequency of those in Type II, RSU, leading parareligious groups. In fact the number leading parareligious groups is double that of those leading recognized religious groups. While the composition of the P-sample is operationally sound and quite capable of
replication, there might well be differences in religious and para-religious group proportions if other criteria for categorization as religious or parareligious were used (e.g., group ownership of a house of worship or some of the discriminations of church-sect typologies).

The equal distribution of Type III, MCC type, image holders in religious and parareligious groups shows that the definition of parareligious used in this study carries little indication of a low level of Christian orthodoxy.

Sex of Respondents

Table 9 presents the distribution of respondents in the three types according to sex. The obtained \( \chi^2 \) for the data is 3.77, df = 2. This is not significant at the .05 level but might well be found significant for a larger P-sample.

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Type I</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>Type II</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>Type III</td>
<td>10</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>21</td>
<td>7</td>
</tr>
</tbody>
</table>
The most central three members of the UMV type were all male. The central pair of the RSU type were both males. The central pair of the MCC type were also males.

The RSU, Type II, cluster shows a decidedly more even balance between male and female than the other two types. Sex was not a factor considered in composing the P-sample as the investigator was aware of the very small number of women involved in this type of work in the University area studied. A special effort was made to request names of females and minority group members who might qualify for the P-sample. The distribution in the P-sample here does not represent the distribution of males and females in the population. It is quite probable that nearly all females in leadership positions with religious or parareligious groups in the campus area studied are included in this P-sample.

The effort to get females and minority group members into the P-sample was made in order to see if their images had any group commonalities or significant differences from the white males who made up most of the population studied. No such findings resulted. The composition of the P-sample does not permit conclusions as to whether females are more likely than males to accept an RSU image. It may be that the Reincarnationist groups are more likely to accept female leadership. However, a firm conclusion on this must await additional research.

We do see a much higher occurrence of the RSU, (II), image among the females in this P-sample than the males. Many of the males and females in the RSU cluster see their parareligious or
philosophical search as placing them in the vanguard of society. They have an awareness, they feel, that many, if not all, of their fellow citizens will come to hold eventually. Being more receptive toward sexual equality is stressed by several of the national and international religious and parareligious bodies of which members of the RSU type are local leaders. Being religious or philosophical innovators seems to be very compatible with the early acceptance and promotion of such social innovations as female equality and leadership. Nothing in the interview data indicated that any respondents were attracted to their respective groups especially because of the group attitude toward women.

Interestingly, Types I and II each contained a husband and wife pair. One husband and wife team were ministers of a non-Christian church. The other couple were teachers in a non-Christian parareligious organization. Although the husband and wife in each case were in the respective spouse's cluster, for neither couple was the highest correlation with the spouse.

Image of Racially or Ethnically Different Man

During the interview, respondents were asked to compose their own image description as well as answer probes on their sorting of the Q-sample. Following a discussion of this, participants were asked this: "How, if at all, would the image you just outlined be different if I had asked not for your image of man, but for your image of black man, white man, or some other racial or ethnic man?" Table 10 shows the distribution of responses according to the three
image types. The $\chi^2 = .188, df = 2$, indicates no significant difference between types.

Obviously this is not a time in America when many people will openly admit to holding prejudicial views of racial or ethnic groups. The great majority of members of all three clusters indicated no difference between their image of man and their image of black man, white man, or any other particular racial or ethnic man. Those few who did indicate an image difference confined that difference to the temporal dimension of Earthly life, indicating that some racial or ethnic groups had different cultures or life styles. One Type III person said he would place "working toward peaceful solutions to the problems brought about by their low socioeconomic status" higher in the order of life goals for minority group members than for others.

**TABLE 10**

**DIFFERENCES IN IMAGES OF RACIAL OR ETHNIC GROUPS**

<table>
<thead>
<tr>
<th></th>
<th>No Difference</th>
<th>Some Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Type I</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>Type II</td>
<td>8</td>
<td>1</td>
</tr>
<tr>
<td>Type III</td>
<td>10</td>
<td>2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>24</strong></td>
<td><strong>4</strong></td>
</tr>
</tbody>
</table>
Image of Woman

Participants were next asked this question: "In what way, if any, would your image description have been different if I had asked about your image of woman instead of your image of man?" In Table 11 we see the distribution of those indicating their image of woman would be different and those who said it would not differ from their image of man in the temporal and valuational dimensions explored by the study.

TABLE 11

DIFFERENCES IN THE TEMPORAL AND VALUATIONAL DIMENSIONS OF IMAGES OF WOMAN AND MAN

<table>
<thead>
<tr>
<th></th>
<th>No Difference</th>
<th>Some Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Type I</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>Type II</td>
<td>9</td>
<td>0</td>
</tr>
<tr>
<td>Type III</td>
<td>10</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>25</td>
<td>3</td>
</tr>
</tbody>
</table>

In discussing the differences or lack of differences in images of different ethnic, and racial, as well as sexual groups, respondents were referred to the outline directing their attention only to temporal and valuational dimensions of the image. Thus their responses here should not apply to all dimensions of their image.
The recent civil rights struggle has raised to national consciousness the sensitivity of many people to derogatory racial and ethnic statements and opinions. Likewise, the women's liberation movement may have made respondents less likely to openly admit differences that exist in the temporal and valuational dimensions of their image of woman. Only one person in Type I, none in Type II, and two in Type III indicated some difference in these dimensions between their image of man and their image of woman. One member of the central pair of Type I said he included more sensitivity, warmth, and maternal qualities in his image of woman. The two members of the third RSU cluster who indicated some difference were not part of the central pair of that cluster. One of these members said the only difference would be more "cultural hang-ups" for women. The other, admittedly chauvinistic and a bit embarrassed by it, said he couldn't see women in competition for goal achievement on an equal basis with men.

A good suggestion from one respondent was that asking participants about their specific behaviors toward members of the opposite sex or other ethnic groups might be more revealing than these direct questions on this point.

**Image and Behavior**

Although specific interaction with various sexual or minority group members was not probed, respondents were next asked: "How, if at all, does your image of man affect your major decisions in daily activity?" This brought many and varied responses from each
participant. Participants were allowed to give as many behaviors as they wished in answer to this question. For the UMV type the most frequent response was that the image affected all the daily activities of the respondent. The next most frequently mentioned influence was in the choice of religious or parareligious vocation or avocation over other alternatives. Mentioned equally as often were (1) the image stimulating the holder to try to help and counsel persons in need and (2) the image keeping its holder "philosophically consistent," serving as a guideline when major theological and philosophical points were in question.

The respondents also indicated that holding the UMV image made them slower to anger. No other response was given by more than one member of this cluster. One of the central pair of this cluster, a social worker and part-time clergymen, related that he tried to live his image on and off the job by helping others to solve social problems: "I was doing . . . [this] anyway. I just found a job that would let me keep on."

For the RSU type, the greatest influence of the image is that it helps him see and react positively to the good in other people and the events of the world. This was mentioned by both members of the RSU central pair and more frequently by respondents of the RSU type than any other behavioral result. Also mentioned by Type II respondents was that holding the RSU image influenced them to be more calm and tranquil, especially in their reactions to other people. The only other behavioral influences noted by more than one
person of this type were (1) their choice of a religious or para-
religious vocation or avocation and (2) the image helping them "enjoy
life more."

One of the first cousins in the RSU cluster described the
calming influence of the image of repeated lifetimes in terms very
reminiscent of those the investigator has frequently heard from
fundamentalist Christians. She said that since she had come to
believe this was only one of many lives she would live through, she
was much less worried about what happened or about trying to make
things happen for herself. She was quite happy now to just let
things happen and to trust in the course of events to take her to
whatever was ahead. She mentioned her easy assent to her parareli-
gious organization's request that she take a new position in a new
city as an example. Christian fundamentalists express much the same
feeling of calm and comfort in giving up the self to a greater power
in the universe in such words as, "I have placed my life in God's
hands. I know that whatever happens to me now is His will. I trust
Him and will follow wherever He leads me."

One male of the RSU type indicated that his image of man
helped him to be less materialistic and more able to avoid greed and
temptation than he had been before he held the RSU image. He said
he was now able to walk down the streets near the campus and be much
less attracted by co-eds in revealing clothes and the goods displayed
in shop windows.
The MCC type most frequently indicates, as did both members of this type's central pair, that this image influences him to do things to help others by counseling and in other ways.

One of the central pair of the MCC cluster was leader of a Catholic Pentecostal group. He said his image of man and his relationship to God frequently led him to discuss with other Christians "whether my urges are what God wants me to do or just my urges." Such self-analysis and discussion had recently caused him to delay a move to another state which he desired. He delayed the relocation because he had decided God was showing him he should stay on in his present position for another year to help his group prepare to carry on in his absence. He also said his image of man was very influential in what he regarded as his most important decision—applying to the Selective Service System for Conscientious Objector status.

For all three types the influences reported were regarded as good by the respondents. All three images seem to help those holding them to live a happier life, to adjust to the world. Persons of all types tend to report that their image makes them less self-centered and more concerned about and better able to get along with others. The latter effect is less marked in the RSU type, however. Members of Types I and III also mentioned that their image of man had influenced their choice of a spouse. Members of all three types mentioned their choice of a religious or parareligious vocation or avocation as strongly influenced by their image of man.
Nationality

It was hoped that leaders raised in a variety of countries and cultures could be included in the P-sample. Although special efforts were made to determine if there were any religious or parareligious group leaders likely to be of foreign birth who were working in the campus area studied, very few were located and none would agree to participate. Therefore, questioning all respondents indicated that they were raised in the U. S.

Religious and Parareligious Group Membership

Working from a frame consisting of the "Religious Life" section of Services and Activities for You, 1972-73 edition and following the snowball method described in the methodology section of this dissertation, persons were contacted who would qualify to represent one of the four cells of the balanced block design of the P-sample. In requesting participation, effort was made to get respondents representing as many different religious and parareligious groups as possible. The official title of the religious or parareligious group of the respondent was obtained during the scheduling of interviews and again during the more structured portion of the focused interview to reconfirm the allocation of data from each respondent to the appropriate cell of the balanced block design.

Table 12 presents the religious and parareligious organization of persons representing each cell of the design and the number of respondents holding local leadership roles with each organization.
Repeated inquiries revealed no more than seven available persons who would qualify for the Religious non-Christian cell and who would agree to participate in the study. Thus, all other cells were limited to seven persons to balance the design. The total number in the P-sample, therefore, is $7 \times 4 = 28$, a very adequate size for a Q-study.

It is most interesting to compare Table 12 to Table 13 which shows the organization of the respondents by image type. This comparison shows that no leaders of Christian groups are found in the RSU cluster. Leaders of non-Christian parareligious groups, with the exception of the respondent from the Students for the Study of Objectivism, are all in the Type II or RSU cluster.

Denominational labels may be of some use in predicting the type of image held, but are hardly foolproof. Both leaders of Roman Catholic groups hold the MCC image. Both Universal Life ministers hold the UMV image. All three persons of the Ba Ha'ï Faith hold the RSU image. Both teachers of Transcendental Meditation hold the RSU image with one of these respondents considering herself to be a Roman Catholic. However, we find one minister of the United Methodist Church holding image Type I and the other Methodist minister in the Type III cluster. The same Type I and III difference in images is found for the two Quaker leaders in the P-sample.

