Spring 2010

The relationship between attitudes toward seeking professional psychological help, religious orientation, and Greek Orthodox religiosity

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THE RELATIONSHIP BETWEEN ATTITUDES TOWARD SEEKING PROFESSIONAL PSYCHOLOGICAL HELP, RELIGIOUS ORIENTATION, AND GREEK ORTHODOX RELIGIOSITY

by

Emmanuel Nicholas Lillios

An Abstract

Of a thesis submitted in partial fulfillment
of the requirements for the Doctor of
Philosophy degree in Counseling, Rehabilitation, and Student Development
in the Graduate College of
The University of Iowa

May 2010

Thesis Supervisor: Professor Dennis R. Maki

ABSTRACT

The purpose of this study was to investigate the nature of the relationship that attitudes toward seeking professional psychological help have with religiosity and religious orientation among members of the Greek Orthodox Church in the United States. In addition, this study also investigated the nature of the relationship that confessional involvement has with: religious orientation, religiosity, attitudes toward seeking help, and ethnic background. This is important because Greek Americans, for reasons perhaps related to culture and religion, have historically displayed a reticence to seek professional psychological help when there are psychological problems. There is a paucity of research on the role religiosity and religious orientation has on seeking professional help for mental health problems. Members of a large-sized, urban, Greek Orthodox parish completed a questionnaire consisting of the Attitudes Toward Seeking Professional Psychological Help scale, short form-revised (Fischer & Farina, 1995); the New Indices of Religious Orientation scale, short form (Francis, 2007); and the Christian Orthodox Religiousness Scale, (Chliaoutakis et al., 2002). The results indicated a strong, positive relationship between intrinsic religious orientation and religiosity; a weak, negative relationship between extrinsic religious orientation and religiosity; and no evidence of a relationship between the variables of religious orientation, religiosity and attitudes toward seeking help. Those intrinsic in religious orientation have a higher confessional involvement. No evidence of a relationship between attitudes toward seeking help and confessional involvement. A difference existed between Greek and non-Greek participants and Greek respondents had more positive attitudes toward seeking help with a reduced level of participation in confession. Limitations of this study include a small return rate and a narrow, demographic range of participants. The implications of the findings of this study were discussed and suggestions for future research were made.

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Iowa City, Iowa

CERTIFICATE OF APPROVAL

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PH.D. THESIS

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This is to certify that the Ph.D. thesis of

Emmanuel Nicholas Lillios

has been approved by the Examining Committee
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John Wadsworth

To my wife, Theresa Anna, for everything

"Religion, like philosophy, must answer questions that science dares not frame
but, unlike philosophy, it must also infuse all of life with motive"

Gordon Allport
The Individual and His Religion: A Psychological Interpretation

ACKNOWLEDGMENTS

Over the long period of my education there have been many people who have assisted me in one way or another. It is impossible to thank everyone.

I would first like to acknowledge and thank my advisor, Dr. Dennis Maki for his patient and persistent support. His kind and gentle guidance kept me on the right road to accomplishing my goal. I would also like to thank the members of my committee, Dr. Katina Lillios, Dr. Scott McNabb, and Dr. John Wadsworth for agreeing to suffer through my dissertation and for their helpful feedback. I am very appreciative of their commitment. I would like to also acknowledge and thank Dr. Robert Ankenmann who suffered through countless hours guiding and helping me make some sense out of the mysterious world of statistics. In a real sense, he has been my statistics mentor as the instructor in my introductory statistics class and for my doctorate. I have truly learned so much from him.

I would also like to thank my episcopal hierarchs for their financial and spiritual support. First, Archbishop Iakovos, of blessed memory, who gave his blessing and provided me with scholarship support through the Taylor Scholarship program. I would also like to thank Metropolitan Iakovos of Chicago for scholarship support through the Taylor Scholarship during my coursework. I would especially like to acknowledge and thank my bishop, Metropolitan Maximos of Pittsburgh. He has been a solid help and support in so many ways. I deeply appreciate the scholarship support he gave via the Samer Scholarship. Without his love, prayers, and encouragement, this dissertation and the completion of my degree would not have been possible.

I would like to acknowledge and thank Dr. Constantine Galitsis, Paula Yakoumas, and Presbytera Georgia Muksuris for graciously helping with the translation of the CORS scale from Greek to English. Thanks to my sister, Anna for proofreading my thesis.

Finally, thanks to Nick, Liz, and Amalia for putting up with their dad.

ABSTRACT

The purpose of this study was to investigate the nature of the relationship that attitudes toward seeking professional psychological help have with religiosity and religious orientation among members of the Greek Orthodox Church in the United States. In addition, this study also investigated the nature of the relationship that confessional involvement has with: religious orientation, religiosity, attitudes toward seeking help, and ethnic background. This is important because Greek Americans, for reasons perhaps related to culture and religion, have historically displayed a reticence to seek professional psychological help when there are psychological problems. There is a paucity of research on the role religiosity and religious orientation has on seeking professional help for mental health problems. Members of a large-sized, urban, Greek Orthodox parish completed a questionnaire consisting of the Attitudes Toward Seeking Professional Psychological Help scale, short form-revised (Fischer & Farina, 1995); the New Indices of Religious Orientation scale, short form (Francis, 2007); and the Christian Orthodox Religiousness Scale, (Chliaoutakis et al., 2002). The results indicated a strong, positive relationship between intrinsic religious orientation and religiosity; a weak, negative relationship between extrinsic religious orientation and religiosity; and no evidence of a relationship between the variables of religious orientation, religiosity and attitudes toward seeking help. Those intrinsic in religious orientation have a higher confessional involvement. No evidence of a relationship between attitudes toward seeking help and confessional involvement. A difference existed between Greek and non-Greek participants and Greek respondents had more positive attitudes toward seeking help with a reduced level of participation in confession. Limitations of this study include a small return rate and a narrow, demographic range of participants. The implications of the findings of this study were discussed and suggestions for future research were made.

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CHAPTER ONE

INTRODUCTION

The purpose of this study was to investigate the nature of the relationship that attitudes toward seeking professional psychological help have with religiosity and religious orientation among members of the Greek Orthodox Christian Church in the United States. In addition, this study also investigated the nature of the relationship that confessional involvement has with the following variables: intrinsic religious orientation, extrinsic religious orientation, religiosity, attitudes toward seeking professional psychological help, and ethnic background. Studies exploring attitudes toward seeking professional psychological help among Greek Orthodox Christians are almost non-existent. In addition, although there is research literature on religiosity and religious orientation, very little research has been done on the importance of their relationship to attitudes toward seeking professional psychological help.

Statement of the Problem

The problem investigated is based on the premise that Greek Americans do not utilize mental health services to the extent that such services are needed (Welts, 1996). Attitudes toward seeking professional psychological help may have been culturally shaped in Greece due to the absence, until recently, of a modern psychological services delivery system. It is possible that Greek people who immigrated to this country may have brought with them attitudes toward seeking professional psychological help that have been historically formed by the psychological help system found in Greece (Charalabaki, Bauwens, Stefos, Madianos, & Mendlewicz, 1995).

Greek-Americans and Professional Psychological Help

Help seeking is a multi-dimensional phenomenon. Gourash (1978) defined help seeking as "any communication about a problem or troublesome event which is directed toward obtaining support, advice, or assistance in times of distress" (Gourash, 1978, p. 414). For the immigrant, help seeking behavior may be conceptualized as one aspect of the process of

adaptation to a new culture (Portes, Kyle, & Eaton, 1992). According to studies, most people who report having problems seek some sort of help (Gourash, 1978). The failure to seek help may be related to the perception that mental health professionals are not sensitive to issues confronting either older people or certain racial groups. Furthermore, there is not one type of problem that will consistently elicit help seeking behavior. A connection seems to exist between the different types of problems and from whom people choose to seek help. For example, the social support network is where people turn when they have problems involving unhappiness or general worries. Similarly, family and friends are the major source of help when there is some sort of crisis, such as unemployment or relationship difficulties. However, it should be noted that, in general, the intensity of psychological distress does not necessarily increase help seeking behavior toward others in the social support network (Knisely & Northouse, 1994)

During the 19th century in Greece, according to Douzenis (2007), the care of a person with psychological problems occurred in the context of the family. If the case was severe or if the family chose, help could be obtained in the monasteries. The person experiencing a psychological problem would be sequestered in a monastery being cared for by the monks. The patient was involuntarily placed there and the family, if rich enough, would make donations to support the monastery. Family members were also permitted to visit if it was so desired.

Prior to World War II, the psychological treatment for people with problems in Greece did not differ much from that found in other parts of Europe (Douzenis, 2007). The treatments commonly employed to help people with psychological problems were "(a) removal of patients from their home environment, (b) enforced bed rest, (c) special diets, (d) laxative treatment and blood-letting, (e) hot and cold showers, (f) mechanical restraints, (g) use of opiates and bromide, and (h) malaria treatment, hypnotherapy, insulin-induced fits, and leucotomy." (Douzenis, 2007, p. 45)

The passing of the "Law 1397" in 1983, special funding from the European Economic Community (EEC) (Madianos, Zacharakis, & Tsitsa, 2000), as well as publicity about the deplorable conditions in a mental health asylum on the Island of Leros (Avgoustidis, 2001;

Madianos, Zacharakis, Tsitsa, & Stefanis, 1999; Zissi & Barry, 1997) lead to a reform of the Greek mental health system. The result of the reform of mental health services in Greece has produced profound changes over the past 20 years. The process of reform and change in the mental health system in Greece continues at a pace that makes it imperative to not rely on literature just a few years old but to obtain new data on which to base theory and practice (Macri, 2001). In many ways, the Greek mental health system is moving toward parity with Western European and American mental health systems (Bellali & Kalafati, 2006). Greek American people may be reluctant to seek professional psychological help for problems in part due to being unfamiliar with such services, on the one hand, or being afraid of stigma and being marginalized from society, on the other.

Orientation Toward Seeking Help in General

The orientation toward seeking psychological help is manifested among people in two ways: on the one hand, there may be a willingness to seek help in a general sense; or, on the other hand, there is the willingness to seek help from mental health professionals (Rickwood & Braithwaite, 1994). In addition, there seems to be an incremental process of seeking help ranging from utilizing informal social support mechanisms to seeking professional help when the informal sources of help are inadequate. Although not enough is known about the internal processes and personality components that go into help seeking behavior (Fischer & Turner, 1970), there are indications that attributes such as openness to mental health, youth, or level of education are correlated with help seeking orientation (Rickwood & Braithwaite).

Those who are not willing or able to seek help for problems are at risk for a diminished quality of life. Individuals who Brown (1978) termed as “reluctant non-seekers” (Brown, 1978, p. 431) were found to have ineffective coping responses, ineffective social support networks, and lower self esteem than other groups. Furthermore, they were the least willing to discuss their problems with others. It has been found that those who have expressed the most negative attitudes toward seeking professional help for problems are in the greatest need of that help

(Cash, Kehr, & Salzbach, 1978). On the other hand, those who have had a positive experience in counseling will have more favorable attitudes toward it in the future (Cash et al., 1978) and will be more likely to seek professional help.

Generally speaking, most people seem reluctant to seek professional mental health services and it appears that many individuals who are suffering from psychological problems do not seek professional psychological help (Rickwood & Braithwait, 1994). Psychological or personality characteristics may account for this reluctance. There also appears to be culturally-based reasons for reluctance to seek psychological help (Sue, 1994; Tata & Leong, 1994). It is possible that Greek people who immigrated to this country may have brought with them attitudes toward seeking professional psychological help that have been historically formed by the psychological help system found in Greece (Charalabaki, et al., 1995).

Greek-American Attitudes Toward Professional Psychological Help

In attempting to define attitudes toward seeking professional psychological help one must begin with a definition of attitude. Attitude is not a singularly defined construct. Rather there are many different meanings attributed to attitude (Allport, 1935). In spite of widespread use of the term and considerable research on attitude, there does not exist a universally accepted definition (Olson & Zanna, 1993). For the purposes of this paper, however, a basic definition of attitude is "a state of mind of the individual toward a value" (Allport, 1935, p. 802). Inherent in this definition is the implication of evaluation that generates affective responses from positive to negative (Petty, Wegener, & Fabrigar, 1997).

According to Allport (1935), there are "four common conditions for the formation of attitudes" (Allport, 1935, p. 810). The first condition is called *integration*, where attitudes are formed by the "accretion of experience" (Allport, 1935, p. 810). The second condition is called *differentiation* where attitudes are formed as a result of the "fusion…of many repeated processes of sensation, perception and feeling" (Allport, 1935, p. 810). The third condition is called *traumatic* where attitudes are formed by profound or unpleasant experiences. Finally, the fourth

condition for the formation of attitudes is called *ready-made*. Allport describes ready-made attitudes as being those formed through "the imitation of parents, teachers or playmates" (Allport, 1935, p. 811).

Of particular interest for this study are those attitudes formed within the context of the Greek American group. Visser and Mirabile (2004), expanding on the fourth condition in the formation of attitude described by Allport (1935), maintained that it is within the social environment that people form and maintain attitudes. There are certain dynamics that operate within a social group that facilitate the formation of attitudes within the individual that are congruent with the accepted attitudes of that social group. In fact, attitudinal strength is related to the level of congruence between individual and group attitudes. Obviously, there are positive consequences for acceptance of group sanctioned attitudes as well as negative consequence for rejection of those attitudes. This study investigates attitudes amongst Greek Americans related to their religiosity and their religious orientation which is most often centered in the Greek Orthodox Church.

The Greek Orthodox Church

The Greek Orthodox Church in the United States has been described as the "prime definer of Greek ethnicity in this country" (Moskos, 1980, p. 67). The Greek Orthodox Church also serves the function of providing a social environment for ethnic "belongingness" (Evergeti, 2006, p. 360). Essentially, Greek ethnic identity is expressed via affiliation with the Greek Orthodox Church. The connection between Greekness and membership in the Greek Orthodox Church is as salient today as it was in the early years of Greek immigrant (Kunkelman, 1990; Papanikolas, 1974; Saloutos, 1973b)

Religious Orientation

Religious orientation is defined as the motivation for religious behavior (Hoge, 1972; Hunt & King, 1971). Religious orientation is the motivation for religious behavior among those who are religious (Francis, 2007). A particular religious belief or dogma is independent of and

irrelevant to the theoretical construct of religious orientation (Gorsuch, 1994). For Gordon Allport, the content of religious belief, even its orthodoxy, was irrelevant, rather, it was the purity of motive that was important (Hood, 1985). Persons may be either intrinsic or extrinsic in their religious orientation.

Intrinsic Religious Orientation

Allport and Ross (1967) defined intrinsic religious orientation as:

> "Persons with this orientation find their master motive in religion. Other needs, strong as they may be, are regarded as a less alternate significance, and they are, so far as possible, brought into harmony with the religious beliefs and prescriptions. Having embraced a creed the individual endeavors to internalize it and follow it fully. It is in this sense that he lives his religion." (Allport & Ross, 1967, p. 434)

Extrinsic Religious Orientation

Allport and Ross (1967) defined extrinsic religious orientation:

> "Persons with this orientation are disposed to use religion for their own ends. The term is borrowed from axiology, to designate an interest that has held because it serves other, more ultimate interests. Extrinsic values are always instrumental and utilitarian. Persons with this orientation may find religion useful in a variety of ways to provide security and solace, sociability and distraction, status and self justification. The embraced creed is lightly held or else selectively shaped to fit more primary needs. In the theological terms the extrinsic type turns to God, but without turning away from self." (Allport & Ross, 1967, p. 434)

In light of the important role that the Greek Orthodox Church has in the maintenance of Greek ethnic identity, the question of the religious orientation of its members becomes an important focus in studying their orientation toward seeking psychological help. This is not meant to imply, however, that being a member of the Greek Orthodox Church is merely a matter of the preservation of ethnic identity and cultural heritage. There are individuals who are members of the Greek Orthodox Church for purely religious reasons where the preservation of culture or social recognition is incidental to a deeply held faith in Jesus Christ as expressed in the Greek Orthodox Church.

Religiosity

According to Belzen (2005), "religiosity is as multifarious as the different forms of religion" (Belzen, 2005, p. 7). Belzen meant that religiosity, like religion, was of great diversity. Religiosity occurs on both an individual and group level. It is shaped and informed by an institutional expression of religion, such as a religion or church. Religiosity, therefore, refers to the "institutionalized and prescribed forms of religious practices and expression" (Abe-Kim, Gong, & Takeuchi, 2004, p. 676) Religiosity, on the individual level, is an "allegiance to the beliefs and practices of institutional, organized religion" (Rose, Westefeld, & Ansley, 2001, p. 61) and is measured by behavioral observations like "frequency of religious service attendance, private devotional activity, or religious experience" (Abe-Kim, et al., 2004, p. 676)

For the purposes of this study, religiosity will be defined as religious behaviors that are consistent with an organized system of religion or religious institution. Religiosity would focus on the types of religious behaviors associated with a particular religious institution in addition to generic behaviors such as, number of times attending religious services or number of times praying.

In America, Greek Orthodox religiosity presents itself in many different forms. The reason for the different presentations of Greek Orthodox religiosity may be related to issues of acculturation and assimilation. Some parishes have become "Americanized." Evidence of this process is the introduction of church pews, organs, Western European-style music, and English into the services. In addition, the religious practices of some Greek American members of the Greek Orthodox Church have also undergone change from common religious practices found in Greece (Krindatch, 2009; Moskos, 1980).

The Greek Orthodox Church has a long tradition of providing spiritual counsel for the faithful. It is not uncommon for members of the Greek Orthodox Church to seek counsel for spiritual as well as psychological problems from the clergy (Brouzos & Mouladoudis, 2004; Vlachos, 1999). Often, under the guise of seeking spiritual counsel, help will be sought for problems beyond those defined as strictly spiritual. Therefore, those who are more traditional in

Greek Orthodox religiosity may feel more comfortable seeking help for psychological problems from the clergy of the Greek Orthodox Church rather than from mental health professionals. Due to the historical importance the sacrament of confession has among Greek Orthodox Christians, it seemed reasonable to explore whether confessional involvement has any relationship with religious orientation, religiosity and attitudes toward seeking professional psychological help.

Although Greek Orthodox clergy are now more educated than in the past, the local parish pastor may not be adequately trained to make timely and effective referrals when confronted with a mental health problem or crisis affecting a parishioner, due to lingering negative attitudes toward professional psychology (Rogers, 2002). Furthermore, the effectiveness of parish clergy in providing referrals for mental health problems may be hampered by the negative attitudes toward seeking professional help held by parishioners. A possible consequence is that a parishioner of more traditional Greek Orthodox religiosity may discount or reject a pastor for not being faithful to Greek Orthodox tradition and faith by making a referral for mental health services. Therefore, it can be problematic for the clergy to provide effective intervention in such cases.

One of the goals of this study is to gain a deeper understanding of the attitudes toward seeking professional psychological help held by members of a large sized, urban parish affiliated with the Greek Orthodox Church in America. Implicit in this line of study is the question whether members of a large sized, urban parish affiliated with the Greek Orthodox Church in America have remained consistent with previously reported negative Greek attitudes toward seeking professional psychological help or whether they have adopted positive attitudes toward seeking professional psychological help..

The researcher in this study employed a correlational research design. The researcher employed the following scales for measuring the variables of interest and answering the research questions: The Attitudes Toward Seeking Professional Psychological Help Scale- short form revised (ATSPPH-short form, revised) (Fischer & Farina, 1995); the New Indices Of Religious

Orientation Scale (NIRO) (Francis, 2007); and the Christian Orthodox Religiosity Scale (ChOR) (Chliaoutakis, et al., 2002).

Research Questions

The following research questions will guide this investigation.

Primary Research Questions

1. What is the nature of the relationship between religiosity and intrinsic religious orientation of members of a Greek Orthodox parish in America?

2. What is the nature of the relationship between religiosity and extrinsic religious orientation of members of a Greek Orthodox parish in America?

3. What is the nature of the relationship between attitude toward seeking professional psychological help and religiosity of members of a Greek Orthodox parish in America?

4. What is the nature of the relationship between attitude toward seeking professional psychological help and intrinsic religious orientation of members of a Greek Orthodox parish in America?

5. What is the nature of the relationship between attitude toward seeking professional psychological help and extrinsic religious orientation of members of a Greek Orthodox parish in America?

Secondary Research Questions

1. What is the nature of the relationship between confessional involvement and each of the research variables: intrinsic religious orientation, extrinsic religious orientation, religiosity, and attitudes toward seeking professional psychological help?

2. What is the nature of the relationship between confessional involvement and Greek or non-Greek ethnic background?

Conclusion

The purpose of this study was to investigate the nature of the relationship that attitudes toward seeking professional psychological help have with religiosity and religious orientation among members of the Greek Orthodox Christian Church in the United States. In addition, this study also investigated the nature of the relationship that confessional involvement has with the following variables: intrinsic religious orientation, extrinsic religious orientation, religiosity, attitudes toward seeking professional psychological help, and ethnic background. Conducting such a study will not only add to the knowledge base concerning seeking professional psychological help but will also have implications for the delivery of mental health services by professional counselors and therapists. In addition, the knowledge gained in this study will also benefit parish clergy in being better able to understand how religiosity and religious orientation influence their parishioners to seek or not seek professional psychological help when there is a problem.

CHAPTER TWO

REVIEW OF THE LITERATURE

The purpose of this study was to investigate the nature of the relationship that attitudes toward seeking professional psychological help have with religiosity and religious orientation among members of the Greek Orthodox Christian Church in the United States. In addition, this study also investigated the nature of the relationship that confessional involvement has with the following variables: intrinsic religious orientation, extrinsic religious orientation, religiosity, attitudes toward seeking professional psychological help, and ethnic background. Relevant literature will be surveyed concerning the major constructs of this study. In addition to a general discussion of attitudes toward seeking professional psychological help, literature concerning the attitudes that Greek Americans have toward seeking help for psychological problems will be discussed. Following a survey of literature on religiosity and the Greek Orthodox Church, an in-depth treatment will be made on Gordon Allport's theory of Religious Orientation which provides an important theoretical framework for this study.

Review of literature about Greek people

Greek immigration to the US-Historical Perspective

According to Constantinou and Diamantides (1985), Greek immigration to the United States occurred in three distinct phases: (a) (Phase I) was from 1820 until 1880; (b) (Phase II) was from 1880 until 1945; and (c) (Phase III) was from 1945 until 1980 (Constantinou & Diamantides, 1985, p.359). The model of Greek immigration proposed by Constantinou and Diamantides was based on an analysis of "push-pull forces" (Constantinou & Diamantides, 1985, p.368) that existed between the sending country (Greece) and the receiving country (United States). Therefore, the course of immigration, according to this model, was affected by the economic conditions in Greece and the immigration policies/laws in the United States.

Establishment of Greek Orthodox Parishes

Prior to World War I, all Greek immigrant organizations, schools, churches, etc. were organized to meet the needs of Greek immigrants who were here temporarily and were planning to return to Greece (Saloutos, 1973a). As the reality of residency set in, the motivation for establishing and maintaining a Greek Orthodox Church was propelled by a deep fear felt by Greek immigrants of losing their Greek identity (Saloutos, 1973b). Greek immigrants did not attend other churches except under special circumstances (Veglery, 1988). Furthermore, in the US, only the Protestant, Roman Catholic, and Jewish faiths had institutional status (Scourby, 1980). Greek immigrants as Greek Orthodox Christians may be different in intrinsic cultural traits not only from the majority American core society, which is influenced by Protestantism, but also from the other mainstream religious faiths in the US, that of Roman Catholicism and Judaism (Veglery, 1988).

So strong is the connection between Greekness and the Greek Orthodox Church (Evergeti, 2006) that a common belief among Greek immigrants and Greek-Americans is that "To be Greek is to be Orthodox" (Papanikolas, 1974, p. 103). The connection between Greekness and membership in the Greek Orthodox Church is as salient today as it was in the early years of Greek immigration. Greek immigrants and Greek-Americans who marry outside the Greek Orthodox Church and/or convert to another faith are disconnected from the Greek community and cease to be considered Greek (Anagnostou, 2004; Costantakos, 1993; Evergeti, 2006; Georgas & Papastylianou, 1994; Kunkelman, 1990; Moskos, 1980; Papanikolas, 1974; Saloutos, 1973b; Zotos, 1976).

Important Role of the Greek Orthodox Church

The importance of the Greek Orthodox Church to the Greek-American immigrant community cannot be understated. In spite of turmoil and disunity in the early years of the 20th century, the Greek Orthodox Church eventually produced stability and cohesion in the Greek immigrant and Greek-American community. The influence of the Greek Orthodox Church on the

Greek immigrant and Greek-American community extends far beyond that of religion. Because of the nature of the Greek Orthodox Church and its intimate link with the Greek nation (ἔθνος), the Greek Orthodox Church performed a vital function in the immigrant community (Nikolaou, 2000).

The Greek Orthodox Church in the United States has been described as the "prime definer of Greek ethnicity in this country" (Moskos, 1980, p. 67). The Greek Orthodox Church also serves the function of providing a social environment for ethnic "belongingness" (Evergeti, 2006, p. 360). Essentially, Greek ethnic identity is expressed via affiliation with the Orthodox faith. According to Kunkelman (1990), Greek immigrants equated membership in the ethnic group with membership in the Greek Orthodox Church. Not only is the Greek Orthodox Church the means for transmitting "Greekness" (Evergeti, 2006, p. 361) but also for transmitting Greek national values (Evergeti, 2006).

Another important function of the Greek Orthodox Church is in the preservation and inculcating of the Greek language on subsequent generations of Greek-Americans (Moskos, 1980). Greek immigrants highly valued (and to a lesser extent, still value) the passing on of the Greek language to their children. The Greek Orthodox Church served as the place where Greek language schools were established and often, especially in the early years, the priest himself conducted Greek languages classes in "Greek School" (Moskos, 1980). The pattern of the importance of the Greek Orthodox Church and Greek language preservation and transmission appears to be a common feature of Greek immigrants regardless of whether they immigrated to the US, UK , or Australia (Georgas & Papastylianou, 1994; Rosenthal & Hrynevich, 1985).

The Greek Orthodox Church also served as the center of the Greek immigrant and Greek-American community (Karpathakis, 1999). The Greek Orthodox Church often served as not only the place of worship but also where one made social contacts or obtained social recognition (Moskos, 1980). Many ethnic and social organizations found shelter under the umbrella of the Greek Orthodox Church (Treudley, 1949). This not only included associations from various areas or villages in Greece but also for groups such as the American Hellenic Education

Progressive Association (AHEPA) and the Greek American Progressive Association (GAPA). The Greek Orthodox Church along with the AHEPA has served as the de facto representatives of the Greek-American community to the US Government (Karpathakis, 1999). The Greek Orthodox Church, in partnership with organization such as AHEPA, facilitated the adaptation of Greek immigrants to American culture (Moskos, 1980).

The enactment of the Refugee Relief Act of 1953 permitted an increase of immigrants from Greece to enter the US. More than 56,000 non-quota immigrants from Greece entered the US between 1946 to 1960 (Saloutos, 1964). According to Saloutos (1964), the influx of immigrants from Greece during this period provided a significant "cultural transfusion" into the Greek-American community (Saloutos, 1964, p. 363). The infusion of new Greek immigrants into Greek America provided a significant counteraction to the process of assimilation that had occurred since the reduction of Greek immigrants following the imposition of the quota system in the 1920s (Saloutos, 1964). In other words, after the imposition of the quota system in the 1920s, the Greek immigrant community in the US integrated into American society. More importantly, the Greek immigrant community began to produce American-born offspring and to develop American institutions. Saloutos wrote that "wellsprings of Hellenism were replenished by the new arrivals" (Saloutos, 1964, p. 381). The arrival of new immigrants created a tension within the Greek-American community and gave strength to the forces that were attempting to keep strong Greek ethnic identity and culture. At the very least, the new Greek immigrants had a "retarding effect" on Greek-American assimilation into American society (Moskos, 1980, p. 53).

Increasing Greek-American Diversity Since 1965

With the abolition of the quota system in 1965, a significant increase of immigrants from Greece has occurred. The Immigration Act of 1965 established a system whereby up to 20,000 immigrants could be admitted from any one country. A total admission of 170,000 immigrants from the Eastern Hemisphere and 120,000 immigrants from the Western Hemisphere was set as a ceiling. Therefore, between 1966 and 1971, approximately 15,000 Greek immigrants were

admitted, per annum, into the US (Moskos, 1980). The removal of the quota system restricting immigration has produced a level of Greek immigration comparable to the original period of immigration prior to 1923.

This has also created several new challenges for the Greek-American community. First, the new immigrants were at a higher level of education and occupational training than the earlier Greek immigrants (Alexiou, 1993). The original immigrants were often uneducated, primarily of lower class origins, lacking experiences of the world beyond their villages of origin or having lived through the trauma of the Second World War and the Greek Civil War (Saloutos, 1973a). The new immigrants were also more cosmopolitan and tended to view the older immigrants as "uncultivated and boorish" (Moskos, 1980, p. 59). This perspective was especially reinforced when the new immigrants conversed with the older immigrants and American-born Greek Americans. The older immigrants and the American-born Greek Americans spoke a relatively archaic and uneducated Greek compared to the educated level of Greek spoken by the new arrivals (Moskos, 1980).

Another major challenge has been that each successive wave of immigrants has reintroduced to the Greek-American community the imperatives of psychological adjustment to the new culture (Scourby, 1980). The result of ongoing adjustment has been conflict between each successive generation of immigrants. This is particularly strong in an ethnic group like the Greek Americans due to its cohesion and identity. Other immigrant groups that have assimilated into American culture may not directly experience the impact of more recent immigrants from their country of origin due to having relegated ethnic identity to a more subordinate dimension of self identity. With the Greek American community, membership in the ethnic group, especially as maintained by membership in the Greek Orthodox Church, is an essential dimension of self identity. Therefore, the Greek American community as a whole was impacted by the tasks of adjustment and acculturation that each successive cohort of immigrants negotiated.

Although the new immigrants were faced with and negotiated tasks of acculturation and adjustment, they did not have the same experiences as the early Greek immigrants (Moskos,

1980). Unlike their predecessors, new immigrants included as many women immigrating as men. In addition, many came as married couples with families. New immigrants from Greece, unlike the early immigrants, found an established Greek-American community providing social, economic, spiritual and psychological support. Furthermore, many of the struggles and difficulties faced by the early Greek immigrants, especially in terms of prejudice, discrimination and ultimately, acceptance by the majority American culture, was already relegated to the history books. New immigrants immediately upon arrival, enjoyed membership in an ethnic group that was highly respected and favorably regarded by other Americans (Moskos, 1980). This is continually confirmed by the overwhelming support and good will conveyed by the many non-Greek people who attend Greek Festivals and bake-sales held by various Greek Orthodox parishes around the United States every year.

In addition to the adjustment process, new immigrants expected to find a Hellenized Greek Orthodox Church and Greek community identical to what they left in Greece (Scourby, 1980). Instead, they found a church that was responding to both the needs of the older immigrant and American-born Greek Americans. In particular was increased use of the English language in the worship services, preaching, and administration of the Greek Orthodox Church in America. This produced a conflict between Greek Americans who have integrated into American society and new immigrants who viewed these developments as an indication of the attempts to "de-Hellenize" the Greek Orthodox Church and community (Scourby, 1980, p. 51). In essence, however, arrival of the new immigrants brought an infusion of Greek culture that has revitalized, not only the Greek-American community, but also the Greek Orthodox Church (Moskos, 1980). Despite the differences, conflicts and challenges presented by the integration of new Greek immigrants into the Greek-American community and into the majority American culture, there exists a strong commitment by both old and new immigrants to succeed in American society, to retain a strong Greek ethnic identity, and to retain a strong, vibrant Greek Orthodox Church (Moskos, 1980; Saloutos, 1973b).

