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The Characteristic Pattern of Attitudes of Petty Offenders and Men on Relief as Revealed by TAT Story Sequence Analysis

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THE CHARACTERISTIC PATTERN OF ATTITUDES OF PETTY
OFFENDERS AND MEN ON RELIEF AS REVEALED BY
TAT STORY SEQUENCE ANALYSIS

by

Patricia Diane Dore

A Dissertation Submitted to the Faculty of the
Graduate School of Loyola University in
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ments for the Degree of Doctor
of Philosophy

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LIFE

Patricia Diane Dore was born in Chicago, Illinois, March 11, 1939.

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In September, 1965, she took an internship at Northwestern University Medical School. After this she was employed part time as a group leader during the 1966-67 school year for the Catholic School Board of Chicago.

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CHAPTER I

Introduction

The present research is an extension of a pilot study which investigated the Thematic Apperception Test protocols of twenty-one inmates at the Cook County Jail who were adult petty offenders. Arnold's method of story sequence analysis (1962) was used to evaluate the TAT stories. The pattern of attitudes found in the pilot study differed from other samples which had been studied and had contributed to Arnold's empirically derived scoring system.

The present study, therefore, intends first to investigate the motivational pattern of the adult petty offender and secondly, to compare this pattern with the motivational pattern of a group of men on relief, using TAT protocols analyzed by the method of story sequence analysis. This method was shown to be effective and revealing in studies on Naval offenders (Petrauskas, 1958), felons (Najjar, 1967), and other groups both normal and abnormal (Burkard, 1958; Quinn, 1961; Vassiliou, 1962).

The value of this study lies in the fact that penologists, criminologists, psychologists, social workers, and politicians are vitally concerned with the rising crime rate in almost all of the major urban areas. The majority of these crimes are misdemeanors rather than felonies, yet research literature on the adult

misdemeanant is so scarce as to be valueless. In order to set up and establish an effective rehabilitation program in a penal institution which would reduce recidivism and counter the current trend which results in overcrowding, it is necessary to have a knowledge of the motivational pattern of the inmates. This understanding cannot be obtained using methods of investigation such as tabulation of historical data or questionnaires which have been the mainstays of research to date in this area.

CHAPTER II

Review of the Related Literature

There is a variety of psychological and sociological literature on the criminal. In perusing it, one is struck by the fact that many more articles and books are devoted to the juvenile delinquent than to the adult criminal. What work has been done with the adult prisoners has been done with the adult felon. This seems to be true whether the research reports are dealing with diagnosis, prognosis, personality characteristics, or environmental constellations. Though the present study is concerned with the adult offender, relevant literature on the adolescent or juvenile offender will also be presented.

General Studies on the Offender

The subject of criminal behavior has been treated in books, articles, or reviews which discuss criminal behavior in light of a personality theory (Bergler, 1961; Bernabeu, 1958; Lowrey, 1944; Woddis, 1957). If the book or article is somewhat more advanced or sophisticated, it may cite findings which support the personality theory, then present its conclusions concerning the criminal as 'factual'. In this case, much of the data gathered (usually based on interviews or case histories) was ignored if it did not bear directly on the theory

in question. Thus Woddis was able to prove his contention that the criminal who is found to be suffering from depression is unconsciously seeking punishment. According to Bernabeu, the delinquent is still maintaining an "infantile fantasy of omnipotence" which was thought to be the mechanism explaining his behavior.

Several psychologists have attempted to study the perceptual qualities of the delinquent or of the adult offender. Generally, these studies presented a list of statements to the offender and the non-offender and made comparisons of the responses with outside criteria. Some of these studies were brought together in a review by Nettler (1961) in order to prove her thesis that although "good men" and "bad men" reside in different real worlds this does not explain all the differences in perception that are found; there still remains a shared world. Her findings were that "bad men" behave badly because they see the world accurately; whereas the "good men" behave nicely because they have learned the popular ways of seeing falsely. Because her report brought together the work from many studies, it was interesting, even though it offered very slender clues to a deeper level of understanding of the offender.

The relationship between social class membership and criminality has received more than a passing consideration. Riess' (1961) work characterized much of the work done from this point of view. He

investigated children over twelve who were still in school from the various socio-economic levels of one metropolitan area. Riess stated that one has to take into account how the delinquency rate was affected by the prevailing cultural traditions within the particular section of the community. Five specific conclusions resulted from his effort;

1) in personal interviews more frequent and more serious delinquent acts are reported by lower than by middle class boys; 2) only among lower class boys did he find delinquents who were almost totally oriented toward criminal activities; 3) typically, the lower status boy was a conforming non-achiever whereas his middle class counterpart was a conforming achiever; 4) conformers were more likely to be isolates than were con-conformers, that is, the children of any class whose behavior was good did not associate with gangs; 5) both lower and middle class boys had peer-oriented forms of delinquent organization. An ecological study is significant, though only at the superficial levels; for such studies offer their tabulated data with neither explanation nor direction. The dynamics of the groups have to be provided by studies concerned with motivational aspects of behavior.

Auld (1952) presents another type of study dealing with the social class. After reviewing the literature which demonstrates how social class differences affected the responses to personality tests, he stated that in considering the differences between social classes it might be well to note whether these differences are meaningful or

trivial. Although the middle class seemed to show up more favorably on the tests in all the studies he reviewed, the evidence did not consider whether the differences were meaningful, significant, and relevant or whether they were easily explained by other extraneous factors, such as different experiences and opportunities for education and stimulation.

Clinical studies have been done with individuals who had committed a specific crime. It was thought that a thorough study of these persons would reveal characteristics which could be applied to others who had also committed the same type of criminal act (Kahn, 1960; Lemert, 1958). These studies use the Wechsler, the TAT, the Rorschach and similar tests, and explain the results using either a specific personality theory or a more eclectic approach. Idiographic studies can be revealing, useful, even necessary when they are objective, and when the data are not hidden or clouded by prior interpretation. When interpretation is biased by theory, the personality being studied becomes secondary to the theory. Kahn, for example, described a mass murderer as hostile, narcissistic, exhibitionistic. The man under consideration also expressed tender, compassionate affect for people who had been hurt but this was considered a reaction formation.

Many of the studies have been primarily interested in screening prison inmates for any of a variety of reasons, or in setting up norms

for predictive purposes. Such studies frequently make use of the numerous intelligence scales and of the MMPI (Caldwell, 1959; Fry, 1952; Hathaway & Monachesi, 1957; Kahn, 1959). Fry's purpose was to develop norms for a college population using inmates of a state prison as the comparison group. The findings on the MMPI indicated that the prisoners were one-half to one sigma higher in mean T-scores in all categories than were the students. At a five percent level of significance the male prisoners exceeded the male students on the following scales: Hypochondriasis, Depression, Psychopathy, Paranoia, Schizophrenia, Hypomania. The students exceed the prisoners in sexual interests. There was no difference between negro and white male prisoners. At a five percent level of significance, the female prisoners exceeded the female college students on the following scales: Depression, Psychopathy, Paranoia, and sexual interests. The female students exceeded the female prisoners in Hypochondriasis, Hysteria, and Hypomania.

Kahn (1959), on the other hand, investigated fifteen murderers and twenty-four burglars who had pleaded not-guilty by reason of insanity to determine whether the two types of anti-social behavior would be accompanied by differentiating personality configurations. His analysis of the two groups was based upon fifteen social history variables, the Wechsler-Bellevue and the Rorschach. He hypothesized that the murderer was sadistic and hostile. This sadism and hostility were rigidly

controlled but the potential existed in their personalities for an impulsive breakthrough; whereas this was not true for the burglars. He found the sado-masochistic content high for both types. He concluded, in general, that the murderers have less personality resources as they are more often diagnosed psychotic whereas the burglars are usually diagnosed as character disorders. The burglars compared to the murderers were less conforming, were more often arrested, and were less occupationally and maritally stable. Unfortunately, his groups were not only small but also too select to be representative of burglars and murderers in general.

Volkman (1958-1959) used the MMPI to distinguish delinquent from non-delinquent boys by attempting to discover the differentiating personality characteristics. He held constant several social factors which he thought other studies had not done; therefore, they were actually inadequate or incomplete in his estimation. He concluded that there was no difference between the two groups within the normal limits on the MMPI; the groups seemed to be comparatively homogeneous. Volkman stated that the results he obtained were affected by the fact that one of the groups he used were apprehended delinquents; according to him, these are not necessarily representative of the delinquent population as a whole, for nothing is known about the delinquent who escapes capture. In his opinion projective instruments were not serviceable because they lacked objectivity in approach and scoring; yet, he admitted that the tests which are classified as more objective or more easily scorable have not produced

any usable or consistent data. There is room for much more research on the offender using instruments which tap the different levels of personality.

In an article in 1949-50 Schuessler and Cressey attempted to evaluate all the material published in the United States on the subject of personality differences between the criminal and non-criminal as determined by objective tests of personality. The literature encompassed approximately twenty-five years. Results from tests like the Woodworth, Bernreuter, the Thurstone questionnaire which deals with emotional stability did not permit definite conclusions. Tests of emotional maturity, like the Pressey and the Kent-Rosanoff, were contradictory. Lack of definite proof or contradictory results seemed to characterize the other tests also; these tests covered such things as the temperament of the person, his character, adjustment, maturity. The results of the studies which used the MMPI with delinquents tended to support the hypothesis that criminals are emotionally disturbed.

All these studies, he felt, were unsatisfactory; either because a personality test was used without any hypothesis about the relation of personality factors and criminal behavior; or, the testing was done for screening purposes and only incidentally as a way of contrasting the criminal and the non-criminal. In most of the studies, averages of scores from the criminal group were compared to some preconceived norm of the population. Schuessler and Cressey's review was adequate, though

somewhat dated. It points to the need for adequate investigation with objective instruments as well as with the "less objective" projective ones.

TAT Studies Employing Various Methods of Interpretation

Not many studies have made use of the TAT; of the studies that did, many are open to serious criticism. Some studies used it as they would an objective or check list type of test, thus did not exploit it to its fullest potential.

An example of work with the TAT which is limited in scope is that of Fisher and Shotwell (1961). They found that groups of normal, delinquent, and retarded adolescents each had a definite pattern of preferences for various TAT cards. The normal and the delinquents had similar patterns, but the retarded group differed from both of the other groups. However, the most liked and the most disliked cards were the same for all three groups. This type of study provides no useful information when it comes to understanding the delinquent or criminal group; yet this gross, superficial use of the TAT is characteristic of many of the studies which do use the TAT.

In 1952 a study was reported by Fry in which he made the attempt to develop norms for college students on three tests - the MMPI, the Rosenzweig Picture-Frustration Study and the TAT. His subjects were 236 male and female, white, college volunteers. He also used 226 male and female prison inmates of both the Negro and Caucasian race. The

TAT was scored according to Fry's method of analysis in which there are 194 scoring items. He stated that his method of scoring the TAT enabled him to differentiate the two groups on intelligence, civil and social status, race, sex, and some personality variables. But, he did not mention which personality variables distinguished the two groups. The whole study gives the impression that the author was interested in structural, formal characteristics rather than motivational or dynamic factors.

Lyle and Elchris (1958) tried to clarify possible methods of interpreting the TAT in a study of thirty-six non-delinquent and thirty-one delinquent boys. They also attempted to discover if the known behavior of delinquent boys was reflected in thematic material. When the first analysis of the data did not produce any results, the authors attributed this to the fact that it was not the type of story but the "interpretation of the organization of the story that will be the most revealing of an individual's problems." Next, they had three psychologists read the protocols and sort them into delinquent and non-delinquent categories on the basis of the feelings of the main character, the most often expressed needs, the point of view expressed, the dominant emphasis. What finally discriminated between the two groups was that among the delinquents there was a

"lack of distance"¹ between their aggressive fantasies and their expression in the story whereas the non-delinquents would say "it's only a story" or "it isn't me." Their concept of "distance" was used in the attempt to find some differences in the test corresponding to the known delinquency or non-delinquency of the boys; but it is doubtful whether "distance", as they define it, is always found in non-delinquents.

Young (1956) investigated juvenile delinquents using the TAT. She was interested in discovering 1) the way the juvenile described the roles of their parents; 2) their self-concept, thought to be revealed by the figure in each card with which the child identified; 3) the relation of their needs (similar to Murray's list of needs) to their self-concept. The author made use of a procedure by Garver (Coleman, 1947) in which the stories were ranked on a five-level scale, each point representing a different level of involvement (from no response to the interpretation of the feelings of the characters and a full plot). The relationship between the emotional tone of the plot and of the ending was also explored.

She found that among the delinquent boys 38.2% referred to the paternal figure as advising the child, one-third described the illness or injury of the father (20.6% specified that the son shot the father). In these stories, the father was admired more than the mother; and the

¹The concept of distance was taken from Tomkins (1947) and implies the presence or absence of adequate mechanisms which are interposed between the impulse and the phantasied act.

boys had a tendency to see more good than bad in both parents. The delinquent girls, on the other hand, depicted the undesirable traits in both parents and were impressed by the paternal role of working and earning a living, and by the reality of poverty. Both boys and girls saw the mother as more punitive; she was also the one who made them do things judged displeasing by the child. The children manifested such needs as succorance or love, a desire for material possessions, a need for achievement, and reactions or needs around the idea of failure; they were concerned about heterosexual and aggressive behavior, and expressed intra-aggressive-dejection syndromes. The plots were largely unhappy (62.6%); one-third of these had happy endings while 20% had unhappy plots and endings.

The lack of a comparison group leaves these findings inconclusive. It may well be that such results would be found among other adolescents of the same age, intelligence, socio-economic background and possibly among adolescents in general. There was no information as to how many people worked on the data or if they analyzed the stories in the same way. The findings were not related to any criteria or behavior. Even an exploratory study should give some direction; Young's study gives none. Her purpose was to discover significant material concerning the juvenile delinquents on the TAT; but without a comparison group, it is questionable whether the material was really characteristic of delinquents.

Stone (1956) introduced the Aggressive Content Scale in order to score hostile-aggressive responses on the TAT objectively. In his

investigation he employed the TAT with army prisoners who aggressiveness determined into which category they were placed. The least aggressive group was comprised of twenty-five males who were court martialed because of desertion, going AWOL, but who had no record of any previous offense. The moderately aggressive group of twenty-seven males had been AWOL or had deserted but had a record of at least two previous non-aggressive offenses. The most aggressive group had been court martialed for murder or assault and had at least two previous offenses on record (thirty-one males). A three-point system was applied to the TAT stories based upon whether the content involved a death, physical aggression, or verbal aggression. He hypothesized that the most aggressive group should show a greater amount of aggressive content than the moderate and least aggressive groups both singly and combined; the moderate group should show a greater amount of aggressive content than the least aggressive group. His results did not completely confirm the hypotheses, for the continuum broke down. Although the most aggressive group showed greater aggressive content than did the moderate ($p=.01$) and the least aggressive group ($p=.06$), this did not hold true when the moderate group was compared to the least aggressive groups ($p=.10$). Though Stone felt that his scale discriminated between assaultive and non-assaultive groups, he stated that further confirmation of the scale would be needed.

