



## THE SIGNIFICANCE OF RELIGIOSITY AND ITS RELATIONSHIP TO THE CONSTITUTION OF THE MENTAL IDENTITY AND PERSONALITY IN GREEK STUDENTS

**Dr. Spyridon K. Tsitsigkos**

Assoc. Professor in Psychology of Religion, University of Athens (Greece), Department of Social Theology, Greece.

### ABSTRACT

There has been the minimum contribution towards searching *identity* and *personality* traits in combination of *religiosity* and *spirituality* of Greek students, which becomes (so combinatorically) for the first time at a scientific level. Any effort to connect personality matters with others, such as religiosity seems venturous because no specific scientific definitions of the above really exist. Thus, becomes a case of high interest in the realms of Psychology and religion, not simply because it is a scientific search but also because it attempts to extract a poll out of an average of religiosity of the contemporary Greek society. This search also looks into student identity, providing very useful information.

**Keywords:** religiosity, identity, personality, adolescent, student, Greece.

### 1. GENERAL SHORT INTRODUCTORY

Cognition, in general, as a culture and specifically as education occupies a key part in Christian intellectuality (Harner 1939, 1942, Marrou 1948/1956, Underwood 1969, Harris 1995). This is because access to the Church and spiritual increasing faith requires congregational teaching. Of course, contemporary realms of education have a more holistic direction, including spiritual dimensions due to globalization and multiculturalism (Wintersgill 2008, Firmin et al. 2009).

The church acted as a *vinculum* for societal, cultural parts of the Greek national identity (Patriarch Athenagoras Orthodox Institute 2008, Varvounis 2009). For the last two centuries of the Turkish domination, due to Church contribution and action, we possess a priceless benefit by the great teachers (Anastasios, Gordios, Methodios, Anthrakitis, Ilias Miniatis, Kosmas Aitolos, Eugene Voulgaris, and Athanasios Parios etc.).

It is well known that the Greek society is consistently characterized by components of strong Orthodox religiosity and Church property. Therefore, at a rate of 80%, Greek people seem to value Orthodoxy and to believe in God. During the 1990s, though, there has been a decrease in value attributed to this religion by the Greek people comparing the years of the 1960s. People who run to Church are largely women, elder people and uneducated masses. It holds a small rate still (1994: 8%, 1987: 8% and 1997: 12%) but still pluralism can be responsible for this growth. Pluralism can be a means of alternative religiosity, which seems to relate to Globalization as well.

### 2.1. DEFINITIONS OF RELIGIOSITY AND SPIRITUALITY

There is no explicit definition of *religiosity* (Klaassen et al., 2009), but we can categorize all such hypothetical definitions into: a) structural, b) synthetic, and c) analytical. According to

Chatters, Levin and Taylor, we can divide *religiosity* into: a) existential, b) multidimensional, and c) general. Wong (et al.) has proposed that religiosity is the sum of psycho-spiritual acts.

Also, spirituality can have 1) mystic elements, 2) civilization-laden items, and 3) religious — moralistic components. Therefore, spirituality includes: a) a reference to the transcendent of the sanctuary, without necessarily including a personalized deity of God, and b) a personal relationship with the supernatural (Dillon et al., Saroglou et al. 2005, Simpson et al., Hill & Pargament).

*Spirituality* is part of seeking the meaning in life (Shafranske & Gorsuch); *spirituality* is the transcendent dimension, where a person inquires for deeper meaning in his own being and tries to place himself into a broader ontological and cosmological context. It surpasses all *personality* traits in its wholesome.

## **2.2. RELATIONSHIP BETWEEN *RELIGIOSITY* AND *SPIRITUALITY***

*Religiosity* and *spirituality* are two separate variables (Zinnbauer et al. 1999, Saroglou & Muñoz-Garcia), although most people are satisfied by naming something “spiritual” rather than religious, which attributes more value to *spirituality* than *religiosity*. Mostly, though, religiosity and spirituality interweave on the basis of the psychology of values (Saroglou & Muñoz-Garcia). Lately, researchers have seen into a spirituality parallel to religiosity. Spirituality was measured in terms of a holistic approach of psychological and spiritual development of the one as a person (Lerner et al.).

In this search, we will be occupied by psychological and religious theories rather than social ad hoc ones of *religiosity* and *spirituality*. The idea that both religiosity and spirituality need to be examined interchangeably is more and more of a maturing idea in Science (Zinnbauer et al. 1997, Hill & Hood, MacDonald et al., Stewart & Koeske, Neff). The variables of *religiosity* and *spirituality* touch upon religion, knowledge of gods (Hill & Pargament), the super empirical union with them (Hill & Hall), religious coping and frequency of prayer (Heiler, Francis 1997ab, Francis & Johnson, McKinney & McKinner, Saroglou 2002a, Ladd et al., Saroglou & Galand). Therefore, *religiosity* and *spirituality*, according to Gabriel Dy Liacco, converge into the existence of a human desire to attach to a greater super reality (Simpson et al., Hill & Pargament).

Here, I concentrate on the psychological variables of these two terms: *religiosity* and *spirituality*. Psychologists see *religiosity* as a social phenomenon, but *religiosity* can entail a sense of security, hope and ceremonial/ritual acts (Hill et al.). On the other hand, *spirituality* can even include astrological predictions (Koenig)! All research has shown that, if religiosity practices remain until teenage years, then spirituality can emerge, to follow and even be heightened by the elder years of age (Wink & Dillon, Dillon et al.). According to Heelas (1985, 1996), psychological theories attempt to see the elements of religiosity that are springing up based on three categories: a) inner/internal theories via Biology, Sociobiology, Biotheology and Neurotheology, b) external theories, and c) combinatorial theories.

## **3.1. DEFINITIONS OF *SELF* AND *IDENTITY***

There is a slight difference between *self* and *identity*, although there appears to be a conceptual identification and similarity.

Allport has a reason and a way, by which the “self” is introduced as a concept back into the subject field of Psychology (Levin 1992, Kohut). It can be taken for granted that if the self consists of a kernel group of traits, as easily as of peripheral ones, social relations do not seem to touch on the self’s nucleus.

According to Carl Rogers (1951, 1957, 1959, 1961/1962, 1972, 1980), the *self* is perceived as an increasing scale of motives, which give choices to the person toward specific behaviors, depending on situations where the person is found (Melanitis, Bacatsoulas). Similarly, Rogers talks about the *self* being an escalating climax of motives, which contribute to behaviors A or B per se, depending on the power of the influence.

According to Winnicott (1950, 1958b, 1960), the experience of the true *self* takes account of the identity's nucleus. According to Blasi (1980, 1983, 1984, 1993, 1995), the self (identity) seems to be the mediator for practicing — ethical role and behavior. The *self* is composed into a unified *Ego* of morality; that is to say, being ethical integrates the whole identity and makes it solid. Olson advised that you either see yourself as an object or a being depends on “having” or “being”, where plenty can be stated about the authenticity of personality or non-genuineness of it. Markus and Ruvolo talked about our potential selves, where a soul needs to obtain balance between the plus and the negative self. In that respect is also a stress component to the solution of the two potential selves when they come to confront each other in the realm of development of the whole person. Similarly, Wurf and Markus claim the existence of “possible selves”, that is the representation of ourselves and what we fear of, what we could get in the future. Thusly, the preserved motivation for our “possible selves” is found in the ability to achieve equilibrium between our positive and negative selves.

On the other hand, the term psychological *identity* refers to the inter-occasional continuity and coherence of the *self*. This process also works throughout the whole life (Erikson, 1963), especially this concept gets out during puberty (Erikson, 1968). Religious and spiritual differentiation with regard to biological age is well known in the contemporary Psychology of Religion (Tsitsigkos, 2007). There is research that shows the relationship between religious faith and doubt as well as of biological age. New psychological data confirm a relationship between faith/doubt and biological age indeed (Bourdeau & George, Vianello, Tamminen). Teenage years are within the developmental period, where one transfers from childhood to adulthood. Significant changes have taken place at all levels, but this specific stage includes an interplay between interpersonal and various other social-ethnic elements that bring about changes either delayed or quickly developed (Georgantis). Therefore, the primary role of puberty is the shaping of wholeness as a belief in personal identity; in other words, the time when the whole person unites all parts of the self as well as the creation of a higher spiritual identity (Hebr. 12, 8-9. Cf. Richards & Bergin, Poll & Smith, Gross).

Any psychological identity can be comprehended as a complete self-theory (Grotevant). This theory includes three social conditions: a) the scientific, b) the dogmatic, and c) the indifferent (Berzonsky, 1993b, 1989, 1990, 1992abc, 1994, 1997, 1999, 2002). According to Berzonsky (1993a), *identity* consists of a conceptual structure which includes subjective principles, suggestions and processes involving interactions between the self and others. *Individuality can be acted upon by external macro elements such as civilization, demographics, political position, religious belief and ethnicity (Erikson 1959, 1968, Bosma & Kunnen, Kroger).*

Kroger establishes that, as reviewing some searches, the two genders seem to bear little difference in the process of sorting out the psychological identity. Conversely, Gilligan (et al.), Josselson, Lyons and Noddings support that there is gender differentiation due to different ways of socialization. Furthermore, data also show that *religiosity* and *spirituality* of women are greater than that of men.

But, what seems to be an important parameter of psychological ethnic identity, with compliments to the psychosocial development of teenagers is their racial identity (Phinney & Rosenthal, Greenfield & Marks, Tajfel).

### **3.2. PSYCHOLOGICAL THEORIES OF *IDENTITY***

According to Erikson, there are eight psychosocial stages formatting *identity* (trust-distrust, autonomy-shame, initiative-guilt, industry-inferiority, ego identity-role confusion, intimacy - isolation, generativity - stagnation and ego integrity - despair).

According to Bosma and Graafsma, the elementary definition of Erikson's identity is the experience of self-similitude and continuity of existence in space and time as comfortably as the mental ability to understand this above. This leads to the conclusion that identity ought to

be distinguished not only by the subject (Ego), but also be treasured by others as well (Vygotsky 1962, 1978, Gross).

*Identity* is perceived as a unified psychological self-structure, which includes impulses, beliefs, capacities, abilities and past experiences regarding the *self*. According to Marcia's approach, the process of *identity* shaping takes place in two dimensions; they are *identity exploration* and *identity commitment*. The above dimensions relate to how deeply one has experienced an *identity crisis* and how much committed he/she was in this quest within the crisis. According to Marcia, there are four modes of *identity* (Waterman, 1992): 1) the "captured" *identity* (Patterson, et al.), 2) the "prematurely" *formed identity* (Feenstra & Brouwer), 3) the *moratorium identity* (Kidwell, et al.), and 4) the *disoriented identity*. Marcia supported that *identity* can grow into a *moratorium* and then to pass into the "captured" one. According to Berzonsky (1990), when relating to *identity* styles, these styles exist between characteristics and personal differences.

#### 4. PERSONALITY ANALYSIS

Regarding the *person*, for reasons of *identity*'s description, it can be presumed that it is a prerequisite for symbolic thought and self-consciousness. Main psychophysical characteristics of a person are a sensation of continuity of its being, mental activities, self-consciousness, ego development, free will toward self-esteem and confidence, social character, over-control or under-control, emotion and empathy.

The three basic approaches of *personality* interpretation (Freud, Skinner & Rogers) agreed upon the bio-psychological development of *personality*. Freud mentioned the psychosexual stages, Skinner focused on stimulus-reaction, and Rogers underlined the positive aspects of personal development.

According to theories of personality that are psychoanalytic and psychodynamic, the unconscious is an underline. *Individual Psychology* defined mostly by Adler, discussed about how a person acts creatively of self-enhancement. Carl Jung (1875-1961) discerned among the conscious ego-persona and the *collective unconscious*. Jung distinguished eight human types of personality: 1) the extravert intellect, 2) the introvert intellect, 3) the extravert emotional type, 4) the introvert emotional type, 5) the extravert sensual, 6) the introvert sensual type, 7) the extravert intuitive, and 8) introvert intuitive type. Karen Horney (1855-1952) analyzed the so-called authentic self. This is distinguished into the *actual empirical self* and the *idealized self*. Hereupon, Kernberg (1966, 1976, 1977) analyzed how personality structure is comparatively stable and consists of internalized object relational conditions; these consist of a) the image of the object, b) self-image, and c) the emotional attachment between them. Next, Eric Fromm (1941, 1947, 1955) assumed that a soul is the deduction of his temperament (disposition) and his social self. Moreover, according to Henry Murray (1983-1988), what a *personality* is consisted of relates to the satisfaction of its psychogenic needs in combination with stimulation and the environmental demands. Similarly, Ego Psychology, Individual Psychology, Social and Object Relational Psychology attempt to understand personality.

