


ABSORPTION AND RELIGIOSITY: A CORRELATIONAL STUDY

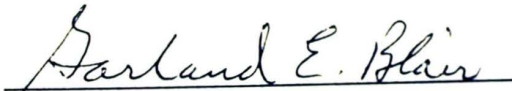
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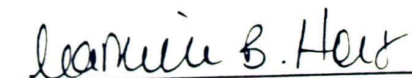

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ABSORPTION AND RELIGIOSITY: A CORRELATIONAL STUDY

A Thesis

Presented for the

Master of Science

Degree

Austin Peay State University

Lee Morgan Morrison

May 1996

DEDICATION

This thesis is dedicated to my parents, Mrs. Lois E. Morrison and Mr. Anthony M. Morrison, who taught me to love learning, and to challenge beliefs instead of passively accepting them. During this very trying period their support never wavered, and while they may have had reservations about the timing of my career change, they never had any doubts about my eventual success.

ACKNOWLEDGMENTS

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ABSTRACT

This research examined the correlation between the personality traits of Absorption and Religiosity. Absorption was measured with the absorption subscale of the Multidimensional Personality Questionnaire (MPQ, Tellegen, in press). Religiosity was measured with the Rohrbaugh and Jessor religiosity scale (1975). Research subjects were ninety-nine (male = 29, female = 70) undergraduate psychology students at Austin Peay State University. Test subjects ages ranged from eighteen to fifty-three years of age (mean = 26.242)

The analysis of the test results revealed a significant, positive correlation between Absorption and Religiosity ($r = 0.286$, $p < .005$). Because the correlation was not as strong as expected, the results were analyzed to determine if age or gender were influencing the test scores. A Pearson product moment correlation revealed that age did not significantly correlate with either Absorption ($r = 0.045$) or Religiosity ($r = 0.144$). A test of the significance between independent correlations found the strength of the correlation between Absorption and Religiosity was not significantly different between men and women ($z = 0.078$, $p < .05$). Possible areas of future research are discussed.

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CHAPTER 1

LITERATURE REVIEW

Hypnotic Susceptibility

The original intent of this project was to investigate the relationship between hypnotic susceptibility and religiosity. Hypnotic susceptibility has been defined (Shor, 1960) as the ease with which people experience hypnosis and hypnotic-like events. Shor found that almost all of his sample population endorsed having experienced naturally occurring hypnotic-like episodes during their daily routines, which led him to conclude that these events are extremely common and wide spread among the population at large. Shor further concluded that almost all persons are hypnotically susceptible. Hilgard (1965) found that the distribution of hypnotic susceptibility scores did follow a normal curve, with a slight bias towards low scores. Hilgard (1965) also found no significant difference in the distribution of scores for men and women.

Researchers have tried to explain the difference in scores between individuals as a function of one of two variables; personality traits (Hilgard, 1975), or situational elements (Sarbin & Coe, 1972). The salient personality traits have been further defined as: a) the ability to temporarily set aside critical judgement, and b) the ability to indulge in make believe or fantasy thought (Hilgard, 1977). Situational elements have been defined as the context which makes the suggestions meaningful to the individual (Gibbons & Jarnette, 1972; Hood, 1975; Sarbin & Coe, 1972). More recent research (Kumar & Pekala, 1988) has provided evidence for both the Trait and Situation hypotheses of hypnotic susceptibility.

A great deal of effort has been directed into the development of valid and reliable measures of hypnotic susceptibility. Weitzenhoffer and Hilgard (1959) developed the Stanford Hypnotic Susceptibility Scale (SHSS), which is an twelve item (dichotomously scored) scale completed by a trained observer, providing an objective score of susceptibility (0 to 12). Because of the need to provide an observer for each subject, the SHSS is difficult to use with a large number of test subjects. To overcome this limitation, Shor and Orne (1962) developed the Harvard Group Scale of Hypnotic Susceptibility: Form A (HGSHS:A) from the SHSS. The HGSHS:A is a twelve item scale, completed by each test subject, which provides a subjective susceptibility score of 0 to 12. Correlations between the SHSS and the HGSHS:A range between .8 and .9 (Coe, 1964; Shor & Orne, 1963), which suggests that both instruments are measuring the same facets of hypnotic susceptibility.