Recent Greek Immigrants as Transmigrants

Recent Greek immigrants also differ from prior immigrants due to the realities of current technological advances and globalization. Technology and jet travel have permitted the maintenance of "close and immediate ties" with Greece (Glick Schiller, Basch, & Szanton Blanc, 1995, p. 52). Not only have many recent immigrants maintained close ties with Greece but also it has allowed the re-establishment of ties by American-born Greek Americans as well. This phenomenon is called transnationalism. (Glick Schiller, et al., 1995, p. 49) suggested that immigrants "whose daily lives depend on multiple and constant interconnections across international borders and whose public identities are configured in relationship to more than one nation-state" (Glick Schiller, et al., 1995, p. 48) be called transmigrants. Transnationalism can be seen in the broader context of globalization and increasing diminishment of the nation-state fostering greater communication, interaction, and involvement across the globe. It is clear that as more recent Greek immigrants retain transnational ties and identities, it cannot help but impact the Greek-American community.

Literature on development of Greek-American Attitudes

Mental Health Services in Greece

It is useful in a study of Greek American attitudes toward seeking professional psychological help and toward mental health in general, to take an historical view of mental health services found in Greece over the past 150 years. This period is an important focus of attention because the state of Greek mental health services 20, 30, or 40 years ago may be the source of attitudes toward professional mental health services found among Greek Americans today. Even though Greece may slowly be changing in attitudes toward and the availability of, mental health professionals, the old attitudes still exist in both rural and urban populations.

Prior to World War II, the psychological treatment of people with problems in Greece did not differ much from that found in other parts of Europe (Douzenis, 2007). The treatment commonly employed to help people with psychological problems included " (a) removal of

patients from their home environment, (b) enforced bed rest, (c) special diets, (d) laxative treatment and blood-letting, (e) hot and cold showers, (f) mechanical restraints, (g) use of opiates and bromide, and (h) malaria treatment, hypnotherapy, insulin-induced fits, and leucotomy." (Douzenis, 2007, p. 45)

Hartocollis (1966) described in great detail the mental health services available in Greece in 1966. He identified some of the superstitions and primitive religious beliefs prevalent at that time as being part of the problem with the mental health system in Greece. For example, the notion of demon possession was "surprisingly popular" (Hartocollis, 1966, p. 457) among Greek people and that the Greek Orthodox Church viewed this as "still an accepted doctrine" (Hartocollis, 1966, p. 457).

An important dimension of the state of mental health services in Greece at that time was that due to the absence of community based mental health services, few options existed for patients who no longer required hospitalization. Either the patients were released to their families, or , if families refused to sign for their release, it was not uncommon for such patients to remain in the hospital for the rest of their lives, recovered yet unable to be released (Hartocollis, 1966, p. 459).

Bouhoutsos and Roe (1984) pointed out that although the increased urbanization among Greek people led to stress, there has not been a commensurate increase in psychological services. Clearly, stigma attached to mental illness persisted. Greek people in general and Greek men in particular were reluctant to seek help for psychological problems. It was particularly difficult for parents because if a child was taken to a mental health professional for a psychological problem, due to prevalent community attitudes the parents were criticized for having failed as parents. When family members are taken to receive psychological help, it was usually for severe pathology such as, psychosis or mental handicaps. The families were forced to face the problem due to the severity of the illness. Other forms of less disruptive mental illnesses were hidden away or were managed in an atmosphere of denial of the existence of a problem (Bouhoutsos & Roe, 1984).

In addition to stigma, or perhaps as a reflection of it, the way that mental health services were available tended to discourage people from seeking psychological help. Bouhoutsos and Roe (1984) stated that 98% of the outpatient offices were found in governmental offices of the social security services (IKA). The services provided at such offices consisted mainly of psycho-pharmacological interventions. The stigma of seeking help at mental hospitals served as a deterrent for many. Furthermore, mental health services were centralized in major urban areas. There were very few mental health services in rural areas. Those who lived on one of the islands found obtaining services virtually impossible except by traveling to one of the major cities. Governmental support for mental health services was minimal. The possibility of an incremental release via half-way houses or community based programs was not an option in Greece then. This was due to the lack of such programs. In addition, the release of the person back into the community after hospitalization was resisted, not only by some of the psychiatrists, but also by family and community members (Bouhoutsos & Roe, 1984).

Reform of the Greek Mental Health System

The reform of the Greek mental health system was propelled by several events. The first event was the passing of "Law 1397" in 1983 establishing the National Health System in Greece (Karastergiou, Mastrogianni, Georgiadou, Kotrotsios, & Mauratziotou, 2005). The second event was special funding obtained under Regulation 815/84 from the European Economic Community (EEC) for psychiatric reform in 1984 (Bellali & Kalafati, 2006). The third, and perhaps most profound event propelling the reform of the mental health system in Greece was the exposure in a British newspaper (Karastergiou, et al., 2005) in 1989, of the "unacceptable and distressing conditions" (Zissi & Barry, 1997, p. 104) in the asylum on the island of Leros. The exposure of the conditions in that asylum not only provoked international outrage but also instigated considerable discussion in Greece itself (Zissi & Barry, 1997). Furthermore, as a result of the shocking photos of "totally dehumanized patients" of the Leros asylum (Avgoustidis, 2001, p. 42), the Greek Orthodox Church of Greece was motivated to find ways to help.

The Greek government responded to the need for reform with the development of a 5-year plan involving change in the following areas: (a) Decentralization of mental health services by the establishment of community based programs for prevention and treatment; (b) The deinstitutionalization of long-term care patients, especially those found on Leros, with placement in alternative, community based residential programs with emphasis on rehabilitation service; and (c) Training of mental health professionals to provide treatment using models of care different than historically found practiced in Greece (Madianos, Tsiantis, & Zacharakis, 1999).

The result of the reform of mental health services in Greece has produced profound changes over the past 20 years. The process of reform and change in the mental health system in Greece continues at a pace that makes literature published just a few years ago unreliable and it is essential to for new data to be generated upon which to base theory and practice of the situation there now (Macri, 2001). In many ways, the Greek mental health system is moving toward parity with Western European and American mental health systems (Bellali & Kalafati, 2006).

Even though profound changes have occurred in Greece, old attitudes toward mental health issues remain as it was 20 or 30 or 40 years ago when many immigrants who are living in America today emigrated from Greece. Furthermore, many negative attitudes toward mental health issues and seeking professional psychological help are passed on to succeeding generations. Certainly, it is expected that as Greek Americans become more acculturated into American culture there will be adoption of attitudes consistent with cultural milieu. However, it is difficult to measure how persistent negative attitudes toward mental illness and seeking professional psychological help is for this group. It is precisely because these attitudes continue to exist and continue to impact help-seeking behavior in the Greek-American community in America that make the current study an important endeavor.

Attitudes Toward Seeking Help.

Previous research on attitudes toward seeking professional psychological help has focused on various psychological dimensions such as, emotional openness (Komiya, Good, & Sherrod, 2000), self-construal (Yeh, 2002), self-concealment (Cepeda-Benito & Short, 1998; Kelly & Achter, 1995; Wallace & Constantine, 2005), self-disclosure (Barry & Mizrahi, 2005; Hinson & Swanson, 1993; Vogel & Wester, 2003), treatment fearfulness (Deane & Chamberlain, 1994) as well as, on stigma (Vogel, Wade, & Hackler, 2007) and opinions about mental illness (Leong & Zachar, 1999). Important studies have focused on gender differences in attitudes toward seeking professional psychological help (Ang, Lim, Tan, & You, 2004; Berger, Levant, McMillan, Kelleher, & Sellers, 2005; Fosu, 1995; Johnson, 1988; Leong & Zachar, 1999; Masuda, Suzumura, Beauchamp, Howells, & Clay, 2005; Turkum, 2005; Veroff, 1981; Zeldow & Greenberg, 1980). Research on attitudes toward seeking professional psychological help among various ethnic and racial groups has focused on either the cultural differences (Al-Krenawi, Graham, Dean, & Eltaiba, 2004; Atkinson & Gim, 1989; Cohen, Guttman, & Lazar, 1998; Diala et al., 2001; Duncan, 2003; Kim & Omizo, 2003; Nguyen & Anderson, 2005; Sheikh & Furnham, 2000; Yoo, Goh, & Yoon, 2005) or on level of acculturation (Atkinson, Lowe, & Matthews, 1995; Tata & Leong, 1994; Zhang & Dixon, 2003) in explaining variations in such attitudes. Research among Greek people and Greek Americans (Ponterotto et al., 2001) has been limited also to focusing on cultural difference or acculturation in explaining attitudes toward seeking professional psychological help. Exploration of attitudes toward seeking professional psychological help among various religious groups is also limited. With the exception of a study among female Muslim students (Al-Darmaki, 2003), mention of religion has been relegated to merely a demographic category (Fischer & Cohen, 1972)

Help-seeking Attitudes of Greek-American people

A study that investigated the relationship of acculturation and gender to attitudes toward counseling among Italian-American and Greek-American college students was conducted by

Ponterotto et al. (2001). This study took a sample of 232 self-identified Italian-American and Greek-American college students from the northeast United States. The full sample contained 24% immigrant first generation students, 40% second generation, 9% third generation, 18% fourth generation, and 9% fifth generation. The students were asked to complete a five-part questionnaire. The first part was demographic seeking information on background and cultural commitment. The second part was an acculturation scale for Italian Americans and Greek Americans. This acculturation scale was an adaptation for Italian Americans and Greek Americans based on the Acculturation Rating Scale for Mexican Americans (ARSMA) (Cuellar, Harris, & Jasso, 1980) and the Suinn-Lew Asian Self-Identity Acculturation scale (SL-ASIA) (Suinn, Rickard-Figueroa, Lew, & Vigil, 1987). The third part was the Attitudes Toward Seeking Professional Psychological Help scale (ATSPPH) (Fischer & Turner, 1970). The fourth part was respondent ratings of preferences for four counselor-client similarity variables. The four counselor-client similarity variables were based on work done by (Atkinson, Ponterotto, & Sanchez, 1984). The fifth part of the questionnaire consisted of the rank-ordering of potential help-giving providers. The list of help-giving providers was adapted from (Atkinson, et al., 1984) and consisted of 11 suggested sources of help: university counseling center, faculty member or dean, clergy person/minister/priest, student health services, friend, parent, private practice counselor, psychologist, psychiatrist, family physician, family member other than parents, community counseling service, and peer counselor.

The results of this study found that few definitive conclusions could be drawn from the data. There seemed to be some gender and acculturation based results but nothing definitive. The researchers in this study identified several factors which may have impacted the results of the study. One factor was the sample itself being composed of highly-educated, English-speaking, middle-class college students. Another issue involved the use of a linear and unidimensional acculturation scale to study acculturation. The reality may be that acculturation as a construct is much more complex than originally thought.

Development Of A Scale To Measure Attitudes

The first important effort to study attitudes toward seeking professional psychological help was the development of an assessment tool called the Attitudes toward Seeking Professional Psychological Help scale by Fischer and Turner (1970). At the time this scale was developed very little research had been done on attitudes toward seeking professional psychological help. Fischer and Turner's justification for conducting this study was:

> Undoubtedly, then, there are numerous personality, interpersonal, and social components which can affect an individual's decision to accept or seek professional counseling for psychological problems: his own preconceptions and beliefs about psychiatric treatment, the support he gets from family and friends, the stigma surrounding psychiatric care, his ability to introspect and to disclose feelings and experiences, the immediacy or "press" of the psychological or interpersonal difficulty, etc. A primary goal of the present study was to construct a scale which sampled an attitude domain corresponding to many of the pertinent factors (Fischer & Turner, 1970, p. 80).

The subjects for this study came from various student populations. There were 492 females and 468 males of which 78 were high school students, 166 were nursing students, 145 were summer college students, 236 were extension and community college students, 113 were male students from a liberal arts college and 222 were university students. In addition to completing this scale, the students completed a personality inventory such as the Marlowe-Crowne Social Desirability Scale (Marlowe & Crowne, 1960), the scale of Interpersonal Trust (Rotter, 1967), or the scale of Internal versus External Locus of Control (Rotter, 1966). The initial development of the scale involved collaboration with several clinical psychologists in creating a pool of 47 preliminary statements of attitude toward seeking psychological help. A panel of 14 clinical and counseling psychologists and psychiatrists judged this preliminary pool of attitude statements and determined that 31 items were highly relevant. These 31 items were given to 78 high school students and 19 nursing students to rate according to agreement or disagreement. The students were also given the Marlowe-Crowne Social Desirability scale. An item analysis was conducted and the 31 items correlated significantly with the summed attitude scores and there was no correlation with the desirability scores. A second group of 115 summer

college students were given the 31 item scale and after analysis two items were dropped. The remaining 29 items were considered the final version of the Attitudes toward Seeking Professional Psychological Help scale (ATSPPH). Eleven of the items were positively stated and 18 of the items that were negatively stated were also reversed for scoring. The items of the scale are scored 0, 1, 2, 3, and the range of possible total scores is 0 to 87. A high total score on the scale indicates that the subject has a positive attitude toward seeking professional psychological help.

Fischer and Turner (1970) examined the psychometric properties of the ATSPPH scale and found that internal reliability for the standardization sample of n=212, with .86. With a later sample of n=406 a reliability estimate was computed at .83. Both results suggested a moderately good consistency of response for the ATSPPH scale. A later test-retest study was conducted with 5 groups of students and it was found that the ATSPPH scale had good test-retest reliability. The test intervals and results were: at 5 days r=.86, n=26, at two weeks r=.89, n=47, at four weeks r=.82, n=31, at six weeks r=.73, n=19, and at two months r=.84, n=20. This indicated that the ATSPPH scale remains stable over time.

Additional testing was done on the ATSPPH by Fischer and Turner (1970) to determine whether students were answering the questionnaire in what they perceived as a socially desirable manner. Fischer and Turner administered the scales under an anonymous cover and under a cover where the students were to identify themselves. The total scores of both methods of administration of the ATSPPH were correlated with the Marlowe-Crowne Social Desirability scale scores. According to gender, the correlations of the two scales that were anonymously administered were -.11 for the 101 females, and .04 for the 111 males. The correlation coefficients of the scores administered under the identifiable condition were -.08 for the females (n=36) and -.12 for the males (n=53). According to Fischer and Turner, the results were not significant. This indicated that social desirability was not a factor in the results of the ATSPPH scores.

A factor analysis was conducted on 29 item-responses on ATSPPH scale by a sample of 424 college and nursing students. The factor analysis conducted by Fischer and Turner (1970) on the 29 item-responses that were "intercorrelated (product-moment r), and centroid factors were extracted from the correlation matrix, using unreiterated highest coefficient per column communality estimates. Three, four, and five factors were orthogonally rotated to the normal Varimax criterion (Harman, 1960)" (Fischer & Turner, 1970, p. 84). From this analysis four factors emerged that were "clearly defined and interpretable" (Fischer & Turner, 1970, p. 84). The authors identified the four factors in the following way: Factor 1 (8 items) was labeled recognition of personal need for professional psychological help; Factor 2 (5 items) was labeled tolerance of the stigma associated with psychiatric help; Factor 3 (7 items) was labeled interpersonal openness regarding one's problems; and finally Factor 4 (9 items) was labeled confidence in the mental health professional. Further analysis was conducted on the subscale scores to determine internal consistency. Using Tryon's (1957) method, the reliability estimates were: Factor 1, r=.67, Factor 2, r=.70, Factor 3, r=.62, Factor 4, r=.74. The analysis indicated that there was "moderate consistency of response" within the different subscales. In addition, intercorrelations were conducted among the subscales and it was found that they were "reasonably independent."

Fischer and Turner (1970) hypothesized that certain personality variables would account for some of the variability of the ATSPPH. In addition to the ATSPPH, the researchers administered the Marlowe-Crowne Social Desirability Scale (Marlowe & Crowne, 1960), the F Scale (Christie, Havel, & Seidenberg, 1958) for indexing authoritarianism, Interpersonal Trust scale (Rotter, 1967) to measure trust in institutions and professionals, Rotter's Internal-External control scale to measure internal versus external control of reinforcements, and a semantic differential measure of masculinity and femininity (developed by E. L. Struening). The above measures were administered to several groups and the results were divided according to gender.

Development Of A Short Scale To Measure Attitudes

A short version of the Fischer and Turner (1970) scale was developed by Fischer and Farina (1995). The short version, ATSPPH is a 10-question, 4-point likert scale instrument. Fisher and Farina chose 14 items from the original scale based on those items that had the highest item-total scale correlations (rs>.45). Minor revisions of these items were made to reflect contemporary language and usage. These items were then "factor analyzed with two-, three-, and four-factor solutions using the SPSS-PC program with Varimax rotation." (Fischer & Farina, 1995, p. 370) The result of the factor analysis revealed 10 items that loaded above .50. This high loading indicated that the 10 items measured the construct of attitudes toward seeking professional psychological help (Fischer & Farina, 1995). A comparison of the internal consistency between the 10 items identified by Fisher and Farina and the full scale by Fisher and Turner revealed comparable results. The 10 item scale had an internal consistency of .84 (Cronbach's alpha) compared to .83 and .86 found by Fisher and Turner in two samples. The four items originally analyzed by Fisher and Farina were dropped from the scale because those items had an internal consistency of .64 (alpha r).

Fischer and Farina (1995) found that in the sample studied (N=389) there was a slightly positively skewed normal distribution with M=17.45, SD=5.97. Item-total correlations averaged .54. Furthermore, Fisher and Farina found that after 1 month the test-retest correlation for the 10 items scale was .80 (n=32) compared to .82 reported by Fisher and Turner (1970) for a 4-week test-retest reliability score. Fisher and Farina also found that when the old and the new scales were correlated a result of .87 (N=62) was obtained. Fisher and Farina explained it was expected that this result would not be perfect because the original scale contained items that were not found in the new shorter scale.

Recent Validation of ATSPPH Scale

According to Ang, Lau, Tan, and Lim (2007), there are no studies that have been published that have validated the factor structure of the short form of the ATSPPH (Fischer &

Farina, 1995). Therefore, Ang et al. conducted a study to verify the factor structure using confirmatory factor analysis (CFA). Conducting this study involved a two stage procedure employing single group and multi-group CFAs in order to establish measurement invariance across two samples. Ang et al. tested the 10-item short form (Fischer & Farina, !995) to verify the validity of the factor structure of that scale. The participants in this study were 159 (51 male, 108 female) student teachers with a mean age of 25.20 (SD=3.34) and 172 (82 male, 90 female) undergraduate students with a mean age of 20.85 (SD=1.74).

In addition to the chi-square ($\chi 2$) statistic, Ang et al. (2007) also employed four indices to establish goodness of model-data fit. The four indices were:

> "(a) standardized version of Joreskog and Sorbom (1981) root mean square residual (SRMR) (Bentler, 1995), (b) Tucker-Lewis index (TLI) (Tucker & Lewis, 1973), (c) comparative fit index (CFI) (Bentler, 1990) , and (d) the root mean square error of approximation (RMSEA) (Browne & Cudeck, 1993)" (Ang, et al., 2007, p. 134). In order to provide a balance between Type I and Type II errors, Ang et al. identified the following "approximate cutoff values: SRMR <.08. RMSEA <.06, TLI >.95, and CFI >.95". (Ang et al.., 2007, p. 134)

The results of the goodness of model-data fit revealed that there was not a good data fit for the 10-item ATSPPH-short form (Fischer & Farina, 1995). After examining the wording of each of the items, it was found that item 7 was "double barreled" (Ang et al., 2007, p. 134). Ang et al. found that a respondent could agree with the first part of the item "A person with an emotional problem is not likely to solve it alone" but may be in disagreement with the conclusion of the second part that states "he/she is likely to solve it with professional help." Ang et al. pointed out that in solving an emotional problem there are many different options in addition to professional help.

Ang et al. (2007) dropped item 7 from the scale and reanalyzed the goodness of fit of the 9-item revised scale with the following results: for the undergraduate sample, $\chi 2$ (17, N=172)=19.98, p.28, SRMR=.041, TLI=.963, CFI=.982 and RMSEA=.032 (Ang, et al., 2007, p. 135). For the student teacher sample the results were: $\chi 2$(17, N=159)=20.68, p .24, SRMR=.041,

TLI=.955, CFI=.979, and RMSEA=.037(Ang, et al., 2007, p. 135). The results of re-analysis revealed that the revised scale had reasonably robust psychometric properties.

In testing the score reliability of the 9-item revised scale, Ang et al. (2007) found a Cronbach's alpha coefficient of .70 for the undergraduate and .71 for the student teacher samples. This is lower than the Cronbach alpha coefficients of .83 and .89 reported by Fisher and Farina (1995) from two samples using the 10 item ATSPPH short scale.

Based on the findings of Ang et al. (2007), the current study will use the 9-item revised ATSPPH-short version to measure attitudes toward seeking professional psychological help in the Greek Orthodox parishioner sample of interest. In addition to the findings of Ang et al., the reasons for choosing the revised ATSPPH-short scale is based on the widespread use of this scale in research on the attitudes toward seeking professional psychological help construct(Ang et al., 2007). Although there are several other scales designed to measure attitudes toward seeking professional psychological help (Cohen, 1999; Good, Dell, & Mintz, 1989; Komiya, et al., 2000), the ATSPPH-short form (Fischer & Farina, 1995) as revised by Ang et al. has the most robust psychometric properties and is ideally suited for inclusion in any study of attitudes toward seeking professional psychological help. Finally, given the brevity of the revised 9-item scale, it will be less intrusive for use in a study of a stigma-laden construct such as, attitudes toward seeking professional psychological help (Ang et al., 2007).

Religiosity

One issue of importance for this dissertation is how to effectively assess traditional Orthodox Christian religiosity. In any study, it is essential to insure that the object of study is what is actually being measured. Specifically, it is conceivable that individuals who consider themselves members of the Greek Orthodox Church may hold religious beliefs and engage in religious practices that do not correspond to traditional Orthodox Christian understanding and lifestyle. This divergence may be due, in part, to the process of assimilation into the majority, non-Orthodox Christian culture. There is evidence that certain non- traditional practices have

appeared in Greek Orthodox Churches. Most notable is the introduction of the church organ with four-part harmony choirs into the worship services of Greek Orthodox parishes and the ubiquitous use of church pews in Greek Orthodox churches in America.

On the individual level, religious practices and observances have also undergone change due to assimilation into the majority American culture. Certain 'hallmark' Orthodox Christian religious practices such as, fasting, frequent reception of Holy Communion, finding a spiritual father for confession, observance of saint feast days, for example, have lost salience and fallen into disuse. As assimilation progresses and religious practices becomes increasingly similar to those practices found in the majority culture, the assimilating individual finds less reasons to remain affiliated with the ethnic, Greek Orthodox Church. Assimilation is complete when the individual simply disassociates from the ethnic group and religion by affiliating with another majority culture religious group (Kunkelman, 1990).

Developing a scale to measure Greek Orthodox Religiosity

In light of recent interest in the positive effect of a "Mediterranean diet," Chliaoutakis et al. (2002) explored whether, in addition to the positive benefits of the Greek form of a Mediterranean diet, Greek Orthodox Christian lifestyle also promoted good health. Although numerous studies have examined the impact of religion on various dimensions of illness and pathology, very few studies have studied the relationship between religion and positive health behaviors. Furthermore, the authors acknowledged that although there are many studies on the influence that Western religions have on health, there are very few significant studies on the relationship of Greek Orthodox Christian lifestyle on health and health-related behaviors. They noted that, in the existent literature on the relationship between Greek Orthodox Christian lifestyle and health, most writings contain descriptions of "miraculous religion healing ("charisma")" (Chliaoutakis et al., 2002, p. 428).

After reviewing the current literature about the relationship between religiousness and health, Chliaoutakis et al. (2002) found that the instruments to measure religiousness were

inadequate for use with a Greek Orthodox sample. Instruments used in other studies of religiousness and health, measure variables such as, attending church, reading religious books and participating in religious discussions. Chliaoutakis et al. determined that such instruments were "insufficient and quite restrictive to cover the full range of the Orthodox faith" (Chliaoutakis, et al., 2002, p. 431). The researchers, after discussions with Greek Orthodox monastics and theologians about the Greek Orthodox Christian faith and concepts of health and illness, identified six "aspects" of the Greek Orthodox Christian lifestyle that "influence health habits and health behavior" (Chliaoutakis et al., 2002, p. 429).

The six aspects identified included behaviors that Chliaoutakis et al. (2002) considered "primary values" of the Greek Orthodox Christian lifestyle (Chliaoutakis et al., 2002, p. 429). The six aspects are: Faith, invocation of God by the sign of the Cross, prayer, fasting, the sacraments of Holy Confession and Holy Communion (Chliaoutakis et al., 2002, p. 429). In addition, Chliaoutakis et al. conducted discussions with medical professors, who also were religious Greek Orthodox Christians, concerning the relationship between religion and medicine. The authors then constructed a questionnaire based on those discussions.

The instrument that Chliaoutakis et al. (2002) constructed was a 10-item scale that assessed Greek Orthodox religiousness in the following areas: Greek Orthodox Church initiation, involvement in religious practices, and participation in Sacraments of Holy Communion and Confession. Chliaoutakis et al. understood Greek Orthodox Church initiation as practices such as, praising God, making the sign of the Cross, calling upon God, reading scripture, reading the works of the Church Fathers, and attending religious presentations and speeches. Involvement in religious practices was understood as praying (privately and corporately), attending worship services every Sunday, and fasting on Wednesdays and Fridays and during Lenten periods. Finally, participation in the Sacrament of Holy Confession is predicated upon, and understood by Chliaoutakis et al. as meaning, seeking out and accepting the spiritual direction of a spiritual father confessor. This is a fundamental dimension of Greek Orthodox Christian spirituality. In addition, the reception of Holy Communion is understood as the central, and essential,

worshipping act of the Greek Orthodox Christian. Both the Sacrament of Holy Confession and Holy Communion is understood and taught by the Greek Orthodox Church as being necessary for the salvation of the Greek Orthodox Christian.

A Study on the Relationship between Religion and Health

The participants in the study conducted by Chliaoutakis et al. (2002) consisted of 250 individuals between the ages of 20-65 years of age drawn from 10 municipalities within the Athens, Greece metropolitan area. Using data derived from, and under the regulations of the National Statistics Department (NSD) of the Greek government, a random sample was drawn from the municipalities according to stratification along variables of sex, age, marital status, educational level, occupation, and religion.

The data for the study was collected by personal interviews conducted by trained, seventh semester university students. Each of the interviewers underwent a special 4-hour training session in which the questionnaire, the nature of the study, and the importance of confidentiality was discussed. In addition, it was impressed upon the interviewers that the personal biases and prejudices of the interviewers were to be guarded against. Furthermore, the interviewers were authorized to answer any questions the participants might have while completing the interview.

The final form of the questionnaire used in the interview consisted of four sections. The first section assessed "the socio-demographic characteristics of the sample" (Chliaoutakis et al., 2002, p. 430). The second section assessed what Chliaoutakis et al.. considered "two significant introductory religiousness indicators: Church attendance and participation in religious practices" (Chliaoutakis et al., 2002, p. 430). The third section consisted of five indices of health related behaviors: relaxation, life satisfaction, physical activity, personal hygiene, and nutrition. The fourth section consisted of a 10-item scale assessing religiousness called the "The Christian Orthodox Religiousness Scale (CORS)."

Once data was collected, statistical analysis was conducted utilizing "simple univariate techniques (chi-square) or modeling the data through multiple linear regression" (Chliaoutakis et

al., 2002, p. 431). According to Chliaoutakis et al., five multiple regression models were constructed on the composite scores of health related behaviors assessed in the questionnaire. As controls in each of the model were socio-demographic variables, current health status, and the result of the CORS scale.

The CORS scale is a 10-item scale assessing Greek Orthodox religiousness. Each item of the scale is scored according to a Likert model with answers ranging from "Never" scored as 0 to "Very often" scored as 4. The results reported by Chliaoutakis et al. (2002), found that the scores on the 10-item CORS scale ranged from 0 to 40 with a mean score of 19. Analysis of the scores permitted categorization into three level. The first group consisted of 49% of the participants with scores that ranged between 0-15 on the CORS scale. Participants who fell within this category were categorized as being "unconcerned" in terms of religiousness. The second group consisted of 19% of the participants with scores that ranged between 16-29 on the CORS scale and were categorized as being "conventional" in religiousness. The third group consisted of 32% of the participants with a score between 30-40 on the CORS scale and were categorized as being "religious."

In addition, Chliaoutakis et al. (2002) reported that the data suggested that increasing religiousness, as defined by the CORS scale, was more positive associated with indicators of good health, such as, relaxation, life satisfaction, healthy nutrition, and personal hygiene. Furthermore, the partial regression coefficients of 'religious' and 'conventional' was "significantly larger" (Chliaoutakis, et al., 2002, p. 431) than those categorized as 'unconcerned.'

Of particular interest for the purpose of the current study is the relationship between socio-demographic factors and scores on the CORS scale for the Greek sample. It will be relevant to discover how similar or dissimilar the scores of the Greek sample are compared with those of a Greek Orthodox sample in America. The difference, if any, may be indicative that the Greek Orthodox sample in America has undergone assimilation into American culture. The comparison between the reported sample from Greece and a Greek Orthodox sample from

America will, at the least, verify the usefulness and universality of the CORS scale as a measure for assessing traditional Greek Orthodox Christian religiousness.

Religious Orientation

Religious Orientation of Greek Orthodox Members

The use of the construct religious orientation seems especially relevant in studying members of the Greek Orthodox Church and attitudes toward professional psychological help. The reason for this is that since the religious and ethnic center of the Greek American community is the Greek Orthodox Church, membership in that church may not be based just on religious reasons but it may also be a way of maintaining a connection to Greek ethnic identity. It seems reasonable to explore the theoretical concepts of Gordon Allport in order to gain a deeper understanding of religious orientation and the role it may have in the relationship with attitudes toward seeking professional psychological help.

Gordon Allport

It has been said that Gordon Allport was one of the most influential psychologist in the study of the psychology of religion since William James (Clark, 1967). In fact, although James was a major influence for Allport, it was through Allport that the theories of James became such a significant influence in modern psychology (Allport, 1937a, 1943, 1966). Allport was primarily a theorist of personality whose theories were firmly grounded in empirical research. He was brought to the study of religion via his concern for social issues especially those related to prejudice and civil liberties. It was within the context of his interest in prejudice that he discovered a troubling relationship between religious participation and prejudice (Allport, 1964). It was also within that context that he developed a theory of religious orientation that was to have a significant impact on the study of the psychology of religion.

One can trace the development of his thinking about religious orientation from his prolific writings especially from the period between 1950-1967. During this period, Allport not

only articulated his theory of intrinsic and extrinsic religious orientation but his theories were operationalized in the Religious Orientation Scale (ROS) (Allport & Ross, 1967). Allport admitted during the early part of this period that his intended purpose was the tracing of the "full course of religious development in the normally mature and productive personality" (Allport, 1950, p. viii).

Attributes of the Mature Personality

The precursor for the development of his theories on religious orientation were his thoughts concerning the mature personality. In 1937, (Allport, 1937b) began articulating his theoretical system by applying the concept of the mature personality to religious orientation (Nicholson, 1998). Allport (1950) described the mature personality as consisting of three dimensions.

First, Allport stated that the first attribute of the mature personality is that it is necessary for the individual to transcend the 'viserogenic' aspects of life by developing concern for the 'psychogenic' aspects which involve "ideal objects and values" (Allport, 1950, p. 53).

The second attribute of the mature personality is that the individual must develop the ability to be objective and introspective. Essentially, the individual must develop insight and self-awareness, being able to not only see oneself as other do but also to have some sense of oneself from a "cosmic perspective" (Allport, 1950, p. 53). An important aspect of the second attribute, according to Allport, is having a sense of humor.

