CHAPTER - II

REVIEW OF LITERATURE
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Personality is one of the most attended and studied field in psychology, much research has been done in this field. However, in most studies the popular sample was school or college students. During the last two decades researchers started working on cross culture comparisons of personality. In good number of studies subjects from different countries were used as effective sample. But there are very few studies done on religious priests or monks. Needless to say comparisons of Protestant and Catholic priests were done by some of the psychologists, but probably because the number of priests and monks are very few and are not easily available, they were not studied on large scale. Some of the representative and relevant studies are reviewed here.

Cooper & Lyle (1977), hypothesized that individuals who are field-dependent can be discriminated from those who are field-independent by the 16 PF scales A, F, and Q2. Sixty eight male and female graduate students were tested by means of a portable rod-and-frame test. The 16 PF was then given. Discriminant analysis of the data supported the hypothesis. An exploratory stepwise analysis indicated that the Cattellian factors A, L, O, and M may also form a discriminant function which distinguishes between the 2 groups.

Kahoem (1977), College freshmen personality inventories (including the Rokeach Dogmatism Scale and Rotter’s International -External Locus of Control Scale) and a mail survey were used to study correlates of current and retrospective
(college freshmen) conservatism among 142 former students of a religiously conservative college. A content-free aspect of conservatism, reflected by authoritarian and dogmatic personality traits, was identified, but it had greater salience for racial than for religious or legalistic attitudes. The latter attitudes were inferred to depend more on content-based on conservatism-religious orientation. College freshmen' religious conservatism was related to more subsequent education, but further education was strongly related to increasing liberalism of religious attitudes.

Tansey (1976), reported that religious commitment and anxiety level are function of ego-strength.

Anantharaman (1980), administered the Allport-Vernon-Lindzey Study of values to 100 male and 200 female college students from upper and lower socioeconomic status families in rural and urban areas. Males were found to have more theoretical and political values than females, who had more aesthetic values than males. Upper-class Ss had more religious values than lower-class Ss, and urban Ss had fewer theoretical and more aesthetic values than rural Ss.

Chlewinski (1981), investigated the hypothesis that religious people are more introverted than atheists, in a study with hundred, 23-40 years old Polish University graduates. Subjects rated their degree of religiosity and completed a values questionnaire, in addition to the Maudsley Personality Inventory. Results indicate that introverts were more religious than were extraverts.

Sixty, 18-21 year old undergraduates were administered the Newman-Kohlstedt Diagnostic Test for Introversion-Extraversion and a test designed to
measure their theoretical, economical, aesthetic, social, political, and religious values. Results show that there was no marked relationship between the values of Ss and extraverted and introverted personality traits, and no significant difference between the value systems of males and females (Kamlesh, 1981).

Helode (1981), studied the main and interaction effects of sex and marital status on religiosity (faith in God and participation in religious activities). L.I. Bhushan’s Religiosity Scale (Hindi Version) was administered to 18 males and 18 females 30-50 years old; 9 of each sex were married and 9 unmarried, and all were middle-class educated residents of the city of Nagpur. Age and religiosity were positively and significantly correlated. The main effect of marital status tended, as hypothesized, to be in the direction of less religiosity among unmarried Ss. There was no interaction effect of sex and marital status on religiosity. It is concluded that religiosity provided emotional support to both married and unmarried persons, but that those with the added duties and responsibilities of married life are more in need of such support.

Krishnan (1981), examined the relationship between religious attitude and religious attitude change on the one hand and feelings of security as a personality factor indicating mental health on the other. Sex differences in this relationship were also explored. Seventy five Hindu male and 60 female experimental Ss received a favourable or unfavourable communication related to religion, while controls received no communication. Results indicate that there was no significant linear relationship between pretest religious attitude and feelings of security or between religious attitude change and feelings of security, either among males or among females. However, there were clear sex differences in the extent and direction of attitude change in relation to a low or high level of security.
These sex differences are further explained with reference to the greater conventionality among females and their lower susceptibility to change and to the relatively greater independence among males and their greater susceptibility to change.

Tripathi (1981), administered an Indian adaptation of the 16 PF to 20 married and 20 unmarried graduate and postgraduate students (aged 18-38 years) in an urban area. Married Ss were significantly more intelligent, assertive, happy-go-lucky, conscientious venturesome, tenderminded, suspicious, imaginative, shrewd, apprehensive, experimenting, self-sufficient, controlled, and tense than the unmarried Ss. Married Ss were also more extroverted and independent. There were no significant differences between groups on Factor C (Affected by Feeling vs. Emotionally Stable) or on the “anxiety vs. alert/poise” dimension.

Skinner (1982), tested the hypothesis that high-tolerance volunteers for painful experiments would be psychomotor performance exercises, 30 adult males (mean age 28.6 years) completed the Clinical Analysis Questionnaire, Eysenck Personality Inventory, IPAT Depression Scale, and the Motivation Analysis Test. In terms of temperament, volunteers were found to be more intelligent, realistic, happy, energetic, and optimistic than a matched group of control Ss. The role of extraversion in explaining the hedonistic motives of volunteers was explored.

Four hundred ninetn college students stated how proud or ashamed they would be of 96 behaviours. The ratings by each sex were then factor analyzed. Results suggest an organization of values that distinguished between competence and moral values. Personal accomplishment was the primary factor and academic failure the 2nd factor for males and females. There were more morality-related
factors for females than for males, suggesting that morality is more differentiated for females. In addition, females rated “ashamed” behaviours more severely than did males. The cross-cultural comparison of the factor structure for American and Chinese college students was discussed (Ho; 1982).

Alfurnes (1982), maintains that the real “experiencing Ego” is the result of body and brain functions as a whole and that it is always in interaction with an inner and outer milieu. The question is raised regarding how to deal with various religious conceptions in psychological and psychiatric activity. It is also suggested that a conception of one’s “Real Ego” as that of “mankind with” is more helpful in strengthening the sense of fellowship than the culturally defined ideas of an individual soul.