*Perspectives Theory* (Boeree) seems interesting because it sees a *person* in seven ways: 1) autistic, 2) authoritarian, 3) rationalized, 4) mechanical, 5) governmental, 6) scientific, and 7) transcendent. Piedmont (1997, 1999ab, 2004) introduced the *Spiritual Transcendence Scale* as a 6<sup>th</sup> factor within the 5-factor analysis of *personality*; it included issues of theological catholicity of praying completeness and of relatedness (Ladd et al., Mantzanas). Piedmont examined how a good deal of an inherited value *religiosity* can acquire to the human race. Most religion psychiatrists work on using passive/inherited *schemata* or active-creative, or a compounding of the two (Atran, Wilson, Gross). Passive models include clinical psychologists in labs while active models include more of the laboratory aspect of Psychology.

I plump for the figure of Digman that it comprises the five factors [*Extraversion, Agreeableness, Conscientiousness, Emotional stability* – or reversely *neuroticism* (Schaap-Jonker), and *Openness to experience* (Cf. McCrae 1986, Norman)] in order to examine all theories of personality. This questionnaire sheds light on to the relationship between *personality* and *religiosity* (Duriez, et al., 2002). Gordon Allport (1897-1967) quotes fifty different definitions of *personality*, but categorizes them by definitions 1) that refer to how one influences and interacts with safety, 2) of Behaviorism that focus on how one behaves in interpersonal relationships, and 3) that emphasizes to the inner structures of *personality*. Allport (1921, 1937, 1960) analyzed *personality* in terms of a dynamic organism (a life-form) of those psychophysics systems (qualities and predispositions) of a *person* (Leary, et al.). These psychophysics systems of a person can have theoretical, financial, artistic, social, political and religious values, which, in turn, determine their adjustment to the environment (Tomassidis). In this pertinence, according to Allport, it is presumed that religiosity influences in a unifying manner the whole psychological system of a human organism; it provides a pipe inside which one can make a structure as a solid individual. The basic features are intelligence, mobility, temperament, self-expression and sociability.

According to Eysenck (1959ab) and Eysenck & Eysenck (1985; cf. Pervin) *personality* is a consistent continuum of character organization, idiosyncrasy and intelligence and physiology, which all together determine how one adjusts to the environment. Raymond Cattell (1949, 1956, 1957) discovered 16 basic components of personality (16PF personality questionnaire which derive more or less from introversion, extraversion and sociability). He looked at 1) affection, 2) logic, 3) emotional stability (regulation), 4) dominance/superiority, 5) liveliness, 6) conscientiousness, 7) preparedness, 8) sensitivity, 9) deductive thought, 10) heterogeneity, 11) strength, 12) self-confidence, 13) social courage, 14) perfectionism, 15) openness to change, and 16) receptivity. Granting to the Costa & McGrae (1978, 1986, 1992, 1995) questionnaire of the 5-factor personality analysis, there are 60 sentences, 40 being positively stated and 20 negatively stated. The NEO-PI-R is considered to be one of the most valid of its shape.

## 5. RELATIONSHIP BETWEEN *IDENTITY* AND *RELIGIOSITY* /*SPIRITUALITY*

Religiosity is presumed to act upon the person's psychological system in a unifying and dynamic manner (Allport 1951, Macquarrie, Priestley). Recently there has been an increasing belief that religiosity and spirituality contribute and form basic dimensions of the human existence (Dy-Liacco et al., King & Boyatzis, Davie). In reality, all searches show that the *vicarious identity* is related to religion and the commitment to *identity* (Saroglou & Galand). Besides, according to Allport & Ross and Batson et al., *Intrinsic religiosity* has high scores in *capture identity*, whereas *extrinsic religiosity* has high scores in *giving identity*. Newer research has shown that teenagers, who have not yet established a conscious *identity*, exhibit low rates in *religiosity* and *spirituality* (Feenstra & Brouwer). Religion plays an essential role in parameters like life purpose, linking up to others and ethics; it definitely involves the validation of the teenage *identity*. Moreover, various researches have confirmed that stages of identity commitment have coincided with those of spiritual and religious growth (Feenstra & Brouwer, Beit-Hallahmi).

Psychological researches lead to the conclusion that religion takes on a role in *identity* development mainly as a result of *adjustment* (Erikson 1965, Waterman 1985b, Markstrom-Adams et al., Hunsberger et al., Barry & Nelson, Wulff).

As for *spirituality*, according to Pedersen, it is one of the four self-factors. According to Smith and Sikkink, religious identity —under normal circumstances— follows the norms of self-formation stages of an autonomous self. It is therefore evident that religious or spiritual identity can either enhance or deplete a person's identity shaping.

Religious crisis engages Psychology of Religion (Kornarakis 1976/1986); *religious crisis* is occupied by the initial motivations and the (existential/spiritual) journey of

continuity or not of the molding (*shaping*) of a religious perception (*self-consciousness*) and watchfulness (*awakening*), which usually takes place between the ages of 10-18 (Wieman & Wieman, Kornarakis 1968, Spilka et al. 2003). Jung came to the conclusion that religious crisis can most likely get about during the middle age years. Every identity crisis presumes an existential dialogue, a struggle between the inner and the external world (Fisherman, 1998, 2000).

In that location is no research, however, to show how simultaneously relate all variables of *personality* and *identity* of teenagers to variables of *religiosity* and *spirituality*. It has been only about *religiosity* or only close to *spirituality* rather than all together as a oneness. Most similar researches with adolescents focus on issues of psychological health (drugs, addictive behavior, stress etc.).

### **6.1. RELATIONSHIP BETWEEN PERSONALITY AND RELIGIOSITY / SPIRITUALITY**

Lately there has been a great deal of research regarding religiosity/spirituality, personality and individuality topics. It has been found that the motivation of self-enhanced learning can be more potent than just turning towards religiosity for reasons of self-help or psychological reasons in general. In any case, human studies have a trend toward spirituality and general values. The research done by Myyry & Helkama proved an increase in social studies and a decrease in human studies. In general, business goals are reversely related to human values because it includes actions of persuasion, premiership, people manipulation and the acquisition of material and tangible goals.

*Personality* from a linguistic point of thought refers to physical, spiritual, psychological and societal characteristics of an individual that differentiate him from others. Empirical search on *religiosity* and *personality* (psychotism, extra neuroticism) of Eysenck (1968, 1985) confirmed the hypothesis that *religiosity* relates at some degree to some traits of personal differences (Saroglou & Muñoz-Garcia). For deterrent example, prayer and psychotism seem to present a negative correlation (Maltby 1997, Bourke & Francis, McCollough et al.) just like the one we encounter between *religiosity* and *neuroticism*.

In this search, human *personality* is accounted by means of normalcy and not means of pathology. During the recent years, the first that saw the relationship between *personality* and *religiosity* (1921) was Hermann Rorschach (1884-1922). Edward Spranger included six values in *religiosity*: theoretical, financial, aesthetic, social, political and religious. *Multiphasic Personality Inventory* of Hathaway and McKinley used questions about religious beliefs. The questionnaire about *Ego identity* process (Balistreri, et al.) has an inquiry about the area of religion. There are two indexes of *religiosity* that show a correlation between personality variables and the wholeness of religious activity: *Systems of religious faith* (Koenig et al., Smith et al., Haber et al.) and *Religious apprehension and consciousness* (Allport 1951, McCrae & Costa, Wieman & Wieman, Hills et al., Fisherman 2004, Anthony & Christensen).

Out of all Christian virtues, we ought to pinpoint love, kindness (Saroglou, 2002), compassion-empathy, lenience, humility, charity-philanthropy, gratefulness (Lambert, et al.), gentleness, prudence, patience, prudence, simplicity, non-worldly care and sainthood.

People that display a more institutionalized religiosity seem more anxious, dogmatic, less tolerant, work complainers, having a messy sleep pattern and in general, suffering such symptoms. Whereas people with a more internalized religiosity, according to Allport (1966), have a higher rate of participation and action to social affairs. *Institutional religiosity* has a reverse effect towards *personality*. According to Benner (1998) and Hall (2004), spiritual and psychological dimensions of a *person* are inseparable since all processes (search for meaning) that connect humans with God correspond to the psychological processes that shape one's relationship with the self and others.

What is so far recorded is that personality is more related to *religiosity* than to *spirituality*. Societal and historical reasons influence the clinical image of any religion as well as individualized and collective religiosity (Saroglou & Galand). According to Sargant, although weak inhibitory personalities (melancholic unstable introverts) might be more susceptible to stress, they are more likely to undergo an impressive religious turn (*revulsion*). Whereas the stronger, more stable *introverts/extroverts* are more likely to sustain the new convictions after the occurrence of the turn. Most research shows a positive correlation between *religiosity* and *personality* (Oman & Thoresen, Levin 1994, Levin & Tobin, George et al., Pargament 2002b, Saroglou & Muñoz-Garcia).

## 6.2. RELIGIOSITY AS A STRUCTURAL- FUNCTIONAL ELEMENT OF PERSONALITY

It is assumed that a healthy personality is one that entails both psychological and spiritual integrity within the same subject (Jourard & Landsman). A healthy *personality* harmonizes in the best possible way *soul* (unconscious and conscious) and *spirit*; if not, it is an unresolved *personality* (Sanford).

In several studies (Saroglou 2002, Kosek 1999, 2000, Taylor & McDonald), *religiosity* seems to bear a relation to *agreeableness*, *openness to new experiences* and *conscientiousness* (McCrae 1993/4, Saroglou 2002) although there is a weak correlation. *Psychotism* is decreased in some specialized study religious environments (Eysenck, 1998, Francis 1992ab, 1993, Francis & Katz 1992, Francis & Pearson 1993, Lewis & Joseph 1994, Francis & Wilcox 1994, Maltby 1999ab, Saroglou 2002). Religious people exhibited lower rates of lying at the *Eysenck Personality Questionnaire* (Fontana, 2003/5). In 7 out of 8 researches, low rates of *neuroticism* were found to correlate with *religiosity* (Saroglou 2002, Saroglou & Muñoz-Garcia 2008).

*Religiosity* seems to have no correlation with *extraversion*, *contentiousness* and — sometimes— *openness to experience* (McCrae et al. 1996, 1999, Saroglou 2002, Duriez et al. 2003). Likewise, people with *agreeableness* and *conscientiousness* have a positive correlation to symbolic thinking by way of *empathy*. Lately the term *religious personality* was used to include dogmatism, prejudice, several turnouts and authoritarianism (Saroglou, 2000).

What is assumed to be a psychologically and spiritually healthy personality is the coincidence of psychologically normal and spiritually perfect element both within the same subject (Jourard & Landsman). High self-esteem is positively correlated with loving images of God (Benson & Spilka, Spilka et al. 1975, 2003, Edwards 1997, Brokaw & Edwards 1994, Kallelis). On the contrary, when one regards God as more of a punisher, they are more likely to show depressive symptoms or sadness (Schaap-Jonker et al., Eurelings-Bontekoe et al., Braam et al.).

People with stronger and safer attachment styles can claim a stronger sense of self-awareness and consciousness of the Divine contrary to people who lack this attachment style (Feenstra & Brouwer). Self-image influences God's image (Schaap-Jonker et al.). In summation, it is also found that positive personality traits such as openness, fondness, affinity, permissiveness, self-esteem and lower layers of loneliness, have a positive correlation with a similar perception of what God is (Kirkpatrick et al., Greenway et al.).

On the other hand, God can be perceived as controlling and angry when one has personality traits such as authoritarianism, low self-worth, loneliness and feelings of inadequacy (Edwards et al., Schwab & Peterson, Brokaw & Edwards 1994, Maton).

## 7. GOALS AND PURPOSES OF THE RESEARCH

The specific goals of this research are:

1. To provide the scientific corpus with more data for a more explicit definition of *identity*, *personality*, *religiosity* and *spirituality*.
2. To compare *personality* traits with *religiosity* and *spirituality* of Greek students.

3. To look into the direction of correlation between religiosity and spirituality and identity and personality.
4. To discover parameters that may intervene between *religiosity/spirituality* and *personality (identity)*.
5. To capture certain shades of religiosity/spirituality in relation to gender differences, cultural discrepancies, socioeconomic status and historic period.
6. To seek differences between students of Philosophy and Theology within Schools of study.
7. To seek differences between freshmen year students and those at the end of their studies (seniors).
8. To investigate how educational level affects *religiosity* and *spirituality*.