The third attribute is that the mature personality has a "unifying philosophy of life" (Allport, 1950, p. 53). Allport maintained that such a philosophy of life does not have to be religious, articulated, or even complete. He thought that a philosophy of life provides structure and direction so that one's life is not fragmented and aimless.

According to Allport, the three attributes of the mature personality represent the three "primary avenues of development" (Allport, 1950, p. 53) in the maturation process of the human being. Specifically, he conceptualized the three avenues of development as follows: the avenue

of widening interests which corresponds to the expanding self; the avenue of detachment and insight which corresponds to self objectification; and the avenue of integration which corresponds to self-unification. For Allport, attaining a religious view of life is not dysfunctional or a symptom of arrested development, rather, it is by virtue of having a religious view of life that the individual is able to build and maintain a "mature and well-integrated edifice of personality" (Allport, 1950, p. viii).

Three Characteristics of the Mature Personality

Allport (1952) identified three characteristics of one who is mature in personality. First, the mature personality must have extended ego interests. These interests, according to Allport, are not petty, childish, and self-centered. Such extended interests would include "vital outward thrusts" (Allport, 1952, p. 22) such as: family, occupation, self education, recreation, religion and civic participation. Second, the mature personality must have self-objectification. According to Allport, this is closely related to having a sense of humor or more accurately the ability to see oneself in "cosmic perspective" (Allport, 1952, p. 22). Self-objectification as Allport defines it, allows one to be self exploratory and to see oneself as other do. The third characteristic maturity is to have an integrative philosophy of life. Allport admits that there are some who are mature without having a religion, but he believed that the vast majority of people feel that religious orientation or belief is fundamental to developing a mature philosophy of life.

Development of Religious Sentiment

While affirming the uniqueness of each personality, Allport (1950) maintained that the course of the development of religion in each individual is impacted by bodily needs, temperament and mental capacity, psychogenic interests and values, the pursuit of rational explanation and the response to the individual's culture (Allport, 1950, p. 9). It is within this context that the individual develops religious sentiment. Allport defines sentiment as "a mode of response wherein a combination of feelings is tied to a conception of the nature of things that is thought-provoking, reasonable, and acceptable" (Allport, 1950, p. 19). Allport's use of the term

'sentiment' is equivalent to "interest, outlook or system of belief" (Allport, 1950, p. 54). According to Allport, in spite of the content of the sentiment, it represents a "stable unit of mental life" (Allport, 1950, p. 56).

With this in mind, Allport (1950) defined religious sentiment as

> "a disposition, built up through experience, to respond favorably, and in certain habitual ways, to conceptual objects and principles that the individual regards as of ultimate importance in his own life, and as having to do with what he regards as permanent or central in the nature of things" (Allport, 1950, p. 56).

Mature Religious Sentiment

Allport (1950)'s definition of religious sentiment permits variation of sentiment not only on a societal level but also within each individual during the course of development across the lifespan. Allport maintained that chronological age was irrelevant to mental and emotional maturity and also to the maturity of religious sentiment. According to Allport (1950), mature religious sentiment consists of the following six attributes: it is "well differentiated, dynamic in character…, productive of a consistent morality, comprehensive, integral, and fundamentally heuristic" (Allport, 1950, p. 57). Allport states that he devised this taxonomy by applying his theory of the mature personality to the religious realm.

The first attribute is that mature religious sentiment is well differentiated. Allport (1950) uses the term 'differentiation' to refer to the multiplicity of interests, which are rich and complex, that are found in the mature religious sentiment. The multiplicity and complexity of interests are organized and woven into a pattern around a unified structure. Toward each object in the structure the individual will evolve an appropriate rational and emotional attitude that is consistent with the value structure of the sentiment. As a result, the individual will develop an awareness of his/her attitude toward phases of theoretical doctrine and the main issues in the moral sphere, while maintaining a " genuine sense of wholeness" that integrates the component parts of the religious sentiment into a unified whole (Allport, 1950, p. 61). Differentiation of sentiment is ultimately the result of introspection and challenge, and as Allport put it, "the

outgrowth of many successive discriminations and continuous reorganization" (Allport, 1950, p. 59). Essentially this process implies articulation and the ordering of the component parts into an coherent belief structure encompassing many concerns including one's relationship to deity, the nature of the soul, the values that are held, and issues of freedom, sin, spiritual living, as well as, theological reflection and practical application of such sentiments to daily life.

The second attribute of mature religious sentiment is the "autonomous character of its motivational power" (Allport, 1950, p. 63). According to Allport, mature religious sentiment supplies its own driving power and is dynamic in its own right. He asserted that mature religious sentiment, rather than arising out of fear, or want, is more of a "master in the economy of life," (Allport, 1950, p. 63) it provides the motive and rationale that transcends mere self interest. It is the functional autonomy of mature religious sentiment that gives religion the power to transform lives. The result is that a life that is directed by mature religious sentiment is vital and dynamic transforming mundane existence into one that is transcendent. Allport maintains that when religious sentiment is central, it remains fervent, enthusiastic, and has "an insatiable thirst for God" (Allport, 1950, p. 65).,

The third attribute is that mature religious sentiment is consistently directive based upon moral consequence. Although Allport (1950) admits that the relationship between morality and personal religion is complex, the high and consistent standards of behavior are generated by mature religious sentiment. He maintains further that it is the translation of the private world of thought and feeling into concrete action that solidifies and strengthens conviction. The maturing of religious sentiment creates greater moral zeal and consistency in guiding human endeavor.

The fourth attribute is that mature sentiment is comprehensive in character. According to Allport (1950), the mature mind requires a comprehensive philosophy of life that is robust enough to organize all aspects of human existence into a coherent system of living. Allport rejects humanism as being inadequate. Although he has been a champion of the value of science in its clarity and validity, he asserts that religious faith surpasses science in "adequacy" (Allport, 1950, p. 68). He states emphatically, "Religion, like philosophy, must answer questions that

science dares not frame but, unlike philosophy, it must also infuse all of life with motive" (Allport, 1950, p. 68). Although many ideologies and beliefs may share similarity with religion, in terms of strength of conviction, sincerity of belief, influence on conduct or behavior, and providing a coherent structure to perceived reality, only religion involves coming face to face with the divine. Consistent with the thinking of William James, Allport maintains that most causes and ideologies, no matter how strongly held, would not qualify as religious sentiment in that they are not directed toward some conception of divinity. Allport maintains that even though strongly held non-religious beliefs may be similar to religious sentiment, psychologically they fall short because not only do they not address the issues central to daily living, but they also do not address the full range of issues confronting human existence. Only religion is adequate to address the totality of, not only human, but of all existence. It is because of the demand that religious sentiment be comprehensive that makes tolerance possible. The comprehensiveness of religious sentiment creates the awareness that each person, in isolation, does not contain the full range of possible values and beliefs. Allport asserts that because all people have "a stake in truth" (Allport, 1950, p. 69), the mature religious sentiment will maintain that "God is" rather than "God is precisely as I say He is" (Allport, 1950, p. 69).

The fifth attribute of mature religious sentiment is that it must be "integral" (Allport, 1950, p. 70). For Allport (1950) the concept of integral is similar to that of comprehensiveness in that mature religious sentiment must not only be extensive but also it must be "harmonious" (Allport, 1950, p. 70). Allport asserts that modern human beings must not be "pre-scientific, nor anti-scientific; it must be co-scientific" (Allport, 1950, p. 70). Although science alone is not sufficient, it is incumbent on modern people to take the "strands of science" (Allport, 1950, p. 70) and imbue them with values and purpose. For Allport, it is especially important to not overlook the strands of psychology, psychiatry, and psychoanalysis in the tapestry of mature sentiment because these strands provide special assistance in adjusting to the demands of this technical age.

In order to be truly integral, according to Allport, mature religious sentiment is predicated on the acceptance of the belief that all human conduct is determined. To have a belief to the contrary is to hold on "to an anachronism and to destroy" (Allport, 1950, p. 71) the possibility of properly integrating religion and science into a coherent system. For Allport, freedom for the individual is based on what the individual believes. If the individual believes that he/she is enslaved then no effort will be made to grow due to that belief. But the person who believes in hope and that growth is possible will explore and discover the paths leading to greater freedom. Finally, according to Allport, the mature religious sentiment that is integral will have difficulty accepting the "problem of evil" (Allport, 1950, p. 71) He believes that it is due to the "reefs of determinism" (Allport, 1950, p. 71) that religious sentiment is prevented from maturing properly. The solution to the problem of evil is found in the unique perspective of each individual and that one solution will not be applicable to all. Allport maintains that for most people the hardest dilemma to integrate into the religious sentiment is the suffering of innocent people. Yet this issue must be negotiated and resolved in order for the religious sentiment to become mature (Allport, 1950).

Finally, the sixth attribute is that mature religious sentiment is heuristic. Allport (1950) defined a heuristic as a belief "that is held tentatively until it can be confirmed or until it helps us discover a more valid belief" (Allport, 1950, p. 72). For religious sentiment to be mature, faith must be a "working hypothesis" (Allport, 1950, p. 72) that is tested and will develop over time as the individual grows. In fact, it is his contention that the mature mind can act without having absolute certainty. Absolute certainty is an impossibility, rather, faith, love and probability form sufficient certainty to provide the impetus to progress. Allport contended that the believer is not naïve or misguided but rather with open eyes recognizes that the nature of God cannot be known, but rather than rejecting belief will believe based on the superiority of belief over unbelief. More importantly, for Allport, mature sentiment is forged in "the workshop of doubt" (Allport, 1950, p. 73). Stating simply that the mature sentiment "knows all the grounds for skepticism" (Allport,

1950, p. 73), yet affirms the benefit of faith with continual acts of dedication that brings benefit, not only by dissipating the veil of doubt but by allowing faith to grow and strengthen.

Immature Religious Sentiment

In contrast to the mature religious sentiment, the immature sentiment, according to Allport (1950), has not evolved beyond the level of "impulsive self gratification" (Allport, 1950, p. 54). Instead of dealing with loftier sentiments it is immersed in a "wish-fulfilling or soporific function" (Allport, 1950, p. 54) whose main goal is the fulfillment of "self centered interests" (Allport, 1950, p. 54). Immature religious sentiment lacks introspection, it fails to locate the individual in the larger context of human existence, and as a result, is unable to provide adequate insight into behavior and consequences. For Allport, because immature religious sentiment is obtuse, it is "spasmodic, segmented" (Allport, 1950, p. 54), it fails to provide adequate structure and sense to unify the personality.

As one would expect, immature religious sentiment finds comfort and security in childhood religion, clinging to it with an essentially juvenile understanding. Religion provides comfort and status, with nostalgic reminiscent memories of childhood experiences. For Allport (1950), the immature religious sentiment is what gives religion a bad name. Immature religious sentiment, because it is unreflective and uncritical is unable react in adaptive ways to the diverse social environment. People who are immature in religious sentiment may have many repressed conflicts and are found to be hostile, anxious and prejudiced. Essentially, the religious sentiments found in such individuals are "blindly institutional, exclusionist and related to self centered values" (Allport, 1950, p. 59).

Further Development of Ideas on Religious Sentiment

Allport (1955) maintained that psychology cannot prove or disprove religious claims to truth, rather, the role of psychology is to explain why religion's claim to truth is so many and so diverse. In his opinion, the diversity of religious perspectives on the truth is that it represents the final meaning that unique personalities have developed in diverse places and times. Furthermore,

psychology can aid to the understanding of the field of religion by tracing the course of the development of becoming in people. Allport believes that the devotion of psychology to the study of becoming will add to human understanding and self-knowledge.

Allport (1955) maintained that religious sentiment is related to the "most elusive facets of becoming" (Allport, 1955, p. 36). He made three assertions concerning the process of becoming that have a consequence for the psychological understanding of religion. First, he cautioned against trivializing the process of the development of religious sentiment as being a repetition of the experiences of childhood. Second, that although a child may project an image of the biological father on the divinity, it is folly to assume that adult religious sentiment is identical. Third, the mature personality does not fabricate religious sentiment out of an "emotional fragment" (Allport, 1955, p. 37) but rather will develop a theory of being, where there is an ordering of all fragments into a meaningful structure. Furthermore, he reaffirms not only the diversity of religious forms and maturity but also the relative importance it has in each individual.

According to Allport (1955), religious sentiment involves a developmental process that continues throughout life. Therefore, one would expect that fully developed religious sentiment is found in adults rather than children. Allport asserted that the adult mind, provided it is growing, realizes that it has a need for faith in order to surmount the difficulties and struggles of life. Because religion engages not only love and faith but also reason, it becomes "morally true" (Allport, 1955, p. 37) for the adult mind. Furthermore, religious people also find metaphysical affirmation because they feel that "outer revelation and mystical experience" (Allport, 1955, p. 37) bring confirmation of truth by divinity. This provides the religious person the "warrant of certitude" (Allport, 1955, p. 37) that the chosen system of beliefs is comprehensive and sufficient to relate him/her to the whole of existence.

Conscience as Dimension of Mature Sentiment

Allport (1955) introduced the concept of conscience as a crucial element in the development of the mature personality. He identified the psychology of conscience within learning theory, stating that the development of conscience is learned as is any cultural practice. With conscience, however, punishment is the operative agent for learning rather than reward. Allport conceded that conscience is not only a phenomenon of the religious but it is also found among those who are not religious. He believed that it is also found among those non-religious people who are of high moral character. Essentially, he stated that conscience "presupposes only a reflective ability to refer conflicts to the matrix of values that are felt to be one's own" (Allport, 1955, p. 41).

For Allport (1955), conscience is a dimension of the mature religious sentiment. Conscience is found in those religious people who have adopted an "inclusive path of life" (Allport, 1955, p. 41) where discipline, charitable acts and reverence are seen as positive obligations. Allport emphasized that a personality that is solely motivated to do good by the fear of punishment is not mature. Rather, such a personality has a "childish conscience" (Allport, 1955, p. 41) that is arrested in its development. Allport believed that the arrested development of the conscience is, in part, due to failure to successfully negotiate transformation in the normal process of becoming. An arrested conscience, according to Allport, may also suffer from infantile guilt which is the result of unresolved conflict with early authority figures. Allport theorized that in the transformation to mature religious sentiment, three changes must occur. First, a change from motivation by external sanctions to internal. That is, the focus is from an external locus of control to internal. Second, as the self image and value-system of the individual develops, there is a shift away from experiences of fear, prohibition and "must" to self respect, preference and "ought" (Allport, 1955, p. 42). Finally, there is a shift away from being motivated by "acts of obedience" to being governed by a "broad schemata of values" that provide the guidance for individual conduct and behavior (Allport, 1955, p. 42).

Religious Sentiment varies between individuals

Allport (1963) reaffirmed the uniqueness of the individual and that religious sentiment varies greatly from person to person. Indeed, religious sentiment not only varies in terms of depth and breadth but also in its content and mode of functioning. Religious sentiment in each person takes a unique form. Yet Allport felt that the term "religion" was too broad to be useful in bringing the concept into fine focus. While affirming individual uniqueness, Allport writes that variation of religious sentiment may be conceptualized along a continuum: from a religious sentiment that is only instrumental, having an extrinsic significance in one's life to the type of sentiment that is a major force, having intrinsic value in one's life.

Extrinsic Religious Sentiment

Allport (1963) further develops the concept of extrinsic religious sentiment by describing it as habitual behavior that is directed toward inclusion in a social group or family, and being directed toward the reduction of unpleasant experiences. Extrinsic religious sentiment, according to Allport, is something "to use, not to live" (Allport, 1963, p. 193). There are various ways that religion can be used including the following: for social status, to increase self-esteem, for monetary gain, social networking, or for political advantage. Allport described extrinsic religious sentiment as something that can be used as a "defense against reality" (Allport, 1963, p. 193) and as verification of one's world view. Allport wrote that extrinsic religious orientation correlates positively with bigotry and racial prejudice among those who attend church. From a theological perspective, Allport described the person with an extrinsic religious sentiment as one who "turns to God but does not turn away from the self" (Allport, 1963, p. 194). That extrinsic religious sentiment is ultimately self-centered. Essentially, for the extrinsically oriented person, religion does not provide a motive for existence beyond what may be derived from it. In the final analysis, according to Allport, extrinsic religious sentiment is fundamentally immature.

Intrinsic Religious Sentiment

Intrinsic religious sentiment, according to Allport (1963), is not "an instrumental formation," (Allport, 1963, p. 193) in that it is not based on various needs, such as, security, social acceptance, or even realizing one's desires. Rather, needs are subordinate to the "overarching motive" (Allport, 1963, p. 195) of religious sentiment. According to Allport, all dimensions of life are handled under what he called a "comprehensive commitment" (Allport, 1963, p. 195). Although comprehensive commitment may have an intellectual dimension, Allport believed that it is "fundamentally motivational" (Allport, 1963, p. 195). Comprehensive commitment is integral, "covering everything in experience and everything beyond experience," (Allport, 1963, p. 195) being accepting of both empirical and personal reality. Comprehensive commitment is ultimately the search for and commitment to "an ideal unification of one's life, but always under a unifying conception of the nature of all existence" (Allport, 1963, p. 195).

Allport (1963) was quick to point out that intrinsic religious sentiment has nothing to do with established or organized religion. According to Allport's theory, it is possible to identify individuals with an extrinsic religious orientation or sentiment and those who may be described as being intrinsically oriented in every religious group. This taxonomy is truly non-sectarian. Allport predicted that mental health issues would be based on the extent to which individuals are intrinsic in religious orientation and how prominent religious faith was in everyday life.

Allport cautioned against thinking of intrinsic religious sentiment as a therapeutic treatment, rather, those who are intrinsic and who have internalized their religious faith will have, as a by-product of that faith, sanity and soundness. Allport wrote that, in his opinion, the most harmful manifestations of religion are not found in the world's religious creeds, rather they are due to extrinsic religion. All that is positive and beneficial in religion is found when those who believe have intrinsic religious orientation.

Allport (1963) reiterated his commitment to the necessity of a partnership between religion and psychology. He cautioned that religion must unite with psychology and all behavioral sciences so that it may draw on these disciplines to implement its world view. Allport

maintained that being able to love others is not just dependant on positive feelings for others but is made possible by the insights provided by psychology and the social sciences. According to Allport, the insights gained from psychological self exploration will allow the individual to learn to become more intrinsic in religious motivation.

Religious Orientation and Other Schemata

Allport (1955) pointed to a relationship between religious orientation and other "high-level schemata" (Allport, 1955, p. 37). He stated that every person, regardless of being religious or not, has "ultimate presuppositions" (Allport, 1955, p. 37). These presuppositions, whether they are ideological, philosophical or simply assumption about the nature of reality, exert influence on individual conduct or behavior. Presuppositions are held to be true and the individual cannot live life without them. Allport maintained that religion not only inoculates against anxiety, doubt and despair, it also provides the context within which the individual, at each stage of development, relates, in a meaningful way to the "totality of Being" (Allport, 1955, p. 38).

Allport (1955) stated that there are certain individuals who devote themselves, in a total way, to the task of religious development. Such individuals are distinguished by their religious aspirations. Religious aspirations, for such individuals, are the defining characteristic of their being. Living as a religious person is, in and of itself, worthwhile. Religion provides not only the synthesis between what is known and what is not, but it also provides the mechanism of monitoring the development of the personality during adulthood. Allport maintains that such individuals assert their capacity of objectification so that they keep self image and ideal self image in perspective. Such individuals distinguish between things that are important from the mundane by discriminating between the spiritual and the worldly. They explore their theological beliefs and adopt a view of life that is consistent with those beliefs. For Allport, this is the way that the mature personality adopts and validates the religious sentiment that is developed during the process of becoming.

Allport (1955) distinguished between unbelief and arrested religious development. He affirmed that unbelief may be the result of "mature reflection" (Allport, 1955, p. 38), or it may be due to rebellion against parental or societal authority. He felt, however, that certain personalities may accomplish all the tasks of development toward maturity except the final task of relating oneself to creation. Allport stated that for such individuals, curiosity just stops.

Allport's Interest in Prejudice

Allport (1964) considered 1943 as the watershed year in American history in that America woke up to the injustice of civil conflict and prejudice. He was referring to the race riots that erupted in four major US cities in that year. Allport wrote that as a result of those events, a "high level" (Allport, 1964, p. 33) of research and theoretical speculation was conducted into the causes of racial conflict and prejudice. Allport wrote that a group of social scientists were critical of psychologists. The principle objection was that psychological research was pointless because it focused on personality as a causal factor in conflict. It was the contention of the social scientists that this focus of study leads away from the "true dynamics of racial and ethnic relationships" (Allport, 1964, p. 33). According to Allport, the main argument presented by these critics was that group conflicts arise out of group processes. Therefore, as group process, racial conflict must only be understood from group theory perspective and that it may only be eliminated by group action. Allport wrote that "our critic" (Allport, 1964, p. 33) (apparently Allport had one principal critic in mind) identified three types of ethnic conflict that exists in America, they are: conflict between white Americans and Native Americans; conflict between white Americans and African-Americans; and conflict between all resident Americans and new immigrant groups. According to Allport, this critic maintained that the only difference in each type of conflict was "in respect to its history, economic involvements, legal status, points of friction, and resulting behavior" (Allport, 1964, p. 33). Allport responded to this unidentified critic by stating that the controversy must not only be approached from the perspective of

personality theory but that the time had come for " the proponent of personality to strike back" (Allport, 1964, p. 35).

It was Allport's (1964) position that in order to improve relationships within society, it was necessary to study the causes of conflict. While recognizing that social influences play a part in racial conflict, Allport maintained that "deviant personalities" (Allport, 1964, p. 41) were more influential than social forces. He maintained that, in order to fully understand the "full causal chain" (Allport, 1964, p. 42) of these phenomena, it is necessary to study "habits, attitudes, perceptions and motivation" (Allport, 1964, p. 42) Allport believed that within the personality, prejudice is never formed as an isolated system rather it has a place within personal life. It was at this point that Allport focused on the relationship between religion and prejudice.

Church goers and prejudice

Referring to research, current at that time, on the "authoritarian personality" Allport (1952) observed that this type of personality is marked by bigotry, race prejudice and the "preoccupation with power in place of love" (Allport, 1952, p. 21). Allport was distressed to discover that among those who were the most prejudiced, were many people who were "churchgoers" (Allport, 1952, p. 21). This observation led Allport to state that there are two types of people who identify themselves as religious churchgoers. One type are those who go to church and who are, according to Allport, "purely institutionalists" (Allport, 1952, p. 21). Such people perceive church as a place of security. No religious significance is given to church attendance, in an "inward sense" (Allport, 1952, p. 21), being completely superficial and external. Allport observed that such people satisfy their need for security by membership in the church in the same way they would find security in a club, fraternity, or other social group. This need for security makes this type of person "exclusionists" (Allport, 1952, p. 21), often hating those who belong to other groups, sects or religious institutions. Such people, Allport observed, cannot tolerate difference, especially with people who are foreigners or who do not belong to their group (or the nation).

Allport (1952) contrasted the institutionalist with another type of churchgoer who has a religious philosophy of life that is a "subjectified, first-hand religious sentiment" (Allport, 1952, p. 21). He considers this type of person to be the opposite of the institutionalist. More importantly, Allport observed that in second type of person, one will find "much less than average" prejudices (Allport, 1952, p. 21).

The Relationship Between Religion and Prejudice

Allport (1964) reported that a "persistent finding" (Allport, 1964, p. 42) of his research was that people who were affiliated with a church were more prejudiced than those who were unchurched. He advised that the first step a psychological researcher must do is to examine the frequency of church attendance. Allport reported that when this aspect is studied, a "curious curvilinear relation" (Allport, 1964, p. 42) is observed. Specifically, all the studies showed that those who attended church frequently and those who didn't attend church at all, were more tolerant than those who had inconsistent church attendance. Those who only occasionally attended church were the most prejudiced (Allport, 1964). Allport explains this disparity by suggesting that those he calls "the truly devout" (Allport, 1964, p. 42) take their religion seriously. They have "successfully interiorized" (Allport, 1964, p. 42) their religious beliefs and attempt to live their lives according to the precepts of that religious faith. As for those who do not attend church at all, Allport stated only that they have somehow escaped the "enticements to bigotry" (Allport, 1964, p. 43). The casual attenders, according to Allport, succumb to the "secular traps" of clubbishness, status seeking, exploitation of membership in the church for personal gain (Allport, 1964, p. 43). As a result of these secular traps, the casual attender also falls into bigotry.

Allport (1964) described the religious faith of the frequent attender as being of "intrinsic value" (Allport, 1964, p. 43). This type of person truly tries to live their religious faith. He maintains that the religious beliefs and imperatives are "knit into the fabric" (Allport, 1964, p. 43) of the personality. What Allport called "human-heartedness" (Allport, 1964, p. 43) is as

essential, for this type of person as is belief in God. This is in contrast with the infrequent attender for whom religion has a more "extrinsic value" (Allport, 1964, p. 43). Allport wrote that for such a person, religion "is something useful to his existence. It serves him; he does not serve it. For him religion confers status, provides sociability, pleasant excitement at Christmas and Easter, as well as comfort and support in time of trouble and bereavement" (Allport, 1964, p. 43). Allport suggested that it is precisely because such a religious orientation does not challenge prejudicial attitudes that it may, in fact, encourage them.

Allport (1964) reported two additional findings from research on the relationship between religion and prejudice. First, he reported that church members who attended study groups on doctrines and teachings of their faith were less prejudiced than those who only attended social group or clubs (Allport, 1964, p. 43). Second, in light of ambiguous findings with reference to "religious orthodoxy and theological fundamentalism" (Allport, 1964, p. 43), Allport believed that theological belief, in and of itself, was not related to prejudice. It was his hypothesis that irrespective of theological beliefs, people who held an intrinsic religious orientation were more likely to be low in prejudice. Those who were of an extrinsic religious orientation, on the other hand, were more likely to be high in prejudice.

Relationship Between Religious Orientation And Prejudice

Allport and Ross (1967) has become known as the classic study on the relationship of prejudice to religion. Citing previous research, they identified three "important facts" (Allport & Ross, 1967, p. 432) about the relationship between religion and prejudice. First, that those who attend church are more prejudiced than those who do not attend church. Second, although it is true that the majority of people who attend church have a higher level of prejudice than those who don't attend, there is also a small minority of regular church attenders who are less prejudiced. Third, those who are "casual, irregular fringe members" (Allport & Ross, 1967, p. 432) are the most prejudiced and can be described as having an extrinsic religious orientation. Those who are the most religiously devout, frequent attenders are the least prejudiced and may

be described as having an intrinsic religious orientation (Allport & Ross, 1967, p. 432). In addition to the above three assertions, Allport and Ross reported that their study would establish a fourth assertion about the relationship between religion and prejudice, "that a certain cognitive style permeates the thinking of many people in such a way that they are indiscriminately pro-religious and, at the same time, highly prejudiced" (Allport & Ross, 1967, p. 432).

For Allport and Ross, the "grand paradox" (Allport & Ross, 1967, p. 433) is that religion, that often preaches and advocates equality, brotherhood, and "human heartedness" (Allport & Ross, 1967, p. 433) can also be the creator of prejudice and bigotry. Therein lies the paradox: there is much about religion that appears to "unmake prejudice" (Allport & Ross, 1967, p. 433). On closer examination, Allport and Ross observed that many studies have shown that frequent attenders at church are often less prejudiced than infrequent attenders and even non-attenders. Attending church, in and of itself, may not be especially significant for spiritual growth since it may only produce formal behavior without being based on deeply held conviction. However, Allport and Ross emphasized that frequent attendance, at the level of several times per week, may provide such individuals with "special ideological and experiential meaning" (Allport & Ross, 1967, p. 434).

Allport and Ross (1967) stated that, in order to understand the curvilinear relationship that exists between religion and prejudice, it is necessary to understand the observed external behavior from within the context of motivational theory. First of all, Allport and Ross conceptualize subjective religion as a continuum. The continuum has two poles: one end is the extrinsically motivated person who uses religion for personal gain, and on the other end is the intrinsically motivated person who lives his or her religion. According to Allport and Ross, those who profess a religious sentiment will fall along this continuum. The instances of a "pure" religious type, however, is virtually non-existent (Allport & Ross, 1967, p. 434).

Allport and Ross (1967) defined religious orientation according to two ideal types. The first type is extrinsic religious orientation. People who are extrinsic in religious orientation use religion for their own ends. In other words, religion is used because it serves, as Allport and Ross

stated, "other, more ultimate interests" (Allport & Ross, 1967, p. 434). People who are extrinsically oriented find religion useful in a number of ways. According to Allport and Ross, religion provides solace, comfort, social status, and self-justification. The precepts of the religion are superficially held and may be transformed to meet other more important needs. Using terminology appropriate to theology, Allport and Ross, stated that the extrinsically motivated person turns to God without turning away from the self (Allport & Ross, 1967, p. 434).

The person who is intrinsic in religious motivation, Allport and Ross (1967) emphasized, is different from those who are extrinsically motivated because people who are intrinsically motivated find their "master motive" (Allport & Ross, 1967, p. 434) in religion. Intrinsically motivated people find nothing more important than their religion and attempt to bring all aspects of life into congruence with it. Intrinsically oriented people incorporate their religious beliefs into their overall world view and attempt to be consistently faithful to their religious beliefs. According to Allport and Ross, this is the way that intrinsically oriented people try to live their religion (Allport & Ross, 1967, p. 434).

Development of the Religious Orientation Scale

Allport and Ross (1967) operationalized the constructs of extrinsic and intrinsic religious orientation by creating an instrument called the Religious Orientation Scale (ROS). Allport and Ross identify two previous researchers who influenced the development of the ROS. First, was Wilson (1960) who created a 15-item scale to measure extrinsic religious orientation. Wilson conducted a study to correlate the relationship between extrinsic religious orientation and prejudice. Wilson found that among 10 religious groups there was a correlation of .65 between his scale and anti-Semitism. Allport and Ross identified several important weaknesses of Wilson's study. First, Allport and Ross contended that Wilson confined himself to measuring extrinsicness rather than measuring intrinsicness with a separate scale, assuming that a low score on the Wilson scale indicated intrinsic religious orientation. Second, Allport and Ross contend that the wording of Wilson's scale, because it was worded in what they called a unidirectional

manner, could create an "error of response set" (Allport & Ross, 1967, p. 435) which affected the reliability of the scale. Third, Allport and Ross questioned the generalizability of Wilson's results because he only dealt with Jews as the object of prejudice rather than a more ethnically/racially diverse population. Finally, Allport and Ross questioned the high correlation results of Wilson's study because, due to the anti-Semitism scale used, high scores corresponded to low educational levels which may have skewed the results. Allport and Ross emphasized that they considered it a "common error" (Allport & Ross, 1967, p. 435) for investigators to indiscriminately control for demographic factors, such as, education. By doing so, investigators run the risk of obscuring rather than revealing the "functional (i.e. psychological) relationships" (Allport & Ross, 1967, p. 435) that are operative.

The second important influence on the development of the ROS was the study by Feagin (1964). Allport and Ross, stated that, the ROS used in their study is "essentially the same" (Allport & Ross, 1967, p. 435) as Feagin's scale. According to Allport and Ross, Feagin reported four conclusion in his study: (a) that extrinsic and intrinsic items represented two separate scales rather than unidimensional as predicted; (b) only extrinsic orientation was related to prejudice toward African-Americans; (c) that orthodoxy of religious belief is not related to intrinsic or extrinsic religious orientation; and (d) fundamentalism did, however, relate to more prejudiced attitudes (Allport & Ross, 1967, p. 435).