Questionnaire data obtained from 50 married and 50 unmarried female university students (aged 18-30 years) revealed no between-group difference in religiousness and a trend toward greater maladjustment among married Ss. Married Ss were more in favour of birth control, while unmarried Ss had a much stronger belief in the equality of women (Shah and Varshney, 1982).

Three hundred college students were administered a sociobiological questionnaire regarding kinship, mate preference, parenting, and acquisition of material resources to explore relationships between altruism, religiosity, and individual characteristics. Two levels of altruism were defined: soft-core altruism, the “relatively painless” sharing of oneself, and hard-core, “the giving of oneself to nonkin as it may alter one’s life or lifestyle.” Data support the hypothesis that religious Ss would show higher levels of both types of altruism. Results show that females were more religious and scored significantly higher on the soft-core
altruism scales than males. Older Ss were more likely to be religious and to score higher on the soft-core measure than younger ones (Zook, et al. 1982).

Twenty male and 59 female undergraduates completed the Death Anxiety Scale, Barron Ego Strength Scale, and Texas Social Behaviour Inventory. Significant negative relationships between death anxiety and self-esteem, and ego strength, and a significant positive relationship between self-esteem and social behaviour were shown by both males and females. Males showed significantly higher self-esteem and ego strength scores and significantly lower death anxiety scores than did females (Davis, et al. 1983).

Morgan (1983), examined the religion-morality link at the individual level in friendly or cooperative behaviour in day-to-day American life. Frequency of prayer was used to indicate the extent to which religious beliefs and symbols were internalized. Data were obtained from a representative national sample (N = 1,467) of the non-institutionalized adult US population. Findings indicate that Ss who were more religious seemed more friendly and cooperative than less religious ones. Those who prayed frequently and had integrated prayer into day-to-day life were less likely to dislike anyone intensely, feel resentful if they didn’t get their way, gossip, or get angry or upset. They were more likely to stop and comfort a crying child, be a good listener, and “turn the other cheek.” The prayerful were also judged by interviewers as more cooperative and friendly.

Gershen & McCrrey (1983), compared personality characteristics of 114 responders and 96 nonresponders to a mailed personality inventory. The Comprey Personality Scales were initially administered to two 1st year dental school classes. In a readministration after graduation, the inventory was mailed to all initial
participants. Differences between responders and nonresponders were examined for 10 scales. Responders tended to score higher than nonresponders on the Trust Vs. Defensiveness and Social Conformity Vs. Rebelliousness scales. Results lend only weak support for the notion that responders to mail surveys have different personality profiles than nonresponders.

In a study by Eysenck & Opolot (1983), 921 males (mean age 28.6 years) and 555 females (mean age 30.3 years) in Uganda completed the Eysenck Personality Questionnaire. Indices of factor comparison indicated that the personality dimensions of Psychoticism (P), Extraversion (E), Neuroticism (N), and Lie score (L) were virtually identical in Uganda and England. Some items changes were required to establish satisfactory reliabilities (alpha) for all factors. Males scored higher than females on E but lower on N, which is the usual finding. However, there was no sex difference for P and L, with a very slight tendency for females to score above males on P and below them on L. Cross-cultural comparisons, using only items for both Ugandan and English scoring keys had in common, showed Ugandan Ss to score higher on L than their English counterparts, with Ugandan males also scoring higher on E and N and Ugandan females scoring higher on P.

Five hundred seventy seven men (mean age 21.17 years) and 267 women (mean age 21.52 years) were given the Icelandic version of the Eysenck personality Questionnaire. Test scores were compared to those of the British standardization sample (H.J. Eysenck and S. B. Eysenck, 1975). Although some items were inappropriate for use with Icelandic Ss, a viable scoring key was suggested and all reliabilities, except perhaps for Psychoticism were satisfactory. Indices of factor comparison showed identical factors in both England and Iceland.
Icelandic and British Ss were compared on the personality factor, using reduced scales comprising only items both scoring keys shared; Icelandic Ss scored lower on all factors, although not always at a statistically significant level (Eysenck & Haraldson, 1983).

Clare & Cooper (1983), assessed relationship between the ethnic origins and the personal values of 322 advanced undergraduate and MBA students in Nigeria to determine Western education influence on personal values. Subjects (88% male; mean age 27 years) completed the Magnitude Estimation scale of Rokeach Value Survey. Data suggest that a substantial value consensus has emerged among Nigerian business students and that this consensus transcends ethnic origin.

Furnham (1984), administered the Eysenck Personality Questionnaire and the Rokeach Value Survey - Form B to seventy, 16-18 year old British students to examine the relationship between value preferences and personality. To obtain the terminal value system of the 4 personality groups (stable vs. unstable; extravert vs. introvert, divided on the basis of their score above or below the mean), median rankings were calculated. Analysis showed that the Neurotic factor was a more important predictor of values than the Extraversion factor. Extraverts tended to value an exciting life more than introverts, probably because of their higher needs for arousal. However, the neuroticism dimension appeared to be more an important discriminator of values, particularly for unstable introverts who were most different from the other groups, especially in the way they valued self-respect. Whereas extraverts tend to value comfort and excitement more than introverts, neurotics value independence, freedom from conflict, and self-esteem more than non-neurotics.
Fell; Dahlstrom & Winter (1984), administered the 16 PF to 62 mothers (mean age 33.9 years) and fathers (mean age 35.9 years) of gifted children. Results indicate that, in comparison to the general male population, the fathers tended to be more intelligent, more independent, more aloof, more assertive, and more tense. The mothers also tended to be more intelligent and more independent but were also more conscientious, persistent, and took a more calculated controlled approach to life than the general female population. As a combined group, Ss were found to be more intelligent, likely to stand by their own ideas, assertive, independent, self-controlled, and persistent than the general population.

