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A Study of the Relationship between the "Teen Encounters Christ" Experience and Behavioral Orientations, Attitudes, and Practice

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A STUDY OF THE RELATIONSHIP BETWEEN THE
"TEEN ENCOUNTERS CHRIST" EXPERIENCE
AND BEHAVIORAL ORIENTATIONS,
ATTITUDES, AND PRACTICE

by

Rev. Edward Harnett

A Thesis Submitted to the Faculty of the Graduate School
of Loyola University in Partial Fulfillment of
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CHAPTER I

Background and Research Regarding Similar Variables in Small Group Dynamics

In recent years there has been a good deal of dissatisfaction regarding the traditional retreat in the Catholic Church. Some of the people involved in retreat work question whether or not such retreats really produce any lasting effect, such as Anselm (1966). Others question whether there is even a need and place for them in the total Christian life, as does Maguire (1967). Further, it is a general awareness of those who work with youth that a great many of them are not interested in making the traditional retreat.

The traditional retreat is a period of time, usually three or more days, set aside for prayer and meditation. There is a retreat master who gives a series of talks on relevant subjects. Traditionally the greater portion of time is spent in silence and private meditation by the retreatants. There are also periods of group prayer and liturgical ceremonies such as the Rosary, The Way of the Cross, Mass, and Benediction of the Blessed Sacrament.

Many approaches to this problem are being made. In many places the traditional retreat has undergone some modifications, and these modified retreats have met with varying amounts of

success. There is, however, a whole new family of religious experiences being offered in place of the traditional retreat. One being offered to high school seniors is called the "Teen Encounters Christ" Weekend, hereafter referred to as TEC. It was developed by Fr. Matthew Fedewa and Sr. Concetta at the TEC Center in Lansing, Michigan. Its aim is to maximize the probability of change toward more positive interpersonal relationships and a more positive attitude toward the Church. In this paper the literature regarding some of the variables of TEC is reviewed, and its effects are studied to determine whether or not there is a measurable difference in orientation to interpersonal relationships, in attitude toward the Church, and in liturgical practice before and after the TEC Weekend.

The variables of the TEC Weekend are not unique, but in many cases they are variables that have already been studied in other situations, and can be found in the literature of small group dynamics. I believe that a review of some of the literature regarding these variables would be helpful in understanding the TEC Weekend itself.

Group Size

No more than 48 high school seniors are allowed to attend one TEC Weekend. They are all of the same sex. They are divided into groups of 8 for discussion and other activities.

Hare (1965) did some research on group size and its effect on discussions using nine boy scout groups of 5 members

each and nine of 12 members each. They were told to decide what would be the most necessary equipment for a lost scout to have in attempting to return to civilization. The discussion lasted 20 minutes. He found that the groups of 5 had significantly greater change toward agreement than the groups of 12 after discussion.

He feels that the advantages of groups of 5 are as follows:

Size five combines the characteristics that: (1) a strict deadlock is not possible with an odd number of members; (2) the group tends to split into a majority of three and a minority of two, so that being in a minority does not isolate the individual but allows him sources of gratification; and (3) the group appears to be large enough for the members to shift roles easily and for any individual to withdraw from an awkward position without necessarily having the issue resolved [1965, p. 243].

Bales (1954) also did some research on group size at Harvard University. The subjects were given an administration problem requiring a decision and recommendation. Bales concluded:

For the particular task and time limits given to subjects in the Harvard laboratory, five seemed to be the preferred number. Below that size subjects begin to complain that the group is too small, and above it that the group is too large [p. 50].

Slater (1958) did research with 24 groups varying in size from 2 members to 7 members each. The subjects were male undergraduates who had little or no prior acquaintance, and they were given a conflict situation to discuss, analyse, and to make a group decision. The subjects were given an opportunity to comment on the size of the group. The chi-square test was applied to the findings. He found significantly greater satisfaction with the size of the group among the members of the 5 man

groups. Slater concluded:

These findings suggest that maximal group satisfaction is achieved when the group is large enough so that members feel able to express positive and negative feelings freely, and to make aggressive efforts toward problem solving even at the risk of antagonizing each other, yet small enough so that some regard will be shown for the feelings and needs of others; large enough so that the loss of a member could be tolerated, but small enough so that such a loss could not be altogether ignored [p. 138].

This research seems to indicate that for the purposes of achieving agreement among members of a group and satisfaction with the group itself, 5 would seem to be the optimum number. TEC uses groups of 8 members each. While this is larger than the optimum number found in the literature, it still remains a relatively small group with many of the advantages of a small group.

