Paranormal Beliefs and Personality Traits

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PARANORMAL BELIEFS AND PERSONALITY TRAITS

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# Table of Contents

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>List of Illustrations</td>
<td>iv</td>
</tr>
<tr>
<td>List of Appendixes</td>
<td>v</td>
</tr>
<tr>
<td>Abstract</td>
<td>vi</td>
</tr>
<tr>
<td>Introduction</td>
<td>1</td>
</tr>
<tr>
<td>Literature Review</td>
<td>4</td>
</tr>
<tr>
<td>Method</td>
<td>14</td>
</tr>
<tr>
<td>Results</td>
<td>18</td>
</tr>
<tr>
<td>Discussion</td>
<td>22</td>
</tr>
<tr>
<td>Tables</td>
<td>26</td>
</tr>
<tr>
<td>References</td>
<td>35</td>
</tr>
<tr>
<td>Appendixes</td>
<td>38</td>
</tr>
</tbody>
</table>
List of Tables

Table 1. Descriptive Statistics for the General Questionnaire.................................26

Table 2. The General Questionnaire and Paranormal Belief......................................27

Table 3. Means and Standard Deviations Across Low and High Believers for the
Paranormal Belief Scale (PBS)......................................................................................28

Table 4. Correlations of the PBS global and subscale scores and the Personality
Research Form (PRF) scale scores.................................................................................29

Table 5. Correlations between High/Low Category of Paranormal Belief and the
PRF.................................................................................................................................31

Table 6. Means and Standard Deviations Across Males and Females for the
PBS.................................................................................................................................32

Table 7. Means and Standard Deviations Across Males and Females for the
PRF.................................................................................................................................33
List of Appendixes

Appendix A. The General Questionnaire.................................................................38
Appendix B. The Paranormal Belief Scale............................................................40
Appendix C. The Personality Research Form.......................................................42
Appendix D. Informed Consent.............................................................................50
Appendix E. Debriefing Document.......................................................................51
The current study examined the non-skeptic view of paranormal belief, suggesting that belief in the paranormal does not indicate psychopathology. This study examines the non-pathological personality traits present in paranormal believers by using a broad personality test. One hundred and one participants completed the Paranormal Belief Scale (PBS) and the Personality Research Form (PRF) in order to examine the differences among the personality traits of high and low paranormal believers. High and low paranormal belief was determined by the participants overall score on the Paranormal Belief Scale. The results indicated that there were only two significant personality differences among high and low paranormal believers. High believers scored significantly higher on the PRF scales of Aggression and Defendence. However, there were no differences on any other scales. The current results indicate that high and low believers do not differ on traits considered non-pathological.
Introduction

Over the past two decades, there has been something of a revival of interest in paranormal phenomena within popular culture (Grimmer, 1992). According to Thalbourne and Beloff (1982), the term paranormal refers to hypothesized processes that in principle are “physically impossible” or outside the realm of human capabilities as presently conceived by conventional scientists. Messer and Griggs (1989) have reported a rather extensive prevalence of belief in at least one paranormal phenomenon, 99%, in a sample of introductory psychology students. These authors also reported, from the same sample, that 65% of the participants indicated personal involvement in at least one paranormal phenomenon. Grimmer (1992) reports a 1986 Gallup survey of American youths which found that 46 percent believed in ESP, 52 percent in astrology, and 19 percent in witchcraft. According to Banziger and College (1983), 80-90% of the general public has been shown to believe in ESP. However, Brink (1978) suggested that this belief is even more prevalent, standing at 97%. There have been countless books, magazines, newspaper articles, movies, and television programs devoted to a broad range of paranormal topics, such as UFOs, telepathy, poltergeist, witchcraft and precognition (Grimmer, 1992).

Research involving paranormal phenomena has included a wide array of correlates (Irwin, 1993). Factors that have been examined include demographic variables, age, gender, ethnicity and culture, cognitive correlates, and personality correlates (Irwin, 1993). Bainbridge (1978) and Wuthnow (1976) have suggested that the majority of those who believe in the paranormal fall into socially marginal groups such as the poorly educated or unemployed. Irwin (1993) stated that women are stronger
believers than men and that most paranormal beliefs seem to be more concentrated in young adults rather than the elderly, with the exception of Traditional Religious Beliefs. Typically, ethnicity has been viewed in terms of white versus black participants and the findings have been mixed, suggesting that this factor is not especially promising (Irwin, 1993). There is substantial research, that has yielded inconsistent results, in the areas of both cognition and personality and their relationship with the paranormal (Irwin, 1993). These areas of research include educational attainment, intelligence and reasoning skills, creativity and imagination, psychological adjustment, and social dimensions of personality. Also included in this area are possible functions of paranormal beliefs (Irwin, 1993).

When studying paranormal phenomenon, there has been much discrepancy when defining the areas of paranormal belief. Irwin (1993) has reported the limited agreement on the number, identity, and orthogonality of the underlying dimensions of the paranormal. Much of this controversy has included whether paranormal belief is unidimensional vs. multidimensional and the exact number of relatively independent dimensions of paranormal (Tobacyk & Milford, 1983). The paranormal is often subdivided into seven categories, such as a Traditional Religious Belief (Christian religious belief system), Psi (mental telepathy and psychokinesis), Witchcraft (black magic, voodoo, spells, and witches), Superstition (black cats and unlucky number 13), Spiritualism (believing in life after death, reincarnation, and astrology), Extraordinary Life Forms (Lock Ness monster, Big Foot, and the abominable snowman), and Precognition (extrasensory perception of some future event) as defined by Thalbourne & Beloff (1982) and Tobacyk & Milford (1983).
Why do some people believe in various aspects of the paranormal while others do not believe at all? According to Russell and Jones (1980), the apparent persistence of such beliefs, despite major advances in scientific understanding and education, substantiates their possible function in satisfying some basic psychological need. It is likely that those who believe in paranormal phenomena do not have an overall belief in the paranormal, strongly adhering to only a few dimensions. However, an individual who indicates any amount of belief, whether it is in one dimension or six, is considered to be a believer in the paranormal (Tobacyk and Milford, 1983; Irwin, 1993). The majority of previous research examining paranormal belief and personality correlates has taken a skeptic view, which suggests that paranormal believers are psychologically dysfunctional (i.e., psychotic, neurotic, and depressive), with a relative neglect of research into paranormal believers' potential positive attributes, such as creativity and empathy (Irwin & Green, 1998-99). When studying the relationship between personality and paranormal belief, previous research has used narrow measures for the purpose of looking at only one or two personality characteristics at a time. Examples of measures previously used include the Narcissistic Personality Inventory (Tobacyk & Mitchell, 1987), the State-Trait-Anxiety Inventory (Wolfradt, 1997), and the Raine and Benishay's (1995) Schizotypal personality Questionnaire-Brief (Irwin & Green, 1998-99). More recent studies, however, have begun to explore a non-skeptic view. The current study will investigate the relationship between belief in the paranormal and those personality traits, that are broadly relevant to the normal functioning of individuals in a wide variety of situations.
Review of the Literature

Skeptic View

Previous research involving the paranormal has used psychopathology scales in order to determine possible personality correlates of believing in the paranormal (Irwin & Green, 1998-99, Tobacyk & Milford, 1983, Tobacyk and Mitchell, 1987, Wolfradt, 1997). Tobacyk and Mitchell (1987), using a sample of 383 introductory college students, found a small but significant correlation between narcissism and the paranormal beliefs of Psi and Precognition. However, when the sample was divided between those participants who reported an out-of-body experience and those who reported not having an out-of-body experience, the Narcissistic Personality Inventory scores were significant predictors of belief in Psi, Witchcraft, Superstition, and Precognition for those experiencing an out of body experience. Neuroticism has also been found to be significantly correlated with an overall Paranormal Belief Scale (PBS) score, Traditional Religious Belief, Psi, Witchcraft, as well as with the Australian Sheep-Goat Scale, which addresses belief in and personal experience of ESP, telepathy, precognition, and life after death. (Thalbourne, Dunbar, & Delin, 1995). Thalbourne, Dunbar, and Delin (1995), using a sample of 169 first-year psychology students, found a positive association between dogmatism and Traditional Religious Belief, Witchcraft, and an overall Paranormal Belief score. This finding suggests that dogmatic individuals, those who impose their opinions on others, are more likely to believe in the paranormal, especially as regards to the areas of Traditional Religious Beliefs and Witchcraft. Heard and Vyse (1998-99) found a positive relationship between authoritarianism and belief in the paranormal when using the Authoritarianism-Rebellion Scale (ARS). However, no
relationship between rebelliousness and paranormal belief was found. The sample for their study consisted of 85 members of the Connecticut College community, and the participants were not required to specify staff vs. student. Their findings suggested that those people who are power oriented but not resistant to authority have a higher belief in paranormal phenomena. Wolfradt (1997) investigated the relationship between two domains of dissociative experiences (depersonalization/derealization and absorption/amnesia), trait-anxiety, and paranormal beliefs. The sample utilized in that study consisted of 269 students from various departments at a university in Germany. Depersonalization occurs when people feel that their body does not seem to belong to them, and derealization is defined as having the experience of feeling that other people, objects, and the world are not real. Absorption is present when people are not sure whether the things they remember happening really did happen. He found that Witchcraft, Precognition, Spiritualism, Superstition, and Religiosity correlated significantly with depersonalization/derealization. Psi belief, Precognition, and Superstition showed a significant correlation with absorption/amnesia. Precognition and Superstition were also significantly correlated with trait anxiety. The significant relationship of the DES-factors, depersonalization/derealization and absorption/amnesia, to trait anxiety suggest that these dissociative experiences are related to psychopathology, further suggesting that paranormal beliefs stem from pathology. Dudley and Whisnand (2000), using a sample of 42 female and 10 male Euro-American undergraduate students from a small liberal arts college, found an association between paranormal belief and a depressive attributional style by using the Attributional Style Questionnaire as an indicator of depression. This study suggested that those who possess negative emotional
states (i.e., depressive outlook on situations), often produced by negative mood and uncertain circumstances, have an increased belief in the paranormal. Greater scores on Ellis's Irrational Beliefs scale (which are thought to be a cause of psychopathology) were positively correlated with Superstition and Spiritualism, suggesting that irrational beliefs might be associated with paranormal beliefs (Tobacyk & Milford, 1983). Tobacyk and Milford suggested that these irrational beliefs, along with a belief in the paranormal, interfere with the cognitive function of logical inference making.