Mitchell (1984), administered the 16 PF and a 55 items life values inventory that assessed values governing lifestyles and orientation to 310 undergraduate and graduate students (mean age 23.11 years). A factor analysis of the life values inventory resulted in the identification of 14 life values dimensions. Factor scores for these 14 dimensions were then employed in a canonical analysis and a factor analysis with the 16 PF scores. The canonical analysis yielded results significant at the .001 level. The factor analysis yielded 10 factors, many of which displayed shared common-factor variance between life values and 16 PF variables. The interpretation of that shared variance identified several personality correlates of life values that suggest explaining human behaviour.

Paterson; et al (1984), conducted a study in which eighty, 18-23 year old social fraternity members nominated peer members as assertive, unassertive, or aggressive and completed the California Psychological Inventory (CPI). A profile analysis was made of 12 Ss per group. Results show that assertive Ss and aggressive Ss were significantly more similar than were either group to unassertive
Ss. Analysis of subscales showed that assertive and aggressive Ss were significantly higher on Socialization, Self-control, and Achievement via Conformance than were aggressive Ss. Aggressive and unassertive Ss were not significantly different on these subscales.

*Feather (1984)*, administered the Protestant Ethic Scale, the Conservatism Scale, and the Rokeach Value Survey (RVS) to 140 undergraduates to determine if Ss with a strong Protestant Ethic value (the "work ethic") also tended to have conservative social scores on the 2 measures. Scores on both tests were also associated with the relative importance assigned to some of the terminal and instrumental values (positively to salvation, obedience, and self-control; negatively to world of beauty, mature love, being broadminded, and imaginative) from the RVS.

In *Stewart & Carley (1984)* study, 52 undergraduate extreme high and extreme low self-monitors (as determined by a self-monitoring scale developed by M. Snyder (1974) rated themselves and were rated by 4 close acquaintances on the Adjective Check List and the 16 PF. Snyder’s (1980) theory implies that high self-monitors ought to use more adjectives in describing themselves and that their acquaintances ought to use more adjectives in describing them. In present study, the observed differences were in the right direction but were nonsignificant. Another implication of Snyder’s theory is that there should be greater self-other and other-other agreement in ratings of low self-monitors; the present results do not support this prediction. Snyder’s theory implies a direct relationship between self-monitoring and social desirability. In the present study, high and low self-monitors did not differ in reliance on likability of adjectives used in self-descriptions. Although the construct and the scale may be useful in some
contexts, self-monitoring as measured by Snyder's self-monitoring scale seems to have little relationship to cross-situational consistency.

*Skinner & Peters (1984)*, administered the Eysenck Personality Inventory to 170 male and 251 Anglophone Canadian university students. Results were compared with the scores of 347 British and 1003 American undergraduates (*H.J. Eysenck and S.B. Eysenck, 1968*). Findings show higher extraversion and Neuroticism scores among Canadian Ss than among American or British Ss, reinforcing the stereotype of Canadians as timid and cautious. Canadian females were more emotionally labile than their male counterparts; however, there were no sex differences in their Extraversion scores.

*Barrett & Eysenck (1984)*, compared the means for each scale score from the Eysenck Personality Questionnaire individually and conjointly across 25 countries, using data collected from 500 male and 500 female Ss in each country by *H.J. Eysenck and S.B.G. Eysenck (1982)*. Comparisons were carried out using coded difference scores, Pearson correlations, Euclidean distances, cluster analyses, and nonmetric multidimensional scaling. It was possible to compare the personality (as defined by the scale scores on Extraversion [E], Neuroticism [N], Psychoticism [P], and Social Desirability [L] subscales of each country with all other countries, culminating in a 1-dimensional non-metric scale of distances for both the male and female data from each country. Results demonstrate that the E, N, P, and L scores are pervasive constructs that would be expected to have significant measurement power in countries other than the UK.

*Gupta & Murthy (1985)*, examined the relationship between sex-role orientation and personality factors, using 114 female graduate students. Ss were
administered an Indian adaptation of the Bem Sex-Role Inventory (BSRI) and Cattell’s Sixteen Personality Factor Questionnaire (16 PF Form C). Using a median split method on the BSRI data, it was determined that 24 Ss were primarily feminine in orientation, 31 were masculine, and 27 were androgynous; 32 were undifferentiated. An analysis of personality profiles based on the 16 PF revealed that femininity had a low sten score description on Factors E and F, indicating that feminine Ss were submissive (E) and sober (F). Findings are consistent with the traditional sex stereotypes of Indian women.

Boey (1985), compared the Chinese and English versions of the MMPI response patterns of 585 English-Educated (EE) and 144 Chinese-educated (CE) adult Singapore Chinese Ss. The Chinese and English versions of the MMPI are very similar (average scale by scale correlation is 0.81), and their average scale reliabilities are also very satisfactory (0.85 and 0.78 respectively). CE Ss obtained a 28-code type, whereas EE Ss obtained an 89-code type. When basic scales were ranked in terms of T-scores, Singapore Chinese Ss had appreciably higher scores on the Hypomania scale and lower scores on the Paranoia scale compared with those Ss from mainland China. The Singapore Chinese Ss scored slightly higher on the Social Introversion scale compared with those Ss who were residents of Hong Kong. Significant rank-order correlations were found between CE Singapore Chinese Ss and Chinese Ss in mainland China, and the Hong Kong district. Only the profile of EE Singapore Chinese males resembled that of males in Hong Kong. Correlations of EE Ss with 6 American samples were higher than with Hong Kong residents, whereas the reverse was true for CE Ss. The findings indicate that in terms of psychological testing, Singapore Chinese people are not a homogeneous group.
Harris (1985), studied congruence and temporal stability of multimethod profiles within individual Ss as proposed new personality variables. Seven successive (annual) groups of graduate students (N=51; 24 males and 27 females) completed the Personality Research Form (PRF) then rated each other and themselves twice (4-9 mo interval) on 21 Murray type variables of the PRF. Subjects were in almost daily contact throughout the study, and profiles were retained until completion of the study. Sex differences were found to be minimal. A stability and a congruence index were derived that were moderately correlated. They were used as dependent variables in stepwise multiple regression analyses, in which scores on a profile of 21 personality variables served as independent variables. Persons high in temporal stability seem to maintain an intellectually searching and interpersonally affiliative approach to the environment, showing little hostility and little tendency to seek change in current life circumstances. The highly congruent individual seeks a positive nurturant interaction with other persons, gains pleasure from both sensory and interpersonal experiences, and shows little discontent with present life circumstances.