It was the intent of Allport and Ross (1967) to create an "improved Extrinsic-Intrinsic scale" (Allport & Ross, 1967, p. 435) to reliably measure the constructs of intrinsic and extrinsic religious orientation. For the Allport and Ross study, the members of a graduate student seminar gathered a sample of 309 participants from six church groups. The six groups were: 94 Roman Catholic members from Massachusetts (Group A); 55 members of a Lutheran church in New York state (Group B); 44 members of a Nazarene church in South Carolina (Group C); 53 members of a Presbyterian church in Pennsylvania (Group D); 35 members of a Methodist church in Tennessee (Group E); and 28 members of a Baptist Church in Massachusetts (Group F). This sample provided participants from a diversity of Christian churches located in various

states in the eastern United States. The participants of the study were asked to complete a questionnaire consisting of the following parts: Social Problems Questionnaire (Harding & Schuman, Undated; Schuman & Harding, 1963, 1964); the Custodial Mental Illness Ideology Scale (CMI) (Gilbert & Levinson, 1956); and the Religious Orientation Scale (ROS) (Allport & Ross, 1967).

The Religious Orientation Scale has 20 items and is a 5 point Likert-type scale that is composed of two subscales, one measuring intrinsic religious orientation and one measuring extrinsic religious orientation. As constructed, the scale may be used as a continuous scale but Allport and Ross (1967) recommend that the two subscales be treated separately. The results of their study showed that the correlations were in the direction expected but they were less impressive than Allport and Ross predicted. Correlations of the Extrinsic subscale and the prejudice measure produced results that were different than what was reported by Wilson (1960). Allport and Ross reported that Wilson's correlation with the anti Semitic measure was .65 whereas the ROS correlation was only .21. Furthermore, Allport and Ross found that in spite of attempting to improve the scale by combining the two subscales, the resulting correlations were worse than expected. It was discovered that participants who answered affirmatively to extrinsic items do not necessarily reject intrinsic items and vice versa.

Unfortunately, Allport and Ross (1967) discovered that, when examining the data, the results did not fall into a neat extrinsic-intrinsic typology. Rather, it was discovered that there was, essentially, a four-dimension typology. Allport and Ross offered as a possible explanation that this result was due to the practice of reverse wording some items employed to prevent a response-set bias. This tactic often results in participants answering in the same way both positive and negative worded items of the same question.

In response to this inconsistency, Allport and Ross (1967) identified four categories for assigning the 309 participants. The four categories were: Intrinsic type, Extrinsic type, Indiscriminately pro-religious, and indiscriminately anti-religious or non-religious (Allport & Ross, 1967, p. 437). Allport and Ross also established criteria for inclusion in each category. The

Intrinsic group consisted of those who agree with intrinsic items on the intrinsic scale and disagree with the extrinsic items on the extrinsic scale. The individual scores in this group fall below the median on both subscales. The Extrinsic group consisted of individuals who agree with the extrinsic items on the extrinsic subscale and disagree with the intrinsic items on the intrinsic subscale. The individual scores in this group are above the median on both subscales. Individuals in the Indiscriminately pro-religious group scored 12 points less on the intrinsic scale than they scored on the extrinsic scale. Individuals in the Indiscriminately antireligious or nonreligious group disagree with the items on both subscales. Allport and Ross reported that non-church goers were excluded from analysis and therefore, no score was found in this category.

The hypothesis that people who have an intrinsic religious orientation are less prejudiced than those who have an extrinsic religious orientation was confirmed by the Allport and Ross (1967) study. Furthermore, they found that people who have an indiscriminately pro-religious orientation are more prejudiced than either intrinsically or extrinsically oriented people (Allport & Ross, 1967, p. 441). Allport and Ross explained the relatively low level of prejudice found in people who are intrinsic in religious orientation was due to the subordination of all needs to the "overarching" (Allport & Ross, 1967, p. 441) importance of religious commitment. Such individuals have internalized the precepts of their religion that included, according to Allport and Ross, the "values of humility, compassion and love of neighbor" (Allport & Ross, 1967, p. 441). Because internalization of such lofty values meant there was no room for "rejection, contempt or condescension" (Allport & Ross, 1967, p. 441) toward others. The intrinsically oriented individual does not give in to prejudice but is tolerant of diverse others.

Likewise, the results of this study offered an explanation for the relationship between extrinsic religious orientation and prejudice. The hallmark feature of an extrinsic religious orientation is that the individual with this orientation is using religion "to provide security, comfort, status or social support." (Allport & Ross, 1967, p. 441). Religion is utilitarian and is being used to meet other needs and interests rather than being a value in and of itself. According

to Allport and Ross, prejudice serves a similar function as extrinsic religious orientation. Prejudice also provides security, comfort, and status for the bigot. According to Allport and Ross, it follows that an individual with an extrinsic orientation to religion has typically a dependant type of personality, one that seeks support from religion and will be more amenable to accept similar support that prejudice offers .

The relationship between prejudice and "indiscriminately pro-religious orientation" (Allport & Ross, 1967, p. 437) was a greater challenge for the researchers to explain. Allport and Ross identified a common thread that appeared to be a "cognitive factor" which they labeled as "undifferentiated thinking." (Allport & Ross, 1967, p. 441). Citing Rokeach (1960), Allport and Ross equated the indiscriminately pro-religious orientation to be similar to the "dogmatic mind" (Allport & Ross, 1967, p. 441) that is incapable of perceiving differences. Therefore, a person with an indiscriminately pro-religious orientation may be unable to differentiate between intrinsic and extrinsic religious orientation. In the their study, Allport and Ross found that one-third of the respondents scored in the indiscriminately pro-religious orientation category.

Allport and Ross (1967) described the indiscriminately pro-religious as completing the questionnaire with a superficial "hit and run approach" (Allport & Ross, 1967, p. 441). A mindset that reflects an attitude that all religion is positive. Furthermore, because the there seems to be just one broad category-that religion is good-the undifferentiated response pattern of this type may be a "product of an agreement response set" (Allport & Ross, 1967, p. 441). Yet, in spite of the apparent need that such individuals have to please, they also possess an "undifferentiated cognitive disposition" (Allport & Ross, 1967, p. 442).

Prejudice is, essentially, "a matter of stereotyped overgeneralization" (Allport & Ross, 1967, p. 442) where members of the out-group or minority group are not viewed as individuals. According to Allport and Ross, it is plausible to assume that people with undifferentiated styles of feeling and thinking may see themselves as being entirely secure in the world. The result may be a "diffuse anxiety" (Allport & Ross, 1967, p. 442) that causes them to become attached to religion and to distrust strange "others." This interpretation is consistent with previous

contributions to the theory of prejudice, according to Allport and Ross. The conclusion that Allport and Ross drew was that prejudice and tolerance are both deeply embedded in the personality of the individual and is reflected in the cognitive style (Allport & Ross, 1967, p. 442). Furthermore, both prejudice and tolerance are also "enmeshed" (Allport & Ross, 1967, p. 442) with a person's religious orientation so that those who are either extrinsically oriented or indiscriminately pro-religious tend to be more prejudiced than those who have an intrinsic religious orientation.

Allport and Ross (1967) cautioned future researchers to remain cognizant of the distinction between the various types of religious orientations rather than just focusing on a general category of "religious." For Allport and Ross, it is more important to determine the role religion plays in the "economy of one's life" (Allport & Ross, 1967, p. 443) rather than just that one is religious.

Revisions on the ROS

Instruments used to measure religious orientation have undergone a process of development. Much of the efforts to operationalized the constructs into valid and reliable instruments have been the result of intense scrutiny and debate in the academic literature concerning the theory of religious orientation. In the study for this thesis, a choice has been made to use the New Indices of Religious Orientation (NIRO) (Francis, 2007). In defense of this choice, it is useful to examine the historical development of the instruments that measure the constructs of religious orientation.

Age-Universal I-E scale

Gorsuch and Venable (1983) observed that research on religious orientation up to that point, was conducted on primarily adult populations and there were no studies on children or adolescents. One factor that may have been responsible for the paucity of research on younger populations was that the language used in the Religious Orientation scale (ROS) (Allport & Ross, 1967) was, according to Gorsuch and Venable, at a level too difficult for children and

young adolescents to comprehend. Furthermore, if the language used is difficult, the results of testing may be compromised because part of the population of participants may not fully understand the questions being asked. Therefore, Gorsuch and Venable attempted to overcome this shortcoming by rewriting the ROS using language that would be understandable by children yet would also be appropriate for adults. The result of their efforts was the creation of the Age-Universal I-E scale.

Gorsuch and Venable (1983) evaluated the grade level readability of the Age-Universal I-E scale according to the procedures set forth by Fry (1968) and Grunder (1978). It was found that the Age-Universal I-E scale was at the readability level of the fifth grade.

Age-Universal I/E-revised scale

Gorsuch and McPherson (1989) revised the Age-Universal I/E scale (Gorsuch & Venable, 1983) as a result of reanalysis conducted by Kirkpatrick (1989) on the Allport and Ross (1967) ROS scale. Kirkpatrick found that a factor analysis of the Extrinsic scale revealed two factors related to extrinsicness: extrinsic items personally oriented (Ep) and extrinsic items socially oriented (Es). Gorsuch and McPherson also found another factor, called extrinsic-other (Eo), when they analyzed the Extrinsic scale.

Gorsuch and McPherson (1989) analyzed several different sets of items to determine the most reliable items for the Intrinsic scale. The best items of the Ep and Es factors were combined to create an E scale. The results were compared with the Age-Universal I/E scale (Gorsuch & Venable, 1983) and data from an earlier study (Venable, 1982). The result of that analysis confirmed not only that the I/E-R scale is comparable to the original Age-Universal I/E scale but it also has sufficiently good reliability to recommend usage with a wide range of different age populations (Gorsuch & McPherson, 1989).

Age-Universal I/E-12 scale

Maltby and Lewis (1996) revised the Age-Universal I/E scale for use with both religious and non-religious populations. According to Maltby and Lewis, previous researchers (Batson &

Gray, 1981; Maltby, McCollam, & Millar, 1994; Spilka, Kojetin, & McIntosh, 1985) suggested that non-religious persons be excluded from analysis when using such I/E measures because the existent scales contain items that non-religious person are unable to answer. Indeed, Maltby et al. (1994) found that 44% of the respondents of a study were unable to complete the Age-Universal I/E scale because it contained items that were not relevant to their religious orientation. Maltby and Lewis pointed out that the exclusion of a portion of a sample due to incomplete scales will have a negative effect on the psychometric analysis of the data. Therefore, Maltby and Lewis attempted to revise the Age-Universal I/E scale into a scale that is applicable to both a religious and non-religious population.

Maltby and Lewis (1996) administered a questionnaire to six adult samples of from the United States, Northern Ireland, Ireland, and England. The participants in this study identified themselves as either Protestant, Roman Catholic or no religious denominational affiliation. The participants completed a questionnaire that contained the Age-Universal I/E scale (Gorsuch & Venable, 1983) and a revised version of that scale, as well as, the Attitudes towards Christianity scale (Francis & Stubbs, 1987).

Consistent with suggestions made by other researchers (Gorsuch & McPherson, 1989; Kirkpatrick, 1989) , Maltby (1999) confirmed that there are three components in the Age-Universal I/E scale: intrinsic, extrinsic-personal, and extrinsic-social. Based on results of this study and in agreement with Gorsuch and McPherson (1989) and Leong and Zachar (1990), Maltby suggested that a revised scale of 12 items called the Age-Universal I-E scale-12, in the format proposed by Maltby and Lewis (1996), be used in place of the older Age-Universal I-E scale.

New Indices of Religious Orientation

Francis (2007) has re-examined and re-operationalized the Intrinsic-Extrinsic-Quest religious orientation constructs with a revised scale entitled the New Indices of Religious Orientation (NIRO). Francis (2007) maintained that some previous research may have used the

measures of religious orientation inappropriately. At issue was uncertainty over what the conceptualization of religious orientation actually refers to. Francis maintained that using a measure of religious orientation to measure religious affiliation or practice was inappropriate, as is, measuring attitude toward religion. The measurement of religious orientation "is intended first and foremost to distinguish different ways of being religious among those who, by some other criteria, can be described as religious" (Francis, 2007, p. 587). In developing the NIRO, Francis built upon the dimensions of intrinsic and extrinsic religious orientation as described by Allport and Ross (1967), and the dimension of quest religious orientation as described by Batson (1976) and Batson and Ventis (1982).

It was the intention of Francis (2007) to "develop scales of equal length to measure the three constructs and to give equal weight to the three conceptual components identified within each construct" (Francis, 2007, p. 590). According to Francis, intrinsic religious orientation is composed of three components: Integration, Public and Personal religion. This researcher described Integration as "the close relationship between religion and the rest of life" (Francis, 2007, p. 590). Public religion is described as the importance placed on the church for achieving religious ends. Personal religion is described as the importance that is placed on private prayer and the reading of religious material for the fulfillment of religious ends (Francis, 2007, p. 590).

Francis (2007) identified three components of extrinsic religious orientation: (a) compartmentalization, that is the separation of religion from the rest of one's life and activities; (b) social support, defined as the use of religion "to achieve social ends." (Francis, 2007, p. 590); and (c) personal support, described as the use of religion "to gain personal comfort" (Francis, 2007, p. 590).

According to Francis (2007), quest religious orientation, as defined by Batson and Schoenrade (1991a, 1991b), has three components: existentialism, self-criticism, and openness to change. Existentialism is defined as "readiness to face existential questions without reducing their complexity" (Francis, 2007, p. 590). The self-criticism component is described as "self-criticism and perception of religious doubt as positive" (Francis, 2007, p. 590). Openness to

change refers to the willingness of the individual to develop as the religious quest progresses (Francis, 2007, p. 590).

The purpose of the Francis (2007) study was to draft new items after the original scales were assessed "for relevance, for face validity and for economy of expression" (Francis, 2007, p. 590). Francis clearly stated that the NIRO is more appropriate for individuals whose "religiosity has been shaped by institutionalized Christianity," and less appropriate for non-religious or people who are from a non-Christian religious faith community.

The methodology of item construction consisted of employing a group of researchers who were familiar with the constructs of intrinsic, extrinsic, and quest religious orientation to develop items within the nine conceptual components. By consensus, the items were reduced to four within each component. The 36 items were then randomly arranged into a questionnaire with a 5-point Likert scale with responses from agree strongly, agree, not certain, disagree and disagree strongly. This scale of religious orientation was then combined by Francis (2007) with a measure of church attendance, personal prayer, self-assigned religiosity, and demographic questions to form a questionnaire.

The questionnaire was given, along with several other tests, to a group of 517 first-year teacher education and liberal arts students as part of the "induction programme" during the first week of their first term at a university-sector college in Wales. The 517 students consisted of 134 males and 383 females, 67% were 18-19 years old; 12% were 20-21 years old; 12% in the late 20's; 6% in the late 30's; with 4% being 40 years old or older. Religious affiliation consisted of: 27% no religious affiliation, 27% Anglican, 14% Roman Catholic, 11% Baptist, 7% Methodist, and 14% other denominations. One student self-identified as Jewish. Students attended church at least once a month (27%), never attending (24%) or at least, once a year (49%). Of the participants, 16% said they prayed daily, 12% said they prayed once a week, 46% said they prayed, at least, once a year, and, 26% said they never prayed. In describing their religiosity, 37% described themselves as non-religious, 58% described themselves as Christian, and 5% described themselves as "other" (Francis, 2007, p. 591).

Francis (2007) employed an exploratory factor analysis and item rest of test correlations, in order to "select the three items within each of the three components identified within each of the three constructs (intrinsic, extrinsic, and quest orientation)" (Francis, 2007, p. 591). From this analysis, Francis found that three items loaded on two of the scales, two items from the extrinsic scale loaded on the intrinsic scale and one item from the intrinsic scale loaded on the extrinsic scale.

Francis (2007) also found that on the item-rest of test correlations, the three scales produced alpha coefficients far above the minimum threshold of 0.70 set by (Kline, 1993). In the study conducted by (Francis, 2007), the intrinsic scale had an alpha coefficient of 0.91; the extrinsic scale had an alpha coefficient of 0.84; and the quest scale had an alpha coefficient of 0.85.

Francis (2007) recognized the need to provide a shorter form for certain research circumstances. Further analysis was carried out and a shorter form was produced consisting of 6 items in each scale with two items for each of the three components in each. The item rest of test correlations of the short form produced alpha coefficients higher than the 0.70 threshold with the intrinsic scale alpha coefficient of 0.89; the extrinsic scale alpha coefficient of 0.81; and the quest scale alpha coefficient of 0.81. The six-item scale correlated very well with the original long version of the scale with the intrinsic scale coefficient of 0.98; the extrinsic scale coefficient of 0.97; and the quest scale coefficient of 0.97.

Francis (2007) also examined the concurrent validity of the long form NIRO scales against three other measures of religiosity: self-assigned religiosity, church attendance, and personal prayer. It was confirmed that the NIRO measured "aspects of what it means to be religious in a Christian context" (Francis, 2007, p. 595).

Francis (2007) conducted intercorrelations between the long-form NIRO and the whole sample, as well as, with three clearly defined subgroups. The three subgroups were determined by levels of public religiosity, by levels of private religiosity, and by levels of self-assigned religiosity. This analysis revealed several important findings related to the use of the NIRO

scales. First, Francis found that the scales functioned in different ways among different groups. Among groups that are mixed between religious and non-religious individuals, the NIRO is highly intercorrelated and is able to distinguish between those who are religious and the non-religious. Furthermore, in non-religious groups, according to Francis, the data indicated that the intercorrelation between the NIRO and those who never attend church, who never pray, and are self-described as non-religious is higher.

Second, Francis (2007) found that the three scales of the NIRO functioned differently among religious samples. It was found that, in religious samples, the three scales of the NIRO were better able to discern the differences the ways of being religious. Francis found that the intercorrelations between the scales and religious behavior revealed a difference between religious and non-religious samples.

According to Francis (2007), the New Index of Religious Orientation (NIRO) provides a "highly reliable measures of three clearly defined constructs concerning different understandings of what it may mean to be religious in a Christian context," (Francis, 2007, p. 597) and more importantly, the items that comprise the scales of this measure provide "focused operational definitions of the three constructs" (Francis, 2007, p. 597).

According to the operational definitions reported by Francis (2007), individuals who score high on the intrinsic scale of the NIRO are more likely to have integrated religion into their lives. People who are intrinsic in religious orientation are guided by religious beliefs in how they approach life. Such people attempt to choose behavior that is consistent with their religious beliefs especially in terms of how they treat other people. Being part of a church is important for them because it provides a context for deepening their relationship with God and with other people. They are regular attenders of church on Sundays because worship is important in their lives. Furthermore, they have a private religious life where they pray and read religious books. The goal of private prayer and study is to deepen their relationship with God. Consistent with Allport and Ross (1967), Francis described intrinsic religious people as having the value that

"religion is an end in itself, not a means to other personal and social ends" (Francis, 2007, p. 597).

Francis (2007) described people who scored high on the extrinsic scales as having compartmentalized their religious faith from the rest of their lives. They consider other things more important than their religious lives. Although they may consider themselves as being a member of a church, they do not let religion influence how they live their daily lives. People who score high on the extrinsic scale are willing to compromise religious beliefs when social or economic well-being is threatened. Membership in a church community is based more on the personal social support it offers as well as, the added benefit of being part of a social group that they value. On a private level, prayer is engaged in when there is a need for comfort and protection especially during times of personal struggles or problems. Essentially, people who score high on the extrinsic scale will pray because it makes them feel better. Consistent with Allport and Ross's (1967) findings, Francis maintained that people who scored high on the extrinsic scale "see their religion as a means to other personal and social ends rather than as an end in itself" (Francis, 2007, p. 597).

Finally, according to Francis (2007), people who scored high on the quest scale were more likely to "display a readiness to face existential questions without reducing the complexity of such questions" (Francis, 2007, p. 598). For such individuals, religion becomes salient only when questions arise about the meaning of life. They are aware of the tension that exists between "faith and experience" that result from questioning that arises out of the ongoing struggles of daily life. People who score high on the quest scale view religious doubt and questioning as positive and they "embrace self-criticism" (Francis, 2007, p. 598). According to Francis, for people who score high on the quest scale, questions are important and doubt is an essential component of what it means to be a religious person. People who score high on the quest scale, are open to change. They value questioning and change as part of living the religious life. They view the course of their lives as an ongoing process of questioning and growth related to an evolution of religious belief. Consistent with research done by Batson and Ventis (1982), Francis

described people who score high on the quest scale as seeing their religion "in terms of exploration and quest rather than in terms of dogma and certainty" (Francis, 2007, p. 598).

On the basis of this study, Francis (2007) drew six conclusions. First, that the three dimension of religious orientation-intrinsic, extrinsic, and quest-are "distinct, coherent, and defensible views" (Francis, 2007, p. 598) of being religious. Second, as a result of this study the three constructs of intrinsic, extrinsic, and quest, have been re-operationalized into a long form of three nine-item scales and a short form of three six-item scales. Each form of the NIRO, both long and short form, give equal weight to the three components found within each scale. Third, Francis found that the three scales of the NIRO were "highly intercorrelated" (Francis, 2007, p. 598) in a sample of religious and non-religious students. Fourth, he found that the correlations from different samples-religious, non-religious and mixed-were different for each group. This brings into focus the importance of awareness of the composition of the group being studied. However, Francis maintained that the NIRO is especially useful when employed with a religious sample because it permits the discernment of differences of religious orientation in such groups. Fifth, an important result of this study was that the NIRO has been validated against three other indices of religiosity: frequency of church attendance, frequency of personal prayer, and self-assigned religiosity(Francis, 2007, p. 599). Finally, sixth, rather than bringing an end to debate about religious orientation, the development of the NIRO has liberated the inquiry from previous fixation on whether religious orientation scales measured orthogonal dimensions of religiosity between religious and non-religious populations. Francis concluded that "the psychology of religion is now challenged to conceptualize and to operationalized further complementary notions of religious orientation capable of providing wider and richer insight into the diversity of motivation underpinning religious affiliation, religious belief, and religious participation" (Francis, 2007, p. 599).

Conclusion

The purpose of this study was to investigate the nature of the relationship that attitudes toward seeking professional psychological help have with religiosity and religious orientation among members of the Greek Orthodox Christian Church in the United States. In addition, this study also investigated the nature of the relationship that confessional involvement has with the following variables: intrinsic religious orientation, extrinsic religious orientation, religiosity, attitudes toward seeking professional psychological help, and ethnic background. A survey of literature has been conducted of the major constructs: attitudes toward seeking help, religiosity, and religious orientation. In addition to an in depth examination of the theories of Gordon Allport, a survey of the development of the instruments used to measure the variables in this study was made.

CHAPTER THREE

METHODOLOGY

The purpose of this study was to investigate the nature of the relationship that attitudes toward seeking professional psychological help have with religiosity and religious orientation among members of the Greek Orthodox Christian Church in the United States. In addition, this study also investigated the nature of the relationship that confessional involvement has with the following variables: intrinsic religious orientation, extrinsic religious orientation, religiosity, attitudes toward seeking professional psychological help, and ethnic background. The study of attitudes toward seeking professional psychological help among members of the Greek Orthodox Church is important because Greek immigrants and Greek Americans, for reasons perhaps related to culture and religion, have historically displayed a reticence to seek professional psychological help when there are psychological problems (Bouhoutsos & Roe, 1984; Rogers, 2002; Welts, 1996). The findings of this study may be helpful not only to mental health professionals who are involved with delivering services to Greek immigrants and Greek Americans, but also for clergy who are called on to facilitate referral of parishioners for professional psychological help.

Population

The participants for this study were individuals residing in a major metropolitan area who attended or considered themselves members of a Greek Orthodox parish. For the purposes of this study, the participants were drawn from one large Greek Orthodox parish. The criteria for inclusion in this study was if the participants identified themselves as being a member of that Greek Orthodox parish. The participants were from a wide range of socioeconomic levels, lengths of time residing in America, and educational backgrounds. The participants were adult (over 21 years of age) members and no minors were included in this study.

Definition of Membership

Membership in a parish of the Greek Orthodox Archdiocese of America has been defined in the Uniform Parish Regulations (2007) under Article 18, Section 1 (Greek Orthodox Archdiocese of America, 2007). The definition of membership is broken down into two levels. The first level of basic membership is based upon the reception of the Sacraments of Baptism and Chrismation. Once a person receives these two rites of initiation he or she is a member of the Greek Orthodox Church. The second level of membership in the parish is to be a "member in good standing" (Greek Orthodox Archdiocese of America, 2007, p. 26). A person who has undergone the rites of initiation into the Greek Orthodox Church may become a member in good standing if she/he regularly attends worship services, partakes of the sacraments, financially supports the parish, and abides by the canonical/ moral laws of the Greek Orthodox Church. The benefits of being a member in good standing include being able to serve on the parish council, to vote at general assemblies, and to serve as a sponsor at baptism, weddings, and other sacraments. It is possible for a person to be a member of the Greek Orthodox Church but not be a member in good standing. Therefore, it was impractical for this study to be concerned with the nuances of membership according to the regulations of the Greek Orthodox Church. It was much simpler to allow the respondent to decide if she/he was a member and return the completed questionnaire.

Issues Related to Composition of Mailing List

For accurate interpretation of the results of this study, it is important to clarify the composition of the parish-provided mailing list used for distribution of the questionnaire. A typical Greek Orthodox parish mailing list is informally gathered over a long time and can be made up of several different classes of recipients. Certainly, the majority of names on the mailing list are those who are members in good standing of the parish. In fact, inclusion on the church mailing list is considered a "perk" of membership. Both supporting members and non-supporting members may be included on the mailing list. In addition to members of the parish, there are those who have some affiliation with the parish but who live in other parts of the

country. This group may include adult children of parishioners who are working in another area, people who have moved to warmer climates as retirees, or other family members who live outside of the Pittsburgh area. Finally, due to the popularity of Greek Festivals, there may be people on the mailing list who are interested in the various culinary events sponsored by the parish. Due to issues of anonymity, it was impossible to filter out possible non-Greek Orthodox respondents to the questionnaire. Wording on the questionnaire explicitly stated that the study was for Greek Orthodox members of the parish of interest, and it is assumed that there were very few, if any, questionnaires returned by non-Greek Orthodox people.

Another important issue that may affect the interpretation of the results of this study is that the questionnaires were mailed to the addresses on the mailing list without distinguishing the composition of the recipient household. Furthermore, each address on the mailing list received two separate mailings of the questionnaire. Again, due to the anonymity issue, it was not possible to distinguish who returned the questionnaire and what relationship they shared. Therefore, it is possible that the same household may have returned two questionnaires. In addition, the questionnaires were identical and there was no way to differentiate between the returns from the two mailings. The problem with this methodology is that it may create a certain amount of dependency in the sample, which may have a consequence for the conclusions drawn from the interpretation of the results.

Determining Size of Greek Orthodox Parishes

The Greek Orthodox Archdiocese of America does not have a formal system for categorizing the size of parishes in the United States. It is difficult to apply the system of classification of parish size that is used in mainline Protestant churches (Johnson, 2001), because the criterion for determining size is based on average attendance at Sunday worship services. It is not uncommon for members of a Greek Orthodox parish to attend worship services infrequently yet consider themselves to be fairly active in support of the parish. For example, a member who owns a restaurant may not be able to attend Sunday services because Sunday morning is one of

the most financially productive times for the restaurant business. Yet, this person may contribute financially to the parish or be very supportive when the parish holds its annual Greek Festival. Furthermore, it is not uncommon for members of the Greek Orthodox Church to have little contact with the Greek Orthodox Church until a crisis occurs or until a major life transition, such as marriage or the birth of a child, and then request the spiritual services of the parish. Therefore, the size of a parish may be based on the following two other criteria: financially supporting families and amount assessed in support of the National Ministries of the Greek Orthodox Archdiocese.

It was necessary to choose a parish that would provide a pool of potential participants large enough to be included in this study. The parish of interest was large enough, with approximately 406 supporting families. This parish was also one of the biggest in the Pittsburgh area and was assessed in the top 10% of parishes for the National Ministries in the Metropolis of Pittsburgh (encompassing Western Pennsylvania, West Virginia, and Ohio) (Metropolis of Pittsburgh Finance Committee, 2009).

The participants in this study self-determined their participation by voluntarily filling out and returning a questionnaire that had been mailed to their residence. The questionnaire used in this study was constructed in such a way as to not have any means of identifying the participant. The participants were informed that participation was voluntary and that they were permitted to withdraw from the study at any time. The participants were able to complete the questionnaires in privacy and returned them with pre-stamped envelopes provided by the researcher. The pre-stamped envelopes had the researcher's address and return address marked on them. The participants were able to mail the questionnaires in the provided envelopes without any identifying information for return to the researcher. The completed questionnaires are being kept confidential and in a secure location until data are extracted and analyzed. Upon completion of this study, the completed questionnaires will be destroyed.

Recruitment of Participants and Administration of Questionnaire

Based on past experience with this population (Lillios, 2002), there was concern that there would be difficulty in not only gathering a broad range but a large enough sample of participants for a study of this nature. With Greek immigrants and Greek Americans, due to fear of stigma, there appears to be a reticence toward discussing psychological treatment in general (Bouhoutsos & Roe, 1984; Papadopoulos, Leavey, & Vincent, 2002). Also, there appears to be a tendency among Greek people to be suspicious of those outside of their group and a fear of revealing any private information about the self (Vassiliou & Vassiliou, 1973). There are several considerations to keep in mind about sample size and range. First, it is important to gather sufficient number of participants so that the statistical analysis will provide enough sensitivity to detect differences so that generalizations can be made to a population. Second, it is important that a broad range of participants be gathered so that it provides a representative sample from which generalizations can be made.

In previous research, Lillios (2002) used a procedure that combined limited advocacy by the parish priest with mailed questionnaires. The response rate was approximately 6.4%. Those who responded in that study represented a narrow demographic of the parish: primarily highly educated, high economic level, American-born members. Therefore, for the current study, replication of the procedure followed in Lillios was modified in order to increase participation. Modification in procedure included putting a notice in the monthly and weekly parish publications that a study would be conducted, a statement in the monthly and weekly publications from the parish priest endorsing the project, in addition to announcements from the pulpit about the study, and word of mouth encouragement from the priest to participate. The modification in procedure was intended to produced an increased response rate in this study.

For this study, after obtaining approval by the IRB committee, a parish was identified to provide the pool of participants. Permission was secured from the ecclesiastical authorities and from the local parish leadership (priest and parish council) to conduct the study at the chosen parish. Consistent with the recommendations and findings of other researchers (Fox, Crask, &

Kim, 1988; Heberlein & Baumgartner, 1981; Helgeson, Voss, & Terpening, 2002), the questionnaire for this study was distributed by direct mail. (see Appendix B) The procedure followed in this study resulted in a self-selected sample. The first step was notifying the members of the parish that they would be receiving an invitation to participate in this study. This notification was published in the parish weekly bulletin and monthly newsletter. This notification not only informed the parishioners but also gave the study a measure of official sanction.

Following this initial notification in the parish publications, a letter was distributed to the parish mailing list informing parishioners that they were being invited to voluntarily participate in a study of attitudes toward seeking professional psychological help. This letter also identified the researcher as a doctoral student at the University of Iowa along with contact information. Procedures for completing and returning the questionnaire were outlined. Issues related to informed consent were stated especially concerning the voluntary nature of participation, as well as, confidentiality and anonymity. Within one week of the mailing of the initial letter, the questionnaire with a cover letter was distributed to the parish mailing list. Included with the questionnaire was a stamped envelope for the return of the questionnaire. The cover letter with the questionnaire included the same information contained in the initial letter and a deadline date for the return of the questionnaire was stated. Although Heberlein and Baumgartner (1981) found that there was no difference in response rate between mailing a second copy of the questionnaire or a follow-up reminder letter or postcard, the researcher decided to mail a second questionnaire encouraging those who wanted to participate to return the completed questionnaire by the aforementioned return date. After the deadline date, analysis of the returned questionnaires commenced.