While some studies have found that a belief in the paranormal is associated with psychopathology, others have discovered inconsistencies among reports regarding paranormal belief and psychopathology. Andrews and Lester (1998), using 80 undergraduates, were unsuccessful in finding a relationship between paranormal beliefs and manic-depressive tendencies. Using three belief scales (i.e., life after death, God, and paranormal phenomena), the authors found that neither manic nor depressive tendencies were significantly associated with such beliefs. Lester (1993) examined correlations between the short form of the Eysenck, Eysenck and Barrett (1985) personality questionnaire and a dichotic scale (yes vs no) containing 11 paranormal phenomena: astrology, life-after-death, hell, UFOs, faith healing, heaven, mediums, ESP, ghosts, god, and life on other planets. Findings, based on 21 male and 40 female undergraduates, revealed that the major personality correlate of these beliefs was psychoticism. Higher psychoticism scores were associated with an absence of beliefs in life-after-death, God, hell, UFOs, heaven, ghosts, and belief in the existence of other beings (Lester, 1993). These findings appear to contradict the assumption that psychopathology is associated with paranormal belief.
Irwin and Green used Tobacyk's (1988) Revised Paranormal Belief Scale (PBS) and the Raine and Benishay's (1995) Schizotypal Personality Questionnaire-Brief (SPQ), containing three subscales, in order to find support for a relationship between paranormal belief and schizotypy. The Cognitive-Perceptual subscale addresses schizophrenia-like cognitive and perceptual deficits such as ideas of reference, magical thinking, unusual perceptual experiences, and paranoid ideation. The Interpersonal subscale surveys the principal social characteristics of schizotypy, such as social anxiety and lack of close relationships. The Disorganized subscale addresses odd behavior and speech. Irwin and Green's findings, based on a sample of 194 Australian adults, suggested that people, especially women, who have schizotypal tendencies in the cognitive-perceptual domain are likely to endorse beliefs in Spiritualism and Precognition. Men who have schizotypal tendencies marked by disorganization are likely to endorse beliefs in Extraordinary Life Forms and Witchcraft but show a negative relationship with belief in Precognition and Traditional Religious views. People with schizotypal interpersonal deficits are relatively inclined to embrace spiritualist beliefs but to disbelieve in Psi and Witchcraft. Therefore, Irwin and Green (1989-99) cautioned against the interpretation that the maladjustive characteristics of those who are schizotypal result in having a belief in the paranormal.

Non-Skeptic View

Research concerning the non-skeptic view of paranormal belief is not as abundant as the previous, skeptic view. Clarke (1993), using a sample of 475 introductory psychology students, reported a significant correlation between self-actualization and Spiritualism, Psi Belief, and Superstition when correlating paranormal belief scores from
the PBS and a measure of self-actualization derived from the Index of Self-actualization. This finding suggests that those people who are more self-actualized (self-directing, self-accepting, and freely express emotions) have a greater belief in Spiritualism, Psi, and Superstition.

Both general self-efficacy and social self-efficacy were found to be inversely correlated with Superstition as evidenced by scores on the PBS and the Self-efficacy Scale (Tobacyk & Shrader, 1991). The authors suggested that those who adhere to superstitious beliefs may experience less success, more failure, and less personal mastery throughout various life domains. However, these findings were found to be significant for women but not for men, when using a sample size of 180 consisting of 109 women and 71 men.

Groth-Marnat and Pegden (1998) used the PBS, Rotter’s (1996) Internal-External Locus of Control Scale, and Zuckerman’s (1971) Sensation Seeking Scale, along with a sample consisting of 81 female and 9 male introductory psychology students, in order to examine the relationship between paranormal belief, locus of control, and sensation seeking. Internal locus of control was negatively related to Spiritualism and Precognition, an external locus of control was positively associated with a belief in Superstition, and experience seeking (a subscale of the Sensation Seeking Scale) was positively correlated with Psi belief and Superstition. None of the paranormal belief measures were significantly related to overall sensation seeking. In contrast to Groth-Marnat and Pegden (1998), Tobacyk and Milford (1993) reported that a more external locus of control was significantly correlated with the full PBS score and Extraordinary Life Forms subscale score. They also reported no significant correlations when
examining paranormal belief and sensation seeking. However, in a larger sample, the authors suggested that the positive trend of Psi and Spiritualism towards sensation seeking would be found significant. Extroversion was not related to any type of paranormal belief when the Keirsey-Bates inventory was used as a measure of extraversion-introversion on a sample of 66 college students (Lester, Thinschmidt, & Trautman, 1987). According to Dag (1999), the Traditional Religious Belief and Witchcraft subscales of the PBS were significant predictors of locus of control, when measured by the Internal-External Locus of Control Scale, using a sample size of 350. The author also reported a significant positive correlation between global paranormal belief and all the subscales of locus of control (unjust world, personal control, control in achievement situations, chance and fate, and interpersonal control) with the exception of the interpersonal control subscale. Dag (1999) also found a significant correlation between all the paranormal subscales and the global locus of control score. The suggestion is that a higher belief on the PBS subscales is associated with a more external locus of control.

Tolerance of ambiguity is defined as being able to accept, or tolerate, uncertainty in information. A low tolerance of ambiguity would suggest that a person prefers to make decisions based on definite knowledge instead of guesses or intuition. A low tolerance of ambiguity has been associated with increased magical thinking, both in the presence and absence of acute stress (Keinan, 1994). Keinan suggested that magical thinking allows the individual an explanation for phenomena that lack definite information and it also allows the individual a sense of control. Keinan’s findings are based on 174 Israeli citizens, both exposed and not exposed to missile attacks during the
Gulf War. Thalbourne, Dunbar, and Delin (1995) found a significant correlation between belief in the paranormal and tolerance of ambiguity, when using a sample consisting of 169 first year psychology students. According to these authors, a low tolerance of ambiguity is likely to be found amongst religious believers. Houran and Lange (1997) have taken a different look at the relationship between tolerance of ambiguity and belief in the paranormal. Using a sample of 49 professionals from various fields, these authors found a negative correlation between tolerance of ambiguity and fearful reactions to paranormal phenomena, suggesting that those with a low tolerance of ambiguity are more fearful of the paranormal. However, there has been no research conducted to determine if this fearful response leads to belief or non-belief of paranormal phenomena. Houran and Lange (1998) also examined the relationship between tolerance of ambiguity and precognitive dreams, which are predictive dreams of events that are later perceived as occurring. These authors suggested that tolerance of ambiguity not only allows for ambiguous dream information to occur but also allows the individual to later recall and identify the dream as dealing with the paranormal.

Specific dimensions of personality, such as Jungian dimensions, have been included when studying paranormal phenomenon. Lester, Thinschmidt, and Trautman (1987), using a sample size of 66 college students, examined the relationship between paranormal belief and Jungian traits by using the Keirsey-Bates inventory as a measure of the four Jungian traits. These results suggested that Feeling scores (basing judgments more on personal values than analysis and logic) were significantly correlated with belief in Psi, Precognition, and Pseudosciences (i.e., palm reading), Perceiving scores (a preference for flexibility rather than a planned and ordered way) were significantly
associated with belief in Psi and Witchcraft, and Intuitive scores (prefer to look for possibilities and relationships rather than work with known facts) were significantly correlated with belief in Psi, Witchcraft, Spiritualism, Precognition, and Pseudosciences. The Extroversion-Introversion scale was not found to correlate with any type of paranormal belief. According to Irwin, greater paranormal belief is stronger in those who stress Feeling over Thinking, Perceiving over Judging, and Intuiting over Sensing. The authors also suggested that believers are less logical and more open-minded than nonbelievers. Fox and Williams (2000) used the Keirsey Temperament Sorter, and a sample of 121 college students, in an attempt to replicate the findings of Lester, Thinschmidt, and Trautman (1987). They suggested that the Jungian types may play only a small role in predicting paranormal belief and experience. The most pronounced relationship with Paranormal Experience is predicted by Perception over Judgment and small relationships with Paranormal Belief predicted by Feeling over Thinking and Intuition over Sensation. Differences in the findings may be attributable to the fact that Fox and Williams (2000) used the Anomalous Experience Inventory, which measures Anomalous/Paranormal Experience, Anomalous/Paranormal Beliefs, Anomalous/Paranormal Abilities, Fear of the Anomalous/Paranormal and Drug Use, instead of the PBS, which was used in the study by Lester, Thinschmidt, and Trautman (1987).

