

**COMPARING INTRINSIC/EXTRINSIC
MOTIVATIONAL ATTITUDES TO
CONGREGATIONAL COMMITMENT
SUGGESTIONS FOR AN INTROVERT-EXTROVERT
CONGREGATIONAL ATTITUDE INVENTORY FOR
PSYCHOLOGY OF RELIGION**

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Abstract

Commitment is an important topic for discussion both for social and religious practices. What we understand by 'commitment' is obedience to affiliation rules and adherence to in-group principles. In psychology of religion, we discuss commitment in terms of congregational and intrinsic/extrinsic motivation.

In this paper, the issue of commitment is being discussed in conjunction to intrinsic/extrinsic motivational attitudes. The hypothesis explores whether congregational commitment forms part of intrinsic/extrinsic motivational attitudes. To investigate the hypothesis two measures were employed: The Allport-Ross Religious Orientation Scale consisted of nine and twelve items, and the Three Components Scale (affective commitment/continuance commitment/normative commitment) of the Organisational Commitment Questionnaire, each one composed of eight items, slightly modified for the purpose of this study. Two small studies of one-way repeated measures ANOVA design were carried out.

Among the issues investigated were congregational commitment and intrinsic/extrinsic motivation as addressing social imperatives in a religious orientation context, as well as whether both measures employed in this study could be re-formulated and presented as one. Through this study a suggestion for an *introvert-extrovert congregational attitude inventory for psychology of religion* has emerged which combines the aforementioned questionnaires in the sense of a congregational behaviour referred both to motivational and organisational attitude.

Keywords: psychology of religion, intrinsic/extrinsic motivation, congregational commitment, introvert/extrovert attitude

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1. Introduction

Commitment is an issue of importance both for religious and social affairs. The understanding of the term incorporates obedience and affiliation together with allegiance and balance [1]. Commitment refers to an interactive participation for the sake of a community, as well as an interpersonal involvement to matters of mutual interest. Commitment benefits religious and social affairs because individuals demonstrate co-operative behaviour to one another. Commitment is therefore related to both congregational and intrinsic/extrinsic motivational attitudes [2].

Religious commitment is an in-group imperative for individuals in congregations. Without commitment no sense of in-group belonging can be attainable [3-5]. Religious groups do not only ask for commitment from their congregations, but also for motivation and unity [6, 7].

Intrinsic and extrinsic motivations have been extensively discussed in the past [8]. By intrinsic motivation it is meant how a religious individual feels about one's faith in terms of self-cultivating and applying it to one's spiritual demands; by extrinsic motivation it is understood the expansion of one's faith to the society at large, as well as whether such expansion could meet one's expectations of integration within the society. In this paper, intrinsic & extrinsic motivation statements have been regarded according to a Scale suggested by Allport and Ross [8]. Congregational commitment is an aspect found in many social instances. It may appear as an organisational one [9], as well as an identity-searching attitude [10]. Three components have been taken into account in this study to the view of congregational commitment: *affective commitment*, where individuals look for emotional or affective attachment at a religious affiliation they belong to, so to feel salient members, and worth to be part of it [11, 12]; *continuance commitment*, where individuals measure up the pros and cons, the benefits and costs of staying with the congregation or leaving it – that kind of commitment refers to participation issues in the life of the community in terms of taking part to activities that characterise the social presence of the congregation, or otherwise [13]; *normative commitment*, where individuals though they like the norms they adhere to, they nevertheless demonstrate attitudes which are different to those practised by the congregation [14]. The study had been designed in this paper attempts to look at the relation between commitment to a congregation, and the intrinsic/extrinsic orientation of motivation that takes place when individuals see themselves positioned in an environment promoting religious affiliation and identity-seeking.

For psychology of religion, intrinsic/extrinsic motivational attitudes are an important factor in investigating and interpreting congregational commitment in religious settings [15, 16]. Congregational commitment might be argued as associated to intrinsic/extrinsic motivation in terms of maintaining and executing activities that in the realm of a religious affiliation provide a measure of looking at in-group relations, understanding out-groups conflicts, whilst also creating a balance to differing inter-group societal interests.

The rationale of this study refers to congregational commitment as part of intrinsic/extrinsic motivational attitudes, which on the one hand entertain a balancing factor for cultivating healthy interrelations, and on the other develop stability in society. The general hypothesis in this study is concerned with intrinsic/extrinsic motivational attitudes as including congregational commitment within their scope, and predicts a positive association between the scores of the two measures [8, 9].

In particular, there are three hypotheses in the present study:

- a. Hypothesis 1: Respondents, who score high in intrinsic motivation, score high in extrinsic motivation items as well.
- b. Hypothesis 2: Respondents, who rate high affective commitment, score high in continuance, and normative commitment items as well.
- c. Hypothesis 3: Respondents, who score on the motivation scale (intrinsic/extrinsic), score high in the congregational commitment scale (affective/continuance/ normative) too.

In other words, participants who score high in intrinsic/extrinsic motivation items score also high in congregational commitment statements too. If such a hypothesis can be supported it will mean that intrinsic/extrinsic motivation processes include congregational commitment in their range to comprehending human religious behaviour, whereas also individuals affiliated to a faith tradition of a particular denominational attitude can employ intrinsic/extrinsic motivational knowledge to integrate their presence in the society.

2. Method

2.1. Participants

Participants were recruited through a central Church body; they were regular churchgoers and active members of respective congregations of ten different Greek-Orthodox parishes in London; 20 participants from each parish. Recruitment took place through each parish priest. Questionnaires were sent to parish priests who were asked to administer them to 200 parishioners.

2.2. Measures

1. The Allport-Ross Religious Orientation Scale [8] (Appendix II) consisted of nine and twelve items respectively. This scale refers to intrinsic/extrinsic motivational trends which refer to the domain of interrelationships.
2. The Affective, Continuance, and Normative Scale for Organizational Commitment developed by Allen and Meyer [9] (Appendix III), composed of three parts, each one consisted of eight items. In their original article, Allen and Meyer [9] present this three parts scale after having reformulated a previous one of theirs entitled A Model of Commitment Scale [12].