## 8. HYPOTHESES

Corresponding to the Attribution theory, individual differences (in terms of religiosity) that relate to personality (Saroglou & Muñoz-Garcia), act as an important role to religiosity and spirituality inner functions (Spilka & McIntosh, Saroglou 2002). For this research, the hypotheses are:

1. Personalities with specific traits have a specific *religiosity* and *spirituality* commitment.
2. There is a relationship between *personality* and *religiosity/spirituality*.
3. There is a relationship between *identity* and *religiosity/spirituality*.
4. Theology-major students have an increased *religiosity* rate in comparison to those of Philosophy major students.
5. Students with high parental educational level have an increased level of *religiosity/spirituality*.

## 9.1. METHOD

This research was instructed at the University of Athens, Department of Philosophy and Theology Schools of study. The number of students is 400. A number of 200 students were randomly selected from each school of study as a sample and 385 were valid at the end. Only 23 answers were invalid due to failure to inform about the school of study (Philosophy or Theology).

Psychometric tools were Marcia's *identity* detection scale, the 5-factor *personality* analysis test as well as an improvised mixed inquiry questionnaire for *religiosity* and *spirituality* measures, using the Likert scale.

## 9.2. MEASURING RELIGIOSITY AND SPIRITUALITY

There is a choice of 15 questions taken out of many questionnaires. These are the subjects that I would include:

1. The qualities of God's image. Religion and Psychology investigated and showed that self-image has a positive correlation to God's image, i.e. perception of it (Saur & Saur, Roukema-Konig, Huber, Schaap-Jonker). Piedmont himself admits that the 5-factor analysis model is unable to detect God's image –such as the Orthodox Belief proclaims, being both maternal and paternal simultaneously for example.
2. The point of Christian training being the “Christian awareness” (Rom. 10, 2, Col. 1, 9. 2, 2. 3, 10, A' Tim. 2, 4).
3. The strength and degree of Religious faith being the point of God's trust (Couch et al., Couch & Jones).
4. Personal meaning (hope, expectations, comfort) of religion and its relation to the remainder of the “axis” self (structural self) as easily as the level of satisfaction originated by this personally attributed meaning.

5. Identification and degree of inclusion to religious dispositions and attitudes, i.e. that of the slave or of an employee or the son who loves God selflessly (Mantzaridis).
  6. The variety and degree of sense of sinfulness and guilt (Stylianopoulos).
  7. The existence of personal spiritual experiences along with their quality (Kohls, et al.).
  8. The nature and frequency of a participatory behavior to the community of religion (Boos-Nunning, Tsagkas, Nikolaidis).
  9. The existence of a missionary activity within the residential area.
  10. Positive and negative church expectations and the manner in which one holds the self in this frame. This refers to priests, using all resources, obeying to their discourse, etc. (Nikolaidis, Mantzaridis).
  11. Compliance to other Religions.
  12. The manner in which religion influences daily life and the ability to discern this.
  13. The degree and stage of a virtuous lifestyle (Kroger, Georgantis).
- Altogether the above is inquired into twenty-three items in the questionnaire.

### 9.3. FACTORIAL ANALYSIS - VALIDITY TEST

The SPSS 16.0 is used for *Windows*, where factorial analysis and its results is conducted by SPSS Viewer 16.0. The *Factorial Analysis Axis* were preferred over the *Principal Component Axis*. A reversed way to state items is also used and the Likert Scale is reversed being given a positive signal. Using the method of computing variables, new variables are created and each questionnaire has one variable created and assigned to it. There is a control amongst the questionnaires and the rate of Pearson  $r$  is used to t-test. Year of school study and educational level are evaluated using the *Independent Sample t-test* and regression analysis is issued to check for any internal influence between or among questionnaire items and questionnaires themselves.

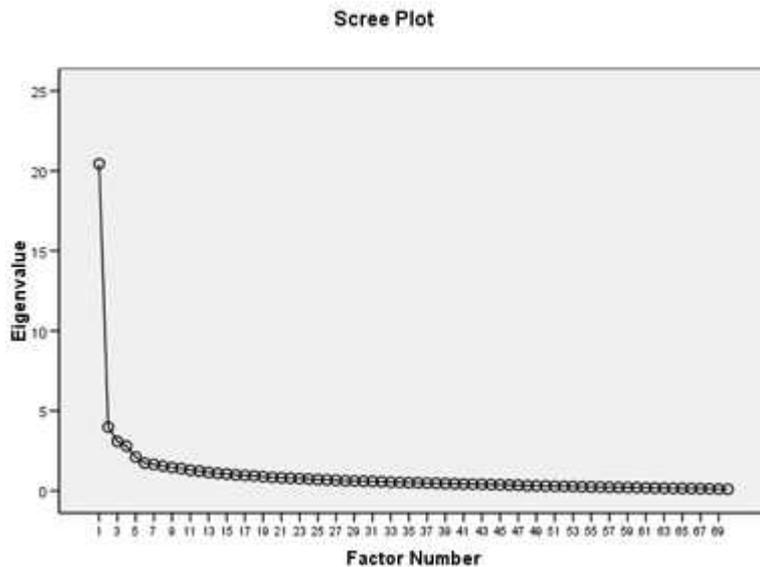
All three questionnaires had internal validity and reliability while not many invalid answers were presented.

The internal consistency reliability of the Identity questionnaire was found to be down to moderate ( $a=0,49$  - $a=0,72$ ) (see Table 8). The low index of reliability was found to the Scale "Undefined Identity"  $a=0,72$ . Factors like "Ideological Commitment"  $a=0,66$ , «Interpersonal Commitment»  $a=0,5$  «Exploring Identity»  $a=0,50$  follow the above.

The credibility of the internal consistency reliability of the *Personality Questionnaire* was found to be high for the internal of every specific factor let alone ( $a=0,74$ — $a=0,81$ ) (see Table 4).

To test the validity of the conceptual Religiosity questionnaire, we used the factorial analysis with the method of orthogonal pivot axes. The data's suitability was tested with the Bartlett sphericity test based on the independence of the variables, and the adequacy and appropriateness of the sample were examined by the criterion Measurement *Kaiser - Meyer - Olkin* (Nunnally, 1980). The internal consistency of the questionnaire was estimated by the Alpha method by Cronbach Alpha method and the control of the relationships between the queries. To test the conceptual validity of the questionnaire to all 70 questions, factor analysis was conducted. Initially, the sufficiency of the data was confirmed to meet the theoretical requirements for the application of factor analysis.

Measurement Kaiser-Meyer-Olkin for that factor analysis corresponded to K-Average = 0,917 and the Bartlett sphericity test showed the value 10706.361, statistical significance  $p < 0.001$ . The 70 questions, grounded on the responses of students were subjected to Analysis of Principal Component (Principal Axis) and the rotary motion of the axes was completed with the Varimax method without factors default. The results, relating to the number and strength of the factors, are shown in Figure 3.



**Figure 3. Scree plot from analysis Factors of the Religiosity Questionnaire**

Initially, 70 coefficients with an eigenvalue of  $> 1$  were found, an expected number corresponding to the number of inquiries. Scree Plot then showed that the distribution tends to become straight in the last four factors, which, as explained below, correspond to eight - in fact (at least visually, although the factorial analysis is not restricted to the visual image but to the values) with six, but we added the other two, since a) the eigenvalue was above 1 and b) there is a particular interest in their conceptual content - key components.

Internal test *validity* was found high at a rate of  $\alpha=0,94$ . High confidence rates were also found for the "Faith" Scale  $\alpha = 0.93$ , "Credit Benefit"  $\alpha = 0.88$ , "Religious teaching"  $\alpha = 0.76$ , "Love of God"  $\alpha = 0,75$ , "Christian Awareness"  $\alpha = 0.83$ , "Sincerity"  $\alpha = 0.85$ , and "Religious influence"  $\alpha = 0.84$ . Relatively satisfactory were the reliability ratios of the "Personal Importance"  $\alpha = 0.67$  and "Loan Intensity"  $\alpha = 0.71$ . There is a low positive score of correlation between agreeableness ( $\alpha=0,42$ ) and dogmatic behavior ( $\alpha=0,40$ ). (See Table 14).

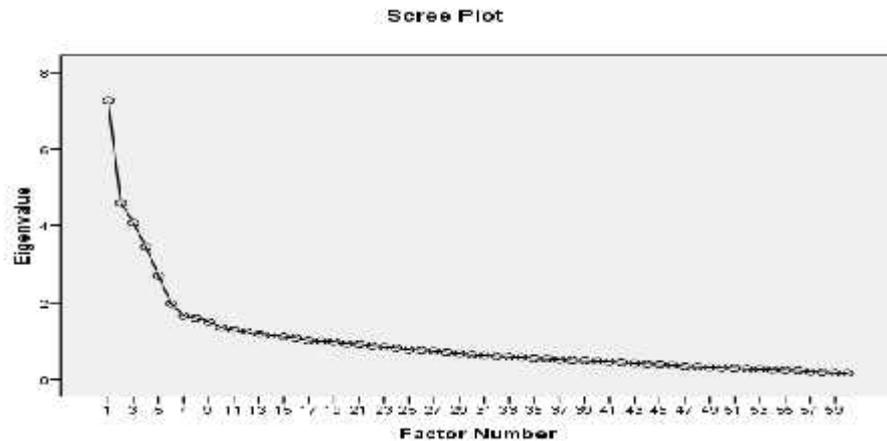
#### **9.4. PERSONAL QUESTIONNAIRE**

Answered questions by the students show that they solve four basic dimensions of the personality: *conscientiousness*, *emotional stability*, *receptivity to experiences*, and last but not least *affability*. Emotional regulation (*instability*) was positively correlated to God's negative image and feelings of depression also correlate to God's image as a God who abandons (Braam et al.). Also, *agreeableness* has been positively correlated to God's image as a supporter as well as with practices of prayer (Ladd et al., Braam et al., Lambert et al.). McCrae insisted that *religiosity* relates to *openness* to experience and presumed that people with high rates in the scale of "*Openness to new experiences*" would be more willing to search for the Unknown. Saroglou (2002) also states that *openness to experience* is related to the way one processes matters of *religiosity*.

In another survey, five key personality factors are reported with the use of the 243 questions of the original Personality Inventory Revised questionnaire: *Neuroscience*, *Extraversion*, *Acceptance of Experience*, *Precision* and *Consciousness* (Costa & McCrae, 1992).

The Kaiser-Meyer-Olkin measurement for the specific factorial analysis corresponded to K-AverageM = 0.750 and the Bartlett Sphericity Test showed the value of 5961.381, at a statistical significance level  $p < 0.001$ . The 60 questions, grounded on the students' responses, were subjected to Principal Axis Analysis and the revolution of the axes was done by the Varimax method with a preselection of four elements.

The results, concerning the number and the power of the agents, are shown in Figure 1.



**Figure 1. Scree plot from the analysis of the factors of the Personality Questionnaire**

Initially, 16 factors with an eigenvalue of  $>1$  were identified. The queries were then divided into four factors and the factorial analysis was repeated. It is worth noting that 10 questions were removed from the final order as the evaluation of the loads of the proposals to the factors showed that the load values were lower than 0.30 (questions: 9, 18, 23, 27, 29, 33, 54, 60) and at the same time, the trait or behavior is not particularly representative of the factor, resulting in a decrease in its stability (questions 4 and 38). The percentage of dispersion, explained by the four factors, is 32, 91% (Table 2).

**Table 2. Percentage of dispersion explained by the four factors of the Identity questionnaire**

Factors	Eigenvalue	Explanatory dispersion	Cumulative dispersion
Serial number		%	%
Conscientiousness	7,248	12,079	12,079
Emotional Stability	4,605	7,674	19,754
Acceptability in Experiences	4,066	6,776	26,530
Affability	3,442	5,737	32,267

As to the content of the factors, the following occurred: The first factor of "consciousness" with 12.08% of the diaspora consists of 13 questions, which depict conscientiousness as a characteristic of personality through consistency and productivity ("I am a productive person who always does the job assigned to him", "I have clear goals and I work for them with consequence" and so on)

The second factor, "Emotional instability" (7,674%), encompasses 14 questions that outline the pessimism and introversion of the character within a context of emotional stability ("Sometimes I feel totally useless," "Sometimes I'm so disgraced I wanted to hide "and so on).

The third factor, "Acceptance of experiences" (6,776%), consists of 12 questions that measure the person's ability and willingness to acquire or seek new experiences and his inclination towards creativity ("I have a lot of intellectual curiosity," "I am Very active person "and others).

The fourth factor "*graciousness*" (5,737%) is 11 questions, which refer to extroversion, sociability and co-operation as a willingness to co-exist ("I prefer to cooperate with others rather than compete", "I laugh easily" (Table 3).