Eight hundred college students studying in different streams of professional courses completed personality tests. Findings indicate that personality adjustment was inversely correlated with self-concept and creative potential, but was positively correlated with level of aspiration; creative potential was inversely correlated with self-concept (Arora; 1985).

King & King (1985), examined relationship between sex-role attitudes and biographical and personality characteristics in 147 undergraduates (68% females) by administering the Sex-role Egalitarianism Scale, an inventory measuring 6 personality traits, and a biographical information sheet. Data indicated women
were more egalitarian in their sex-role attitudes than men. Sex-role egalitarianism was related to higher needs for autonomy and achievement and to lower needs for succorance and social recognition.

_Gupta, Sudha; & Murthy (1985),_ examined the relationship between sex-role orientation and personality factors, using 114 female graduate students. Subjects were administered an Indian adaptation of the Bem Sex-Role Inventory (BSRI) and Cattell’s Sixteen Personality Factor Questionnaire (16 PF). Using a median split method on the BSRI data, it was determined that 24 Ss were primarily feminine in orientation, 31 were masculine, and 27 were androgynous; 32 were undifferentiated. An analysis of personality profiles based on the 16 PF revealed that femininity had a low sten score description on factors F and E, indicating that feminine Ss were submissive (E) and sober (F). Findings are consistent with the traditional sex stereotypes of Indian women.

_Caryk & Walker (1986),_ examined the relationship between optimism, as measured by a life orientation test, and the endorsement of irrational beliefs in 68 men and 154 women (aged 17-54 years). As predicted, optimistic Ss showed less endorsement of irrational beliefs than pessimistic Ss; the strongest correlation was found between optimism and catastrophizing beliefs.

_Gadzella, Ginther & Williamson (1986),_ studied relationship between deep-shallow processing and self-concept in 143 undergraduates who completed an inventory of learning processes and the Tennessee Self-Concept Scale. Data indicate that deep processors had significantly higher scores than shallow processors on Identity, Self-satisfaction, Behaviour, Moral-Ethical Self, Personal Self, and Social Self subscales, as well as the Total Self-Concept scale.
Craft, Litwin & Barber (1986), investigated religiousness and assertiveness in 107 college students. Two scales were completed for each variable. Results did not support a four-fold (subtypes) conceptualization of religiousness with assertiveness as the dependent measure. There was a significant though small inverse correlation between extrinsic religiousness and assertiveness.


Birenbaum & Montag (1986), investigated the relationship between personality and sensation-seeking factors among 765 Israeli male job applicants (mean age 22.2 years). Four distinct patterns of relationship were found (e.g. one reflected an association between the thrill and adventure seeking component of the Sensation Seeking Scale (SSS) and a Sixteen Personality Factor Questionnaire (16 PF) personality profile of emotional adjustment, independence and unconventionality; another related the experience seeking component of SSS with a personality profile of sensitivity, nonconformity, and low superego).

Personal Causation Questionnaire. Predictors for internal, powerful others, and chance control expectancies, which differed for males and females, are presented. Anxiety, toughmindedness normalcy, and neuroticism contributed best to prediction of internal locus of control (ILC) for males. Personal causation, rigidity, extroversion, anxiety, and academic achievement contributed best to prediction of ILC for females. Data on other factors (extraversion, conformity, and tenseness) are also presented.

Dufton & Perlman (1986), explored the theory and research that suggests that conservative religiosity is associated with a sense of life purpose, as measured by the Purpose in Life Test (PLT). 116 female and 116 male undergraduates classified as nonbelievers, conservative believers, or non-conservative believers completed the PLT. Results show that the PLT consists of 2 factors, one reflecting life purpose and another, stronger factor reflecting life satisfaction. Conservative religiosity was associated with high scores on the PLT as a whole, as well as on both purpose and life satisfaction items.

Dufton & Perlman (1986), examined the relationship between loneliness and religiosity as well as the relationships between religiosity and variables associated with loneliness (e.g. the potential antecedents of loneliness and the nature of the loneliness experience), using 76 conservative believers, 80 non-conservative believers and 76 non-believers, all of whom were undergraduates. Groups were defined by a measure of belief commitment and a 2nd measure of how Ss interpreted the meaning of religious teachings (literally, antiliterally, or mythologically). Results show that the 3 groups did not differ in their level of loneliness. They did differ, however, on some of the correlates of loneliness and in the nature of their loneliness experience. For example, the conservative religious
respondents were apt to attribute their loneliness to supernatural causes and to use religious copies mechanisms.

*Newton & Mansager (1986)*, conducted a descriptive survey of Catholic priests' predominant Adlerian lifestyle and submitted data to a judging procedure. The Life Style Inventory questionnaire and a general questionnaire were completed by 43 priests (Primarily over 55 years of age). Three judges, all with graduate degrees in counselling Psychology, rated questionnaire data as to dominant lifestyle. Results show a significant agreement among judges regarding Ss predominant lifestyles. Subjects lifestyle were unevenly distributed among the 8 lifestyle categories. One category (i.e., the right, superior, or good lifestyle) appeared to be predominant.

*Haan (1986)* investigated whether the often-reported, low-level correlations among moral scores for different situations are due to systematic variations in both contexts and persons functioning within 2 moral systems *L.Kohlberg's (1981)* and an interactional formulation developed by *N.Haan (1978)*. The sample was 119 university students, members of 15 naturally existing friendship groups. First, Ss were individually interviewed; then, as friendship groups, they took part in 5 sessions of about 3 hours each; 10 groups played moral games, whereas 5 groups discussed hypothetical dilemmas. Ss were reinterviewed individually, soon after the 5 sessions, and again 3-4 mo later. Thus 8 moral scores were secured for each moral system. Measures of characteristic ego functioning and friends' sociometric evaluations were obtained before the sessions along with situationally evoked ego functioning and the groups' functioning during the sessions. Findings show that inconsistent moral performance occurred according to both systems, but variations could be
attributed to systematic situational effects of contextual stress, contents of dilemmas, and operational style of friendship groups, and to individual differences in the characteristic and situationally evoked ways of resolving conflict. Differences between the 2 systems in the effects of ego strategies were most striking.