Primary Groups

In the TEC Weekend the teams or discussion groups seem to form "primary groups." Cooley (1937) describes a primary group as follows:

By primary groups I mean those characterized by intimate face-to-face associations and cooperation. They are primary in several senses, but chiefly in that they are fundamental in forming the social nature and ideals of the individual. The result of intimate associations, psychologically, is a certain fusion of individualities in a common whole, so that one's very self, for many purposes at least, is the common life and purpose of the group. Perhaps the simplest way of describing this wholeness is by saying that it is a "we"; it involves the sort of sympathy and mutual identification for which "we" is the natural expression. One lives in the feeling of the whole and finds the aims of his will in that feeling.

It is not to be supposed that the unity of the primary group is one of mere harmony and love. It is always a differentiated and usually a competitive unity, admitting of self-assertion and various appropriate passions; but these passions are socialized by sympathy, and come, or tend to come, under the discipline of a common spirit. The individual will be ambitious, but the chief object of his ambition will be some desired place in the thought of the others, and he will feel allegiance to common standards of service and fair play. So the boy will dispute with his fellows a place on the team, but above such disputes will place the common glory of his class or school [p. 23].

The groups of eight gradually take on a group sense which is best described as "we thinking" rather than "I thinking" as Cooley describes. The effect of primary grouping on the teenager can be two-fold. It can provide a safe environment, and assuage insecurity. This will make the teenager a freer person to develop his potentialities as Bonner and Gordon point out:

To the extent, however, that any group takes on face-to-face characteristics, as is true of a primary group, a committee, a discussion group, or a club, it provides its members with the conditions in which the need for self-defense and self-justification is greatly reduced [Bonner, 1959, p. 47].

Thus, people join groups because they perceive them as a possible means for self-actualization--a way of actualizing their own capacities. A group, therefore, promises the individual an opportunity to grow, develop, fulfill, enhance, create--or simply to become that for which he has the potential [Gordon, 1955, p. 55].

At the same time it must be noted that the freedom is limited by what is acceptable to the group standard or norm; and that often only those potentialities are developed which are acceptable to the group. And besides the more open and obvious pressures toward conformity that might be imposed by other members of the

group, there is a more subtle pressure.

Sherif and Sherif performed a number of experiments over the years with auto-kinetic phenomenon. When an individual was exposed for a few seconds to a fixed point of light in a dark room, he saw it not only as a moving point, but estimated its locomotion in terms of his own frame of reference or anchorage point. When several individuals, each with his own anchorage point, were permitted to compare their own range with those of others in a group, the individuals modified their frame of reference in the direction of the group's norm (Hare, 1965, p. 26).

The spirit of the TEC Weekend is that of respect for the person and his or her ideas, so perhaps the more obvious pressures by the members of the group are diminished, yet from this research it might be assumed that a similar tendency toward conformity would be found in TEC as is noted by Sherif and Sherif.

Asch (1955) also experimented on the effect of social pressure on opinions. One hundred and twenty three subjects were asked their opinion about the sizes of lines in comparison to each other. It was found that ordinarily subjects would make errors of judgement 1% of the time. When they were placed in a group which unknown to the subject was instructed to err, the subject accepted their wrong judgement 36.8% of the time. However, individuals varied. About 25% always remained independent, and did not agree with the erroneous judgements. Some nearly always agreed with the majority. There was also research done with situations where one person agreed with the subject, and

this was found to substantially reduce the number of times the subject erroneously agreed with the majority.

Another study (Festinger, Schachter & Back, 1950, pp. 86-86) was done relating cohesiveness and conformity. Two housing projects for married war veterans were used. One project developed mutually accepted standards of behavior and attitude, the other did not. In the former a significantly higher correlation was obtained between friendship behavior and conformity to group standards than in the latter.

Since it is hoped that more Christian values and attitudes will be learned on the TEC Weekend, a very important question to ask is whether these new attitudes can be learned better as an individual or as a member of a group. Bonner (1959) feels that new attitudes can be learned more easily in a group.

But even though the results are not as conclusive as one would wish, generally speaking they favor group learning over individual learning. That they do so is largely due to the effectiveness of the group in dissolving the rigid "sets" of individuals, eliminating false starts, encouraging change, and facilitating the process of acquiring new habits under socially rewarding conditions [p. 126].