Mussen and Naylor (1954) reported that behavior could be predicted if the way in which TAT stories deal with aggression was taken into account. They studied a group of lower class delinquents who were rated by attendants and observers on two behavior scales. When the TAT stories and the behavior scales were compared, it was found that the boys who told stories in which there was a great deal of aggression but little or no mention of punishment for it were more aggressive in fact than boys who told as many stories of aggression but in which the offender was punished in some way. The authors concluded that aggressive story themes by themselves will not predict behavior unless the underlying attitudes toward aggressive behavior are taken into account as well.

Mussen and Naylor's study raises the question as to whether basic motivational patterns can ever be tapped by a mere counting of themes; yet this is the method chosen in most TAT interpretations. Actually, this method has not yielded impressive results. For instance, Murray stated as long ago as 1938 that there is no relation between the intensity of the aggressive need as judged from the number of aggressive themes in the TAT and overt aggressive behavior. Symonds (1950) states that there is no relationship between fantasy aggression and overt aggression. Jensen(1959) implies that the mere investigation of content will yield no significant relationships about relatively stable behavioral tendencies. In other words, the superficial analysis of the stories by counting "themes" will not yield information about a person's motivational system or method of operation.

Studies Concerned with the Thompson TAT(T-TAT)

Cook (1953) in a study with southern Negro and White subjects found that there was no difference between the T-TAT and the TAT with respect to length of stories or twelve measures of ego defensiveness. The subjective reports which were also obtained indicated that the Negroes felt they could identify with the figures in either test whereas the White subjects thought of the T-TAT figures as Negroes rather than people-in-general.

Riess, Schwartz, and Cottingham did two evaluations of the data they gathered (1950; Schwartz, et al., 1951) which consisted of northern Negroes and Whites. They also found, as Cook did, that there was no significant difference with respect to story length, and neither did number of ideas expressed differ significantly. As an explanation of their results, the authors state that the Negroes in our culture are unaccustomed to seeing Negroes in our culture portrayed in pictures. When presented with pictures of Negroes they become self-conscious about their racial status and this tends, if anything, to defeat the basic purpose of the projective method and emphasize social distance.

In another study (Kerchin, Mitchell, and Meltzoff, 1950) eighty White and eighty Negro subjects equally divided into middle and lower class were found to be similar with respect to story length and identification. The authors thought that the T-TAT represents an undesirable reduction in ambiguity which evokes attitudes toward Negro problems rather

than eliciting material revealing of the individual personality.

From these studies we can infer that the Murray TAT is as effective as the Thompson TAT even for Negroes, and perhaps more so. For this reason, 12 cards from the Murray TAT were used in the present study, both for Negroes and Whites.

Studies Employing Arnold's Story Sequence Analysis

A study which makes use of a method of TAT analysis that does indicate the underlying attitudes of the person is that of Petrauskas (1959). The subjects used by Petrauskas and those used in the present study are similar. His experimental group included naval offenders who were awaiting court martial for infractions of the Navy regulations, mainly being AWOL at least twice; and the group to be investigated here consists of petty offenders. The individuals in Petrauskas' group not only lacked social adjustment in the Navy but had a history of delinquent behavior prior to their entrance into the service. His control group consisted of men in the Navy who had never been in any difficulty while in the service nor had a record of any previous difficulty. Petrauskas was specifically dealing with the differences in attitude between the naval offender and the non-offender. He used thirteen of the TAT cards in the BM series (1,2, 3, 4, 6, 7, 9, 11, 13, 14, 16, 17, 20).

His results showed that the naval offender possessed a significantly greater number of negative attitudes than did the non-offender. It was also possible, in his investigation, to present

qualitative differences in the attitudes of the two groups in five general categories - attitudes toward self, toward others; attitudes toward work and success; attitudes toward a problem; attitudes toward duties and obligations. Since this study was done, the scoring system and categories have been extended and revised, though the basic conceptions have been maintained.

The offenders had generally negative attitudes. They were suspicious, lonely, and unsure of themselves. They felt they would fail despite any effort, so gave up trying rather easily. Success was said to be dependent upon chance. If faced with a problem, they did not demonstrate a constructive approach but tended to put the blame for their situation upon other persons. Toward forces external to themselves, for instance, fate, calamities, disappointment, they were pessimistic, felt hopeless and discouraged. For these men life was just unpredictable. In their stories, duties, obligations, responsibilities were neglected. They felt that they should not do anything that was not pleasant.

None of their attitudes would enable these individuals to make adequate and satisfactory adjustments in life. They lacked hope and positive feelings in dealing with themselves, others, and their surroundings.

The non-offenders were sensitive to the feelings of others. According to their stories, if success in life came about it was because of their own efforts. Problems were looked at realistically and were

approached in a responsible, non-impulsive manner. They were more hopeful and optimistic in the face of the powers that be. They recognized responsibilities and were aware of the penalties for ignoring them.

These non-offenders seemed to have attitudes and personality resources which enabled them to face and meet life and adjust to it with a good margin left for hope and happiness.

Najjar (1967) investigated two groups of felons characterized as inadequate and inept psychopaths according to Astin's bipolar "self-esteem" MMPI Pd traits. He used Arnold's method of story sequence analysis to find the motivational correlates of these two deviant groups. He controlled for several variables: the mean age of the inadequate psychopath was 25.5 years, of the inept 26.3 years; respectively, race was 23 white, 15 negro to 22 white, 16 negro; education 10.1 years for the inadequate, 10.2 years for the inept; residence for both groups was 33 from urban areas and 5 from rural areas.

Among his conclusions was a general one stating that Arnold's method of TAT analysis was a "powerful technique for making fine personality (attitudinal) discriminations." More specifically, he found significantly different patterns in the positive imports in the area of human relationships and in the negative imports in the area of right and wrong actions. The inadequates consider good relations desirable, will enlist the aid of others to maintain them, and are easily influenced. They express hope for a better life but present no plan of action. The inepts

viewed good relations as desirable in the sense of what others can do for them. Relationships are severed without regrets or effort at reconciliation. Their characters refuse to conform, are stubborn and contemptuous of others who try to tell them what to do and declare that survival depends on looking out for themselves.

In their stories, the inepts were aware of the implications of right and wrong but believed consequences could be avoided by a simple admission of what they did or by saying they were sorry. They were manipulative and avoided even a promise to change. Punishment served only to arouse their resentment and self-pity. The inadequates had no appreciation of right and wrong; therefore, others were needed to provide guidelines for their behavior. The story characters promise to do better but action never follows. They do what is expedient and hope it turns out well.

The inadequates' attitudes were more passive with respect to right and wrong action. The inepts' attitudes were more active with respect to human relationships and adversity.

CHAPTER III

Procedure

Subjects

The two groups of people studied for this project were forty-two convicted inmates at the Cook County Jail and fifty men who were on the relief rolls of Cook County. A larger number of men were tested for both groups but were eliminated because there was no background information available on them, because they did not or could not give a story to each of the twelve TAT pictures presented to them or because instructions were not followed, thereby invalidating the responses.

It had been hoped that the groups could have been matched on a variety of characteristics.² This was found to be impractical as the two agencies involved provided limited cooperation.

² There were 16 pairs comparable in age, education, race, and residency in Chicago since birth. When the group which formed these pairs was compared to the remainder of their respective samples with respect to age and educational level, there were significant differences. This meant that the data on the sub-samples of pairs could not be generalized to the remainder of the sample. Thus the decision was made not to use the pairs as a basis for a discussion of the results.

We have then two groups of men, each group representative of the population from which it was drawn, but the two populations are not strictly comparable. The results obtained for each group was meaningful for its population.

In the two samples, the petty offenders at Cook County appear to be younger, better educated, and equally divided between Negroes and Caucasians.³ The men on relief are generally older Negroes from the South who have little education.

The age of the jail group ranged from 17 to 61 years with a mean of 31.43 years. The racial percentage was equivalent but not proportional. There was no significant difference between the races within the sample with respect to either age or education. The mean number of years of schooling for the jail sample was 10.86 years (Table 1).

The sample of men on relief ranged in age from 23 to 58 years with a mean of 42.8; this difference between them and the jail group was significant as was the educational level (relievers averaged 6.48 years of schooling) (Table 1). Besides the lower educational level there was another difference: 82% of the relief sample was Negro, of these men only 8% were Chicago born and reared (Table 2). Within the relief sample, there was no difference between the Caucasians and the Negroes.

³A study on several hundred men in Cook County Jail during the year 1964 indicated a mean age of 29 years, 52% Negro and 48% Caucasian (Lewis and Flanagan).

Table 1

Means, Standard Deviations, and t Values
of the Jail and Relief Groups
on Age and Education in Years

	Negro	Caucasion	Total
AGE			
Jail			
Mean	32.81	30.05	31.43
S.D.	9.61	9.63	9.72
N	21	21	42
t*	n.s.		
Relief			
Mean	42.20	45.56	42.80
S.D.	8.55	7.35	8.44
N	41	9	50
t*	n.s.		
t**			.01
EDUCATION			
Jail			
Mean	10.67	11.05	10.86
S.D.	1.49	1.10	2.68
N	21	21	42
t*	n.s.		
Relief			
Mean	6.29	7.33	6.48
S.D.	3.28	3.94	3.43
N	41	9	50
t*	n.s.		
t**			.01

*t for uncorrelated means (McNemar, 1955, p. 109) between Negro and Caucasian within the Jail group and within the Relief group.

**t for uncorrelated means between the Jail group and the Relief group.

Table 2

Number of Subjects Born in Chicago or Elsewhere
and Years of Chicago Residency

	Jail	Relief
Chicago born	21	4
Born elsewhere	21	46
Years in Chicago		
Mean	21.5	18.33
Median	19.5	17.50
Range	5-37	15 mos.- 48 years

Table 3

Job Classification of Jail and Relief Groups

	Jail			Relief		
	N	C	T	N	C	T *
Unskilled	7	4	11	24	2	26
Semi-skilled	10	6	16	12	4	16
Skilled	2	4	6	1	1	2
Self-employed	2	3	5	0	0	0
Service	1	4	5	4	2	6

* N - Negro; C - Caucasian; T-Total number of men within the group for the category.

with respect to age nor the amount of schooling (Table 1).

The classification of occupations for the two samples was within the trades and crafts (5 for the jail group; 6 for the relief group). Within the Service occupations, the limited number of persons falling within this category did not make a comparable classification possible. There were no occupations among the men in the Service category which would require a college or graduate education.

At the time of their arrest, 23 of the men were working, 19 were not. Table 3 indicates the breakdown of the type of work: 63% fell within the unskilled or semi-skilled classification. Among the men on relief, 42 or 84% were unskilled or semi-skilled, of the remainder more were in the Service than in the skilled category and none had been in business for themselves.

One of the factors governing the selection of the relievers was the absence of arrests for at least five years. With respect to the men in jail, twelve had never been in jail before; of the thirty who had prior sentences, nineteen men had been in between 2 and 5 times, three had been in 6, 10, and 12 times respectively. Table 4 indicates the type of crime which had been committed as well as whether the offender had been in jail before or not. In this group, 8 were sentenced for serious vehicular offenses, 18 for various types of theft, 5 for possession of drugs, 7 related to non-payment of alimony or

Table 4

Number of Criminal Offenses
in Jail Sample

Crime	First Offense	Prior Term
Vehicular		
No License		3
Driving while		
Intoxicated	1	1
Hit and Run	1	
Other	1	1
Theft		
Shop lifting		1
Burglary		1
Robbery		1
Armed Robbery	1	
Deceptive Practice	1	
Theft	1	12
Possession of Drugs		5
Alimony	1	1
Non-support	2	
Contempt	1	2
Assault and Battery		1
Manslaughter-		
Involuntary	1	
Criminal Trespass		1
Public Indecency	1	
	N =	
	<u>12</u>	<u>30</u>

support monies or contempt charges, only 2 involved crimes against the person per se (one theft involved the use of weapons and one vehicular offense was a hit and run) and only 1 sexual and 1 trespassing offense. The dearth of crimes against the person reflects the fact that these men are petty offenders rather than felons.⁴

Administration

Twelve TAT cards were used (1,2, 3BM, 4, 6BM, 7BM, 9BM, 11, 13MF, 16, 18BM, 20). The instructions given to both samples were those suggested by Arnold (1961) which emphasize the outcome of the story.

This is a test of your creative imagination. You will see twelve pictures, one after another. As you look at each picture, write as dramatic a story as you can about it. Tell what has led up to the scene shown in the picture and what is happening now. What are the thoughts and feelings of the people in the picture? What will be the outcome?

Since we are interested in your creative imagination, be sure to tell a story with a plot and an outcome. Do not just describe the picture. Try to write a story and not a piece of conversation.

You will have five minutes for each story. Be sure to write something about each picture. If you can't think of anything for one of the pictures, write that down too.

Added to these instructions was a further clarification of what was required by using the example of a television program.

⁴Some of the background information obtained on the men was not relevant but can be found in Appendix I.

It's like a TV story. If you've seen stories on TV, they have a beginning, a middle, and an ending; I want you to give a story with a beginning, a middle, and an end--what happened, what was the outcome. Don't just describe the situation. Don't worry about spelling.

After the first card, they were again given the example of the TV program, except for the sentence about spelling, and their stories were checked so each individual knew whether they had complied with the instructions. A reminder about an outcome was given after cards 2 and 3EM.

The cards were projected on a screen; each card remained in view during the time the stories were being written. The men were given seven minutes to write their first story and five minutes thereafter. None indicated that they needed more time. The inmates were given the TAT at the Jail in groups of twelve by a male psychologist with a male aide. The two men who indicated they required help in order to write later dictated their stories to the psychologist.

Half of the relief sample were tested in the morning and half in the afternoon in the gymnasium at Marillac Social Center. They were seated in such a way that they had a full view of the screen. One of the two psychologists presented the instructions and then both served as floaters for the remainder of the testing. Prior to the test, the men were asked individually if they needed help in order to write. Those that requested such aid were assigned to second year graduate social workers who transcribed their stories. Eight in the morning and

fifteen in the afternoon session requested help. There was no discernible difference between the dictated and written records of either sample.

The social histories of both groups were taken by the second year social workers who had a form to follow and received prior instructions concerning its use.