Neither the Quaker nor the Methodist in Type III typifies that image type. Both are near the cluster's periphery according to level of correlation with another member of that cluster. Since the Episcopal member is even lower in correlation with any member of
TABLE 12

BALANCED BLOCK DESIGN INDICATING GROUP TYPES
AND GROUP RELIGIONS OF RESPONDENTS

<table>
<thead>
<tr>
<th>Group</th>
<th>Christian</th>
<th>Non-Christian</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No. of Respondents</td>
<td>Group</td>
</tr>
<tr>
<td>Religious</td>
<td></td>
<td></td>
</tr>
<tr>
<td>American Baptist Church</td>
<td>1</td>
<td>Ba Ha'i Club</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Ba Ha'i Faith)</td>
</tr>
<tr>
<td>Episcopal Church</td>
<td>1</td>
<td>Ba Ha'i Faith</td>
</tr>
<tr>
<td>Lutheran Church</td>
<td>1</td>
<td>Hillel Foundation</td>
</tr>
<tr>
<td>ALC/CLA</td>
<td></td>
<td>(Jewish)</td>
</tr>
<tr>
<td>Roman Catholic Church</td>
<td>2</td>
<td>Unitarian Church</td>
</tr>
<tr>
<td>United Methodist Church</td>
<td>2</td>
<td>Universal Life Church</td>
</tr>
<tr>
<td>Cell Total</td>
<td>7</td>
<td>Cell Total</td>
</tr>
<tr>
<td>Parareligious</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Campus Crusade for Christ</td>
<td>1</td>
<td>Divine Light Mission</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Divine United Organization)</td>
</tr>
<tr>
<td>Covenant Community (Roman Catholic Pentecostal)</td>
<td>1</td>
<td>Eckankar</td>
</tr>
<tr>
<td></td>
<td></td>
<td>I Ching</td>
</tr>
<tr>
<td>Eastern Orthodox Fellowship</td>
<td>1</td>
<td>Students Interna-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>tional Meditation Society</td>
</tr>
<tr>
<td>Friends Draft Information Center (Quaker)</td>
<td>1</td>
<td>Students for the Study of Objectivism</td>
</tr>
<tr>
<td>Navigators</td>
<td>1</td>
<td>Traditional Chinese</td>
</tr>
<tr>
<td>Quaker Way</td>
<td>1</td>
<td>Kung-Fu and T'ai-chi Assn.</td>
</tr>
<tr>
<td>Unification Church</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Cell Total</td>
<td>7</td>
<td>Cell Total</td>
</tr>
<tr>
<td>Type</td>
<td>Group</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>-------</td>
<td></td>
</tr>
</tbody>
</table>
| **I** | Hillel Foundation (Jewish)<sup>a</sup>  
Friends Draft Information Center (Quakers)  
Unitarian Church  
Universal Life Church  
United Methodist Church  
Universal Life Church  
Students for the Study of Objectivism |
| **II** | Eckankar  
Traditional Chinese Kung-Fu and T'ai-chi Association  
Students International Meditation Society  
I Ching  
Students International Meditation Society  
Ba Ha'i Club  
Divine Light Mission  
Ba Ha'i Faith  
Ba Ha'i Faith |
| **III** | Covenant Community  
Navigators  
Campus Crusade for Christ  
Eastern Orthodox Student Fellowship  
Roman Catholic Church  
American Baptist Church  
Roman Catholic Church  
Unification Church  
Lutheran Church ALC/CLA  
Quaker Way  
United Methodist Church  
Episcopal Church |

<sup>a</sup>Group listed in descending order of respondent's correlation or centrality in the cluster.
Type III, some basis for speculation exists that if additional Episcopal clergymen were examined, they too might be found to have holders of the UMV image as well as holders of the Type III image among their number.

Official Positions Held

After their group affiliation was confirmed, respondents were asked, "What is your official title in __________ (group name)?" to insure that each respondent did in fact occupy a role analogous to that of a campus minister. All respondents did hold such leadership roles with organizations dealing primarily with university students. "Campus minister" was the title most frequently given for the office held. Others had such titles as President, Spiritual Advisor, Teacher, Instructor, Counselor and Brother. A few of the groups contacted shun formal titles of any kind. In these cases respondents and other group members were questioned during the stage of setting interview appointments and immediately preceding the interview to determine which member of the group they regarded as one carrying out duties "like those of a campus minister."

Other Group Membership

After their religious and parareligious affiliations were determined, participants were asked: "In what other groups do you hold membership?" No particular organization emerged as deriving more than two or three members from any given image type. We should,
however, note some patterns. Only one member of the UMV cluster reported no group membership other than his religious or parareligious group.

The typical MCC person who did report other group involvement was most often a member of church related or professional groups such as the Campus Ministry Association or the Metropolitan Area Church Board.

In contrast, among the holders of the UMV image, a very wide variety of group memberships were reported with civil rights and peace groups being among those most frequently mentioned. The typical person of the UMV type is more likely to join such politically oriented groups in particular and to join groups in general than the other two types of image holders. This is quite consistent with his image placing most stress on the "here and now" as the place where things are to be accomplished.

The low level of "other group" membership among holders of the RSU image is an indication of a pattern of very limited exposure and involvement which continues across the findings on media exposure and political involvement. The typical RSU type is very marginally connected to or concerned with things outside his religious or parareligious group and its activities.

Religion of Parareligious Leaders

Each respondent classified as a leader of a parareligious group was asked if he considered himself to be "a member or a follower of any religion" and if so, which one. Their denominational
involvement was also probed at this point if it had not been previously specified. Table 14 shows the distribution of responses by image type.

TABLE 14

DENOMINATION AND RELIGION OF PARARELIGIOUS LEADERS

<table>
<thead>
<tr>
<th></th>
<th>Type I</th>
<th>Type II</th>
<th>Type III</th>
</tr>
</thead>
<tbody>
<tr>
<td>Denomination</td>
<td>None</td>
<td>None</td>
<td>Quaker—Christian</td>
</tr>
<tr>
<td>and Religion</td>
<td>Quaker—Christian</td>
<td>None</td>
<td>Non-denominational—Christian</td>
</tr>
<tr>
<td>Roman Catholic—Christian</td>
<td>None</td>
<td>Roman Catholic—Christian</td>
<td></td>
</tr>
<tr>
<td>None</td>
<td>None</td>
<td>None</td>
<td>Non-denominational—Christian</td>
</tr>
<tr>
<td>None</td>
<td>None</td>
<td>Greek Orthodox—Christian</td>
<td></td>
</tr>
<tr>
<td>None</td>
<td>None</td>
<td>Unification—Christian</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>2</td>
<td>6</td>
<td>6</td>
</tr>
</tbody>
</table>

Both members of the central pair of the RSU type were parareligious leaders who reported no religion. From this, as well as from Table 14, we can see that the typical RSU image holder does not perceive, or at least classify his involvement with a parareligious group to be involvement with "religion."

While the typical parareligious leader of the RSU image type has broken ties with conventional religion and the church, if any previously existed, the typical MCC person involved with a
parareligious group is working in a group sanctioned or at least condoned by his church.

**Formal Religious or Parareligious Training**

After the religious or parareligious affiliation was noted, participants were asked this: "How many years of formal training have you had in the teachings of this group?" Table 15 shows the distribution of formal training according to image types. The RSU cluster shows no respondents with more than three years formal training in group teachings. This may be explained by the lack of seminaries or similar institutions for training of leaders of these groups. Generally quite new to America, these organizations and philosophies haven't had time to develop such training facilities. Another factor is that the leaders of the RSU type interviewed generally rejected established religious and philosophical alternatives. If the groups they now belong to had been a part of the "establishment" with the concomitant well-developed training institutions and highly structured courses of instruction, these people may not have been nearly so attracted to them.

The typical RSU image holder is much involved with building a new local organization. He derives much satisfaction from the feeling that he not only has found a "new way" that only the enlightened elite have been exposed to but also from the work he is doing to build an organization to spread this new knowledge to the masses who need it in the campus area. As more parts are added to the profile of the RSU person, he begins to emerge as one who enjoys his deviant status and who rejects many standards of society.
We see a high proportion of both Types I and III with five or more years of formal training in the teachings of their respective religious or parareligious organizations. The central pair of the UMV, Type I, both indicated five or more years of formal training with their groups as did the central pair of Type III.

TABLE 15

YEARS OF FORMAL TRAINING IN GROUP TEACHINGS

<table>
<thead>
<tr>
<th>Years of Formal Training</th>
<th>Type I</th>
<th>Type II</th>
<th>Type III</th>
</tr>
</thead>
<tbody>
<tr>
<td>None</td>
<td>2</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Less than One</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>0</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>5 or more</td>
<td>3</td>
<td>0</td>
<td>7</td>
</tr>
<tr>
<td>Total</td>
<td>7</td>
<td>9</td>
<td>12</td>
</tr>
</tbody>
</table>

Respondents' Education

Respondents were also asked: "What level of education have you completed?" Table 16 displays these data coded into seven categories. The UMV type respondents are rather evenly distributed over the middle five education levels. All members of this cluster have had at least some college work. Two of the three most central members of the cluster have master's degrees.

The education levels reported by persons of the RSU type appear markedly different from those of the other two types. To
determine whether the three types can be regarded as independent samples drawn from different populations, these data were submitted to the Kruskal-Wallis one-way analysis of variance by ranks.

With df = 2, $\alpha = .05$; $H = 5.99$ is required for a statistically significant difference. For these data, $H = 5.96$ and df = 2. This is a significant difference beyond the .10 level and very near the .05 level. There is, thus, a relatively small probability that the observed frequency differences may result from chance, but not quite as small as the .05 conventionally accepted as the level of significance.

### TABLE 16

**RESPONDENTS' GENERAL EDUCATION LEVELS**

<table>
<thead>
<tr>
<th>Education Completed</th>
<th>Type I</th>
<th>Type II</th>
<th>Type III</th>
</tr>
</thead>
<tbody>
<tr>
<td>High School or Less</td>
<td>0</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Some College</td>
<td>1</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>College Graduate</td>
<td>3</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>Some Graduate Work</td>
<td>0</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>Master's Degree</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Some Doctoral Work</td>
<td>2</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Doctorate</td>
<td>0</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>7</strong></td>
<td><strong>9</strong></td>
<td><strong>12</strong></td>
</tr>
</tbody>
</table>

No person of the RSU type indicated having completed more than a bachelor's degree. Both members of the central pair of the RSU cluster were college graduates. An element of anti-
intellectualism exists among some persons of this type. The mystical and meditative experiences they achieve are given equal or greater stress than the scholarly means of knowledge attainment pursued in colleges or graduate schools.

The typical RSU person seeks knowledge of man and the universe fervently. He has, however, relatively recently discovered that he can experience what he feels to be true insights about the world through altered states of consciousness. The truths and experiences he has found in this manner are just as legitimate and real to him as any normal conscious perception or data in a textbook. These subjectively experienced truths are more appealing because they are more easily accessible and they open up a range of knowledge which provides a more beautiful and more comprehensive understanding of the nature of the universe than that he has gained via conventional communication channels and educational experiences.

This gives him what he regards as a cohesive and consistent framework within which all his empirical and mystically gained knowledge fits and has meaning. In George Kelly's terms, he has found a new or expanded set of constructs with which to view and evaluate the contents of his world. We are probably justified in concluding (because he does not or cannot expose himself to neither graduate education, group membership outside his parareligious or religious organization, nor to the mass media) that these constructs are seldom challenged. On the contrary, they are probably much reinforced by his interaction with other leaders and members of his religious or parareligious group who have similar constructs.
The typical Type III, MCC, person is a college graduate and may have done some graduate work. Both members of the central pair of this cluster were graduates while one had done graduate work. While two members of the UMV type were still engaged in doctoral work, Type III (MCC) was the only group in which any respondents were found to have earned doctorates.

Educational Level of Respondents' Fathers

Each subject was asked about the level of education completed by his father. These data also were analyzed via the Kruskal-Wallis H test. The observed value of $H = 14.27$, df = 2 is significant beyond the .001 level. We may, therefore, with a high level of confidence reject the null hypothesis and regard the three types as samples which could not have come from the same population.

TABLE 17

EDUCATIONAL LEVEL OF RESPONDENTS' FATHERS

<table>
<thead>
<tr>
<th>Education Completed</th>
<th>Type I</th>
<th>Type II</th>
<th>Type III</th>
</tr>
</thead>
<tbody>
<tr>
<td>High School or Less</td>
<td>3</td>
<td>3</td>
<td>8</td>
</tr>
<tr>
<td>Some College</td>
<td>0</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>College Graduate</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Some Graduate Work</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Master's Degree</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Some Doctoral Work</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Doctorate</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>7</strong></td>
<td><strong>9</strong></td>
<td><strong>12</strong></td>
</tr>
</tbody>
</table>

---

1 See Interview Schedule, Question 8, Appendix F.
Nearly half of the fathers of Type I, UMV, persons have a master's degree or better. The fathers of the central pair, were reported to have a master's degree and a doctorate respectively. No father of a Type II, RSU, respondent was reported to have gone beyond undergraduate education and only two had earned baccalaureate degrees. The central pair of the RSU cluster indicated that their fathers had completed "high school or less" and "some college" respectively.

Three-fourths of the fathers of the MCC respondents had completed high school or less. Only two of the fathers of the twelve MCC image holders had gone beyond undergraduate education. The father of one of the central pair of the MCC cluster had done some graduate work while the father of the other had not gone beyond high school.

The education of both parents as well as the socioeconomic status of his family may have a significant relationship to the type of image formed by an individual. Respondents were not asked about the educational level of their mothers since the father's education is generally considered to be more closely tied to socioeconomic status. It may well be that in American society, often characterized as increasingly matriarchal, that the mother's influence on the image of man held by her children is stronger than the father's.

Socioeconomic Status

Seeking the possibility of a relationship between socioeconomic status (SES) during their developing years and the image
held by respondents, the investigator asked: "How would you rate the socioeconomic status of the family you grew up in?" Interviewers were instructed to clarify the question to apply to the family's average status as the respondent was growing up, not the status at the time of the interview.

Without specific criteria upon which to base such a classification and with the American tendency to regard things beyond the bounds of the sociologist's use of "middle class" as middle class, these data can only be regarded as rough estimates. Adding to the imprecision of these estimates are the likely distortions of memories of childhood among respondents, some of whom appeared to be over fifty years of age.