The twelve items of the SHSS and the HGSHS:A can be further grouped into three independent factors (Hilgard, 1965; Peters, Dhanens, Lundy, & Landy, 1974; Spanos, D'Eon, Pawlak, Mah, & Ritchie, 1989-90). Factor I consists of items (arm immobilization, finger lock, arm rigidity, communication inhibition, and eye catalepsy) which represent challenge-item response. Factor II represents a response to direct suggestion, as measured by Ideomotor response (head falling, hand lowering, and hands moving). Finally, a cognitive element, Factor III, is measured by several items involving both post-hypnotic suggestion and hallucinations. Evaluation of the overall scores on these factors allows the subjects to be categorized as either low (0-4), medium (5-7), medium high (8-10), or very highly (11-12) susceptible (Shor & Orne, 1962) .

Hypnotic Susceptibility and Absorption

Both the SSHS and the HGSHS:A require the test subjects to experience a lengthy hypnotic induction, and thus require the experimenter to be experienced with hypnotic techniques. Both of these requirements can be avoided by utilizing other measures of personality that correlate positively with hypnotic susceptibility. One of the most robust predictors of hypnotic susceptibility was defined by Tellegen and Atkinson (1974) as the “capacity for absorbed and self-altering attention”. The personality trait of Absorption, as measured by the Tellegen-Atkinson Absorption Scale (TAAS, Tellegen & Atkinson, 1974), was found to be positively correlated ($r = .43$, $n = 171$, $p < .001$) with hypnotic susceptibility scores received on the HGSHS:A (Shor & Orne, 1962). More recent research (Finke & MacDonald, 1978) has also found a significant positive correlation ($r = .39$, $n = 188$, $p < .001$) between Absorption, as measured by the TAAS, and hypnotic susceptibility, as measured by the SHSS (Weitzenhoffer & Hilgard, 1959).

The TAAS was later refined by Tellegen and became a subscale of the Differential Personality Questionnaire (Tellegen, 1976). In this form, the TAAS, now called the Tellegen Scale, consisted of 37 dichotomously scored items. Thus scores on the Tellegen Scale ranged from 0 to 37, with a Mean of 25 and Standard Deviation of 5.87. (Tellegen, 1976). Currently the Tellegen Scale is being incorporated into a new instrument called the Multidimensional Personality Questionnaire (MPQ, in press, Tellegen, 1996).

In 1993, Glisky and Kihlstrom suggested that absorption was part of a broader cognitive construct called Openness(to new experiences). Absorption was shown to be moderately related to both Intelligence and Liberalism (the other two components of

Openness), but only Absorption proved to be related to hypnotic susceptibility. Glisky and Kihlstrom (1993) suggested that Absorption measures an individual's involvement in subjective experiences, and that Absorption and hypnotic susceptibility share this form of imaginative involvement.

Hypnotic Susceptibility and Paranormal Beliefs

Absorption has also been suggested by Atkinson (1994) as an influencing personality trait in the significant positive correlation ($r = .53$, $p < .001$) between hypnotic susceptibility and belief in paranormal or supernatural events. Atkinson (1994) also found that there was no significant correlation between hypnotic susceptibility and the frequency of claimed paranormal events, which suggests that this correlation is a function of imaginative involvement. Nadon, Laurence and Perry (1987), also found evidence linking absorption and paranormal belief, in that scores on a scale of paranormal beliefs significantly increased the ability of an Absorption scale scores to predict scores on a hypnotic susceptibility scale. Alcock and Otis (1980) suggest this correlation maybe based on the ability to suspend critical thinking, which Hilgard (1975) cites as a cognitive element of hypnotic susceptibility. Tobacyk and Milford created the Paranormal Belief Scale (PBS, 1983) to compare belief in paranormal events with the ability to think critically and with other measures of personality. They found that people who scored higher on their scale also tended to make uncritical inferences about paranormal events (Tobacyk & Milford, 1983).