SCORING

The protocols were coded and typed by persons who were not involved in the importing and scoring. All the stories were analyzed using the method of story sequence analysis (Arnold, 1961) which is comprised of an import and a score. The score yields a numerical value ranging from +2 (very positive) to -2 (very negative). There are also four categories covering such areas as I - Success, Work, Achievement, II - Right or Wrong Actions and Intentions, III - Human Relationships, and IV - Adversity. When absolutely necessary, the abnormal scoring categories were used; these were presented primarily in a study by Vassiliou (1962).

The investigator imported and scored all of the records. Five other persons, trained in the method, also imported and scored, independently, varying numbers of the records. Any differences in scoring and import were discussed; if agreement could not be reached, the differences were arbitrated by an expert in this method. Since the abstracting of imports is a highly skilled procedure in which nuances of the story can easily be overlooked, it was better to depend on consensus than on independent analysis and scoring.

Evaluation of Results

The subjects' imports and scores are broken down into a quantitative and qualitative analysis. There are four classifications of the subjects' imports or their scores which are evaluated statistically: 1) the categories into which the imports fell (I-Achievement, II-Right or Wrong Action, III-Human Relationships, IV-Adversity), 2) the numerical values assigned to the imports (+2,+1, -1, -2), 3) the classification of the imports with respect to their active or passive value (this latter method of evaluation has been used with informative and useful results by two other studies using story sequence analysis - Fields, 1955, Najjar, 1967), and 4) the classification of imports with respect to isolation or association with others.

The fourth classification occurs because in the qualitative analysis it appeared that other people played more of a role in the attitudes of the men on relief than they did for the men in jail; thus an attempt is made to see if this is true. Involvement or interaction in the stories is largely superficial, uni-directional, and immature. The only criteria which is used to classify the data is whether another person(s) is relevant in the story and thus included in the formation of the imports.

The chi-square statistic (Siegel, 1956, p. 107) is used to test the significance of the differences between the two samples in classifications 2, 3, and 4. Chi-square cannot be used to test the

difference in the distribution of imports into the four categories because the assumption of independent frequencies is violated; therefore, only the proportions are given. Unless otherwise indicated the chi-squares are corrected for continuity, two-tailed, and at one degree of freedom

The method of counting used to obtain the frequencies for each of the chi-square tables follows: the number of subjects not responding to a given category are noted, the number of subjects giving an equal number of positive and negative (or active-passive or isolation-association) responses in a given category are noted, then the subjects who give more positive than negative stories for a given category are classified as positive, those giving more negative than positive stories in the same category are classified negative. In order to be able to use all the subjects who contributed stories in a given category in some way, two chi-squares are done for each category in the three classifications. One of the chi-square values refer to subjects classified positive or negative (or active-passive, isolation-association); the other chi-square values include the subjects with the tie scores. These tie subjects are equally divided and added onto the positive and negative frequencies. Unless otherwise noted, this is the procedure which is followed.

The tables of percentages disregard subjects and note only the percentage of imports given to a particular category with respect to the classification of positive-negative, active-passive, and isolation-association.

CHAPTER IV

Results

The total number of stories imported, scored, and analyzed statistically and qualitatively were 502 for the jail group and 592 for the relief group.⁵

Quantitative Aspect of the Analysis

Table 5 indicates that the jail group gives proportionately more stories which fall into the category of right or wrong actions (II); the relief group gives proportionately more stories in the categories of achievement, success (I) and human relationships (III). The category adversity (IV) not only has the lowest percent of stories in both groups but the difference between them is negligible. As a whole the jail group is more negative in their attitude toward wrongdoing, impulsiveness, and punishment than the relief group, while the relief group is more concerned with human relationships, success and achievement, both in a negative and positive way.

⁵For the relief group there are 7 additional imports which are abnormal. They are not included in the statistical analyses because they are qualitatively different and few in number. There is one man in the relief and two men in the jail group who give only 11 stories.

Table 5
 Percent of Imports in Each Category Given
 by the Jail and the Relief Samples

Category	Group	Number of Imports	Percent of Imports
I	J*	148	29.4
	R*	201	34.0
II	J	116	23.1
	R	95	16.0
III	J	164	32.6
	R	205	34.6
IV	J	74	14.7
	R	91	15.4
Total	J	502	99.8
	R	592	100.0

*The letters J and R used in this and other tables refers to the jail group and the relief group, respectively.

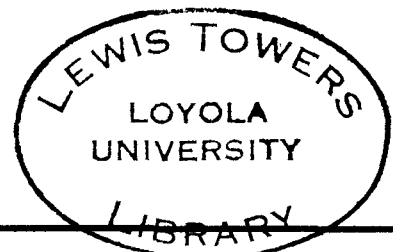


Table 6

Number of Subjects in Both Samples Classified
Positive, Negative, Tied, or Not Used and χ^2
Values for Each Category and for the Total

Category	Group	+	-	Ties	Not Used	χ^2*	χ^{2**}
I	J	9	25	8	0	.14	.10
	R	13	26	9	2	n.s.	n.s.
II	J	6	31	2	3	.00	.30
	R	6	25	8	11	n.s.	n.s.
III	J	5	30	5	2	.01	.07
	R	8	37	5	0	n.s.	n.s.
IV	J	5	29	2	6	.02	.04
	R	5	33	3	9	n.s.	n.s.
Total	J	2	38	2	0	.16 ^x	1.51
	R	5	38	6	0	n.s.	n.s.

* χ^2 value between the jail and relief groups for the distribution of positive and negative subjects.

** χ^2 value between the jail and relief subjects adding the ties

^xThis is an exact probability value computed using the method of exact probabilities (McNemar, 1955, p. 241.)

Table 7
 Number and Percent of Positive and Negative Scores
 for Each Category and for the Total of the
 Jail and Relief Samples

Category	Group	Number of Positive	Number of Negative	Percent of Positive	Percent of Negative
I	J	44	104	30.0	70.0
	R	72	129	35.8	64.2
II	J	23	93	20.0	80.0
	R	24	71	25.3	74.7
III	J	40	124	24.4	75.6
	R	46	159	22.5	77.5
IV	J	12	62	16.3	83.7
	R	17	74	18.7	81.3
Total	J	119	383	23.8	76.2
	R	159	433	26.9	73.1

Table 8
 Number of Subjects in Both Samples Classified
 Active, Passive, Tied, or Not Used and χ^2
 Values for Each Category and for the Total

Category	Group	A	P	Ties	Not Used	χ^{2*}	χ^{2**}
I	J	13	19	10	0	.28	.25
	R	12	26	10	2	n.s.	n.s.
II	J	4	24	11	3	.05	.00
	R	6	24	9	11	n.s.	n.s.
III	J	9	26	5	2	1.53	.14
	R	8	35	7	0	n.s.	n.s.
IV	J	10	26	0	6	2.55	1.64
	R	4	34	3	9	n.s.	n.s.
Total	J	4	30	8	0	.02	.06
	R	7	38	5	0	n.s.	n.s.

* χ^2 value between the jail and relief subjects for the distribution of the active and passive ones

** χ^2 value between the jail and relief subjects adding the ties

Table 9
 Number and Percent of Active and Passive Imports
 for Each Category and for the Total of the
 Jail and Relief Samples

Category	Group	Number of Active	Number of Passive	Percent of Active	Percent of Passive
I	J	64	84	43.3	56.7
	R	81	120	40.3	59.7
II	J	36	80	31.1	68.9
	R	34	61	35.8	64.2
III	J	56	108	34.2	65.8
	R	60	145	29.3	70.7
IV	J	21	53	28.4	71.6
	R	19	72	20.9	79.1
Total	J	177	325	35.3	64.7
	R	194	398	32.8	67.2

When the subjects are considered in terms of whether their imports are positive or negative, the chi-square statistic, with and without ties included, reveals no significant differences (Table 6). This lack of significant differences held true within each of the four categories as well as the overall distribution. However, both groups have a notable percentage of negative scores: jail - 76.2%, relief - 73.1%, which indicates that poor, non-constructive motives prevail (Table 7).

In a further attempt to differentiate or characterize the two groups, the subjects are classified as to whether the content in their stories is largely active or passive. There are no significant differences between the jail and relief samples within the four categories nor is there a significant difference in the overall distribution of subjects classed active or passive (Table 8). Both groups have a large percentage of imports which are passive: jail - 64.7%, relief - 67.2% (Table 9).

The final attempt to demonstrate quantitatively the differences between the two groups involves the classification of the subjects into whether there is an association with others at any level or whether the import concentrates on one person and his own feelings, thought, and attitudes. Table 10 indicates that in category I, achievement, there is a significant difference ($< .05 > .02$) between the jail and relief subjects in their inclusion or exclusion of others in their imports. When the ties are included, the difference decreases, although the data tends to point towards

Table 10
 Number of Subjects in Both Samples Classified
 Isolation, Association, Tied, or Not Used and χ^2
 Values for Each Category and for the Total

Category	Group	I	A	Ties	Not Used	χ^2^*	χ^2^{**}
I	J	30	5	7	0	4.30	3.44
	R	24	15	9	2	<.05>.02	<.10>.05
II	J	12	13	14	3	2.83	3.06
	R	8	26	5	11	<.10>.05	<.10>.05
III	J	6	30	4	2	.06	.02
	R	8	39	3	0	n.s.	n.s.
IV	J	17	14	5	6	.00	.00
	R	18	17	6	9	n.s.	n.s.
Total	J	17	18	7	0	2.19	1.50
	R	11	27	12	0	n.s.	n.s.

* χ^2 value between the jail and relief groups for the distribution of subjects classed mainly as isolates or associates.

** χ^2 value between the jail and relief subjects adding the ties

Table 11
 Raw Scores and Expected Scores for
 Both Samples in Category II for
 Isolation and Association

	Raw Scores			Expected Scores			χ^2*
	I	A	Ties	I	A	Ties	
J	12	13	14	10	19.5	9.5	9.38
R	8	26	5	10	19.5	9.5	<.02>.01

* χ^2 value at two degrees of freedom, not corrected for continuity

Table 12

Number and Percent of Imports Classed Isolation
or Association for Each Category and for the
Total of the Jail and Relief Groups

Category	Group	Number of Isolation	Number of Association	Percent of Isolation	Percent of Association
I	J	105	43	70.9	29.1
	R	112	89	55.7	44.3
II	J	53	63	45.6	54.4
	R	22	73	23.1	76.9
III	J	47	117	28.6	71.4
	R	57	148	27.8	72.2
IV	J	40	34	54.0	46.0
	R	40	51	43.9	56.1
Total	J	245	257	48.8	51.1
	R	231	361	39.0	61.0

the difference being there. The imports on success, achievement, work differ in that the jail group as compared to the people on relief yield fewer imports in which people are involved. In category II, right or wrong action, with or without ties included, the data only tends toward significance. The large number of ties (14) given by the jail group is notable. In order to see what effect this has, a two by three table was set up (Table 11). The results is a chi-square value of 9.38 which, at two degrees of freedom and not corrected for continuity, is significant ($< .02 > .01$). This seems to indicate that the two groups tend to be different with respect to their inclusion or exclusion of others and their ambivalence toward people. In this category, the imports given by the petty offenders are somewhat equally divided while those of the relievers tend to turn toward or include others. Although there is no overall significant difference between the subjects, when all the imports are pooled, the relievers give proportionately more imports in which others are involved (relievers - 61%, jail - 51.1%, Table 12).

Qualitative Aspects

Although quantitative differences were noted between the two groups, there were still very meaningful aspects in which they were homogeneous: predominance of negative scores and of passive motivation. What, then, are the qualitative features which bring into focus and clarify the differences which lead one group into conflict with society and the other onto society's dole? The following pages will present the

qualitative differences and similarities.⁶

Before exploring the specific attitudes toward work, rest, success given by the petty offenders and the men on relief, it is well to recall the relevant statistical differences. Although the relief group tells proportionately more stories involving success, achievement (category I) than the jail group, the only statistically significant difference is in the classification isolation or association when ties are excluded. The jail group tends to be more involved with their own thoughts and feelings. The men on relief, on the other hand, tend to be involved with and influenced by other people.

For the jail group, within category I, the positively scored imports (9 imports given by 9 men) involving work state that hard work, patience, interest, result in getting what they want. Their story characters are also willing to help others when their own job is completed. The men state that additional rewards are feelings of pleasure and being proud of a job well done. In some cases, initial reluctance gives way to a sense of responsibility.

The remainder of the imports involving work are negative. For most men in jail, work or even the consideration of it is tiring or exhausting and involves either meager rewards or obstacles which have to be removed before the person is able to get ahead. They feel that work is disgusting,

⁶ A compilation of the imports for the jail and relief samples is given in Appendix II.

especially when it interferes with their desires. They think that the way to avoid work they dislike is to get away from the environment they are in, to find some way to avoid or postpone working so they can do what they want to do.

Some of the men say that work they dislike or which angers them or interferes with their pleasures still has to be done because others coerce them, or because they cannot think of an excuse to get out of it. Indeed, they sometimes indicate that one can "accidentally" break tools or equipment, if nothing else works. Other men say that they are pleased when work can be delayed. However, they prefer work to school despite all the negative attitudes toward work. Men work when prodded and do everything they have to do, if reminded by someone else. Work is a source of money for paying debts; but, they want an easier job and feel eventually that it is senseless to work.

For eight men, rest is seen positively as a break during work which refreshes the person so he can finish what he starts or which comes when most of the work is done. The following attitudes are negative; three imports involve getting food when the work is done (which is a very primitive aspect of life for a man to be concerned with). For eighteen men, rest is necessary because of exhaustion due to work or just trying to do something. Rest is also thought of as physically harmful; similarly, recreation is viewed as an interference. Reflecting his life in jail or on the streets, one man feels that others must be on guard if he rests.

Constructive attitudes toward success, achievement are expressed by eighteen men (though not as a consistent or prevailing attitude) who feel that a man gets what he wants in life by study, planning, listening to directions, practice or work, persistence, or doing what has to be done rather than what one wants. Other petty offenders only do these things because people they know prod them along. The men also feel that people encourage them, even those from whom it is not expected. If they follow competent advice and/or are "smart", the result is success. Failure is the result of a lack of application on their part, especially when other people have given them help.

Less constructive, negatively scored attitudes are derived from imports expressing the notions that they must find "their style", the type of work or activity which just suits them. Even less constructive are the views that success can be interfered with or delayed because other needs must be met, or the means for achieving success are not at hand, or the necessary tools are defective. The results of these attitudes are worry, daydreaming, and wondering what to do. Others manage to achieve an ordinary workaday life in their stories; but such a life is unacceptable to some of the men. Even success is bittersweet because the actions of people have adverse effects on their life.

Rather than effort, ability, some men in jail rely on clichés and emotions to obtain the success they seek. For example, they talk about having patience rather than being depressed, being sad because life is hard, having confidence in their own choice or method of attaining a

goal (no action), or thinking that luck is the important factor though uncertain about their chances.