**TABLE 18**

SOCIOECONOMIC STATUS OF RESPONDENTS' FAMILIES

<table>
<thead>
<tr>
<th>Class</th>
<th>Type I</th>
<th>Type II</th>
<th>Type III</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lower Lower</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Middle Lower</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Upper Lower</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Lower Middle</td>
<td>1</td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td>Middle Middle</td>
<td>4</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>Upper Middle</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Lower Upper</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Middle Upper</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Upper Upper</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>7</strong></td>
<td><strong>9</strong></td>
<td><strong>12</strong></td>
</tr>
</tbody>
</table>

Subjects were read the nine alternatives presented in the table above and asked to pick the appropriate one for their families.
As an example of the possible distortions inherent in such a procedure, came from the young respondent reported on earlier who was still living with his parents in a home which had decayed to the extent that large holes marred the walls. He judged his family's SES as "lower middle class." In anticipation of such apparent distortions, the previous question on the level of education of the respondent's father was included in the Focused Interview Guide. That data may well provide a more accurate gauge of family's SES during the respondent's formative years.

From the data on respondent estimates of family SES, the only conclusion is that all respondents but one perceive themselves to have grown up in middle class families. A greater proportion of MCC image holders report lower middle class status and the preponderance of the other types report middle middle class status. From the data on fathers' educational attainments we may speculate that the typical UMV person grew up under slightly higher SES than either of the other two types.

**Politics and the Image**

**Political Party Membership**

Each respondent was asked if he were a member of a political party. Those answering yes were asked to give the name of the party. Tables 19 and 20 show this data by image types. Analysis of

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2 See immediate environment description, p. 45.

3 See Interview Schedule, Question 12, Appendix F.
the data on membership and non-membership via the chi square test revealed a difference between types significant at the .05 level, \( \chi^2 = 6.82, \ df = 2 \). The chi square test on the data from party members did not indicate a significant difference according to which party respondents belonged (\( \chi^2 = 3.43, \ df = 4 \)). The previously noted point regarding the insensitivity of the chi square test with small expected frequencies is especially appropriate for reiteration here with a party membership \( N \) of only 13.

**TABLE 19**

<table>
<thead>
<tr>
<th></th>
<th>Type I</th>
<th>Type II</th>
<th>Type III</th>
</tr>
</thead>
<tbody>
<tr>
<td>Members</td>
<td>4</td>
<td>1</td>
<td>8</td>
</tr>
<tr>
<td>Non-members</td>
<td>3</td>
<td>8</td>
<td>4</td>
</tr>
<tr>
<td>Total</td>
<td>7</td>
<td>9</td>
<td>12</td>
</tr>
</tbody>
</table>

**TABLE 20**

<table>
<thead>
<tr>
<th>Party</th>
<th>Type I</th>
<th>Type II</th>
<th>Type III</th>
</tr>
</thead>
<tbody>
<tr>
<td>Democratic</td>
<td>3</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>Republican</td>
<td>0</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Other</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>4</td>
<td>1</td>
<td>8</td>
</tr>
</tbody>
</table>

The typical RSU image holder is much less likely to be a member of a political party than either of the other two types. Only
one of the nine Type II respondents indicated party membership. That subject happened to be one of the central pair of the RSU cluster.

Two-thirds of the MCC image holders reported being members of a political party. One of the central pair was a Republican while the other member of the MCC central pair was not a member of a political party.

The UMV respondents were approximately equally divided between members and non-members. Two of the most central three members of this cluster reported membership in the Democratic Party while the third was not a party member.

No statistically significant difference set apart image types according to party affiliation. For all three types, more persons were affiliated with the Democratic Party than any other.

The lack of political party membership by respondents of the RSU cluster is quite possibly related to the age of the respondents. While participants were not asked their age, the investigator would estimate the age of respondents in the RSU cluster to be generally under twenty-five while those in the other two clusters would generally be over thirty years of age. The low level of party membership in the RSU cluster is consistent with the low level of group memberships in general for this type. This may be evidence of the so-called "rejection of the system" by one segment of American youth.
Political Preference

Since party labels often reveal even less than denominational affiliations in the United States, respondents were asked to describe their political preference. These responses, as coded, are shown in Table 21.

TABLE 21

<table>
<thead>
<tr>
<th></th>
<th>Type I</th>
<th>Type II</th>
<th>Type III</th>
</tr>
</thead>
<tbody>
<tr>
<td>Liberal</td>
<td>6</td>
<td>5</td>
<td>9</td>
</tr>
<tr>
<td>Conservative</td>
<td>1</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Other or Apolitical</td>
<td>0</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>7</td>
<td>9</td>
<td>12</td>
</tr>
</tbody>
</table>

The chi square test indicated no significant difference between types (χ² = 8.57, df = 4, P = .05). The obtained chi square is significant beyond the .10 level and is reasonably close to the χ² = 9.49 required for significance at the .05 level. Thus, because of the small expected frequencies in some of the cells for this data, it is not too unreasonable to regard these three types as having a significant difference in their political preference.

4 See Interview Schedule, Question 11, Appendix F.
The P-sample as a whole is decidedly liberal. All but one of the UMV respondents regard themselves as political liberals. The five RSU image holders who have political preferences favor liberals. The four RSU cluster members having the lowest correlation with their cluster consider themselves apolitical. Three of these four are followers of the Ba Ha'i Faith. The religious or parareligious group of all four of these RSU persons advocates avoidance of domestic politics but takes a generally liberal internationalist stand favoring multinational brotherhood and cooperation.

Somewhat surprisingly, the MCC respondents also classify themselves primarily as political liberals. Nine of the twelve MCC image holders fall in this category, including both members of the MCC central pair.

Political Campaign Work

To probe further into behavioral correlates of the image types, respondents were asked if they had ever worked in a political campaign. Table 22 displays the responses by image type.

<table>
<thead>
<tr>
<th></th>
<th>Type I</th>
<th>Type II</th>
<th>Type III</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>6</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>No</td>
<td>1</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>Total</td>
<td>7</td>
<td>9</td>
<td>12</td>
</tr>
</tbody>
</table>

See Interview Schedule, Question 12, Appendix F.
The chi square test showed no significant differences between types for these frequencies ($\chi^2 = 3.28$, df = 2, $P = .05$). The proportion of those who have worked in a campaign appears to be higher for the UMV type, however, with only one person of that cluster having never worked in a campaign. The other two types are about equally divided between workers and non-workers.

Those who said they had done campaign work were asked "What candidates or issues have you worked for?" Table 23 shows this data. The chi square test on these data did reveal a significant difference between types on this variable ($\chi^2 = 11.58$, df = 4, $P = .05$). The observed frequencies for Type I, the UMV cluster, contribute most to this difference. All but one of the six UMV persons who worked in campaigns worked for liberal or Democratic candidates. Two of the three most central members of the UMV cluster had worked for Senator George McGovern in the presidential campaign of 1972.

<p>| TABLE 23 |</p>
<table>
<thead>
<tr>
<th>CANDIDATES OR ISSUES WORKED FOR</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td>Liberal or Democratic Candidates</td>
</tr>
<tr>
<td>Conservative or Republican Candidates</td>
</tr>
<tr>
<td>Local Issues or Non-partisan Candidates</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

\[6^{6} \text{Ibid.}\]
One would expect that local issues would have attracted the attention of the UMV respondents who, as a group, are more politically involved and aware than the other two clusters. Their political labors, however, seem focused on national issues such as civil rights and the Indo-China War. The city in which the study took place had seen two issues, one state and the other local, in recent years which were particularly important to Blacks and low income whites; voting on a local metropolitan transit levy and on a state income tax. In spite of their civil rights organization membership and advocacy, the UMV respondents did not report having worked on these or other local issues.

No member of the central pairs of Types II and III had worked in a political campaign. Members of these clusters who had, had worked primarily for liberal or Democratic candidates. Local issues and non-partisan candidates had attracted labor from at least a token number of campaign workers of Types II and III.

**Temporal Relationship of Campaign Work and Image Formation**

Perhaps one of the most important aspects of political behavior to be examined in relation to the image of man is the differences, if any, in political activity before and after the image is established. To explore this relationship, respondents who indicated they had worked in a political campaign were asked: "Was this campaign work before or after you began to hold the image of man you have described?" Table 24 displays responses to this question.

7 See Interview Schedule, Question 12, Appendix F.
TABLE 24

CAMPAIGN WORK BEFORE AND AFTER HOLDING IMAGE

<table>
<thead>
<tr>
<th>When Work Performed</th>
<th>Type I</th>
<th>Type II</th>
<th>Type III</th>
</tr>
</thead>
<tbody>
<tr>
<td>Before Holding Image Only</td>
<td>1</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>After Holding Image Only</td>
<td>3</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Before and After Holding Image</td>
<td>2</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>6</td>
<td>4</td>
<td>6</td>
</tr>
</tbody>
</table>

Two of the most central three persons in the UMV cluster had worked in campaigns after their image of man was formed. The other had done campaign work prior to holding the UMV image but described himself at the time of the study as "somewhat disenchanted with the immediate political process."

Political campaign work is atypical of both Types II and III both before and after formation of the RSU or MCC image. Holders of the MCC image appear to be somewhat more likely to engage in campaign work after image establishment than holders of the RSU image. Several members of the RSU cluster made statements during interviews indicating their past interest in politics and their current view that the political arena was, for them, no longer an area of meaningful activity.
Media Exposure

Newspapers and Magazines

A number of questions were put to the respondents to examine the association of various kinds of communication behavior with the image types. For the first, "What newspapers or magazines do you read regularly?" participants were allowed to respond with as many or as few publication titles as they wished.

Over one-half of the respondents in both Type I and Type III mentioned Newsweek magazine. The three most central members of the UMV cluster plus one of the MCC cluster's central pair all reported regular reading of Newsweek.

Six of the twelve MCC image holders read the more conservative of the city's two major daily newspapers. Five or more respondents mentioned the other major daily, Time, the New York Times, and Psychology Today. One-third of the MCC respondents regularly read Sports Illustrated. No more than a small fraction of any image cluster mentioned any other publication. One-third of the RSU respondents said they read no newspapers or magazines on a regular basis.

Professional Journals

Subjects were next asked "What, if any, professional journals do you read regularly?" No professional journal was mentioned by

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8 See Interview Schedule, Question 13, Appendix F.

9 Question 14, Interview Schedule, Appendix F.
more than one-fourth of any image type. Six of the nine RSU image holders read no professional journals. Most members of the other two types read at least one professional journal.

Radio and Television Programs

The next question posed was this: "What radio or television programs do you watch regularly?" All of the UMV respondents said they regularly watched or heard news and documentary programs. Seven of the twelve MCC persons gave this same response. Both of the central pair of the MCC cluster, however, said that they watched or heard no programs on a regular basis. Five of the RSU respondents, including one of the central pair, reported hearing or watching no radio or television programs regularly. No particular program or program type, except news and documentary programs, was mentioned by more than a small fraction of any image type, although a variety of program viewing and listening was reported.

As a person professionally involved with radio and television for a number of years, this investigator was particularly surprised to learn that any group of people were so infrequently exposed to mass media as were the majority of the RSU respondents. No RSU respondent who reported no regular reading or exposure to the electronic media indicated that this was forbidden by his religious or parareligious group. The most common explanation was "I just don't have time."

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10 Question 15, Ibid.
Relative Influence of the Media on the Image

To determine the comparative influence of various mass media, respondents were asked the following question: "Including the print and electronic media we've just discussed, along with books and films, which media type would you say has been most important in shaping your image of man as you described it?"¹¹

Books were the overwhelming choice of all three image types. Books were the most influential medium for both members of the central pair of each cluster. Television was mentioned by one-third of the MCC image holders. Neither television nor any other medium except books was indicated by more than one respondent of the two other clusters.

Influence of Other People on the Image

Respondents were also asked "What persons, that you know personally or that you may just have heard of, would you say have been most important in shaping your image of man?"¹² Respondents were allowed more than one answer.

While no single name was mentioned with notable frequency, five of the UMV image holders indicated various philosophers and theologians as those most influential in shaping their image of man. Three of the less central members of the UMV cluster mentioned science fiction writer Robert Heinlein.

¹¹Question 16, Interview Schedule, Appendix F.
¹²Question 17, Interview Schedule, Appendix F.
Leaders of their respective parareligious or religious organizations were mentioned by one member of the central pair and four of the other eight RSU image holders. No single leader was mentioned by more than two respondents of the RSU type.

Personal friends and acquaintances were mentioned with greatest frequency by holders of the MCC image. Teachers and theologians were also mentioned by more than one-third of the MCC image holders.

Only two persons of each image type named one or both of their parents among those who most significantly influenced their image of man. Teachers, friends and acquaintances, and parents were all mentioned with about equal frequency by the P-sample as a whole.