For the purpose of this study, the organizational commitment scale was modified to reflect congregational commitment because issues of the former represent issues to be examined in the present study. Organizational commitment scale issues such as *loyalty, emotional attachment, personal meaning, sense of belonging, necessity, desire, personal sacrifice, or spiritual potentials*, demonstrate common points of interest for congregational commitment as well. Individuals in a congregation need to show commitment issues such as the above, that is why I have modified Allen and Meyer's Scale to discuss the same issues under a congregational perspective.

2.3. Design

Within-participants design, as respondents were tested on all conditions of the factors in question. The hypothesis of the study generally predicts that participants, who score high in the Allport-Ross Religious Orientation Scale [8], score also high in the Congregational Commitment Scale created out of Allen and Meyer's [9] Affective, Continuance, and Normative Scale for Organizational Commitment.

In particular:

- a. Hypothesis 1: Respondents, who score high in intrinsic motivation, score high in extrinsic motivation items as well. Variables: Intrinsic motivation, Extrinsic motivation.
- b. Hypothesis 2: Respondents, who rate high affective commitment, score high in continuance, and normative commitment items as well. Variables: Affective commitment, Continuance commitment, Normative commitment
- c. Hypothesis 3: Respondents, who score high on the motivation scale (intrinsic/extrinsic), score high in the congregational commitment scale (affective /continuance/ normative) too. Variables: Motivation, Congregational commitment.

The factors in question, *motivation* and *congregational commitment*, in all three studies - outlined below – have associated components to each other as far as the issues referred previously in the measures section are concerned.

Two studies of one-way repeated measures ANOVA:

Study 1: Two conditions (intrinsic, extrinsic) of one factor (Motivation).

IV: Motivation

DV: Intrinsic-Extrinsic scores

Study 2: Three conditions (affective, continuance, normative) of one factor (Congregational Commitment).

IV: Congregational Commitment

DV: Affective-Continuance-Normative scores

Study 3: Two factor within-subjects ANOVA

IV: Motivation-Congregational Commitment

DV: Intrinsic-Extrinsic-Affective-Continuance-Normative scores

If intrinsic/extrinsic motivational processes interacted with the three conditions of congregational commitment, it means that both factors (motivation/congregational commitment) can be presented to each other in terms of attachment to a religious community individuals belong to, adherence to principles they appropriately value and accordingly follow, and support of their affiliation group in the society at large. In both studies, because of a possible distribution of the scores regarding their condition means, a within-levels variance had been assumed. A within-levels variance in the condition means indicates individual differences as to the scores participants have rated.

In this study, *motivation* and *congregational commitment* factors are examined in terms of their relevance to the issues employed by the Organizational Commitment scale [9]. All three hypotheses were directional and reflected the understanding for an interdisciplinary consideration of both factors as far as congregational commitment issues – explained below - were concerned. One-tailed hypothesis means that as religious affiliated individuals increase their intrinsic/extrinsic motivational trends, so their congregational commitment trends are increased too. The population from which the sample was drawn was normally distributed. That means that a parametric test was used, where the variance of population was found approximately equal, meaning that homogeneity of scores can be accounted for, since no extreme ratings would be noted.

2.4. Procedure

For the purpose of study 2 the organisational commitment questionnaire was modified to the following words and phrases: where '*organisational*' it was replaced by '*congregational*'; where '*career*' by '*life*'; where '*if I quit my job without having another one lined up*' by '*if I place myself out of the congregation I belong to*'; where '*to work for*' by '*to belong to*'; where '*company*' by either '*religious affiliation group*' or '*congregation*'; where '*...I have...*' by '*...I receive...*'; where '*if I got another offer for a better job elsewhere I would not feel it was right...*' by '*if I feel that another congregation offers to me more spiritual opportunities, I would not feel it was wrong...*'; where '*to be a company man*' by '*to be a religiously committed individual*'. The Allport-Ross questionnaire remained unchangeable. Altogether, all 24 items of all three components – affective, continuance, normative commitment - had been used for study 2. In relation to the Allport-Ross Religious Orientation Scale all 21 intrinsic and extrinsic items dealing with the issue of motivation have been used, so to form a comparison to the congregational commitment statements. Participants were asked to rate all 45 statements. They were asked to rate them between 1 and 5 in a consecutive way: first the intrinsic/extrinsic motivation items, then, the congregational commitment ones. A Likert rating scale (agree/mostly agree/neither agree nor disagree/mostly disagree/disagree) was assumed for the scope of the study [17]. All scores collected from participants' responses were reversed to meet the comparison needs.

Congregational commitment items refer to motivation attitudes in terms of interpersonal relationships. Intrinsic/extrinsic motivational attitudes address a congregational commitment knowledge that can be applicable to personal and behavioural dispositions. Congregational commitment and intrinsic/extrinsic motivation statements include understandings of self-interest, commitment to beliefs not necessarily accepted by an individual, as well as ideas that may have a religious perspective, however satisfying social objectives, than religious ones instead.

Participants were contacted through each parish priest. Invitation letters (Appendix I) and questionnaires on both intrinsic/extrinsic and congregational commitment scales (Appendices II & III) were posted to each parish priest who asked parishioners to take part in the study. In the invitation letters participants were kindly asked to take part in the study; they were explained that the aim of the experiment is to look for an association between congregational commitment and intrinsic/extrinsic processes by means of two questionnaires; whereas finally they were thanked for the time they have spent to respond to all statements.

Due to venue unavailability participants were asked to score all items of both questionnaires at a time and place convenient to them; a week or so requested from participants to respond to items before sending questionnaires by post to the experimenter. No physical or psychological risk of any kind was involved while responding to the items, for none of participants was put under stress or asked to rate items in the presence of the experimenter. As for a benefit, after completion of the study a summary of the results about what participants have scored most, as well as a summary of the discussion followed in terms of a convergence between congregational commitment and intrinsic/extrinsic motivation was mailed to parish priests for distribution to every participant.