As previously stated, the purpose of the current study is to investigate the relationship between belief in the paranormal and personality traits that are broadly relevant to the normal functioning of individuals in a wide variety of situations. It is apparent that previous research has adhered to very short and precise measures when
examining the relationship between paranormal belief and personality. A few examples of the various types of personalities examined when studying paranormal belief under the skeptic view include a narcissistic personality, measured by the Narcissistic Personality Inventory (Tobacyk & Mitchell, 1987), dogmatism, measured by a short form dogmatism scale (Thalbourne, Dunbar, & Delin, 1995), authoritarianism, measured by the Authoritarianism-Rebellion Scale (Heard & Vyse, 1998-99), and a depressive attributional style, measured by the Attributional Style Questionnaire (Dudley & Whisnand, 2000). Some examples of personality correlates studied while adhering to the non-skeptic view include self-actualization, measured by the Index of Self-actualization (Clarke, 1993), self-efficacy, as measured by the Self-efficacy Scale (Tobacyk & Shrader, 1991), and an external locus of control, as measured by the Internal-External Locus of Control Scale (Groth-Marnat & Pegden, 1998). The first goal of this study is to employ a widely used personality inventory for looking at a broad range of personality characteristics of paranormal believers. The majority of past research has utilized very narrow measures, both when adhering to the skeptic and non-skeptic view (Irwin, 1993). The second goal of this study pertains to examining positive, or non-pathological, attributes of those who believe in the paranormal. The majority of past research has attributed belief in the paranormal to those characteristics that lead to pathology, such as manic-depressive tendencies (Andrews & Lester, 1998) and depressive attributional styles (Dudley & Whisnand, 2000).

As evidenced by the variables chosen to correlate with paranormal beliefs, this skeptic view tends to imply that paranormal believers are, in some respect, abnormal or psychologically deviant (Irwin, 1993). Irwin suggested that with the majority of
paranormal research conforming to the skeptic view, the literature is potentially biased.

The following study, conforming to the non-skeptic view, may shed new light on the positive personality traits that are present in paranormal believers.
Method

Participants

The sample consisted of 105 undergraduate students. The average age of the 46 men and 59 women was 20.19 years (SD = 3.10 years) with a range of 18-44 years of age. Students voluntarily attended testing sessions during assigned times, which were announced during their class. The study had approval from the Human Subjects Review Board.

A median split, based on the global paranormal belief score, allowed the sample to be divided into high and low paranormal believers. Participants who obtained an overall score of ≤ 69 on the PBS were considered to be low believers, and participants obtaining a score of ≥ 70 were considered to be high believers. Four participants from the sample had missing data, leaving 101 participants (48 low believers and 53 high believers) with valid data. The low believers, based on the PBS, had a M of 56.44 (SD = 8.67 and range = 40-68) and the high believers had a M of 85.08 (SD = 9.37 and range = 70-112).

Measures

The participants were administered the Paranormal Belief Scale (Tobacyk & Milford, 1983), the Personality Research Form (Jackson, 1984), and a general informational questionnaire. The general questionnaire requested basic demographic information, along with any experience or preconceptions involving the paranormal (see Appendix A).

The Paranormal Belief Scale (PBS) by Tobacyk & Milford (1983) is a multidimensional, 25 item, seven-point self-report scale (see Appendix B). This scale
provides an overall measure of paranormal belief as well as measures of the following seven subscales: Traditional Religious Belief (soul, devil, God, heaven, hell), Psi Belief (psychokinesis, mind reading), Witchcraft (witches, black magic, spells), Superstition (black cats, broken mirrors), Spiritualism (astral projection, reincarnation, mediums), Extraordinary Life Forms (abominable snowman, Loch Ness monster, life on other planets), and Precognition (astrology, psychics). Intercorrelations among the PBS subscales suggest that these seven subscales are measuring different paranormal belief dimensions (Tobacyk & Milford 1983). The response to each item is made on a five-point Likert scale, ranging from 1 (strongly disagree) through 3 (undecided or don’t know) to 5 (strongly agree). The score on the full PBS is the sum of ratings over all 25 items and ranges from 25 to 125. The PBS is factor-analytically derived and therefore has several strengths. This instrument is based on a direct, empirical examination of the structure of paranormal belief in a college student sample rather than on a priori assumptions of the examiner. Another strength is that a separate subscale score can be obtained for each of the seven separate paranormal dimensions since each dimension is represented by three or four discrete marker items (Tobacyk & Milford, 1983). Test-retest reliability for the PBS seems to be highly satisfactory, .89 over a 4-week interval and a range of .60 to .87 for each of the seven separate subscales (Tobacyk & Milford, 1983).

Personality traits were indexed by Jackson’s (1984) Personality Research Form (PRF) Form AA (see Appendix C). Derived from the set of Variables of Personality originally defined by Henry Murray (1938) and his colleagues, the PRF Form AA contains 440 dichotomous (T/F) items distributed across twenty-two 20-item, bipolar
scales. For every item on each of the PRF scales, half of the items are written in terms of one pole of the dimension and half in terms of the other (Jackson, 1984). Scores are computed separately for each subscale of the PRF. Some of the scales present in this measure include the Autonomy scale, which measures a desire to be independent and rebellious toward rules. The Cognitive Structure scale measures tolerance for ambiguity. The Harmavoidance scale addresses enjoyment of exciting activities and apprehensiveness. A tendency to notice sensations (i.e., smells, sounds, etc.) is assessed by the Sentience scale. The Succorance scale measures dependence and the need for protection. The Understanding scale is a measure of curiosity and a need for a wide range of knowledge. The PRF contains two validity scales, a desirability scale, which assesses whether the respondent is trying to present him/herself favorably, and an Infrequency scale, which assesses any pseudo-random response patterns. According to Hogan (1989), the PRF has high internal consistency, minimal overlap, good test-retest reliability, and minimal item ambiguity. Test-retest reliability on the 20 content scales, conducted by Stumpf and Wieck (1976), over a two-week period resulted in ranges from .80-.96 (Jackson, 1984). The major PRF validation studies have used trait and behavior ratings. Jackson (1984) reports a median correlation rating of .52 (behavior ratings by peers) and .56 (Trait Rating Form) for the entire 20 PRF scales.

Procedure

The participant was given a copy of the informed consent form, which did not require a signature (Appendix D). The participants were made aware that by continuing with the experiment and completing the instruments they were giving their consent to participate in this study. The aforementioned three scales were administered to the
participants in a classroom setting, under untimed conditions. Participants were instructed to read the directions of each scale carefully and respond to all the items, and to seek assistance if necessary. The time length required to complete the study was approximately 45-60 minutes. Once the instruments were completed, participants were thanked for their time. The examiner returned to the participants’ classrooms, at a later date, in order to distribute debriefings to those students who participated (see Appendix E).
Results

Descriptive Statistics for the General Questionnaire

Table 1 illustrates the descriptive statistics for the data obtained in the General Questionnaire. As shown in the table, more than half of the sample consisted of females and Caucasians. There was a fairly even split among participants who do and do not read or watch paranormal material, and over 84% of the sample agreed to having friends with the same paranormal belief. Pearson correlations (see Table 2) were also performed on this data to examine relationships among the PBS and the questions contained in the general questionnaire. A significant relationship was found between the PBS global score and friends with similar paranormal beliefs ($r = .40, p < .01$). This relationship seemed to indicate that those who have a belief in the paranormal are more likely to have friends with similar beliefs. Agreeing to a belief in the paranormal was significantly correlated with the PBS global score and six of the seven subscales, with the exception of the PBS subscale, Traditional Religious Beliefs (see Table 2). This finding seemed to suggest that the PBS is measuring what it purports to measure, a belief in the paranormal. Pearson product-moment correlations were used to examine the relationship between the high and low paranormal believers on the global paranormal score. High and low paranormal believers were classified by using a median split based on participant’s global score on the PBS. High believers obtained a score of $\geq 70$ and low believers obtained a score of $\leq 69$. A significant correlation was found between high/low belief and the global score on the PBS ($r = .85, p < .01$). This positive correlation suggested that those participants classified as high believers have a significantly stronger belief in the paranormal than those classified as low believers.
Paranormal Beliefs and PBS Dimensions

The scores on the seven subscales of the PBS appeared to differ greatly between the low and high paranormal believers (see Table 3). The average score for the low believers on the PBS global score was 56.44 (SD = 8.67), and the average score for the high believers was 85.08 (SD = 9.37).

Pearson product-moment correlations were performed to assess the relationship among strength of belief in the paranormal and the subscales of the PBS. A high belief was found to be significantly correlated with the PBS global score (r = .85, p < .01), Psi (r = .73, p < .01), Witchcraft (r = .74, p < .01), Superstition (r = .50, p < .01), Spiritualism (r = .72, p < .01), Extraordinary Life Forms (r = .53, p < .01), and Precognition (r = .58, p < .01). These significant correlations indicated that high paranormal believers scored significantly higher on these subscales than low paranormal believers.

No significant relationship was found between paranormal belief and the PBS subscale, Traditional Religious Belief (r = .15, ns).

Paranormal beliefs and personality

The scores for the global score and each of the PBS subscales were correlated with the PRF scales as a means for exploring the relationship between paranormal beliefs and personality traits. Table 4 illustrates the correlations found among the PRF and the PBS. The PRF scales of Aggression and Defendence were the only two scales found to significantly correlate with several of the PBS scales. Both of these scales had a significant correlation with the PBS subscales Psi, Witchcraft, Superstition, Spiritualism, and Precognition. The indication is that those who have higher beliefs in the paranormal dimensions of Psi, Witchcraft, Superstition, Spiritualism, and Precognition are more
likely to be easily-angered and self-protective. As seen in Table 4, other scales such as Abasement, Social Recognition, and Understanding also exhibited some significance with the PBS. However, these scales correlated with only two to three of the PBS subscales, unlike the PRF scales of Aggression and Defendence. As indicated by Table 4, the PRF does not appear to be substantially correlated with the PBS.