Media of Personal Influence

Referring to the preceding question on the persons who influenced their images most, participants were asked: "Through what did this (these) person(s) generally influence you, face-to-face discussion, books, or some other medium of communication?" More than one response was recorded for each respondent when more than one was given.

The three most central members of the UMV cluster mentioned books, as did six of the seven total UMV image holders. Face-to-face communication was mentioned more than twice as often as books by RSU image holders. One of the central pair of the RSU cluster said that psi communication (interaction with living and "dead" leaders of his

13Question 18, Interview Schedule, Appendix F.
parareligious organization on the "inner plane," a somewhat telepathic communication form) was the medium of communication most used by those influencing his image to the greatest extent. No other member of the P-sample mentioned any such psychic or telepathic communication form in response to this question. He also mentioned influences through more conventional media. Two other members of the RSU type indicated meditation as a medium in answer to this question. Probes on this point revealed that they were apparently referring to meditation experiences rather than to messages received from other persons while meditating.

All holders of the MCC image mentioned face-to-face discussion. For this cluster, books were a close second in frequency of mention with eight of the twelve MCC image holders naming them. In response to this question, no other medium was mentioned by more than one or two members of any image type. Several respondents indicated that they had named both face-to-face discussion and books since people they respected and had held personal discussions with had recommended to them books which then had a significant impact on their images of man.

Impact of Events on the Image

Each respondent was asked: "Have there been any particular events in the news or in your personal life that you feel significantly shaped your image of man?" All but one member of the UMV type, one of the central pair, replied affirmatively. Likewise, only

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14 Question 19, Interview Schedule, Appendix F.
one RSU respondent, also a member of that cluster's central pair, answered negatively. Only one MCC respondent, a second cousin in the cluster, noted no influential event.

No single event or type of event is outstanding as an element of import to the UMV image. Three members of the UMV cluster mentioned the Indo-China War. Reading a book and the civil rights movement were each mentioned by two UMV image holders.

RSU respondents mentioned a wide variety of types of events or experiences. These might be categorized as experiences of awakening or awareness, a rather sudden perception of knowledge of the true nature of the universe. No person of this type felt he had all the possible knowledge or understanding of the universe. On the contrary, most acknowledged an immense amount to learn and a need for many lifetimes to make significant progress toward, but never achieving, full understanding or enlightenment. The most significant event for the typical RSU image holder is the breakthrough, the experience which makes him feel he is on the right road, that he now has a glimpse of the true nature of things and, just as important, that he has found a method for gaining further comprehension of the cosmos.

Usually this enlightenment experience requires some period of self-analysis and of study in philosophy, religion and parareligious teachings on the part of the RSU person. For one of the central pair, this realization came after an unsuccessful romantic involvement followed by study of Yoga. For another RSU person, the study and analysis of the self and the universe followed the death of her father.
A third RSU respondent said the most significant event influencing her image of man occurred when she was regressed to previous lives while under hypnosis.

In general we may say that RSU image holders regard as the event of most significant influence on their image, some occurrence or period of a very profound and very personal nature. The other two types are more likely to be influenced most by major events or movements of national or international scope.

Most mentioned by members of the MCC cluster were the Watergate Scandals and the associated investigations. Four MCC image holders, including one of the central pair, mentioned Watergate. Three of the twelve MCC respondents mentioned war or wars. They referred to all major wars of the last four decades rather than to the Indo-China War singled out by members of the UMV cluster. Assassinations and riots were each mentioned by two MCC respondents. No other event or type of event was mentioned by more than one MCC respondent.

Selective perception evidenced itself very strongly in the MCC persons' interpretations of these events. Some saw Watergate and such matters as wars as confirming their Biblically based belief in the essential evil of man. One MCC respondent saw Watergate as confirming his remembrance of a quote he attributed to one of the Niebhurs: "Man's real problem is not the evil in bad men, but the evil in good men." Several respondents mentioned the news in general as confirming their image of man.
Mystical Experiences

Participants were asked whether or not they had ever had "anything that might be called a mystical experience." Table 25 presents the responses to this question.

<table>
<thead>
<tr>
<th>Response</th>
<th>Type I</th>
<th>Type II</th>
<th>Type III</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>4</td>
<td>8</td>
<td>6</td>
</tr>
<tr>
<td>No</td>
<td>3</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>Total</td>
<td>7</td>
<td>9</td>
<td>12</td>
</tr>
</tbody>
</table>

The chi square test on these frequencies indicated no significant differences between types ($\chi^2 = 3.58, df = 2, P = .05$). But here again note the insensitivity of the chi square test in dealing with data such as these in which four of the six expected frequencies were less than 5.

The proportion of the RSU respondents reporting a mystical experience does appear to be much higher than that of the other two types of image holders. If we accept even the rough indication of non-significance, the results still surprise with the high frequency

15 Question 20, Interview Schedule, Appendix F.
of mystical experiences among all three types. We would probably expect RSU respondents to have mystical experiences. Table 25 shows that half or more of both the UMV and MCC respondents also have had such experience.

All of the three most central members of the UMV cluster report having had one or more mystical experiences. The Jewish member of the cluster, one of the central pair, mentioned only one mystical experience—a "flash of understanding, a feeling of fullness" upon visiting the Wailing Wall in Jerusalem. The other UMV respondents who reported mystical experiences had had them repeatedly and most often in the company of others. The other member of the central pair mentioned often having an unusual "group feeling," a sense of contact between himself, the group he was working or praying with and persons in need but not present.

All but one of the RSU respondents reported mystical experiences. One of the central pair, a teacher of Eckankar, the Ancient Science of Soul Travel, said he had had thousands, and that being able to evoke such experiences at will formed a major portion of what he taught.

He said that he frequently visited other places and other planes of existence by soul travel, a state in which the soul or a part of the consciousness leaves the body and may travel to almost anywhere in this or other universes at the will of the traveler. He reported meeting the ECK masters and attending seminars via this process. He indicated that at the same time as he was describing
his past experiences to the investigator he was also visiting a temple of learning in another universe or plane of existence.

When he began to mention this, observable, though slight, changes occurred in his appearance: his eyes began to become a bit glassy, focused in a distant stare rather than on the investigator he had been looking at only a few feet away, his speech slowed somewhat. He did, however, continue to respond with little difficulty to the interviewer's questions. He had learned always to have enough conscious control of his body, he explained, so that it performed necessary activities even while part of his consciousness was elsewhere.

The other member of the RSU central pair reported only one mystical experience. During meditation in an empty room he had begun to feel great fear. He sensed that "Christ or some Messiah" was present in the room. He saw or sensed a "brightness, stars or spots congealing into a form." Because he was afraid to let himself go on with the experience he "lost it," then brought himself back to normal consciousness. He said this experience sustained his theoretical understanding of "infinity and that [i.e., the infinite] aspect of man's being."

Most of the other respondents of the RSU type described less specific mystical experiences such as perceptions of joy and love or contact with a supreme being. The typical effect of such an experience for the RSU person establishes or, more often, reinforces his belief that man is more than just a physical organism. The capacity to mystically perceive something the subject believes to be eternally
existent, leads him to the conclusion that man, too, has no temporal limitations, that some aspect of his being continues to exist and to communicate with or maintain some measure of contact or interaction with beings similar to himself and with the often indescribable entity or feeling he experienced mystically.

One-half of the MCC respondents reported having had mystical experiences. While one member of the central pair reported no such experiences, the other said that, while praying, he often felt "the presence of God, . . . peace and joy." This occurred, he said " . . . often when I am alone, but others contribute a lot to it." He also mentioned having such experiences while with others in a prayer meeting.

Two of the MCC respondents who led parareligious groups told of receiving messages from Jesus Christ by something similar to telepathy. One of these said that she "saw" Jesus "spiritually" and that he was hiding his face deep in a large hood because he "said" he was ashamed of what churches had done in his name. This experience occurred while she was awake on a bus with other members of her group who were then asleep. Both of these Jesus perceiving respondents spoke to others of their respective experiences and found that these others had had similar experiences.

The MCC person's image of man deeply intertwines with his image of God. For him, man is defined and fulfilled by his relationship to God for the typical MCC person. While only one-half of the MCC image holders reported mystical experiences, those who did
described nothing that would contradict the general features of the MCC image. More likely is the possibility that these experiences contribute to and reinforce that image.

**Other Influences on the Image**

Finally, participants were asked if there was "anything we haven't discussed that you think has been a significant influence on your image of man?"\(^\text{16}\) Again respondents were allowed to mention as many items as they wished in reply.

No single influence was mentioned with notable frequency by Type I (UMV) persons. UMV respondents spoke of such things as daily living, counseling others, thinking, and college studies and experiences. RSU respondents noted a variety of observations and experiences which they felt had reinforced their readings on the nature of man. Two RSU respondents said that their being open to new ideas had contributed to significant changes in their image of man.

Three of the MCC image holders, including one of the central pair, said that their continuing relationship with God significantly influenced their images. Other influences mentioned by more than one MCC respondent were "seeing Christ change lives," and childhood experiences.

\(^\text{16}\) Question 21, Interview Schedule, Appendix F.
For all three image types, the factors given in response to this question appear to be more image reinforcement than image establishment elements. As one of the MCC central pair said in answer to this question: "Being with people . . . has confirmed the image that I have."
CHAPTER V
SUMMARY AND DISCUSSION

Introduction

The purpose of this study was to investigate the temporal and valuational dimensions of the images of man held by leaders of student oriented religious and parareligious groups. Temporal and valuational are two of ten structural dimensions of the image described by Kenneth Boulding.¹

Temporally the study focused on three levels of the image or concept of man: (1) before birth or conception, (2) during Earthly life, and (3) after death. Exploration of the valuational dimension involved study of respondents' value structures, what they considered to be the foremost goals or ultimate objectives of human life, the value ordering of "terminal goals" in Rokeach's terms.²

Since the investigator was especially interested in exploring the nature of relatively new as well as traditional concepts of the nature of man, the advice of Robert Wuthnow was heeded, i.e., to study, among others, "... 'avant-garde' clergymen, campus chaplains, ... and even the functionaries of occult groups ...."³

¹Boulding, The Image, p. 6.
²Rokeach, Beliefs, Attitudes and Values, p. 124.
³Wuthnow, "New Forms of Religion," p. 188.
An examination of previous research revealed that some comparable investigations had studied the valuational dimension of the image of man held by college students and seminarians. No previous research was located which looked to campus area religious and parareligious functionaries, a more likely source of conceptual innovation. Likewise, previous empirical studies have apparently ignored the temporal dimension of the image of man, focusing only on the valuational dimension.

Methodology

To study these phenomena in depth, religious and parareligious leaders working primarily with students of the Ohio State University were selected for examination by Q-sort and focused interview. Preliminary indications suggested that this campus and the adjacent urban area were both large enough to support a relatively wide range of religious and parareligious group leaders.

Following the methodology of William Stephenson, a structure for selection of persons (the P-sample) was established along two major criteria: (1) whether the group the potential respondent led was Christian or non-Christian, and (2) whether the group led was a religious or parareligious group. Organizations and leaders listed

4 Wuthnow, "New Forms of Religion," p. 188; also see Morris, Varieties of Human Value, and Yinger, "A Structural Examination of Religion."

5 The channeling of Protestant clergy who are ideological innovators and deviants into the campus ministry is described in Hammond and Mitchell, "Segmentation of Radicalism," pp. 136-148.

6 For an example of a structured P-sample, see Stephenson, The Play Theory of Mass Communication, p. 20.
in the religious life section of the university's directory "Services and Activities for You: 1972-73" were classified as "religious." Via a snowball procedure beginning with those listed in this directory, parareligious leaders dealing primarily with Ohio State University students were located. Those in the directory were contacted by telephone or letter and asked for names of those they knew to be functioning "like a campus minister" to meditation, philosophical, occult, worship or discussion groups, cults, sects, etc., which were "performing some of the functions of churches or synagogues." The local universe of parareligious leaders was thus operationally defined and formed by responses of the religious leaders contacted.

Potential respondents were then contacted, asked if their group were Christian or non-Christian and if they would participate in the study. Thus a balanced P-sample of 7 leaders of Christian religious groups, 7 leaders of Christian parareligious groups, 7 leaders of non-Christian religious groups, and 7 leaders of non-Christian parareligious groups was formed.

Instrument Design

A Q-sort instrument structured along the three periods of the temporal dimension and incorporating the valuational dimension of the image into the "Earthly life" temporal dimension was devised. The cells of the structure encompassed the image types described by the empirical studies of Morris, Wuthnow, and Yinger, as well as the
major elements located in the investigator's search of literary and scientific treatments of the area.  

Two pretests of the instrument aided in the composition of 105 Q-sort items which judges sorted to confirm their accuracy in representing the Q-sample design. The writing of all Q-sample items followed this form: "A human is a creature who before birth or conception (one level of effect-time period 1); who during Earthly life should have as his major goal (one level of effect-time period 2); and who after Earthly life (one level of effect-time period 3)." The Q-sample design or structure contained three levels or alternatives in effect 1, seven for effect 2, and five levels in effect 3.