**Table 3. Factor structure of the Personality questionnaire**

Questions	1	2	3	4
50. I am a productive person who always do the job assigned.	0,74			
25. I have clear goals and work for them consistently.	0,68			
35. I work hard to accomplish my goals.	0,63			
20. I try to execute with diligence all the chores, that they entrust me.	0,59			
10. I'm pretty good at programming myself, so I do things on time.	0,56			
40. When assuming a commitment, others can always rely on me that will keep it.	0,54			
55. I never seem able to organize myself.	-0,54			
30. I waste a lot of time until I get to work.	-0,52			
15. I'm not a very orderly person.	-0,49			
49. Generally I try to be careful and discreet.	0,45			
5. I reserve my belongings neat and tidy.	0,45			
45. Sometimes I'm not so trustworthy or responsible, as it should be.	-0,42			
8. When I find the right way to do something, I insist on it.	0,39			
26. Sometimes I feel completely useless.		0,62		
41. Very often, when things go wrong, I get very dispirited, and I feel I want to give up.		0,60		
6. Often feel inferior to others.		0,60		
11. When I'm under intense pressure, sometimes I feel like I'm going to dissipate.		0,57		
51. I often feel helpless and I want someone else to solve my problems.		0,55		
46. Rarely I am sad or depressed.		-0,48		
56. Sometimes I have so much ashamed, I wanted to hide.		0,48		
21. I often feel tense and nervous.		0,47		
42. I'm not happy, optimistic guy.		0,46		
31. I rarely feel frightened or anxious.		-0,46		
36. I often get angry with the way other people treat me.		0,43		

16. I rarely feel alone or melancholic.	-0,40	
57. I'd rather get my own way, rather than to be the leader of others.	0,34	
3. I don't like to waste my time dreaming.	-0,34	
53. I have a lot of intellectual curiosity.		0,62
22. I like to be where there is action.		0,56
52. I am a very active person.		0,48
43. Sometimes, when I read poetry or I look at an artwork, I feel a chill or wave of excitement.		0,47
13. I encourage the curiosity of the examples, I find in Art and Nature.		0,45
58. I often revel "playing" with theories and abstract concepts.		0,44
32. I often feel overwhelmed by energy.		0,44
47. My life is fast.		0,42
37. I am a happy and proud person.		0,41
28. I often try new and foreign dishes		0,36
48. I am a little interested in exploring the nature of the universe or human being.		-0,35
1. I'm not an anxious guy.		-0,32
39. Some people consider me cold and calculating.		-0,66
19. I prefer to work with others rather than compete with them.		0,54
14. Some people think I'm selfish and egoist.		-0,50
7. I laugh easily.		0,49
17. I really enjoy talking with other people.		0,46
59. If necessary, I am willing to take advantage of people to get what I want.		-0,45
24. I tend to be cynical and skeptical about the intentions of others.		-0,42
2. I like to have many people around me.		0,41
12. I do not consider myself particularly cheerful and carefree.		-0,36
34. Most people, I know, like me.		0,34
44. I'm a strong-willed and stubborn in my beliefs.		-0,29

**Table 4. Psychometric characteristics of the factors Personality Questionnaire (N = 342)**

	No. Pr.	Alpha	Average	T.A.
1. Conscientiousness	13	0,80	68,52	11,742
2. Emotional stability	14	0,81	58,94	13,314
3. Acceptance (openness) to experience	12	0,74	59,42	9,638
4. Affinity	11	0,74	56,58	9,210

The correlation of the factors of the Personality Questionnaire with the calculation of Pearson's *r* indicators (Table 5) showed that the average score of "Conscientiousness" correlates negatively with a moderate correlation index with the average of "Emotional

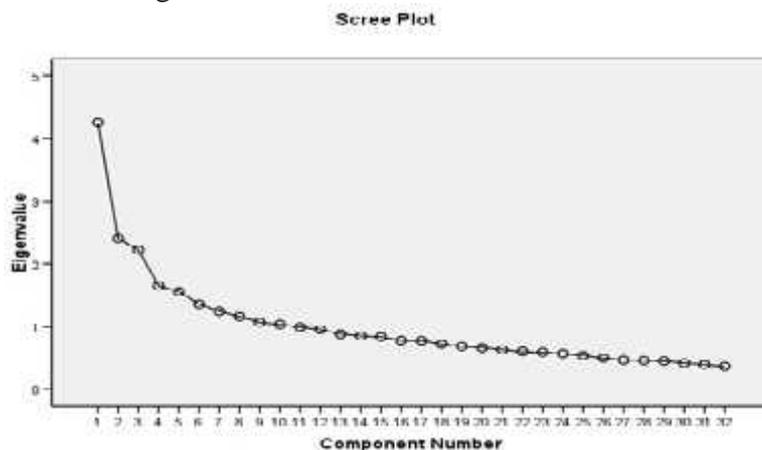
Stability" (Pearson  $r = -0.14$ ) and is associated with "Acceptance to Experiences" and "Prospective" (Pearson  $r = 0.28$ ). The "Emotional Stability" factor correlates negatively with the "Affinity" factor (Pearson  $r = 0, 19$ ). Lastly, the "Acceptance of Experiences" factor causes a positive correlation with the "Affability" (Pearson  $r = 0.22$ ).

**Table 5. Affinity Indicators (Pearson's r) for all Scales of the Personality Quiz on the entire sample**

	2	3	4
1. Conscientiousness	-,140*	,162*	,283*
2. Emotional stability		-,103	-,185*
3. Openness to experience			,224*
4. Affinity			-

**9.5. IDENTITY QUESTIONNAIRE**

Kaiser-Meyer-Olkin's measurement in this factorial analysis corresponded to K-Average = 0.737 and Bartlett Sphericity Test showed the value of 1826.362, at a statistical significance level  $p < 0.001$ . The 32 questions, based on the students' answers, were subjected to Principal Axis Analysis and the rotation of the axes was done by the Varimax method with a preselection of four factors. The results, relating to the number and strength of the factors, are shown in Figure 2.



**Figure 2. Scree plot from the analysis of the factors of the Identity Questionnaire**

Initially, 32 factors were identified with an eigenvalue of  $>1$ , an expected number corresponding to the number of queries. Then the distribution tends to become straight in the last four factors. The queries, based on the statements, were divided into 4 factors. Even so, the following should be mentioned: The evaluation of the correlation of the questions with the ease of the Scale results in moderate to low affinity (from 0.195 to 488). Low index below 0.31 is shown in the following questions 2, 3, 4, 6, 9, 10, 11, 13, 15, 17, 18, 24, 27, 28 and 31.

From the evaluation of the loads of the propositions to the factors, load values are lower than 0.40 in the following cases: In the first factor, the low load values are found in queries 5, 14, 11, 15, 13, in the second factor they are found in queries 17, 4, 10 and in the third factor in the queries 22, 27, 24 and 28.

Queries with low correlation and low load are: 4, 10, 11, 13, 15, 24, 27, and 28. The questions that showed a negative charge are five (5, 11, 13, 10, 15), while in their English version they were twelve (4, 6, 11, 12, 14, 15, 16, 21, 26, 29, 31).

The first factor "Indeterminate Identity" with an eigenvalue of 4.25 interprets 13.29% of the distribution. The second factor evaluating "Ideological Engagement" with an eigenvalue of 2.41, interprets 7.52% of the distribution. The third "Identity Investigation" factor, with an eigenvalue of 2.22, explains 6.94% of the price dispersion, and the fourth factor containing questions about "Interpersonal Commitment" has an eigenvalue of 1.65 and explains 5.16% of the distribution. The percentage of dispersion, explained by the four factors, is 32, 91% (Table 6).

**Table 6. Percentage of dispersion explained by the four factors of Identity questionnaires**

<b>Factors</b>	<b>Eigenvalue</b>	<b>Explanatory dispersion</b>
<b>Serial number</b>		<b>%</b>
Unidentified identity	4,252	13,288
Ideological engagement	2,406	7,519
Indeterminate identity	2,222	6,943
Interpersonal commitment	1,649	5,155

As to the content of the factors, the following emerged: The first factor "indeterminate identity" with 13.29% of the diaspora consists of 11 questions, reflecting possible changes of personal, professional or political beliefs in the future or doubts about" (*"On religion, my beliefs are likely to change in the future"*, *"I'm not sure that the moral values I hold are right for me"* and so on). The second factor (7,519%) encompasses questions that reflect the individual's commitment to specific political "beliefs", moral, family and transgender values; nine questions (*"I have never doubted my political beliefs"*, *"My views for the role of the genders will never change"* and so on). The third factor (6.94%) composes 8 questions, which emphasize the search for information that contributes to identity formation, such as: *"I have systematically reviewed many different values in order to find out what is best for me"*, *"I have experienced Several experiences that made me modify my views on male and female roles"* and so on). The fourth factor "Interpersonal Commitment" (5.16%) consists of 4 questions, which refer to the choice of professional and sexual goals, such as: *"I have decided on which profession to follow"*, *"My views on love relations remain stable"* et al. (Table 7).

**Table 7. Factorial structure of Identity questionnaire**

<b>Questions</b>	<b>F1</b>	<b>F2</b>	<b>F3</b>	<b>F4</b>
16. My "beliefs" are likely to change.	0.58			
29. I'm not sure about moral values.	0.58			
21. Friendship evaluation can change.	0.46			
31. Family assessment may change.	0.44			
12. Personal values are likely to change.	0.43			

3. I have been thinking of changing religious values.	0.43		
5. I am convinced for the kind of friends who are good.	-0.38		
14. I'm not sure about the kind of love affair.	0.37		
11. I have no doubt about the traits.	-0.33		
15. I have not questioned the importance of the family.	-0.33		
13. I create a personal aspect of religion.	-0.29		
26. I have no doubt about the political beliefs.		0.59	
25. The views on the role of sex have not changed.		0.57	
I will always vote for the same political party.		0.50	
Stable views on my role in the family.		0.48	
I do not mean to alter my political opinions.		0.41	
The views on the role of sex have not changed.		0.40	
17. I have crystallized opinions about the role of sex.		0.32	
There was no need to question the ethical values.		0.28	
I have thought and different political views.		-0.27	
20. I have reviewed different values.			0.51
19. I have modified their views about the role of sex.			0.49
18. I've been attempting to make a job on the professions.			0.41
22. I ask about the sort of sexual relationship that is right for me.			0.38
27. I lived experiences that led me to go over my identity.			0.33
24. I have been concerned with finding a parent model.			0.26
28. I've talked about religious matters.			0.24
I took part in discussions about love relationships.			0.23
I have decided which profession to pursue.			0.56
32. My views on love relationships are steady.			0.45
30. I have no doubt my professional expectations.			0.43
23. It is unlikely to change professional goals.			0.41

**Table 8. Psychometric characteristics of the factors of Identity Questionnaire (N = 374)**

	No. Pr.	Alpha	Average	T.A.
Indeterminate Identity	11	0,72	2,854	0,947
Ideological Engagement	9	0,66	4,104	0,943
Unidentified Identity (investigation)	8	0,50	4,728	0,850
Interpersonal commitment	4	0,58	4,560	1,158

Note. Highest score shows a higher point of indeterminate identity, exploration and commitment

The correlation of *Identity Questionnaire* factors with the Pearson r indexes showed that the *Unidentified Identity* score correlates negatively with a low correlation index with the average of *Ideological* (Pearson  $r = -0,29$ ) and *Interpersonal Commitment* (Pearson  $r = -0,27$ ). Factor "Ideological Engagement" correlates with a moderate correlation index with "Interpersonal Commitment" factor in the positive direction (Pearson  $r = 0,38$ ). The "Identity Investigation" factor has no significant correlation with the other factors.

In the following Table 9 the affinity indicators for all shells of the Interpersonal Identity Questionnaire are presented throughout the sample:

**Table 9. Affinity indicators (Pearson's r) for all Scales of the questionnaire Identity for the wholesample**

	2	3	4
1. Indeterminate Identity	- ,293* *	- ,017	- ,267* *
2. Ideological Engagement		- ,019	,384* *
3. Identity Investigation			,063
4. Interpersonal commitment			-

## 9.6. QUESTIONNAIRE OF RELIGIOSITY / SPIRITUALITY

In this paragraph, we present the psychometric characteristics of the *Religious / Spirituality* questionnaire, which initially consisted of 82 questions-proposals, and finally, after the factorial analysis and the exclusion of those that do not belong (do not confirm) any of the factors (12 questions were removed: 3, 5, 14, 15, 16, 17, 33, 61, 62, 63, 79 and 80) consists of 70 queries. These proposals, evaluate different dimensions of *Religious / Spirituality*, such as the quality of the image of God, Christian awareness, ethnic consciousness, religious belief, the personal importance of religion, etc. To perform the factorial analysis, the z-values (standard values) of the queries were used.