Participants were asked to reply to statements of both instruments by scoring them to the best of their knowledge; that there were no correct or incorrect scores; that anonymity would be kept throughout the study, as well as that they have not been asked to write down their names on the scoring sheets. Respondents were reminded to rate all items and not leave any statement without a score. Participants were asked to feel free to send any question to the experimenter before, during or after completion of the study. Respondents were notified that if for any reason should they decide to withdraw from the study before or during the time they were asked to complete the questionnaires, they should feel free to do so without explaining why.

After data collected were safely stored by the experimenter and no one had access to them. After insertion of data to the SPSS for statistical analysis all questionnaires were destroyed; data have also been deleted after completion of analysis. Participants having completed the questionnaires were sent thanking notes via their parish priest, as well as that if they should had any other question regarding the study they took part would be more than welcome to contact the experimenter.

3. Results

Questionnaires returned were only 54, out of 200 administered to participants, with means and standard deviations to represent these figures (Table1). According to Table 2, means and standard deviations represent the data calculated for all five variables.

Table 1. Descriptive Statistics (1); Means and Standard Deviations for sex and age.

		Minimum	Maximum	<i>M</i>	<i>SD</i>
Sex	54	1	2	1.6	.50
Age	54	25	77	45	13
N	54				

Table 2. Descriptive Statistics (2); Means and Standard Deviations for the *intrinsic*, *extrinsic*, *affective*, *continuance*, and *normative* variables.

	Intrinsic	Extrinsic	Affective	Continuance	Normative
<i>M</i>	6.2	3.9	5.7	5.9	5.8
<i>SD</i>	.14	.27	.95	.68	.78

3.1. Inferential Statistics

3.1.1. Study 1

From the first within-participants factor (motivation) we have the results:

1. $F(1,53) = 1.4$, $p = .001$ (significant at $p < 0.01$);
2. Partial η^2 was found to have a size of 0.97;
3. Intrinsic-Extrinsic levels of motivation were found to have associated means as to a large F-value.

According to study 1, we see that scores collected from both intrinsic and extrinsic motivation items are significantly higher as predicted in the hypothesis No. 1. The large F-value indicates that a minimal difference was found between extrinsic and intrinsic motivation scores. Such a minimal difference has also been noted through the partial η^2 size, as demonstrated by its huge and significant effect.

3.1.2. Study 2

From the second within-participants factor (congregational commitment) we have the results:

1. $F(1,53) = 2.4$, $p = .097$ (significant at $p < 0.01$)
2. Partial η^2 was found to have a size of 0.43
3. Affective-Continuance-Normative levels of congregational commitment were found to have associated means as to a large F-value.

According to study 2, we see that scores collected from all three affective, continuance, and normative commitment items are significantly higher as predicted in the hypothesis No. 2. The large F-value indicates that an insignificant difference in scores was noted between affective, continuance, and normative congregational commitment items. Also, the partial η^2 size explains that levels of percentage between these three components are equally important.

3.1.3. Study 3

Pairwise comparison between motivation and congregational commitment has shown that:

1. Motivation*Congregational Commitment $F(1,53) = 2.5$, $p = .001$ (significant at $p < 0.01$)
2. Partial η^2 was found to have an effect size between 0.72 and 0.82
3. All levels of motivation and congregational commitment were again found to have related means of a large F-value.

According study 3, we see that scores collected from both motivation and congregational commitment factors are significantly higher as predicted in hypothesis No. 3. Pairwise comparison had shown on the one hand that the difference between motivation and congregational commitment is minimal, whereas on the other that difference between intrinsic/extrinsic motivation and affective/continuance/normative congregational commitment scores is insignificant.

4. Discussion

In the descriptive statistics No. 2, referred to the means of the intrinsic, extrinsic, affective, continuance, and normative variables of the factors motivation and congregational commitment, figures were associated to each other. Intrinsic and extrinsic motivation items demonstrate a within-subject variance between 4 (3.9) and 6 (6.2), whereas congregational commitment aspects (affective, continuance, normative) showed almost an equal variance within their means (5.7, 5.9, and 5.8 respectively: i.e. a calculated figure of 5.8).

Having coupled motivation items with congregational commitment constructs their means are associated as well: Intrinsic motivation, and affective, continuance, and normative congregational commitment exhibited an associated means around 6 (6.2, 5.7, 5.9, and 5.8 respectively), whereas extrinsic motivation, and affective, continuance, and normative congregational commitment a related variance between 4 (3.9) and 5.8 (5.7, 5.9, and 5.8 respectively).

In the inferential statistics no within-group (columns) variation was noted. Each F-value of all levels of both factors was found large and significant (1.4 for study no. 1; 2.4 for study no. 2), along with large effect sizes of 97% for the factor motivation (Study 1), and 43% for the factor congregational commitment (Study 2). Finally, the association between motivation and

congregational commitment (Study 3) as to the F-value (2.5) and the effect size (between 72% and 82%) was also found large, significant, and high.

Hypotheses of all three studies have been supported:

1. Participants have rated high both intrinsic and extrinsic motivation items;
2. Participants have rated high all three affective, continuance, and normative congregational commitment items;
3. Participants have rated high both factors motivation and congregational commitment.

From the data collected and analysed it can be argued that participants highly regard intrinsic motivation in terms of cultivating a religious attitude, which might be as much experiential as fulfilling. On the other hand, extrinsic motivation, although seems to keep them interested in developing a religious attitude in the society at large, it does not nevertheless manifest a construct through which respondents think that society would choose it so to be benefited by it. In the affective commitment items, participants seem to consider them as being closer to an intrinsically motivated religious behaviour, and not to an extrinsic one. In line to this, continuance commitment statements form part of the affective commitment construct, according to participants' responses, in terms of carrying forward to the society issues of emotional bond, as far as congregational commitment attitudes are concerned. Finally, normative commitment responses demonstrated that participants seem really concerned with the idea society to be positively influenced from the fruits of congregational commitment. What we can conclude from the results of this study is that our hypothesis is being supported: Congregational commitment constructs are included in intrinsic/extrinsic motivational attitudes in terms of attending a religious affiliation - one is adhered to - which can be integrated in the society at large.