Issues of Concern with Questionnaire Distribution

The distribution of the questionnaire according to the outlined procedure created several issues that may have impacted the interpretation of the results of this study. There is no way to know whether these issues had a positive or negative impact. It is, however, important to be

aware of the existence of these issues. The first issue is related to the imperative to maintain anonymity of the participant. Since participation was by self-selection and the identity of the participant was protected, there is no way to know whether the respondent was in fact a member of the parish or not. This issue will be discussed in greater detail in Chapter Four.

Another issue is that since the questionnaire was completed in the privacy of the participant's home, there is no way to know whether the respondent completed the questionnaire alone or in consultation with other people.

A third issue is that in choosing this procedure, there is no way to know whether the respondent was using the questionnaire from the first mailing or the second mailing. Nothing was used to distinguish the first from the second mailed questionnaire. In addition, there is no way to know whether two people from the same address completed one of the two questionnaires sent to each address. As a statistical issue, this may indicate that there is a certain amount of dependency as a result. These issues will be discussed further in Chapter Four.

Although some other studies on Greek-Americans (Baliotis, 2004; Krindatch, 2009) have employed various techniques to obtain a representative sample, the participants in the current study were self-selected. Therefore, this means that the participants in this study were those who were willing to fill out a questionnaire rather than being a representative sample. This will have implications for interpretation of the results.

Measures

In this study, the following instruments were combined to form a questionnaire to gather data for analysis.

Attitudes Toward Seeking Professional

Psychological Help Scale

This scale was used to measure attitudes towards seeking professional psychological help in this sample of Greek Orthodox members. This scale has gone through three revisions prior to

this administration. Therefore, based on the findings of Ang et al. (2007), this study used the 9-item revised ATSPPH-short version to measure attitudes toward seeking professional psychological help in the Greek Orthodox parishioner sample of interest. The reasons for choosing the revised ATSPPH-short scale was also based on the widespread use of this scale in research on the attitudes toward seeking professional psychological help construct (Ang, et al., 2007). Although there are several other scales designed to measure attitudes toward seeking professional psychological help (B. Z. Cohen, 1999; Good, et al., 1989; Komiya, et al., 2000) the ATSPPH-short form (Fischer & Farina, 1995) as revised by Ang et al.. has the most robust psychometric properties and is ideally suited for inclusion in any study of attitudes toward seeking professional psychological help. Finally, given the brevity of the revised 9-item scale it was less intrusive for use in a study of a stigma laden construct such as attitudes toward seeking professional psychological help (Ang et al., 2007).

The ATSPPH scale short version, revised is a test composed of 9 items scored according to 4-point Likert scale (Likert, 1931) ranging from: agree, partly agree, partly disagree, and disagree. The items this scale are scored 0, 1, 2, 3 and the range of possible total scores is 0-27. Scores ranging less that 13 indicate positive attitudes. Higher scores, 14 or more, indicate negative attitudes toward seeking professional psychological help.

New Indices of Religious Orientation

The second scale used in the questionnaire for this study was the New Indices of Religious Orientation (NIRO). This scale measured the construct, religious orientation. The NIRO-INT measures intrinsic religious orientation, the NIRO-EXT measures extrinsic religious orientation. The current study used the short-form of the NIRO. The Quest scale NIRO will not be used in this study.

The NIRO-INT scale is composed of 6 items scored according to a 5-point Likert scale ranging from: agree strongly, agree, not certain, disagree, and disagree strongly. The items of the

NIRO-INT scale are scored 0, 1, 2, 3, 4 and the range of possible total scores is 0-24. A high total score (>12) on the scale indicates that the subject has an intrinsic religious orientation.

The NIRO-EXT scale is composed of 6 items scored according to a 5-point Likert scale ranging from: agree strongly, agree, not certain, disagree, and disagree strongly. The 6 items of the NIRO-EXT scale are scored 0, 1, 2, 3, 4 and the range of possible total scores is 0-24. A high total score (>12) on the scale indicates that the subject has an extrinsic religious orientation.

The Christian Orthodox Religiousness Scale

The Christian Orthodox Religiousness Scale (CORS) was used in the questionnaire for this study because it measures Greek Orthodox religiosity. The CORS scale is a test composed of 10 items scored according to a 5-point Likert scale ranging from: never, rarely, occasionally, often, and always. The items on this scale are scored 0, 1, 2, 3, 4 and the range of possible total scores is 0-40. The scores on this scale will be defined simply as Non-traditional (0-20) and Traditional (21-40) Greek Orthodox Religiosity. A high score on the CORS scale would indicate that the individual engages in religious behaviors typically associated with traditional Greek Orthodox religious practices. A low score on the CORS scale would indicate that the individual does not engage in religious behaviors typically associated with Greek Orthodox religious practices as defined by the authors and operationalized by this scale.

Procedure for Translation of Scale

The CORS scale was originally published in Greek. For this study, the CORS scale was translated into English. The procedure for translating the CORS scale into English basically followed the procedure outlined in Brislin (1970). The method was by back translation. Due to the difficulty in finding qualified translators and limited resources, it was not possible to form a committee to make decisions on the translation. In lieu of a committee, each of the translations was compared for consistency and agreement by the principal investigator of this study.

Consistency and agreement were determined by examining each translation on the basis of equivalence of vocabulary, idiom, grammar-syntax, experience, and concept (Sechrest, Fay, &

Zaidi, 1972). Special care was taken to insure that the translation would be consistent with the common usage in a parish context in the Pittsburgh area. The back translation procedure occurred in the following manner. The CORS scale was first translated from Greek into English. The English version was then translated into Greek by a bilingual, Greek born, Ph.D., with a language education background. The result of this translation was compared to the Greek original. The scale was then back-translated into English by one of two other, bilingual, Greek language teachers who had never seen the original Greek scale. The back-translated English version was then translated back into Greek. The back translated version was then compared with the Greek original. After determining that the English translation was consistent with the Greek original, the translated scale was included in the questionnaire for this study. The translated CORS scale was used to measure Greek Orthodox Religiosity.

Data Analysis

Although other studies (Harris & Verven, 1996, 1998; Ponterotto, et al., 2001; Tata & Leong, 1994) have shown that acculturation has an influence on help-seeking attitudes, very few studies have examined the relationship of religious orientation and religiosity with attitudes toward seeking professional psychological help.

Incorporated into the questionnaire was a section for gathering demographic data. In addition to gathering data on gender, marital status, education, and economic level, the participants also provided data on generation in America, and if an immigrant, the age at immigration as well as years of residency in this country. Data also was gathered on the frequency of visits to Greece. There was a two-fold purpose for gathering demographic data to about the sample under study: to describe the sample demographic characteristics so that this study could be compared with other studies, and to provide data necessary to conduct analyses at the subgroup level where sample size warranted it.

Computations by computer program

Statistical analysis was conducted using the SPSS Statistics software package, SPSS GradPack 17.0 (2008) The first step for statistical analysis consisted of performing descriptive analysis of the demographic data to determine the Mean, the Dispersion (Standard Deviation, variance, and range), Distribution (kurtosis and skew) of the sample under study.

Statistical analysis of the scale properties

Internal consistency reliability coefficients for this sample were calculated for each scale (CORS, NIRO, short form [both INT and EXT subscale], and ATSPPH, short form revised) using the Cronbach's coefficient alpha (Cronbach, 1951). This step was consistent with the recommendation by Onwuegbuzie and Daniel (2002) that researchers should not be satisfied with the reliabilities reported by other researchers or that are contained in the user's manuals for the instruments being used. Rather, researchers are encouraged to establish the reliability of test scales based on the scores of the sample being studied. In addition to obtaining the Cronbach alpha for each scale, descriptive statistics were also obtained consisting of Mean, Standard deviation, and Distribution statistics. Histograms were generated to graphically depict the distributions of the scales.

Power Analysis and Effect Size

Although the Null Hypothesis Test of Significance (NHTS) based upon the *p* value has been the standard in evaluating psychological research (Cohen, 1992), those critical of NHTS (Bakan, 1966; Cohen, 1962, 1988, 1990) have suggested an alternative focus. Cohen (1988) suggested that Statistical Power Analysis provides a better tool for making statistical inferences than NHTS. According to Cohen (1992), Statistical Power Analysis examines the relationship between four components of statistical inference: "sample size (N), significance criterion (α), population effect size (ES), and statistical power." (Cohen, 1992, p. 156) Each of these components are dependent on the other, so that a component can be determined if one knows three of the others. Of particular interest in the current study was effect size. According to

Cohen, (1988), in correlational studies where the Pearson product moment correlation (*r*) is calculated, effect size is equal to r^2. Statistical inferences were drawn by examining the effect size of the correlations between variables. The criteria suggested by Cohen (1988) for determining effect size formed the standard of reference in the current study: a small effect size is *r*=.10 (r^2 =.01); a medium effect size is *r*=.30 (r^2 =.09); and a large effect size is *r*=.50 (r^2 =.25). Essentially, r^2 is called the coefficient of determination and it describes the "proportion variance (PV) in either of the variables which may be predicted by (or accounted for, or attributed to) the variance of the other". (Cohen, 1988, p. 78)

Statistical Procedure for Each Research Question

Primary Research Questions

In order to answer the research questions, a correlation analysis consisting of calculating the Pearson's correlation coefficient for each pair-wise comparison between the variables was conducted with a two-tailed test of significance at α= .10. The α=.10 significance level was used for two reasons: because the study did not involve the possibility of harm to participants that may result from a Type-I error, and that it afforded the opportunity that a slight effect may be detected. Scatter plot charts were generated to graphically display the linear relationship between variables. Then power analysis, as recommended by Cohen (1988), was conducted to determine effect size and power for each pair-wise comparison in each research question.

Research Question #1: What is the nature of the relationship between religiosity and intrinsic religious orientation of members of a Greek Orthodox parish in America?

This question was answered by computing the Pearson's correlation coefficient between the CORS scale for Religiosity and the Intrinsic Religious Orientation scale (NIRO-INT). A scatter plot diagram was generated to graphically display whether non-linearity, heteroskedasity, or some other feature of the data that may not be apparent from the Pearson's coefficient was present.

Research Question #2: What is the nature of the relationship between religiosity and extrinsic religious orientation of members of a Greek Orthodox parish in America?

This question was answered by computing the Pearson's correlation coefficient between the CORS scale for Religiosity and the Extrinsic Religious Orientation scale (NIRO-EXT). A scatter plot diagram was generated.

Research Question #3: What is the nature of the relationship between attitude toward seeking professional psychological help and religiosity of members of a Greek Orthodox parish in America?

This question was answered by computing the Pearson's correlation coefficient between the CORS scale for Religiosity and the ATSPPH, short form, revised. A scatter plot diagram was generated.

Research Question #4: What is the nature of the relationship between attitude toward seeking professional psychological help and intrinsic religious orientation of members of a Greek Orthodox parish in America?

This question was answered by computing the Pearson's correlation coefficient between the Intrinsic Religious Orientation scale (NIRO-INT) and the ATSPPH, short form, revised. A scatter plot diagram was generated.

Research Question #5: What is the nature of the relationship between attitude toward seeking professional psychological help and extrinsic religious orientation of members of a Greek Orthodox parish in America?

This question was answered by computing the Pearson's correlation coefficient between the Extrinsic Religious Orientation scale (NIRO-EXT) and the ATSPPH, short form, revised. A scatter plot diagram was generated.

Procedure for missing values

It was necessary to establish a procedure for deciding what to do with returned questionnaires that had blank responses to items on a scale. The researcher felt that in such cases

a uniform procedure would be employed so that each instance of a blank item would be subject to the same set of criteria thereby reducing error related to inconsistency. It was decided that in cases where a complete scale was blank, the questionnaire was excluded from the analysis. A set of criteria, based upon a threshold of approximately 70%, was established to decide what was acceptable in instances where there were items left blank on a particular scale. A threshold was established for each scale. The threshold exclusion rule for the Intrinsic Religious Orientation Scale (NIRO-INT) was that in cases where two questions or more (out of six items) where blank, the questionnaire was excluded. The threshold exclusion rule for the Extrinsic Religious Orientation Scale (NIRO-EXT) was that in cases where two questions or more (out of six items) where blank, the questionnaire was excluded. The threshold exclusion rule for the CORS scale was that in questionnaires where three or more items (out of 10 items) were blank, the questionnaire was excluded from analysis. Finally, the threshold exclusion rule established for the ATSPPH scale was that a questionnaire was excluded if three or more items (out of nine items) were blank.

It was also necessary to provide imputed values for items that were left blank in scales that did not meet threshold levels for exclusion. The method for imputing values for blank items was that an average was computed from the within-person other items of that scale and the blank item was imputed with this value.

Post Hoc Follow-up Procedures on Primary Research Questions

It was decided that Post Hoc Follow-up procedures would be employed to provide greater acuity in understanding the results of this study. The original analysis of the data at the α=.10 significance level was tolerated because the study did not involve the possibility of harm to participants that may result from a Type-I error and that it afforded the opportunity that a slight effect may be detected. Since analysis at a higher significance level may result in significant outcomes, it is advantageous to examine the data in greater detail of analysis at the demographic

subgroup level in order make more nuanced interpretation of the data. It seemed reasonable to perform post hoc procedures on two levels.

The first level was that it seemed reasonable to examine more closely the relationship between various demographic subgroups and the variables (NIRO-INT, NIRO-EXT, CORS, and ATSPPH). In certain subgroups, an insufficient number of responses were found. Therefore, certain related groups were combined to provide sufficient scores for analysis. For example, among the education subgroups, on the questionnaire four separate responses were available to indicate an educational level up to High School Diploma. Since there were insufficient responses in each of these four levels, it was decided to consolidate them into one category: High School Diploma or less. This provided sufficient numbers for analysis.

The second level of post hoc follow-up was to use the typology suggested by Allport and Ross (1967) and others (Donahue, 1985; Hood, 1978), so that two groups were created based on the score for each of the NIRO subscales. The post hoc follow-up was to form two groups for each NIRO subscale: one group was formed from those who had a high score (scores of 12 and over) and another group was formed from those with a low score (scores of 11 and less). This resulted in a high score group and a low score group for the NIRO-INT scale and a high score group and a low score group for the NIRO-EXT scale.

Post hoc Follow-up Analysis

Demographic Sub-groups

Post hoc follow-up procedures were performed on demographic subgroups that exhibited results that were significant at the α=.10 significance level. A Pearson's correlation coefficient was computed for each pair-wise comparison between the variables (NIRO-INT, NIRO-EXT, CORS, and ATSPPH) and only those statistical significant demographic subgroups. Power analysis, as recommended by Cohen (1988), was conducted to determine effect size and power for each pair-wise comparison between variables and demographic subgroup. Due to the small sample size in some of the demographic groups and because of differences in power, it seemed

reasonable to interpret the data by descriptively comparing effect size and direction of relationship.

High-Low NIRO Sub-scale groups

Consistent with the typology set forth by Allport and Ross (1967) and others (Hood, 1978), two groups were created based on the score for each of the NIRO subscales: one group were those who had a high score (scores of 12 and over) and another group were those with a low score (scores of 11 and less) on a particular scale. This resulted in a high score group and a low score group for the NIRO-INT scale and a high score group and a low score group for the NIRO-EXT scale. A Pearson's correlation coefficient was computed for each pair-wise comparison between the variables within each high and low score groups of each NIRO subscale. The purpose of this procedure was to further clarify the relationship between variables among those who scored low or high on the INT and EXT scales. Power analysis, as recommended by Cohen (1988), was conducted to determine effect size and power for each pair-wise comparison between variables and each high-low subgroup.

Statistical Procedure for Secondary Research Questions

Statistical procedures were performed to determine what the nature of confessional involvement was with the four variables. Exploring this question involved two procedures. First, pair-wise comparisons were conducted between the variables (NIRO-INT, NIRO-EXT, CORS, and ATSPPH) and question # 9 of the CORS scale. Question #9 was used because it referred to frequency of going to Confession. Second, an examination was conducted between question # 9 of the CORS and the demographic sub-group of ethnic background. The purpose of this procedure was to determine whether there was a difference on the basis of ethnic background in the participation in the sacrament of confession.

Confession/No Confession Comparisons

Question # 9 of the CORS scale ("I confess") was used as a measure for determining respondent confessional involvement. Response options for this question were: R0=Never, R1=Rarely, R2=Occasionally, R3=Often, and R4=Always. A Pearson's correlation was performed on the variables. The dependent variables were the scales ATSPPH, NIRO-INT and NIRO-EXT. The independent variable was Confession (CORS question #9).

Power analysis, as recommended by Cohen (1988), was conducted to determine effect size and power for each pair-wise comparison between variables and confession.

Confession with Ethnic Background

In addition, it seemed reasonable to investigate the nature of the relationship that confessional involvement has with ethnic background. Because this analysis involved categorical data (Greek vs. Non-Greek) the statistical analysis consisting of the chi-square (χ^2) contingency test of association was performed. This procedure studied the differences between the way Greek and Non-Greek members of the parish were distributed across the various levels of Confession.

Power analysis, as recommended by Cohen (1988), was conducted to determine effect size and power on the result of the chi-square (χ^2) procedure.

Summary

The purpose of this study was to investigate the nature of the relationship that attitudes toward seeking professional psychological help have with religiosity and religious orientation among members of the Greek Orthodox Christian Church in the United States. In addition, this study also investigated the nature of the relationship that confessional involvement has with the following variables: intrinsic religious orientation, extrinsic religious orientation, religiosity, attitudes toward seeking professional psychological help, and ethnic background. In addition to demographic data, data on religiosity, religious orientation and attitudes toward seeking professional psychological help was gathered via a questionnaire mailed to a typical, large, urban, Greek Orthodox parish. The data gathered was analyzed by correlational procedures in

order to gain deeper insight into the relationship that attitudes toward seeking professional psychological help have with Greek Orthodox religiosity and religious orientation. The findings of this study will add to the knowledge base of not only the secular counseling profession but also to parish clergy and pastoral professionals who work with religious clients, especially those who are Greek Orthodox.

CHAPTER FOUR

RESULTS

The purpose of this study was to investigate the nature of the relationship that attitudes toward seeking professional psychological help have with religiosity and religious orientation among members of the Greek Orthodox Christian Church in the United States. In addition, this study also investigated the nature of the relationship that confessional involvement has with the following variables: intrinsic religious orientation, extrinsic religious orientation, religiosity, attitudes toward seeking professional psychological help, and ethnic background. The study of attitudes toward seeking professional psychological help among members of the Greek Orthodox Church is important because Greek immigrants and Greek Americans, for reasons perhaps related to culture and religion, have historically displayed a reticence to seek professional psychological help when there are psychological problems (Bouhoutsos & Roe, 1984; Rogers, 2002; Welts, 1996). The findings of this study may be helpful to mental health professionals who are involved with delivering services to Greek immigrants and Greek Americans, and for clergy who are called on to facilitate referral of parishioners for professional psychological help.

Participants

The participants for this study were individuals residing in the Pittsburgh, Pennsylvania, metropolitan area. The participants were drawn from the mailing list of a large Greek Orthodox parish. The criteria for inclusion in this study was if the participants identified themselves as a member of that Greek Orthodox parish and if they returned the questionnaire. The participants were adult members (over 21 years of age) and no minors were included in this study. A total of 149 questionnaires were returned, with 140 (N=140) found suitable for analysis.

The participants in this study voluntarily filled out and returned a questionnaire that had been mailed to their residence. The questionnaire used in this study was constructed in such a

Table 1.

Summary Statistics for Demographic Variables

(N=140)

Variable	n	%
Gender		
Missing	1	0.71%
Male	39	27.86%
Female	100	71.43%
Age		
Missing	2	1.43%
25-45	33	23.57%
46-64	67	47.86%
65 plus	39	27.86%
Respondent Ethnic Background		
Missing	3	2.14%
Greek	120	85.71%
Non-Greek	17	12.14%
Marital Status		
Missing	0	0%
Never been married	11	8%
Married	105	75%
Divorced	8	6%
Widowed	16	11%
Spouse Ethnic Background		
Missing	40	28.57%
Greek	46	32.86%
Non-Greek	54	38.57%

Table 1.
Continued

Variable	n	%
Education		
Missing	0	0%
High Sch. Dip. or less	19	13.57%
College (1-3 years)	33	23.57%
College degree	29	20.71%
Graduate school (inc. Masters)	44	31.43%
Doctorate	15	10.71%
Income (per year)		
Missing	9	6.43%
$40,000 or less	25	17.86%
$41 to $60,000	11	7.86%
$61 to $80,000	23	16.43%
$81 to $100,000	16	11.43%
> $100,000	56	40%
Immigrant Generation		
Missing	3	2.14%
Immigrant	11	7.86%
1st generation	54	38.57%
2nd generation	49	35%
3rd generation	15	10.71%
4th or later generation	8	5.71%
Visits		
Missing	7	5%
Every year or more	11	7.86%
Every several years	47	33.57%
Once in my life	40	28.57%
Never	35	25%

way that it did not have any means of identifying the participant. The participants were informed that participation was voluntary and that they could choose to withdraw from the study at any time. The participants completed the questionnaires in privacy and returned them with pre-stamped envelopes provided by the researcher. There was no identifying information on the return envelope.

Measures

In addition to a demographic section, the following instruments were combined to form a questionnaire to gather data for analysis:

1.) New Indices of Religious Orientation (NIRO) short form (Francis, 2007).

2.) The Christian Orthodox Religiousness Scale (CORS) (Chliaoutakis, et al., 2002).

3.) Attitudes Toward Seeking Professional Psychological Help Scale (ATSPPH) short form-revised (Fischer & Farina, 1995).

Translation of CORS Scale

The CORS scale was originally published in Greek. For this study, the CORS scale was translated into English. The procedure for translating the CORS scale into English basically followed the procedure outlined in Brislin (1970). The method was by back translation. In part, due to the unavailability of competent Greek translators, limited resources, and simplicity of the scale, the Brislin procedure was modified. In lieu of a committee, the principal investigator of this study compared each of the translations for consistency and agreement. Agreement was determined by examining each translation on the basis of equivalence of vocabulary, idiom, grammar-syntax, experience, and concept (Sechrest, et al., 1972). The researcher took special care to insure that the translation would be consistent with the common usage in a parish context in the Pittsburgh area. The principal investigator first translated the CORS scale from Greek into English. The English version was then back-translated into Greek by a bilingual, Greek born, PhD, with a language education background. The researcher then compared the results of this translation to the Greek original. The scale was then back-translated into English by one of two

other, bilingual, Greek language teachers who had never seen the original Greek scale. The scale was back-translated into Greek. The second back-translated Greek version was then compared with the Greek original. After determining that the final English translation was consistent with the Greek original, the translated scale was included in the questionnaire for this study. The translated CORS scale was used to measure Greek Orthodox Religiosity.

Procedure

Following approval by the IRB committee, the investigator secured permission from the ecclesiastical authorities and from the local parish leadership (priest and parish council) to conduct the study at the chosen parish. Consistent with the recommendations and findings of (Fox, et al., 1988; Heberlein & Baumgartner, 1981; Helgeson, et al., 2002), the questionnaire (see Appendix B) was distributed by direct mail. The members of the parish were notified via the parish weekly bulletin and monthly newsletter that they would be receiving an invitation to participate in an academic study. Following notification in the parish publications, an initial letter (see Appendix A) was distributed to the parish mailing list informing parishioners that they were being invited to voluntarily participate in a study of attitudes toward seeking professional psychological help. Issues for informed consent were stated, especially concerning the voluntary nature of participation, as well as confidentiality and anonymity. Within one week of the mailing of the initial letter, the questionnaire with a cover letter was distributed to the parish mailing list. A stamped envelope for the return of the questionnaire was included with the questionnaire. Two weeks after the initial distribution of the questionnaire, the researcher sent a follow-up packet containing a cover letter and questionnaire to the parish list reminding parishioners of the study and inviting their participation. The two mailings consisted of 700 pieces per mailing. A total of 149 questionnaires were returned, representing a return rate of 21.3%.

Discussion of the Return Rate for this Study

In previous research with a Greek Orthodox parish, Lillios (2002) reported that the return rate was 6.43%. In another study of a sample of participants recruited from a national Young

Adult conference and a national Clergy-Laity Congress, Baliotis (2004) reported that 46 people attending the Young Adult (YAL) conference and 75 people attending the Clergy-Laity Congress filled out questionnaires. Approximately, 350-400 Young Adults usually attend this type of conference and approximately 700-900 adults usually attend a Biennial Clergy-Laity Congresses of the Greek Orthodox Archdiocese of America. Although accurate attendance figures are not readily available, the sample in the Baliotis study would represent an approximate return rate of between 6% and 11% for each group.

Two other studies (Harris & Verven, 1996, 1998), reported a recruitment methodology in which 70% of the participants were recruited from those in attendance at Christmas and Easter services at Greek Orthodox Churches and 30% of the participants were recruited from Hellenic ethnic societies, school campuses, and those who frequented Greek-owned businesses. Harris and Verven (1996) reported that a total of 138 people of Greek ethnic background participated in their study, and 338 people of Greek ethnic background participated in the study reported in Harris andVerven (1998).

Ponterotto et al. (2001) did a study on the relationship that acculturation and gender had with attitudes toward seeking professional psychological help among Italian and Greek-American students. They reported that 121 Italian and 105 Greek-American college and graduate students, who were recruited from three colleges in the Northeast United States, returned completed questionnaires.

In light of this previous research, having a return rate of 21.3% represented an improvement on the methodology employed by Lillios (2002). In addition, based on Cohen (1988), a sample size of 140 participants at the α=.10 significance level on a two-tailed test would deliver as much as .98 power to detect effect sizes of over .30. At the α=.01 significance level in a two-tailed test, a sample size of 140 would deliver .42 to detect effect sizes of .20 (small), .85 to detect effect sizes at .30 (medium), and .99 detect effect sizes at .40 (large) and above. Therefore, there appears to be sufficient power in this sample for interpreting the results of this study.

Demographic Composition of Participants

Of those who returned questionnaires, a large majority were women (see Table 1). The range of ages was from 25 to 92, with the majority of respondents being 46 years or older. Although most were married, a sizable number were widowed. Most respondents were of Greek ethnic background. Of those who reported being married, the majority of the marriages were between Greek and Non-Greek spouses rather than Greek with Greek. The majority of respondents had a college degree or higher. A large number of the respondents reported having a yearly income of over $100,000. There were very few immigrants in this sample. The majority of respondents were 1st and 2nd generation Greek Americans. While one-fourth of the sample had never been to Greece, most reported having visited at least once.

Representativeness of Sample

Locating data to establish what constitutes a typical Greek Orthodox parish in America is a difficult task. Readily accessible data concerning the demographic composition of the parishes in the Greek Orthodox Archdiocese of America does not seem to exist. Nonetheless, one can piece together a general idea from existing studies and other surveys. In terms of gender, the respondents of the current study (28% male, 72% female) were similar (30% male, 70% female) to another study of a large, urban, Greek Orthodox sample conducted by Lillios (2002).

The age distribution of the current sample is similar to a national sample reported by the Pew Forum from the U. S. Religious Landscape survey in February, 2008 (The Pew Forum on Religion & Public Life, 2008a). Especially in the 30-49 age group, the Pew Forum reported 35% participation and the current study had 33% in that age group. There was difference in the 50-64 group with Pew Forum reporting 29% participation compared to 37% from the current sample. The 65+ age group was virtually identical for both studies at 27% and 26% participation. However, although Baliotis (2004) did not report an age distribution, the mean age for the Young Adult participants was 30.58 (SD 7.34) and for the Clergy-Laity participants, 49.91 (SD 15.63).

Harris and Verven (1998) reported a mean age of 28.7 (SD 12.0). The mean age for the current study was 56.86 (SD 15.05).

In comparing income levels in previous research, the sample in the current study was between the income level reported by Lillios (2002) and by the Pew Forum but greater than that reported by Baliotis (2004) and Harris and Verven (1998). According to the Pew Forum, Greek Orthodox Christians are third in affluence among all religious groups (The Pew Forum on Religion & Public Life, 2008a). The Pew Forum reported that 30% of the Greek Orthodox had an income of $100,000 or more. Lillios (2002) reported that 51.2% had an income of $100,000 or more. The current study reported that 40% of the respondents had an income of $100,000 or more. Baliotis reported 31% and Harris and Verven, 1998 reported 2.07% over $90,000.

There was considerable variation in education levels between previous research and the current study. The current sample was similar to studies by Baliotis (2004), Krindatch (2009), and Lillios (2002) for those in the high school diploma or less group. However, this level was much less than that reported by The Pew Forum on Religion & Public Life (2008b) at 35% and Harris andVerven (1998) at 45%. For those who have some college, Baliotis' participants were less, at 12%, than the current sample, Krindatch and Lillios while Harris and Verven (1998) was greater at 42% for those having attended 1-3 years of college. For those who have earned a college degree, the current sample was less (20%) than the participants in the studies by Baliotis (42.5%), Krindatch (37%), and Lillios (27%). Finally, the current sample was highest with 44% of the participants who have attended graduate school. The previous studies all reported lower percentages for those with graduate education. Lillios reported 34%, Krindatch reported 33%, Baliotis reported 34%, the Pew Forum reported considerably less at 18%, and Harris and Verven, (1998) reported the least at 2%.

Further Discussion of Economic Level of Sample

An issue that will impact the interpretation of the results of this study with reference to income level is that there is no clear distinction as to whether the reported income level is for an

individual, household, or family. The demographic portion of the questionnaire did not request such distinctions because it was not considered as crucial to the focus of this study.

According to the U.S. Census Bureau, 2006-2008 American Community Survey (U. S. Census Bureau, 2009c), the national median Family Income level is $63,211. The median Family Income level for the state of Pennsylvania is $63,071.

Comparison with Area Demographics

The sample in the current study is from a township in the Pittsburgh, Pennsylvania metropolitan area. The American Community Survey (ACS) published by the U. S. Census Bureau in 2009 provided information for comparison of the sample demographics with the surrounding township. The median family income for this area is $107,063 (U. S. Census Bureau, 2009d). The median age in the township area was 44.1 years of age (U. S. Census Bureau, 2009a) compared with the participants in the current study with a median age of 55.5 years of age. This indicates that the participants in this study were older.

The participants in the current study were 28% male and 72% female compared with 47.3% male and 52.7 female in the surrounding township as reported by the ACS (U. S. Census Bureau, 2009a). This indicates that the sample of the current study may not be a representative sample in terms of gender.

The ACS reported on the educational level attained in the surrounding township area revealed some disparities with the current sample, especially at the graduate education level. The ACS reported 29.5% as having attained graduate/professional education (U. S. Census Bureau, 2009a). The participants in the current study attained a graduate/professional level of 42%. Of the 42% with a graduate education in the current study, almost 11% were at the doctoral level. The ACS reported 17.4% with a high school diploma or less; whereas, the current sample was 14%. It was reported that 21.1% of the ACS sample attended some college while the parish sample reported 24%. Those who earned a bachelor's degree were 32% in the ACS sample and 21% in the current sample.

In comparison between the ACS and the current sample, more people who have not been married live in the surrounding township area, but the current sample had more people married and fewer divorced, and more widowed people. According to the ACS, of those living in the surrounding township area, 59.2% were married (U. S. Census Bureau, 2009b). The participants in the current study reported 77% married. The ACS reported that 21.5% were never married compared to 8% in the current sample. The ACS reported that 8% were widowed compared to 11% of the participants in the current study. Finally, the ACS reported that 9.3% were divorced compared to 6% of the participants in the current study.