Failure is seen negatively as a nemesis; just as chance favors them and success is at hand, they meet with failure. This defeatism is also expressed when they think they are too old or that they have never had a chance for the proper experience. Thus failure is usually undeserved, handed to them by adverse fates.

The underlying passivity and negativism is also expressed openly, for achievements are dreamt about or thought about as future possibilities. The men appear so unaccustomed to planning, or organizing, or initiating an action that they can only wonder what to do or blame others for not telling them what to do soon enough. This results in the feeling that situations beyond their understanding mean nothing to them, so that they have no obligation to do anything.

It is not difficult to see why they are not successful in either society as a whole or as criminals - they failed and were caught. They lack firm motives and belief in self-initiated and self-sustained action based on reasonable planning and, if necessary, advice. They do not assume responsibility for their life. Rather, other people are the bad guys; chance, the fates are the factors causing their failures; or, on the other hand, the cause of the means to success.

In the relief group, within Category I, eighteen men express positive attitudes toward work, although not consistently. For

instance, they see work as helping others, providing rewards such as love of others, happiness, independence, or companionship. They assume responsibility for their predicament, do what is needed, or at least recognize that they have to do a little work sometime.

The remainder of their attitudes are negative. It is interesting that only three of the men on relief feel that work is tiring or exhausting per se. Three others think of it as bringing food, or wonder how to avoid it. Eight other men not only wonder how to avoid work, they do not care to work. This is expressed in imports in which they are not interested in what they are doing, are tired of working and see others getting a chance to rest, they are lazy or looking for something they did not find. One of the men expressed the ultimate negative attitude that he "dislikes all kinds of work so much (he becomes) emotional about it." Fortunately, not all the men feel that way.

Although many men on relief express attitudes of not wanting to work with but flimsy reasons behind them, others tell stories that indicate marginally positive motivation; these men, with guidance and direction, might become self-sustaining members of society.

The most notable difference between the relief group and the jail group lies in the fact that the jail group told more stories about their feelings toward work. According to the petty offenders, work involves other people only insofar as others coerce them into working, or remind

them of work to be done. The relief group, on the other hand, has imports in which other people are involved in work with them. Though both groups express negative attitudes toward work, the difference lies in the fact that the relievers give reasons such as fatigue, lack of interest, while the offenders' reason is their desire to do what they want to do. Along with this, the relievers do not consider breaking tools as a way out, as do some of the petty offenders.

While the men in jail express concern with obstacles, or talk about problems which arise because they do not understand a job or the tools, this is strangely lacking in the relief group. Does the relief group lack such awareness because they are less educated, have spent less time working, or have had less skilled jobs? As a point of information, all but one of the men in jail who express such an attitude have some high school education, and none have worked only on unskilled laboring jobs.

In a positive way, nine men state that rest is a prelude to more work or is what one does after working. Resting gives two other relievers an opportunity to think about the situation they are in or enables them to experience some of the nicer aspects of life. Negatively, resting or sleeping is considered as what one does when tired, bored, alone, having nothing to do, or a way to fool others. As with the petty offenders, two men express attitudes which may reflect their life on the streets in which one has to be watchful while resting anywhere at night.

Although an infrequent occurrence among either group, it is striking that some men express concern with nourishment and other basic necessities of life, the barest requirements for survival. For one of the men on relief, success in life is obtaining these necessities. This concern with nourishment can be taken as the lower limit of motivation, or it can be seen as the only thing these men can allow themselves to hope and strive for.

On a less depressing and more positive note, ten men of the relief group see success and accomplishment as stemming from study, training, planning, work, flexibility, potential, or aptitude. Five different men also see work and persistence as leading to success, but it is accompanied by worry or frustration. Less constructive and negative notions of success are expressed as well: for instance, new inventions which make things easier, a new start, familiarity with surroundings, being forced by someone, or being young, all lead to success.

Other people are important factors in the achievement of success for thirteen of the men on relief. In a positive way, work with the assistance of others, either actual or in the form of encouragement and good feelings, is seen as leading to success. Negatively, some men disclaim a need for people or tell about separating from them. In the overall picture, it appears less as self-reliance than a "sour-grapes" attitude because others do not give them what they want or allow them to be dependent.

A number of men (15) conclude that people attain success by being persistent, curious, by finishing school, or, by hoping, wishing, neglecting responsibility, wanting success, relying on chance or fate, even by a lack of persistence. Only five of the men give positive imports, which are the ones mentioning persistence and curiosity.

For twenty of the men, success can be attained or goals reached by the sheer passage of time, by prayer, daydreaming, thinking about being great or about the future, by wishing or hoping their luck will change. They also proclaim their inability to understand situations and just do not know what to do. If all else fails, there is welfare (although this demonstrates dependence, it is at least more realistic than some of the other notions).

Failure is seen by two men as closely tied to an incomplete education. Three others feel adverse fate or bad luck prevents their achievement; one man adds that one can still seek God's help and keep on trying. Failure also is the penalty for not complying with others or leaving one's own nationality, locality, or one's own socially or morally similar crowd.

The road to success is more muddled for some of the men in jail than for those on relief. The petty offenders spoke of obstacles, problems, unmet needs. For the relievers it is clearer and ranges from the positive notion of work and study to distress at the mere thought of work. The relievers are more reliant on God and prayer which

is absent among the jail sample. Money and welfare are aids to a successful life for the men on relief, but not for the petty offenders.

Category II, right or wrong, actions is important because it tends toward notable differences between the two groups. The jail group gives proportionately more stories which fall into this category than do the relief group. The significant difference occurs between the groups with respect to their association or involvement with others or its absence (Table 11). The men in jail give imports in which their own motives and feelings are involved, do not relate to or include others as much as the relief group, or are ambivalent about the role of other people. The relievers see wrongdoing as affecting or involving others and give fewer imports in which their own feelings and thoughts are in the center.

A group of imports deal with drugs and alcohol. Both are considered in terms of what they do to the person, to others, and how addiction can be overcome. A desire for drugs or alcohol is seen as sidetracking a person; still, they get involved because life is bad, not worth living. A man becomes a "disgusting bum" and is a slave to the habit. The family is disgraced. Trying to help themselves is a frightful experience. so they concede that professional help is necessary; but, included in this help is love and understanding, not just advice (only the notions on help are scored positively). Although these imports only apply to a

few men (4), these few will always be a part of the petty offender population because of the existing laws on addiction (drugs especially). Although there is some awareness of what they require in order to quit, there is no evidence of a plan of attack or approach to get help. They are at point A, and help which they know they need is at D, but they do not see that B and C are points along the way. If they get help, it will hardly be through their own efforts or planning. Someone else - person or institution - has to lead them to point D. This is consistent with the attitudes and motives the group as a whole conveys with respect to achievement, success, work.

When a situation provokes thoughts of physical aggression, the men in jail feel that the people around them will stop them so that a discussion will then substitute for fists; this reaction is positive. Negatively, other men say in their imports that people can only try to stop them. The men go no further, so neither they nor anyone else knows what to expect from them. The present group (9) also see aggression as being punished, but only in one case is punishment for the aggression accepted. Only one of the men charged with assault and battery contributed imports to this category. As a matter of fact, the ill-will the men have towards people does not find expression in aggressive assaults; their crimes are mainly against property.

Out of ten petty offenders who give imports dealing with impulsiveness, only one man states in a positive way that he is glad he is talked out

of an impulsive act. In the present group, seven men see aggressive situations as working out or impulsiveness as being forgiven if they apologize for their behavior. What the men speak about are reactions to impulsiveness; but there is no indication that this will be controlled in the future or that they see anything wrong or harmful in impulsive behavior. One person says there is nothing wrong with it. Another feels that indulgence is worthwhile; he experiences anger because he cannot act out. The results of being caught is more caution so as not to be caught again; further there is the possibility that one may never be found out or punished. Thus, if an apology is sufficient to make amends, and control is not valued, there exists an attitude in which immediate gratification or impulsive action is unhampered, unfettered and thus to be expected.

Of the twenty men in jail who give imports reflecting their attitudes toward punishment, only five men say anything positive and they do not do it consistently. The positive attitudes toward punishment state that you have to pay for wrongdoing whether you like it or not; or, if you are a victim of injustice, it can soon be rectified. The negative feelings and attitudes are expressed not only toward being punished but also toward the authorities who administer it. Punishment is thought of as unjust, severe, often involves physical harm and is resented. To some it seems inevitable, inescapable. The results of punishment are viewed negatively: shameful deeds are not forgiven even by

God; in jail one has to work until exhausted. Still, punishment does not prevent these men from doing the same thing all over again whenever they can.

The question which the group does not answer is why they feel punishment is so unjust, severe, and why it is so bitterly resented. Why do they feel their behavior would not be checked by society? Surely not all are victims of blind justice; but almost all of them take no responsibility either for their behavior or their life. The intense feeling against authorities may be just an extension of their lack of responsibility. Twenty men express attitudes toward punishment, only six are in for the first time, the rest of the men are repeaters.

Attitudes toward wrongdoing which are not as specific as the ones mentioned above will serve to round out much of what has already been noted. There are seven men giving eleven positive imports (For only one man is this the prevailing attitude toward wrongdoing). Other people are involved in seven of these imports; they help to prevent a recurrence of wrongful acts, make men pay their debt to society when reluctant to do so or are helpful. The men state that they feel shame or regret for the hurt they cause dear ones; also, the type of companions they have will determine whether they stay in trouble or out of it. After doing something wrong, some men state that it is necessary to realize that is happening, work it out and make amends.

Among the negative attitudes (44 stories given by 26 men) there is the notion that dear ones try to stop them from doing something wrong, but this appears to be an interference rather than something the men want. If these people are important to them and disapprove, the petty offenders feel it is necessary to say they are sorry. This straightens everything out. People hide them or protect them from the police until it becomes too much of a burden, then the authorities are informed and the offenders are forced to pay their debt to society. Some (6) try to get away with it if they can. If caught, they wish it had not happened, resent giving back what they took, or attempt to manipulate their way out of it. If they succeed, they then go back to being criminals. Getting away with a crime can be accomplished with the aid of others or by doing it surreptitiously. Yet, if others wrong the petty offender, he has them punished by the authorities or, if he cannot have justice as he sees it, he takes revenge himself.

Overall, petty offenders feel that getting into trouble for wrongdoing is a mere happenstance. They do not value control of impulses, since people seem to be satisfied with apologies as reparation. The men depend on protection from others but have learned that they cannot use people for too long or they themselves become too much of a burden and are cast out. They believe they will not get into serious trouble because others will somehow talk them out of it. The petty offenders try to manipulate their way out of jail or

punishment - as part of the game they play with society, a game that does not involve ethics. When everything fails and they still land in jail, they bitterly resent their punishment and indulge in self-pity and recriminations against authority.

The relief groups' attitudes toward wrongdoing will now be considered. There is a group of negative imports given by three reliefers which deals with alcohol but not with drugs. The reliefers speak of what alcohol does and what it prevents them from accomplishing. They are sorry and make promises which they easily break. The men in jail consider drug addiction as well as alcohol and at least recognize their need for help although they do not make a plan to obtain it.

The attitudes of the reliefers toward physical aggression are all negative except for a single import. The men state that physical aggression may occur when they have been hurt by another person or to achieve civil rights. More frequently, the men think that others will restrain them from actually physically harming someone. Only one of the five men who tell aggressive stories indicates that he will fight no matter how; but he qualified this by saying he will fight only if it is a matter of civil rights.

Impulsiveness is considered by seven persons to be the result of wrong feelings or emotions or of impatience (these are scored

positively). The remainder of the imports are scored negatively. In the positive imports, impulsiveness is the result of rage or reacting before knowing the facts. Impulsive actions always result in punishment, shame, worry, or a strong memory of it. These attitudes toward impulsiveness and aggression seem to account for the fact that these men have not come into conflict with authorities or institutions. There is an implicit docility together with some dependence on others, and an awareness of unpleasant consequences which counteracts provocative or illegal behavior. The petty offender, on the other hand, sees that it is worthwhile to make amends, but only in the form of being sorry. He also thinks he will be forgiven easily. With the men in jail there is little indication that lack of control is wrong or affects them personally or deeply.

The positively scored imports involving punishment reflect the relievers' attitudes that unlawful actions are punished as a matter of course; if you do not face punishment, you are worse off; or, other people help lessen the punishment if it is a minor offense. The men say that if you do something wrong, even for good reasons, punishment is the result - this ranges from reprimands to severe punishment. The negatively scored imports reflect the relievers' thoughts that punishment follows picking on the wrong person, doing something others merely dislike, or is the result of people not helping after they say they will. The overall impression is that, at least for these sixteen

men on relief, the inevitability or severity of punishment is probably a deterrent because it is the expected consequence of unlawful actions. This does not apply to the jail group. Although they, too, say that punishment is inevitable, they expect it also for actions they feel are permissible. The men on relief consider other people as aiding them, while the men in jail speak only of the authorities who in their eyes are a separate class of people. While the relievers may feel that punishment is too severe, the petty offenders resent it as unjust, think punishment results in despair, and state that it does not prevent further wrongdoing.

The relievers' attitudes toward unlawful and morally wrong acts which are not based on aggression or impulsiveness are broad and difficult to summarize. The attitudes expressed in positively scored imports imply that the relievers will try to follow moral edicts, accept responsibility, and recognize the legitimate role of authority and of professionals. The advice or influence of other people results in thinking before acting; also, some people are interested enough to try to stop them from doing something questionable. The men think it is worthwhile to help apprehend evildoers. If they are innocent, but accused of doing something wrong, their concern is to prove their innocence, not sit by and complain.

In the negatively scored imports are reflected such attitudes as the threatening statement that one might turn to crime rather than beg. Another man feels people have malice in their hearts and are always trying to catch him in the act of doing something wrong. Still another feels it is permissible to attack an enemy. To escape authorities, some state that they will avoid those persons who can influence them; but, when caught, they will try to resist. If times elapses between thinking about doing something wrong and actually doing it, the men state that they may change their mind.

When wronged, the relievers seem to learn from the experience and to see external forces or authority as the ones to execute justice. This is notably different from the jail group who will take things into their own hands if they are not satisfied with the way the authorities handle it.

With the petty offenders, the role of other people is limited to what others can do for them or how these people disapprove of or betray them to the authorities. The relievers see other people as the victims of wrongful actions, as helping them if they do their part, as giving advice which should be taken but is ignored, or as trying to stop them from getting into trouble by prodding or pleading. Leaving one's own people results in not getting help from them. The imports in the last two paragraphs are negative because the relievers' responses to the situation are largely dependent or passive; some responses are also overly pessimistic or indicate that the

reliever chooses to ignore the right thing to do.