Other researchers have also explored this relationship between hypnotic susceptibility and belief in the paranormal. Wagner and Ratzeburg (1987) found a

significant positive correlation between the number of paranormal beliefs endorsed by the subjects and their scores on the HGSHS:A. Pekala, Kumar & Cummings (1992) found that high-susceptible individuals (as measured by the HGSHS:A) reported significantly more paranormal experiences and beliefs than did low-susceptible individuals.

Hypnotic Susceptibility and Religiosity

Several studies have attempted to correlate measures of hypnotic susceptibility with dedicated measures of religiosity. Gibbons and Jarnette (1972) found that they could not find any correlation between hypnotic susceptibility and frequency of attendance at religious services, changes in denomination, or in the perceived level of religiosity of the subjects parents. Gibbons and Jarnette did discover that all the high-susceptible subjects had experienced a “conversion” experience that was not reported by any of the low-susceptible subjects. The study also noted that there were situational elements present at each of these conversions (the minister, the ceremonies, the testimonials of others), and that these created an induction-like environment, to which the highly-susceptible subjects would respond quite readily.

Hood (1973) expanded on this research by providing a 15 item questionnaire on religious experiences, with each item being described by the subject on a 5 point scale. These scores were compared with scores from the HGSHS:A and a positive correlation ($r = .36$, $p < .01$) was achieved. Hood interpreted this correlation as suggesting that religious experiences may be a characteristic of people who are highly susceptible and that susceptibility may explain the existence of these experiences.

Religiosity

It can quickly be determined that both of these studies only considered religious experiences to the exclusion of any other dimension. As early as 1962, Charles Y. Glock realized that this was a very limited point of view, which tended to create conflicting findings. Glock suggested that religiosity should be defined by characteristics about which there is some consensus among world religions. Glock suggested the following five dimensions; experiential (feelings, emotion), ritualistic (religious behavior, i.e. attendance), ideological (beliefs), intellectual (knowledge) and consequential (effects in the secular world of the prior four dimensions).

Faulkner and De Jong (1966) developed Glock's five dimensions into a five sub-scale questionnaire based on traditional Judaeo-Christian beliefs and as such the scale is designed to measure deviation from the Judaeo-Christian norm. All five scales met the .90 coefficient for reproducibility. All five sub scales had a positive correlation with each other, which was expected, and yet the sub scales showed that each scale was an independent measure of religiosity.

Research using Faulkner and De Jong's 5-D scale of religiosity has revealed no difference between the scores of men and women (Baither & Saltzberg, 1978), no differences based upon race or age (Courtenay, Poon, Martin, Clayton & Johnson, 1992), and no differences due to geographical location, administrative setting, or order of presentation (Domino & Miller, 1992).

The religiosity scale developed by Rohrbaugh and Jessor (1975) is also based upon the theoretical frame work suggested by Glock and further developed by Faulkner

De Jong, with the exception that it is a non-denominational scale and as such does not address Intellectual (knowledge based) religiosity. This scale (see appendix a) consists of eight multiple choice questions oriented to four aspects of religiosity (ritual, experiential, ideological, and consequential). Possible scores for each question range from 0 to 4, resulting in overall scale score range of 0 to 32. Rohrbaugh and Jessor (1975) found no significant difference between the religiosity scores of college females ($\bar{x} = 12.7$) and college males ($\bar{x} = 12.5$).

Research Goals

Based upon the previous research into the relationship between hypnotic susceptibility and the personality trait of Absorption, the incidence rate of paranormal beliefs, and the endorsements of religious experiences, it is predicted that this study will find that:

- H1. There is a significant, positive correlation between the personality traits of Absorption (as measured the absorption subscale of the Multidimensional Personality Questionnaire) and Religiosity (as measured by the Rohrbaugh and Jessor scale).

CHAPTER 2

METHODOLOGY

Subjects

Ninety-nine undergraduate students enrolled in various undergraduate psychology courses at Austin Peay State University participated in this study. All subjects had to be at least eighteen years of age and considered undergraduates by the university. Subjects took part in the research on a volunteer basis, and most received extra credit for their participation.