Therefore, from the foregoing research, it can be assumed that new attitudes are more easily learned in primary groups in the TEC situation also.

Group Leaders

Prior to the actual weekend a leader is chosen for each group of eight. He is chosen on the basis of a history of leadership and an exhibition of leadership qualities. He is

encouraged to be a democratic, participant leader.

At different times people have thought that it would be possible to live in a society where everyone is totally equal. It was thought that the role of leader could be totally eliminated. However, anthropologists and social psychologists tend to see the need of a leader in order that a society might be cohesive and function smoothly. Vaughan (1949) confirms this necessity, and describes the development of roles among a leaderless group of prisoners in a Japanese prison camp in the Philippine Islands. Whyte (1943) draws the same conclusion from his study of a street corner gang. The group he studied was a group of young Italian men. His study showed that the smooth functioning and cohesion of the group depended on the leaders fulfilling their roles. This need would also seem to exist in the TEC groups both for the accomplishment of tasks and the arriving at a consensus in discussions.

It has also been learned that groups function more smoothly if a person of leadership ability is chosen as leader. The problem, however, has been to determine in advance which person has leadership ability. Leaderless discussion groups, group situations, life histories, stress interviews, and role playing have been used for this purpose. Attempts have also been made to predict leadership ability by intelligence tests and personality assessments. However, proven leadership in past situations seems the best norm for predicting future leadership ability. Gibb (1947) says:

In the absence of this kind of social situation [where past leadership ability has been demonstrated] the latent existence of the same pattern of qualities cannot be inferred. Again, this does not mean that there can be no potential leaders, but it does mean that the potentiality cannot be directly known any more than capacity can be known except as a back-inference from expressed ability [1947, p. 268].

This would also apply to the selection of TEC group leaders.

Leadership can take many forms. It can be democratic, it can be autocratic, or it can be laissez-faire. Lewin and Lippitt (1938) did research comparing democratic and autocratic leadership. The subjects they used were two groups of ten and eleven year old boys. Each group had five members. Their task was to make masks under the two kinds of leadership. The autocratic leadership was described as follows: first, the leader determined all policies; second, the leader dictated techniques and steps one by one toward the goal; third, the leader assigned tasks and partners for working; fourth, the leader remained aloof from the group participation and impersonal. They described democratic leadership as follows: first, all policies were a matter of group determination, encouraged and drawn out by the leader; second, a general explanation of the steps was given, and where technical advice was needed, two or three procedures were given from which the group would choose one; third, the division of tasks and selection of work partners were determined by the members; and fourth, the leader attempted to be a member of the group in spirit, but not in actual work.

Four trained observers watched each group under its leadership. They observed that in the autocratic group there

was a higher state of tension; they observed 55% more social interaction in that group even though less would be required in an autocratic group; they observed that the group structure was less stable; there was less submissiveness, less objectivity, and more ascendancy; there were two scape goats in the twelve meetings of the autocratic group; finally, there was thirty times as much hostility as in the democratic group. While in the democratic group there was more cooperative endeavor; there was more offering to cooperate, and asking for cooperation; there was more expression of praise and friendliness; there were also more expressions of an objective attitude, many more constructive suggestions, and more give and take of objective criticisms without personal involvement. Constructiveness was higher in the democratic group; the masks were superior in this group, and there were more constructive suggestions; while in the autocratic group there was more carelessness and unfinished work. The feeling of "we-ness" was greater in the democratic group, and the feeling of "I-ness" was greater in the autocratic group. The group structure of the democratic group was more stable both when the leader was present and when he was not. The two occasions of scape-goating found in the autocratic group had no counterpart in the democratic group. The feeling of group property and group goals developed better in the democratic group. And so very clearly the effect of democratic leadership on the group as seen in this experiment is more desirable than the effect of the autocratic leadership.

White and Lippitt (1962) also experimented with three types of leadership: democratic, authoritarian, and laissez-faire. They used four groups of ten year old boys. There were five members in each group, and they belonged to an after-school hobby club. There were four adult leaders trained to exercise each of the three types of leadership. They changed groups and types of leadership every six weeks in order to rule out personality variables. The types of leadership called democratic and authoritarian are the same as Lewin and Lippitt called democratic and autocratic. They described the laissez-faire leadership as follows: first, there was complete freedom for group or individual decision, with a minimum of leader participation; second, the various materials were supplied by the leader who made it clear he would supply information when asked, but took no other part in work discussion; third, the leader did not participate at all; and fourth, spontaneous comments by the leader were infrequent, and no attempt was made to appraise or regulate the course of events.