A minute difference was found on PRF scores when examining the difference between low and high paranormal believers. Pearson product-moment correlations were used to examine the relationship among high and low paranormal believers and personality differences. As seen in Table 5, a difference was found on only two of the PRF scales, Aggression ($r = .28, p < .05$) and Defendence ($r = .28, p < .01$). As shown in the table, both of these scales were found to be significantly higher among the high believers. The PRF scales of Abasement, Social Recognition, and Understanding, which significantly correlated with two to three PBS subscales (see Table 4), did not reveal a significant correlation when examining the difference between high and low paranormal believers on these scales. This finding suggested that the relationship among these scales and the PBS was not strong enough to project a significant difference when examining high versus low paranormal believers.

Gender differences

Finally, using a Pearson product-moment correlation, the results revealed no gender differences on the PBS global scale ($r = .18, ns$). However, as seen in Table 6, females scored significantly higher than males on Psi ($r = .23, p < .05$) and Witchcraft ($r = .21, p < .05$). Pearson's $r$ was also performed to identify gender differences in scores on the PRF. As shown in Table 7, females scored higher on the Defendence scale.
(r = .30, p < .01), which indicates that females have a higher tendency to be more self-protective, and the Aggression scale (r = .31, p < .01), which shows that females are more likely to be easily annoyed. Males scored significantly higher than females on the Abasement scale (r = -.30, p < .01). This relationship shows that males are more likely to be self-effacing. No other significant gender differences were obtained.
Discussion

The first goal of the present study was to employ a widely used personality inventory for looking at a broad range of personality characteristics of paranormal believers. To achieve this goal, the PRF was utilized as a measure of personality. As indicated by the present results, very little difference was found between high and low paranormal believers. There were only two PRF scales, Aggression and Defendence, that revealed significant differences when examining the personality traits of high versus low paranormal believers. This finding suggests that those who have a high belief in the paranormal are likely to be more aggressive (argumentative, hot-tempered, and irritable) and defensive (suspicious, self-protective, and secretive). A possible implication of this finding may be that these individuals feel that they must guard and defend these beliefs since believing in the paranormal has been negatively viewed in society. The scales of Aggression and Defendence were also found to be significantly correlated with gender. Females scored significantly higher than males on these two scales, suggesting females are more likely than males to demonstrate these personality traits. An indication for these personality traits may be that both being female and having beliefs in the paranormal are judged more skeptically in society. This finding offers support for the previous findings from Tobacyk and Milford (1983) and Irwin (1993), which have suggested that females have stronger paranormal beliefs than do males.

The second goal of the study was to examine positive, or non-pathological, attributes of those who believe in the paranormal. Once again, in order to achieve this goal, the PRF, which measures personality traits broadly relevant to the functioning of individuals in a wide array of situations, was used instead of a psychopathology scale.
As previously reported, there was little difference among the high and low believers. The current results indicate that high and low believers do not differ on attributes that are considered more positive, or non-pathological.

The PRF is not a pathological scale, and therefore, will not indicate pathology. An extremely high score on this scale may indicate excessive personality traits, which, if further examined using other measures, may or may not suggest some form of pathology. The two scales that were found to differ among high and low believers, Aggression and Defendence, are scales that with high extreme scores would indicate less positive traits. Thalbourne, Dunbar, and Delin (1995) reported a positive association between dogmatism and paranormal belief. The Defendence scale measures traits which may be more pronounced in a dogmatic individual, such as not readily accepting criticism. However, other scales, which may be considered less desirable at the extreme level, did not identify differences between high and low believers. The Exhibition scale, which measures attention-seeking behavior, and the Social Recognition scale, which measures a need to be held in high esteem, contain traits that are more pronounced in narcissistic individuals. The current findings indicate that there is no difference between the two paranormal groups on either of these scales, which contradicts Tobacyk and Mitchell’s (1987) finding that narcissism is associated with paranormal belief. This skeptic view has described paranormal believers as psychologically dysfunctional. However, as evidenced by the present study, there is minimal difference among high and low believers.

There has been some discrepancy in the research regarding tolerance of ambiguity and paranormal beliefs. Thalbourne, Dunbar, and Delin (1995) suggested that
a low tolerance of ambiguity is associated with paranormal belief, and Houran and Lang (1997) suggested that a low tolerance of ambiguity is associated with a fear of the paranormal. In contrast to the previous findings, the Cognitive Structure scale, which is a measure of tolerance of ambiguity, was not found to differ among high and low believers. Other scales measuring more positive attributes include Affiliation, Play, and Endurance. The Affiliation scale is a measure of maintaining associations and enjoyment when with friends and people, the Play scale measures an easy going attitude toward life and the Endurance scale is a measure of perseverance and patience in work habits. Some other positive traits include being aware of one’s surroundings (Sentience Scale) and offering sympathy and comfort (Nurturance Scale). According to the present results, there is very little difference when examining the personality traits of high and low believers on the scales of the PRF.

The current study indicates that those who believe in the paranormal do possess positive personality traits. This study found very little difference among high and low believers, indicating that there is little difference in their personality traits. For example, there was no difference among the high and low believers to have a need to achieve at tasks or maintain organization, as evidenced by the scales of Achievement and Order. The only differences found among high and low believers was relative to high believers being more aggressive and defensive. This difference in personality may be attributable to a difference in the cognitive thought processes or environmental differences of these high believers. Cognitive correlates have been explored only by the skeptic view, which has suggested a deficiency in the cognitive processes of believers (Irwin, 1993). There has been little research into the environment of paranormal believers. Irwin (1993)
reports conflicting results as regards socioeconomic status but has found support for belief being a function of a person's culture. However, it is difficult to identify one variable that is a function of paranormal belief because factors such as personality, cognition, and environment are all intertwined.

A limitation of the present study is relative to the sample. Along with the number of participants is the problem of similarity among participants. The sample utilized in this study consisted of mainly Caucasian, college students. A sample that would generalize, as regards age and race, across the general population may have found stronger results. Previous research has found paranormal beliefs to be stronger in young adults and mixed results as regards race (Irwin, 1993).

The current study has taken an exploratory role in the non-skeptic domain of paranormal research by examining the overall personality of a high believer. However, this correlational study does not allow clear inferences to be drawn about the direction of causal influence, whether aggressive and defensive personality traits lead to paranormal belief or vice versa. If the findings suggest that high believers function similarly to low believers, then what is it that draws people to believe in the paranormal? Future research in the paranormal might benefit from taking a new direction. Instead of attempting to describe or label those individuals that believe or disbelieve, an examination of believers and non-believers social environments may be beneficial, such as what needs are served by believing in the paranormal or what benefits arrive from believing.
Table 1

Descriptive Statistics for the General Questionnaire

<table>
<thead>
<tr>
<th></th>
<th>M = 20.19</th>
<th>SD = 3.10</th>
<th>Range = 18-44</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gender</td>
<td>Males</td>
<td>Females</td>
<td></td>
</tr>
<tr>
<td></td>
<td>43% (N= 43)</td>
<td>57% (N= 58)</td>
<td></td>
</tr>
<tr>
<td>Race</td>
<td>Caucasian</td>
<td>African American</td>
<td>Latino</td>
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<tr>
<td></td>
<td>80%</td>
<td>11%</td>
<td>1%</td>
</tr>
<tr>
<td>General Questionnaire Questions</td>
<td>Agree</td>
<td>Disagree</td>
<td></td>
</tr>
<tr>
<td>Friends with similar paranormal beliefs</td>
<td>84.8%</td>
<td>15.2%</td>
<td></td>
</tr>
<tr>
<td>Are you a religious person?</td>
<td>52.4%</td>
<td>34.3%</td>
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</tr>
<tr>
<td>Do you believe in paranormal phenomena?</td>
<td>62.9%</td>
<td>37.1%</td>
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</tr>
<tr>
<td>Do you read/watch paranormal material?</td>
<td>50.5%</td>
<td>49.5%</td>
<td></td>
</tr>
<tr>
<td>Did you ever have an imaginary friend?</td>
<td>30.5%</td>
<td>69.5%</td>
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</tr>
</tbody>
</table>
Table 2

The General Questionnaire and Paranormal Belief

<table>
<thead>
<tr>
<th>General Questions</th>
<th>(1)</th>
<th>(2)</th>
<th>(3)</th>
<th>(4)</th>
<th>(5)</th>
<th>(6)</th>
<th>(7)</th>
<th>(8)</th>
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<td>Friends</td>
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<td>-.00</td>
<td>.21*</td>
<td>.32**</td>
<td>.18</td>
<td>.39**</td>
<td>.35**</td>
<td>.35**</td>
</tr>
<tr>
<td>Religious</td>
<td>-.18</td>
<td>-.73**</td>
<td>.00</td>
<td>-.04</td>
<td>-.07</td>
<td>-.01</td>
<td>.18</td>
<td>.03</td>
</tr>
<tr>
<td>Paranormal Belief</td>
<td>.50**</td>
<td>-.12</td>
<td>.38**</td>
<td>.42**</td>
<td>.26**</td>
<td>.50**</td>
<td>.53**</td>
<td>.51**</td>
</tr>
<tr>
<td>Imaginary Friend</td>
<td>.20*</td>
<td>-.22*</td>
<td>.17</td>
<td>.26**</td>
<td>-.06</td>
<td>.36**</td>
<td>.08</td>
<td>.24*</td>
</tr>
</tbody>
</table>

Note. (1) = Global Paranormal Score; (2) = Traditional Religious Beliefs; (3) = Psi; (4) = Witchcraft; (5) = Superstition; (6) = Spiritualism; (7) = Extraordinary Life Forms; (8) = Precognition.