The first factor ("the image of God") with an eigenvalue of 20.44 accounts for 29.2% of the dispersion. The second factor that evaluates the "Christian Awareness" with an eigenvalue of 3.98, accounts for 5.68% of the diaspora. The third factor concerning the "sense of sin", with an eigenvalue of 3.09, explains 4.41% of the price dispersion. The fourth

factor containing questions about "religious influence" has an eigenvalue of 2.8 and accounts for 3.99% of the diaspora. The fifth factor ("personal importance") has an eigenvalue of 2.11 with a percentage of the dispersion of 3%. The sixth factor ("faith intensity") with an eigenvalue of 1.73, explains 2.48%. The seventh factor ("tolerance") has an eigenvalue of 1.65 and explains 2.35% of the distribution. Finally, the factor "dogmatic behavior" interprets 1.45% of the dispersion and has an eigenvalue of 2.07. The percentage of dispersion, explained by the eight factors, is 53.19% (Table 10).

**Table 10. Percentage of dispersion explained by the eight Religious Questionnaire**

Factors	Eigenvalue	Explanatory dispersion	Cumulative dispersion
s/n		%	%
The image of God	20,44	29,20	29,20
Christian awareness	3,98	5,68	34,88
Sense of sin	3,09	4,41	39,29
Religious influence	2,80	3,99	43,28
Personal importance	2,11	3,00	46,29
Faith intensity	1,73	2,48	48,76
Tolerance	1,65	2,35	51,12
Dogmatic behavior	1,45	2,07	53,19

The queries, based on the statements, were divided into 8 factors. Nevertheless, the final factors did not include two questions based on three central measures:

a) Evaluation of the correlation of the questions with the rest of the Scale. To include a query-question in the final form of the questionnaire, it should exhibit moderate to high relevance to the totality of the queries.

b) Evaluating the proposals' loads to the factors. Load values lower than 0.40 indicate that the trait or behavior is not especially representative of the agent, thereby decreasing its stability.

c) Controlling the explained spread. This criterion worked in conjunction with the previous one, as the process of subtracting queries with a low correlation with other queries, but also with low loads has led to an increase in the percentage of the estimated dispersion from 31% to 39% but also to more potent factors with an increased proportion of the dispersion they interpret.

The questions, which were removed and were not included in the final factors, were as follows: "The idea of the nation is for you...", "The fear of death is for you...".

The first factor, explaining 29.20% of the diaspora, consists of 30 questions that make up the image of Religion / Spirituality ("You feel the need to be in, as far as possible, greater contact with God?", "Have you ever asked God for guidance in making decisions?", "Do you believe that you really trust God?", "Have you ever asked God the forgiveness of your sins?", and so on). The second factor (5.68%) includes six questions that represent religious awareness; such questions were: "Do you study the Bible?", "Do you read religious or theological books?", "Do you confess?" The third factor (3.09%) consists of 8 questions, which can be classified in the general category of sin ("The fear of Hell is for you...", "Do you believe in the devil, as taught by the Orthodox Christian Tradition?", "Do you agree with the view that sin is a violation?"<sup>1</sup>, "Do you believe that suffering, all kinds of pain will be rewarded?"). The fourth factor (3.99%) composes 5 questions, which underline the purpose of the Church in

<sup>1</sup> This question arises in Greek "religious" environment, because the concept of sin, consciously (by specialists) or unconsciously (by the common people), is interpreted when ancient-Aristotelian (*Poetic*, chap. 13, 1453a, 7-10) as failure/failed, and when Judaic - Christian like as a transgression/violation and spiritual illness (Tsitsigkos, 2000).

addressing social problems, such as: "Do you think that the Church through the profession is able to cope the drug scourge?", "Do you think that the Church through its pastoral work can successfully cope with the spread of AIDS?", and so on. The fifth factor [personal significance (2.11%) consists of 7 questions, such as: "To have God's money enough would be for you", "God gives you glories and honors will be for you...", and so on. The sixth factor [(1.73%) "tension of faith"] consists of 4 questions, such as: "Have you ever wondered if there is a God?", "Have you ever wondered if God has abandoned you?". The seventh factor ["tolerance"] (1.65) consists of four questions ("Do you think that ' Believe 'each affect his or her outfit?", "Do I believe in each other's relationship or ties?", etc. Finally, the eighth factor (1.45%) consists of 4 questions, such as: "A mixed marriage is for you something...", "The political marriage is something for you..." etc. (Table 11).

**Table 11. Factor structure of the Religious / Spirituality Questionnaire**

Questions	F1	F2	F3	F4	F5	F6	F7	F8
46. Contact with God	0.81							
32. Guidance from God	0.78							
23. Real confidence	0.77							
31. Forgiveness of sins	0.75							
35. Thanks for good health	0.74							
47. Love of God	0.73							
28. Prayer	0.73							
30. God's Protection	0.72							
52. Benefit of faith	0.67							
60. Faith-treatment of somatic diseases	0.64							
37. Thanks for what you are	0.63							
6. Religious miracle	0.63							
57. Devising solutions	0.58							
71. Personal relationship	0.58							
12. Salvation of the soul	0.57							
9. Health and happiness	0.57							

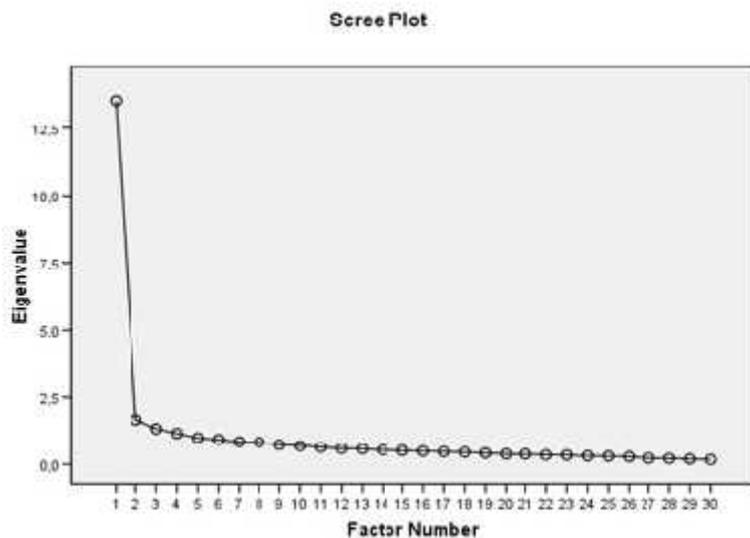
21. Mental pain for God	0.54	
58. Overcoming mental crises	0.54	
45. Serious problem	0.53	
36. Economic growth	0.53	
81. Life events - God's plan	0.52	
59. Pain management	0.52	
44. Presence of God	0.51	
34. Making a vow to God	0.47	
27. Pleasant feeling	0.44	
39. Holy Communion	0.41	
82. Reinforcement of self-esteem	0.39	
69. Accept help	0.39	
70. Survival after death	0.34	
68. Belief in a personal God	0.23	
41. Bible Study		0.74
42. Studying religious books		0.68
40. Shrift		0.67
38. Officer of the Church		0.62
50. Monitoring of religious radio and television programs		0.60
43. A religious experience		0.56
8. Fear of Hell		0.65
77. Existence		0.53

of the devil		
54. Sinasa transgression		0.53
76. Pain recompense		0.52
55. Sin as a disease		0.47
18. The estate of fasting		0.46
13. The spiritual work of the Church		0.33
53. Sin as failure		0.33
65. Drug bane		0.77
66. Treatment of AIDS		0.68
64. Encounter with abuse		0.62
78. Procurement of the peace		0.43
56. Social work		0.41
10. Enough money		0.68
11. Glamor and honors		0.57
22. Zodiac verification		0.55
4. Magic and divination		0.54
24. Superstitions		0.50
29. Possession of tangible goods		0.45
2. Link to gambling		0.39
48. Existence of God		0.58
49. Abandonment of God		0.55
26. Feeling of boredom		0.44
25. Disappointme nt from Cleric		0.37
74. Dressing		0.54

and "believe"		
75. Relationships and beliefs		0.47
51. Dreams		0.43
67. Spiritual concerns		0.28
19. Celebration mixed marriage		0.51
20. The civil marriage ceremony		0.44
73. Spirituality		0.41
72. The purpose of life		0.40

Questions 68 ("Belief in Person God") and 67 ("Spiritual Concerns") of this Table, although very low loads (0.23 and 0.28 respectively), are preserved, because we consider them to be of particular interest of the conceptual content.

Items regarding God's image showed a score of K-Average = 0,957 from the Kaiser-Meyer-Olkin and a Bartlett score of 5302,369, which appear to be statistically significant for  $p < 0.001$ . The 30 questions, grounded on the students' responses, were subjected to Principal Axis Analysis and the revolution of the axes was done using the Varimax method without a preselection of factors. The resolutions, relating to the number and potency of the divisors, are exhibited in Figure 4.



**Figure 4. Scree plot from the analysis of constituents of the Religious / Spiritual Scale**

Initially 30 factors with an eigenvalue of  $> 1$  were found, an expected number corresponding to the number of queries. Then, scree test directed the search of religiosity and spirituality toward four factors: 1) Faith with an eigenvalue of 13,50%, 2) Benefit of faith, (eigenvalue = 1,62%), 3) religious admonishment (teachings) with an Eigenvalue I of 1,3%, and 4) Love for God with a value of 1,13%.

The first factor ("Faith" with an eigenvalue of 13.50) accounts for 44.99% of the dispersion. The second factor with an eigenvalue of 1.62 accounts for 5.39% of the dispersion. The third factor with an eigenvalue of 1.30 explains 4.33% of the price dispersion and concerns the use of spiritual instruction. Finally, the fourth factor, containing questions about "love for God," has an eigenvalue of 1.13 and explains 3.77% of the diaspora. The percentage of dispersion, explained by the four factors, is 58.44% (Table 12).

**Table 12. Percentage of dispersion explained by the 4 factors of the Religious / Spirituality Questionnaire**

<b>Factors</b>	<b>Eigenvalue</b>	<b>Explanatory dispersion</b>	<b>Cumulative dispersion</b>
<b>s/n</b>		<b>%</b>	<b>%</b>
Faith	13,50	44,99	44,99
Benefit of faith	1,62	5,39	50,38
Religious instruction	1,30	4,33	54,70
Love to God	1,13	3,77	58,44

Screen test directed the search of religiosity and spirituality toward four factors: a) Faith in God (13 items) with an eigenvalue of 13,50%, b) Benefit of faith with 8 items (eigenvalue = 1,62%), c) Religious admonishment (teachings) with an eigenvalue I of 1,3% with 4 items, and d) Love for God with a value of 1,13% with 5 items:

**Table 13. Factorial Analysis of its Religious / Spirituality Scale**

<b>Questions</b>	<b>F1</b>	<b>F2</b>	<b>F3</b>	<b>F4</b>
35. Thanks for good health	0.72			
9. Health and happiness	0.69			
23. Real confidence	0.64			
30. God's Protection	0.62			
12. The salvation of the soul	0.59			
6. Religious miracle	0.53			
46. I am in direct contact with God	0.51			
28. Prayer	0.51			
31. The forgiveness of sins	0.51			
36. Growth	0.49			
32. Guidance from God	0.48			
37. Thanks for what you are	0.36			
34. A vow to God	0.47			
57. Devising solutions		0.68		
60. Treatment of somatic diseases		0.63		
58. Overcoming mental crises		0.61		
59. Pain management		0.61		
82. Enhancing self-esteem		0.52		
69. Accept the help		0.50		
52. Benefit of faith		0.50		
81. Facts of life-God's design		0.46		
39. Holy Communion			0.62	

45. Serious problems			0.48	
27. Pleasant feeling			0.45	
21. Mental pain for God			0.41	
71. Personal relationship				0.63
44. Presence of God				0.62
47. Love of God				0.50
68. Belief in a personal God				0.40
70. Survival after death				0.32

**Table 14. Psychometric characteristics of the factors of Religious / Spirituality Questionnaire (N = 374)**

A' Factor

		No. Pr.	Alpha	Average	T.A.
' Factor	Faith	13	0,93	-0,0019	0,70
	Benefit of faith	8	0,88	-0,0128	0,74
	Religious instruction	4	0,76	-0,0125	0,78
	Love to God	5	0,75	-0,0076	0,71

B' Factor

		No.Pr.	Alpha	Average	T.A.
' Factor	Christian awareness	6	0,83	-0,0136	0,73
	Sinfulness	8	0,85	-0,0097	0,71
	Religious influence	5	0,84	-0,0060	0,78
	Personal meaning	7	0,67	0,0025	0,59
	Intensity of faith	4	0,61	0,0156	0,68
	Tolerance	4	0,42	-0,0001	0,60
	Dogmatic behavior	4	0,40	0,0038	0,60
	Total	70	0,94	-0,0251	0,41

*Note. The averages are derived from the z-values*

A Pearson- r for *religiosity/spirituality* questionnaire showed a high correlation. Out of 55 Pearson -r indicators, 40 were statistically significant. Eight of them refer to faith coherence and benefit (Pearson r = 0,76), religious admonishment (Pearson r = 0,73), love towards God (Pearson r = 0,66), Christian awareness (Pearson r = 0,41), sinfulness (Pearson r = 0,65), religious influence (Pearson r = 0,51), personal meaning (Pearson r = 0,21), and intensity of faith (Pearson r = -0,26). Faith, religious admonishment and benefit of faith show a positive correlation. Faith has a medium correlation between personal significance, Christian awareness, sinfulness and religious influence. Faith and religiosity hold a positive correlation as well. Faith and intensity of faith have a negative correlation. Finally, there was no significant correlation between "Faith" and the average of the "Tolerance" and "Dogmatic Behavior" Stages.