Respondents were instructed to sort the 105 items of the Q-sample into a quasi-normal distribution in piles numbered 1 through 13 along a continuum labeled "Least Like My Image or Conception" on the left or low numbered end and "Most Like My Image or Conception" on the right or high numbered end.

In addition to the Q-sort instrument, data were also gathered by focused interview and interview observation. Based on results of pretests and preliminary interviews with religious and parareligious

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8 For explanation of the focused interview, see Robert K. Merton, Marjorie Fiske, and Patricia L. Kendall, The Focused Interview (Glencoe, Ill.: The Free Press, 1956).
leaders, an interview guide covering factors most relevant to the investigation was composed.

Two graduate students familiar with both Q-sort and focused interview methodology served as interview observers. One interview observer accompanied the principal investigator to each interview to make observations on the interview setting, and on the objectivity of interview methods. The observer provided the interviewer with oral and written reactions following each interview. The three forms of data were collected simultaneously during interview sessions lasting from one and one-half to three and one-half hours.

**Treatment of Data**

A matrix was derived correlating each person's pattern of sorting Q-sample items with the sorting pattern of each other person. Linkage analysis of these data revealed three types or clusters of images and image holders.

Each image type may be represented by a hypothetical or composite "typical" person described in terms of items most accepted (i.e., picked as "Most Like My Image or Conception") and those most rejected (i.e., picked as "Least Like My Image or Conception") by that cluster of persons.

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9 See Q-sort Correlation Matrix, Appendix B.

10 Linkage analysis is explained in Louis L. McQuitty, "Elementary Linkage Analysis for Isolating Orthogonal and Oblique Types and Typal Relevancies," *Educational and Psychological Measurement*, (Summer, 1957), 207-29. See cluster diagrams in Appendices C, D, and E.
In order to give most weight to sorting of those most central (i.e., those whose sorting patterns had the highest correlations) in each cluster, a weighted item ranking system was devised. It is quite similar to the system wire services use to rank college football teams.

Each cluster is built starting with the pair of persons who have the highest correlation with each other. Persons whose highest correlation is with one of this central pair are termed first cousins; those whose highest correlation is with one of the first cousins are termed second cousins and so on through third, fourth and higher order cousins if there are any. For these data, there were no fourth or higher order cousins.

The weighted item rankings considered only the items in the three piles on the extreme right (piles 11, 12, and 13) and on the extreme left (piles 1, 2, and 3). For the central pair of each cluster, pile number values of items sorted into the three extreme right piles were multiplied by 4. Pile number values for items in the three extreme right piles as sorted by first cousins were multiplied by 3. For second cousins the multiplication factor was 2 and for third cousins, 1.

To calculate the items most rejected ("Least Like My Image or Conception") by each image cluster, the three piles on the extreme left of each protocol were examined. Each of the piles received a negative value: Pile 1 = -3, Pile 2 = -2, and Pile 3 = -1. The same weighting system of multiplying pile values by 4 for the central
pair, 3 for the first cousins, 2 for the second cousins and 1 for the fourth cousins was then used.

For both the most accepted and most rejected items the weighted values were summed across persons in the cluster to get the cluster total, i.e., the cluster's weighted value for each item. The rank ordering of items by the cluster's weighted value may be thought of as the Q-sorting or rank ordering of most accepted and most rejected items as done by the "typical" or composite person representing that cluster. Data from the focused interviews and interview observations were added to the Q-sort data to provide explanation of the images and image holders from other perspectives.

Results: Three Images of Man

The UMV Image

The first image type to emerge from the data was termed the Universal Multi-Value image (UMV). The typical person holding this image sees man prior to birth or conception as either an undifferentiated part of a whole, a kind of universal spiritual entity describable only in symbolic terms, or he sees man as not existing at all prior to conception. Focused interview data indicated that subjects in this cluster generally believe in no preexistence or some vague form of preexistence. It is so vague that the UMV image holder is generally comfortable with either alternative, perceiving little

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11See Tables 1 and 2 for items most accepted and most rejected by persons in the UMV cluster.
difference between preexisting without individuality and having no preexistence at all.

The foremost value during the Earthly life temporal dimension of the UMV image is "working for social and environmental harmony." While this is the pre-eminent terminal value or goal of human existence, it is not held in a way which precludes strong attachment to other goals of life. Gaining an understanding of the meaning of life and self-actualization are among other goals which UMV image holders regarded as compatible and among those man should seek.

In the post-mortem temporal dimension, the typical UMV person sees some aspect of man rejoining the "source of the Universe" or some "Whole" or "All." Consistent with the image at the preconception level, existence here is again a period where man has no individuality. The UMV image holder believes something of man may change form, just as energy is transformed, and not cease to exist but rather continue to exist in a totally different way; as one UMV person stated it, man is "recycled," never destroyed. The "recycled" portion which continues on to rejoin the "source of the Universe" is not physical, however.

Previous research which has explored only the valuational dimension of the image has described some persons similar to the UMV image holder. Wuthnow would probably classify such persons as "Academics." Yinger would probably group the UMV persons with either the seekers for individual happiness or those striving for improved interpersonal relations since the UMV person values these goals
highly. Whether the types of people described by Wuthnow and Yinger would be similar to the UMV persons in the preexistence or post-mortem dimensions of their images we have no way of predicting from the previous studies. The UMV person seems not to fit any of Morris' three categories.  

The RSU Image

The second type to emerge from the data was termed the Reincarnationist Seeker of Understanding (RSU). As Tables 3 and 4 show, this image is strongly influenced by oriental philosophy and religion. The typical RSU image holder regards life as a cycle which "... includes life, death, and life again." To the RSU person, man existed previously as "A ray emanating from the Source of Being" or "... part of the body of the Universe" and has been joined to physical bodies many times prior to his current Earthly manifestation.

Only one of the cluster members indicated acceptance of transmigration while several mentioned remembering previous lives in human form. The other two types of image holders strongly reject reincarnation.

To the typical RSU image holder man's chief goal in Earthly life is "seeking understanding of the universe and of the forces working therein." All of the members of this cluster had evidenced

13 Presented in Chapter III, pp. 33 and 34.
such seeking by joining and/or studying and teaching the philosophies of oriental religious groups. The RSU person was found to be seeking not isolated bits of knowledge, but rather a comprehensive understanding of the nature of the universe which he could apply to bring himself to greater awareness of his role and his relationship to the divine.

Such goals as improving relationships with others and "believing in Jesus" while highly valued by the UMV and MCC types respectively, are strongly opposed by the RSU person. He does, however, feel motivation to share his insights on the universe with other people and to respect Jesus as one of the major prophets of history.

At the post-mortem temporal level, the typical RSU person sees the individual continuing his infinite progress toward enlightenment and self-development through repeated rebirths as a human on Earth and then in other, more advanced, forms of life elsewhere.

Previous research has described persons with similarities to the RSU type. Following the Yinger system, we would probably place RSU image holders among those seeking meaning, purpose and the relationship to God. Wuthnow's "Academic" who stresses self-actualization is valuationally very similar to the RSU type. It was noted that the UMV image holder was also more like the "Academic"

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14 See Yinger, "A Structural Examination of Religion," 96.
than any other type of seminarian Wuthnow identified. Thus, the utility of examination of temporal as well as valuational dimensions to differentiate between image types is shown.

In a study of college students, Charles Morris found 60% of those who preferred living a life of "withdrawal and self-sufficiency focused on self awareness" also chose "wisdom" as the goal of living. The typical RSU person would also most likely choose "wisdom" as the most valued goal among the three choices Morris offered. Morris' findings are supported by interview data from RSU persons who generally indicated a very favorable attitude toward the way of life such as that described in the Morris quote above.

The MCC Image

The third image type to emerge from the data was termed the Moderately Conservative Christian image (MCC). Table 5 shows that a person of this type contends: "Man has no life before conception or birth. . . . Nothing precedes conception." He rejects similar preconception image descriptions when they are paired with strongly repulsive valuational and post-mortem statements, however. Interview data indicated that the preconception temporal level of the MCC image consists of either no preexistence or existence only as an idea in the mind of God.

16 See pp. 31 and 37.
17 Morris, The Varieties of Human Value, pp. 177-79.
18 See Table 6.
It is at the valuational level where the MCC image was found to differ most significantly from the other two image types. The typical MCC person says that "seeking Christ" should be the most highly valued objective of human life. He also places great value on such traditionally approved goals of the Christian church as "the pursuit of virtue," learning to love and understand others, and "seeking knowledge of life and the divine." Members of the MCC cluster frequently mentioned these and other desirable ends as "just sort of falling into place" once one has achieved a proper relationship with Jesus.

Like the RSU image holder, the MCC person strongly rejects items indicating there is no life after death. The MCC image, however, lacks the infinite development of the RSU image. The afterlife to the MCC person is static, the end of man's striving and development.

The typical MCC image holder believes that a relatively small portion of all humans will be confined to hell, described as "separation from God." The MCC person is uncertain about whether or not physical torture will be added to the supreme punishment of separation. This departs from the fundamentalist's conception of a hell of physical agony.

The MCC image of heaven has some physical similarity to the Biblical description of the Garden of Eden. To the MCC person, however, the atmosphere of joy and unity with God far overshadows the importance of the physical setting of the heavenly afterlife.
Comparing these findings to previous studies on the valuational dimension of the image, we would see the MCC person in Wuthnow's system as a "Traditionalist" although we have noted above the MCC deviation from the traditional fundamentalist image of post-mortem existence.\(^{19}\) Those seeking meaning and a relationship with God comprise the group described by Yinger which is most like the MCC cluster.\(^ {20} \) None of Morris' "goal of life" alternatives would easily encompass the MCC image holder.\(^ {21} \)

**The Image and the Immediate Environment**

Since most of the interview sessions were conducted in the respondent's homes or offices, observations were made by both the interviewer and an interview observer on the physical setting of the interviews. MCC and UMV persons generally had rather conventional middle class or upper middle class homes or well furnished offices.

One of the persons most central to the RSU cluster provided a great contrast to this. His home was an apartment in a slum-like neighborhood. The apartment furniture was either very inexpensive, worn out, broken, or all three. The sparse furnishings of the RSU homes reinforced the researchers' perceptions of the typical RSU person as one who is very unconcerned with his physical environment while strongly emphasizing his spiritual or meditative development.

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\(^{19}\) See Wuthnow, "New Forms of Religion," pp. 189-191.

\(^{20}\) Yinger, "A Structural Examination of Religion," 96.

\(^{21}\) Morris, *The Varieties of Human Value*, pp. 33 and 177-79.
Observation of the richly furnished offices and homes and offices of MCC respondents lead to the conclusion that suffering ascetically now is not seen by the MCC person as a necessary step toward the eternal life in heaven he believes awaits him. The typical UMV person has a slightly less impressive office or home than the MCC respondent.

Divergent Images

Participants gave a variety of responses when asked if there were images of man not in the Q-sample which were very different from their image. Reacting to this question, most persons of all three types rejected "feeling" or "sensing" as the foremost goal of life. Morris reported, however, in his study of college students in the late 1940's, that a sizable percentage chose "feeling" as the goal of life.22 His study does not tell us enough about his sample or then contemporary meanings of "feeling" to explain the difference in findings. The fact that the current study utilized open-ended questions while the Morris subjects had a forced choice between three alternatives may be the major factor accounting for the differing results.

Image and Group Religion

In the structured portion of the focused interview, a number of questions were asked to gather data on respondents. As was previously noted, the P-sample was selected to be equally balanced with

22 Morris, The Varieties of Human Value, pp. 33 and 177-79.
14 leaders of Christian groups and 14 leaders of non-Christian groups. Comparing the three image types according to the frequency of Christians and non-Christians, a difference significant beyond the .001 level was obtained ($\chi^2 = 22.286$, df = 2). These data are shown in Table 7. The UMV cluster is a mixture of leaders of Christian and non-Christian groups, although primarily non-Christian. All RSU persons led non-Christian groups while the groups led by MCC persons were all Christian.

The difference between image types according to whether the group led was religious or parareligious was found to be non-significant ($\chi^2 = 2.286$, df = 2). The twelve respondents of the MCC type were equally divided between religious and parareligious group leadership indicating that the definition of parareligious used in this study carried little indication of a low level of Christian orthodoxy.

**Images of Other Men and Women**

Subjects were nearly unanimous in indicating no difference in their image of man in its temporal and valuational dimensions if the race (e.g., Black man, White man, etc.) were specified. The result was the same when subjects were questioned about their image of woman, indicating that they saw no temporal or valuational differences between man and woman. It was noted that questions in these areas, made particularly sensitive by current pressures for social change, may not be as revealing as behavioral observations. We should also recognize, however, that an image of man or woman may
not necessarily be directly translated into what seems to a re-
searcher to be the appropriate or consistent behavior toward the
object of a given image.