What I have observed from participants' scores on both instruments (Religious Orientation Scale & Congregational Commitment Scale) is that:

1. Intrinsic motivation issues on religion and faith are regarded inherent and equal potentials.
2. Extrinsic motivation issues on religion and faith are external components influencing as well as improving the lives of individuals.
3. In affective commitment, emotional relationship is needed for interconnectedness to a congregation
4. In continuance commitment, religion, faith, and congregation form an integrative process of a continuous and consistent in and out-group affiliation
5. In normative commitment congregational conformity implies social conformity in view to developing healthy interrelationships

In analysing and discussing participants' responses I took into account the *positive*, *negative*, and *not sure* scores they had rated in reply to the questionnaires. In *intrinsic motivation items* I have identified 8 'positive' statements of *agree-mostly agree*, and 1 'negative' item for *mostly disagree-disagree*; in *extrinsic motivation items* I have identified 2 'positive' statements

of *agree-mostly agree*, 7 ‘positive’ items for *mostly disagree-disagree* (total of 9 altogether), and 3 ‘not sure’ statements for *neither agree-nor disagree*; in *affective commitment items* I have identified 5 ‘positive’ statements of *agree-mostly agree*, and 3 ‘positive’ items of *mostly disagree-disagree* (total of 8 altogether); in *continuance commitment items* I have identified 6 ‘positive’ statements of *agree-mostly agree*, and 2 ‘negative’ items of *mostly disagree-disagree*; finally, in *normative commitment items* I have identified 4 ‘positive’ statements of *agree-mostly agree*, and 4 ‘negative’ items of *mostly disagree-disagree*. Overall, in all five questionnaires there have been identified 35 *positive* statements, 7 *negative* statements, and 3 *not sure* statements. What I can conclude from that is that participants see themselves in a positive relationship with the religious congregation they belong to, they feel part of it, and also a sense of a particular identity as that is expressed through the denomination and faith they adhere to. Furthermore, participants with their responses have shown that intrinsic/extrinsic motivational attitudes comprise congregational commitment constructs within their scope.

4.1. Confounding variables to this study

Intrinsic/extrinsic motivational processes investigate how individuals in social environments think of, and act about in terms of a context they are into and a social behaviour they demonstrate [18-20]. Intrinsic/extrinsic motivation is an elaboration of conscious knowledge individuals have about the environment they are surrounded and belong to [21, 22]. Congregational commitment can be maintained it forms part of a conscious knowledge people have about the religious group they are affiliated to, and the way they approach it in terms of symbolic meanings and cognitive structures. Congregational commitment is a structural process of affiliation principles, values and patterns featured by interpersonal interactions within particular socio-cognitive contexts. In such a way, congregational commitment can be assumed it depends on an affective-behavioural link via a vein of cognitive structures that are exercised as social ideals. Intrinsic/extrinsic motivational attitudes form a social psychological perspective, and as such are discussed in the present study [23].

However, having designed a study discussing a possible link between congregational commitment and intrinsic/extrinsic motivation, there had to be thought of ways in which parameters of congregational commitment demonstrate orientation issues to individuals committed to follow particular religious affiliations [24]. Congregational commitment and intrinsic/extrinsic motivation relate to aspects of common understanding in terms of allegiance and dedication to beliefs that advance the religious perspective of a community in conjunction to social attitudes between not only members of the same religious group, but also between themselves and other social members [25]. To this, it is possible confounding views to give rise to further discussion on the subject concerned by pointing out facets that may be of help when exploring associations between them, such as the issue of identity individuals wish to

present, or they assume they have, in order to feel part of a congregation. Statements that do not address the identity issue in a questionnaire regarding congregational commitment or intrinsic/extrinsic motivation stumble on confounding variables in terms of personality exploration, such as personal and collective identity, representation of the self in affiliation settings, self-concept identification, etc. [26, 27], which depreciate the instruments concerned [28].

In other words, all 24 statements of the congregational commitment instrument did not clearly present the issue of identity, or identity search, an individual may have when becoming a member, or moving out of a congregation. Identity issues are considerably resourceful when explored in terms of an individual's relationship to a congregation; something we don't see it as a matter of importance neither to the latter, nor to the former (motivation). If identity items were to be incorporated in both instruments there would be able to elicit understandings about the socio-cognitive contexts individuals consider themselves into, regarding applications of faith orientation and religious commitment in congregational settings in view to get motivated to an in-group (intrinsic) and out-group (extrinsic) behaviour. Congregational commitment items seem to form a comparison more to the extrinsic motivation side of the ROS, and not both to the intrinsic and extrinsic; as such can be maintained that either the congregational commitment statements need to be re-modified, or an identity measure should be developed, in order both scales to be attended under an identity perspective of a workable comparison.

4.2. In that direction, there have been identified fields which can assist the present study to be improved in a future replication

4.2.1. Intrinsic personality type as related to congregational commitment

The rationale of a congregational commitment character through an intrinsic orientation process had to refer to the investigation of the commitment issue in terms of a spiritual adherence to religious principles and values [29, 30]. To this vein, intrinsic motivation can imply a personal commitment strategy in terms of a religious group one is affiliated to and feels inseparable from it. Intrinsic motivation character to congregational commitment terms could well indicate an expressed initiative for individuals having committed themselves to the aims of a religious community [31, 21].

4.2.2. Extrinsic personality type as related to congregational commitment

Extrinsic character rationale applies to the fact that individuals demonstrate congregational commitment when they are motivated by external factors such as survival in a society overly hostile, or by looking for an identity which in order to be pursued, must be approved by the social imperatives at large [32]. Although, that kind of motivation may somehow appear 'inappropriate' since individuals seem to involve themselves to processes not

exactly honest or constructive as to the congregation they belong to – something we can extract from the statements of the congregational commitment instrument -, it nevertheless looks prolific, for individuals need to see what is going on in the society they live, and how should they adjust their behaviour in order to work out interrelationships mainly beneficial and least costly [33].