Research Design and Data Analysis

Procedure for Missing Data

It was necessary to establish a procedure for deciding what to do with returned questionnaires that had blank responses to items on a scale. The investigator decided that in cases in which a complete scale was blank that the questionnaire would be excluded from the analysis. Six questionnaires were discarded due to having a blank full scale. A set of criteria were established to decide what was acceptable in instances in which there were items left blank on a particular scale. The researcher decided that each scale must have at least 70% of the items answered for it to be retained. The threshold-exclusion rule for the Intrinsic Religious Orientation Scale (NIRO-INT) was that in cases in which two questions or more (out of six) were blank, the questionnaire would be excluded. No questionnaires were excluded for the NIRO-INT (see Table 2). The threshold-exclusion rule for the Extrinsic Religious Orientation Scale (NIRO-EXT) was the same as the NIRO-INT scale threshold--if two questions or more (out of six) were blank, the questionnaire would be excluded. Two questionnaires were excluded due to not meeting the threshold rule for the NIRO-EXT scale. The threshold-exclusion rule for the CORS scale was that in questionnaires in which three or more items (out of 10) were blank, the questionnaire was excluded from analysis. One questionnaire was excluded because it failed

Table 2.

Missing Data Summary

Item	NIRO INT	% imputed	NIRO EXT	% imputed	CORS	% imputed	ATSPPH	% imputed
1	56	0.7%	4, 13, 73	2%	128	0.7%	111	0.7%
2	113	0.7%	104	0.7%	14, 53, 139	2%	139	0.7%
3			104, 147	1.4%	53	0.7%	12	0.7%
4	105	0.7%	106, 111	1.4%			12, 87, 100	2%
5							10, 87, 139	2%
6			145	0.7%			73, 84, 88, 90, 98, 123	4%
7							18, 84, 89, 128	3%
8							53	0.7%
9					62	0.7%		
10								
total	3	2%	9	6%	6	4%	20	14%

Note: Grey area represents blank cells

to meet the exclusion criterion for the CORS scale. Finally, for the ATSPPH scale, a questionnaire would be excluded if three or more items (out of 9) were blank. No questionnaire was excluded due to missing items on the ATSPPH scale.

It was also necessary to provide imputed values for items that were left blank in scales that did not meet threshold levels for exclusion. The method for imputing values for blank items was that an average was computed from the within-person answered items of that scale and the blank item was imputed with this value. The ATSPPH scale had the most with 20 items needing to be imputed and the NIRO-INT scale had the least with only three items needing imputation. Essentially, the NIRO-INT scale had 2% of the items imputed; the NIRO-EXT had 6% imputed; the CORS had 4% imputed; and the ATSPPH had 14% imputed. Therefore, the suitability of the returned questionnaires for analysis was within acceptable parameters of no more than 25%

imputation. Of the 149 questionnaires returned, 9 were discarded due to missing or incomplete scales, leaving 140 suitable for analysis.

Computation by computer program

Statistical analysis was conducted using SPSS Statistics software package (SPSS, 2008). The first step for statistical analysis consisted of performing descriptive analysis of the data to determine the Mean, the Dispersion (Standard Deviation, variance, and range), Distribution (kurtosis and skew) of the sample under study.

The analysis performed for each scale (CORS, NIRO, short scale, ATSPPH, short form-revised) consisted of computing Cronbach's alpha coefficient to determine reliabilities. In order to answer the research questions, a correlation analysis consisting of calculating the Pearson's correlation coefficient for each pair-wise comparison between the variables was conducted with a two-tailed test of significance at α=.10 significance level. Scatter-plot diagrams were generated graphically to display whether non-linearity, heteroskedasity, or some other feature of the data that may not be apparent from the Pearson's coefficient was present.

A set of post-hoc, follow-up procedures were performed on the sample. Pearson's correlation coefficient was computed for each pair-wise comparison between the variables (NIRO-INT, NIRO-EXT, CORS, and ATSPPH) and each demographic subgroup. Due to the high number of calculations, it was necessary to perform a Bonferoni adjustment in order to control for a Type 1 error rate. The alpha with the Bonferoni adjustment was α=.004 significance level.

An additional post-hoc, follow-up procedure was performed on the sample. Consistent with the typology set forth by Allport and Ross (1967), two groups were created based on the score for each of the NIRO subscales: one group were those who had a high score (scores of 12 and over) and another group were those with a low score (scores of 11 and less) on a particular scale. This resulted in a high score group and a low score group for the INT scale and a high score group and a low score group for the EXT scale. Pearson's correlation coefficients were

computed for each pair-wise comparison between the variables (NIRO, CORS, ATSPPH) within each high and low score group of each NIRO subscale.

Results of the Statistical Analysis of the Scale Properties

Internal consistency reliability coefficients for this sample were calculated for each scale (CORS, NIRO, short form, and ATSPPH, short form revised) using the Cronbach's coefficient

Table 3.

Summary Statistics for the Scales

Variable	Min/Max Possible	Min	Max	Mean	SD	Skew	Kurtosis	Alpha
INT	0/24	5	24	16.73	4.600	-.332	-.436	.825
EXT	0/24	2	19	10.39	3.482	-.065	-.529	.475
CORS	0/40	2	40	23.74	7.672	-.022	-.431	.879
ATSPPH	0/27	0	27	8.49	6.818	.713	-.218	.908

alpha (see Table 3). It was found that the NIRO-INT scale and the ATSPPH scale had alphassimilar to those reported in the research literature: NIRO-INT alpha was .89 reported by Francis (2007) compared to .825 for the current sample; for the ATSPPH alphas of .83 and .89 reported by Fisher and Farina (1995) and alphas of .70 and .71 reported by Ang et al. (2007) compared to .908 for the current sample. The original report of the CORS scales by Chliaoutakis et al. (2002) did not provide an alpha coefficient for comparison with the current study. A

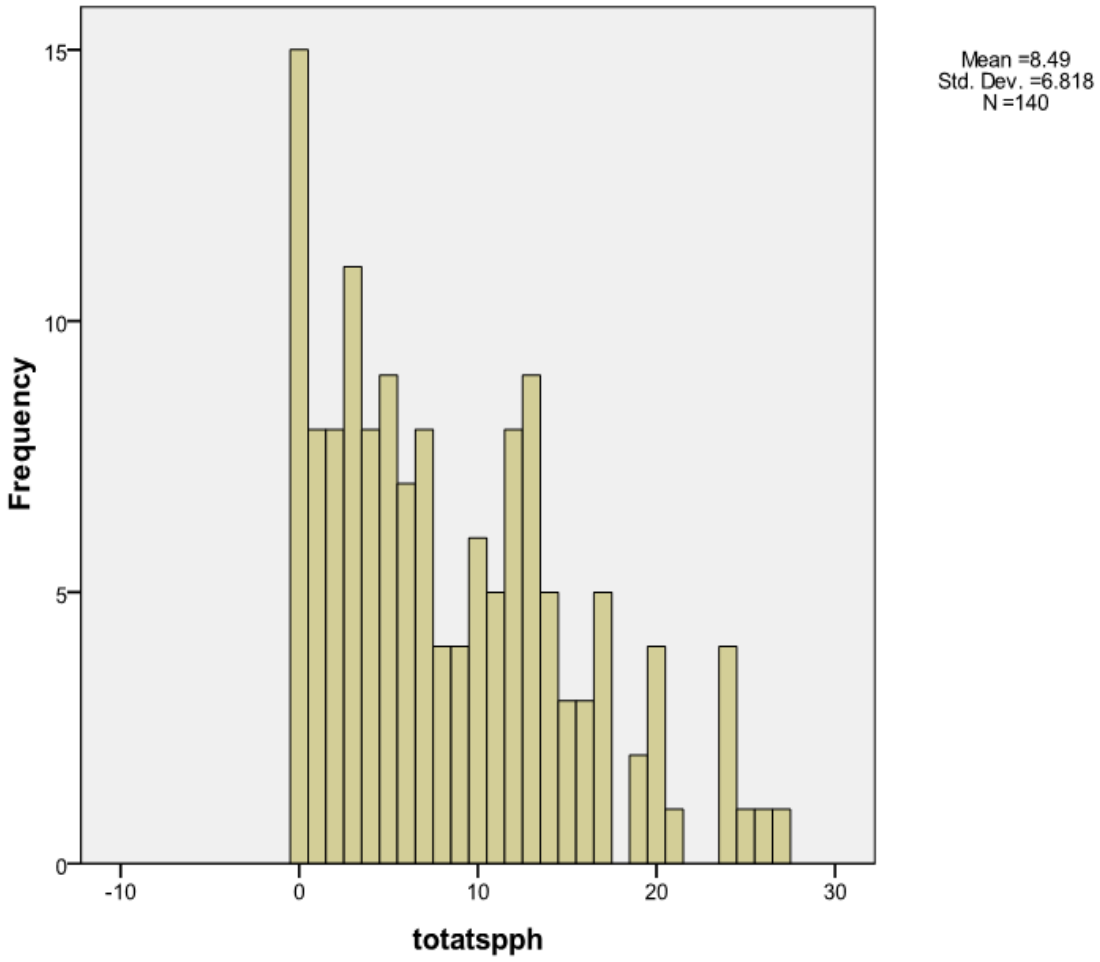

Figure 1. ATSPPH Scale

respectable alpha coefficient of .879- above the minimum threshold of .70 established by Kline (1993)- was obtained from the current sample. It is important to note, however, that the NIRO-EXT scale obtained from the current sample was substantially different (.475) from the .808 alpha reported by Francis (2007) for that subscale.

In addition to the reliabilities for each scale, histograms of the frequencies for each scale were generated and will be found in Appendix C of this paper. The NIRO-INT scale frequency will be found in Appendix C, Figure 1, the NIRO-EXT scale will be found in Appendix C, Figure 2, and the CORS scale will be found in Appendix C, Figure 3. The histogram of the variability of the ATSPPH is very revealing (see Figure 4 below). The majority of scores on the histogram of that scale are at the lower end indicating that the sample appears to have lower scores that indicate more positive attitudes toward seeking professional psychological help.

Primary Research Questions

Results of Statistical Analysis

Research Question #1: In what way is Religiosity related to Intrinsic Religious Orientation of members of a Greek Orthodox parish in America?

This question was answered by computing the Pearson's correlation coefficient between the CORS scale for Religiosity and the Intrinsic Religious Orientation scale of the NIRO for Intrinsic Religious Orientation (NIRO-INT). The result of the correlation between intrinsic religious orientation and religiosity was r=.730 (p=.000) which was significant at α=.10 significance level (see Table 4). The Scatter-plot diagram of this correlation did not show any apparent non-linearity, heteroskedasity, or other feature or trend departing from linearity in the data. (see Appendix D, Figure D-1)

The Pearson coefficient of .730 represents a strong effect size (Cohen, 1988). With a sample size of n=140, a test of the hypothesis H_o:ρ=0 against the two-tailed alternative H_A:$\rho \neq 0$ at the 10% level of significance, delivered power of more than .99 to detect an effect of this magnitude (r^2=0.53). It is reasonable to interpret this effect as one of practical importance, given

its large magnitude and the high degree of power to detect it. A 90% confidence interval for the population-correlation coefficient is $0.66 \leq \rho \leq 0.79$.

Research Question #2: In what way is Religiosity related to Extrinsic Religious Orientation of members of a Greek Orthodox parish in America?

This question was answered by computing the Pearson's correlation coefficient between the CORS scale for Religiosity and the Extrinsic Religious Orientation scale of the NIRO for Extrinsic Religious Orientation (NIRO-EXT). The result of the correlation between extrinsic religious orientation and religiosity, was -.158 ($p=.062$) and was significant at $\alpha=.10$ significance level. It is worthy of note that the correlation for this pair was negative suggesting an inverse relationship between the variables. The Scatter-plot diagram of this correlation (Appendix D, Figure D-2) shows a slight inverse relationship between NIRO-EXT and CORS, and, it did not show any non-linearity, heteroskedasity, or other feature or trend in the data departing from linearity.

The Pearson coefficient of -.158 represents between a small-to-medium effect size (Cohen, 1988). With a sample size of n=140, a test of the hypothesis $H_o:\rho=0$ against the two-tailed alternative $H_A:\rho\neq0$ at the 10% level of significance, delivered power of between .32 and .77 to detect an effect of this magnitude ($r^2=0.025$). Thus, the statistically significant result cannot be attributed to extraordinary power resulting from a large sample size. Even though r= -.158 represents a weak relationship, it does not seem unreasonable to conclude that this statistically significant result was also of practical importance. A 90% confidence interval for the population correlation coefficient is $-0.29 \leq \rho \leq -0.19$.

Research Question #3: In what way is attitude toward seeking professional psychological help related to religiosity of members of a Greek Orthodox parish in America?

This question was answered by computing the Pearson's correlation coefficient between the CORS scale for Religiosity and the ATSPPH, short form, revised for attitudes toward seeking professional psychological help. The result of the correlation between attitudes toward seeking professional psychological help and religiosity was .017 ($p=.839$) and was not significant at

α=.10 significance level. Appendix D, Figure D-3 shows the scatter-plot diagram for this correlation.

The Pearson coefficient of .017 represents a negligible effect size (Cohen, 1988). With a sample size of n=140, a test of the hypothesis H_o:ρ=0 against the two-tailed alternative H_A:$\rho \neq 0$ at the 10% level of significance, delivered power of less than .32 to detect an effect of this magnitude (r^2=0.0003). Therefore, in addition to being statistically not significant, this result is of no practical importance. A 90% confidence interval for the population correlation coefficient is $-0.12 \leq \rho \leq 0.16$.

Research Question #4: In what way is attitude toward seeking professional psychological help related to Intrinsic Religious Orientation of members of a Greek Orthodox parish in America?

This question was answered by computing the Pearson's correlation coefficient between the Intrinsic Religious Orientation scale of the NIRO for Intrinsic Religious Orientation (NIRO-INT) and the ATSPPH, short form, revised for attitudes toward seeking professional psychological help. The result of the correlation between intrinsic religious orientation and attitudes toward seeking professional psychological help was -.018 (p=.829) and was not significant at α=.10 significance level. Appendix D, Figure D-4 shows the scatter-plot diagram for this correlation.

The Pearson coefficient of -.018 represents a negligible effect size (Cohen, 1988). With a sample size of n=140, a test of the hypothesis H_o:ρ=0 against the two-tailed alternative H_A:$\rho \neq 0$ at the 10% level of significance, delivered power of less than .32 to detect an effect of this magnitude (r^2=0.0003). Therefore, this non-significant result was of no practical importance. A 90% confidence interval for the population correlation coefficient is $-0.16 \leq \rho \leq 0.12$.

Research Question #5: In what way is attitude toward seeking professional psychological help related to Extrinsic Religious Orientation of members of a Greek Orthodox parish in America?

This question was answered by computing the Pearson's correlation coefficient between the Extrinsic Religious Orientation scale of the NIRO for Extrinsic Religious Orientation (NIRO-EXT) and the ATSPPH, short form-revised for attitudes toward seeking professional psychological help. The result of the correlation between extrinsic religious orientation and attitudes toward seeking professional psychological help was .090 (p=.289) and was not significant at α=.10 significance level. Appendix D, Figure D-5 shows the scatter-plot diagram for this correlation.

The Pearson coefficient of .090 represents a negligible effect size (Cohen, 1988). With a sample size of n=140, a test of the hypothesis H_o:ρ=0 against the two-tailed alternative H_A:$\rho \neq 0$ at the 10% level of significance, delivered power of less than .32 to detect an effect of this magnitude (r^2=0.008). In addition to being statistically non-significant, this result is of no practical importance. A 90% confidence interval for the population correlation coefficient is $-0.05 \leq \rho \leq 0.23$.

Results of Primary Research Question Post hoc Follow-up

Demographic Subgroup Correlations

A set of post-hoc, follow-up procedures were performed on the sample. A Pearson's correlation coefficient was computed for each pair-wise comparison between the variables (NIRO-INT, NIRO-EXT, and CORS) that were significant at the .10 significance level and for each demographic subgroup (see Table 5). Strong effect sizes were found across the demographic groups: gender, age, Greek ethnic background, marital status of single, married, and widowed, also across all levels of education with the following exceptions: Non-Greek ethnic background, divorced, immigrants, 3rd and 4th generation, and those who visit Greece frequently (Visits 1 & 2) were not significant but had remarkable effect sizes that were worthy of note.

It is important to recognize that all of the demographic subgroups in the post-hoc, follow-up procedure for Question #1 (NIRO-INT x CORS) had strong effect sizes (> 0.05)

Table 4.

Intercorrelation Matrix

	INT	EXT	CORS	ATSPPH
INT	r=1.0	-.082 (.337)	r=0.730 p=(.000) r^2=0.533 Power >.99 90% CI:.66≤ρ≤..79	r= -.018 p=(.829) r^2=0.0003 Power <.32 90% CI:-.16≤ρ≤ .12
EXT		r=1.0	r= -0.158 p=(.062) r^2=0.025 Power .32 and .77 90% CI:-.29≤ρ≤-.19	r=0.090 p=(.289) r^2=0.008 Power < .32 90% CI:-.05≤ρ≤ .23
CORS			r=1.0	r=0.017 p=(.839) r^2=0.0003 Power < .32 90% CI:-.12≤ρ≤.16
ATSPPH				r=1.0

Note: α=.01

(Cohen, 1988) except for the demographic subgroups: European, Immigrants, and 1 & 2 Visits. The effect sizes were .370, .332, and .328, respectively. These effect sizes represent a medium effect size (J. Cohen, 1988). Furthermore, each of these subgroups had a small number (n) of scores for analysis.

Table 5.
Subgroup Correlations

		Question #1			Question #2		
		INT x CORS			EXT x CORS		
	N	**r**	**p**	**r^2**	**r**	**p**	**r^2**
Total Group	140	.730	.000	0.53	-.158	.062	0.004
Gender							
Males	39	.819	.000	0.67	-.075	.651	0.006
Females	100	.705	.000	0.50	-.207	.038	0.042
Age							
25 to 45 yrs	36	.765	.000	0.58	-.174	.310	0.03
46 to 64 yrs	63	.631	.000	0.40	-.110	.390	0.012
65 yrs plus	39	.876	.000	0.77	-.267	.100	0.071
Ethnic Bkgrd							
Greek	120	.773	.000	0.60	-.128	.163	0.02
European	15	.370	.175	0.14	.004	.990	.000016
Marital Status							
Single	11	.795	.003	0.63	-.483	.133	0.23
Married	105	.700	.000	0.49	-.103	.298	0.011
Divorced	8	.820	.013	0.67	-.056	.894	0.0031
Widowed	16	.861	.000	0.74	-.507	.045	0.26
Education							
HS dip less	19	.735	.000	0.54	-.086	.727	0.007
College	62	.694	.000	0.48	-.271	.033	0.073
Grad plus	59	.773	.000	0.60	-.074	.576	0.005
Income							
$60K less	31	.841	.000	0.71	-.228	.218	0.052
$60K to $100K	39	.803	.000	0.64	-.068	.682	0.005
$100K plus	56	.625	.000	0.39	-.177	.192	0.031
Imm. Gen.							
Immigrants	11	.332	.318	0.11	-.639	.034	0.41
1st Gen	54	.814	.000	0.66	-.023	.869	0.0005
2nd Gen	49	.746	.000	0.56	-.277	.054	0.08
3rd Gen	15	.531	.042	0.28	.157	.575	0.25
4th Gen	8	.805	.016	0.65	-.100	.814	0.01
Visits							
Visits 1 & 2	11	.328	.324	0.11	-.235	.487	0.05
Visit 3	47	.836	.000	0.70	-.228	.123	0.05
Visit 4	40	.785	.000	0.62	-.075	.646	0.006
Visit 5	35	.615	.000	0.38	-.117	.502	0.012
Confession	101	.660	.000	0.44	-.173	.084	0.03
No Confess	39	.733	.000	0.54	.137	.404	0.019

The other demographic subgroups that did not produce results that had statistical significance in Question #1 were the following: Divorced, 3rd Generation, and 4th Generation. The effect sizes were .820, .531, and .805, respectively. Each of these represent strong effect sizes (>0.5) (Cohen, 1988) with a very small number (n) of scores for analysis. Therefore, even though there was not statistical significance, the strong effect sizes cause these subgroups to stand out, descriptively.

An examination of the results for Question #2 reveals that the overall total for all groups was -.158 representing a negative, small-to-medium effect size. Further examination of the subgroups reveals that Single, Widowed, and Immigrants have strong, negative effect sizes. The effect sizes are: -0.483, -0.507, and -0.639, respectively. Each of the correlations for these subgroups do not show statistical significance, yet with such strong, negative effect sizes these results are of interest.

It is noteworthy that most of the correlations under Question #2 show a negative relationship between NIRO-EXT and CORS except Europeans, 3rd Generation, and those classified as No Confession. The effect sizes are: 0.004, 0.157, and 0.137, respectively. Although the European subgroup is negligible in effect size, the other two subgroups reveal a small-to-medium effect size (Cohen, 1988).

Subscale High-Low Group Correlations

An additional post-hoc, follow-up procedure was performed on the sample. Consistent with the typology described by Allport and Ross (1967), two groups were created, based on the score for each of the NIRO subscales: one group were those who had a high score (scores of 12 and over) and another group were those with a low score (scores of 11 and less) on a particular scale. This resulted in a high score group and a low score group for the INT scale and a high score group and a low score group for the EXT scale. Pearson's correlation coefficients were computed for each pair-wise comparison between the variables within each high and low score

group of each NIRO subscale (see Table 6). The results for this post-hoc, follow-up procedure reveal no difference in the results found with the demographic subgroups. The correlation

Table 6.
Subscale Group Correlations

			Question #1			Question #2		
			INT x CORS			EXT x CORS		
		N	***r***	***p***	r^2	***r***	***p***	r^2
	Total	140	.730	.000	.533	-.158	.062	.025
	Subscale group							
INT	High	116				-.141	.132	0.02
	Low	24				-.210	.326	0.04
EXT	High	41	.755	.000	0.57			
	Low	99	.726	.000	0.53			

Note: Gray shaded areas represent blank cells

between NIRO-INT and CORS (Question #1) was significant for those in the high and low NIRO-EXT score groups. The Pearson correlations for the high and low NIRO-INT groups were not significant for the EXT and CORS comparison (Question # 2).

Effect Size and Power Analysis for Subscale Groups

The Pearson coefficient on the pair-wise comparison of NIRO-INT x CORS for the group that had High scores on the NIRO-EXT scale was .755. This represented a strong effect size for this group (Cohen, 1988). With a sample size of n=99, a test of the hypothesis H_o:ρ=0 against the

two-tailed alternative H_A:$\rho \neq 0$ at the 1% level of significance, delivered power of more than .95 to detect an effect of this magnitude (r^2=0.57).

The Pearson coefficient on the pair-wise comparison of NIRO-INT and CORS for the group that had Low scores on the NIRO-EXT scale was .726. This represented a large effect size for this group (J. Cohen, 1988). With a sample size of n=41, a test of the hypothesis H_o:ρ=0 against the two-tailed alternative H_A:$\rho \neq 0$ at the 1% level of significance, delivered power of more than .95 to detect an effect of this magnitude (r^2=0.527).

The Pearson coefficient on the pair-wise comparison of NIRO-EXT and CORS for the group that had High scores on the NIRO-INT scale was -.141. This represented a small effect size for this group (Cohen, 1988). With a sample size of n=116, a test of the hypothesis H_o:ρ=0 against the two-tailed alternative H_A:$\rho \neq 0$ at the 10% level of significance, delivered power of between .06 and .34 to detect an effect of this magnitude (r^2=0.019).

The Pearson coefficient on the pair-wise comparison of NIRO-EXT and CORS for the group that had Low scores on the NIRO-INT scale was -.210. This represented between a small and medium effect size for this group (J. Cohen, 1988). With a sample size of n=24, a test of the hypothesis H_o:ρ=0 against the two-tailed alternative H_A:$\rho \neq 0$ at the 1% level of significance, delivered power of .05 to detect an effect of this magnitude (r^2=0.044).

Results for Secondary Research Questions

Confession/No Confession Comparisons

Due to the historical importance the sacrament of confession has among Greek Orthodox Christians, it seemed reasonable to explore whether participation in confession has any relationship with religious orientation, religiosity, and attitudes toward seeking professional psychological help. Question 9 of the CORS scale (“I confess”) was used as a measure for determining whether or not a respondent participated in the sacrament of confession. Response

options were: R0=Never, R1=Rarely, R2=Occasionally, R3=Often, and R4=Always. The dependent variables were the scales ATSPPH, CORS, NIRO-INT and NIRO-EXT. The independent variable was Confession (CORS question #9). Table 7 illustrates the results.

Table 7.
Confession Comparison Frequencies

N=101	Mean	SD	R 0 Mean/SD	R 1 Mean/SD	R 2 Mean/SD	R 3 Mean/SD	R 4 Mean/SD
INT	17.79	4.320	13.97 4.183	15.77 4.208	18.18 3.818	20.54 3.526	21.27 2.832
EXT	10.11	3.611	11.13 3.045	11.05 3.767	10.12 3.531	8.31 3.146	8.55 2.659
CORS	26.26	6.755	17.23 5.905	22.51 5.280	25.74 5.390	31.85 4.200	35.91 4.230
ATSPPH	8.75	6.710	7.82 7.134	9.19 6.605	8.29 7.009	6.62 4.234	11.00 8.390

It is noteworthy that comparing the mean of each dependant variable on each response reveals an interesting response pattern. For the NIRO-INT, there is a progressive increase in mean from R0 to R4. There is a progressive increase from no confession (R0) to frequent confession (R4). This clearly indicates that those who are more intrinsic in religious orientation go to confession more often.

As is expected, one can see a similar progression of increasing means for CORS and confession. The means increase progressively from 17.23 for R0 to 35.91 for R4. This indicates that those who score higher in Greek Orthodox religiosity are more likely to go to confession.

In contrast, for the NIRO-EXT, the means are higher for R0 and R1, and become less for R2, R3, and R4. This indicates that the majority of those participants who are extrinsic in religious orientation never or rarely go to confession.

Finally, the means for the ATSPPH across the responses were inconsistent and showed no pattern or progression. It may be interesting to note that the mean for response R4 (frequent confession) is the highest mean at 11.00. This may indicate that those who have more positive

Table 8.
Confession Comparison Correlations

N=101	**MEAN**	**SD**	**r**	**p**	**r^2**	**power**	**CI**
INT	16.73	4.600	.525	.000	0.28	>.95	99% CI: .31≤ρ ≤.69
EXT	10.39	3.482	-.262	.002	0.07	.29≤ power ≤ .69	99% CI: -.48≤ρ ≤-.01
CORS	23.74	7.672	.724	.000	0.52	>.95	99% CI: .58≤ρ ≤.83
ATSPPH	8.49	6.818	.047	.585	0.002	<.06	99% CI: -.21≤ρ ≤.30

Note: Confession mean/SD is 1.39/1.209

attitudes toward seeking professional psychological help may be more comfortable going to confession and vice versa.

Correlations of scales and confession

A Pearson's correlation coefficient was computed for each pair-wise comparison between the variables (NIRO-INT, NIRO-EXT, CORS and ATSPPH) and confession (CORS question #9). The result indicated that the comparison between NIRO-INT, NIRO-EXT, and CORS were

significant at the α=.01 significance level. The correlation between ATSPPH and confession was not significant.

Effect Size and Power Analysis

The Pearson coefficient for the pair-wise comparison of NIRO-INT and confession was .525. This represents a strong effect size (Cohen, 1988). With a sample size of n=101, a test of the hypothesis H_o:ρ=0 against the two-tailed alternative H_A:$\rho\neq0$ at the 1% level of significance, delivered power of more than .95 to detect an effect of this magnitude (r^2=0.276). It is reasonable to interpret this effect as one of practical importance, given its large magnitude and the high degree of power to detect it. A 99% confidence interval for the population correlation coefficient is $0.31\leq\rho\leq0.69$.

The Pearson coefficient for the pair-wise comparison of NIRO-EXT and confession was -.262. This represents a small-to-medium effect size (Cohen, 1988). With a sample size of n=101, a test of the hypothesis H_o:ρ=0 against the two-tailed alternative H_A:$\rho\neq0$ at the 1% level of significance, delivered power of between .29 and .69 to detect an effect of this magnitude (r^2=0.069). It is reasonable to interpret this effect as one of practical importance, its non-negligible magnitude and the modest level of power to detect it. A 99% confidence interval for the population correlation coefficient is $-0.48\leq\rho\leq-0.01$.

The Pearson coefficient for the pair-wise comparison of CORS and confession was .724. This represents a large effect size (Cohen, 1988). With a sample size of n=101, a test of the hypothesis H_o:ρ=0 against the two-tailed alternative H_A:$\rho\neq0$ at the 1% level of significance, delivered power of more than .95 to detect an effect of this magnitude (r^2=0.524). It is reasonable to interpret this effect as one of practical importance, given its large magnitude and the high degree of power to detect it. A 90% confidence interval for the population correlation coefficient is $0.58\leq\rho\leq0.83$.

Finally, The Pearson coefficient for the pair-wise comparison of ATSPPH and confession was .047. This represents a negligible effect size (Cohen, 1988). With a sample size of n=101, a

test of the hypothesis H_o:ρ=0 against the two-tailed alternative H_A:ρ≠0 at the 1% level of significance, delivered power of less than .06 to detect an effect of this magnitude (r^2=0.002). A 90% confidence interval for the population correlation coefficient is -0.21≤ρ≤0.3.

Confession and Ethnic Background

In addition, it seemed reasonable to investigate what differences exist between going to confession and ethnic background. Because this analysis involved categorical data (Greek vs. Non-Greek), the statistical analysis consisted of the Chi-Square (χ^2) Test of Association to study differences between the way Greek and Non-Greek members of the parish were distributed

Table 9.
Confession Comparison with Ethnic Background

	Confession								
	0	1	2	3	4	Total	Chi-Sq.	df	Power
Greek	35	39	29	10	7	120	9.223	4	.22 ≤ Power ≤ .63
Non-Greek	2	4	4	3	4	17			

across the various levels of Confession. The result of this analysis appears to indicate that there are differences based on ethnic background. It is interesting to note that when comparing the frequency of responses, whereas the non-Greek respondents appear to be evenly distributed across the responses, the Greek respondents appear to be concentrated at the lower end of the scale. This may indicate that there is a higher concentration of Greek respondents at the lower level of confessional involvement than at the higher level.

Effect Size and Power Analysis on χ^2 Procedure

A power analysis on the results of the χ^2 procedure following the methodology proposed in Cohen (1988), revealed that a χ^2 of 9.223 with df=4, N=137 in a 2x5 contingency test produces a w=.259. The effect size, .259, represents a small to medium effect size (α=.01, u=4, N=137) (Cohen, 1988). Furthermore, this also reveals that for this sample there is power of between .22 to .63 for determining whether the null hypothesis is retained. Therefore, if, in fact, a small to medium effect of this sort exists, there is between a 22% and 63% chance that it would be found.

According to the results of this analysis, the participants of Greek ethnic background in this sample appear to have lower levels of confessional involvement while the Non-Greek participants appear to be evenly distributed across the levels of confessional involvement. Generally speaking, therefore, the distribution of participants with Greek ethnic background in this sample is different than those who are of non-Greek ethnic background.