**Image and Behavior**

To examine forms of behavior associated with the image types,
respondents were asked: "How, if at all, does your image of man
affect your major decisions or daily activity?" UMV image holders
most frequently said their image influenced all of their behavior.
For the RSU type, the image's greatest influence is helping him see
and react positively to the good in other people and in the events
of life. The MCC respondents most frequently indicated that their
image caused them to help others by counseling and in other ways.

Other areas which were mentioned as particularly subject to
image influence were choice of spouse and the choice of religious or
parareligious vocation or avocation. RSU respondents mentioned the
calming or tranquilizing effect their new image of man and the uni-
verse had on them, allowing them to accept other people and to accept
things that happened in their own lives with much less anxiety and
disturbance than they experienced previously. Christian fundamen-
talists express much the same feeling of calm and comfort in giving
up the self to a greater power in the universe in such words as "I
have placed my life in God's hands. I know that whatever happens to
me now is His will. I trust Him and will follow wherever He leads
me."
For all three types the influences reported were regarded by the respondents as good. All three images seem to help those holding them to live happier lives, to adjust to the world. There is a general tendency for persons of all three types to report that their image makes them less self-centered and more concerned about and better able to get along with others. This tendency is less marked in the RSU person.

Religious and Parareligious Group Membership

Table 12 shows how the P-sample was composed to balance group religion (Christian and non-Christian) and groups type (religious and parareligious). Table 13 displays the groups led according to the leader's image type. Comparing these two tables we see that no leaders of groups which the respondents classified as "Christian" are found in the RSU cluster while they are found in the other two clusters. Leaders of non-Christian parareligious groups, with one exception, are all in the RSU cluster.

Most persons leading groups under the same national or international denominational or parareligious group title (i.e., Roman Catholic, Universal Life, Ba Ha'i, and Transcendental Meditation) are found in the same image cluster as all other respondents of that religious or parareligious group. However, we find the two ministers of the United Methodist Church split, with one in the UMV cluster and the other in the MCC type. The two Quaker leaders in the P-sample
also exhibit the same UMV-MCC division. Thus, while denominational labels may be of some use in predicting the type of image held, they are hardly foolproof.

**Religion of Parareligious Leaders**

Respondents who led groups classified as parareligious were asked about their religious affiliation. This data was displayed in Table 14. From the table we can see that parareligious leaders of the RSU (Type II) cluster do not generally perceive their involvement with what the study's criteria classified as a "parareligious group" to be involvement with "religion." The typical MCC person involved with a parareligious group, however, is working in a group sanctioned or at least condoned by his church.

**Respondents' Education**

Respondents were asked: "What level of education have you completed?" This data is shown in Table 16. The observed frequencies for each image type in each category were submitted to the Kruskal-Wallis one-way analysis of variance by ranks, yielding a difference significant beyond the .10 level and very near the .05 level ($H = 5.96, df = 2$).

No member of the RSU cluster (II) had gone beyond the bachelor's degree. Each of the other two types had at least some persons engaged in doctoral work or had earned doctorates. Part of this difference may well be due to the lack of training institutions for formal education established by the kinds of parareligious groups with which the RSU persons are connected.
Also an element of anti-intellectualism persists in the RSU person. Although he is fervently seeking knowledge of man and the universe, he has recently discovered that he can experience through altered states of consciousness what he feels to be true insights about the world. He achieves these states via meditation, unaided by drugs. Since he more easily reaches these truths this way than by the conventional modes of study and empirical investigation, he emphasizes his new "experience of truth" over the scholarly search for truth, which is the crux of most graduate programs.

**Education of Respondents' Fathers**

The data from each respondent on the level of education completed by his father were coded into the same response categories as those shown in Table 16. The Kruskal-Wallis test on these data revealed a difference between the three types significant beyond the .001 level ($H = 14.27, df = 2$). It was the MCC respondents rather than the somewhat anti-education RSU respondents who reported the lowest education level for their fathers. Three-fourths of the MCC fathers had completed only high school or less. While the RSU leaders may be the least academically oriented, over half of them reported that their father completed at least some college work. Thus, their current or other post-familial influences have most likely established and reinforced the experiential over the academic orientation to gathering knowledge of the universe. Books and study are very much a part of the regular information gathering of the typical RSU person, however, but his study focuses on areas frequently not covered in depth in most university curricula.
The father's educational level might be a rough guide to the socioeconomic status (SES) in which the respondent grew up. Questioning directly on the SES of their families while respondents were growing up revealed that only one person perceived himself as having lived in something other than middle class status.

**Politics and the Image**

Respondents were asked if they were members of a political party. These data are displayed on Table 19. The chi square test revealed a difference between types significant at the .05 level ($\chi^2 = 6.82$, df = 2). The majority of the UMV and MCC persons were found to be party members while only one of the RSU persons reported party membership.

While no statistically significant difference distinguished types according to which party respondents affiliated with, the Democratic Party was much more frequently cited than any other party for all three types.

Respondents' political preferences were coded into the three categories displayed in Table 21. The obtained chi square for these data is significant beyond the .10 level and reasonably close to the conventionally accepted .05 level ($\chi^2 = 8.57$, df = 4). Because of the small expected frequencies in some of the cells it is not too unreasonable to regard these three types as having a significant difference in their preference for Liberal, Conservative, or Other and Apolitical candidate and causes. Most of the difference is accounted for by four RSU persons who regard themselves, in accordance with
their religious or parareligious group teachings, as apolitical. As a whole, the P-sample is decidedly liberal, with even the majority of the MCC respondents indicating a liberal leaning.

Of those who had worked in political campaigns, the UMV workers reported with greatest frequency, working for Liberal or Democratic candidates, thus accounting for most of the significant difference found on the type of candidates or issues worked for ($\chi^2 = 11.64$, df = 4). Examining the data on Table 23, one is a bit surprised that local issues attracted no campaign labor from UMV image holders who, by all other indications, are the most politically aware and concerned with political and social action to better the lot of their fellow man.

Each respondent who had worked in political campaigns was asked if this work occurred before or after he began to hold his current image of man. For the UMV cluster, the more politically active group, political campaign work appears to have increased slightly after image establishment.

Campaign work does not typify either the RSU or the MCC person at any time. For those reporting political campaign work, the MCC person appears more likely to report it as having occurred after image establishment than the RSU person. Several RSU persons described their past political enthusiasm and current opinion of politics as meaningless. We may be justified in concluding, therefore, that the UMV and MCC images promote or at least occur in combination with increased political activity while the RSU image diverts efforts from the political arena.
Communication Behaviors Associated with Image Types

A number of questions were put to respondents regarding various communicative acts, such as: "What newspapers or magazines do you read regularly?" *Newsweek* magazine was most frequently mentioned, followed by the city's daily newspapers, other popular magazines, and *The New York Times*. One-third of the RSU respondents said they read no newspapers or magazines regularly.

Most UMV and MCC respondents read at least one professional journal regularly. Most of the RSU respondents reported regular reading of no professional journal.

Regarding regular television and radio, all of the UMV persons and the majority of the MCC persons reported regular perception of news and/or documentary programs. Most of the RSU respondents said they heard or watched no radio or television programs regularly. They explained that although electronic media were not forbidden by their religious or parareligious groups, they "just don't have time."

We see here a very distinct operation of the phenomenon of "selective exposure." Unlike the UMV and MCC leaders, the RSU person exposes himself only infrequently to the common sources of news of the world. Just as he has chosen not to follow the conventional path of education most commonly taken by religious and parareligious leaders, he has also chosen not to read, hear, or see most of the same reports of the "world outside" which the others receive. Day-to-day news events reported by the popular media are so irrelevant to his world that he does not waste his time or energy on them.
In contrast, the UMV and MCC leaders come close to exemplifying the "well informed professional." They read several newspapers and magazines regularly. They keep up with their profession via at least one professional journal. TV and radio news programs comprise a staple of their regular media fare. What the media gatekeepers report as news forms an important part of the perceived world of these leaders.

**Influences on the Image**

When asked which medium had been most important in shaping their image of man, persons of all three types overwhelmingly chose books. Television took a distant second place. For image impact, then, the print media are hardly as passé as McLuhan would have us believe.

Respondents were asked which individuals had influenced their image most. Philosophers and theologians were mentioned most by UMV persons. National or international leaders of their respective para-religious or religious organizations were most frequently named by RSU persons. Personal friends and acquaintances were mentioned most often by MCC respondents.

The communication media and situations in which these other persons influenced the images of respondents were also explored. Books were mentioned most as the medium through which others influenced the UMV image. Face-to-face interpersonal communication was named more than twice as often as books by RSU image holders. All MCC persons said face-to-face discussion was the form of communication
most influencing them. The findings lead us to conclude that books, especially when they are recommended by a highly credible source, and face-to-face communication have the most impact on image establishment or change. Other forms of communication and personal experiences then reinforce these images.

Respondents were also asked if any event in the news or in their personal lives had been a significant influence on their image. The Indo-China War, reading books, and the civil rights movement were noted by UMV persons.

RSU respondents mentioned a wide variety of events. These may be characterized as experiences of awakening or awareness, a suddenly achieved insight into what is perceived as the true nature of the universe. Generally this experience, often apparently mystical in nature, is preceded by a period of self-analysis and of study in philosophy, religion and parareligious teachings on the part of the RSU person.

Wars and the Watergate scandals were most mentioned by members of the MCC cluster. News events in general, several respondents said, reinforced their image of man.

In summary, RSU image holders regard as the event of most significance to their image an experience of a very profound and very personal nature, whereas the events the other two types mentioned were occurrences of national or international scope.
Mystical Experiences

Participants were asked if they had ever had "anything that might be called a mystical experience." Responses are shown on Table 25. The chi square test indicated no significant differences between types according to the frequency of positive and negative replies ($\chi^2 = 3.58, \text{df} = 2$). The apparently higher number of persons reporting mystical experiences in the RSU cluster may not be detectable as a significant difference because of the insensitivity of the chi square test with such small expected frequencies.

Surprising, however, is that at least one-half of the members of each cluster related having something "that might be called a mystical experience." For example, the Jewish member of the UMV cluster reported only one mystical experience: a "flash of understanding, a feeling of fullness" upon visiting the Wailing Wall in Jerusalem.

By contrast, one of the most central members of the RSU cluster admitted to having had thousands, and being able to evoke such experiences at will represents a major element in what he teaches to his followers. He could will part of his consciousness to leave his body, he said, and travel to other universes or to communicate with deceased leaders of his parareligious group. He could do this and still carry on normal activities such as being interviewed. The respondent then proceeded to demonstrate, saying that he was at that moment visiting another universe or plane of existence. He continued to answer questions although a little more slowly than before and with his eyes focused in a distant stare.
Most of the other respondents of the RSU type reported less specific mystical experiences such as perceptions of joy and love or contact with a supreme being. Typically, such an experience reinforces the RSU person's belief that man is more than just a physical organism. The capacity to mystically perceive something he believes to be eternally existent leads him to the conclusion that man, too, has no temporal limitations, that some aspect of his being continues to exist and to communicate with or to maintain some measure of interaction with the often indescribable entity or feeling he experienced mystically.

Those MCC respondents mentioning mystical experiences generally reported perceiving "the presence of God, . . . peace and joy." Two MCC respondents, however, described their receiving messages from Jesus Christ by something similar to telepathy. One of these two parareligious leaders said that she once "saw" Jesus "spiritually." Both of these respondents had spoken to other people of their respective mystical experiences and had found that these peers had had similar experiences.

Having one or more mystical experiences does not seem to be essential to the establishment or the continuance of any of the three image types discovered. Mystical experiences are perceived by a greater portion of all types of leaders studied than was previously suspected. Interview data seem to indicate that leaders functioning in a peer group in which mystical experiences are common or at least not unexpected are likely to have such experiences. These experiences generally perform an image reinforcement function for those
having them and play a more important role in the life of the RSU person than in the lives of the other two types of image holders.

Other Influences on the Image

To close the interview, respondents were asked if there was "anything we haven't discussed that you think has been a significant influence on your image of man?" No single response characterized any of the three image types. UMV persons mentioned a variety of influences including daily living and counseling others. RSU persons noted a wide range of experiences which, they felt, had reinforced their discussions and readings. MCC persons mentioned a number of influences, including their "continuing relationship with God."

For all three image types, the factors mentioned seem more image reinforcement than image establishment or image change elements. As one of the MCC central pair said: "Being with people . . . has confirmed the image that I have."

Suggestions for Future Research

The methodology of this study is intentionally limited to one small group. While Stephenson and a few others might generalize from these findings to much larger populations, most social and behavioral scientists would want further research to determine how far the types discovered can be projected beyond the P-sample.