The average of the "Benefit of Faith" Scale shows significant correlations with 8 Scales, such as: "Religious Teaching" (Pearson r = 0.73), "Love to God" (Pearson r = 0.66), "Awareness" (Pearson r = 0.50), "Sincerity" (Pearson r = 0.70)", "Religious Correction"

(Pearson  $r = 0.58$ ) and "Loyalty Intensity"), "Tolerance" (Pearson  $r = 0.11$ ) and "Dogmatic Behavior" (Pearson  $r = 0.18$ ). The relationship between the average of the "Benefit of Faith", "Religious Teaching" and "Sinfulness" Scale shows a high level of positive direction. A modest positive direction relationship is set up between the averages of the "Benefit of Faith", "Love to God", "Christian Awareness", and "Religious Influence" Scale. The positive relationship is also the relationship between the average of the "Loyalty Benefit" Scale with "Tolerance" and "Dogmatic Behavior". In contrast, the relationship between the "Benefit of faith" Scale and "strength of faith" scale is of negative low-level direction (Pearson  $r = -0.26$ ).

Religious admonishment was highly and positively correlated to sinfulness (Pearson  $r = 0,75$ ). As well, a medium positive correlation was found between love for God (Pearson  $r = 0,62$ ), religious influence (Pearson  $r = 0,63$ ) and Christian awareness (Pearson  $r = 0,75$ ). A medium negative correlation was found between religious admonishment and faith intensity (Pearson  $r = -0,39$ ), while low in the positive direction with "*dogmatic behavior*" (Pearson  $r = 0,12$ ).

The average of "Love to God" is moderately positive in relation to "Christian Awareness" (Pearson  $r = 0.53$ ), "Sinful" (Pearson  $r = 0.52$ ) and "Religious Influence" (Pearson  $r = 0.48$ ). It is correlated at a low rate with personal significance (Pearson  $r = 0,13$ ) and dogmatized behavior (Pearson  $r = 0,18$ ). There is a low negative correlation of this Scale with the average of the Scale "Faith Intensity" (Pearson  $r = -0,16$ ). Christian awareness has a medium correlation between sinfulness (Pearson  $r = 0,59$ ) and religious influence (Pearson  $r = 0,56$ ).

Sinfulness is positively correlated to religious influence (Pearson  $r = 0,67$ ) and negatively faith intensity (Pearson  $r = -0,39$ ). Low to positive direction is the personal significance correlation (Pearson  $r = 0.11$ ). The "Religious Influence" Scale is negatively related to a low-grade index with faith intensity (Pearson  $r = -0.15$ ). There is a low and a positive correlation between faith intensity and Christian awareness (Pearson  $r = 0.17$ ), and the correlation between faith intensity and Pearson Scale = 0.16 is positive with a moderate degree index. In the end, there is a low positive score of correlation between *agreeableness* and *dogmatic behavior* (Pearson  $r = 0,11$ ).

**Table 15. Affinity indicators (Pearson's r) for all of its scales of the Religious / Spirituality Questionnaire with regard to the whole of the sample**

1	2	3	4	5	6	7	8	9	10	11	12
<b>1. Faith</b>	<b>0,76*</b> *	<b>0,73*</b> *	<b>0,67*</b> *	<b>0,41*</b> *	<b>0,65*</b> *	<b>0,52*</b> *	<b>0,21*</b> *		<b>0,04</b>	<b>-0,26**</b>	<b>0,10</b>
<b>2. Benefit of faith</b>		<b>0,73*</b> *	<b>0,66*</b> *	<b>0,50*</b> *	<b>0,70*</b> *	<b>0,58*</b> *	<b>0,06</b>		<b>0,11*</b>	<b>-0,39**</b>	<b>0,18**</b>
<b>3. Religious instruction</b>			<b>0,62*</b> *	<b>0,66*</b> *	<b>0,75*</b> *	<b>0,63*</b> *	<b>0,07</b>	<b>0,39**</b>	<b>0,05</b>		<b>0,12*</b>
<b>4. A Love for God</b>				<b>0,53*</b> *	<b>0,52*</b> *	<b>0,48*</b> *	<b>0,13*</b>		<b>0,29*</b> *	<b>-0,16**</b>	<b>0,18**</b>
<b>5. Christian awareness</b>					<b>0,59*</b> *	<b>0,56*</b> *	<b>0,06</b>		<b>0,07</b>	<b>-0,20**</b>	<b>-0,02</b>
<b>6. Sinfulness</b>						<b>0,67*</b> *	<b>0,11*</b>	<b>0,39**</b>	<b>-0,05</b>		<b>0,06</b>
<b>7. Religious influence</b>							<b>0,02</b>		<b>-0,03</b>	<b>-0,35**</b>	<b>0,09</b>
<b>8. Personal meaning</b>								<b>0,17**</b>	<b>0,02</b>		<b>0,03</b>
<b>9. Faith intensity</b>									<b>0,16*</b> *		<b>-0,06</b>
<b>10. Tolerance</b>											<b>0,11*</b>
<b>11. Dogmatic behavior</b>											<b>-</b>

Note: \* <05, \*\* <01

## 10. FINDINGS

After reducing our variables to a smaller number, we came up with new ones regarding personality, identity and religiosity/spirituality questionnaires. The factors that emerged and were used in further analyzes, are summarized:

### *For the Personality Questionnaire:*

1. Conscientiousness
2. Emotional stability
3. Acceptance of experiences
4. Accuracy

### *For the Identity Questionnaire:*

1. Unidentified identity
2. Ideological engagement
3. Identity Investigation

## 4. Interpersonal commitment

***For the Religiosity Questionnaire:***

- |  |   |   |
|--|---|---|
| 1. The image of God<br>2. Christian Awareness<br>3. Sinfulness<br><br>4. Religious influence<br>5. Personal importance<br>6. Loyalty intensity<br>7. Tolerance<br>8. Dogmatic Behavior |  | 1a. Faith<br>1b. Benefit of faith<br>1c. Religious teaching |
|--|---|---|

Referring to religious admonishment (teachings), males held a higher score than females as well as for the God's love scale. In items of Christian awareness, religious influence and personal meaning, males also had significantly higher rates than females. This leads us to an overall higher rate of religiosity in males than that of female students.

**Table 16. Comparison of Identity between Men and Women**

		MEN			WOMEN			p
		N	Mean	SD	N	Mean	SD	
IDENTITY	1. Indeterminate identity	85	54.92	10.90	246	57.23	10.04	0.074
	2. Ideological commitment	84	37.15	8.56	244	36.66	8.35	0.645
	3. Identity exploration (investigation)	91	26.45	6.40	250	26.06	6.80	0.631
	4. Interpersonal commitment	94	17.80	5.00	257	18.33	4.50	0.341

**Table 17. Comparison of Personality between Men and Women**

		MEN			WOMEN			p
		N	Mean	SD	N	Mean	SD	
PERSONALITY	1. Conscientiousness	89	65.99	11.90	244	69.50	11.73	0.017
	2. Emotional instability	83	55.27	12.84	239	52.44	13.38	0.095
	3. Openness to experience	89	59.47	11.44	233	59.53	8.98	0.964
	4. Agreeableness (affability)	88	53.95	9.60	235	57.79	8.73	0.001

Personality rates of students did not significantly vary between males and females. It is just a little difference in conscientiousness and agreeableness in relation to religiosity and spirituality, which favors females. Regarding religiosity, students demonstrated a statistically significantly higher ( $p = 0.004$ ) average (258.53) than that of students (M.D. = 239.67).

**Table 18. Identity Comparison between Students of Theology and of the School of Philosophy**

		THEOLOGY			PHILOSOPHY			P
		N	Mean	SD	N	Mean	SD	
IDENTITY	1. Indeterminate identity	160	57.67	10.07	172	55.77	10.73	0.098
	2. Ideological commitment	162	38.57	8.28	168	35.62	8.73	0.002
	3. Identity investigation	161	25.88	7.30	177	26.38	6.53	0.500
	4. Interpersonal commitment	175	18.62	4.60	179	17.86	4.62	0.121

**Table 19. Comparison of students' personality between the School of Theology and the Faculty of Philosophy**

		THEOLOGY			PHILOSOPHY			p
		N	Mean	SD	N	Mean	SD	
PERSONALITY	1. Conscientiousness	158	68.19	11.73	173	68.86	11.84	0.605
	2. Emotional instability	157	52.33	13.49	166	53.79	13.10	0.325
	3. Openness to experience	151	59.32	10.34	172	59.57	8.96	0.816
	4. Agreeableness	157	56.20	9.21	167	57.10	9.12	0.379

*Theology* students had similar rates with those of *Philosophy* ones.

**Table 20. Comparability of Religiosity / Spirituality between students of the School of Theology and the School of Philosophy**

		THEOLOGY		PHILOSOPHY		P
		Average	SD	Average	SD	
RELIGIOSITY / SPIRITUALITY	1a. God's image/confidence	61.09	11.06	54.48	13.67	0.001
	1b. God's concept - Benefit of faith	36.92	6.99	32.57	7.26	0.001
	1c. God's concept - Religious teaching	16.18	4.55	13.59	4.68	0.001
	1d. God's concept - Love of God	21.43	4.88	18.77	5.06	0.001
	1. God's concept (total)	135.99	23.81	119.22	27.37	0.001
	2. Christian awareness	18.98	7.24	11.63	4.93	0.001
	3. Sinfulness	31.78	6.96	24.91	7.36	0.001

	4. Religious influence	19.43	5.25	15.54	5.05	0.001
	5. Personal meaning	24.96	5.49	25.60	5.13	0.268
	6. Intensity of faith	13.62	4.10	12.14	4.02	0.001
	7. Tolerance	10.53	2.92	10.54	2.86	0.960
	8. Dogmatic behavior	11.16	2.72	10.81	2.42	0.217

Theology students exhibited a significantly higher rate in *religiosity* and *spirituality* that that of Philosophy major students. Theology students exhibited a higher score ( $p = 0.001$ ) in benefit of faith rates, love of God, sinfulness, Christian awareness, faith intensity and religious influence that those students with Philosophy majors.

**Table 21. Identity Comparison between first-year and undergraduate students**

		FRESHMEN			SENIORS / UNDERGRADUATES			p
		N	Mean	SD	N	Mean	SD	
IDENTITY	1. Indeterminate identity	19 9	56.9 4	10. 71	33	57.3 9	13. 02	0.829
	2. Ideological commitment	19 8	37.0 7	8.8 3	30	34.1 7	7.3 4	0.089
	3. Identity investigation	20 2	26.1 9	7.2 1	32	27.2 5	6.7 5	0.438
	4. Interpersonal commitment	21 3	18.1 7	4.6 4	34	16.0 9	4.8 8	0.017

Freshmen versus seniors had no significant differences in terms of psychological *identity* with one exception of interpersonal commitment, where higher rates were found from freshmen year data.