Conclusion

The purpose of this study was to investigate the nature of the relationship that attitudes toward seeking professional psychological help have with religiosity and religious orientation among members of the Greek Orthodox Christian Church in the United States. In addition, this study also investigated the nature of the relationship that confessional involvement has with the following variables: intrinsic religious orientation, extrinsic religious orientation, religiosity, attitudes toward seeking professional psychological help, and ethnic background. Demographic data, along with data on religiosity, religious orientation, and attitudes toward seeking professional psychological help was gathered via a questionnaire mailed to a typical, large, urban, Greek Orthodox parish in the Pittsburgh, Pennsylvania area. The data gathered was analyzed by correlational procedures, and follow-up analysis was performed on various subgroups of the sample. The results of this study found evidence of a strong relationship between intrinsic religious orientation and Greek Orthodox religiosity. Evidence of a weak,

negative relationship was found between extrinsic religious orientation and religiosity. No evidence of a relationship was found between the variables of religious orientation, religiosity, and attitudes towards seeking professional psychological help. It was also found that those who scored higher on the intrinsic religious orientation seem to have higher confessional involvement. There was no evidence of a relationship between attitudes toward seeking professional help and confessional involvement. A difference in confessional involvement was found between Greek and non-Greek participants. However, Greek respondents had more positive attitudes toward seeking professional psychological help and a reduced level of participation in confession.

CHAPTER FIVE

DISCUSSION

The purpose of this study was to investigate the nature of the relationship religiosity and religious orientation have with attitudes toward seeking professional psychological help among members of the Greek Orthodox Christian Church in the United States. Interest in this topic arose out of the experiences the author of this paper had as a parish priest in the Greek Orthodox Church. Additional information came from anecdotal information from colleagues in parish ministry as well as, others who work with Greek Americans and Greek immigrants. Of particular interest was the prevalence of the refusal or lack of follow-up when parishioners who needed help were referred to mental health services. Also, when interacting with Greek Orthodox Christians in certain contexts, especially monasteries, the researcher encountered an attitude where modern psychology and seeking psychological help were viewed as either demonic or something not engaged in by faithful Orthodox Christians. Therefore, this study was motivated by the desire to determine whether Greek Orthodox Christians had negative or positive attitudes toward seeking professional psychological help.

Because some of these negative attitudes were encountered in the context of deep religious faith, the question was whether such negative attitudes were held by people who were deeply committed Greek Orthodox Christians or not. Furthermore, this question became more important in light of the historical importance placed on the Greek Orthodox Christian practice of seeking a relationship with a Confessor for spiritual guidance and confession. The obvious question was does the relationship with a Confessor negate the need for seeking professional psychological help by religiously committed Greek Orthodox Christians? Or, more importantly, does such a relationship foster more negative attitudes toward seeking secular professional psychological help?

Discussion of the Results of this Study

The approach taken in this study was to first determine the nature of the relationship between Greek Orthodox religiosity and religious orientation, and then what the nature of the relationship was between Greek Orthodox religiosity and religious orientation with attitudes toward seeking professional psychological help. The purpose of asking these questions was to determine whether religiosity and religious orientation were factors in why people may not seek professional psychological help when they need it.

The results of this study appear to reveal that, for this sample, although a relationship between religiosity, religious orientation and attitudes toward seeking professional psychological help does not exist, a strong positive relationship appears to exist between intrinsic religious orientation, on the one hand, and a slight negative relationship between extrinsic religious orientation, on the other hand, and Greek Orthodox religiosity. This conclusion will be discussed in greater detail below.

Primary Research Questions

The first research question was oriented toward exploring the relationship between Greek Orthodox religiosity and intrinsic religious orientation. Since those who are intrinsic in religious orientation find the "master motive" (Allport & Ross, 1967, p. 434) of their life in religion, it is assumed that they will try to follow and express that faith fully. It was found in this sample, that those who practiced traditional Greek Orthodox religiosity seemed to have a more intrinsic religious orientation. Logically, this makes sense, in that those who are religious Greek Orthodox Christians will express their religious beliefs, in part, through traditional Greek Orthodox ritual behaviors. This finding was consistent with expectations.

The second research question explored the relationship that Greek Orthodox religiosity has with an extrinsic religious orientation. Those with an extrinsic religious orientation use religion more for reasons other than religious faith. Rather than being involved with religion for transcendent reasons, people with this orientation are involved in religion for the benefits that

such involvement brings, such as social standing, inclusion in the group, security and solace, etc. (Allport & Ross, 1967) The results of this study found that there seems to be a weak, negative, relationship between Greek Orthodox religiosity and extrinsic religious orientation. This result appears to suggest that those who are more extrinsic in religious orientation according to a measure of religious orientation are less likely to engage in traditional Greek Orthodox religious practices as measured by a scale of Greek Orthodox religiosity and vice versa.

The third research question explored the relationship that traditional Greek Orthodox religiosity had with attitudes toward seeking professional psychological help. This question sought to discover what attitudes those who are traditional in Greek Orthodox religious practices have toward seeking professional psychological help. It was found that there was no evidence of a relationship between attitudes toward seeking professional psychological help and traditional Greek Orthodox religiosity. This was an unexpected finding. It was an assumption of this study that those who were more traditional in religiosity would have more negative attitudes toward seeking professional psychological help. The results clearly did not support this assumption, at least, for the participants in this study.

The fourth question explored the relationship that intrinsic religious orientation has with attitudes toward seeking professional psychological help. The purpose of this question was to see what attitudes those who have a deep religious faith have toward seeking professional psychological help. It was found that there was no evidence of a relationship between intrinsic religious orientated faith and attitudes toward seeking professional psychological help. Again, an assumption of this study was that those who were more intrinsic in religious orientation would have more negative attitudes toward seeking professional psychological help. The results did not support this assumption.

The fifth research question explored the relationship that extrinsic religious orientation has with attitudes toward seeking professional psychological help. The purpose of this question was to determine what attitudes people who were involved with religion for reasons other than deeply held religious faith have toward seeking professional psychological help. It was found

that no evidence of a relationship appeared to exist between extrinsic religious orientation and attitudes toward seeking professional psychological help. It was assumed that extrinsically religiously oriented individuals would have more negative attitudes toward seeking professional help especially in light of previous research by Allport and others (Allport & Ross, 1967; Batson, Flink, Schoenrade, Fultz, & Pych, 1986; Batson, Naifeh, & Pate, 1978; Fulton, Gorsuch, & Maynard, 1999; Hunsberger, 1995; McFarland, 1989) on prejudice and intolerance. The results of this study clearly did not support the assumption that extrinsically religiously oriented individuals would have more negative attitudes toward seeking professional psychological help.

Post-Hoc Follow-up on Primary Research Questions

Post-hoc follow-up procedures were employed to examine the significant results in more detail. This afforded the opportunity to examine the results at the demographic sub-group level in order to make more nuanced interpretations. Furthermore, there was enough of a "tease" in the results, especially in terms of the effect size, to justify engaging in post-hoc follow-up analysis. Post-hoc follow-up procedures were conducted only on those questions that were significant at the α=.10 level of significance by conducting analysis at the α=.01 significance level. It was decided that focusing on demographic sub-groups within the sample would be productive in providing more information that would facilitate deeper understanding of the existing relationships.

Demographic Sub-groups

An analysis of demographic subgroups confirmed the findings of the initial correlations. A strong effect size confirmed the positive relationship between Greek Orthodox religiosity and intrinsic religious orientation for both genders, all age groups, Greek ethnic background, single, married and widowed people, and for all educational groups. It was also found that although the demographic sub-groups, non-Greek ethnic background, divorced, immigrants, 3rd & 4th generation and those who visited Greece frequently were not significant at the 1% significance level, the effect size was impressive, either small to medium or large, and may, due to the small

(n) sample size, not reflect the true relationship between the subgroup and the variable. What this indicated is that basically for all demographic sub-groups in this sample a strong positive relationship between intrinsic religious orientation and Greek Orthodox religiosity appears to exist.

The relationship between extrinsic religious orientation and Greek religiosity was slightly negative. This means there is an inverse relationship between religious orientation and religiosity for the participants in this study. The strength of the inverse relationship for most demographic sub-groups was not as strong, revealed by the small to medium effect size. However, the demographic sub-groups: single, widowed, and immigrants had strong, negative effect sizes. This indicated that there is a strong inverse relationship between extrinsic religious orientation and religiosity for these demographic sub-groups that may not have been apparent due to the small (n) size of the sample.

The post-hoc follow-up procedure conducted on the variables, extrinsic religious orientation and Greek Orthodox religiosity, revealed a positive relationship between the variables for European, and 3rd generation participants. This is contrary to the relationship described for the other demographic sub-groups. Perhaps this may be attributed to ethnic background for the Europeans, and assimilation of the 3rd generation participants.

High-Low Subscale Group Correlations

It made sense to focus attention on those who scored either high or low on the NIRO-INT and EXT scales. Sequestering the groups into high or low according to the score on the NIRO sub-scales and then correlating each with the variables of interest seemed consistent with Allport and Ross's study (1967). The results of the analysis for this grouping was consistent with the findings of the analysis fothe demographic sub-groups and did not provide any further information to enhance interpretation.

Discussion of Results of Secondary Research Questions

Comparisons on Confessional Involvement

When comparisons were performed on the basis of confessional involvement, a strong, positive relationship between intrinsic religious orientation and confessional involvement was found. There was also a negative relationship, of less strength than with intrinsic religious orientation, between extrinsic religious orientation and confessional involvement. In addition, a very strong positive relationship between Greek Orthodox religiosity and confessional involvement was found. There was virtually no evidence of a relationship between attitudes toward seeking professional psychological help and confessional involvement. The results of this study indicate that it appears those who are more intrinsic in religious orientation or who practice Greek Orthodox religious behavior have a higher level of confessional involvement. Level of confessional involvement is inversely related to the level of extrinsic religious orientation. An important result of this study clearly indicates that confessional involvement is not related to attitudes toward seeking professional psychological help.

Confession and Ethnic Background

Comparison of confessional involvement with ethnic background indicated that differences exist between those who are Greek and those who are non-Greek. Whereas those who are of non-Greek ethnic background are evenly distributed across all levels of confessional involvement, it appears that those of Greek ethnic background are concentrated at the lower level (Never or Rarely). A factor accounting for this difference may be related to more negative attitudes toward going to confession by those who are of Greek ethnic background. For this sample, there may be more negative attitudes toward going to confession than toward seeking professional psychological help.

Possible Explanation of the Findings

Factors Impacting Interpretation of Findings

Several important factors may impact the understanding of the findings of this study. The factors impacting this study are related to both the nature of the sample itself and to cultural influences.

The first factor is related to the sample size. As reported in chapter four the return rate for this study was approximately 21%. In other words, almost 80% of the parish chose not to participate in this study. Previous research (Lillios, 2002) on an urban Greek Orthodox parish had a similarly low response rate. Therefore, the findings of this study must be explained with the understanding that it represents the attitudes only of those who were willing to take part in a study and who were willing to fill out a questionnaire.

A second factor, related to the first factor, which may impact the interpretation of the study's results is the level of acculturation and assimilation of the participants. Due to the decision to offer only an English version of the questionnaire, those potential, primarily Greek-speaking participants, who are less acculturated and assimilated possibly chose to not participate in this study.

A third factor, also related to acculturation and assimilation, that will impact interpretation of the results is potential cultural bias against revealing personal and familial secrets. Therefore, perhaps those who participated in this study were those who have assimilated into American culture sufficiently to feel comfortable about participating in a study on attitudes toward seeking professional psychological help. Even more importantly, contrary to anecdotal observations, perhaps this sample represents those who have become more similar to the larger culture in viewing mental health professionals in a more positive light.

A fourth factor impacting interpretation of the study's findings is related to the demographic composition of the study. The demographic composition of the participants in this study will impact the interpretation of the results because it represents a slice of the overall

population of Greek Orthodox Christians but not necessarily a representative portion. Essentially, the results of the current study will be interpreted as representing mostly women, who are educated, affluent, American-born Greek Americans who are willing to participate in such a study, and who have positive attitudes toward psychological help. Certainly, one can see that absent from this study are more men, more immigrants, those who are of a lower socio-economic level, and those who are less educated.

A fifth factor that may have impacted participation in this study is the influence that the involvement of the parish priest in recruitment of the participants. Specifically, especially in light of the strong relationship that existed between religious orientation and religiosity, perhaps this sample is comprised of those who have accepted the leadership of the parish priest and participated on the basis of his encouragement. Perhaps this sample also represented only those who are active in the parish rather than a broad spectrum of members.

Further discussion on the impact of these factors will be discussed in the section on the limitations of this study and recommendations for future research.

Discussion of Findings in Light of Previous Research

Convergent Findings

The findings of this study appear to confirm previous research on religious orientation. Specifically, it was found that people who have an intrinsic religious orientation in this sample of members of a Greek Orthodox parish appear to engage in religious behaviors in prescribed ways according to common practices of that religious institution. There was a strong relationship between intrinsic religious orientation and Greek Orthodox religiosity in this sample.

Divergent Findings

Due to the absence of scale reliabilities, it was difficult to compare the results of this study with the results of Chliaoutakis et al. (2002) on the CORS Greek Orthodox religiosity scale. Chliaoutakis et al. reported percentages according to a typology they created for reporting

the results of their study. They reported that 49% scored between 0-15 and were termed "religiously unconcerned" (Chliaoutakis, et al., 2002, p. 431). They reported that 19% scored between 16-29 and were termed "conventional" (Chliaoutakis, et al., 2002, p. 431). Finally, they found that 32% had scores greater than 30 and were termed "religious" (Chliaoutakis, et al., 2002, p. 431). The results of the current study at the increment levels identified by Chliaoutakis, et al. were 17.86%, 57.14%, and 25%, respectively. This indicates that the results for the current sample show divergence with reference to the level of religiosity from the Greek sample reported by Chliaoutakis, et al. The current sample is more conventional in Greek Orthodox religiosity than the Greek sample.

A comparison of the results of the current study with the results report by Fischer and Farina (1995) show a difference in the scores for the ATSPPH scale. Fischer and Farina reported a mean of 17.45 (N=389), SD=5.97. The current study reported a mean of 8.49 (N=140), SD=6.818. This means that the participants in the current study appeared to have more positive attitudes toward seeking professional psychological help than the participants in the study reported by Fischer and Farina. A possible explanation for the difference in attitudes toward seeking professional psychological help may be related to the difference in age and education between the two samples. Fischer and Farina conducted their study with primarily college freshmen (modal age 18 years) in an introductory psychology class. The participants of the current study, by contrast, were older than 25 years with most having a college or graduate education.

Contributions of the Findings to Research Literature

The findings of the current study contribute to the research literature in several ways. It makes an important contribution to the research literature about Greek Americans who are members of the Greek Orthodox Church. At this point, there is a paucity of research literature about Greek Americans and about membership in the Greek Orthodox Church.

An important contribution of this study was to provide reliability data for the CORS religiosity scale (Chliaoutakis et al., 2002). Prior to the current study, reliability information on the CORS scale was not reported. The current study has reported the reliabilities and it now is available for future studies.

The findings of the current study also make an important contribution to the research literature on religious orientation. This is due to several reasons. It has contributed to the research related to the use of the NIRO religious orientation scale by providing data on the religious orientation of Greek Americans measured by that scale. An important finding of this study was that the NIRO-EXT had a reliability coefficient that was markedly different than the reliability coefficient for that scale reported by Francis (2007). This has important implications for the future use of this scale. It would be important to determine whether the scale is reliable for use with not only Greek Americans but also other Americans of various ethnic backgrounds. Furthermore, a question for future research would be to determine if the disparity of reliability of this scale and what was previously reported may be related to the religious heritage of the original sample reported by Francis compared to the sample of the current study. Is the difference in reliability related to a different understanding or manifestation of religious orientation experienced by Greek Orthodox members than the sample Francis studied?

In addition, the findings of the current study contribute to the research literature on attitudes toward seeking professional psychological help. An important finding of this study is that it appears that, for this sample of Greek Orthodox members, there is no relationship between attitudes toward seeking professional psychological help and religious orientation or religiosity. This is especially true when looking at level of confessional involvement. Furthermore, the current study contributes to the research literature on the ATSPPH scale and confirms that it appears to be a reliable instrument for measuring attitudes toward seeking professional psychological help among Greek Orthodox members.

Implications of the Findings of this Study

Theoretical Implications

The study's findings appear to confirm the theory of religious orientation proposed by Gordon Allport (Allport, 1950, 1955; Allport & Ross, 1967). The results show that there is a strong positive relationship between intrinsic religious orientation and Greek Orthodox religiosity. What this means is that for the participants in this study, the expression of their religious behavior was best expressed as members of the Greek Orthodox Church and was motivated by an intrinsic religious orientation. Furthermore, consistent with the theories of Allport, the analysis of the results of the measures used in the current study confirmed the strength of the importance of religious involvement in their lives.

Applied Implications

This study has implications for practice of not only secular counselors but also pastoral counselors and clergy, adding to the knowledge base of secular counselors who may work with Greek Orthodox clients. Specifically, previously there may have been an assumption that Greek Orthodox clients had negative attitudes toward seeking professional psychological help. The current study helps to change that perspective especially with reference to people who may conform to the demographic profile of the participants.

An important implication of this study is related to the interventions that clergy may be called upon to participate in with their parishioners who need help. This study will encourage clergy to offer a referral to a mental health professional when appropriate for parishioners who may need psychological help. Although Greek Orthodox clergy may continue to encounter negative attitudes toward seeking professional psychological help at times, there is an assurance that such attitudes may, in fact, be changing. Therefore, making an appropriate referral may be more successful.

Limitations of this Study

There are several limitations of this study that must not be overlooked in the interpretation of the results. The limitations may have resulted from a number of factors including sampling error, study design, cultural issues or other issues that have become apparent after further analysis and reflection on the results. Each factor will be discussed below.

Limitations Related to Sampling

A number of issues related to the distribution of the questionnaire were discussed in Chapter 4. Although these may be primarily methodological problems, there is the issue of the response rate and its impact on this study. The response rate that was achieved in this study was an improvement over Lillios' study (2002) but a 21.5% return rate is hardly impressive. Fortunately, the sample size was large enough to provide enough power for meaningful statistical analysis. But a higher response rate would have been much better, in terms of being able to draw reasonable and coherent conclusions about the issues of this study.

Related to return rate is the demographic composition of the sample. Several categories indicated a narrow range of participants. For example, women responded at a ratio of almost 3:1 over men. One would have expected a more balanced response ratio between men and women. In the surrounding area, the ratio of men to women is 47.3% to 52.7%. Clearly, men were under-represented in this study. Furthermore, the participants in this study were more educated and older than the surrounding area. The income level was comparable to the surrounding area, however. It seems that those who chose to respond to this study represented a relatively narrow segment of the membership of this parish.

It also appears that there may have been a higher rate of participation in this study by those who were of a more intrinsic religious orientation and who were more traditional in Greek Orthodox religiosity. The higher level of participation by those who have an intrinsic religious orientation may reflect the impact that the support of the parish priest for participation in the study had on them. Perhaps those who responded were influenced by his support of the study.

Conversely, there may have been those who chose not to participate due to the priest's encouragement. Whether the influence of the priest was a factor or not, it appears that most who participated in this study were more intrinsic in religious orientation with a higher level of religiosity.

Another factor that may have limited participation in this study may be related to the decision to offer the questionnaire only in English. Perhaps if the questionnaire had been offered in both Greek and English there might have been a higher return rate and a broader spectrum of participants. The low number of immigrant participants in this study (9%) as compared to 27% in Lillios' earlier study (2002), lends credence to this suspicion.

It is also entirely possible that because participation in this study was by self-selection there may have been an influence on the results of this study. The issue of self-selection is related to the possibility that only those who are open to filling out questionnaires and participating in a study like this will respond. It is also possible that those who participated in this study have pre-existing positive attitudes toward seeking professional psychological help and chose to participate in this study because of those pre-existing attitudes. The results of this study, especially on attitudes toward seeking professional psychological help, appear to go contrary to previous research (Baliotis, 2004; Papajohn, 1979; Ponterotto, et al., 2001; Welts, 1996) on Greek Americans.

Another factor potentially affecting the sampling of this study may be that those who are more acculturated and assimilated are more favorable toward participating in this study. Those who are less acculturated or assimilated may have not participated due to a cultural bias against self-disclosure or negative attitudes toward psychological help. Therefore, the respondents that did participate may have been more assimilated into the majority culture and would be more like the majority in attitudes and opinions than a less acculturated or assimilated person.

Limitations Related to Reliability of Scales

The reliability coefficient alpha for the NIRO-EXT scale was .475. This was markedly different than the reliability coefficient alpha of .808 reported by Francis (2007). It is to be expected that there will be some differences in the internal consistency reliability coefficient from sample to sample (Onwuegbuzie & Daniel, 2002). This is because "every sample yields a unique set of scores for a particular instrument" (Onwuegbuzie & Daniel, 2002, p. 91). Onwuegbuzie and Daniel (2002) describe eight ways that reliability scores can be affected: length of test, spread of scores, difficulty of the test, objectivity of scoring, ability of the test takers, specific techniques used for reliability estimation, nature of the variable being measured, and effect of error (Onwuegbuzie & Daniel, 2002, p. 92). A more detailed analysis of the differences between the reliability for the current sample and the Francis study would require a careful examination of the data from both studies. Since the data from Francis is not readily available, some discussion on the suggestion of Onwuegbuzie and Daniel will be useful.

One issue that may account for the difference in reliability coefficients may be related to the spread of the scores. The low reliability coefficient of the NIRO-EXT in the current study may be related to the homogeneity of the sample. As stated earlier, one of the limitations of this study is the homogeneity of the sample. According to Onwuegbuzie and Daniel, more homogenous sample produce lower reliability coefficients.

Another issue that may account for the difference in reliability coefficient is the difficulty of the test. In this case, the difficulty of the test may be related to difficulties comprehending questions due to religious and cultural factors. In the original study, Francis (2007) conducted his study on a sample of first year university students in the UK. Those participants who identified a religious affiliation were either Anglican, Protestant, or Roman Catholic. The participants in the current study, by contrast, were more middle aged, and educated Greek Orthodox. Culturally, questions like "I go to church because it helps me to feel at home in my neighborhood" may not make sense to Greek Orthodox who live in a wide-spread geographic area. The Greek Orthodox member may live in neighborhoods that are comprised of diverse religious backgrounds. It is not

uncommon for a Greek Orthodox person to be the only person of that religious faith group in a neighborhood. This question is relevant to parish-type churches but the Greek Orthodox church from which the current sample was drawn is more accurately identified as a "niche" type church. According to Ebaugh, O'Brien, and Chafetz (2000), "niche" congregations attract members from a broader geographical area who share identities, interests and/or similar tastes in worship style" (Ebaugh et al., p. 107).

It is important to be aware that it is the reliability of the scores that is at issue here rather the reliability of the test instrument itself (Henson, 2001). The temptation to refer to the scale in dichotomous terms, such as reliable or not reliable (Onwuegbuzie & Daniel, 2002) is to be resisted because the scores reveal something about the sample itself. Therefore, as a limitation, it is vital to keep in mind that there is variation from sample to sample and that this may be the source of measurement error that will impact the "analysis, interpretation and clinical purposes" (Henson, 2001, p. 179) of the information that is gained from a study.

Limitations Related to Methodology

It is a limitation of this study that the questionnaire used did not explore the issue of whether the participants had actual experience seeking professional psychological help. Prior experience seeking professional psychological help may account for the positive results found in this study with regard to the low scores on the ATSPPH scale. Perhaps the participants do not have a history of contact with professional psychological help or they may not have a history of having problems that would require seeking help from a mental health professional. It is entirely possible that apparent positive attitudes toward seeking professional psychological help may change if circumstances were different and there was a crisis or problem that requires referral. Since this dimension was not explored, questions remain concerning the interpretation of the results from this sample.

Generalizability of this Study

In the current study, the population of interest was members of a religious institution, in this case, the Greek Orthodox Church. The participants were predominately educated, first and second generation American-born, relatively affluent Greek Americans. There is some concern that the sample for this study may not be representative of the Greek American population. What this sample may in fact represent is the average membership of a typical Greek Orthodox parish in the United States. Although it does not seem to be a widely distributed demographic sample, it may very well represent what a typical parish is composed of in 2010 America. Perhaps the original immigrants have died away leaving the subsequent generations who are affluent and educated. Certainly, the Pew Forum supports the affluence level claim by the results of the U. S. Religious Landscape Survey in verifying that the Greek Orthodox sample represented the third highest affluent group that was studied (The Pew Forum on Religion & Public Life, 2008a). If this assumption about the representativeness of this sample is true, then the results of this study may be accurate in describing not only what attitudes toward seeking professional psychological help are but also what the religious orientation and religiosity are of Greek Americans.

Recommendations for Future Research

The current study adds to the research on Greek Americans, religious orientation, religiosity, and attitudes toward seeking professional psychological help. It has not, however, exhausted the possible knowledge that could be added by further study of this group and constructs. Unfortunately, in spite of making an important contribution, this study had problems that may have prevented obtaining a deeper understanding of the questions that guided this research. Therefore, it is appropriate to offer suggestions for future research.

An initial suggestion for research is that a larger study be done on the religious orientation and religiosity of Greek Orthodox in America. It would be advantageous to study samples from different areas of the United States in order to develop a clear idea of what typical Greek Orthodox congregations look like. In conjunction with a larger study, it would be very

interesting to study religious orientation and religiosity in Greece and to cross-culturally compare the results. Does religious orientation and religiosity have the same relationship among Greek people in Greece compared to Greek Americans in the United States? In what way are the attitudes toward seeking professional psychological help different between the two groups?

Another suggestion for future research would be to adopt a different research approach. It may be advantageous to adopt a qualitative research approach to gain deeper insight into religious orientation, religiosity and attitudes toward seeking professional psychological help among those who may not be responsive to survey research that is found in a quantitative approach. It seems that a qualitative approach may be more successful especially with those who are deeply religious and who are very resistive to the Western psychological system and philosophy.

Extending the qualitative approach suggested above, it may be interesting to study the attitudes toward professional psychological help held by not only the parish clergy but also monastic clergy who are confessors. This would require a very careful and sensitive approach since it may be threatening to those who have negative attitudes toward the study of such a deeply personal thing as faith and religion. However, the result would open pathways of understanding that have up to now been closed to scholars and to those outside of the Greek Orthodox faith.

Conclusion

The purpose of this study was to investigate the nature of the relationship that attitudes toward seeking professional psychological help have with religiosity and religious orientation among members of the Greek Orthodox Christian Church in the United States. In addition, this study also investigated the nature of the relationship that confessional involvement has with the following variables: intrinsic religious orientation, extrinsic religious orientation, religiosity, attitudes toward seeking professional psychological help, and ethnic background. This study has added to the knowledge base on religious orientation, religiosity, and attitudes toward seeking

professional psychological help of Greek Orthodox Christians in the United States. The findings of this study indicate that , for this sample of Greek Orthodox members evidence of a strong, positive relationship between intrinsic religious orientation and religiosity was found. In addition, there was evidence of a weak, negative relationship between extrinsic religious orientation and religiosity. In addition, no evidence of a relationship was found between the variables of intrinsic, or extrinsic religious orientation, religiosity and attitudes toward seeking professional psychological help. Those who were more intrinsic in religious orientation appeared to have a higher confessional involvement. There was, however, no evidence of a relationship between attitudes toward seeking professional help and confessional involvement. It was also found that a difference in confessional involvement existed between Greek and non-Greek participants. However, Greek respondents appeared to have more positive attitudes toward seeking professional psychological help and a reduced level of participation in confession. These findings may indicate that the participants in this study may have more positive attitudes toward seeking professional help than participating in the sacrament of confession. Certainly, this knowledge will be helpful to counselors, clergy and others who seek to facilitate the delivery of professional psychological help to those who need it. Further research is encouraged so that it will provide greater insight into the relationship between religious involvement and attitudes toward seeking professional help.

APPENDIX A

DOCUMENTS

Notice for Parish Communications

In a few days our parishioners will have an opportunity to participate in a study of Greek Orthodox attitudes toward seeking professional psychological help. Each member on the church mailing list will receive a cover letter, questionnaire and return envelope. If you would like to participate, simply take a few minutes to complete the questionnaire and return it in the supplied envelope. If you do not wish to participate, please recycle the questionnaire. For those who do participate, the questionnaire is designed to be anonymous and will contain nothing that will identify you. There will be no cost to you whatsoever except, the time needed to fill the questionnaire out and return it. Your participation will help provide information about the attitudes that Greek Orthodox people have toward seeking professional psychological help. Those who do choose to participate in this study are asked to return their completed questionnaires by August 30, 2009.

Initial Letter Inviting Participation

Dear Member of ***** Church

We invite you to participate in a research study being conducted by investigators from The University of Iowa. The purpose of the study is to collect information that will lead to a better understanding of the attitudes that Greek Orthodox people have toward seeking professional psychological help. It is hoped that, that in the future, the counseling field could benefit from the information collected in this study.

If you agree to participate, we would like you to fill out the enclosed questionnaire and return it using the enclosed, stamped envelope. You are free to skip any questions that you prefer not to answer. It will take approximately 20 minutes to complete the questionnaire.

We will not collect your name or any identifying information about you. It will not be possible to link you to your responses on the questionnaire.

Taking part in this research study is completely voluntary. If you do not wish to participate in this study, please recycle the questionnaire. We will be sending a general reminder to everyone about the study at one and two weeks after sending this study packet.

If you have any questions about this research project, please contact: Emmanuel N. Lillios, (724) 266-1562 or email: lillios@uiowa.edu. If you have questions about the rights of research subjects, please contact the Human Subjects Office, 300 College of Medicine Administration Building, The University of Iowa, Iowa City, IA 52242, (319) 335-6564, or e-mail irb@uiowa.edu.

Thank you very much for your consideration of this research study.

Thank you for your time, consideration and support.

Sincerely,

Emmanuel N. Lillios

Principle Investigator

Follow-up Letter Inviting Participation

Dear Member of ***** Church

Recently, you received an invitation to participate in a research study by completing a questionnaire. The purpose of the study is to collect information that will lead to a better understanding of the attitudes that Greek Orthodox people have toward seeking professional psychological help. You were invited to participate in this study because you are a member of the ***** Greek Orthodox Church and of the Pittsburgh area.

If you completed the questionnaire and returned it, thank you for your support. If you have not completed and returned the questionnaire, this letter is being sent to again invite you to participate and ask that you consider completing the questionnaire.

If you agree to participate, we would like you to fill out the enclosed questionnaire and return it using the enclosed envelope. You are free to skip any questions that you prefer not to answer. It will take approximately 20 minutes to complete the questionnaire . If you choose not to participate, please recycle the questionnaire.

We will not collect your name or any identifying information about you. It will not be possible to link you to your responses on the questionnaire.

Taking part in this research study is completely voluntary. If you do not wish to participate in this study, please recycle the questionnaire.

If you have any questions about this research project, please contact: Emmanuel N. Lillios, (724) 266-1562 or email: lillios@uiowa.edu. If you have any questions about the rights of research subjects or research related injury, please contact the Human Subjects Offices, 300 College of Medicine Administration Building, The University of Iowa, Iowa City, IA 52242, (319) 335-6564 or email: irb@uiowa.edu.

Thank you for your time, consideration and support.

Sincerely,

Emmanuel N. Lillios

Principle Investigator

APPENDIX B

QUESTIONNAIRE

Questionnaire for Greek Orthodox Christians about attitudes toward seeking psychological help.

Instructions: Please fill out this information sheet to provide

1. Please record your gender: (Check one) _____Male (1) _____Female (2)
2. Please record your age: _____
3. What is your ethnic background? _____
4. What is your marital status?