The results they arrived at regarding authoritarian (or autocratic) leadership versus democratic were the same as in the Lewin-Lippitt experiment. When the groups under laissez-faire leadership were compared to the groups under democratic leadership, the groups under laissez-faire did less and poorer work, spent more time in play rather than work, and liked the laissez-faire leadership less.

The group leader is a member of the group making the

TEC Weekend; he is a participant in the fullest sense rather than merely a supervisor. Preston and Heintz (1949) have done research with college students comparing discussion groups with participatory leaders versus those with supervisory leaders. They found participatory leadership was more effective in changing opinion, and created greater satisfaction with the result of the discussion than supervisory leadership.

Hare (1953) repeated this research of Preston and Heintz with a different age group. He used boy scouts. There were nine groups of six boys each in which supervisory leadership was exercised and the same number with participatory leadership. The discussions concerned the most necessary scouting equipment in a certain situation. Again there was a significantly higher consensus in the participatory leadership group than the supervisory leadership group after discussion. There was also greater satisfaction with the result of the discussion, but not significantly greater as in the college age group.

This research seems to confirm the method of choosing leaders in TEC based on past exercised leadership, and also seems to confirm the use of democratic, participant leaders.

Variables Similar to Some Researched by Kurt Lewin

There are a number of variables in the TEC Weekend similar to some with which Kurt Lewin did research. There are approximately 11 talks given by various persons, a movie, and a film strip. After each of these talks, the movie, and the film

strip, there is a discussion at the table among the eight members. They take turns reporting the conclusions of their discussions to the whole group of 48. Each person at the TEC Weekend is also encouraged to participate by spontaneous prayer in a private meeting with just his or her own group of eight. These reports and prayers often manifest new attitudes and decisions for the future. At the conclusion of the three days each participant in the TEC Weekend is encouraged to say what TEC has meant to him or her. This very often is a public declaration of a decision to change the past life pattern.

There is a paraliturgy of ashes similar to the liturgy of Ash Wednesday. Ashes symbolize penance. The senior is invited to participate in this paraliturgy as a sign of sorrow for past sins. He is then offered the opportunity to participate in the liturgy of Penance in which he confesses his sins privately to a priest, and expresses his intention of a renewed effort in the future. There is a paraliturgy of the Easter Vigil. This service is patterned after the liturgy of Holy Saturday night when the Resurrection of Christ is commemorated. As part of the Easter Vigil paraliturgy the senior is invited to participate in a baptismal ceremony which recalls his first and true Baptism, and expresses a desire to be "reborn" or begin a new life more closely patterned after the ideals taught by Christ. There is a paraliturgy of Confirmation which commemorates Christ's sending His apostles to share what He had taught them. This recalls the senior's own first and true Confirmation, and signifies a desire

to inspire others by the example of his or her own life. Finally, there is the liturgy of the Eucharist, which commemorates the Last Supper, and recalls the Christian's vocation to love of neighbor. The senior is invited to participate in this ceremony.

Some research reported by Lewin (1958) seems relevant to these variables of TEC. Lewin did some research with habit change. He wanted to determine which was a more effective way of changing habits, lecture or discussion. The dependent variable was the food-serving habits of housewives. Before the experiment they did not serve beef hearts, kidneys, or sweetbreads to their families. In fact, they had an aversion to these meats. There were three groups of 13-17 members each which received a lecture regarding the use of these meats. There were three groups of 13-17 members which engaged in a discussion on the same subject. Both groups were given the same basic information. Both were given the same motivation: eating such foods would be good for health and helpful to the war effort. All the groups were asked before the experiment if they had served these foods, and after, if they were willing to do so within the next week. The results were that 3% of the lecture groups did serve them, and 32% of the discussion groups served them. Lewin gives the following reasons for the difference. The people in the lecture group remain passive and uninvolved, while in the discussion group they are active and involved. In the lecture groups they are also psychologically individuals, and people hesitate to depart from group standards, while as part of a group, as in the

discussion group, they change together and not as individuals. Lewin also feels that neither a lecture or a discussion alone necessarily leads to a decision. Therefore, at the end of their experiment they asked the people to make and manifest their decision. This he feels increases involvement, gives dominance to one alternative, and effects a "freezing" of the motivational "constellation" for action.