Studies of other kinds of leaders and non-leaders should reveal image types in addition to the three of this study. Investigation of images held by political and business leaders, educators
in various fields and disciplines, writers and others noted for creativity, media gatekeepers, and many other groups should reveal more types of images. Study of various ethnic, geographic and personality groups could show us still more.

Further examination of the relationship of image to behavior is needed. For example, does the preacher's sermon project his image or what he perceives to be the collective image of his congregation? How do those who say their image of "Black man" and of "woman" are the same as their image of "man" actually interact with Blacks and women?

The edges of an even more challenging area were probed in this study. We have spent decades heaping ridicule on our ancestors who argued about how many angels could dance on the head of a pin and other questions we have considered not subject to empirical investigation. Perhaps we and our science are now mature enough for us to ask scientific questions about such taboo areas as the pre-conception and post-mortem temporal levels of the image. Future researchers should try to find ways of testing whether or not various images at these levels can be empirically supported as anything more than images.

Biases aside, perhaps true scientists will investigate the possibility that people who report communicating with Jesus or with Eck Masters long dead, may indeed be doing what they say they are doing. Is an out-of-body experience--such as that reported by one of the respondents--the form of travel or communication he perceives
it to be? Research on physiological correlates of meditative states can provide useful, although only partial, answers to such questions.

Examination of other dimensions of the image may yield useful data. Longitudinal studies of images from their inception to extinction could tell us much of the image development and dissemination process. A search to uncover other groups such as the RSU respondents who have almost no exposure to popular mass media offerings and an exploration of the motivations for this selection of non-exposure could also be of value.

Additional research into the "instantaneous enlightenment" experienced by the RSU persons and its similarity to the conversion experience common among conservative Christians may reveal a very general human experience. The multiple mentions of President Kennedy as an image influencer indicate that comparative image studies now and during post-Nixon administrations might reveal some very interesting things about how presidents influence what we think of ourselves as a species. The lack of political involvement among RSU persons might have significant impact on the nation if this type of image is becoming increasingly common. Quantitative research could provide measurement of this growth.

Finally, one methodological challenge. Many respondents indicated that the time required to sort 105 items of the length used in this study was too great. Future researchers would do well to attempt to develop an instrument or procedure which could provide comparable data in less time.
In conclusion, we have seen that there are images of man, with or without a relationship to a divinity, which cannot be adequately described by orthodoxy scales or simple methods. There is a temporal dimension of the image which should be taken into account by scientists seeking to describe how man perceives himself and how he is religious. The image is influenced by and does have impact on with whom, through what channels, and about what, people communicate. This study has only begun to describe the various images of man people may hold and suggested possible causal factors in image establishment and change. There is much yet to do.

Part of what must be done is examination of dimensions of the image other than those probed here. Boulding's image construct and dimensions thereof do not, however, provide the only useful way of studying the phenomena focused on in this study. Many other scholars have expounded upon beliefs, attitudes and values and their relationship to behavior. Applying constructs from these others to the study of images should provide us with data which, hopefully, we will find more complimentary than contradictory.
APPENDIX A

Data Collection Form
LEAST LIKE
MY IMAGE OR
CONCEPTION

MOST LIKE
MY IMAGE OR
CONCEPTION

Initials: __ __ __
Comments:
APPENDIX B

Correlation Matrix
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APPENDIX C

Cluster Diagram of Image Type I
Cluster Diagram of Type I--In circles are code numbers identifying respondents in the cluster. Numbers along arrows are correlation coefficients.
APPENDIX D

Cluster Diagram of Image Type II
Cluster Diagram of Type II.
APPENDIX E

Cluster Diagram of Image Type III
Cluster Diagram of Type III.
APPENDIX F

Focused Interview Guide
and Interview Schedule
Focused Interview Guide

1) PRE-CONCEPTION IMAGE
   a) non-existence
   b) exists without individuality
   c) lived previously on Earth
   d) other

2) VALUATIONAL IMAGE
   a) feeling
   b) solving social & environmental problems
   c) improving interpersonal relations
   d) finding individual happiness
   e) seeking wisdom & the divine
   f) manifesting his basic goodness
   g) winning salvation through Jesus
   h) other

3) POST-MORTEM IMAGE
   a) decaying body
   b) exists without individuality
   c) in heaven or hell
   d) continues developing in a new dimension
   e) lives again on Earth
   f) other

4) What would be the IDEAL state of man's existence or non-existence in these three time periods?
INTERVIEW SCHEDULE

NAME ____________________________ SUBJECT NO. ____________

ADDRESS ____________________________ DATE ______________

PHONE ____________________________ INTERVIEWED BY ____________

RELIGION Christian ____ Non-Christian ____

GROUP TYPE Religious ____ Parareligious ____

Q-SORT INTERVIEW INSTRUCTIONS

Most people find what we're going to do here rather enjoyable because it's kind of like a game. So I think you'll probably get some fun out of it too. The purpose is to describe your image or conception of man or humans in general. We want to find out what you think about things like whether or not there is life after death, does a person exist in any form before birth or conception, and what the major goal of a human life should be.

The combination of your ideas on these are what we're calling your "image of man." Probably everybody has thought about these questions at one time or another. This study, though, is concerned with your personal and individual view or image of man. Whether that agrees with any previous or established image from any organization or another person isn't important here. We just want to know what you think.

I'd like you to imagine now that you are going to write a book describing your conception or image of man. These slips of paper contain brief paragraphs you might put in this book. Read through these and react to them as quickly as possible. Your first response to them is what we want. React to them as if you were free of all constraints
in selecting paragraphs for this book about your image of man. You
could publish the book without revealing your name or any affiliation.
Even your family and friends wouldn't need to know it was your book.
You are completely free to pick the kinds of paragraphs you feel best
represent what you really think man is, your image of man.

Go through these quickly now but please do read each sheet
fully and consider the paragraph as a unit. As you do this I'd like
you to begin sorting the paragraphs into three piles. Put the para-
graphs which best describe or are most like your image of man on the
right. In a pile on your left, put the paragraphs which least describe
or are least like your image or conception of man. In the middle pile,
put those which are neutral or confusing. The numbers at the top of
the sheets are just for machine coding so you can ignore them.

Good. Now from these paragraphs on your right, those that are
most like your image, select the 2 paragraphs which are most like your
image or conception of man and place them in pile number 13 .
Very good. From the paragraphs on the left, those unlike your image,
select the 2 which are least like your image and place them in pile
number 1.

(Continue in this manner, following the frequency
below, moving towards the center.)

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Pile 12, Most Like #__
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Subject ___________

If you were to compose your own brief paragraph following the outline I'm giving you now, what would it be? "... before birth or conception: __________________________

... major goal: ________________________________________________

... after Earthly life: ____________________________________________

A. How, if at all, would the image you just outlined be different if I had asked not for your image of man, but for your image of black man, white man, or some other racial or ethnic man?

B. In what way, if any, would your image description have been different if I had asked about your image of woman instead of your image of man?

C. How, if at all, does your image of man affect your major decisions or daily activities? _____________________________________________

Pile 2, Least Like # ___

Probes: ________________________________________________________

________________________________________________________________}


Subject

Pile 2, Least Like # ___

Probes: _______________________________________________________________________
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Are there other kinds of images of man not included here that you would also regard as very different from your image: _____________
____________________________________________________________________________
____________________________________________________________________________
____________________________________________________________________________

(After all areas of the interview guide have been explored, elicit answers to the following.)

1. In what country were you raised? ____________________________________________

2. According to my list you are a member of _____________. Is that the official title? Yes No (If No) What is the official title? ____________________________

3. What is your official title in ____________ (GROUP)? ______________

4. How many years of formal training have you had in the teachings of this group? None ____, Less than 1 ____, 1 ____, 2 ____, 3 ____, 4 ____, 5 or more __

5. (Parareligious leaders only) Are you a member or a follower of any religion? Yes No (If yes) What is it? ____________________________________________

6. In what other groups do you hold membership? ________________________________

____________________________________________________________________________
____________________________________________________________________________
____________________________________________________________________________
Subject ________

7. What level of education have you completed? High school or less__, some college__, college grad__, some grad work__, master's degree__, some doctoral work__, doctorate__

8. What level of education did your father complete? High school or less__, some college__, college grad__, some grad work__, master's degree__, some doctoral work__, doctorate__

9. How would you rate the socio-economic level of the family you grew up in? LOWER: lower 1/3__, middle 1/3__, upper 1/3__ MIDDLE CLASS: lower 1/3__, middle 1/3__, upper 1/3__ UPPER CLASS: lower 1/3__, middle 1/3__, upper 1/3__

10. Are you a member of a political party? Yes No (If yes) Which one? _______________________________________

11. How would you describe your political leanings or preference? _______________________________________

12. Have you ever worked in a political campaign? Yes No (If yes) What candidates or issues have you worked for? _______________________________________

Was this before or after you began to hold the image of man you have described? BEFORE AFTER

13. What newspapers or magazines do you read regularly? _______________________________________

14. What, if any, professional journals do you read regularly? _______________________________________

15. What radio or television programs do you hear or watch regularly? _______________________________________
Subject __________________

16. Including the print and electronic media we've just discussed, along with books and films, which media type would you say has been most important in shaping your image of man as you described it?

17. What persons that you know personally or that you may have just heard of would you say have been most important in shaping your image of man?

18. Through what did this (these) person(s) generally influence you, face-to-face discussion, books, or some other medium of communication?

19. Have there been any particular events in the news or in your personal life that you feel significantly shaped your image of man? YES NO (If Yes) What were they?

20. Have you ever had anything that might be called a mystical experience? YES NO (If yes) How would you describe it?

21. Is there anything we haven't discussed that you think has been a significant influence on your image of man?

Thank you very much.
APPENDIX G

Letter to Religious Leaders
Dear Friend:

For my dissertation on current varieties of images or views of man I will soon be trying to contact leaders of religious and para-religious groups composed primarily of Ohio State University students. This study is not connected with any religious or para-religious group.

The OSU Office of Student Affairs has supplied a reasonably complete list of campus ministers and other religious leaders. I am now trying to compile a list of leaders of unlisted para-religious groups. This information is essential to this research; thus your response to the question below will be much appreciated.

Time for collection of this information is very limited; so please return this form in the enclosed envelope within twenty-four hours. You need not sign this form. If I have contacted you previously, please add any new or additional information you now have.

The question: Who do you know to be functioning like a campus minister to OSU student oriented groups which you feel are performing some of the functions of churches or synagogues? These groups may have such titles as meditation, philosophical, occult, worship or discussion groups, cults, sects, etc.

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If additional space is needed, please use the back of this form or add additional sheets. Please print or type.

Awaiting your reply, I am

Sincerely,

Philip W. Keezer
Teaching Associate
APPENDIX H

Telephone Interview Schedule
Hello, my name is Phil Keezer. For my dissertation on comparative ideologies, I'm trying to locate leaders of religious and para-religious organizations in the area of the Ohio State University campus. I have just one question I would like to ask you, but a very brief explanation will probably be of help to you before I ask it. I've called you because you are listed in the (take one: Services and Activities for You booklet, OR Directory of Registered Student Organizations). That provides a reasonably complete list of campus ministers and others known to the OSU Office of Student Affairs. Now I am trying to compile a list of leaders of other OSU student oriented groups. These groups may be called meditation, philosophical, occult, worship or discussion groups, cults, sects, etc. With that in mind then, my question is this: who, if anyone, do you know to be functioning like a campus minister to such groups which you feel are performing some of the functions of churches or synagogues?

(If any are named) Do you happen to have an address or telephone number where I can reach this person?

I'll be sending a letter to all those whose names I now have. If, by the time you receive it, you have any more information or names, I'll appreciate your sending those back to me on the form which will be part of that letter. Thank you very much.
APPENDIX I

Q-Sample
101. Before conception is only non-existence. The goal of Earthly life is feeling. Death signals the return to non-existence.

102. Before Earthly life is nothing. Sensing is the goal of life. After death man joins the universal principle the way a river flows into the ocean.

103. Before conception man is a non-being. Perception should be the goal of his life here on Earth. Death takes him to eternal bliss or unending torture.

104. Nothing of man exists prior to conception. His life goal is experiencing. Death is the door to new personal experience.

105. Nowhere does there exist anything of man before his beginning in the womb. Responding to stimuli should be his goal on Earth. Death leads to a rebirth.

106. Man is a nonentity before he is conceived in the womb. The major goal of his life should be solving social and environmental problems. Only a grave awaits him at death.

107. There is no being before conception. Man's goal on Earth is preserving and protecting. Death releases man into the infinite All.

108. There is only a void, not a being before conception in the womb. Seeking harmony through solving social problems should be the goal of man's life. After death each person goes to either eternal glory or the steaming lava of hell.

109. Nothing of man precedes his beginning in the womb. His life goal should be fighting discord, poverty, pollution and similar problems. He moves into further development after death.

110. Before conception man is without being. Social action should be the goal of his life. After death he is reborn again here on Earth.