4.2.3. Congregational commitment items compared to the intrinsic/extrinsic motivation part

Congregational commitment items cannot stand alone in terms of a motivation either not fully exercised or not frequently demonstrated. Congregational commitment items characterise social implications; they illustrate behaviour and an attitude undertaken by an individual in social reality terms. For instance, if the congregation, one is part of, is sometimes an unbearable experience in a person's life, it may mean it is probably unbearable because society does not appraise it; in other words, an individual finds it difficult to belong to and showing commitment. In order to compare congregational commitment to intrinsic/extrinsic motivation should be prerequisite, motivational statements to be found in some kind of association to statements of congregational affiliation.

4.2.4. Congregational commitment and intrinsic/extrinsic motivation as forming social imperatives to religious orientation perspectives

Congregational commitment perspectives demonstrate adherence principles in religious affiliation settings. Intrinsic/extrinsic motivation is a precursor of a social behaviour based on creative interrelations [34]. Religious orientation perspectives result from commitment to a congregation; from a motivation, which looks at the interests of the group (intrinsic view); from a practising of the group's principles in the society at large (extrinsic view). Congregational commitment by being demonstrated through intrinsic/extrinsic motivation terms, and vice versa, underlines an important value for society in reference to objectives individuals seem willing to fulfil. Commitment to a congregation via an in-group and out-group motivational perspective engages individuals to appropriately facing everyday difficulties, inter-communal adversities and affiliation controversies [35].

4.2.5. Could congregational commitment and intrinsic/extrinsic motivational attitudes be interrelated?

According to the statements presented as intrinsic/extrinsic motivation items in the ROS scale, it is obvious that religion is regarded part of a social process in terms how people see themselves attached to it [36]. Intrinsic/extrinsic motivation influences religion with regard to demonstrating congregational attitudes beneficial to community needs. The understanding

people have about congregational behaviour and how they manifest it relates to moral standards ought to be followed so individuals to gain and not lose from both inter-congregational and extra-congregational affairs [37, 38]. Religious groups in social environments are pictured as shelters of social balance and people are attracted to them by looking for security and workable attachment. In convergence to that, congregation commitment promotes socialisation through hierarchy needs, coalitions between its members, in view to out-group encounters, as well as a conformity necessity so its ideas not to be rejected from the social cognition attitude [39-42].

Congregational commitment forms part of the intrinsic/extrinsic motivation people experience. That does not only refer to what the social standards are, or no complies with, but to social tactics that are employed in order religiously committed individuals to flourish in an environment where personal needs are satisfied with less possible costs [43]. This is how intrinsic/extrinsic motivation among members of a society mostly works: individuals think of what they need, however bearing in mind that, what they choose, elaborates the necessity of being with others for prosperity and balance to be cultivated. Congregational commitment provides an identity character to individuals, about who they are, what they think of themselves, where they belong to and why, what their needs and expectations are, etc.; in such a genre, identity, irrespective of pros and cons, it is preserved, evaluated, and integrated via an intrinsic/extrinsic motivational attitude, for individuals seek to see themselves as part of a great assembly where they are cared for and helped fulfilling not only the expectations they have, but also the abilities they lack [44].

4.3. Limitations, shortcomings, and suggestions to the present research

Intrinsic/extrinsic motivation is a huge chapter in the history of psychology of religion, with angles which are discussed and debated by a number of different psychological approaches [45-48]. Congregational commitment, on the other, is affiliation knowledge acquired in different religious settings, congregational groups and denominations that vary in beliefs, understandings of the Divine, or of a spiritual endeavour not commonly exercised, and/or accepted [49]. Behind congregational commitment we can find organisational identity theory which has a notable literature that is critical on its scale [50-52]. What is mostly criticised is the issue of identity which is not presented through that scale. In particular, organisational identity questionnaires do not touch upon personal traits and characteristics, or issues of self-worth on the basis of interpersonal relations [53, 54]. In line to this, it hasn't been paid thoughtful attention to the aspect of in-group membership and how this influences the aspect of self in terms of evaluation, as well as the selection of salient others at an inter-individual level of significance [55].

As to the present design of study, in order to discuss an association between intrinsic/extrinsic motivation and congregational commitment is also a difficult task, and as such it does have limitations and shortcomings in its

approach. One of the basic problems is to attempt such a study by looking only to one religious group. By 'one religious group' I mean participants of a same affiliation creed, not cross-culturally different, as well as of a same Christian denomination. By means of tradition and ecclesiology, different denominations provide a wider approach to the subject along with different social cognitions, even if participants are brought up in same social environments [56]. On the other hand, congregational commitment practices exercised in respective community settings are also limited as far as affiliation purposes, contexts, and motivational tendencies are concerned. Different religions, as well as different denominations, pose different requirements and frameworks when presented through different intrinsic/extrinsic motivational processes.

If, for instance, the study was to include questionnaires discussing either religious fundamentalism [57], or Christian Orthodoxy [58] could be possible for a comparative framework to be looked at in both [59] – by keeping in mind that a discussion between motivation and commitment to an affiliation group is cross-culturally as well as situation contingent? Or, should congregational commitment be looked at in terms of different affiliation principles, or according to a social behaviour entertained by different motivational elements? In line with all the above, the issue of identity, and defining the concept of the self, are also crucial points not discussed in the modified questionnaire I have employed to conduct this study. By defining the concept of self in terms of comparisons based on character aspects of individuality to other in-group members, as well as to out-group of other affiliations (e.g. comparing a Greek-Orthodox sample to a Roman-Catholic, or an Anglican one) could that be more efficient in terms of understanding the issue of the religious self and how it is formed in respective denominational environments [60]?

What should also be discussed in such a study could be issues of interaction between congregational and social members, and whether such an interaction is intrinsically or extrinsically motivated on the level of social commitment inclusion [61]. One other thing, as to the questionnaire items regarding congregational commitment, are not touched issues of religious beliefs in terms of characterising a religious system; elements of religious practising in a congregational setting; issues of understanding a religious affiliation group as a guiding factor for the lives of individuals; issues of fulfilling spiritual needs as far as members of a congregation are concerned [62].