He also reports another experiment with six groups of six to nine housewives each. The purpose of the project was to increase the amount of fresh or evaporated milk they gave their family. Half of the groups received a 45 minute lecture, and the other half had a 45 minute discussion. After two weeks 15% of the lecture groups were using more milk, and 45% of the discussion groups were using more milk. Four weeks after the lecture and discussion 15% of the lecture group were still using more milk, while 50% of the discussion group were. The same person had given the lectures and led the discussion groups, and the women in both groups had little or no contact with each other either before or after the experiment.

Another experiment reported by Lewin in the same article concerns an experiment with a group of new mothers. The project was to encourage them to give their infants orange juice and cod liver oil. One group was given individual conferences lasting 20 to 25 minutes each on the subject. The other group was given a group instruction followed by discussion which altogether lasted 20 to 25 minutes; there were six to nine in the groups.

After two weeks 20% of those who received individual conferences were using cod liver oil, and 47% of those who were in the discussion groups were using it. After four weeks 55% of those who received individual instruction were using cod liver oil, but 90% of those in the discussion groups were. After two weeks 37% of those in the group that received individual instruction were using orange juice, and 85% of those in the discussion group. After four weeks 55% of those who received individual instruction were using orange juice, while 100% of those who were in the discussion groups were using it. Two things to note about this experiment are that in the individual conference the mother received more attention, and in neither case was there contact or discussion before or after the controlled session.

Lewin feels that there are three steps to habit change. First, the person must be unfrozen from his present level of action. Second, he must be moved to a new level. Finally, he must be frozen in the new level. He feels that there are two ways this might be accomplished. Assuming that a person is at his or her present level because the forces pushing in each direction find their balance at that point, either more pressure can be put to one direction, or the pressure in the other direction can be reduced. The first produces an increased state of tension, the latter produces a reduced state of tension. He feels the group discussion has the effect of reducing opposition to change, and so produces more lasting effects.

The variables of TEC seem to have much in common with

those in this research. The discussions seem to reduce opposition and promote change. The ceremonies and other manifestations of new attitudes seem to have a "freezing" effect for the new attitudes.

Joint Projects

At the end of most of the TEC discussions there is a joint project. A poster is drawn expressing the conclusions of the group of eight in their discussion. All take part in the project. This poster is then explained to the larger group by one member of the smaller group of eight. The lay leader of the TEC Weekend establishes an atmosphere of acceptance in the larger group for all the posters by his own attitude. Some rivalry is apparent, but it tends to be playful in character rather than exhibiting any strong feelings of hostility. Therefore, each poster is accepted and applauded.

Sherif and Sherif (1953) took 24 well-adjusted boys at a camp, and divided them into two groups. The groups named themselves the Bull Dogs and the Red Devils. Competitive situations were provided for the two groups. The Bull Dogs were more successful in the competitive situations, and strong identification developed between the members. There was a great deal of pride in their group and loyalty to each other. The group's norms and values became the accepted norms of each member. The other group, the Red Devils, was less successful. As a result, hostility, rivalry, and lack of identification became evident.

Group norms and values did not develop.

In the TEC Weekend, because of the atmosphere of acceptance, every project is accepted as a success. Therefore we would expect identification of the members with the group to develop, and an acceptance of the group's norms and values to occur. If the value-system of the group becomes more Christian, we would expect the individual member's value-system to change correspondingly.

Maslow's Theory of Pre-potent Needs

The over-all atmosphere of the TEC Weekend is one of freedom and respect for the participants. They are assumed to be responsible persons, and accepted as such by the adult team conducting the weekend.

Maslow (1945) has developed a theory regarding the priority in the fulfillment of needs or the relative potency of needs. According to his theory, lower needs must be fulfilled before higher ones can effectively seek fulfillment. For example, a man must have his need for food and water somewhat satisfied before he can seek satisfaction on the level of belongingness and love. Maslow puts the hierarchy of needs in this order from lower to higher: physiological needs, safety needs, needs of belongingness and love, esteem needs, needs of self-actualization, cognitive needs, and aesthetic needs. The need to love others and be other-centered are self-actualization needs, and they begin to seek satisfaction only after the needs to be loved, to belong, and to be esteemed have been satisfied.

All people in our society (with a few pathological exceptions) have a need or desire for a stable, firmly based, usually high evaluation of themselves, for self-respect, or self-esteem, and for the esteem of others. These needs may therefore be classified into two subsidiary sets. These are, first, the desire for strength, for achievement, for adequacy, for mastery and competence, for confidence in the face of the world, and for independence and freedom. Second, we have what we may call the desire for reputation or prestige (defining it as respect or esteem from other people), status, dominance, recognition, attention, importance, or appreciation. . . .