111. There is no being before life begins in the womb. Life's goal is relating to others. Death is the absolute end of all being.

112. Nothing precedes conception. To live means to learn to understand others. At death man transcends personhood to join the Godhead.

113. No form of being exists before the moment of conception. Improving interpersonal communication is the major goal of life. After death comes the Great Reward or fire and pain.
114. Only non-existence precedes conception. Life’s prime goal is learning to love and listen to others. Death is a launching pad to new growth.

115. There is no being before one is created in the womb. Man’s major life objective should be overcoming obstacles to love. He dies only to live again.

116. Only nothingness exists prior to birth and conception. Life’s foremost goal is becoming all a human can. Death is final.

117. Man is totally a non-entity prior to his being created in the womb. Life’s major goal is joy through achievement. After death man rejoins the source of Being.

118. Man comes into being in the womb. Nothing of him exists previously. Happiness is the primary goal of life. Death brings man eternal joy or unending pain.

119. No aspect of man exists prior to his physical conception and birth. The objective of life is personal achievement. Life continues after death, but in a new dimension.

120. There is no being prior to the moment of conception. On Earth man is to be all he can be. After death he is born again in a new body on Earth.

121. Man is just a zero prior to birth or conception. Knowledge is the goal of life. The grave is the end.

122. There is no existence before birth or conception. Man is here to learn the meaning of life. After death he becomes part of the universe.

123. There is no form of preexistence for man. He begins in the womb. His goal should be seeking knowledge of life and the divine. Death delivers him to heaven or hell.

124. There is no existence for man prior to birth or conception. He is here to learn the ways of God and man. Death will take him to new challenges elsewhere.

125. A person comes into being in the womb who did not exist anywhere in any form previously. His goal in life is to seek the truth. After death man is reborn on Earth.

126. The creature that is man simply does not exist prior to birth or conception. His goal is doing that which is good. Only the body survives death, and that only for a period of physical decay.
127. No life precedes birth or conception. Man's objective in Earthly life is to let his potential good become manifest in works. The spirit lives on as part of the All.

128. No existence precedes birth or conception. Life's goal is doing the good. Death brings reward or punishment.

129. Nothing precedes the conception and development in the womb. The pursuit of virtue is the objective of Earthly life. The person continues elsewhere after death.

130. There is no preexistence for man. He should strive to do good above all else. He lives again on Earth after the death of his current body.

131. No form of life precedes conception. Life's major goal is believing in Jesus Christ. Death is the end. Nothing of man survives.

132. Man has no form of being prior to birth or conception. Seeking salvation is the goal of his Earthly life. With death he sheds the body and disperses into the All.

133. There is no existence preceding birth or conception. The major goal of life is gaining faith in Christ. Death brings eternal bliss or a hell of fire.

134. Man has no life before conception or birth. Seeking Christ is his major goal in life. Man's spirit continues after death in another sphere.

135. Man has no kind of existence which precedes birth or conception. His goal in Earthly life is to follow the way of Christ. Man lives more than one life on Earth.

136. Man exists prior to birth or conception as part of the Whole. The goal of his Earthly life can be described as experiencing and perceiving. Death ends all.

137. Man exists prior to conception but not as an individual. Sensing is the goal of his existence in human form. After death he returns to the All.

138. Prior to his conception in the womb, man exists as part of the Ground of Being. The primary objective of his Earthly life should be sensing. Man survives death as a person in heaven or hell.

139. Before conception and birth, man exists as part of an invisible cosmic mist. The major goal of his Earthly life is feeling. The self continues to learn elsewhere after death.
140. Man exists prior to birth or conception as a wave in the Universal Ocean. He exists in human form to respond to the stimulation of Earthly life. After death he is reborn on Earth.

141. Man exists but has no individuality before birth or conception. Man must try to solve the world's problems in order to make his own heaven, on Earth. That is his prime goal. He does not exist after death.

142. Before birth or conception man exists as part of the source of the universe. His goal in Earthly life is working for social and environmental harmony. After death he returns to the source of the universe.

143. Before he attains human form, man is a particle in the universal All. His goal during Earthly life should be solving social and environmental problems. After death he will find himself among angels or devils.

144. Man is part of the Life Source. His goal should be working to improve human society. After death the individual continues elsewhere.

145. Man is a creature who comes first from the etherial cosmic mass and then takes on human form. His life goal is surmounting the obstacles to become one with the Earth and all its inhabitants. He lives more than once on Earth.

146. Before birth or conception man exists as a drop in the Ocean of Being. During Earthly existence his goal is listening to and loving others. After death he has only a grave.

147. Man is like a spark which jumps out of the Fire of Being to take on human form. His goal in Earthly life is helping and being open to others. After death the spark returns to its source.

148. Part of the Supreme Whole is united with the organism growing in the womb to become what we call man. His major goal here is bridging the gaps which separate people. Each individual survives in heaven or a hell of fire.

149. Prior to birth or conception, man is a current in the River of Existence. His goal during Earthly life is achieving union with others. Death brings man a new form of existence.

150. Man is first a part of the Cosmic All. He then takes on human form with the goal of overcoming barriers to true interaction. He will have another Earthly life.
151. Man exists prior to birth and conception as part of a Universal Energy. His goal during Earthly life is fully developing the self. After death he is nothing but a decaying body.

152. Man exists prior to birth or conception as part of the Whole. His major life goal should be achieving personal creativity and happiness. After death he returns to the Whole.

153. Before birth or conception man is like a particle of a Spiritual Wind. His goal during Earthly life is doing all one can. After death he faces joy in heaven or torture in hell.

154. Before man has a human body he is part of the body of the Universe. His goal in Earthly life is achieving and creating. Death opens the way to new individual development.

155. Before birth or conception man is part of the All. His goal in Earthly life is self-actualization. After death he begins another life on Earth.

156. An element of the Universal Spirit joins the organism developing in the womb to become man. Life's goal is seeking wisdom. After death man finds only a grave.

157. Man exists before conception as part of the Supreme Whole. His goal in life should be seeking the truth. After death he returns to his status as an undifferentiated part of the Whole.

158. Man is first a drop in the Ocean of Being which is joined to a human body in the womb. Seeking wisdom should be the major goal of Earthly life. Death is the beginning of eternal joy or eternal suffering.

159. A ray emanating from the Source of Being is joined to a physical body to become what we call man. Seeking answers to life's mysteries should be man's major goal in life. Each person continues this search after death.

160. Man exists prior to birth and conception as part of the Universal Essence. His objective in Earthly existence should be gaining understanding of life and the deity. He lives after death in a new Earthly life.

161. Man exists prior to conception as a drop in the pool of the ultimate. His objective here is to live a virtuous life. With death the body returns to dust; all is done.
162. Man is a creature who exists first as part of the cosmic All. His goal in earthly life should be realizing his potential to do good. His existence as a self ends at death as he is absorbed back into the All.

163. Man is first part of the spirit of the universe which is later joined to a human body. His goal during earthly life should be to live as virtuously as possible. Death brings him into eternal ecstasy or agony.

164. Man originally exists without a self and within the essential being. His goal during earthly existence is to do good to the best of his ability. The self survives death.

165. Before birth or conception man exists as part of the first principle. His major goal here is to live a chaste life. He will return to live again on Earth.

166. Before birth or conception man is indistinguishable within the universal potential. His objective in this earthly life is finding Christ. He ceases to be in any form after death and the decay of his body.

167. Before birth or conception man exists in the urge to be. His major life objective is achieved when he accepts Christ. After death he is fused into the eternal quintessence.

168. Man exists before birth or conception as part of the ultimate substance. His goal in earthly life is gaining eternal life through Christ. After death he goes to heaven or hell.

169. Before birth or conception man exists as one more blur within the undulating cosmic motion. His objective in earthly life should be to become a true Christian and win salvation. The spirit moves into another sphere to develop in a new life after death.

170. Man exists before birth or conception within the etherial All. His life goal should be to believe in Jesus and be saved. After death he is re-embodied for a new earthly life.

171. The individual man has inhabited this planet before being born into his current life here. He is here to develop his emotional sensitivity. The end of this life is the end of his being. Only a decaying body remains until that too is gone.

172. The current life is not man's first existence on Earth. His objective in this life is to feel. When he leaves his current body he becomes part of the ultimate spirit.
173. Man has already lived at least one Earthly life before birth or conception. His objective in this life is to develop sensitivity. The person continues on after death to his eternal reward or punishment.

174. Before birth into his present life man has already had one or more lives on Earth. Perceiving is his goal in this life. His life continues in a new dimension after death.

175. Birth and death are part of the cycle we of Earth each have gone through before. The objective of this life is sensing. After death the cycle of death to birth repeats again.

176. Birth means that the spirit has been revived to live again in a new body. The goal of this life is to live in harmony with nature. After death nothing exists anywhere but a corpse decaying in the grave.

177. A birth we observe is not the first Earthly incarnation of the creature we call man. Man's goal is to work for social and ecological balance. With death he becomes part of the universal principle.

178. Prior to birth into this life, man has been born several times already. His goal in life should be achieving a symbiotic relationship with the Earth and its inhabitants. After death he faces eternal utopia or hell-fire and brimstone.

179. His present body is not the first one man has lived in on Earth. His objective in this life should be harmonizing with all elements of his environment. He lives on after death as a disembodied spiritual being.

180. The being takes on another body and is born again on Earth. His life goal should be to bring men and nature into a more mutually beneficial relationship. The death to rebirth process is again repeated at the end of this lifetime.

181. Prior to birth or conception, man has been through Earthly life before. The goal of Earthly life should be improving individual relationships. After death man is just a cadaver.

182. What he celebrates on his "birthday" is not man's first birth. His goal in the current life should be becoming a better friend. He lives on after death as part of the essential being.

183. Man has lived on Earth prior to birth or conception. His goal in this lifetime should be increasing his ability to coexist with others. With death he has eternal pleasure or eternal torment.
184. A birth is only one of many in the cycle of births and deaths on Earth that each person goes through. Man should strive in life to knock down the mental walls keeping people apart. Man continues to progress spiritually after death.

185. Birth is really a rebirth of a being who has lived here before. Man's goal in life should be finding ways to improve friendship. Death leads to another rebirth.

186. Prior to birth or conception, the personality had another body. Finding personal joy and advancement is the goal of Earthly life. After death man is only a decaying hunk of flesh.

187. Man has seen life here before his most recent birth. Self-actualization should be his goal in the current life. He exists after death within the Godhead.

188. The personality takes on a new body and is born again. Man's goal in life should be finding personal happiness. After death comes his reward or punishment.

189. After shedding his old body, man is born again on Earth. Achievement should be the objective of this life. Man exists after death in a new dimension.

190. Conception begins the reembodiment of a preexistent self. Personal progress is the goal of life. The reembodiment process is again repeated after death.

191. The being's life pendulum swings back from death to rebirth. Above all else in life, man should try to gain an understanding of his place in the universe. After death he ceases to exist completely.

192. Man is reborn again and again. His goal is determining the true nature of man and God. His postmortem existence is that of a non-individual entity.

193. Through repeatedly returning to Earthly life man eventually attains wisdom about the working of the universe. After death, he will realize the wisdom of those who told him of heaven's glory and the agony of hell.

194. What your birth certificate records is actually a rebirth. The goal in this life is gathering the wisdom of man and the divinity. Man continues to evolve after death but in a higher universe.

195. The wheel of man's Earthly life includes life, death, and life again. In life the goal is seeking understanding of the universe and of the divine forces working therein. With death the wheel makes another revolution.
196. Birth is the manifest revivification of a preexistent personality. Man's goal is to make his life virtuous. There is no "afterlife."

197. The self returns to life repeatedly. The objective is to live morally. After death man is joined to the cosmic spirit.

198. Birth indicates the transfer of the personality to a new body. Man's life goal is letting his potential for good become evidenced. The afterlife brings suffering in unbearable heat or eternal glory and joy.

199. Birth is a recurrent personal experience in the life of man. The goal of life is doing good deeds. After death the spirit self moves ever higher through advanced states of existence.

200. Man goes through a cycle of births and deaths. His life should be aimed toward realization of his potential for good. After death he returns to life.

201. Man's personality has been on Earth before in another body. Knowing Christ is the goal of life. After death there is nothing.

202. Man has existed on Earth prior to birth or conception. He is here to find salvation through Jesus Christ. After death man exists among the myriads of souls fused into the universal spirit.

203. Man's existence is a cycle of death-birth-death. Man's goal is accepting Jesus as savior. After death man suffers eternally or is rewarded in the glorious kingdom.

204. A birth is but one of many for the creature we call man. If his life is built upon the goal of belief in Jesus, he will be saved. The soul survives death to have new learning experiences in an unearthly environment.

205. Conception and birth signify a reembodiment of the personality. Man's goal is giving his life to Christ. Death is only a stage preceding the next Earthly life.
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