**Table 22. Comparison of Personality between freshmen and undergraduate**

		FRESHMEN			UNDERGRADUATES			p
		N	Mean	SD	N	Mean	SD	
PERSONALITY	1. Conscientiousness	20 1	67.1 0	11. 67	27	67.3 3	12. 60	0.925
	2. Emotional instability	19 3	53.1 4	13. 05	32	49.9 7	13. 90	0.208
	3. Openness to experience	19 2	59.5 6	9.4 2	32	58.2 8	12. 10	0.496
	4. Agreeableness	19 4	56.7 7	9.2 2	32	54.8 1	9.9 5	0.273

**Table 23. Comparison of Religiosity / Spirituality between freshmen and undergraduate from both Schools**

		FRESHMEN			UNDERGRADUATES			P
		N	Average	SD		Average	SD	
RELIGIOSITY	1a. God's image/confidence	191	58.04	12.48	27	58.89	13.07	0.743
	1b. God's concept - Benefit of faith	199	35.01	7.16	31	34.42	6.26	0.667
	1c. God's concept - Religious teaching	207	14.99	4.56	31	14.71	4.55	0.754
	1d. God's concept - Love of God	202	20.44	4.83	32	20.72	4.65	0.757
	1. God's concept (total)	167	128.29	25.19	23	127.5	26.43	0.910
	2.Christian awareness	209	15.72	6.90	33	13.94	5.96	0.162
	3. Sinfulness	199	28.69	7.42	32	27.81	7.46	0.534
	4. Religious influence	210	17.70	5.29	33	16.94	4.83	0.441
	5. Personal meaning	203	25.12	4.85	33	26.58	5.21	0.114
	6.Intensity of faith	205	13.25	4.19	34	12.59	3.47	0.384
	7. Tolerance	210	10.90	2.89	33	9.30	2.91	0.003
SPIRITUALITY	8. Dogmatic behavior	206	10.83	2.39	32	11.59	2.85	0.105

As far as Religiosity / Spirituality is concerned, first-year students (freshmen) have not received a statistically important difference compared to the undergraduate students. The only variable, in which there is a statistically significant difference is that of tolerance, a finding that has also been observed in American students (Pascarella & Terenzini, Uecker et al., Mayrl & Oeur); first-year students show a higher Average Grade compared to the students of the last year. In order to further clarify these findings, the sample was divided into students of Theology and Philosophy, and the comparison of the first and fourth years for each School was repeated separately.

Tables 24 and 25 show the new comparisons of 1st and 4th year per School.

**Table 24. Comparability of Religiosity / Spirituality between first-year and four-year students of the School of Theology**

		FRESHMEN		UNDERGRADUATES		
		Average	SD	Average	SD	P
RELIGIOSITY/ SPIRITUALITY	1a. God's image/confidence	59.55	12.01	62.33	9,35	0.440
	1b. God's concept - Benefit of faith	35.81	6.99	34.88	6.39	0.615
	1c. God's concept - Religious teaching	15.50	4.70	15.56	4.55	0.963
	1d. God's concept - Love of God	20.77	5.02	21.59	4.03	0.525
	1. God's concept (total)	131.83	25.18	135.25	20,33	0.710
	2. Christian awareness	17.92	7.21	16.33	6.17	0.378
	3. Sinfulness	30.82	7.22	30.59	5.40	0.899
	4. Religious influence	18.64	5.27	18.17	5.26	0.725
	5. Personal meaning	25.00	5.29	25.17	3.78	0.898
	6. Intensity of faith	13.90	4.13	12.95	3.60	0.345
	7. Tolerance	10.83	2.79	9.00	2.79	0.011
	8. Dogmatic behavior	11.21	2.51	11.12	3.16	0.897

Here we see higher student Tolerance in the 1st year of study at the University compared to that of students of the 4<sup>th</sup> year. For students of Philosophy, though, the average Tolerance is higher in the first year than in the 4<sup>th</sup>, as in the students of Theology, but not enough to be statistically significant.

**Table 25. Comparability of Religiosity / Spirituality between first-year and four-year students of the Faculty of Philosophy**

		FRESHMEN		UNDERGRADUATES		
		Average	SD	Average	SD	p
SPIRIT	1a. God's image/confidence	55.55	13.19	56.00	15.74	0.910

1b. God's concept - Benefit of faith	33.91	7.51	33.64	6.44	0.902
1c. God's concept - Religious teaching	14.30	4.42	13.79	4.69	0.691
1d. God's concept - Love of God	19.73	4.76	19.64	5.42	0.952
1. God's concept (total)	123.05	25.42	123.07	30.00	0.997
2. Christian awareness	12.94	5.39	10.93	4.46	0.192
3. Sinfulness	26.11	7.09	25.00	8.58	0.605
4. Religious influence	16.46	5.38	15.57	4.05	0.557
5. Personal meaning	25.12	4.51	28.93	5.93	0.036
6. Intensity of faith	12.41	4.31	12.43	3.28	0.988
7. Tolerance	11.01	2.96	9.64	3.23	0.118
8. Dogmatic behavior	10.46	2.23	12.14	2.54	0.013

**Table 26. The factors in relation to the two Schools per year of studies (1<sup>st</sup> and 4<sup>th</sup>)**  
**GROUPS OF RESPONDENTS**

	Between Groups		Bonferroni			
	F	p	GROUP i	GROUP j	Mean (i-j)	p
<b>RELIGIOSITY</b>	4.520	0.005	THEOL. A' YEAR	THEOL. YEAR	-3.006	1.000
			THEOL. YEAR	PHIL. YEAR	23.329	0.005
			THEOL. YEAR	PHIL. YEAR	22.566	0.32

		YEAR	YEAR			
		THEOL.	PHIL.			
				26.335	0.601	
		YEAR	YEAR			
		THEOL.	PHIL.			
				25.571	1.000	
		YEAR	YEAR			
		PHIL.	PHIL.			
				-0.763	1.000	
		YEAR	YEAR			
		THEOL.	THEOL.			
				3.411	1.000	
		YEAR	YEAR			
		THEOL.	PHIL.			
				7.563	0.069	
		YEAR	YEAR			
		THEOL.	PHIL.			
				7.044	1.000	
<b>IDENTITY</b>	2.325	0.076	YEAR	YEAR		
			THEOL.	PHIL.		
					4.152	1.000
			YEAR	YEAR		
			THEOL.	PHIL.		
					3.633	1.000
			YEAR	YEAR		
			PHIL.	PHIL.		
		0.519	1.000			
		YEAR	YEAR			
		THEOL.	THEOL.			
				-1.101	1.000	
		YEAR	YEAR			
		THEOL.	PHIL.			
				-0.496	1.000	
		YEAR	YEAR			
		THEOL.	PHIL.			
				7.690	1.000	
<b>PERSONALITY</b>	0.367	0.777	YEAR	YEAR		
			THEOL.	PHIL.		
					0.605	1.000
			YEAR	YEAR		
			THEOL.	PHIL.		
					8.790	1.000
YEAR	YEAR					
PHIL.	PHIL.					
		8.185	1.000			
		YEAR	YEAR			

The 1<sup>st</sup> year students of Theology seem to have statistically significantly higher Religiosity / Spirituality than students of the 1st year of Philosophy (mean = 23,329, p = 0.005).

Table 27. The factors in function of the Schools by gender

		GROUPS OF RESPONDENTS					
		Between Groups		Bonferroni			
		F	P	GROUP i	GROUP j	Mean (i-j)	p
<b>RELIGIOSITY</b>		21.956	0.000	THEOL. MEN	THEOL. WOMEN	20.379	0.10 9
				THEOL. MEN	PHIL. MEN	54.348	0.00 0
				THEOL. MEN	PHIL. WOMEN	54.009	0.00 0
				THEOL. WOMEN	PHIL. MEN	33.969	0.00 3
				THEOL. WOMEN	PHIL. WOMEN	33.629	0.00 0
				PHIL. MEN	PHIL. WOMEN	-0.339	1.00 0
<b>IDENTITY</b>		2.177	0.091	THEOL. MEN	THEOL. WOMEN	-5.889	0.53 6
				THEOL. MEN	PHIL. MEN	-1.171	1.00 0
				THEOL. MEN	PHIL. WOMEN	0.607	1.00 0
				THEOL. WOMEN	PHIL. MEN	4.718	1.00 0
				THEOL. WOMEN	PHIL. WOMEN	6.496	0.08 1
				PHIL. MEN	PHIL. WOMEN	1.778	1.00 0
<b>PERSONALITY</b>		0.646	0.586	THEOL. MEN	THEOL. WOMEN	-7.191	1.00 0
				THEOL. MEN	PHIL. MEN	-4.848	1.00 0
				THEOL. MEN	PHIL. WOMEN	-4.254	1.00 0
				THEOL. WOMEN	PHIL. MEN	2.343	1.00 0
				THEOL. WOMEN	PHIL. WOMEN	2.937	1.00 0
				PHIL. MEN	PHIL. WOMEN	0.594	1.00 0

In terms of *Religiosity / Spirituality*, students with a high school education father showed a statistically significantly higher ( $p = 0.001$ ) average (251.60) of *Religiosity / Spirituality* than that of students with a higher education father (Average = 231.66). The educational level "Primary" was not used as a criterion, as the frequency (N) was 1 for the father and also 1 for the mother.

**Table 28. Comparability of Religiosity / Spirituality students, dependent on their father's educational level**

HIGH SCHOOL				HIGHER EDUCATION OR/AND UNIVERSITY		
		Average	SD	Average	SD	p
RELIGIOSITY /SPIRITUALITY	1A. GOD'S IMAGE/CONFIDENCE	59.23	10.92	54.30	15.71	0.003
	1B. GOD'S CONCEPT - BENEFIT OF FAITH	35.55	6.76	32.99	8.15	0.003
	1C. GOD'S CONCEPT - RELIGIOUS TEACHING	15.21	4.32	13.82	5.28	0.011
	1D. GOD'S CONCEPT - LOVE OF GOD	20.28	4.79	19.25	5.47	0.077
	1. GOD'S CONCEPT (TOTAL)	129.81	23.31	119.84	31.53	0.005
	2. CHRISTIAN AWARENESS	15.11	6.95	13.96	6.79	0.136
	3. SINFULNESS	29.26	7.39	25.91	8.19	0.001
	4. RELIGIOUS INFLUENCE	17.72	5.19	16.33	5.67	0.021
	5. PERSONAL MEANING	25.29	4.98	25.21	5.51	0.896
	6. INTENSITY OF FAITH	13.15	4.13	12.30	4.13	0.069
	7. TOLERANCE	10.58	3.08	10.50	2.75	0.805
	8. DOGMATIC BEHAVIOR	10.89	2.49	11.06	2.68	0.557

Religion / Spirituality and in particular Faith, Belief, Religious Teaching, God's image, Sinfulness and Religious Influence are statistically significantly higher in students, whose parents are at the level of High School rather than those who have a Higher or Higher Education.

A similar picture is presented in the comparison of the *Religiosity / Spirituality* of the students depending on the mother's educational level. In terms of *Religiosity / Spirituality*, students with high school education level mothers showed statistically significantly higher ( $p = 0.001$ ) average (253.32) than these students with a father of higher or higher education level of education (Average = 223.40). And in this comparison, *Religiosity / Spirituality* in the sub-scales seems to be significantly higher in students, whose mother has a High School education level than those, whose mother has Higher Education. Indeed, the areas of *Religiosity / Spirituality* here are more, including additionally the *Love of God, Christian Awareness and the Intensity of Faith*.

**Table 29. Comparability of the Religiosity / Spirituality of students, depending on their mother's educational level**

HIGH SCHOOL		HIGHER EDUCATION OR/AND UNIVERSITY				
	Average	SD	Average	SD	p	
RELIGIOSITY / SPIRITUALITY	1A. GOD'S IMAGE/CONFIDENCE	60.35	10.23	52.38	15.63	0.001
	1B. GOD'S CONCEPT - BENEFIT OF FAITH	35.77	6.79	32.13	8.10	0.001
	1C. GOD'S CONCEPT - RELIGIOUS TEACHING	15.44	4.30	12.99	5.00	0.001
	1D. GOD'S CONCEPT - LOVE OF GOD	20.50	4.69	18.66	5.55	0.002
	1. GOD'S CONCEPT (TOTAL)	132.07	23.07	114.24	30.05	0.001
	2. CHRISTIAN AWARENESS	15.26	6.73	13.07	6.60	0.005
	3. SINFULNESS	29.19	7.36	24.76	8.17	0.001
	4. RELIGIOUS INFLUENCE	17.74	5.08	15.97	5.73	0.004
	5. PERSONAL MEANING	25.14	5.27	25.39	5.35	0.690
	6. INTENSITY OF FAITH	13.21	3.88	11.84	4.20	0.004
	7. TOLERANCE	10.53	2.99	10.68	2.84	0.678
	8. DOGMATIC BEHAVIOR	10.89	2.53	10.85	2.52	0.912

Summing up the most important findings here, we notice:

(A) the *Tolerance* or not between freshmen and graduate students of both the School of Theology and the Faculty of Philosophy.