(1) Single ____ (2) Married _____ (3) Divorced _____ (4) Widowed _____

5. If you are married, what is the ethnic background of your spouse?_____
6. Please indicate your highest level of education:

Grade School	(1)___ Less than 8 years	(2)___ 8 years
High School	(3)___ 1-3 years	(4)___ 4 years/diploma
College	(5)___ 1-3 years	(6)___ 4 years/degree

Graduate or professional school (7)___ Masters or less (8) _____ Doctoral degree

7. Please record the category that includes your family's annual income:

(1)___ Less than $20,000 (2)___ $21,000 to $40,000

(3)___ $41,000 to $60,000 (4)___ $61,000 to $80,000

(5)___ $80,000 to $100,000 (6)___ more than $100,000

8. Please circle the statement that most closely relates to you:

(1) Immigrant (2) 1st generation (3) 2nd generation (4) 3rd generation (5) 4th generation

9. If you circled Immigrant, how many years have you been in this country?_____
10. If you circled Immigrant, how old were you when you immigrated to this country?_____
11. How often do you visit Greece? Please circle the statement that most closely relates to you:

(1) Several times a year (2) Every year (3) Every several years (4) Once in my life (5) Never

Part I

If you Agree Strongly, put a ring round AS
If you Agree, put a ring round A
If you are Not Certain, put a ring round NC
If you Disagree, put a ring round D
If you Disagree Strongly, put a ring round DS

		Agree Strongly	Agree	Not Certain	Disagree	Disagree Strongly
1.	While I am a religious person, I do not let religion influence my daily life	AS	A	NC	D	DS
2.	Occasionally, I compromise my religious beliefs to protect my social and economic well-being	AS	A	NC	D	DS
3.	One reason for me going to church is that it helps to establish me in the community	AS	A	NC	D	DS
4.	I go to church because it helps me to feel at home in my neighborhood	AS	A	NC	D	DS
5.	One reason for me praying is that it helps me to gain relief and protection	AS	A	NC	D	DS
6.	I pray chiefly because it makes me feel better	AS	A	NC	D	DS
7.	My religious beliefs really shape my whole approach to life	AS	A	NC	D	DS
8.	I try hard to carry my religion over into all my other dealings in life	AS	A	NC	D	DS
9.	I allow almost nothing to prevent me from going to church on Sundays	AS	A	NC	D	DS
10.	The church is most important to me as a place to share fellowship with other Christians	AS	A	NC	D	DS
11.	I pray at home because it helps me to be aware of God's presence	AS	A	NC	D	DS
12.	I pray chiefly because it deepens my relationship with God	AS	A	NC	D	DS
13.	I was driven to ask religious questions by a growing awareness of the tensions in my world	AS	A	NC	D	DS
14.	My life experiences have led me to rethink my religious beliefs	AS	A	NC	D	DS

15.	I value my religious doubts and uncertainties	AS	A	NC	D	DS
16.	For me, doubting is an important part of what it means to be religious	AS	A	NC	D	DS
17.	As I grow and change, I expect my religion to grow and change as well	AS	A	NC	D	DS
18.	I am constantly questioning my religious beliefs	AS	A	NC	D	DS

Part II	**Never**	**Rarely**	**Occasion-ally**	**Often**	**Always**
1. I call upon God at every opportunity (e.g., I say to myself various prayers such as "Lord have mercy" or I give thanks to God etc.)	N	R	O	OF	A
2. I ask help from God, the Theotokos, and the Saints (e.g., for help in my daily struggles, etc)	N	R	O	OF	A
3. I do my cross (i.e. when I go by an Orthodox Church, when I hear the church bell, or when I am in danger, etc.)	N	R	O	OF	A
4. I read ecclesiastical books (e.g., the Holy Scripture or books from the Church Fathers or about the Orthodox Christian Faith, etc.)	N	R	O	OF	A
5. I participate in Bible study, in lectures and talks about the Orthodox Faith.	N	R	O	OF	A
6. I pray	N	R	O	OF	A
7. I attend church services (Divine Liturgy, Vespers, Orthros, etc)	N	R	O	OF	A
8. I fast	N	R	O	OF	A
9. I confess	N	R	O	OF	A
10. I receive communion	N	R	O	OF	A

Part III

		Agree	Partly agree	Partly Disagree	Disagree
1.	If I believed I was having a mental breakdown, my first inclination would be to get professional attention.	A	PA	PD	D
2	The idea of talking about problems with a psychologist strikes me as a poor way to get rid of emotional conflicts	A	PA	PD	D
3	If I were experiencing a serious emotional crisis at this point in my life, I would be confident that I could find relief in psychotherapy	A	PA	PD	D
4	There is something admirable in the attitude of a person who is willing to cope with his or her conflicts and fears without resorting to professional help	A	PA	PD	D
5	I would want to get psychological help if I were worried or upset for a long period of time	A	PA	PD	D
6	I might want to have psychological counseling in the future	A	PA	PD	D
7	Considering the time and expense involved in psychotherapy, it would have doubtful value for a person like me	A	PA	PD	D
8	A person should work out his or her own problems; getting psychological counseling would be a last resort	A	PA	PD	D
9	Personal and emotional trouble, like many things, tend to work out by themselves	A	PA	PD	D

Thank you for your participation! Please put this questionnaire in the provided stamped, addressed envelope and mail to us by August 30, 2009.

APPENDIX C

HISTOGRAMS

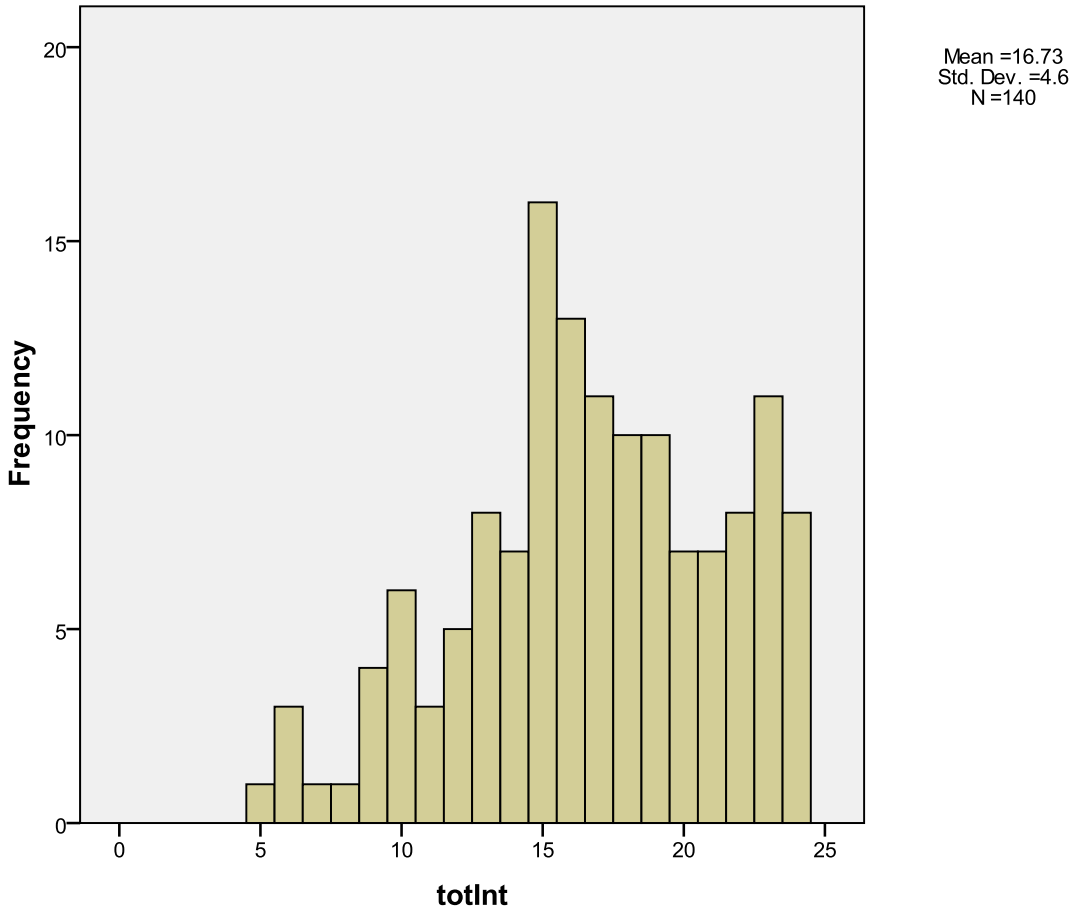

Figure C-1 NIRO Intrinsic Scale

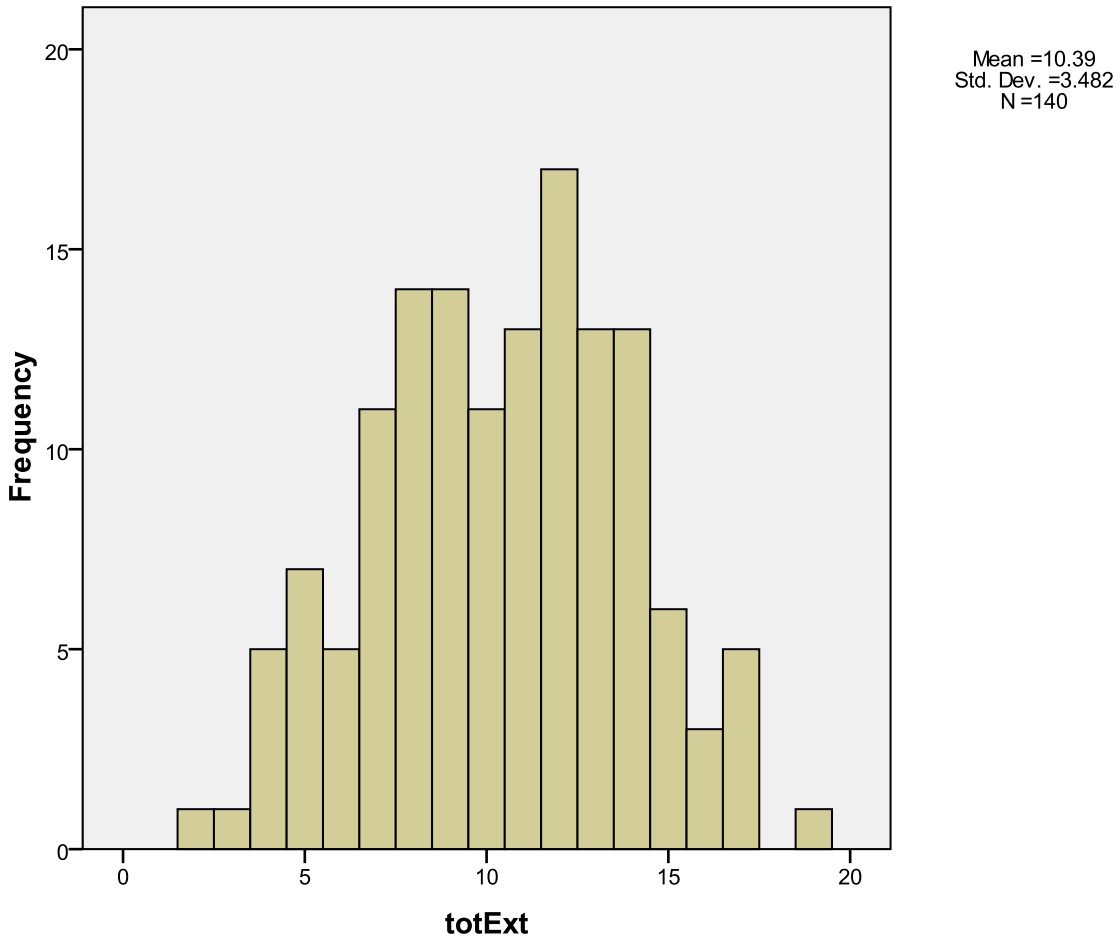

Figure C-2. NIRO Extrinsic Scale

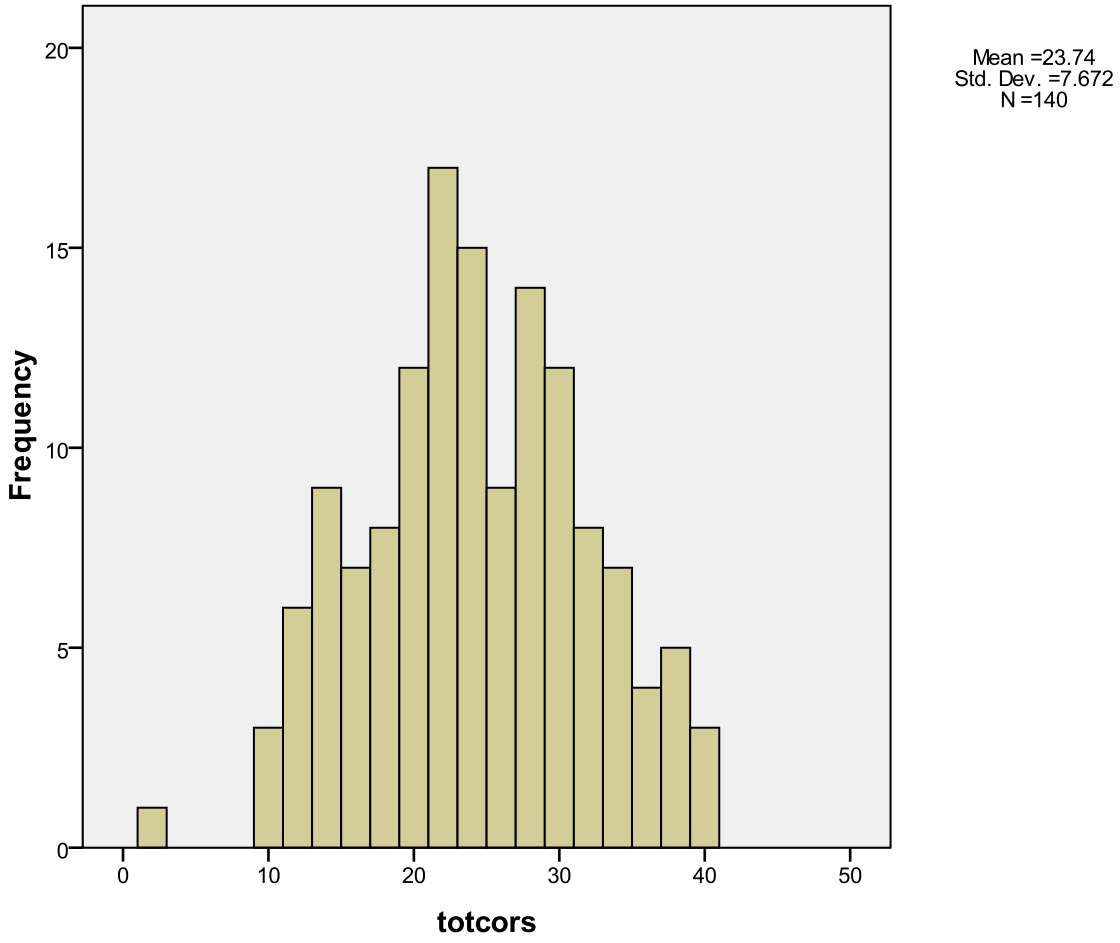

Figure C-3. CORS Scale

APPENDIX D

SCATTERPLOT DIAGRAMS

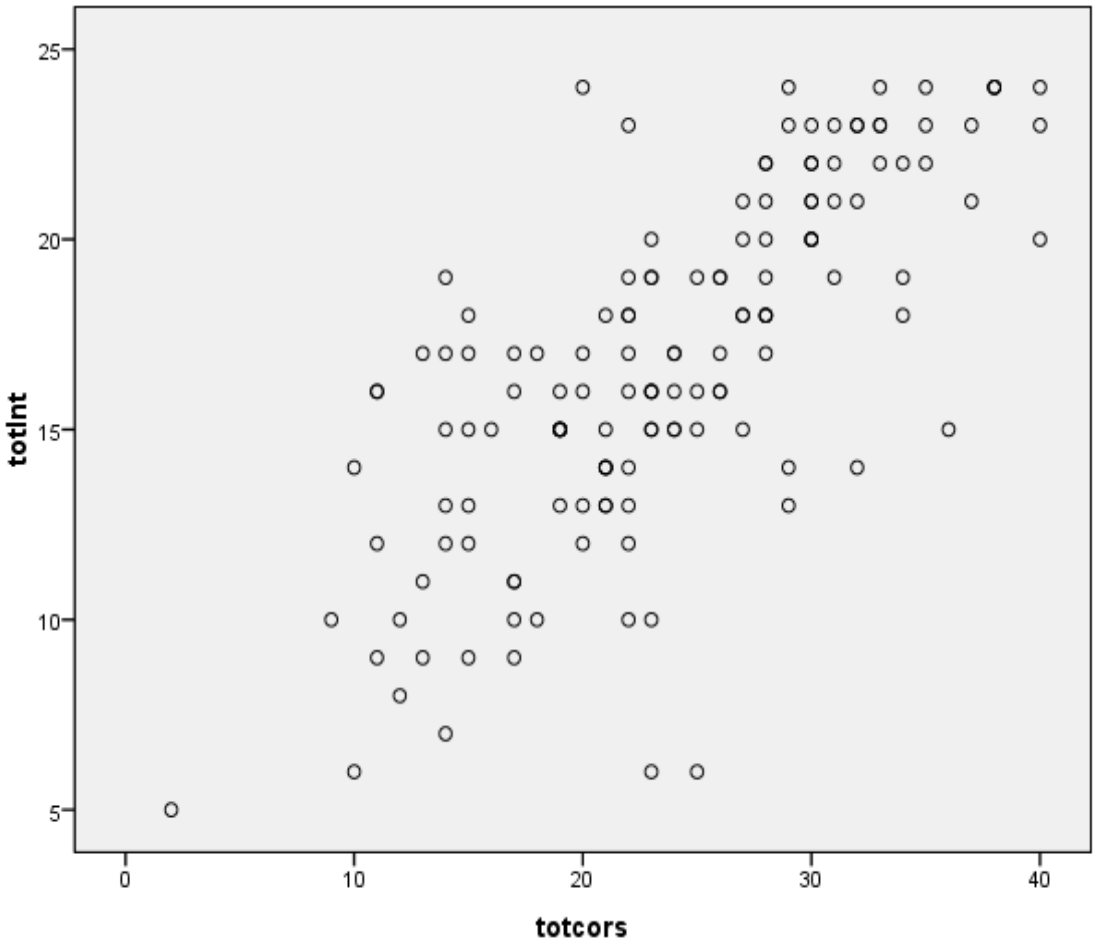

Figure D- 1 Primary Research Question #1- NIRO-INT X COR

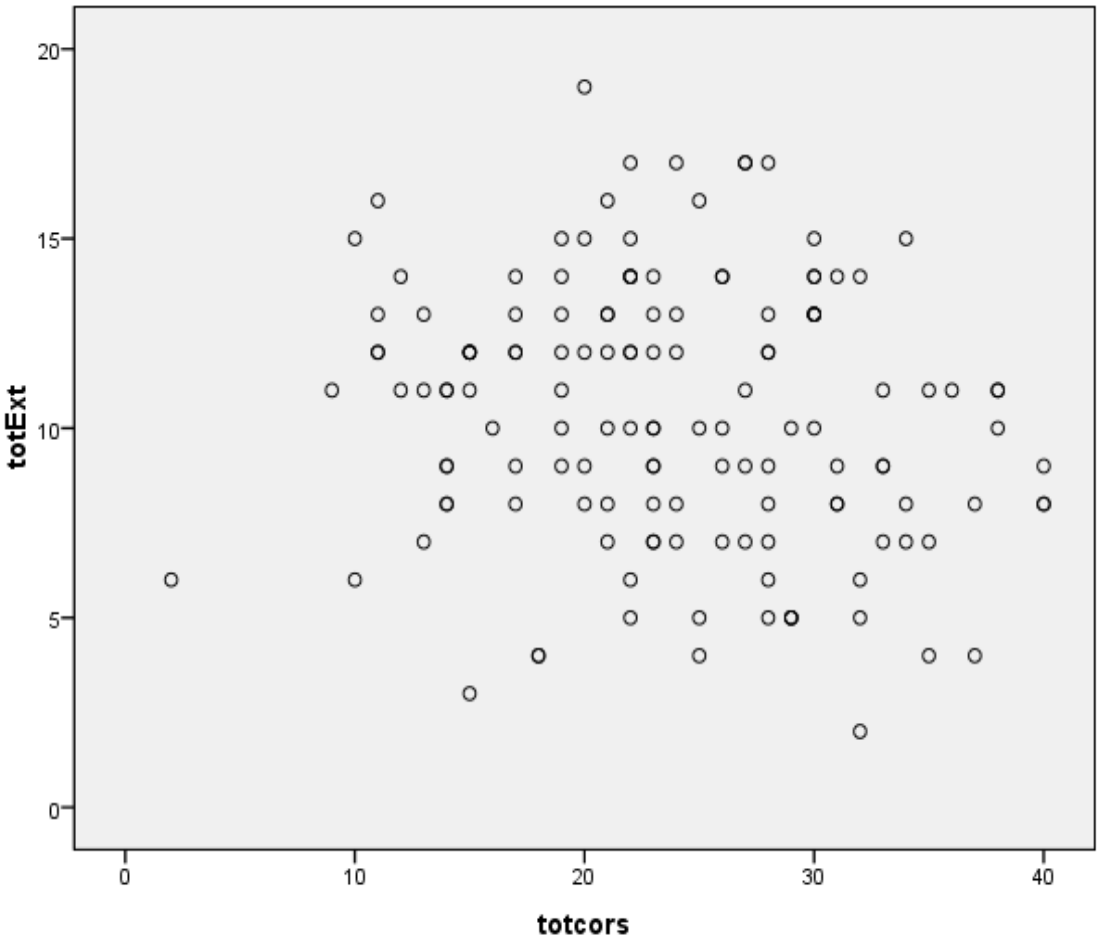

Figure D- 2 Primary Research Question #2 NIRO-EXT X CORS

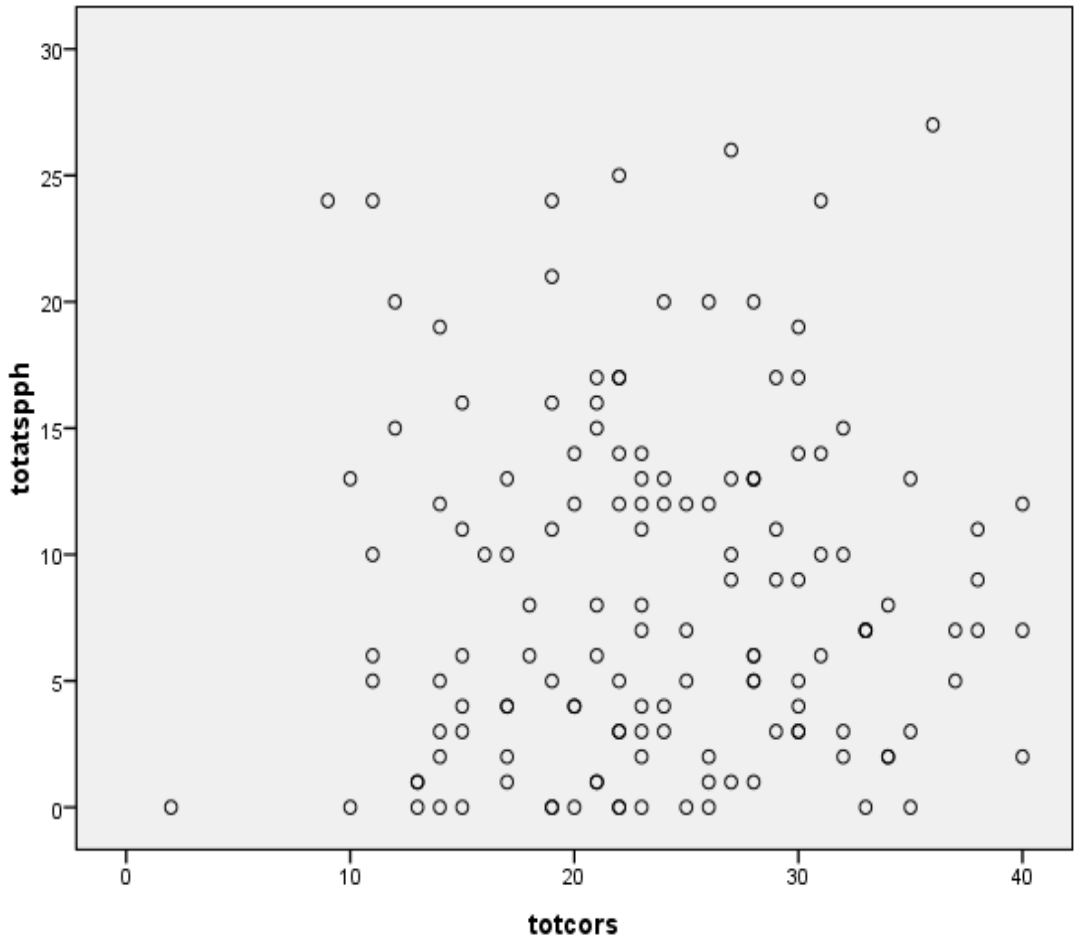

Figure D- 3. Primary Research Question # 3 ATSPPH X CORS

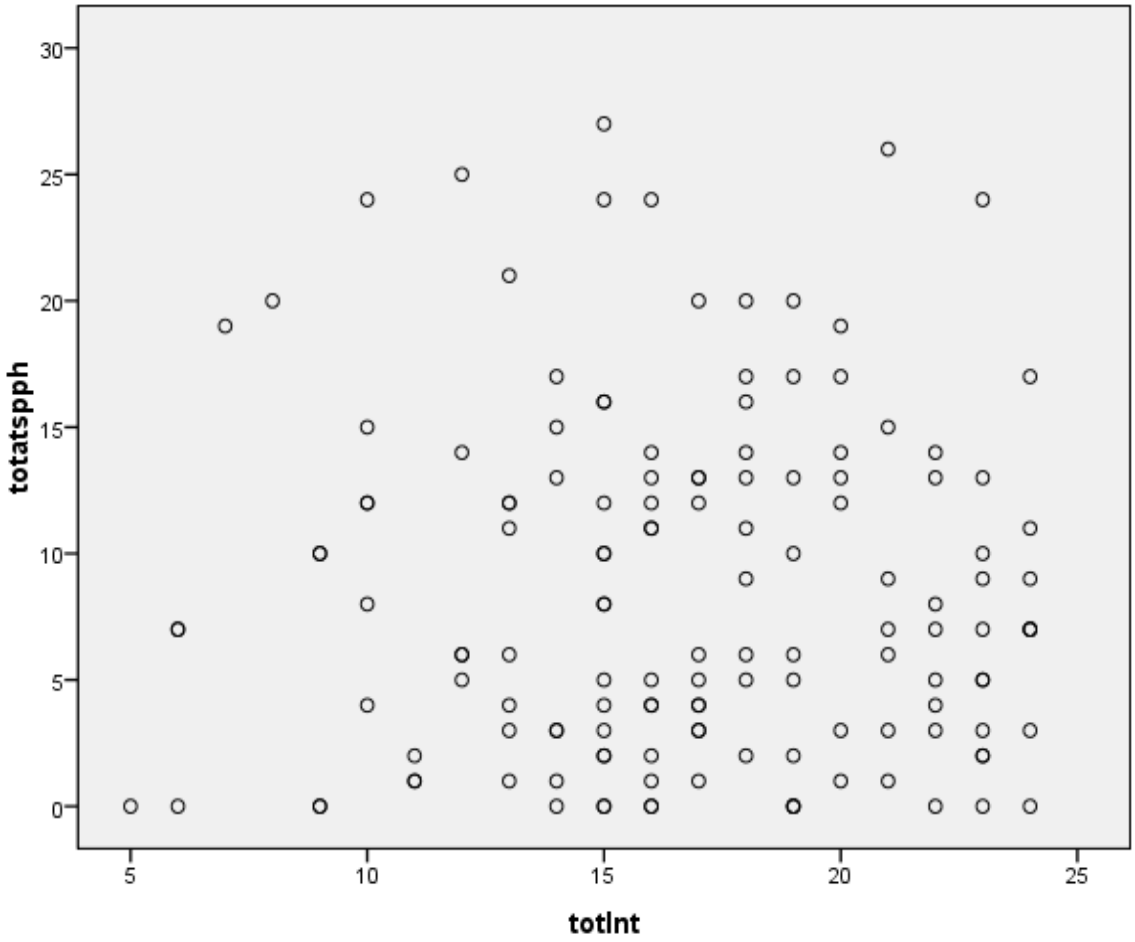

Figure D- 4. Primary Research Question # 4 ATSPPH X NIRO-INT

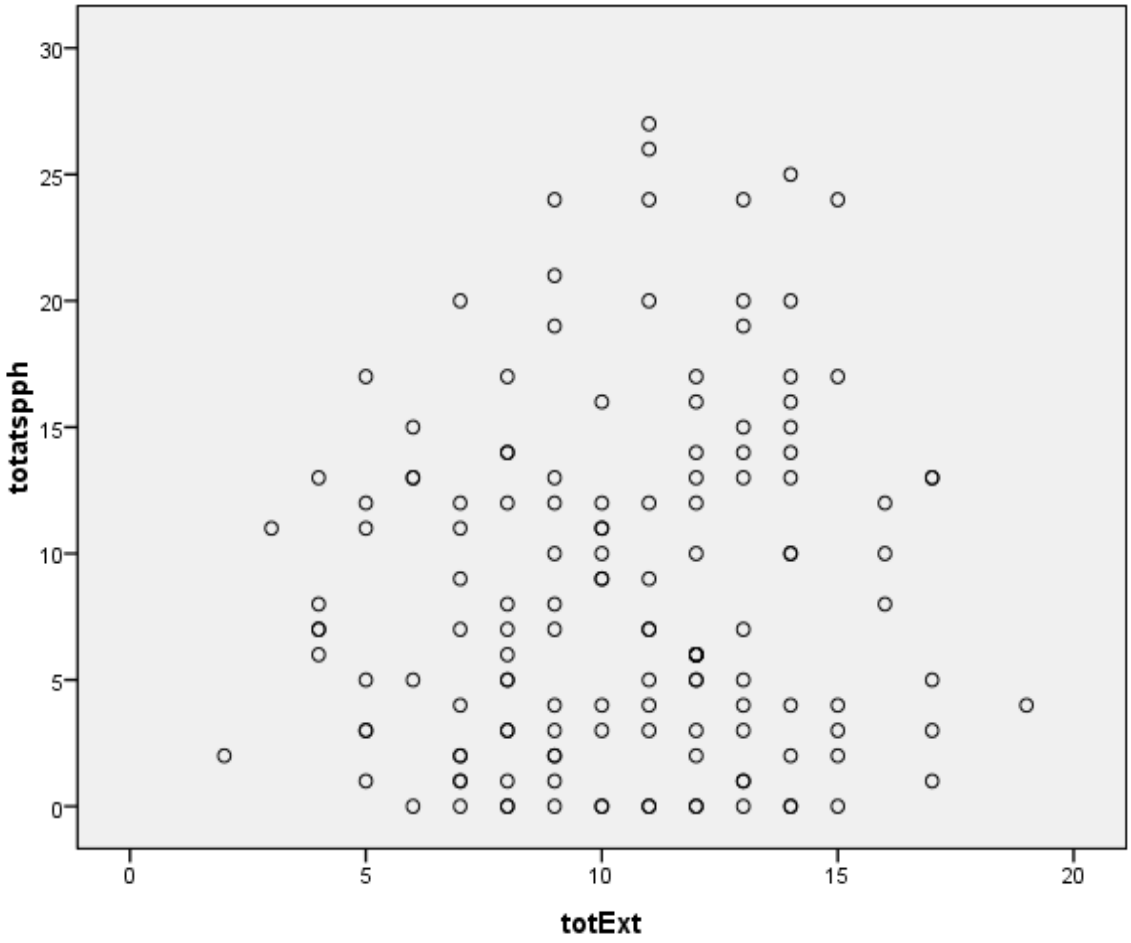

Figure D- 5. Primary Research Question # 5 ATSPPH X NIRO-EXT

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