The attitudes between the jail and relief group have a different flavor. The relievers lack the bitterness, distrust, hate found in the jail groups' attitudes toward authority. The men on relief are more likely to see punishment or negative consequences as following unlawful or morally wrong acts and regarding this as a deterrent from such actions. Platitudes, or merely saying one is sorry, do not fit the bill or make up for bad behavior as it does with the jail group. More controlled and responsible behavior is characteristic of the relievers. These may be the reasons why the men on relief stay out of jail and are not apt to break society's rules, although they, too, may have come from deprived or depraved backgrounds and have been subjected to inequalities or a lack of opportunities. Some of the men in jail did have opportunities the men on relief lacked, for example, more education.

In Category III, human relationships, both groups give mostly negative, passive imports. Approximately, one-third of the imports of both groups are classified under "isolation". There are no statistically significant differences between the two samples with respect to human relationships. The only notable difference is that the relievers tell proportionately more stories which fall into this category than do the jail group, but they tell proportionately more stories than the jail group in every category except II, right or

The petty offenders consider getting advice as inherent in human relationships. It comes from elders and from the people they know rather than from experts. In positively scored imports, advice from others, if followed, leads to good results; but more often, the men do not act upon advice but just feel it is good or beneficial. The negatively scored imports concerned with advice state that advice is harmful; that they are doubtful about it and want to think it over; or they just follow the advice with no real contribution of their own.

The men talk about getting help from others because others want them to have a better life. Three men express this positive view, adding that they have to work or cooperate for they have a responsibility to the persons who afforded them a better life. Also positive is the notion that when you really need help because you just do not know what the next step is, other people are willing to help you. The remainder of the imports are negative, for the men state that other people should support them and that they will wait for help, doing nothing in the meantime for themselves. This support or help suggests a dependence which is a desperate clinging or a miraculous hoping for it, neither of which is constructive responses to the offer of help nor is it the way to seek it.

The offenders mention a few positive notions: for instance, that people do communicate, that they worry when separation occurs, or that people are cooperative. Negatively, the offenders' relationships with other people, whether elders, family, authorities, or friends is on a

passive, recipient level, the mere acceptance of others as being there. The emotional involvement appears to be passive because it is expressed as concern, hope without resulting action. They also hope that others will understand them, or that they can be happy or be together. Even this hope comes hard, after a time, or is contingent upon what others do in return.

The twenty-six men who express or reflect obviously negative attitudes are much more vehement. In their stories, they feel victimized, rejected, insulted, not only by outsiders but by their own family. They react with a defeatist attitude - nothing can be done, they cannot understand why they are harmed - or, rarely, by thinking of how to improve conditions or situations, but again with no action.

Thus in their relations with others, the petty offenders start out by being defensive, cautious, and strike out before being hurt themselves. Any positive experiences they have had with another human being probably were short term experiences, so they expect to be hurt. They have never known anything else. They are not aware nor do they consider that they themselves have contributed to the situation.

When they do comply with the desires of another it is rarely done willingly. Rather, someone must be scheming, or must be manipulating them. Their lack of compliance is a fait accompli, as if there can be no question of their right to disregard others or slap them down if they have to. Quarrels are not necessarily bad and can even be the excuse one needs to get away. Just as they feel victimized by others so they will

victimize, fool, or manipulate others, and look at them with contempt.

The emotions stirred in them by others are hurt, shame, or, if the other person is like themselves, enjoyment. With their overall poor attitude toward human relationships, it is almost odd that a few men tell positive stories in which men can feel helpful or try to work things out or feel regret when they have adversely dealt with another.

Life is viewed negatively by eleven men. They would rather live life as it is in their imagination or dreams. They say that they keep reliving their strange experiences as they go through life. Life is nothing since they are alone, or it is upsetting, serious, not real. They react by doing nothing, just wondering or becoming tired. In their minds, nature is special, it is set apart; they enjoy it, although it may be mysterious and interfering, or dazzle them.

Generally, there is too little value or good seen in human relationships to give the petty offenders any pleasure or satisfaction in life or form a link to society. There is no reason not to strike out and maybe it is better to strike first.

Although the attitudes of the relievers and offenders are largely negative and passive with respect to human relationships, there is a difference in the relievers' feelings, thinking, and approach which brings out a saving element, maybe it can be called hope. Twenty-six of the relievers consider advice and help as important aspects in their relationships with others (twenty-five men in jail consider the same

topic). The advice of elders is viewed positively as leading to improvement if taken or to difficulties if it is not. Advice generally is taken or seen as desirable and in some instances necessary because the story character feels he "didn't know what to do" or needed advice to get out of his predicament. Specific help is also desirable or needed from family or friends when being harmed by outsiders or when acting because of mistaken notions. Specific help is negatively spoken of as not forthcoming from family or others or as coming too late. When help is not given, catastrophe is the result. Help is not sought, though needed, because the person is too proud or does not have courage or trust anyone.

The men in jail and on relief indicate that help is needed and in some instances expected because of their own inability or dependence. The jail group differs in that some help from others as an opportunity for something better, especially if they cooperate.

Relationships and attitudes toward others are only positive when the relievers speak of people who love one another as working together. Otherwise, what they feel and think is negative, for they lack depth, respect, and an appreciation of the individual. It is more what the relationship means or can do for them. The men think it is "better to have someone than to be alone," "though along you may happen upon some kind of friends" "you want people to love you...." If it is reciprocal, the relationship is like payment for services

rendered, "if you protect someone, they'll protect you..."

The men on relief apparently spend more time or effort talking or explaining to others and trying to be understood as well as understand than do the men in jail. There are no such imports in the records of the petty offenders whereas fourteen relievers mention this aspect of relationships at least once. Talking serves to calm them down, it can mend a relationship, or get others on their side, that is, sympathetic to them. Thus communication is used in a variety of ways except to share wholesome experiences and feelings. Negatively scored imports speak of others as unable or unwilling to understand them, as not interested, or not able to communicate.

In an attempt to see if "talking things over" is used to improve the situation between the relievers and family, friends, or authorities, the appropriate imports were analyzed. It was noted that only three men speak of feeling victimized rejected, or abused by people as well as wanting to obtain understanding by talking. One man feels that talking to others is calming before taking an action, the other two say that people try to explain things to them. Thus it can be concluded that two of these three men do not utilize communication as a way to improve things between themselves and family, friends, or authorities.

Authorities per se are considered by five men. These men think that complying with authority attains the care and attention they need; if they rebel, the authorities reject or punish them in some

way. These relievers are not likely to come into open conflict with the law whether or not they are resentful.

In negatively scored imports, the men on relief feel they have been victimized and rejected by those they know as well as by strangers. This treatment is somehow unfair for they try to meet the demands of the other person(s). They experience disappointment, sadness, anger in their relationships with others and feel they are more magnanimous than others. They think that people use them, but in only three imports is anything done about it. In the rest of the imports, the men just state such views as being "pushed and pulled around waiting for someone with evil intent" or getting what they want "if their desires coincided with another's needs." They do not express the defeatist attitude found among the men in jail but their imports, except for the three, state their very poor impression of relationships with others, with no evidence that they can or will or know what to do to improve the situation.

For some men, obedience and compliance can be a source of happiness or approbation or a way to fulfill their desires to help others (only the latter notion is positive). Even the six men who consider disregarding the wishes or orders of another person succumb eventually because the other person is right, or because they did not listen initially because they were angry, or had the "I'd rather do it myself" attitude. This is notably different from the rebellious "I don't want to do it" attitude of the men in jail and the attitude

that they have a right to disregard others and obey only if they have to.

Although a relationship may involve quarreling, the reliefers who express this notion are concerned with the aspect of reconciliation which is positive. A number of men (11) react positively toward others in their stories in that they try to work with others, help them, or advise them, or try to work things out. Only one of these men is among the persons who also express strong negative feelings toward people.

Negative reactions consist of turning away from others, manipulating or leaving them. The negative reaction of leaving the scene is not as prevalent among the offenders as it is with the reliefers. The men in jail tend to react more maliciously and spitefully according to the way they think others treat them. Maybe the men on relief have a basic trust never attained by the offenders or maybe they are in greater need of security and dependence relationships so that they are less likely to jeopardize it by malicious actions.

Many men on relief (18) speak of life and their reaction to it. All the motives are negative for they speak of doing nothing, being desperate, frightened, uncertain, pessimistic, having nothing of themselves to give, or trusting in nobler things as a substitute for planning and action.

As with Category III, there are no statistically significant differences between the groups in Category IV, adversity. Although this category has the fewest imports in the present study, there is a sufficient number to indicate trends. Within the category two divisions are easily discernible; imports which deal with the loss of persons close to them (jail - 39%; relief - 13%) or imports which deal with other kinds of adversity as danger, problems (jail - 61%; relief - 87%).

For the jail group, only five imports which involve a loss are positive. In most cases, the loss of persons or property brings on the reaction: "what about ME?" A loss means being alone, sad, distressed, or burdened. It is not met and overcome but reacted to immediately and emotionally in a very narcissistic manner. A loss is overcome or forgotten not through positive attitudes or efforts but because in time things get back to normal, or a replacement is found, or help miraculously arrives. Since the offenders as a group are not intimately involved with others and do not consider human relationships as positive or beneficial, it is consistent that they evaluate a loss (whatever type it is) only in an egocentric, selfish manner.

Four men deal with problems or danger constructively in their stories: it is overcome by active effort or they get along in spite of it. The others feel such situations can be overcome by a miracle or they might merely become upset, pray, talk to others, in other words, they deal with the problem in passive, non-constructive ways

and expect others (God or man) to help. They depend on, and wait for others to come to their aid. They never see what they can do or wherein lies their responsibility.

For the men on relief, all the imports concerned with the loss of someone are negative. The loss of someone close is viewed as an event that saddles them with more responsibility. The sadness or general upset they experience is loss for the person lost than for the difficulties resulting for the relievers. The attitudes resemble those noted for the men in jail.

In a crisis or national disaster, they worry, don't know what to do, become destitute, or are happy to be alive. Only one man seeks an active, positive way to solve the problem, which is to seek professional help. In a positive way several men state that when faced with danger or problems, one must help oneself. For some men, this is conditional as they will help themselves if no one else is around, or start doing something about it but then wait for help. The others feel that men must be driven by fear before they help themselves. Others turn to God and to prayer. It is notable that the men do not seek to overcome or fight adversity, whatever it is, but often state that they are glad it is not worse or hope for help but plan no action themselves. This, too, is similar to the attitudes of the petty offenders.

Najjar's study (1967) of felons in which he tested two groups

of psychopaths characterized according to Astin's bipolar "self-esteem" MMPI Pd traits, shows some similarity with the present samples. In the area of human relationships, category III, his inadequate psychopaths showed similar attitudes as the relief group; and his group of inepts and the jail group also resembled each other. In the area of right and wrong actions, Category II, the inepts and the jail group were again similar, because both resented punishment and felt that apologies were adequate. However, the relief group and the inadequates were dissimilar in that the relievers demonstrated a lucid appreciation of the consequences of wrong actions while the inadequates did not. The dissimilarity lends credence to the notion that the question of why one group is in conflict with society and the other is on its dole finds an answer in this difference in their attitudes.

Pilot Study

Since the present research was stimulated by a pilot study with 21 petty offenders, it would be of interest to see whether the two samples come from the same population and whether the present research is truly an extension of the pilot group. The 21 petty offenders from the pilot study gave 246 imports of which 5 were abnormal and these were excluded from statistical calculations. The percent of imports scored in each category is 38.1% - human relationships, 37.3% - achievement, 15.3% - right or wrong action, and

9% - adversity; this is similar to the larger sample of petty offenders in that the largest percentages belong to achievement and human relationships with right or wrong action and adversity following.

When the subjects of the pilot study were compared to the present sample of petty offenders, there were no significant differences between them. The overall positive-negative and active-passive values were determined by using the exact probability method - the respective probabilities were .44 and .39. Chi-square, corrected for continuity, was used to test the overall difference between the groups with respect to isolation and association; it was not significant (χ^2 - .29). The qualitative evaluation of the pilot study parallels that of the sample of the 42 petty offenders.

CHAPTER V

Summary

Why people do things, what is their motive, are questions which have plagued individuals and society. The question of motives has been frequently asked about men who are in conflict with society, the criminals. The present study was designed to provide a description of the attitudinal patterns characteristic of petty offenders. In order to see if the question of motive could be answered, another group of men who were on relief and thus burdens on society but not in conflict with it, were used for comparative purposes. It is believed that the question has been partially answered; but, because it was not possible to have matched pairs, the differences between the two samples can only be viewed as clues.

The TAT protocols of 42 petty offenders and 50 men on relief are the basis for this study. The TAT stories are analyzed using Arnold's (1962) method of story sequence analysis which has been demonstrated as a sensitive and useful technique for the discovery of discriminating attitudes. The subjects' imports are statistically evaluated in terms of the categories, positive and negative values,

the active-passive quality, and association with others or isolation. The imports for each group are qualitatively evaluated and the similarity or differences are noted.

The statistically significant differences between the two groups occur in the classification of the subjects into those who give more imports involving an association with others or those who give more imports involving isolation: Category I, achievement, is significant at a probability $< .05 > .02$ with ties excluded, and, has a probability $< .10 > .05$ with ties included; Category II, right or wrong actions, only tends toward significance ($< .10 > .05$), it is the same with or without ties included; when the frequency for isolation, for association, and for ties are put in a two by three chi-square table, the difference is significant at a probability $< .02 > .01$.

Petty offenders contribute proportionately more stories to Category II, right or wrong, impulsive actions, while the men on relief tell proportionately more stories in Categories I, achievement, and III, human relationships. Both groups are highly negatively motivated and both have largely passive motivation. There are no significant differences between the two groups on the numerical values given the imports or their active-passive quality.

The petty offenders view work as unavoidable and as an interference with what they want to do. Success in life, the

attainment of goals can be easily interfered with and they have no persistence when faced with obstacles. Overall they lack positive motives to initiate and sustain action based upon reasonable planning and advice. For them, getting into trouble is a way of life. If they get caught, they try to get out of it and they also try to manipulate themselves out of punishment. If punished, jailed, they bitterly resent it and do not see punishment as a deterrent. They think that punishment is inconsistently applied; good or bad actions can be punished equally and bad actions might or might not be punished. They feel victimized and rejected by family and by outsiders. They expect only superficial relationships. The petty offenders treat others as badly as they feel they have been treated. They deal with adversity in a non-constructive manner. Others are expected to help and their own concern is only with the distress it causes themselves.

The reliefers complain about work but see it as necessary as well as pleasurable. Success is dependent upon others' help, but they also wish or daydream about it with no action or plan. Wrongdoing is prevented by others' interest in them as well as their own inner control because such actions are always punished and this is seen as an effective deterrent. They are dependent upon others and thus compliant. Although human relationships are superficial and onesided, they do try to communicate. They, too, feel victimized but are hurt by it because they feel they have tried to do what others want. They are too dependent on others to be vindictive or strike out. Adversity is

not overcome, no active solution is sought, they are only concerned with the effect it has on them.