Singh & Madhu (1987), examined the effect of yogic practices on psychological parameters of anxiety (AX), security-insecurity, hand steadiness (HS), and memory (MM). Pre and post tests were administered to 20 male participants (aged 18-30 years) of a 6-mo yoga training programme who had no prior training. Results indicate (1) an increase in HS and improved short-term MM and (2) a marked decrease in test scores for AX and feelings of insecurity.

Farrag (1987), administered 10 personality tests to 303 male (aged 17-44 years), living in southwestern region of Saudi Arabia. Findings show that even in remote areas the basic structure of personality is very similar to that found in other different cultures.

Schill & Thomsen (1987), in a study found that scores of 69 male undergraduates on tests of ego strength, anger, and hostility indicate, low ego strength was associated with getting angry easily, responding to others in a hostile manner, and harboring hostile attitudes.

Dion & Yee (1987), explored personality differences between respondents representing Eastern (i.e. Chinese, Japanese, Indo-Pakistani) Vs Western (i.e. Anglo, European) cultural traditions in a Canadian context by analyzing the Personality Research Form (PRF) protocols of 635 university students as a
function of their sex and ethnicity. Respondents were classified into Asian, European, or Anglo categories on the basis of their surname. Analyses of the PRF scales revealed effects for both ethnicity and sex. Subjects belonging to Asian groups scored higher than those of Anglo or European background on needs for order, harm avoidance, and social recognition but lower on needs for dominance, exhibition, nurturance, and affiliation. Interaction effects on several PRF scales also suggested greater gender-role differentiation among Asians.

Weiss & Comrey (1987), assessed personality characteristics of 132 males and 94 females (aged 18-70 years) of the Hare Krishna movement, using the Comerey Personality Scales (CPS). Subjects time in the movement averaged 8.6 years. The CPS normative group consisted of 362 female undergraduates. The hallmark characteristic of the Hare Krishna personality was a strong compulsivity trait, which was common to both genders but was slightly stronger in males. Reduced trust in society was exhibited by both gender averages, with slightly less trust among females. Both these averages, however, were within the normal range for individuals. With the exception of compulsivity, average male CPS scores were within the normal psychological range but differed significantly from the normative male group indicating idiosyncratic traits. Average female CPS scores did not differ significantly from the normative female group, except for compulsivity and trust.

Carpenter & Raza (1987), studied the personality traits of police officers and police applicants (Pas) during 1981-1985 using the Minnesota Multiphasic Personality Inventory (MMPI) to replicate the findings that Pas are psychologically healthy; to see if they are a more homogeneous group than the normal population; to study within-group differences with respect to sex and age; to find changes
between rural Vs. city Pas; and to compare Pas with recently hired security guards, nuclear submariners, and US Air Force trainees. Subjects were 257 Pas from a Southwestern US States and analysis was done by t-test. Pas differ from the normal population; they are more psychologically healthy, are generally less depressed and anxious, are more assertive and interested in social contacts.

*Elzerman & Boivin (1987)*, administered a measure of religiosity (The Sheperd Scale), Christian maturity, The Character Assessment Scale (CAS), and personality (the Minnesota Multiphasic Personality Inventory (MMPI) to 120 undergraduate volunteers in 2 studies. The strength of an S's Christian beliefs and walk as measured by the Sheperd Scale more strongly related to most of the CAS traits; however, the above scales constituted separate factors from the MMPI measures. Gender and college differences were noted. The present attempts to emphasize the congruence between psychological and religious maturity at a empirical level were unsuccessful.

*Ferguson & Fletcher (1987)*, examined the relationship between cognitive style and personality type as measured by the Myers-Briggs Type Indicator (MBTI). Thirty one male and 46 female undergraduates completed the M-BTI and cognitive instruments including a memory scale, measures of cognitive complexity and integration, verbal ability, and selective attention and recall. Correlational analysis showed significant variations in cognitive style with different preferences on the M-BTI. Although conclusions can only be tentative, feeling types tended to be better at Verbal-based tests, whereas perceiving types tended to be better at tasks requiring cognitive control and attention.
Three studies were conducted to investigate individual consistency in the psychological functions of possessions, attitudes, and values. In the first study, participants listed favourite possession, which other subjects classified by their similarity in source of value. The similarity data were analyzed using multidimensional scaling. In Study 2, new subjects rated each possession on four scales that represented subjective interpretation of the scaling dimensions, and mean scale ratings of objects were regressed over the scaling solution. The primary dimension distinguished symbolic or self-expressive objects (e.g. family heirlooms) from instrumental objects (e.g. a stereo). In study 3, individual consistency in orientation toward symbolic or instrumental possession, attitudes, and values was examined. The same subjects who listed possession in Study 1 indicated their favourability toward symbolic and instrumental appeals and values. On the basis of the locations of their possessions in the scaling solution, individuals were classified into symbolic and instrumental possession groups, and attitudes and values of the two groups were compared. Results indicate that the self-expressive function of possessions, attitudes, and values is consistent within individuals (Prentice, 1987).

Akin-Ogundeji (1988), discusses the major elements of personality as conceived by the Ibo people of Nigeria. Also discussed association between the Ibo belief system regarding personality and 2 primary characteristics: industry and valor.

suggest that Jews and Arabs have much in common on the general conservatism construct and on its factorial derivatives.

Seventy one male and 146 female undergraduates completed the Eysenck Personality Questionnaire (EPQ) and the Masculinity (M) and Femininity (F) scales of the revised Bem Sex Role Inventory (BSRI-R). Results show the hypothesized significant positive relationship between Extraversion and both M and F for females only. Neuroticism was negatively related to M for women, and, contrary to prediction, negatively related to F. Psychoticism was negatively correlated with F for women. The only hypothesized relationship that reached significance for males was a strong relationship between Extraversion and M (Kimlicka, et al, 1988).