** Correlation is significant at the 0.01 level

* Correlation is significant at the 0.05 level
Table 3

Means and Standard Deviations Across Low and High Believers for the Paranormal Belief Scale (PBS)

<table>
<thead>
<tr>
<th></th>
<th>Low Believers</th>
<th>High Believer</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>SD</td>
</tr>
<tr>
<td>PBS</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Global Paranormal Score</td>
<td>56.44</td>
<td>8.67</td>
</tr>
<tr>
<td>Traditional Religious Beliefs</td>
<td>16.65</td>
<td>4.71</td>
</tr>
<tr>
<td>Psi</td>
<td>7.79</td>
<td>2.95</td>
</tr>
<tr>
<td>Witchcraft</td>
<td>7.21</td>
<td>2.44</td>
</tr>
<tr>
<td>Superstition</td>
<td>3.83</td>
<td>1.48</td>
</tr>
<tr>
<td>Spiritualism</td>
<td>7.56</td>
<td>2.75</td>
</tr>
<tr>
<td>Extraordinary Life Forms</td>
<td>4.75</td>
<td>2.56</td>
</tr>
<tr>
<td>Precognition</td>
<td>8.65</td>
<td>2.69</td>
</tr>
</tbody>
</table>

* Indicates a significant difference at the 0.01 level.
Table 4

Correlations of the PBS global and subscale scores and the Personality Research Form (PRF) scale scores

<table>
<thead>
<tr>
<th>PRF</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abasement</td>
<td>-0.20*</td>
<td>-0.07</td>
<td>-0.11</td>
<td>-0.20*</td>
<td>-0.15</td>
<td>-0.06</td>
<td>-0.19*</td>
<td></td>
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<tr>
<td>Achievement</td>
<td>0.04</td>
<td>-0.03</td>
<td>-0.00</td>
<td>0.00</td>
<td>-0.10</td>
<td>-0.03</td>
<td>0.28**</td>
<td>0.01</td>
</tr>
<tr>
<td>Affiliation</td>
<td>0.04</td>
<td>0.34**</td>
<td>-0.11</td>
<td>-0.04</td>
<td>-0.02</td>
<td>0.02</td>
<td>-0.09</td>
<td>0.00</td>
</tr>
<tr>
<td>Aggression</td>
<td>0.27**</td>
<td>-0.05</td>
<td>0.31**</td>
<td>0.29**</td>
<td>0.23*</td>
<td>0.21*</td>
<td>0.12</td>
<td>0.25*</td>
</tr>
<tr>
<td>Autonomy</td>
<td>-0.04</td>
<td>-0.39**</td>
<td>0.08</td>
<td>0.12</td>
<td>-0.12</td>
<td>0.01</td>
<td>0.13</td>
<td>0.03</td>
</tr>
<tr>
<td>Change</td>
<td>-0.01</td>
<td>-0.11</td>
<td>0.03</td>
<td>0.07</td>
<td>-0.08</td>
<td>-0.02</td>
<td>0.02</td>
<td>0.00</td>
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<tr>
<td>Cognitive</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Structure</td>
<td>0.03</td>
<td>0.11</td>
<td>-0.05</td>
<td>-0.01</td>
<td>0.17</td>
<td>-0.01</td>
<td>-0.04</td>
<td>-0.08</td>
</tr>
<tr>
<td>Defendence</td>
<td>0.30**</td>
<td>-0.04</td>
<td>0.26*</td>
<td>0.33*</td>
<td>0.31**</td>
<td>0.26**</td>
<td>0.11</td>
<td>0.22*</td>
</tr>
<tr>
<td>Dominance</td>
<td>0.14</td>
<td>0.19</td>
<td>0.07</td>
<td>0.13</td>
<td>0.08</td>
<td>0.05</td>
<td>-0.01</td>
<td>0.06</td>
</tr>
<tr>
<td>Endurance</td>
<td>0.03</td>
<td>-0.14</td>
<td>0.05</td>
<td>-0.02</td>
<td>-0.08</td>
<td>0.00</td>
<td>0.25**</td>
<td>0.04</td>
</tr>
<tr>
<td>Exhibition</td>
<td>0.06</td>
<td>0.29**</td>
<td>-0.03</td>
<td>0.00</td>
<td>-0.05</td>
<td>0.04</td>
<td>-0.14</td>
<td>0.07</td>
</tr>
<tr>
<td>Harmavoidance</td>
<td>-0.09</td>
<td>0.16</td>
<td>-0.13</td>
<td>-0.15</td>
<td>0.05</td>
<td>-0.15</td>
<td>-0.09</td>
<td>-0.13</td>
</tr>
<tr>
<td>Impulsivity</td>
<td>0.07</td>
<td>-0.11</td>
<td>0.06</td>
<td>0.11</td>
<td>-0.00</td>
<td>0.14</td>
<td>0.03</td>
<td>0.14</td>
</tr>
<tr>
<td>Nurturance</td>
<td>0.01</td>
<td>0.28**</td>
<td>-0.12</td>
<td>-0.10</td>
<td>0.08</td>
<td>-0.06</td>
<td>-0.06</td>
<td>-0.07</td>
</tr>
<tr>
<td>Order</td>
<td>0.09</td>
<td>0.08</td>
<td>0.01</td>
<td>0.02</td>
<td>0.06</td>
<td>0.05</td>
<td>0.17</td>
<td>0.05</td>
</tr>
<tr>
<td>Play</td>
<td>-0.01</td>
<td>0.05</td>
<td>-0.10</td>
<td>0.01</td>
<td>-0.02</td>
<td>0.01</td>
<td>-0.09</td>
<td>0.08</td>
</tr>
<tr>
<td></td>
<td>0.20*</td>
<td>0.03</td>
<td>0.02</td>
<td>0.17</td>
<td>0.00</td>
<td>0.24*</td>
<td>0.17</td>
<td>0.16</td>
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<tr>
<td>-------------</td>
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<td>------</td>
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<td>-------</td>
<td>------</td>
<td>------</td>
</tr>
<tr>
<td></td>
<td>0.32**</td>
<td>-0.04</td>
<td>-0.02</td>
<td>0.28**</td>
<td>-0.02</td>
<td>-0.08</td>
<td>-0.02</td>
<td></td>
</tr>
<tr>
<td></td>
<td>0.39**</td>
<td>0.02</td>
<td>0.04</td>
<td>0.17</td>
<td>0.07</td>
<td>-0.03</td>
<td>0.15</td>
<td></td>
</tr>
<tr>
<td></td>
<td>0.24*</td>
<td>0.18</td>
<td>-0.16</td>
<td>0.16</td>
<td>0.29**</td>
<td>0.16</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Note.** (1) = Global Paranormal Score; (2) = Traditional Religious Beliefs; (3) = Psi; (4) = Witchcraft; (5) = Superstition; (6) = Spiritualism; (7) = Extraordinary Life Forms; (8) = Precognition.

**Correlation is significant at the 0.01 level**

*Correlation is significant at the 0.05 level*
Table 5

Correlations between High/Low Category of Paranormal Belief and the PRF

<table>
<thead>
<tr>
<th>PRF</th>
<th>Belief Category</th>
<th>Belief Category</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abasement</td>
<td>-.13</td>
<td>Exhibition</td>
</tr>
<tr>
<td>Achievement</td>
<td>-.02</td>
<td>Harmavoidance</td>
</tr>
<tr>
<td>Affiliation</td>
<td>.00</td>
<td>Impulsivity</td>
</tr>
<tr>
<td>Aggression</td>
<td>.25*</td>
<td>Nurturance</td>
</tr>
<tr>
<td>Autonomy</td>
<td>-.02</td>
<td>Order</td>
</tr>
<tr>
<td>Change</td>
<td>.04</td>
<td>Play</td>
</tr>
<tr>
<td>Cognitive Structure</td>
<td>.03</td>
<td>Sentience</td>
</tr>
<tr>
<td>Defendence</td>
<td>.28**</td>
<td>Social Recognition</td>
</tr>
<tr>
<td>Dominance</td>
<td>.06</td>
<td>Succorance</td>
</tr>
<tr>
<td>Endurance</td>
<td>-.05</td>
<td>Understanding</td>
</tr>
</tbody>
</table>

Note. A median split based on the Global Paranormal Score (high and low) determined the two belief categories. A positive correlation suggests significance in the direction of the high believer.

** Correlation is significant at the 0.01 level

* Correlation is significant at the 0.05 level
<table>
<thead>
<tr>
<th>PBS</th>
<th>Entire Sample</th>
<th>M</th>
<th>SD</th>
<th>M</th>
<th>SD</th>
<th>Females</th>
<th>M</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Global Paranormal Score</td>
<td>71.47</td>
<td>16.96</td>
<td></td>
<td>67.93</td>
<td>17.97</td>
<td>74.09</td>
<td>15.81</td>
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<tr>
<td>Traditional Religious Beliefs</td>
<td>17.30</td>
<td>4.03</td>
<td></td>
<td>16.82</td>
<td>4.41</td>
<td>17.66</td>
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</tr>
<tr>
<td>Psi</td>
<td>10.98</td>
<td>4.16</td>
<td></td>
<td><strong>9.91</strong></td>
<td><strong>4.02</strong></td>
<td><strong>11.81</strong></td>
<td><strong>4.11</strong></td>
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<tr>
<td>Witchcraft</td>
<td>10.31</td>
<td>4.10</td>
<td></td>
<td><strong>9.37</strong></td>
<td><strong>4.08</strong></td>
<td><strong>11.05</strong></td>
<td><strong>3.98</strong></td>
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<td>Superstition</td>
<td>5.37</td>
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<tr>
<td>Precognition</td>
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<td>10.02</td>
<td>2.99</td>
<td>10.81</td>
<td>2.86</td>
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</tbody>
</table>

* Indicates significant gender difference.

p < .05
Table 7
Means and Standard Deviations Across Male and Female for the PRF

<table>
<thead>
<tr>
<th>PRF</th>
<th>Entire Sample</th>
<th>M</th>
<th>SD</th>
<th>M</th>
<th>SD</th>
<th>Females</th>
<th>M</th>
<th>SD</th>
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</thead>
<tbody>
<tr>
<td>Abasement</td>
<td>51.17</td>
<td>10.50</td>
<td></td>
<td>54.76</td>
<td>10.01</td>
<td></td>
<td>48.44</td>
<td>10.11*</td>
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<td>Achievement</td>
<td>52.10</td>
<td>10.19</td>
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<td>52.53</td>
<td>10.36</td>
<td></td>
<td>51.76</td>
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<tr>
<td>Affiliation</td>
<td>50.90</td>
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<td>Aggression</td>
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<td>8.55</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>50.98</td>
<td>8.73</td>
</tr>
<tr>
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* Indicates those that are significantly different.