Instruments

Absorption was measured with the Absorption subscale of the Multidimensional Personality Questionnaire (MPQ, Tellegen, in press). The Absorption scale is a 34-item true-false questionnaire that provides scores between zero and thirty-four (where true = one, and false = zero). Religiosity was measured with the Religiosity scale developed by Rohrbaugh and Jessor (1975). This scale consists of seven multiple choice questions, and one fill-in-the-blank question. Each question has a possible value of zero to four points, resulting in an overall scale range of zero to thirty-two points.

Administration

Test administration required a single session. The subjects were given the absorption subscale of the MPQ, followed by the Rohrbaugh and Jessor Religiosity scale. Most subjects took less than fifteen minutes to complete both scales and the accompanying administrative paperwork (Informed Consent form, extra credit proof slip and demographic questions of age and gender).

CHAPTER 3

RESULTS

A Pearson product moment correlation was used to analyze the pairs of measures for the Absorption scale with the Religiosity scale. The correlation between the scores was found significant, although relatively weak (See Table 1). The means and standard deviations for Absorption and Religiosity were $\bar{x} = 21.727$, $SD = 6.601$, and $\bar{x} = 22.222$, $SD = 7.225$, respectively.

Table 1

Correlations Between the Absorption Scale and the Religiosity Scale.

n = 99

	Absorption	Religiosity
Absorption	1.000	
Religiosity	0.286*	1.000

* $p < .005$

The results clearly indicate that the probability of such significant correlations occurring by chance is very low. As hypothesized, there exists a significant, positive correlation between the personality traits of Absorption and Religiosity, as measured by their respective instruments.

CHAPTER 4

DISCUSSION AND SUMMARY

As hypothesized, this study found that there exists a significant, positive correlation between the personality traits of Absorption and Religiosity. However, this relationship doesn't seem to be as strong as previous research into the correlation between Hypnotic Susceptibility and Absorption (Glisky & Kihlstrom, 1993; Finke & MacDonald, 1978; Tellegen & Atkinson, 1974), and Hypnotic Susceptibility and Religiosity /Beliefs (Atkinson, 1994; Nadon, Laurence & Perry, 1987; Pekala, Kumar & Cummings, 1992; Tobacyk & Milford, 1983; Wagner & Ratzeburg, 1987) would have suggested.

At the time each subject filled out the consent form, they also answered the two demographic questions of age and gender. Because Austin Peay State University has a large number of non-traditional undergraduate students, it was decided that there should be an analysis of the correlation between age and both absorption and religiosity (See Table 2). As the results of prior research suggested (Courtenay, Poon, Martin, Clayton & Johnson, 1992; Tellegen & Atkinson, 1974), analysis of this new data found no significant correlation between the age of the subject (range of 18 to 53, $r = 26.242$) and their scores on either the absorption scale or the religiosity scale.

Table 2

Correlations Between the Absorption Scale, the Religiosity Scale and Subject Age.

n = 99	Absorption	Religiosity	Age
Absorption	1.000		
Religiosity	0.286	1.000	
Age	0.045	0.144	1.000

To answer the question of how representative the test population is of the population at large, test scores were also analyzed by gender. Mean Absorption scores for the test subjects (males $\bar{x} = 19.3$, female $\bar{x} = 22.7$) did not differ significantly from the expected mean scores (male $\bar{x} = 19.6$, female $\bar{x} = 21.4$) of the general population (Tellegen, 1996). What was not expected was the significant difference ($z = -9.08$, $p < .05$) in the mean Religiosity scores for male ($\bar{x} = 20.2$) and female ($\bar{x} = 22.9$) test subjects.

Prior research in Religiosity (Baither & Saltzberg, 1978; Rohrbaugh & Jessor, 1975) had found that the scores of males and females did not differ significantly. Because the difference in means may have been influenced by the large difference in the number female verses male subjects (female $n = 70$, male $n = 29$), a Pearson product movement correlation was completed for all female scores ($r = 0.269$) and all male scores ($r = 0.285$). A test of significance between independent correlations found that gender did not significantly alter the strength of the correlation between Absorption and Religiosity ($z = .078$, $p < .05$).