One hundred five undergraduates completed the Empathy and Socialization scales of the California Psychological Inventory, the Defining Issues Test, and a questionnaire on which they rated public/ impersonal and private/ personal authority. Findings indicate that Ss who obtained high empathy and socialization scores were characterized by moral maturity. Results are consistent with the position that the higher people’s level of moral reasoning, the more they tend to view authority in a negative manner (Curtis; Billingslea; and Wilson, 1988).

Chaggaaris & Lester (1989), administered a fear of death scale to 36 college students. No evidence was found for a strong association between fears of death and religious belief.

Results of test battery administered to 211 college students suggest that low self-monitors (LSMs) show the strongest adaptive effects of religious belief on
personality adjustment. The LSM group showed the largest and only significant rs between traditional religious belief and criteria of death threat and self-esteem (Tobacyk and Driggers, 1989).

Eysenck & Haapasalo (1989), administered a Finnish version of the Eysenck Personality Questionnaire (EPQ) to 501 males and 448 females and compared the findings with those from the English standardization sample. The factors Psychoticism (P), Extraversion (E), Neuroticism (N) and Social Desirability (L) were deemed to be identical in Finland and England. Males scored higher than females on P and E but lower on N and L. Both sexes in Finland scored higher on E than their English counterparts, while Finnish females scored lower on N and Finnish males scored lower on L. Subjects also completed the Sensation Seeking Scale. Factor comparisons between Finnish males and females were high for Thrill and Adventure Seeking and Experience Seeking but low for Disinhibition and Boredom Susceptibility.

Downton (1989), used shamanism as a metaphor for understanding individuation in an effort to explain the sometimes traumatic nature of the individuation process. The symbolic meaning of the world tree, an important mythological feature of the shaman's transformation, is discussed, touching on such symbols as water, serpent, and bird. The 7 steps of the shaman’s ascent of the world tree are explored in order to reflect on the possible stages of individuation as a type of shamanic initiation. by viewing individuation as a type of shamanic initiation, a perspective is offered for Jungian analysts to create appropriate conceptual context for the individuation process.
Frenz & Carey (1989), examined the relationship between religious orientation and trait anxiety (TA) in 175 undergraduates. Subjects completed health-related questionnaires that included the Intrinsic/Extrinsic Scale (G.W. Allport, 1959) and the State-Trait Anxiety Inventory. Data were analysed using all Ss and subsect of all Christian Ss. Contrary to previous findings (e.g. A.E. Bergin et al; see PA, Vol. 74:18508), there was no evidence for a relationship between religiousness and TA. Findings are discussed in terms of validity of the distinction between intrinsic and extrinsic orientations of religiousness.

Forty male Anglican clergy (aged 36-59 years) completed the Eysenck Personality Questionnaire during midcareer development consultations. The Ss displayed elevated neuroticism scores and had psychoticism scores that were no lower than men in general. Results contradict predictions emerging from recent studies (e.g. P.R. Pearson et al; see PA, Vol. 73; 29729) concerned with the relationship between personality and religion (Francis & Pearson, 1990).

Two hundred four college students completed the Coopersmith Self-Esteem Inventories and the Scale of Religious Faith. Findings support the idea that having fun and participating in church activities are instrumental in elevating self-esteem (Frost and Healy, 1990).

Watson, et al (1990), demonstrated that the predictive validity of rational-emotive understandings of religiousity, values, and irrational beliefs was limited. Eighty six undergraduates from a religious college (Group 1) and 122 undergraduates from a State university (Group 2) completed the Irrational Beliefs Test, a value survey, and a measure of religious orientation. Group 1 Ss, and Ss with a more intrinsic commitment were not uniformly more irrational than Group 2.
Ss, and Ss who were indiscriminately antireligious. Indices of individualism and a relativistic hedonism were not identified as clearly positive in their psychological influences. Data support suggestions that personality effects of particular beliefs must be examined in the ideological surround in which they operate.

Three hundred seventy seven male and 425 female Norwegians (aged 16-60 years) completed the translated Eysenck Personality Questionnaire. Factor comparisons with the original English standardization sample (H.J.Eysenck and S.B.Eysenck, 1975) all exceeded.97, so that the factors of Psychoticism (P), Extraversion (E), Neuroticism (N), and Social Desirability of Lie Scale (L) can be considered to be identical with those found in England. Males scored higher than females on P and E but lower on N and L. Cross-cultural comparisons found no statistical differences between the personality scores of the 2 countries, except on N, with both Norwegian sexes scoring significantly lower than their English counterparts (Eysenck & Tambs, 1990).

King & Hunt (1990), discussed findings from previous work by M.B.King and R.A. Hunt (e.g. see PA, Vol. 54 : 7325) that tested the hypothesis that religious behaviour is multidimensional and that attempted to develop scales for apparent dimensions. Neither item matrix, denominational membership, section of country, nor 1 single method of analysis accounted for all dimensions and scales published from this line of research. These dimensions and scales reflect important aspects of behaviour in mainline Protestantism in the US.

Hathaway & Pargament (1990), tested a casual model in which the relationship between intrinsic religiousness and psychosocial competence is inconsistently mediated by religious coping styles. A variation of the inconsistent
mediation model was formulated to include indiscriminate pro-religiousness and social desirability. The responses of 108 church attendees (Mean age 51.9 years) to paper-and-pencil measures were used to test 3 hypotheses. The hypothesis that the relationship between intrinsic religiousness and competence was misrepresented due to poor measurement was not supported. Results failed to support the importance of response bias for explaining the relationships between the religiousness and competence variables, but support was obtained for the hypothesis that the influence of intrinsic religiousness on competence is inconsistently mediated and thus suppressed by religious coping styles. Overall, the model fit the data well.