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References

death. Psychological Reports, 82, 1114.


Appendix A

General Questionnaire

1. Age?______

2. Gender?
Male__ Female__

3. Ethnicity?
Caucasian__ African American__ Hispanic American__ Other__

4. Major (If not declared yet, what area(s) interest you the most)?

5. Estimated GPA?______

6. What is the highest education level achieved by either parent?
Graduate or professional degree__ High school graduate__
College graduate__ Some high school__
Some college__

7a. Are you a religious person?
Yes__ Somewhat__ No__

8. What is your religious affiliation?

9. Is this affiliation the same as your parents?
Yes__ No__

10. Has religion ever been a source of conflict between you and your parents?
Yes__ No__

11a. Do you attend church services?
Yes__ No__

11b. If yes, how often (within a month time period)?
4 times or more__ 2-3 times__ Once__

12. Do believe in any phenomena that are considered parapsychological or
paranormal(i.e. ESP, ghosts, UFOs, psychics, or horoscopes)?
Yes__ No__

13. For how long have you held this/these belief(s)?
10 years or more__ 7-9 years__ 4-6 years__ 1-3 years__ Less than 1 year__
14. How important are these beliefs to you?
Very important__ Somewhat important__ Not very important__

15a. Do your parents have similar beliefs?
Yes__ No__ Not sure__

15b. If so, have these beliefs ever been a source of conflict between you and your parents?
Yes__ No__

16. Do you have friends that also believe in these phenomena?
Yes__ No__

17. If you don’t believe in any parapsychological or paranormal phenomena, what do you think of those who do believe in such things?

18. How many hours a week would you estimate that you watch TV?
Over 20__ 15-19__ 10-14__ 5-9__ Less than 5__

19a. Do you watch TV shows or read print materials that contain parapsychological or paranormal themes? Yes__ No__
If yes, please list.

19b. If yes, how many hours a week do you spend watching these programs and/or reading these materials?
Over 20__ 15-19__ 10-14__ 5-9__ Less than 5__

20. How many hours a week do you use the internet for leisure purposes?
Over 15__ 10-14__ 6-10__ 1-5__ Less than 1__

21. Did you ever have an imaginary friend while growing up?
Yes__ No__
Appendix B

Paranormal Belief Scale

1. The soul continues to exist though the body may die.
   Strongly disagree...Slightly disagree...Undecided (don’t know)...Slightly agree...Strongly agree
   1 2 3 4 5

2. Some individuals are able to levitate (lift) objects through mental forces.
   Strongly disagree...Slightly disagree...Undecided (don’t know)...Slightly agree...Strongly agree
   1 2 3 4 5

   Strongly disagree...Slightly disagree...Undecided (don’t know)...Slightly agree...Strongly agree
   1 2 3 4 5

4. Black cats can bring bad luck.
   Strongly disagree...Slightly disagree...Undecided (don’t know)...Slightly agree...Strongly agree
   1 2 3 4 5

5. Your mind or soul can leave your body and travel (astral projection).
   Strongly disagree...Slightly disagree...Undecided (don’t know)...Slightly agree...Strongly agree
   1 2 3 4 5

6. The abominable snowman of Tibet exists.
   Strongly disagree...Slightly disagree...Undecided (don’t know)...Slightly agree...Strongly agree
   1 2 3 4 5

7. Dreams can provide information about the future.
   Strongly disagree...Slightly disagree...Undecided (don’t know)...Slightly agree...Strongly agree
   1 2 3 4 5

8. There is a devil.
   Strongly disagree...Slightly disagree...Undecided (don’t know)...Slightly agree...Strongly agree
   1 2 3 4 5

9. Psychokinesis, the movement of objects through psychic powers, does occur.
   Strongly disagree...Slightly disagree...Undecided (don’t know)...Slightly agree...Strongly agree
   1 2 3 4 5

10. Witches do exist.
    Strongly disagree...Slightly disagree...Undecided (don’t know)...Slightly agree...Strongly agree
    1 2 3 4 5

11. If you break a mirror, you will have bad luck.
    Strongly disagree...Slightly disagree...Undecided (don’t know)...Slightly agree...Strongly agree
    1 2 3 4 5

12. During altered states, such as sleep or trances, the spirit can leave the body.
    Strongly disagree...Slightly disagree...Undecided (don’t know)...Slightly agree...Strongly agree
    1 2 3 4 5

    Strongly disagree...Slightly disagree...Undecided (don’t know)...Slightly agree...Strongly agree
    1 2 3 4 5

14. Some people have the ability to predict the future.
    Strongly disagree...Slightly disagree...Undecided (don’t know)...Slightly agree...Strongly agree
    1 2 3 4 5

15. I believe in God.
    Strongly disagree...Slightly disagree...Undecided (don’t know)...Slightly agree...Strongly agree
    1 2 3 4 5

16. A person’s thoughts can influence the movement of a physical object.
    Strongly disagree...Slightly disagree...Undecided (don’t know)...Slightly agree...Strongly agree
    1 2 3 4 5
17. **Voodoo is a real method to use paranormal powers.**
Strongly disagree...Slightly disagree...Undecided (don't know)...Slightly agree...Strongly agree

18. **The number “13” is unlucky.**
Strongly disagree...Slightly disagree...Undecided (don't know)...Slightly agree...Strongly agree

19. **Reincarnation does occur.**
Strongly disagree...Slightly disagree...Undecided (don't know)...Slightly agree...Strongly agree

20. **Big Foot exists.**
Strongly disagree...Slightly disagree...Undecided (don't know)...Slightly agree...Strongly agree

21. **The idea of predicting the future is foolish.**
Strongly disagree...Slightly disagree...Undecided (don't know)...Slightly agree...Strongly agree

22. **There is a heaven and a hell.**
Strongly disagree...Slightly disagree...Undecided (don't know)...Slightly agree...Strongly agree

23. **Mind reading is not possible.**
Strongly disagree...Slightly disagree...Undecided (don't know)...Slightly agree...Strongly agree

24. **There are actual cases of voodoo death.**
Strongly disagree...Slightly disagree...Undecided (don't know)...Slightly agree...Strongly agree

25. **It is possible to communicate with the dead.**
Strongly disagree...Slightly disagree...Undecided (don't know)...Slightly agree...Strongly agree

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Tobacyk and Milford, 1983
Appendix C

PERSONALITY RESEARCH FORM
FORM AA

DOUGLAS N. JACKSON, Ph.D.

DIRECTIONS

On the following pages you will find a series of statements which a person might use to describe himself. Read each statement and decide whether or not it describes you. Then indicate your answer on the separate answer sheet.

If you agree with a statement or decide that it describes you, answer TRUE. If you disagree with a statement or feel that it is not descriptive of you, answer FALSE.

In marking your answers on the answer sheet, be sure that the number of the statement you have just read is the same as the number on the answer sheet.