To this design, is not also clear whether one-way repeated measures ANOVA is relevant to such a study. In other words, could the identity issue, not included in both questionnaires, undermine the comparison between congregational commitment and intrinsic/extrinsic motivational attitude? Or, is it because participants were less than expected (54 out of 200), findings are not accurate enough? If, instead of one-way repeated measures ANOVA could be designed regression analysis, so to discover whether intrinsic/extrinsic motivation has an effect on congregational commitment, or a change and influence on it, could it be possible for intrinsic/extrinsic motivational attitude

to account for an effect on different congregational commitment practices too [63]? Also, could it be possible to study congregational commitment not in intrinsic/extrinsic motivation terms? In other words, could it be valid to regard congregational commitment as part of a religious framework the context of which may differ from intrinsic/extrinsic motivation processes and structures [64]? Finally, if instead of recruiting participants through a major Church body, participants were to be allocated through a postal sample, or recruited through an invitation on a religious website, what sort of sample should be desirable? Or, if we were talking of a smallish convenience sample would simple correlations be most appropriate?

One final limitation regards participants' difficulty to provide an accurate score of the statements as far as the content of them is concerned. It is being observed that a number of respondents did not wish or avoid to rate some items of the questionnaires, probably because they have found them incomprehensible, or not matching their understanding on the matter. That remark goes hand in hand, I assume, with the non- return of questionnaires from most of the participants. Both the above, have led me to the conclusion that questionnaires the way they were presented to the entrants did not help them understand what was expected from them. In my opinion, participants had a difficulty to score the items to the best of their knowledge, because:

1. Statements were long to be fully comprehended, and therefore inconclusively expressing conceptual issues about either personal religious adherence or religious affiliation;
2. Statements were not equal in number (Intrinsic motivation, 9 statements; extrinsic motivation, 12 statements);
3. Statements were sometimes confusing: "Quite often I have been keenly aware...", which hardly makes the point clear, or "...the presence of God", which is very vague to express a 'keen interest' of one to follow one's religion; perhaps, in such cases, abstract statements could facilitate participants' understanding better!

Another issue that has not been taken into account, as far as intrinsic and extrinsic motivation items are concerned, is the understanding of socio-cognitive and socio-cultural processes. Both, socio-cognitive and socio-cultural processes refer to motivational attitudes, and had to be included in the intrinsic/extrinsic motivation statements. Socio-cognitive and socio-cultural processes deal mainly with issues of introversion and extroversion rather than intrinsic and extrinsic stances. By introversion/extroversion, on the side of socio-cognitive processes, we mean statements capable to expressing the importance of the religious practice, identity-seeking perspectives in terms of coping and well-being, communication-laden considerations as far as the use of a different language is concerned, social attachment and how that can be viewed in terms of a motivational thinking, the role of the priest as a catalyst for one's sense of belonging at a particular congregation, issues of cooperation between members of the same congregation, etc. On the other hand, socio-cultural processes could be brought in by introversion/extroversion items via addressing

ideas regarding the meaning of a personal religious presence at cultural environments, the expression of views with respect to social interactions, expectations, and imperatives one needs to be dealing with as a faithful, or considerations about belonging to a congregation akin to representing the life of the parish in the society at large. The reason for stating all the above, and also providing some details about the concepts should be incorporated to, lies at the fact that intrinsic/extrinsic motivational items do not seem to fulfill the objectives they have been composed for; objectives that are more on the side of an introvert/extrovert personality type, and not otherwise.

In particular:

1. *Introversion*, rather than *intrinsic motivation*, is shown by the utility of personal pronouns ‘I’, ‘my’, and ‘me’.
2. Extrinsic motivation statements are expressed in terms of *extroversion*; in terms of looking for alternatives to establish a self either connected to society, or looking for likelihood in position to uplift one socially by means of a socially-focused congregational attitude. Such statements express an extrovert type of motivational attitude. We can assume this is the case by looking at the terminology – words and phrases - employed to compose such statements: ‘citizenship’, ‘friendship’, ‘membership’, ‘to establish a person...’, ‘purpose’ (determination), ‘secure’ (life, or *image*), ‘moral life’, ‘formulate good social relationships’, ‘social activity’, ‘compromise’, ‘economic well-being’, and ‘protection’.

From the points raised above, I understand that sometimes long statements are needed, and some other times not. In the first case, there should be preceded by relevant items so participants to be presented with aspects of the same scale throughout; in the second, long statements should be avoided if they refer to ideas not clearly represented by previous items, so continuity to be established, and participants to feel assisted when scoring an item that belongs to one scale, and in parallel to another. Also, participants were sometimes leaving items unrated, perhaps due to confusion in properly identifying the meaning of their contents. Confusion seemed also to be the case when participants had to make one selection out of three in some of the statements. In bearing all of the above in mind, I would suggest wide changes in all five questionnaires, as well as, finally, a unified scale regarding an inventory about introversion-extroversion in congregational terms, so in a future replication discrepancies like those stated here to be eliminated. In such an understanding, all five components of both questionnaire items should be re-arranged as follows:

Intrinsic motivation items

1. It is difficult to have a religious orientation in life;
2. To have faith in a Divine Being helps me towards a personal equilibrium;
3. Religious beliefs do give me meaning and strength;
4. When I pray, I do feel myself as a whole;
5. More or less I attend Church once a week;

6. Joining a Church group provides me with confidence unto meeting up with others;
7. *Remains unaffected;*
8. I like studying books about my faith;
9. Personal contemplation is an important pathway to find inner peace.

Extrinsic motivation items

1. *Remains unaffected;*
2. Being part of a Church community helps me to establish personhood in the society;
3. *Remains unaffected;*
4. *Remains unaffected;*
5. My religious affairs do not influence my everyday affairs;
6. *Remains unaffected;*
7. *Remains unaffected;*
8. *Remains unaffected;*
9. A Church is a congenial social activity;
10. Religious beliefs and social/economic well-being are somehow unrelated;
11. (1 & 12 can be grouped into one: Religion offers relief to sorrow and comfort during dire circumstances).