Another concern about generalizability surfaced when the test sample mean Religiosity scores (male \bar{x} = 20.2, female \bar{x} = 22.9) were found to be significantly greater than those reported by Rohrbaugh and Jessor (male \bar{x} = 12.5, female \bar{x} = 12.7) in 1975. Even though Rohrbaugh and Jessor did not report the age range of their test subjects, it has already been shown that age is not an influencing factor in the scores reported in the current group of test subjects. There may be two other possible reasons for the difference in reported scores. One is that Rohrbaugh and Jessor collected their data in 1970 and 1972, a period when, especially among college students, it was not popular to endorse traditionally held beliefs and ideology. That attitude has certainly changed, as evidenced by the resurgence of religiously oriented student organizations on campus. Second, Rohrbaugh and Jessor collected their data at a large state university (University of Colorado) in a small Midwestern city. Austin Peay State University is located in a medium sized town in northern Tennessee, well within the so-called "Bible belt". It may be that the geographic location of the school resulted in a test sample population with a bias towards higher scores, a possibility that seems to be in conflict with the findings reported by Domino and Miller (1992).

Although this study did find a significant correlation between Absorption and Religiosity, the correlation is weak enough that it can not account for all the correlation between Hypnotic Susceptibility and Religiosity reported by Atkinson ($r = 0.53$, 1994) and Hood ($r = 0.36$, 1973). This difference may be the result of a basic disagreement in the definition of Religiosity. Rohrbaugh and Jessor (1975) operationalized Religiosity as a cognitive dimension of personality and their scale was designed to measure it as such.

However, Atkinson (1994), Gibbons and De Jarnette (1972) , and Hood (1973) all used measures of religious experience in their research. It may be worthwhile for future research to examine the correlation between Absorption scores and the report of religious experiences.

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APPENDIXES

Appendix A

The Rohrbaugh and Jessor Religiosity Scale

(Ritual religiosity) not printed on questionnaire.

1. How many times have you attended religious services during the past year? ____ times.
(Scored based on meaningful breaks in the distribution of frequencies).
2. Which of the following best describes your practice of prayer or religious meditation?
 - A. Prayer is a regular part of my daily life. (4 pts)
 - B. I usually pray in times of stress or need, but rarely at any other time. (3 pts)
 - C. I pray only during formal ceremonies. (2 pts)
 - D. Prayer has little daily importance in my life. (1 pt)
 - E. I never pray. (0 pts)

(Consequential religiosity)

3. When you have a serious personal problem how often do you take religious advice or teaching into consideration?
 - A. Almost always. (4)
 - B. Usually. (3)
 - C. Sometimes. (2)
 - D. Rarely. (1)
 - E. Never. (0)
4. How much of an influence would you say that religion has on the way that you choose to act and the way that you choose to spend your time each day?
 - A. No influence. (0)
 - B. A small influence. (1)
 - C. Some influence. (2)
 - D. A fair amount of influence. (3)
 - E. A large influence. (4)

(Ideological religiosity)

5. Which of the following statements comes closest to your belief about God?
 - A. I am sure God really exists and that He is active in my life. (4)
 - B. Although I sometimes question His existence, I do believe in God and believe He knows me as a person. (3)
 - C. I don't know if there is a personal God, but I do believe in a higher power of some kind. (2)

- D. I don't know if there is a personal God or a higher power and I don't know if I will ever know. (1)
 - E. I don't believe in a personal God or a higher power.
6. Which of the following statements comes closest to your belief about life after death (immortality)?
- A. I believe in a personal life after death, a soul existing as a specific individual. (4)
 - B. I believe in a soul existing after death as part of a universal spirit. (3)
 - C. I believe in a life after death of some kind, but I really don't know what it would be like. (2)
 - D. I don't know whether there is any kind of life after death, and I don't know if I will ever know. (1)
 - E. I don't believe in any kind of life after death. (0)

(Experiential religiosity)

7. During the past year, how often have you experienced a feeling of religious reverence or devotion?
- A. Almost daily. (4)
 - B. Frequently. (3)
 - C. Sometimes. (2)
 - D. Rarely. (1)
 - E. Never. (0)
8. Do you agree with the following statement? Religion gives me a great amount of comfort and security in life.
- A. Strongly disagree. (0)
 - B. Disagree. (1)
 - C. Uncertain. (2)
 - D. Agree. (3)
 - E. Strongly agree. (4)

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Appendix B

AUSTIN PEAY STATE UNIVERSITY

CHECKLIST FOR RESEARCH INVOLVING HUMAN SUBJECTS

TITLE: Absorption and Religiosity: A Correlational Study.