The relievers are in society though extremely dependent upon it, and thus are willing to go along. They require a great deal of support, encouragement, direction, and reassurance. In contrast, petty offenders are outsiders, in conflict with society. Punishment is no deterrent for them. Control of impulses has no value, reaps no reward. They lack a basic trust in people and react in a malicious manner because they feel that others treat them in this way. They are alone, have no one but themselves, and think of no one but themselves. It would appear that a rehabilitation program for these men would need to place emphasis on changing their basic motivation, which would be a costly and time-consuming program. Adequate screening could find the few who would profit from any reasonable program.

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APPENDIX I

ADDITIONAL BACKGROUND INFORMATION

Table A

Religion of Jail and Relief Samples

	Jail	Relief
Protestant	24	37
Roman Catholic	12	8
No Religious Preference	6	5

Table B

Marital Status of Jail and Relief Samples

	Jail	Relief
Single	18	8
Married	12	31
Separated	4	5
Divorced	6	3
Widowed	2	3

APPENDIX II

IMPORTS FROM THE JAIL AND RELIEF SAMPLES

Jail Group

I. Success, Achievement - 42 men; 148 stories - 44 positive

Work - 27 persons; 48 stories - 12 positive

Positively Scored Imports

1. Jobhunting
 - a. you look and not find any so rest
 - b. you look after you find acceptance from others
 - c. you go north to look for a job and after getting one lead a normal life
2. Hard work, patience, interest obtain results
3. Reluctantly done

Negatively Scored Imports

4. Tiring, exhausting
5. Avoid certain kinds of work
6. Disgusting, dislike so attempt to get out of it
 - a. by changing environment
 - b. excuses
 - c. making up your mind
7. Interferes but coerced to do it
 - a. so break tools
8. Involves problems which are worked out
9. Have to starty by studying tools
10. Others' prodding
11. Enables you to appreciate an education and you want to help your people better themselves.

Rest - 18 persons; 19 stories - 8 positive

Positively Scored

1. A prelude to more work

Negatively Scored

2. Rest follows working hard
3. Recreation interferes with work or goals
4. Because of tiredness or exhaustion
5. But hounded by others
6. Harms you

Success - 31 persons; 81 stories - 24 positive

Positive

1. Accomplishment or success follows
 - a. study; deliberation; listening to direction; practice; work
 - i. some prodding by others
 - ii. after failure, confusion and help of friends
 - iii. and time
 - b. a thought while daydreaming which leads to
 - i. working at it
 - c. delayed reaping of benefits from something not initially liked
 - d. if you have ability and follow competent advice
2. Other people
 - a. disregard questionable information
 - b. encourage you
 - c. you're convinced by those you'd least expect it from
 - d. demand you do something you're not inclined to but it also requires work
 - e. worry while you're doing your duty but happy upon your return
3. Success because of attitudes
 - a. doing what you should rather than what you like
 - b. but also sad because it's hard
 - c. persistence
 - i. and hope
4. Failure
 - a. even with help if you don't do your part

Negative

1. Accomplishment, etc.
(continued)
 - e. involves clearing up obstacles; having unmet needs; lacking means; or broken tools. This causes:
 - i. worry, daydreaming, wondering
 - ii. or results in
 - a) a workaday life which is

- i) accepted
 - ii) unacceptable
 - f. finding your style
 - i. in an unknown area
 - g. if you have ability but another's folly causes a loss
- 2. Other people (continued)
 - f. interfere with your plans
 - g. want you to remain and start anew and hope
- 3. Success (continued)
 - d. having patience rather than being depressed
 - e. uncertain about your luck
 - f. confidence in your own choice
 - g. hope though depressed
- 4. Failure (continued)
 - b. whenever chance favors you and success is at hand
 - c. if you lack ambition, a goal, and are too old
 - d. inevitable in one way or another, hopefully others help
 - e. because you never had the experience
 - f. because you haven't the aptitude for it
 - g. just accepted, it's too late to change
- 5. Passive
 - a. daydreaming
 - b. thinking
 - i. about the future
 - ii. about what you see
 - c. your expression reveals importance
 - d. wonder
 - i. what to do
 - e. if something's beyond you or means nothing to you, you can't get anything out of it or you can't understand it
 - i. so have no obligation to do anything
 - ii. and others tell you too late
 - iii. have mixed feelings toward it
 - iv. because something's physically wrong with you
 - f. though abstract you yourself may be able to see things
 - g. stand and admire wonders knowing you'll be able to do your task perfectly later on
 - h. lack of action
 - i. because things are too fascinating
 - ii. because it's a suggestive situation
 - iii. because you're waiting to be given to by others, not even going after that just looking

II. Right and wrong actions or intentions - 39 men; 116 stories

Cravings - 6 men; 9 stories - 2 positive

Positive

1. The habit
 - a. get professional help and all turns out well
 - b. can quit if you have love and understanding but just listen discontentedly if it's only advice

Negative

1. The habit (continued)
 - c. never try to get rid of it cold turkey
 - d. try to end it but in desperation will do anything and wind up disgracing the family
2. Alcohol
 - a. sidetracks you
 - b. because things are bad, life isn't worth living and you become a disgusting bum
 - c. upsets others and they get you professional help and all works out

Aggression - 9 persons; 9 stories - 3 positive

Positive

1. Restrained by others
 - a. from physically punishing you for fighting and talk instead
 - b. so only talk to others who were insulting

Negative

1. Restrained by others (continued)
 - c. themselves
 - d. or plead to have authorities handle it
 - e. then easily forgotten
2. Punished
 - a. accepted after apology and explanation
 - b. because things got out of hand

Impulsiveness, passions - 10 men; 15 stories - 2 positive

Positive

1. Happy others talked you out of it
2. Has bad consequences

Negative

3. Though upset you're never punished or found out
4. At first ashamed now see nothing wrong
5. Surprised when caught in the act; you become more careful
6. Apologize
 - a. things work out
 - b. forgiven by loved ones
7. Bad consequences lead only to promises of control
8. Leaves you distraught, wondering, unable to decide on a course of action
9. May want to but can't because of age so are angry and then "act your age"
10. Leave you tired

Punishment - 20 men; 28 stories - 5 positive

Positive

1. Unjust but soon released
2. Realized it's deserved but cry because you don't like it
3. Have to pay for a wrongdoing of any kind

Negative

4. So think of your mistakes
5. By one's self in the form of self-accussions
6. Negative attitude toward
 - a. by authorities if you create a disturbance - you're undoubtedly guilty
 - b
 - i. even if you're only demonstrating for your rights and are jeered at
 - b. even minor things are made into a big thing by authorities
 - c. a victim of circumstances and severely and unjustly punished by authorities
 - d. can't see any reason why when you're caught, you're physically punished and beg to let go
 - e. in your cell, you wonder what made others judge you as they did
 - f. there are so many (wrong or sick) things you could have been doing
 - g. a young person pay dearly (for staying away from home)
 - g. unjust
 - i. so retaliate and get away with it so think you're something
7. Inevitable, expected
8. Negative results

- a. dwelling on your shameful deed and upset, you pray but aren't forgiven
 - b. work all day in prison until exhausted
 - c. hard to understand but you've hurt yourself
 - d. you still do the same old thing
9. Phony
- a. lawful punishment results in independence and leading an honorable life

General Attitude - 39 men; 55 stories - 11 positive

Positive

- 1. Wrongdoing
 - a. don't do it
 - i. if it may hurt someone though others try "persuasion"
 - ii. if you remember you had a good place to return to one you could make for yourself
 - b. make amends
 - c. others make you pay your debt to society and you do
- 2. Emotions accompanying wrongdoing
 - a. sorry, give yourself up, but glad to get out
- 3. Contingencies
 - a. because of new companions you stay out of trouble
 - b. get caught for doing something wrong, but helped when drunk - need to solve this problem

Negative

- 1. Wrongdoing (continued)
 - d. others
 - i. try to stop you
 - ii. support you to a point then give you up to authorities
 - iii. disapprove so you say you're sorry
 - iv. are disgusted with you and pray to the Lord to forgive you
 - v. get you into difficulty, you're ashamed and want to end it all
 - vi. may act for ethical motives, another may accept the decision regretfully and a third gladly because it favors his deceit
 - vii. give you up to authorities and you have no chance you're a victim of circumstances
 - e. go along with authorities
 - i. though you resist at first

- ii. when surprised and can't do anything else
 - f. chosen over taking over a business but a "gun happy cop" gets you
 - g. get rid of those who squeal on you but the authorities are around
 - h. always find yourself in trouble but want help
 - i. always waiting for something to happen
 - j. wonder if it's your fault or society's
2. Emotions, etc.(continued)
- b. just ashamed because of the trouble it caused you
 - c. sorry
 - i. but happy because God's forgiven you
 - ii. and upset
 - d. sad
 - e. first violation causes guilt in a sophisticated person
 - f. disturbed with yourself
 - g. have to console one another without embarrassment
3. Contingencies (continued)
- c. during adolescence reflects tensions at home
 - d. due to something mental
4. Everything points to your being a criminal
5. Escape
- a. but are caught
 - i. and have to give it back but wish you hadn't been caught
 - b. or try to find a way to get out of it
 - c. getting away with it
 - i. then go to work for the underworld
 - ii. if others are watching for authorities
 - iii. if you do it behind their back
6. If wronged
- a. when young, parents or police help
 - b. when older, you lose but may take justice into your own hands
 - c. and lose your property, you get it back and the wrongdoer is punished
 - d. you won't rest until you know the truth
7. Phony
- a. pray and repent "never to sin again"
 - b. pays to be honest in long run and lead others to a good and noble life
 - c. see how it is to be punished then become a hardworking man

III. Human Relationships - 40 men; 164 stories - 40 positive

Impression of others - 39 men; 113 stories - 27 positive

Positive

1. Elders' advice
 - a. wonder whether it's right so think it out
 - b. give in to youth when overshadowed by possibility of failure
 - c. helps for the future
 - d. beneficial to those younger
 - e. you like their wisdom
2. Experts' advice
 - a. makes things well, if you think you're wrong
 - b. if heeded, others believe you and things work out well
3. Others' advice
 - a. can get good advice from someone you have faith in
 - b. listen then go on your own to success thereby making them proud
 - c. comes a time when it will no longer be given
4. Others' help
 - a. when you can't find your way
 - b. by working hard to give you a better life
 - i. repaid when you go through with it
 - ii. repaid when you then help them after being successful
 - c. at least want to know what you're upset about
5. Views of people
 - a. people think of their futures, although in different ways
 - b. forgive you after serious thought and assurances you care
 - c. communicate though separated because of duty
6. Separation (leaving)
 - a. others are upset or worry
 - i. even if it's because of an obligation
7. Authorities
 - a. though everybody cooperates, success comes only when the government steps in
8. Rejection
 - a. if you're a know-it-all

Negative

1. Elder's advice (continued)
 - f. not good for the young
 - g. do what they say so everyone likes you
 - h. while the activity is going on
2. Expert's advice (continued)
 - c. you think about it
 - d. may err while trying to see what's the matter, the result

3. Others' advice (continued)
 - d. on how to make decision - after getting the facts
 - e. you just follow it
 - f. though unheeded proves true but escape the facts
4. Others' help (continued)
 - d. should support you
 - e. wait for them, doing nothing
 - f. needed to help you decide what to do
 - g. settle disagreements before you get there
 - h. support you until you're back on your feet
 - i. by their love and understanding you overcome negative feelings and attitudes
 - j. have never let you down and everything depends on them
 - k. you try to get it when faced with an obstacle
 - l. concerned about your present
 - m. just in time when condemned because of a defect
5. Views, etc. (continued) - marginally positive
 - d. forgive you if you ask
 - e. your wisdom leads to others success when they finally understand what you say to them
 - f. can be happy
 - i. converse
 - g. are together at the end of a day
6. Separation (continued)
 - b. family tells you to take care of yourself
 - c. mother and son hope for loved one return
 - d. angry because you didn't let them know your whereabouts
 - e. may get hurt if you leave home though enmity exists there
7. Authorities (continued)
 - b. interfered and bring everything under control
 - c. if a friend, keeps you from bigger mistakes when you want to fight injustices against you, yourself
8. Rejection (continued)
 - b. by a better class of people, since they have other ideas about life
 - c. don't want to listen to anything you have to say because they're angry
 - d. could care less about you in an embarrassing situation
 - e. but not brave enough to commit suicide so try to overcome your fear
 - f. disgust by those close to you results in your feeling the same way toward yourself
 - g. disapprove of everything you do and try to stop you
 - i. so try to prove your manhood differently than those with whom you've been compared (+)

- h. are unfaithful when there's no feeling or emotion involved

9. Victimized

- a. and cannot defend yourself even if authorities help
- b. nothing can be done
- c. want to take advantage of you while you're searching unsuccessfully for what you've lost
- d. by your own family
 - i. can't understand why they did this to you
 - ii. though they comfort you when you complain of others' malice
- e. can't understand why they harm you when you're not doing wrong
- f. try to trick you to get what you have and you lose control but are restrained and won't let it happen again
- g. prevent you from talking to someone when you're afraid

10. Negative views of people

- a. close the gap when a misfortune occurs to someone dear
- b. may just think about how it would have been and do nothing
- c. glad you're mistaken about seeing a friend among the down-and-outers
- d. sleep, talk about women when it's hot
- e. are hypocrites and degrade your successful, heroic life
- f. insult your intelligence by what they do
- g. their fun, love, and enjoyment and resulting laziness result in your working by yourself although tired
- h. when men are tired and bunched together like cattle it's natural for them to sleep together
- i. need luck to break away from unreasonable others to establish own life
- j. prove others are wrong about you but if you're destroyed they reflect how they misjudged you
- k. even people who have everything may destroy themselves
- l. others:
 - i. anger results in your mysterious emotionalism
 - ii. interfere
 - iii. neglect of something results in nothingness and dirt
 - iv. find out about your failures

11. Life

- a. perceived better
 - i. in imagination
- b. reminds you of strange past experiences
 - ii. in dreams
- c. is nothing if you have nothing or nobody
- d. upsetting

- e. conditions are bad and all you can do is watch
- f. serious
- g. tired of wandering
- h. somehow not real
 - i. wonder or stand while it moves on around you

Reaction to others - 29 men; 51 stories - 13 positive

Positive

1. Obedience, compliance
 - a. because they don't want you to go through what they did
2. Disregarding others (wishes, statements)
 - a. if determined no one can stop you from doing what you must
 - i. you get it and they're happy too
 - b. when their background prevent them from accepting those you love
 - c. until exhausted, then accept their help
3. Quarrels
 - a. and nagging penalize you and you realize why but carry on with the responsibility you're left with
4. Positive reactions
 - a. action toward others
 - i. help when your task is finished
 - ii. iron things out at home if you've had difficulty
 - b. attitude toward others
 - i. enjoy meeting others like yourself and look forward to future contacts