Satisfaction of the self-esteem need leads to feelings of self-confidence, worth, strength, capability and adequacy, of being useful and necessary in the world. But thwarting these needs produces feelings of inferiority, of weakness, and of helplessness. These feelings in turn give rise to either basic discouragement or else compensatory and neurotic trends. . . .

.
This tendency self-actualization might be phrased as the desire to become more and more what one is, to become everything that one is capable of becoming.

The specific form that these needs will take will of course vary greatly from person to person. In one individual it may take the form of the desire to be an ideal mother, in another it may be expressed athletically, and in still another it may be expressed in painting pictures or in inventions.

The clear emergence of these needs usually rests upon prior satisfaction of the physiological, safety, love, and esteem needs [pp. 90-92].

Insofar as these prior needs are satisfied in TEC, especially the need for esteem and belonging, the need for self-actualization can begin to seek satisfaction.

Proximity and Affection

Throughout the TEC Weekend the participants are in a situation of maximum contact with each other. They remain in a limited area, they eat together, they sleep in small dormitories,

they recreate together, they discuss together, they do projects together, and they pray together. There has been some research done on the relationship between proximity and affection. Festinger, Schachter & Back (1950) did research on the relationship between spatial distances and friendships in a housing development. They found that:

The hypothesis has been advanced that friendships and group membership will be determined in these communities by passive contacts between neighbors. The pattern and number of such contacts among particular people will depend upon physical and functional distance. Data have been presented which reveal a striking relationship between these ecological factors and sociometric choice.

Obviously, there are other methods of making friends. The men of the project undoubtedly meet one another in class and school activities. People probably meet at parties, and so on. However, the relationships between ecological and sociometric structures is so very marked that there can be little doubt that in these communities passive contacts are a major determinant of friendships and group formations. Further, we know from the data presented in Chapter 2 that these friendships are very active relationships and compose the major portion of the social lives of these people.

It should be remembered that Westgate and Westgate West represent homogeneous communities. Whether these ecological factors would be as effective in more heterogeneous communities is, of course, a question for further empirical study. It seems likely that in such communities ecological factors will play some part, though a less important one, in determining sociometric structure [p. 58].

Although an absolute parallel cannot be made between this research and the situation at TEC, it does present another insight into the factors that may be at work in the TEC situation. And, although the participants may not be as homogeneous as the subjects in this research, they do have a great deal in common. They are all seniors in high school, with all that that entails,

and all of the Catholic Faith. If we assume that the close contact for the period of three days is sufficient to be a determinant of friendship and group formation, and many of the participants in the TEC Weekends studied felt strong friendships had developed, then another conclusion of the research at the Westgate and Westgate West housing developments may have relevance.

Although, on the basis of the data available to us, we have not been able clearly to separate the different means by which people can resist group influences and thus become deviates, there is abundant evidence that the attractiveness of the group and the amount of communication between the member and the group are major determinants. It also would seem likely that these two factors would generally not occur separately but would operate together in most situations. The sociometric status of the deviate is clearly different from that of the conformer - isolation seems to be both a cause and an effect of being a deviate [Festinger, Schachter & Back, 1950, p. 113].

The TEC Weekend is viewed as a microcosm of life in the world. It is hoped that positive relationships between participants will develop, and that these positive relationships will be a pattern that will be carried into the larger world after TEC. Insofar as ecological factors of TEC are similar to those in the research, we would expect a similar effect in friendship relationships in TEC.

Sensitivity Training and TEC

Sensitivity Training or T-Groups are a result of an increasing awareness in our time of primary group processes and the research in small group structures and dynamics. Benne (1964) says that the principles of T-Groups were first developed at the

State Teachers College in New Britain, Connecticut during the summer of 1946. This training-research project was sponsored by the Connecticut Inter-racial Commission, the Connecticut Department of Education, and the Research Center for Group Dynamics at the Massachusetts Institute of Technology. The reason for the training session was to develop more effective local leaders to work with the Inter-racial Commission and to test several hypotheses for the Research Center for Group Dynamics. Whitman (1964) defines the T-Group in this way: "The T-Group is a collection of heterogeneous individuals who gather for the purpose of examining the interpersonal relations and group dynamics that they themselves generate by their interaction [p. 310]." The goal of T-Groups is that the knowledge of interpersonal relations and group dynamics obtained in the T-Group will be used in other situations when the trainee returns home.