Affective commitment items

1. *Remains unaffected;*
2. *Remains unaffected;*
3. *Remains unaffected;*
4. (4 & 5 can be grouped into one: I don't feel attached to my present congregation);
5. (6 & 8 can be grouped into one: I don't experience emotional sense of belonging at my congregation);
6. *Remains unaffected.*

Continuance commitment items (Continuance statements were found difficult to be scored by some participants)

1. I wouldn't feel any regrets if I was to stand out of my congregation;
2. I feel strongly attached to my present congregation (The expression 'right now' in this item obscures the meaning of the statement, for it refers to a postponement possibly not clearly understood by participants);
3. Disruption of my religious expectations could make me leave my present congregation;
4. (The fact that between 3 & 4 statements there is a thesis and antithesis, and a contradiction in terms, as far as the continuance commitment scale is concerned, it proves difficult participants to score both items, not only in the sense of *agree* or *disagree*, but in *neither of them* too. I wouldn't put two statements of the kind in a consecutive order, and I would suggest that statement 4 should be replaced by an item such as the following: "It is not beneficial for me to abandon the congregation I am part of");
5. I strongly need to be a member of that congregation;

6. I don't have alternative options other than staying with that congregation (Statements 5 & 6 have changed because they are misleading to participants, in terms of not 'helping' them to score to the best of their knowledge);
7. (7 & 8 can be grouped into one: I would not like to be involved in any psychological cost in looking to find another congregation).

Normative commitment items

1. People don't feel satisfied at the congregations they belong to nowadays;
2. Individuals should look for congregations able to meet their needs;
3. I think it is OK for someone to look for the best available congregation;
4. Loyalty to a congregation can help an individual to overcome problems experienced there;
5. Apart from my willingness to stay to the present congregation, sometimes indecisiveness strikes;
6. People should always be clear about what they want from their congregations – if they wish to remain loyal to them;
7. Loyalty to one congregation prospers the lives of individuals;
8. I feel religiously committed only if my congregation is also loyal to me (Statement 8 has changed because the term 'loyalty' was not clear what it meant when related to the term 'congregation').

4.4. *The Introvert-Extrovert Congregational Attitude Inventory for Psychology of Religion*

Last but not least, there could also be suggested a unified instrument consisted of 20 introvert-extrovert congregational items, instead of intrinsic-extrinsic ones. I would call that instrument '*The introvert-extrovert congregational attitude inventory for psychology of religion*', where by *introvert-extrovert* would be meant an *internalized/externalized motivational behaviour*, whereas by *congregational attitude* could be defined a religious behaviour *committed* in an *emotional (affective)* sense, in a *continuum* process of self-development at a particular congregation, and in a *normative* display of personal attachment, as far as conformity issues – loyalty and obedience - are concerned. Items not having been taken into account by past researchers, in order to satisfy the needs of the experimental purpose when testing parishioners' congregational trends would constitute part of that inventory. Finally, to measure the responses of participants I would use the marking scheme of *disagree*, and *agree* rated -3 to +3, the scores of which could then be added and not reversed.

1. *To believe in God is an inherent need*

	Disagree			Agree	
-3	-2	-1	+1	+2	+3

2. Faith in God does affect the course of my life

	Disagree			Agree	
-3	-2	-1	+1	+2	+3

3. I live up a life to heavens' expectations; I do not live a life of autarky

	Disagree			Agree	
-3	-2	-1	+1	+2	+3

4. Every morning I get past the Church when I leave for work

	Disagree			Agree	
-3	-2	-1	+1	+2	+3

5. I would not allow insults about my faith

	Disagree			Agree	
-3	-2	-1	+1	+2	+3

6. I like studying the Bible/the writings of the Church Fathers

	Disagree			Agree	
-3	-2	-1	+1	+2	+3

7. I could not imagine myself living in a place without a Church

	Disagree			Agree	
-3	-2	-1	+1	+2	+3

8. If I was to be asked from the parish priest to offer some of my time for the needs of the Church I would cordially do so

	Disagree			Agree	
-3	-2	-1	+1	+2	+3

9. I do not mind to hear things about myself at my congregation which are offensive

	Disagree			Agree	
-3	-2	-1	+1	+2	+3

10. My sense of personal identity is part of my sense of belonging to a particular parish

	Disagree			Agree	
-3	-2	-1	+1	+2	+3

11. My interpretation of the Church is that it is a heavenly organization

	Disagree			Agree	
-3	-2	-1	+1	+2	+3

12. I build up relationships with others, only if they are believers such as myself

	Disagree			Agree		
-3	-2	-1	+1	+2	+3	

13. Although I do not believe in charity work, I go wherever I am needed

	Disagree			Agree		
-3	-2	-1	+1	+2	+3	

14. I am of the opinion that parishioners should attend the needs of their congregation all the time without complaining

	Disagree			Agree		
-3	-2	-1	+1	+2	+3	

15. I feel my congregation as a microcosm of a healthy society

	Disagree			Agree		
-3	-2	-1	+1	+2	+3	

16. Societies should be open to learn from communal life experienced at congregations

	Disagree			Agree		
-3	-2	-1	+1	+2	+3	

17. I would like my congregation to be part of the well-being of a changing society

	Disagree			Agree		
-3	-2	-1	+1	+2	+3	

18. Parishes should look into the needs of the society and find appropriate solutions

	Disagree			Agree		
-3	-2	-1	+1	+2	+3	

19. I would be part of a congregation openly and practically interested in alleviating others from their shortcomings

	Disagree			Agree		
-3	-2	-1	+1	+2	+3	

20. Congregational attitude cannot be constructively employed towards fulfilling societal expectations

	Disagree			Agree		
-3	-2	-1	+1	+2	+3	

5. Conclusions

Intrinsic/extrinsic motivation and affective/continuance/normative congregational commitment form an understanding of the religious individual in terms of its personal faith, sense of belonging at a congregation, commitment issues as to the life of that congregation, as well as the application of such commitment for the betterment of the society. Intrinsic motivation indicates that an individual is personally committed to religious practices of an identity-seeking process, whereas extrinsic motivation implies that an individual associates his/her in-group religious affiliation with out-group relations. Affective commitment refers to emotional bonds one builds up with other members of the same congregation, as well as sharing with them the same soul searching; continuance commitment addresses a congregational attitude, which seeks to promote the religious life of a community in the population at large; normative commitment refers to attitudinal trends that demonstrate familial and cultural adherences similar or otherwise to social practices. Also, normative commitment expresses congregational expectations in the face of societal encounters, and how the former may become part of the latter.