Answer every statement either true or false, even if you are not completely sure of your answer.
1. I like to be the first to apologize after an argument.
2. I enjoy doing things which challenge me.
3. I pay little attention to the interests of people I know.
4. I get a kick out of seeing someone I dislike appear foolish in front of others.
5. If public opinion is against me, I usually decide that I am wrong.
6. I get annoyed with people who never want to go anywhere different.
7. I live from day to day without trying to fit my activities into a pattern.
8. When someone presents me with strong arguments, I usually try to settle on some middle ground.
9. I would enjoy being a club officer.
10. If I can’t finish a task within a certain amount of time, I usually decide not to waste any more time on it.
11. Others think I am lively and witty.
12. I almost always accept a dare.
13. I admire free, spontaneous people.
14. I think a man is smart to avoid being talked into helping his acquaintances.
15. I often decide ahead of time exactly what I will do on a certain day.
16. I feel that adults who still like to play have never really grown up.
17. Sometimes a certain smell reminds me of a place or experience in my past.
18. I consider it important to be held in high esteem by those I know.
19. If I have had an accident, I want sympathy from no one.
20. Philosophical discussions are a waste of time.
21. I was born over 90 years ago.
22. If someone finds fault with me I either listen quietly or just ignore the whole thing.
23. I would never apologize if someone bumped into me.
24. Self-improvement means nothing to me unless it leads to immediate success.
25. I believe that a person who is incapable of enjoying the people around him misses much in life.
26. It doesn’t bother me much to have someone get the best of me in a discussion.
27. I would like to wander freely from country to country.
28. Changes in routine disturb me.
29. When I talk to a doctor, I want him to give me a detailed explanation of any illness I have.
30. When someone opposes me on an issue, I usually find myself taking an even stronger stand than I did at first.
31. I am not very insistent in an argument.
32. I don’t mind doing all the work myself if it is necessary to complete what I have begun.
33. I am too shy to tell jokes.
34. I am careful about the things I do because I want to have a long and healthy life.
35. I have a reserved and cautious attitude toward life.
36. When I see someone who looks confused, I usually ask if I can be of any assistance.
37. I don’t especially care how I look when I go out.
38. I love to tell, and listen to, jokes and funny stories.
39. Most animals are rather uninteresting to watch.
40. I give little thought to the impression I make on others.
41. I always appreciate it when people are concerned about me.
42. I often try to grasp the relationships between different things that happen.
43. I try to get at least some sleep every night.
44. Nothing that happens to me makes much difference one way or the other.
45. Several people have embarrassed me publicly but I always take it like a good sport.
46. I get disgusted with myself when I have not learned something properly.
47. Trying to please people is a waste of time.
48. I swear a lot.
49. Adventures where I am on my own are a little frightening to me.
50. I like to have new things to eat from week to week.
51. It doesn’t bother me to put aside what I have been doing without finishing it.
52. If someone finds fault with me I either listen quietly or just ignore the whole thing.
53. I try to control others rather than permit them to control me.
54. If I find it hard to get something I want, I usually change my mind and try for something else.
55. I like to have people talk about things I have done.
56. If someone finds fault with me I either listen quietly or just ignore the whole thing.
57. It doesn’t bother me to put aside what I have been doing without finishing it.
58. All babies look very much like little monkeys to me.
59. When I am going somewhere I usually find my exact route by using a map.
60. I consider most entertainment to be a waste of time.
61. I would enjoy learning to walk on a tightrope.
62. I am perfectly capable of solving my personal problems without consulting anyone.
63. I can’t see how intellectuals get personal satisfaction from their impractical lives.
65. I have a number of outfits of clothing, each of which costs several thousand dollars.
66. I often take some responsibility for looking out for newcomers in a group.
67. I do everything in my power not to have to admit defeat.
68. I work because I have to, and for that reason only.
69. Loyalty to my friends is quite important to me.
70. If someone does something I don't like, I seldom say anything.
71. When I was a child, I wanted to be independent.
72. My likes and dislikes are the same from year to year.
73. I don't enjoy confused conversations where people are unsure of what they mean to say.
74. I don't like people to joke about what they feel are my shortcomings.
75. I have little interest in leading others.
76. If people want a job done which requires patience, they ask me.
77. I would not like the fame that goes with being a great athlete.
78. I would never want to be a forest-fire fighter.
79. Rarely, if ever, do I do anything reckless.
80. I feel very sorry for lonely people.
81. My personal papers are usually in a state of confusion.
82. I enjoy parties, shows, games — anything for fun.
83. I don't have much attention to my surroundings.
84. Social approval is unimportant to me.
85. I often seek out other people's advice.
86. I do almost as much reading on my own as I did for classes when I was in school.
87. I make all my own clothes and shoes.
88. I have a number of outfits of clothing, each of which costs several thousand dollars.
89. I sometimes take the blame for things that aren't really my fault in order to make someone else feel better.
90. I will keep working on a problem after others have given up.
91. Most of my relationships with people are business-like rather than friendly.
92. If someone has a better job than I, I like to try to show him up.
93. I don't want to be away from my family too much.
94. I would be willing to give up some financial security to be able to change from one job to another if something interesting came along.
95. I tend to start right in on a new task without spending much time thinking about the best way to proceed.
96. I usually let unkind things someone might say about me pass without making any return comment.
97. I feel confident when directing the activities of others.
98. The mere prospect of having to put in long hours working makes me tired.
99. I don't mind being conspicuous.
100. I would never pass up something that sounded like fun just because it was a little bit hazardous.
101. The people I know who say the first thing they think of are some of my most interesting acquaintances.
102. I dislike people who are always asking me for advice.
103. I keep all my important documents in one safe place.
104. When I have a choice between work and enjoying myself, I usually work.
105. I like to listen to the sound of rain falling.
106. The good opinion of one's friends is one of the chief rewards for living a good life.
107. I would not like to be married to a protective person.
108. If the relationships between theories and facts are not immediately evident, I see no point in trying to find them.
109. I have attended school at some time during my life.
110. In the long run, humanity will owe a lot more to the teacher than to the salesman.
111. I resent being punished.
112. I try to work just hard enough to get by.
113. I am considered friendly.
114. I am quite soft-spoken.
115. My greatest desire is to be independent and free.
116. I have a specific routine of recreational activities.
117. Before I ask a question, I figure out exactly what I know already and what it is I need to find out.
118. I try never to allow anyone to get the upper hand with me.
119. I would make a poor judge because I dislike telling others what to do.
120. If I want to know the answer to a certain question, I sometimes look for it for days.
121. I feel uncomfortable when people are paying attention to me.
122. I can't imagine myself jumping out of an airplane as skydivers do.
123. I am not an "impulse-buyer."
124. People like to tell me their troubles because they know that I will do everything I can to help them.
125. Most of the things I do have no system to them.
126. Once in a while I enjoy acting as if I were a tycoon.
127. I rarely notice how things smell.
128. The opinions that important people have of me cause me little concern.
129. When I need money, it makes me feel good to know that someone can help me out.
130. I have unlimited curiosity about many things.
131. I rarely use food or drink of any kind.
132. I often have the feeling that I am doing something evil.
133. I would rather let others have their way with me than try to protest.
134. I often set goals that are very difficult to reach.
135. After I get to know most people, I decide that they would make poor friends.
136. Stupidity makes me angry.
137. I usually try to share my problems with someone who can help me.
138. I am always looking for new routes to take on a trip.
139. When I need one thing at the store I get it without thinking what else I may need soon.
140. Most people are honest enough that I would let them work in my home without close supervision.
141. I am quite good at keeping others in line.
142. When someone thinks I should not finish a project, I am usually willing to follow his advice.
143. I like to be in the spotlight.
144. I think it would be enjoyable and rather exciting to feel an earthquake.
145. I have often broken things because of carelessness.
146. I get little satisfaction from serving others.
147. Before I start to work, I plan what I will need and get all the necessary materials.
148. I almost always feel sleepy and lazy.
149. I am the kind of person who is always doing errands for others.
150. Most of my spare moments are spent relaxing and amusing myself.
151. I feel about the same after a hearty meal as before one.
152. It seems foolish to me to worry about my public image.
153. I think it would be best to marry someone who is more mature and less dependent than I.
154. I would very much like to know how and why natural events occur in the way they do.
155. I could easily count from one to twenty-five.
156. I would rather do an easy job than one involving obstacles which must be overcome.
157. I enjoy being neighborly.
158. I don't get angry when people laugh at my errors.
159. I seek out positions of authority.
160. When other people give up working on a problem, I usually quit too.
161. I dislike to be in a room that is cluttered.
162. I tend to react strongly to remarks which find fault with my personal appearance.
163. Most community leaders do a better job than I could possibly do.
164. I don't like to leave anything unfinished.
165. I was one of the quietest children in my group.
166. I avoid some hobbies and sports because of their dangerous nature.
167. I make certain that I speak softly when I am in a public place.
168. I believe in giving friends lots of help and advice.
169. I can work better when conditions are somewhat chaotic.
170. Most of my spare moments are spent relaxing and amusing myself.
171. I feel about the same after a hearty meal as before one.
172. Stupidity makes me angry.
173. I usually try to share my problems with someone who can help me.
174. I am always looking for new routes to take on a trip.
175. I would rather let others have their way with me than try to protest.
176. I often have the feeling that I am doing something evil.
177. I would rather let others have their way with me than try to protest.
178. I often set goals that are very difficult to reach.
179. I would rather let others have their way with me than try to protest.
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183. After I get to know most people, I decide that they would make poor friends.
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187. I would rather let others have their way with me than try to protest.
188. I would rather let others have their way with me than try to protest.
189. I would rather let others have their way with me than try to protest.
190. After I get to know most people, I decide that they would make poor friends.
191. I would rather let others have their way with me than try to protest.
192. I would rather let others have their way with me than try to protest.
193. I like to run through heaps of fallen leaves.
194. Nothing would hurt me more than to have a bad reputation.
195. I usually make decisions without consulting others.
196. Abstract ideas are of little use to me.
197. Sometimes I feel thirsty or hungry.
198. My memory is as good as other people's.
199. I avoid situations which would make me seem inferior.
200. I really don't enjoy hard work.
201. I try to be in the company of friends as much as possible.
202. If someone hurts me, I just try to forget about it.
203. If I have a problem, I like to work it out alone.
204. I would be satisfied to stay at the same job indefinitely.
205. I won't answer a person's question until I am very clear as to what he is asking.
206. I would get into a long discussion rather than admit I am wrong.
207. The main joy in my life is going new places and seeing new sights.
208. A messy desk is inexcusable.
209. I prefer to read worthwhile books rather than spend my spare time playing.
210. Swimming alone in strange waters would not bother me.
211. I prefer to be paid on the basis of how much work I have done rather than how many hours I have worked.
212. To love and be loved is of greatest importance to me.
257. I could never find out with accuracy just how I have spent my money in the past several months.
258. I spend a good deal of my time just having fun.
259. All cheeses taste the same to me.
260. I don't care if my clothes are unstylish, as long as I like them.
261. The thought of being alone in the world frightens me.
262. I am more at home in an intellectual discussion than in a discussion of sports.
263. I think the world would be a much better place if no one ever went to school.
264. We ought to let the rest of the world solve their own problems and just look out after ourselves.
265. When I was a child I allowed other children to take my toys away from me.
266. People have always said that I am a hard worker.
267. I seldom go out of my way to do something just to make others happy.
268. I often make people angry by teasing them.
269. I respect rules because they guide me.
270. I would like the type of work which would keep me constantly on the move.
271. I very seldom make detailed plans.
272. I do not like to be a forceful leader. I am usually willing to change my position even on important issues.
273. When two persons are arguing, I often settle the argument for them.
274. If I were in politics, I would probably be seen as one of the forceful leaders of my party.
275. I often question whether life is worthwhile.
276. If someone pricked me with a pin, it would hurt.
277. If I believe something is true, I try to prove that my theory will hold up in actual practice.
278. I would not do well as a salesman because I am not very persuasive.
279. My work is always well organized.
280. Sometimes I let people push me around so they can feel important.
281. When I am working outdoors I finish what I have started, no matter how late it is.
282. Most of the people with whom I am in contact don't go out of my way to say "Hello."
283. I prefer to face my problems by myself.
284. I often think I am warm-hearted and sociable.
285. When people are not going to see what I do, I often do less than my very best.
286. My life is full of interesting activities.
287. I would resist anyone who tried to bully me.
288. I would enjoy exploring an old deserted house at night.
289. Most people think I am warm-hearted and sociable.
290. I show leniency to those who have offended me.
291. I find that I can think better without having to bother with advice from others.
292. I would be content to live in the same town for the rest of my life.
293. I would never make something without having a good idea of what the finished product should look like.
294. People find it very difficult to convince me that I am wrong on a point no matter how hard they try.
295. I would not do well as a salesman because I am not very persuasive.
296. When I am working outdoors I finish what I have to do even if it is growing dark.
297. I think that trying to be the center of attention is a sign of bad taste.
298. I never go into sections of a city that are considered dangerous.
299. I generally rely on careful reasoning in making up my mind.
300. When I see a baby, I often ask to hold him.
301. I often forget to put things back in their places.
302. I like to watch television comedies.
303. I rarely sit and watch the water at a beach or stream.
304. If I have done something well, I don't bother to call it to other people's attention.
305. If I were in politics, I would probably be seen as one of the forceful leaders of my party.
306. If someone picked me with a pin, it would hurt.
307. I often question whether life is worthwhile.
308. I like to watch television comedies.
309. Sometimes I let people push me around so they can feel important.
310. I don't mind working while other people are having fun.
311. When I see someone I know from a distance, I don't go out of my way to say "Hello."
312. I become angry more easily than most people.
313. I find that for most jobs the combined effort of several people will accomplish more than one person working alone.
314. I like to work on several projects at the same time so I can change from one to another.
315. When I take a vacation I like to go without detailed plans or time schedules.
316. Most of the people with whom I am in contact ignore any minor errors I make.
317. If I were in politics, I would probably be seen as one of the forceful leaders of my party.
318. If I were in politics, I would probably be seen as one of the forceful leaders of my party.
319. I try to get others to notice the way I dress.
320. I would enjoy exploring an old deserted house at night.
321. Often I stop in the middle of one activity in order to start something else.
322. People's tears tend to irritate me more than to arouse my sympathy.
323. I spend much of my time arranging my belongings neatly.
324. People consider me a serious, reserved person.
325. One of my favorite pastimes is sitting before a crackling fire.
326. I feel that my life would not be complete if I failed to gain distinction and social prestige.
327. When I was a child, I disliked it if my mother was always fussing over me.
328. I would rather be an accountant than a theoretical mathematician.
329. If I were exploring a strange place at night, I would want to carry a light.
330. I am able to make correct decisions on difficult questions.
331. I would never be the "low man on the totem pole" if I could help it.
332. It doesn't really matter to me whether I become one of the best in my field.
333. I truly enjoy myself at social functions.
334. I do not like to see anyone receive bad news.
335. I would not mind living in a very lonely place.
336. If I didn't have to earn a living, I would spend most of my time just having fun.
337. My work is carefully planned and organized before it is begun.
338. I am usually very self-sufficient.
339. I feel incapable of handling many situations.
340. I would rather be an accountant than a theoretical mathematician.
341. I feel that my life would not be complete if I were exploring a strange place at night, I would want to carry a light.
342. I would like to drive a motorcycle.
343. I truly enjoy myself at social functions.
344. I am usually very self-sufficient.
345. I feel incapable of handling many situations.
346. I would like to drive a motorcycle.
347. I don't like the feeling of wind in my hair.
348. I don't try to "keep up with the Joneses."
349. I don't like the feeling of wind in my hair.
350. I keep my possessions in such good order that I have no trouble finding anything.
351. I want to remain unhampered by obligations to friends.
352. I have a violent temper.
353. I like to be with people who assume a protective attitude toward me.
354. Sometimes people say I neglect other important aspects of my life because I work so hard.
355. I don't mind answering questions about my family or friends when applying for a job.
356. I try to convince others to accept my political principles.
357. To have a sense of belonging is very important to me.
358. I like to change the pictures on my walls frequently.
359. I like the adventure of going into a new situation without knowing what might happen.
360. I would not want to have a job enforcing the law.
361. Certain pieces of music remind me of pictures or moving patterns of color.
362. I would not consider myself a success unless other people viewed me as successful.
363. I would rather build something with my hands than try to develop scientific theories.
364. I would not consider myself a success unless other people viewed me as such.
365. I am easily distracted when I am tired.
366. I often talk back to the teacher to make the other children laugh.
367. I feel that my life would not be complete if I were exploring a strange place at night, I would want to carry a light.
368. I am easily distracted when I am tired.
369. I would not consider myself a success unless other people viewed me as such.
370. I am usually very self-sufficient.
371. I feel incapable of handling many situations.
372. I am usually very self-sufficient.
373. I keep my possessions in such good order that I have no trouble finding anything.
374. I would not want to have a job enforcing the law.
375. I don't mind answering questions about my family or friends when applying for a job.
376. I try to convince others to accept my political principles.
377. I don't like the feeling of wind in my hair.
378. I spend a lot of time visiting friends.
379. I feel that my life would not be complete if I were exploring a strange place at night, I would want to carry a light.
380. I would not consider myself a success unless other people viewed me as successful.
381. I would rather build something with my hands than try to develop scientific theories.
382. I would not want to have a job enforcing the law.
383. I don't like the feeling of wind in my hair.
384. I would not consider myself a success unless other people viewed me as such.
385. I don't like to do anything unusual that will call attention to myself.
386. I will not climb a ladder unless someone is there to steady it for me.
387. I think that people who fall in love impulsively are quite immature.
388. Seeing an old or helpless person makes me feel that I would like to take care of him.
389. I feel comfortable in a somewhat disorganized room.
390. I delight in playing silly little tricks on people.
391. I am not very good at describing things.
392. When I am being introduced, I don't like the person to make lengthy comments about what I have done.
393. When I was a child, I usually went to an adult for protection if another child threatened me.
394. I am unable to think of anything that I wouldn't enjoy learning about.
395. I can run a mile in less than four minutes.
396. I find it very difficult to concentrate.
397. I am only worthy of an inferior position in most groups.
398. I enjoy work more than play.
399. I am quite independent of the people I know.
400. I often quarrel with others.
401. I can do my best work when I have the encouragement of others.
402. I would rather make new and different friends than spend my time with old friends.
403. Once in a while I like to take a chance on something that isn't sure — such as gambling.
404. Most of the criticism I receive can be used to my advantage by helping me to improve myself.
405. With a little effort, I can "wrap most people around my little finger."
406. When I feel ill, I stop working and try to get some rest.
407. I perform in public whenever I have the opportunity.
408. I like the feeling of speed.
409. Life is no fun unless it is lived in a carefree way.
410. It doesn't affect me one way or another to see a child being spanked.
411. I can't stand reading a newspaper that has been messed up.
412. I would prefer a quiet evening with friends to a loud party.
413. I like to feel sculptured objects.
Appendix D