There is a great deal in the T-Group situation that is also found in the TEC Weekend in terms of experience variables, e.g., discussion, interaction, confrontation, and growth in awarenesses. However, there are great differences. Besides the fact that the TEC Weekend is shorter than many if not most Sensitivity Training situations, there is a difference of approach. At the TEC Weekend the discussion is preceded by a lecture; this lecture is suggested matter for the discussion; and the group is instructed to be prepared to give a summary of their discussion and conclusions at the end of the discussion

period. In T-Groups the discussions are not preceded by a lecture which supplies material for discussion; the participants themselves and their interactions are the subject matter of discussion. The T-Groups also have a trainer or a person skilled in group dynamics in their group, and although there is an adult adviser in the TEC groups, there is no provision that he be skilled in this field; he is considered a resource person to give guidance and information when necessary. There would appear to be similarities in the effects of TEC and T-Group training, but it is beyond the scope of this paper to determine how much similarity.

CHAPTER II

Method

The TEC Weekend hopes to effect changes toward more positive interpersonal relationships and toward a more positive attitude toward the Church in the high school seniors who participate in it. These two areas, therefore, have been chosen for investigation, along with frequency of liturgical participation.

The high school seniors of two girls' TEC Weekends and one boys' TEC Weekend from Catholic and public high schools in different parts of Cook and Lake Counties in Illinois were the subjects. There was also a control group of 70 girls from one girls' Catholic high school in Chicago who expressed a desire to attend TEC, but they did not have an opportunity to do so because the program was not offered to their school.

FIRO-B

The questionnaires in this research were made up of three parts. The first part was the FIRO-B (Measurement of Fundamental Interpersonal Relations Orientations---Behavior) developed by W. C. Schutz (1966). Starting with the premise that people need people, he elaborated this need into three kinds of relationships: inclusion, control and affection.

He divided these three relationships into "wanted behavior" and "expressed behavior." He feels these six dimensions of needs are sufficient for prediction and explanation of interpersonal phenomena. He calls these six interpersonal needs. He defines need as "a situation or condition of an individual the non-realization of which leads to undesirable consequences. An interpersonal need is one that may be satisfied only through the attainment of a satisfactory relation with other people [p. 15]."

The interpersonal need for inclusion is defined behaviorally as the need to establish and maintain a satisfactory relation with people with respect to interaction and association. "Satisfactory relation" includes (1) a psychologically comfortable relation with people somewhere on a dimension ranging from originating or initiating interaction with all people to not initiating interaction with anyone; (2) a psychologically comfortable relation with people with respect to eliciting behavior from them somewhere on a dimension ranging from always initiating interaction with the self to never initiating interaction with the self.

On the level of feeling the need for inclusion is defined as the need to establish and maintain a feeling of mutual interest with other people. This feeling includes (1) being able to take an interest in other people to a satisfactory degree and (2) having other people interested in the self to a satisfactory degree.

With regard to the self-concept, the need for inclusion is the need to feel that the self is significant and worth while.

The interpersonal need for control is defined behaviorally as the need to establish and maintain a satisfactory relation with people with respect to control and power. "Satisfactory relation" includes (1) a psychologically comfortable relation with people somewhere on a dimension ranging from controlling all the behavior of other people to not controlling any behavior of others and (2) a psychologically comfortable relation with people with respect to eliciting behavior from them somewhere on a dimension ranging from always being controlled by them to never being controlled by them.

With regard to feelings, the need for control is defined as the need to establish and maintain a feeling of mutual respect for the competence and responsibility

of others. This feeling includes (1) being able to respect others to a satisfactory degree and (2) having others respect the self to a satisfactory degree.

The need for control, defined at the level of perceiving the self, is the need to feel that one is a competent, responsible person.

The interpersonal need for affection is defined behaviorally as the need to establish and maintain a satisfactory relation with others with respect to love and affection. Affection always refers to a two-person (dyadic) relation. "Satisfactory relation" includes (1) a psychologically comfortable relation with others somewhere on a dimension ranging from initiating close, personal relations with everyone to originating close, personal relations with no one; (2) a psychologically comfortable relation with people with respect to eliciting behavior from them on a dimension ranging from always originating close, personal relations toward the self, to never originating close, personal relations toward the self.

At the feeling level the need for affection is defined as the need to establish and maintain a feeling of mutual affection with others. This feeling includes (1) being able to love other people to a satisfactory degree and (2) having others love the self to a satisfactory degree.