FUNDING SOURCE: None.

PRINCIPAL INVESTIGATOR: Lee M. Morrison, B.A.

DEPARTMENT: Psychology

SPONSOR (if student research) Stuart Bonnington, Ph. D.

1. **Give a brief description or outline of your research procedures as they relate to the use of human subjects. This should include a description of the subjects themselves, instructions given to them, activities in which they engage, special incentives, and tests and questionnaires. If new or non-standard test or questionnaires are used, copies should be attached to this form. Note if the subjects are minors or "vulnerable" (children, prisoners, mentally or physically infirm, etc).**

Subjects will be male and female undergraduate students enrolled in Psychology of Adjustment and General Psychology courses at Austin Peay State University, Spring semester, 1996. Subjects will report to a facility located on campus, where they will complete an eight item Religiosity scale and a questionnaire designed to measure the personality trait of absorption. This will take approximately fifty minutes. The testing session will conclude with a period of discussion designed to answer any questions that the subjects have about the tests.

2. **Does this research entail possible risk to psychic, legal, physical, or social harm to the subjects? Please explain. What steps have been taken to minimize these risks? What provisions have been made to insure that appropriate facilities and professional attention necessary for the health and safety of the subjects are available and will be utilized?**

There are no known risks from participation in this study.

3. **The potential benefits of this activity to the subjects and to mankind in general outweigh any possible risks. This opinion is justified for the following reasons:**

The potential benefits to students from participation in this study and for society in general, are that this study will provide information that may be used to better understand the nature of Religiosity. Findings may result in which suggest why some individuals are more likely than others to become involved with, and have a deeper level of involvement, religious thoughts, beliefs, and organizations.

4. **Will legally effective, informed consent be obtained from all students or their legally authorized representative?**

Yes.

5. **Will the confidentiality/anonymity of all subjects be maintained? How is this accomplished? (If not, has formal release been obtained? Attach: (a) If data will be stored by electronic media, what steps will be taken to assure confidentiality/anonymity? (b) If data will be stored by non-electric media, what steps will be taken to assure confidentiality/anonymity?**

Student anonymity will be provided by having the student's name and social security number placed on an extra-credit slip and handed in separately from the data. Identification numbers will be placed on each of the instruments to allow matching of data. The data will be stored on floppy disks that only the principle researcher will have access to.

6. **Do the data to be collected relate to illegal activities? If yes, explain.**

No.

7. **Are all subjects protected from the future potentially harmful use of the data collected in this investigation? How is this accomplished?**

Yes, because data will never be presented using identifying information.

I have read the Austin Peay State University Policies and Procedures on Human Research and agree to abide by them. I also agree to report to the Human Research Review Committee any significant and relevant changes in the procedures and instruments as they relate to subjects.

Signature

Date

Student research directed by faculty should be co-signed by faculty supervisor.

Signature

Appendix C

ABSORPTION SCALE

- | | | | |
|-----|--|---|---|
| 1. | Sometimes I feel and experience things as I did when I was a child. | T | F |
| 2. | I can be greatly moved by eloquent or poetic language. | T | F |
| 3. | While watching a movie, a T.V. show, or a play, I may become so involved that I forget about myself and my surroundings, and experience the story as if it were real and as if I were taking part in it. | T | F |
| 4. | If I stare at a picture and then look away from it, I can sometimes "see" an image of the picture, almost as if I were still looking at it. | T | F |
| 5. | Sometimes I feel as if my mind could envelop the world. | T | F |
| 6. | I like to watch cloud shapes change in the sky. | T | F |
| 7. | If I wish, I can imagine (or daydream) some things so vividly that it's likewatching a good movie or hearing a good story. | T | F |
| 8. | I think I really know what some people mean when they talk about mystical experiences. | T | F |
| 9. | I sometimes "step outside" my usual self and experience a completely different state of being. | T | F |
| 10. | Textures--such as wool, sand, wood,--sometimes remind me of colors or music. | T | F |
| 11. | Sometimes I experience things as if they were doubly real. | T | F |
| 12. | When I listen to music I can get so caught up in it that I don't notice anything else. | T | F |
| 13. | If I wish I can imagine that my body is so heavy that I cannot move it. | T | F |
| 14. | I can often somehow sense the presence of another person before I actually see or hear her/him. | T | F |
| 15. | The crackle and flames of a wood fire stimulate my imagination. | T | F |
| 16. | Sometimes I am so immersed in nature or in art that I feel as if my whole state of consciousness has somehow been temporarily changed. | T | F |