Robinson (1990), examined the relationship of extraversion to extrinsic and intrinsic dimensions of religiousness as defined by the Religious Orientation Inventory (ROI). Extraversion measures from the Eysenck Personality Inventory (EPI) and the Eysenck Personality Questionnaire (EPQ) were used to define impulsivity and sociability aspects of extraversion. One hundred ninety-four undergraduates completed the ROI, EPQ and EPI. Low but significant positive correlations were found for “extrinsicness” and psychoticism and EPI impulsivity as well as for the relationship of “intrinsicness” and EPI impulsivity and sociability but not EPQ extraversion or sociability. Subjects high in impulsivity tended to have higher extrinsic scores, whereas Ss with low impulsivity and sociability tended to have stronger intrinsic scores.

Sundberg, et al. (1990), administered the California Psychological inventory (CPI) to 67 followers (age 19-63 years) of Bhagwan Shree Rajneesh who lived on an Oregon ranch between 1981 and 1985. The mean t scores on the 20 profiles scales of men and women were similar to one another and dissimilar to
the norm group on several scales. Subjects scored particularly high on Independence and Flexibility. In general, Ss were high on the interpersonal style sector and mildly low on the sector covering conformity and socialization. A new method for producing a prototypical person's results, the quasiindividualized profile, is illustrated. On the recently developed structural model of the CPI, Ss were strongly norm-doubting and evenly split between internalizers and externalizers. Downfall of the commune may have been due to an imbalance of lifestyle types; this leads to questions about the personality mixture needed in new and creative organizations.

*Westman and Brackney, Barbara (1990)*, studied the relationships between the indices of neuroticism from the sixteen Personality Factor Questionnaire (16PF), religiosity, and frequency of thinking about, denial of, and concept of death in 79 men and 132 women. Fear of death (FOD) was associated with denial of death, being guilt-prone, and having slower ego-strength when young. FOD was not associated with impulsivity or anxiety, suggesting that FOD is not a neurotic trait and that only individuals with specific neurotic styles fear death. Further correlations indicate that early socialization into religious beliefs and concepts of death may influence FOD more than would neurotic characteristics.

Two prospective studies were conducted to test the stress-moderating effects of intrinsic religiousness and overall religious copies on the depression and trait anxiety of Catholic and Protestant college students. Both studies found a significant cross-sectional interaction between controllable life stress and religious copies in the prediction of Catholics' depression, with religious coping serving a protective function at a high level of controllable negative events. Both studies
also found a significant prospective interaction between uncontrollable life stress and intrinsic religiousness in the prediction of Protestants’ depression; the relationship between uncontrollable stress and depression was positive for low intrinsic Protestants, flat for medium intrinsic Protestants, but negative for high intrinsic Protestants (Park, Cohen, and Herb, 1990).

Shaughnessy et al. (1990), examined the constructs of extraversion and neuroticism in relation to birth order, sex, and astrological sign in 35 Australian (AU) and 53 US university students. Subjects completed the Eysenck Personality Inventory, indicated belief in astrology, and provided demographic information. No comparisons were significant, but belief in astrology was associated with higher extraversion scores. Also, US Ss appeared to be more extraverted than AU Ss. More students in both countries believed in astrology than did not.

Fifty eight current and former Mormon missionaries (aged 21 - 54 years) completed a questionnaire about missionary service, and Minnesota Multiphasic Personality Inventory (MMPI), Compulsive and Submissive/Aggressive special scales. Women had less satisfying missionary experiences than men and were more likely to report a loss of self-esteem due to missionary service, but did not question or object to the rules of missionary service more than men. Missionaries with lower scores on the Denial, Compulsive, and Submissive/Aggressive scales were more likely to question mission policies than Ss with higher scores. Denial, Compulsive, and Submissive/Aggressive scales were more likely to question mission policies than Ss with higher scores. Denial, Compulsive, and Submissive/Aggressive scale scores appear to identify potentially dissonant missionaries (Adams and Clopton, 1990).
Chau, et al (1990), studied 76 male and 117 female university students from Hawaii and Missouri who responded to a measure of intrinsic and extrinsic religiosity (REL), as well as to measures of sensitivity of conscience (Guilt and Shame); personality (Eysenck Personality Questionnaire); and altruism (giving help, receiving help, rated importance of helping). Intrinsic REL was positively correlated with guilt, insignificantly correlated with shame, negatively correlated with neuroticism, and positively correlated with altruism (especially for males). Extrinsic REL was negatively correlated with guilt, positively correlated with shame and neuroticism, and uncorrelated or negatively correlated with measures of altruism. Results indicate that the distinction between dimensions of REL is real and of social relevance.

Two hundred and one college students, used R.C. Ziller’s (1990) autophotographic method to answer the question, who are you? Richness of self-depiction (i.e. creative and self-expressive Vs prosaic photo essays) and interpersonal connectedness of the self were examined. Among women, Neuroticism and Introversion also predicted richness. As expected, Extraversion and Agreeableness related to interpersonal orientations in photo essays. Intergenerational photos had especially salient meaning for personality. Three other predictions received support, bearing on such identity-relevant categories as alcohol use, religiosity, self-exhibition of bathing attire, and identification with one’s school (Dollinger & Clancy, 1993).

Bond (1991), examined the scores of approximately 50 male and 50 female undergraduates from 23 countries on the Chinese Value Survey. Previous research has identified 2 factors from the Chinese Value Survey, Intergration Vs Inwardness and Reputation Vs Morality. These value profiles developed from Ss’
scores were used as predictors of a number of health indices. This country-level analysis revealed many relationships between the 2 value dimensions and (1) longevity measures, (2) mode of death, (3) health-endangering behaviors, and (4) indicators of social well-being. Findings are related to theorizing about cultural emphasis on individualism and on material success.