(B) the *Egotism* (and in general the sense of superiority), despite the fact that the *Ego-consciousness* variable is positively related to the affability: "Knowledge puffs up" (I Cor. 8:1).

(C) the inversely proportional relationship between *Religiosity / Spirituality* and Parental Educational Levels.

(D) the identification of paradise (magic, divination, etc.) with evil in general and the existence / operation of (metaphysical) fear.

**Table 30. Affinity indicators (Pearson's r) for the totals of the Questionnaires of Religiosity, Personality and Identity Questionnaires for the entire sample**

	Religiosity		Identity		Personality	
	r	P	r	p	r	P
<b>Religiosity total</b>			.272**	0,001	0,073	0,294
<b>Identity total</b>					0,182*	
<b>Personality total</b>					*	0,004

\*\* The correlation is significant at the level of double tailed 0.01.

\* The correlation is significant at the level of double tailed 0.05.

**Table 31. Pearson's r for all sub-scales of the Religious / Spirituality, Personality and Identity questionnaires as to the whole sample**

	RELIGIOSITY												IDENTITYPERSONALITY						
	r	r	r	r	r	r	r	r	r	r	r	r	r	r	r	r	r	r	r
	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	
<b>RELIGIOSITY</b>	1a. God's concept	.758**	.736**	.670**	.946**	.426**	.643**	.517**	-.217**	.257**	-.038	-.088	.259**	.207**	-.086	.163**	.304**	-.081	-.091
	1b. God's concept – Benefit of faith		.728**	.635**	.893**	.505**	.707**	.584**	-.067	.391**	-.114*	-.160**	.241**	.260**	-.099	.213**	.213**	-.042	.021
	1c. God's concept – Religious teaching			.620**	.854**	.660**	.752**	.628**	-.076	.388**	-.055	-.108*	.198**	.188**	-.070	.152**	.268**	-.031	-.010
	1d. God's concept – Love of God				.801**	.529**	.514**	.479**	-.143**	.162**	-.290**	-.151**	.177**	.157**	-.174**	.181**	.144**	-.035	.087
	1. God's concept (total)					.571**	.743**	.612**	-.149**	.343	-.133*	-.130*	.266**	.229**	-.131*	.187**	.272**	-.056	-.048
	2. Christian Awareness						.594**	.560	-.056	.201**	-.080	.033	-.008	.141**	-.096	.161**	.052	-.018	.052
	3. Sinfulness							.869**	-.110*	.379**	.033	-.045	.252**	.198**	.009	.220**	.178**	-.040	-.116*
	4. Religious influence								.027	.339**	.018	-.076	.134*	.247**	-.068	.186**	.205**	.019	.002
5. Personal meaning								.613	.001	.729	.148	.099	-.094	.125*	-.006	.124*	.192**	-.011	
6. Intensity of faith									.186**	.026	.027	.099	-.094	.125*	-.006	.124*	.192**	-.011	
7. Tolerance									.001	.620	.615	.071	.086	.020	.011	.023	.001	.001	
8. Dogmatic behavior																			
<b>IDENTITY</b>	1. Indeterminate Identity																		
	2. Ideological Commitment																		
	3. Identity Investigation																		
	4. Interpersonal Commitment																		
<b>PERSONALITY</b>	1. Conscientiousness																		
	2. Emotional Instability																		
	3. Openness to experience																		

\* The correlation is significant at the level of 0,01 double tailed.

\*\* The correlation is significant at the level of 0,05 double tailed.

Because the Pearson correlation test was a partial relationship between *Religious / Spirituality and Personality*, multiple regression stood out only for the variable Identity as a predictor of *Religiosity / Spirituality*. In particular, the 8.6% ( $R^2 = 0.086$ ) variance of *Religiosity / Spirituality* is interpreted ( $F_{1,187} = 17.583$ ,  $p < 0.001$ ) by the Identity (Multiple  $R = 0.29$ , Beta = 0.29,  $t = 4.19$ ,  $p = 0.001$ ).

The multiple regression test highlighted two steps of anticipating *Religiosity / Spirituality*. In the first step, 5.4% ( $R^2 = 0.054$ ) of the variance of *Religiosity / Spirituality* is interpreted ( $F_{1,208} = 11.871$ ,  $p < 0.001$ ) by "Awareness" (Multiple  $R = 0.23$ , Beta = (P = 0.001), while in the second step the 1.9% ( $R^2 = 0.019$ ) variance of *Religiosity / Spirituality* is interpreted ( $F_{1,207} = 4.261$ ,  $p < 0.05$ ) from the "Openness in Experiences" 0.27, Beta = -0.14,  $t = -2.06$ ,  $p = 0.040$ ). The value it has a negative sign, as the variable "Acceptability to Experiences" predicts *Religiosity / Spirituality*, but it does so inversely. Together, the two variables "Conscientiousness" and "Acceptability in Experiences" interpret 7.3% ( $R^2 = 0.073$ ) of the variance in *Religiosity / Spirituality*.

## 11. DISCUSSION AND CONCLUSION

All findings lead us to conclude that there is indeed a significant relationship between *religiosity/spirituality* and *identity/personality* in the field of Greek students. Orthodoxy teaches early on in a student's life and its values have an impact on one's *personality* from young ages, even school years. When leading to personality and identity and religiosity/spirituality correlations, it is manifest that the evolution of a structured identity can play as a uniting link between outlines of personality and the shaping of religiosity and church property.

*Conscientiousness* and *openness to new experiences* seems to influence *religiosity* and *spirituality*. More specifically, increased *conscientiousness* brings higher rates of *religiosity* and *spirituality*, while *openness to new experiences* when being low, they bring about higher rates of *religiosity* and *spirituality*. Furthermore, we know that generally there is a relationship between *religiosity*, *agreeableness* as well as with *conscientiousness* (Kosek 1999, 2000, Taylor & McDonald, Saroglou 2002, Braam et al.).

However, other results include a negative relationship between *giving identity* type and *openness to new experiences*; a relationship between the *conquered identity* and low *neuroticism*, as well as to increased *conscientiousness*, *achievement* and *extraversion*. *Neuroticism* and *confused identity* traits had a positively high relationship, while the *confused identity* had no relationship to the absence of *identity*. Furthermore, there is evidence for the existence of anxious feelings about God (Piedmont et al., Cheston et al., Braam et al.). Lastly, the *moratorium identity* is more negatively experienced than that of the *conquered identity*.

One way to justify a slight incompatibility of results is to mention that there was one common Questionnaire for measuring *religiosity* and *spirituality*. Although *religiosity* and *spirituality* could amount to one human behavior to be measured, it remains a rare possibility to capture both values and concepts in one human expression and behavior. In the end, there can be no concrete and substantial separation between the (psychological) person and that of religiosity and spirituality when it gets to the essence of the human being as a whole.

Theology students, while showing statistically significantly higher *Religiosity* compared with students of the Philosophy faculty, which is expected (Gari, et al.), do not show high *spirituality*. On the whole, all students of both Schools (Theological and Philosophical) do not differentiate their *Religiosity*, though the opposite seems to be happening for the *Spirituality* in particular students of Philosophy.

Under a broader and deeper, but quality concept, students of Philosophy have low *religiosity* and *spirituality*, elements due to lack of theologian's education from earlier years of age, but they had slightly higher rates in *personal meaning* than those of Theology. So, Philosophy students there were higher rates of *dogmatic behavior* when comparing freshmen versus seniors. This creates a field of skepticism in relation to how strongly the Greek educational system fosters dogmatic and recycled knowledge, instead of instilling inner models of free expression and scientific searching. But,

Philosophy students tend to have and a higher rate of superstitions, and *identity* seems to influence the type and degree of *religiosity* and *spirituality* as presumed at the beginning of this search. The above-mentioned relationship is explained by biological, psychological, psychoanalytical, object relational and social theories. All these of course can lead to conceptual misunderstanding as well as perplexity.

Moreover, freshmen showed non-significant differences between males and females. Going further to *religiosity* and *spirituality*, male students appeared to be at a higher rate level than females focusing on “*religious emotion*” (Christian awareness, sense of sinfulness, God's love and religious influence). Female Theology students did not appear higher in *religiosity* and *spirituality* than males, despite our hypothesis. This could possibly be due to a reactionary inner behavior or due to an academic and psychological looseness in combination with a distant personal lifestyle, while going further away from the true depth of *religiosity* and *spirituality*. It could very well be that Theology students see their academic field merely as an occupation rather than a way to think and be.

Also, freshmen of both schools had similar average rates in other religions and other doctrines, and religious belief systems. Tolerance was shown to diminish significantly from the 1st to 4th year, and even more students of Theological, although the “*Conscientiousness*” associated positively with “*Affability*”. This can be due to egotism and generally the sense of superiority, if we take into account the shift from traditional (Bozos) and the community to the atomistic values of modern Greek (Georgas) and secondly in fulfillment of a similar request value of education (Gari, et al.).

Finally, students whose parents have a level of education up to that of the Lyceum, exhibit statistically significantly higher *Religiousness* of those whose parents have superior – and university education. This research discovers that although an ideally ethical and stable family has high rates in religiosity and spirituality, it is precisely that element that the actual everyday family lacks nowadays. It can be concluded that religiosity and spirituality travels through the realms of identity and personality development, and it is greatly depended upon family models of internal coherence and equilibrium.

More often than not, all the findings of our research on the one hand confirm us that religiousness/spirituality of Greek teenagers-students associated with personal identity, on the other hand explain why us the qualitative decline (alienation) of religiosity/spirituality coincides with psychological complexes (egotism, low receptivity, complex of superiority, and so forth) and ideological, fatalistic and pagan (self-existence and omnipotence of evil) intrusions.

These findings imply that a) Orthodox Christian *religiousness/spirituality* has not understood and/or overlooked the broader society (including the University community), after it works with a majority as a slavish (with phobias) and transaction (rewardingly), i.e. as *extrinsic religiosity* (Allport & Ross) or, in any event, as a form of immature or inferior *religiosity*, b) today's academic Education remains — for the most part — stranger to humanities and Greek Orthodox values, c) the acquisition of the Bachelor remains value of the Greek family (Gari, et al.), d) knowledge/Science is incompatible with *religion* and/or *spirituality* [despite the provisions of the contrary evidence (Smith & Denton, Mayrl & Oeur, Regnerus)], and e) Evil is seen as resistless and necessity in the world and man.

## 12. LIMITATIONS OF THE PRESENT RESEARCH AND FIELD OF FURTHER RESEARCH

a) the vast and ever-escalating scientific theories of personality but also the ambiguity that exists largely for the concepts of religiosity and spirituality,

b) that the research was conducted exclusively on students rather than adults or elderly (or even mentally disordered). Consequently, it expresses a particular class and / or the tendency of people, and indeed educated,

c) that the answers of the students can be affected by current ideological, socioeconomic and political events and incidents, or from the current mental mood,

d) the probability that most of the students responded positively (favorably) to religion because it is widely regarded as something socially desirable, and

e) that the sample originated only from Greek students (most of them declare Christian Orthodox), so it does not capture the teenage adolescent/youthful religiosity/spirituality in universal and intercultural terms.

This research which, in its full growth, can provide and many other useful data pushes our country to readjust its educational system values and purposes as it unveils how psychological and spiritual health of young scientists can affect and be affected by it. Too, it indicates to Church the need to ameliorate its preaching and pastoral legislative role.

It is therefore necessary that the next surveys are cross-cultural or, at least, to have a larger sample of individuals from other different populations (e.g. among students of different nationalities and religions) with varied demographics so that they can be better observed all external and internal forces affecting this triptych, which determines the mindful and spirituality of man. For example, in a future research, these findings from the Greek students could be correlated a) with findings from the (young) Greeks in general (non-students) of adults, b) with findings of adolescents from other Religions living in Greece, c) with findings by students from other countries (either mono- or multinational and multicultural), and d) with findings of the religiosity/spirituality of the laity (Fowler, 1981, 1991) or/and seminarists(Mahalik & Lagan, Howell), or Greece, or other countries.

However, it is imperative to construct new complex, but and flexible or readily comprehensible Questionnaires to more accurately measure the variables of *religiosity/spirituality* and *personality*.

However, it would be interesting to replicate the survey in another (charged national or religious) time, and to compare the findings, as easily as to bear out a meta-analysis on the variable "parents" education degree".

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