Beliefs and Personality Traits

You are being asked to participate in a study assessing Beliefs and Personality Traits. This study is designed to identify the development of different beliefs in accordance with personality types. You will be presented with two questionnaires for completion. Since the survey is anonymous, by completing the questionnaires you are giving your consent to participate in the research project. The study will take approximately 60-75 minutes and involves no known risks or discomforts to you as a participant. Be assured that all information you provide will be strictly confidential and that no name will be attached to your responses. Your participation in this study is voluntary and you may withdraw from the study at any time without penalty. Students, with the instructor’s approval, may earn extra credit points for participating. If you have any questions, please feel free to ask.

I understand also that it is not possible to identify all potential risks in an experimental procedure, and I believe that reasonable safeguards have been taken to minimize both the known and potential but unknown risks.

Please feel free to contact the principal investigator should you have questions/concerns regarding the study.

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Appendix E
Debriefing Document
Beliefs and Personality Traits

This study is designed to explore the positive personality traits, which are present in paranormal believers. Paranormal is applied to numerous phenomena, including telepathy, UFOs, psychokinesis, astrology, witchcraft, and extraordinary life forms. Paranormal is of interest within popular culture provided via newspaper articles, books, television programs, and movies. Messer and Griggs (1989) have reported a rather large prevalence of belief in introductory psychology students, standing at 99%. Previous research in the area of paranormal and personality has typically examined the relationship between paranormal believers and those personality characteristics which lead to pathology, termed the skeptic view (Irwin, 1993). There has been little work done that has examined the relationship between paranormal belief and an overall broad range of personality traits. The study in which you have participated seeks to investigate the relationship between belief in the paranormal and those personality traits which are broadly relevant to the normal functioning of individuals in a wide variety of situations. This was measured by correlating the scores from the Personality Research Form with the scores from the Paranormal Belief Scale. Each participant was labeled as a high paranormal believer or a low paranormal believer based on their overall Paranormal Belief Scale score. Each participant's scores were then correlated to see if a relationship between personality and paranormal belief exists. It is expected that no difference will be found in the personalities of high and low paranormal believers.