An analysis of responses of 538 males and 529 females in Russia to the Eysenck Personality Questionnaire showed that factors of the Extraversion (E), Neuroticism (N), and Lie (L) scales measure the same in English and Russian Ss (H.J.Eysenck and S.B.Eysenck, 1975). There was a weaker concomitance for females on Psychoticism (P). Cross-cultural comparison of norms revealed that Russian females scored lower on E than English females, Russian male scored higher on N than English males, and scores on L were higher for Russian Ss. Comparing EPQ data from Ss in Lithuania with data from the English Ss. Significant trends for both sexes were observed; Lithuanians scored higher than the English Ss on P and L and lower on E (Hanin, et al. 1991).

Furnham & Reilly (1991), administered 7 measures of the protestant work ethic (PWE) to a matched group of 67 Japanese and 67 British college students in their respective countries. In addition, several sociodemographic measures and the Just World Scale were administered in an attempt to ascertain whether the differential determinants of PWE beliefs were comparable across cultures. Results reveal significant differences in leisure endorsement (the Japanese scored more highly) and in the emphasis placed on independency (the Japanese professing a stronger belief). Scores for both nationalities were comparable on the Just World Scale. In both groups, religious believers expressed stronger just world endorsement than non-believers. PWE results were not related to religious
affiliation, indicating that the PWE represents a general work orientation, independent of religious affiliation.

*Ray (1992)*, studied commonality in personality traits among 8 Indian Antarctic expeditioners (aged 25.9-44 years). Subjects completed the Sixteen Personality Factor Questionnaire (16PF). Results indicate that the Ss were aloof, objective, intelligent, independent, suspicious, practical, optimistic, creative, resourceful, careless of social rules, and not threatened by the environment.

*Ying & Zhang (1992)*, examines person orientation (internality-externality) and value orientation (degree of norm-abiding tendency) in a group of 595 old and young, rural and urban, men and women living in the People’s Republic of China. It was postulated that old, rural, women respondents would be most traditional or internal and norm-abiding, while young, urban, male respondents would be least traditional. Using the California Psychological inventory structural scales, the hypothesis was supported by geographic location, generation, and gender. In contrast, there was less variability in value orientation. Results suggest continued conformity and conventionality in the Chinese population studied.

*Luk & Bond (1992)*, correlated the 8 independent dimensions of the self-concept as measured by a Sino-American person perception scale (SAPPS) with global self-esteem as measured by M. Rosenberg’s (1965) scale in a study of 230 Chinese university students. For these students, global self-esteem could be jointly explained by the SAPPS factors of Application, Intellect, Extraversion, and Emotional Stability.
Bala & Lakshmi (1992), compared the perceived self-concept of 150 employed and 150 unemployed educated married women (aged 22-40 years) in India. Subjects completed P.Deo's (1985) Self-Concept Scale. The perceived self employed Ss was significantly higher than that of unemployed Ss. Employed Ss scored higher in each of the 5 attributes of the perceived self; Aesthetic, Emotional, Character, Intellectual, and Social. Self-concept varied with different types of employment. The highest was that of college instructors and the lowest was that of nurses.

Furnham & Rajamanickam (1992), examined Protestant Work Ethic (PWE) and Just World Beliefs (JWB) in the UK (N=336) and India (N=400). Secondary school children, university students, and working adults in both countries completed 7 PWE questionnaires and the Just World Scale. A 3-Way (sex x occupational status x nationality) ANOVA showed highly significant main effects, particularly for nationality, but few significant interactions. Generally females more than males, Indian Ss (nearly all non-Christians) more than British Ss, and children more than adults endorsed the PWE and JWB. Possible experimental artifacts and moderator variables are considered alongwith the possibility that genuine cultural differences were found.

Francis & Katz (1992), examined the extent to which the relationships between the Eysenckian dimensions of personality and religiosity (shaped within Christian cultures) can be generalized to a Jewish culture. One hundred ninety female trainee teachers from Israel completed the Hebrew version of the Eysenck Personality Questionnaire (EPQ) and the Katz Scale of Religiosity. The data suggest that religiosity (1) is associated with neither neuroticism nor emotional stability; (2) is associated with neither introversion nor extraversion; (3) has a
positive relationship with tendermindedness, and a negative relationship with toughmindedness and psychoticism; and (4) is positively related with lie scale scores. The Israeli findings are consistent with the relationship between personality and religion in predominantly Christian cultures.

Luk & Bond (1993), proposed that people with different personalities have different needs which in turn define what is desirable and should be valued. To evaluate this hypothesis, personality was assessed using the NEO Personality Manual questionnaire measure of the 5 basic dimensions of individual variation; values were measured, using S.H. Schwartz’s (1992) survey of 10 universal domains of desirable goals. Ss were 114 Chinese university students. All personality traits were related to value domains either alone or in interaction, but agreeableness was most frequently related.

The relation between self-concept differentiation (SCD), the tendency to see oneself as having different personality characteristics in different social roles, and psychological adjustment was examined in a sample of college students and a sample of middle-aged women. In both studies, Ss with high levels of SCD showed poor emotional adjustment (e.g. depression) and tended to reject social and conventions (e.g. low socialization) (Donahue, et al, 1993).

Cohn, Barkan & Whitaker (1993), compared the membership characteristics of 1060 members of the Bread for the World (BFW) antihunger organization with data on the US general population from the 1985 General Social Survey. Compared with the general population, BFW members were unusually well educated, religious, politically liberal and efficacious, and active in Church-related and political organizations. The differences in religious and political belief
and organizational involvement persisted even when BFW members were compared with their equally well educated counterparts in the general population.

Furnham, et al. (1993), measured and compared Protestant Work Ethic scores in 13 countries. In this study 1688 Ss completed 7 work ethic scales with varying reliabilities and validities. For every measure, there was a highly significant difference between the scores of Ss from the different countries, and the differences tended to be consistent over the various measures. Subjects from richer, First World countries tended to have lower scores than those from Third World countries. Also the correlation between the most well-known work ethic scale score and G. Hofstede's (1984) power-distance score for the 13 countries was highly significant, indicating that work ethic beliefs were associated with differential weights placed on prestige, power, and wealth in a society.

Careful examination of the reviews makes clear that there is a need of extensive research in this field; because despite technological and scientific advancement, much of our personality is governed by the religion people follow.