- | | | |
|--|----------|----------|
| 17. Different colors have distinctive and special meanings for me. | T | F |
| 18. I can so completely wander off into my own thoughts while doing a routine task that I actually forget that I am doing the task and find a few minutes later that I have finished it. | T | F |
| 19. I can sometimes recall certain past experiences in my life so clearly and vividly that it is like living them again, or almost so. | T | F |
| 20. Things that might seem meaningless to others often make sense to me. | T | F |
| 21. If I acted in a play I think I would really feel the emotions of the character and "become" that person for the time being, forgetting both myself and the audience. | T | F |
| 22. My thoughts often occur as visual images rather than as words. | T | F |
| 23. I am often delighted by small things (like the colors in soap bubbles and the five pointed star shape that appears when you cut an apple across the core). | T | F |
| 24. When listening to organ music or other powerful music, I sometimes feel as if I am being lifted into the air. | T | F |
| 25. Sometimes I can change noise into music by the way I listen to it. | T | F |
| 26. Some of my most vivid memories are called up by scents and smells. | T | F |
| 27. Some music reminds me of pictures or changing patterns of colors. | T | F |
| 28. I often know what someone is going to say before he or she says it. | T | F |
| 29. I often have "physical memories"; for example, after I've been swimming I may feel as if I'm still in the water. | T | F |
| 30. The sound of a voice can be so fascinating for me that I can just go on listening to it. | T | F |
| 31. At times I somehow feel the presence of someone who is not physically there. | T | F |
| 32. Sometimes thoughts and image come to me without any effort on my part. | T | F |

33. I find that different smells have different colors.

T F

34. I can be deeply moved by a sunset.

T F

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Nature of Research

Investigator Name Lee M Morrison Advisor (if investigator is a student):
Name Stuart Gennings
Affiliation Student, Austin Peay State Univ. Affiliation Chair, Psychology Dept, Austin Peay State Univ.
Degree B.A. Degree Ph.D.

Brief description of study To explore the possible correlation between the Personality Trait of Abstraction and Religiosity (as measured by the Rohrbaugh and Jessor Scale).
Masters Thesis - Austin Peay State Univ.

Time period 1 Feb - 1 June 1996 Site(s) Austin Peay State Univ.
Subject population Undergraduate psychology students, Austin Peay State Univ.

Permission Granted

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Beverly Kaehmer 2-26-96
Beverly Kaehmer Date
Test Division Manager

Appendix D

INFORMED CONSENT STATEMENT

The purpose of this investigation is to explore the correlation between scores on the Tellegen Absorption scale and the Rohrbaugh and Jessor Religiosity scale. No individual student will be identified by name. The investigator will have sole access to the student data. The scores for these tests will be matched and any reference to student names on the data will be removed. There are no foreseen risks to any students participating in the study. The demographic information will be used only for analysis. Student participation will be on a voluntary basis and without penalty for nonparticipation. The scope of the project will be explained upon its completion.

I agree to participate in the present study being conducted under the supervision of a faculty member of the Department of Psychology at Austin Peay State University. I have been informed about the procedures, risks and benefits involved. The investigator has offered to answer any inquiries that I may have regarding this study. I understand that I may terminate the participation of these studies at any time without penalty and to have all existing data obtained from these studies withdrawn and destroyed.

NAME (Please Print)

SIGNATURE

DATE