Negative

1. Obedience, compliance (continued)
 - b. not possible to do otherwise, also they could be right
 - c. rebel, but obey
 - d. though they're using you
 - e. in return for letting you do what you want

2. Disregarding others (continued)
 - d. because past experiences tell you you can't deal with them
 - e. if you know more than they do
 - g. want to get away when they try to talk some sense in to you
 - h. pleas
 - i. not to go where danger is but you want to
3. Quarrels (continued)
 - b. reconciliation
 - i. you leave but return because it was silly
 - ii. sorry, want them back so go through a mediator
 - c. an excuse to get away
 - d. about to leave though others want you to stay
 - e. because of doing things your way, so you slap them down and do what you please
5. Emotions
 - a. others are angry because of what you said, then you're hurt after thinking it over
 - b. sorry
 - i. for hurting someone
 - ii. to be the bearer of bad news
 - iii. when another is sad and crying it out
 - c. ashamed, when you take advantage of someone else
 - d. rules and you don't face facts but if others feel the same an agreement can be reached
 - e. astonish you by what they maliciously say of you
 - f. blame yourself unjustly when you have caused another's pain and your ego becomes deflated
6. Negative
 - a. actions toward others
 - i. find a victim and get away with it
 - ii. fool others by doing nothing, if you think their action was uncalled for
 - iii. spend their gifts, given to encourage you to study, on cheap pleasures
 - iv. your surprise backfired but you don't get hurt
 - v. are serious because of the effect it has on others-surprises them
 - vi. under threat reveal things to you about yourself and you're glad they did
 - b. attitude
 - i. disagree but eventually you'll get your point across
 - ii. don't want to listen your explanation, but you convince them to
7. If no one is around things are free
8. Ordinary life is dull unless something dramatic and scandalous occurs
9. Phony
 - a. a defect can't be cured and hope for a miracle but friendship

- a. (continued) guides you on to faith
 - b. don't want attention you love being alone
 - c. "great love" is wonderful but can bring "great grief"
yet the love remains strong
10. Reaction to nature
- a. Beauty
 - i. can be seen or enjoyed
 - ii. not realized until you can only have it briefly
 - iii. it's a shame when you have to leave them
 - iv. dazes you
 - b. Nature
 - i. has everything, some unknown to man
 - ii. interferes with your routine

IV. Adversity - 36 men; 74 stories - 12 positive

Loss -16 men; 28 stories - 5 positive

Positive

- 1. Hard to tell others about
- 2. Leads to
 - a. repenting for not coming earlier
 - b. knowing they were good and would get eternal rewards

Negative

- 2. (continued)
 - c. giving in to emotions which relieve the tension
 - d. a need to confide in others
 - e. a heavy burden
 - f. wondering what will become of you but in the end you're well of and help comes
 - g. getting over it or forgetting it
 - i. then things get back to normal
 - ii. because a replacement is found
 - h. leads to a true meaning in life after a fruitless attempt to end your own
- 3. Loss of loved ones at their own hand or through violence
 - a. results in being alone
- 4. A loss and reality escaped by drinking
- 5. Unexpectedly leaves one
 - A. sad and wondering
 - b. distressed
 - c. shocked
- 6. A loss accompanies joy and due to a prolonged, chronic illness
- 7. Loss of everything, hoping becomes intolerable and you have to go out to find what you want even if it makes others sad

Danger, Adversity, Problems - 26 men; 46 stories - 7 positive

Positive

1. Overcome by active effort
 - a. if it's too late to hide, you face it and use the opportunity to get ready for the future
 - b. facing it and looking close, you realize it's OK
2. Know there's more to it than what's obvious, you think about it
3. can get along in spite of it, if you're young

Negative

4. In spite of them can still enjoy looking at something beautiful
5. Won't hurt you if you're not around
6. Turn away from it and try to find consolation elsewhere
7. You and family grieve and worry
8. Things are "down" now but get better later
9. Escape
10. a stone wall is in front of you and you're tired and disgusted
11. Occur when leaving a sheltered atmosphere
12. Pray for God's help
 - a. relieved when he and an expert are in charge
 - b. overcome miraculously just in time
13. Others
 - a. try to make it appear as if ev rything was OK but you're lost and wondering what to do
 - b. would want you to pull yourself together when you see things you don't want to accept
 - c. some people are still others are raging
 - d. overcome it by their help and understanding after you've despaired
 - e. outwardly no signs of what's wrong, but it's serious so seek professional help
 - f. talk to them
14. Results in:
 - a. things being a "blank"
 - b. no enjoyment of anything
 - c. needing physical support
 - d. professions of hopelessness
 - e. despondency and uncertainty
 - f. the breakdown of defenses
 - g. caution and suspicion
 - h. unreasonable self-accusations
 - i. resentment

Relief Group

I. Success, Achievement - 48 men; 201 stories - 72 positive

Work - 22 men; 62 stories - 26 positive

Positive

1. Job hunting
 - a. Need professional help to find one
2. Others
 - a. families or people work together
 - b. your work also helps others
 - c. has rewards
 - i. though lonesome
 - ii. love of others
 - d. you're concerned about dear ones even while working, lest adversity strike
 - e. complete a task
 - i. before getting comfortable though others suggest it
 - ii. after a long time makes others happy
 - f. family tries to talk you out of returning to old job to earn a pension
3. General attitude
 - a. if you work hard you'll be happy
 - b. if you work for yourself, you're free and need no help
 - c. after work, you're glad to go home
 - d. you do what is needed
 - e. if you're poor, you worry but after finding work you make good
 - f. if you have nothing it's your own fault but hope to get work and improve the situation
 - g. people mostly lay around but some try to do a little something

Negative

1. Job hunting (continued)
 - b. after being punished for wrong doing, you end by getting a job
 - c. plan how to do it
 - d. tired after searching for work
 - e. tell others who are complaining you can't find a job and that things are hard
 - f. only want a certain job, not any old "left over"
 - g. it will take care of all your problems
2. Others (continued)
 - g. through the help and progress of others you find work
 - h. if you're angry and don't want to work, others will force you to

- i. if you lose your job and don't want to work the family rejects you
- 4. Tiring, exhausting, makes you ill
- 5. Thinking or wondering about work
 - a. what it will bring you (food, friends)
 - b. how to avoid it
- 6. Not wanting to work
 - a. not interested in what you're doing
 - i. but would rather go to school than work
 - b. tired of it
 - ii. those who go to school can rest when they feel sick
 - c. if you're ill, you worry so before doing a task, you look for signs and pray
 - d. avoid it because you're looking for something, although you haven't found it yet
 - e. because of laziness
 - i. overcome once you get started
 - ii. others have to start it
 - iii. so you drink but are on guard so you won't get caught and "get rich quick" schemes come to mind
 - f. dislike all kinds of work so much you become emotional about it

Rest - 21 men; 24 stories - 13 positive

Positive

1. A prelude to more work
2. After working hard you rest
3. Since you have no one and think about your situation
4. When relaxed or enjoying yourself, you see things of beauty
5. Sleep occurs while working hard and others think you've done well

Negative

6. Try to make up your mind about something while resting
7. Or sleep occurs
 - a. when tired from working or bored
 - b. and will do things you don't like if you don't sleep too long
 - c. no matter from what and you don't care what goes on
8. If you have nothing to do
9. But guarded by others
10. Instead of resting, men should help benefit others
11. Anywhere at night

Success - 39 men; 115 stories - 33 positive

Positive

1. You succeed in finding what you're looking for - the necessities of life
2. Accomplishment or success follows:
 - a. a new beginning and clearing yourself
 - b. may have to use physical force to go ahead
 - c. preparation; planning, study; training; or work
 - d. flexibility
 - e. work or persistence but also worry, concern, or frustration
 - i. especially when learning the task
3. Type of person
 - a. because of an aptitude you have
 - b. potential and work
4. Attitudes
 - a. persistence
 - i. and ask for God's help
5. Other people
 - a. if you receive no help, you do it yourself and do it well
 - b. if you want something, you'll help others
 - c. though ill you prefer doing things yourself but appreciate those who helped
 - d. you study hard and others work hard to make it possible for you
 - e. assistance of others, work, and imagination lead to success
6. Failure
 - a. until you make up the lack of education

Negative

2. Accomplishment, etc. (continued)
 - ii. about the outcome and your ability
 - iii. responsible action though sad and unsure
 - f. new inventions which make things easier
 - g. familiarity with and being in own surroundings
3. Type of person (continued)
 - c. if you start young enough
4. Attitudes (continued)
 - ii. glad when what you're doing is finished, if you don't like it
 - b. curiosity
 - c. hope though poor
 - d. wishing to have things
 - e. regrets at not having finished school
 - f. education and appreciation of inner things must take into account the difficulties and dangers

- g. if you aren't able to learn because of a defect, you'll be institutionalized eventually
 - h. chance or fate
 - i. your love for something may override responsibilities
 - j. tired of your life and want success so others will praise and look up to you
 - k. the world is going too fast, you must slow down to enjoy your existence
5. Other people (continued)
- f. others want you to follow in their footsteps
 - i. though difficult they teach you
 - ii.- encourage you
 - iii. but you disagree about your choice in life so postpone your decision
 - g. persistence when things are hard, but you'll also learn you need someone
 - h. separation though sad enables you to go out and become successful
 - i. imitation takes a lot of hard work, it can be done if you adopt others' way of doing things
 - j. are proud but you have to work at it too
 - k. try to influence you but you can't make up your mind and feel the future could end up any number of ways
 - l. need to depend on them to show you how to get along in the world.
6. Failure (continued)
- b. a smattering of knowledge is not enough and it will be too late to do anything and you'll want to hide your failures
 - c. success is stymied
 - i. after a long hard try
 - ii. because of a "fluke"
 - iii. though you get right on top of what's under, you still lose someone dear
 - iv. though desirable may be impossible to do
 - d. when choosing own course in life contrary to what others say
 - e. or not you return home
 - i. when you run out of the means to do something
 - ii. repeated until you return to your former life
 - iii. when out of your environment so turn to alcohol
 - f. after you invent something so you're sad
 - g. give vent to your feelings though this solves nothing
 - h. total loss if you sit and wait for help
7. Passive
- a. daydreaming
 - i. about adventure when you don't have the means to get the needed help
 - b. thinking

- i. about your present status and future and its problems
- ii. about being great someday and determined dear ones will get things you didn't have
- iii. of what to do next and you're sure it'll turn out by the way you're thinking
- iv. wonder about what's going on until you see it
- c. expression reveals "willpower" therefore success
- d. don't know
 - i. anything except what you started with
 - ii. what to do, have no place to go thus are worried
 - iii. but you'll do something
- e. if something isn't understandable
 - i. you can't do much about it
 - ii. and won't be able to learn
 - iii. but don't want things the way they are
 - iv. you can't respond, don't concentrate but get sleepy
 - v. it becomes a problem and causes discouragement
- f. wish you had the chance to go to school
- g. hoping luck changes otherwise you're in trouble with debtors
- h. worry if things aren't going well
- i. eventually solve a problem
- j. prayer
 - i. go away when you get some money
- k. problems
 - i. and perseverance will get you money
 - ii. if you could get welfare or a job
- l. welfare helps, if you lose your job

II. Wrongdoing, Impulsiveness - 39 men; 95 stories - 24 positive

Cravings - 3 men; 7 stories - 0 positive

Negative

- 1. Alcohol
 - a. sorry and ask forgiveness which makes you happy
 - b. you break a promise not to get drunk, but others get you to church and everything gets to be right
 - c. don't want to listen to others advice about your same old failings
 - d. can't help those close to you because of it
 - e. meet others like yourself in the same environment
 - i. thus alcohol gets you into trouble
 - f. "the usual story of degradation and downfall of the alcoholic"

Aggression - 5 men; 5 stories - 1 positive

Positive

1. Restrained by others
 - a. if you're mad

Negative

1. Restrained by others (continued)
 - b. and it turns out fine
 - c. the result of
 - il. interference
 - ii. quarreling
2. You strike back or fight
 - a. when others hurt you, but you return to aid them
 - b. and achieve your rights with the help of others no matter how

Impulsiveness, passions - 7 men; 8 stories - 3 positive

Positive

1. Sorry for your "sins" and worried about others
2. Reasons for impulsive behavior
 - a. wrong feelings - you'll be punished
 - b. impatience - but are sorry afterwards and others are upset too

Negative

2. Reasons, etc. (continued)
 - c. a fit of rage - later you're ashamed
 - d. an emotional state - and never forget it
 - e. react emotionally before finding out about a situation
 - f. an escape (drink, sleep) from others who don't understand
3. After indulging yourself, you return home to recuperate but are unable to make the appearance you'd like
4. If you can't control yourself, you'll be put away until you can

Punishment - 16 men; 25 stories - 9 positive

Positive

1. Inevitable
2. Severe
 - a. if you get into trouble or take what you want unlawfully

- b. worse off if you don't face your punishment for doing something wrong
- 3. Other people
 - a. if their advice is followed, you're only lightly punished for a minor crime
- 4. If you do something wrong for good reasons or use wrong means:
 - a. you're destroyed
 - b. lightly punished
 - i. a first offense is followed by a warning from authorities
 - c. caught
 - i. and punished
 - a) but we don't know why they do it
 - b) you learn that crime doesn't pay
 - ii. but not punished (-)
 - d. accidentally doing wrong leaves you concerned about the person and yourself but it works out because you're not the type of person to do such a thing (-)

Negative

- 2. Severe (continued)
 - c. if you do something others don't like
- 3. Other people (continued)
 - b. say they won't help if you're in trouble
 - i. but they will
 - ii. if they don't you'll be punished
 - c. if you pick on the wrong person, you'll pay for it
- 5. Anticipated punishment causes fear but its not very bad when it comes

General Attitude - 27 men; 50 stories - 11 positive

Positive

- 1. Can only be free by admitting your actions and accepting responsibility for them
- 2. Try to do right as you've been taught
- 3. A man may get into trouble with the police, but they're only doing their job
- 4. If you're innocent
 - a. concerned with how to prove it
- 5. Other People
 - a. when a man is in trouble with the police, he'd better consult a lawyer
 - b. vow to apprehend a cruel evildoer
 - c. advise - and you should take it and don't get involved
 - d. try to stop you