In this study, I have attempted to associate intrinsic/extrinsic motivation to affective/continuance/normative congregational commitment. Motivation and congregational commitment were the factors consisted of two and three levels respectively. Participants were presented with statements addressing each condition/treatment, and took part in two studies followed by a third one, investigating the assumption of the experimental hypothesis by looking at the scores respondents have rated them as far as the association between the factors motivation and congregational commitment was concerned. What I have found was that motivation and congregational commitment do relate to each other, and indeed with a large F-value which does not only reject the null hypothesis, but also shows levels of significance together with high effect sizes.

After the completion of the study, the presentation of the results, and the discussion concerning their relevance to the needs of the experimental hypothesis, there were suggested changes as to the questionnaires themselves - both to the [8], and the Allen & Meyer ones [9]. The changes suggested have looked individually at the statements of each instrument in terms of a user-friendlier version of the measures. A final suggestion was also proposed where items should focus more on introversion and extroversion instead intrinsic and extrinsic motivation. That inventory could also entertain congregational commitment in terms of introvert and extrovert attitudinal stances in view motivational practices to be discussed, and can be entitled: *The introvert-extrovert congregational attitude inventory*. In this way, participants would be more able to establish a relationship between motivation and congregational commitment compared to the instruments partly employed in this study.

Appendix I

Invitation Letter

Dear Participant,

First, accept please my warm thanks for taking the time to read this invitation letter.

With this letter you are kindly asked to take part in my study investigating the relation between congregational commitment and intrinsic/extrinsic motivation. The scope of the study is to discuss congregational commitment and intrinsic/extrinsic motivational attitudes in interdisciplinary terms.

For the purpose of the study you will be asked to score 45 items of two different questionnaires, according to the best of your knowledge. There are no correct or incorrect scores; you are asked to rate (circle one) from 1 to 5 (agree/mostly agree/neither agree nor disagree/disagree/mostly disagree) all items, as well as you are asked not to leave any statement unrated.

This study would not cause you any discomfort for you are not asked to write your comments or to rate the items in the presence of myself. Also, you will not have to write down your name in the questionnaires, so anonymity to be kept. Upon scoring the questionnaires, and having all returned to me, they will be safely stored at my disposal and no one will have access to them. After gathering all data from questionnaires and inserted in the computer programme of SPSS for statistical analysis, both questionnaires and data will be destroyed. Having analysed the data and discussing the results you will be sent a summary sheet about what my findings are. If you have any questions before or during the study please do not hesitate to post them to me.

You have received this invitation letter and both questionnaires (one for intrinsic/extrin-sic motivation, and one for congregational commitment) via your parish priest. You are asked to complete both questionnaires at your own time and send it back to me in a week or so to my address below (a stamped envelope is enclosed for this purpose). Finally, upon completion of the questionnaires if you have further queries about the study should you feel free to contact me.

Thank you very much in advance for your participation in my study.

Sincerely yours,

The Experimenter:

Name: Dr George Varvatsoulis

Signature:

Address: 15 Ludlow Road

Ealing, London, W5 1NX

The Participant

Signature:

Age:

Gender:

Educational background:

8. I read literature about my faith (or Church) (a) frequently, (b) occasionally, (c) rarely, (d) never

Agree mostly agree neither agree nor disagree mostly disagree disagree
1 2 3 4 5

9. It is important to me to spend periods of time in private religious thought and meditation

Agree mostly agree neither agree nor disagree mostly disagree disagree
1 2 3 4 5

Extrinsic Motivation Items

1. What religion offers me most is comfort when sorrow and misfortune strike

Agree mostly agree neither agree nor disagree mostly disagree disagree
1 2 3 4 5

2. Religion helps to keep my life balanced and steady in exactly the same way as my citizenship, friendships, and other memberships do

Agree mostly agree neither agree nor disagree mostly disagree disagree
1 2 3 4 5

3. One reason for my being a Church member is that such membership helps to establish a person in the community

Agree mostly agree neither agree nor disagree mostly disagree disagree
1 2 3 4 5

4. The purpose of prayer is to secure a happy and peaceful life

Agree mostly agree neither agree nor disagree mostly disagree disagree
1 2 3 4 5

5. It doesn't matter so much what I believe so long as I lead a moral life

Agree mostly agree neither agree nor disagree mostly disagree disagree
1 2 3 4 5

6. Although I am a religious person I refuse to let religious considerations influence my everyday affairs

Agree mostly agree neither agree nor disagree mostly disagree disagree
1 2 3 4 5

3. Jumping from congregation to congregation does not seem at unethical to me

Agree mostly agree neither agree nor disagree mostly disagree disagree
1 2 3 4 5

4. One of the main reasons I continue to belong to this congregation is that I believe that loyalty is important and therefore feel a sense of moral obligation to remain

Agree mostly agree neither agree nor disagree mostly disagree disagree
1 2 3 4 5

5. If I feel that another congregation offers to me more spiritual potentials I would not feel it was wrong to leave my congregation

Agree mostly agree neither agree nor disagree mostly disagree disagree
1 2 3 4 5

6. I was taught to believe in the value of remaining loyal to one congregation

Agree mostly agree neither agree nor disagree mostly disagree disagree
1 2 3 4 5

7. Things were better in the days when people stayed with one congregation for most of their lives

Agree mostly agree neither agree nor disagree mostly disagree disagree
1 2 3 4 5

8. I do not think that wanting to be a 'religiously committed individual' is sensible anymore

Agree mostly agree neither agree nor disagree mostly disagree disagree
1 2 3 4 5

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