Negative

4. If you're innocent (continued)
 - b. you try to get away
 - c. and insist on it you'll go free
5. Other people (continued)
 - e. are hurt by your wrongdoing
 - f. lose someone close because you did wrong
 - g. may do something wrong to your enemies
 - h. if you plot with another and plan to deceive them also both will be caught
 - i. won't help
 - i. if you leave your own people, others won't help you and you get into trouble
 - ii. want nothing to do with you because they feel you know better
 - j. help you if you tell the truth and give yourself up
 - k. always trying to catch you doing something wrong
 - l. help you succeed by love and prodding though you're in the wrong crowd
 - m. want to talk to you about what you've done wrong but you don't know so answer by silence
 - n. advice
 - i. should take it because its so easy to get in trouble and so hard to get out
 - ii. ignore it and when can't help yourself you join bad companions and get into trouble
 - o. prevent you from getting into trouble
 - i. can dissuade you if you're not really bent on doing something
 - p. will take you back if you're all they have and you plead
 - q. don't feel right about doing something wrong and others tell you not to; it'll end up bad
6. If you don't know where to turn and lose all you may turn to crime rather than beg
7. If you wait to do something wrong, you'll change your mind and not do it
8. Emotions accompanying wrongdoings
 - a. you think about it and hope
 - b. sorry because it means a loss for you
9. Although the type who's been in trouble, you tell others that you resolve to do better
10. When wronged
 - a. those who persuaded you to do wrong get away and you say you'll never do it again
 - b. you don't destroy them but turn them in and they're better after their punishment

- c. you're in a race but others talk to you and you think things are over
- d. they poison your mind so you'll follow their evil ways but eventually they'll be destroyed
- e. watchful for wrongdoers to turn them in

II. Escape

- a. but are caught
 - i. still you try to resist
- b. try to hide and look out for those after him
- c. those who try to keep you from wrongdoing, if you're big enough

III. Human relationships - 50 men; 205 stories - 46 positive

Impressions of others - 46 men; 114 stories - 27 positive

Positive

1. Elder's advice

- a. if you don't stop doing wrong when they warn you, you'll get into trouble
- b. if you obey, you'll become an intelligent person
- c. younger generation learns from them
- d. ask for it when you're starting out on something new

2. Advice

- a. tell you to stick with it if you're not doing well and you do
- b. after getting the advice you sought, you work out a problem
- c. realization about advice comes too late and you're sick about it

3. Help

- a. professional help
 - i. is successful
 - ii. is needed
- b. show you the light thus prevent you from running away because of a mistaken notion
- c. friends help when you're personally attacked
- d. if needy or in difficulty people will come to your aid
- e. the help you're determined to get may only save you and not another
- f. others help and you help yourself

4. Talking, explaining, understanding

- a. Talking to others
 - i. calms you down so you can take reasonable action
 - ii. about the difficulty with your wife, make up then go back together
- b. others try to explain

- i. a viewpoint which will do you some good though you've been quarreling and stubborn
- ii. so you'll understand why they did something you don't approve of
- iii. so you won't do something violent and into getting professional help
- c. understanding
 - I. hope others will while you do your best
- 11. Life
 - a. even animals enjoy and care for their own
 - b. is serious
 - c. you should be brave because you've had it hard

Negative

- 1. Elder's advice (continued)
 - e. listen but make up your own mind
 - f. if you obey, you'll be a better man
- 2. Advice (continued)
 - d. that you'll get into trouble if you have the wrong kind of friends but you already have
 - e. need their devotion and understanding when they advise about the seriousness of life
 - f. life is unhappy until you listen to the advice of another that you know to be right
 - g. show you how to make money, if they love you
 - h. and help is received when you have nothing to take care of the family
 - i. nice when you don't know what to do
 - j. have no one to turn to and need someone trustworthy as you don't know why you're in your present difficulty
 - k. others from your former life take you back after doing something wrong though they advised against it
 - l. don't want to listen because you have a mind of your own
- 3. Help (continued)
 - g. may be wrong but ends up well as they teach you how to be something and you become successful
 - h. unsure of help and you have no one
 - i. is needed to solve a problem but you don't know who to turn to
 - j. dear ones
 - i. don't help
 - a) though they should and you're in need because they haven't
 - ii. only give nominal help
 - k. don't ask because
 - i. don't have the courage and don't trust anyone
 - ii. too proud so family suffers and later you're sorry

- l. no one help until it's too late
- m. try to get help but fail and others bemoan the past
- n. is needed
4. Talking, Etc., (continued)
 - a. talking to others
 - iii. about a problem (like drinking)
 - iv. they don't want to and things end up bad
 - b. others try to explain
 - iv. their ideas about your future
 - c. understanding
 - ii. others aren't though you're interested in what they have to say
 - iii. others misinterpret your behavior, eventually they realize what you're really doing
 - iv. don't but you may not be in the right situation to explain things
 - v. try to get others to understand who aren't interested but if you're upset they feel for whatever you're telling them
 - vi. can't communicate because you're ill, so you're alone
5. Marginal attitude and actions
 - a. attitudes
 - i. its better to have someone than to be alone
 - ii. others comfort you in your grief
 - iii. though alone you may eventually happen upon some kind of friend
 - iv. you meet nice people and hope to meet more in the future
 - v. you want people to love you and treat you well though it may seem funny
 - vi. though friendly, you're worried and disgusted
 - vii. upset only if it's someone close to you that's ill
 - b. actions
 - i. although you have incidental troubles, you can communicate with a loved one
 - ii. look forward to comfort and compatibility provided by others
 - iii. if you protect someone, they'll protect you in return or will remove obstacles
6. Authorities
 - a. you follow orders - when to rest when to work
 - b. by complying with them you get the care and attention you need
 - c. if you rebel and they're not understanding, they'll reject you
 - d. hold you in an uncomfortable place
 - e. want them to help if you've broken down and given up

7. Victimized

- a. by those you know
 - i. and getting away with it
 - ii. they abuse you, if they'd provide better for you you'd be completely happy
- b. others take advantage of you, if you're foolish and unobservant
- c. others get your money from you after all your work, all you have is just enough for food

8. Rejection

- a. though you try to do something to satisfy your family you find they've given you up
- b. even though you have proof, others won't stand behind you
- c. others tell you to do things but they are disgusted with you and don't trust you and reject you if you don't do what they want
- d. nobody cares about bums, they're just obstacles to be pushed out of the way

9. Negative feelings and attitudes

- a. feelings, emotions
 - i. disappointed in the people who give you useless gifts
 - ii. if you don't agree with others, you get angry and both are sad about it
 - iii. others are upset about unimportant things but you'll love all those close to you
 - iv. sad because other's actions caused destruction
- b. attitudes
 - i. when your desires coincide with another's needs, you'll get what you want
 - ii. others want you around when you're in good shape
 - iii. if you can't give them what they ask they detain you
 - iv. people are not true
 - v. if you've been unfaithful you can't be sure of the other's love
 - vi. some people try to take you off guard, if you're trained you'll come out OK
 - vii. you're pushed and pulled around waiting for someone with evil intent
 - viii. prevent you from doing things
 - a) but things will end happily because of what you have
 - b) running away but they're not too interested though you worry
 - ix. try to stop you
 - a) later you're successful in destroying yourself
 - b) from doing your duty afterward they realize it was best
 - c) maybe this will be the last time you'll do it

- x. must be guarded or you'll be violently destroyed
10. General views
- a. types of people
 - i. people who don't care about anything, will not amount to anything or you don't know what
 - ii. bums don't think about work, wonder only where they'll sleep, find a bottle or worry about the cops
 - iii. people concentrate on what they're doing or worry
 - iv. passive
 - b. marriage is simply an idealistic program
 - c. if you do something, those it affects eventually find out
11. Life (continued)
- d. the future
 - i. may be OK and you'll end up working hard or sick and in the hospital
 - ii. if you're undecided a routine is relaxing
 - iii. uncertain
 - a) though things are better now
 - iv. wonder about it
 - e. pessimism
 - i. can't sleep if worried but may be too far along the road of life to get the necessities
 - ii. finding what you're looking for may mean your end
 - iii. evil instead of good is the rule
 - f. you're alone if in trouble or when thinking of the past

Reaction to others - 32 men; 81 stories - 19 positive

Positive

1. Obedience, compliance
 - a. enables you to fulfill your desires to help others
2. Disregarding others' (wishes, statements)
 - a. but eventually realize they're right and things work out
 - b. don't take the help others offer but do the best you can
3. Quarrels
 - a. reconciliation occurs
 - i. after you reasonably talk things over
 - ii. you may give in realizing you're at fault though at first neither wants to
 - iii. eventually
4. Emotion
 - a. upset
 - i. but will help someone close to you
 - ii. don't want others to see so as not to worry them
 - b. if you're alone and have no one to turn to for advice you're happier when you find someone

5. Positive

- a. you work with others to fix something
- b. relationships with loved ones
 - i. you keep trying and finally successfully mend it
 - ii. hard to relate after a separation but you start anew as partners
- c. helping others
- d. you advise
 - i. if a profitable experience occurs to you thus pass it on
 - ii. but don't interfere

Negative

- 1. Obedience, compliance (continued)
 - b. makes you happy
 - c. you're unhappy and would rather be elsewhere
 - d. then they are sad and want you to stay then they'll be proud of you
 - e. of others to you - because you're older
- 2. Disregarding others (continued)
 - c. just don't want to listen
 - i. if you're angry, people are always telling others what to do
 - d. need someone or something to show you the way so you can do what you want
 - e. don't let others stop you from doing what you want
 - f. others try to get you to see a professional but you don't want to
 - g. to do more thinking about you're problem - you want to get away though others won't let you, maybe you'll destroy yourself
- 3. Quarrels (continued)
 - a. reconciliation
 - iv. get out and try to cool off and get what you're looking for
- 4. Emotion (continued)
 - c. worried about bills and doing something for loved ones
 - d. upset if loved one is ill
- 5. Positive - marginally (continued)
 - e. decisions, problems or help are discussed with or obtained from others
 - f. relationship with a loved one goes well
 - g. helping others
 - i. you want to do so many things, you don't know what to do first.

- ii. but don't interfere
- iii. can't help as much as you'd like but at least can show appreciation

h. you advise about an impending danger and are praised but you also use your talents to distract them

6. Negative

- a. if other's facade conflicts with your wishes, you turn away from them
- b. if you have ingenuity and intelligence, you manipulate situations so you're invulnerable
- c. initially don't want others close to you because of the way they look
- d. when heartbroken, not knowing where to turn, you aren't encouraged though others try
- e. leaving, escaping
 - i. when others cease loving you, you give them a choice; you leave or they act properly
 - ii. you leave when there is trouble in the family
 - iii. you leave after losing all and others are left with the debt
 - iv. can't think of anything to do so ask forgiveness for not doing what you should then leave
 - v. leave when things become bad though originally others had acceded to your wishes
 - vi. go on your own, even if others are hurt
 - vii. walk out if you're fed up with nagging and being bossed - for though they say they'll change you don't really want them to
- f. if you lose all your friends you're sick, disgusted, and unsure

7. Reaction to life

- a. do nothing
 - i. just stand
 - ii. can't do anything
- b. desperate all of it so worry and run
- c. if you've got nothing, you can't give anything
- d. frightening if you don't know who's there
- e. look forward trusting in nobler things

8. Reaction to nature

- a. created by God
- b. you see its beauty but it sees yours

IV. Adversity -- 41 men; 91 stories - 17 positive

Loss - 10 men; 12 stories - 1 positive

Positive

1. Although upset, you have to think about those remaining

Negative

2. Of loved ones
 - a. hard to find a replacement
 - b. leaves you with a responsibility, you assume it and it works out perfectly
 - c. and your property leaves you sad
 - d. leaves you upset
 - i. for a while and you'll have all the work to do
 - e. sadly reflect on it
 - f. occurs when working at something
 - g. occurs when you're present
3. You inform authorities but you can figure out how it happened

Danger, problems - 37 men; 79 stories - 16 positive

Positive

1. In a crisis or when there's danger
 - a. you get professional help
2. Self-action
 - a. if no one is around to help, you eventually help yourself
 - b. do what you can
 - i. and wait for other help and are happy, thankful and hope things work out OK
 - c. if you've lost you can always find your way
 - d. at times can't think of anything but during adversity after some indecision you know just what to do
 - e. if you keep your "right mind" but you can't do anything if you don't understand it clearly
3. Praying, asking God's help
 - a. give thanks things aren't worse, though despairing
4. Knowing the cause may prevent more damage
5. You're not lost, you're in trouble and are looking for someone

Negative

1. In a crisis, etc. (continued)
 - b. you worry and don't know what to do
2. Self-action (continued)
 - f. may have to avoid serious difficulties as others have until it's safe enough to leave

- g. escape the things you fear somehow
 - h. you're upset and with no hope but in your dreams everything is well
 - i. caused by another - try straightening it out by talking but ends up badly
3. Praying, etc. (continued)
- b. should have done this first rather than try all earthly means to get help
 - c. when it involves others and things turn out beautifully
 - d. when more trouble approaches after you've had a lot of it and God averts it
 - e. when you're worried about getting the necessities of life
 - f. when poor or exhausted praying gives you a lift
 - g. so that bad times don't occur again and we can somehow survive
 - h. not providing for yourself and family are works of God and don't do any harm
4. In a national disaster or when things are bad
- a. people become destitute
 - b. you're happy just to be alive
 - c. you don't have the means to succeed but later are able to help others
5. Help
- a. hope it will come, if you're trapped
 - b. wait for it after fighting all you can
 - c. will come if you survive but you're afraid and can't take the chance of moving
 - d. expected from your family and professionals so only hope
 - e. from friends so you won't get hurt until authorities arrive after things break down
 - f. others won't go near you if you've been condemned - sometimes things are bright or upsetting
6. You are all along
- a. and give vent to your grief but everything turns out well
 - b. and lost you don't know what to do
7. You're concerned or think about your problem
8. Money will make things better
9. You're upset when something is damaged and happy when it's all right
10. May become eccentric about the only thing you have left
11. Something is holding you down and surrounding you though you're looking for something but you don't know what

12. Worry and wonder about day to day living.
13. End up on relief, grieving because you can't think of anything.
14. Something you couldn't control destroyed everything
15. If things aren't going well, only trouble results
16. Unhappy eventually become extremely happy
17. Troubles just don't materialize
18. Worrying does no good , you still feel the same
19. Doesn't affect you if you're not around

ABSTRACT

TAT Story Sequence Analysis was used to characterize the patterns of attitudes of 42 petty offenders and 50 men on relief. Each sample was representative of the population from which it was drawn. The motivation of both groups was negative and passive. The relievers were more dependent on others, influenced by them, and sought their approval. The petty offenders were more concerned with themselves, reacted toward others badly because they felt they had been mistreated, and felt punishment was unjust, inconsistent, and no deterrent.

APPROVAL SHEET

The dissertation submitted by Patricia Diane Dore has been read and approved by members of the Department of Psychology.

The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the dissertation is now given final approval with reference to content and form.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

Feb. 1, 1968

Date

Margda B. Arnold.

Signature of Adviser