The need for affection, defined at the level of the self-concept, is the need to feel that the self is lovable.

This type of formulation stresses the interpersonal nature of these needs. They require that the organism establish a kind of equilibrium, in three different areas, between the self and other people. In order to be anxiety-free, a person must find a comfortable behavioral relation with others with regard to the exchange of interaction, power, and love. The need is not wholly satisfied by having others respond toward the self in a particular way; nor is it wholly satisfied by acting toward others in a particular fashion. A satisfactory balance must be established and maintained. [pp. 18-20].

The FIRO-B instrument is intended to measure these needs as expressed through predisposition or "orientation" to behavior rather than through feelings or some other dimension. It measures the predisposition to behavior as expressed (e) to others and as wanted (w) from others. Therefore the FIRO-B is designed to measure the individual's predisposition to behavior

toward others (E) and the behavior he wants from others (W) in three areas of interpersonal interaction, i.e., inclusion (I), control (C), and affection (A). Therefore there are six scores as follows: Expressed Inclusion, Wanted Inclusion, Expressed Control, Wanted Control, Expressed Affection, and Wanted Affection.

Schutz chose the Guttman technique for cumulative scale analysis. The scales comprise items of regularly descending popularity so that an individual will accept items to a given point, and then reject the remainder. If the constructed scale of items approximates this model to the degree that 90% of all responses to all items can be correctly predicted only from a knowledge of how many items each person accepted, then the items are said to be reproducible, and to form a unidimensional scale. The score equals the number of items accepted.

The scales were developed using approximately 150 subjects from the Massachusetts Institute of Technology, Massachusetts State Teachers College, Harvard University, Boston University, and an Air Force reserve unit. They were cross-validated to insure that the scales maintained the required characteristics of an acceptable Guttman scale with a population of about 1500 subjects. One thousand of these subjects were from Harvard, 230 from a Radcliffe freshman class, and the remainder from Harvard Business School and colleges in the Boston area.

The FIRO-B was validated according to concurrent validity i.e., "evaluated by showing how well test scores corresponded to

measures of concurrent criterion performances or status [p. 667]."

An attitude scale of "Political Individual Significance" was developed and related to the FIRO-B inclusion scale. A scale of attitudes toward "Political Autocratic Behavior" was developed and related to the FIRO-B expressed control scale. A scale of attitudes toward "Political Abdicrat Behavior" was developed and compared to the FIRO-B wanted control scale. Significant relationships were found between the FIRO-B and these other criteria.

Persons in different professions were also given the FIRO-B. The subjects were Air Force senior officers, industrial supervisors, public school administrators, and student nurses. The results corresponded with reasonable expectations for such groups. It was also given to the entire freshman class at Harvard, at Radcliffe, and to one course at Harvard Business School in which the students were being trained for industrial leadership. Again reasonable trends were noted. Especially notable were the higher expressed control scores for men than Radcliffe girls.

The FIRO-B was checked for reliability, as already mentioned. The usual criterion for Guttman scales is a reproducibility score of 90%. As mentioned, about 1500 subjects were used for this purpose. The range of reproducibility scores for all six scales was .93-.94, and the mean was .94.

A very important trait for the FIRO-B is stability, since it is presumably based on relatively stable personality traits

which are developed in childhood and persist throughout life. Therefore, it was administered to college students at one month intervals. The range of scores of stability was .71—.82, and the mean was .76.

When the scores of 108 subjects were checked for correlations, a high correlation was found for the expressed and wanted inclusion and affection scales.

Since the FIRO-B attempts to measure stable personality traits, a null hypothesis is reasonable. In a span of three days there should not be a change in these traits.

The Revised Thurstone-Chave Attitudes
Toward the Church Scale

The second questionnaire was the Revised Thurstone-Chave Attitudes Toward the Church Scale. Originally the scale was devised by Thurstone and Chave. The form of the test used in this research is a revision of that scale of attitudes made by Herr and others (Webb, 1952) at Loyola University in Chicago. The scale of attitudes was revised so that it would not only measure a general attitude as the original form does, but would also have two sub-scales measuring emotional and intellectual attitudes.

Thurstone and Chave describe attitude as an underlying quality and opinion as an expression of an attitude. They define attitude as "the sum-total of a man's inclinations and feelings, prejudices or bias, preconceived notions, ideas, fears,

threats and convictions about any specific topic [p. 67]." In the present study attitude is ascertained by the acceptance or rejection of opinions. The original form of the scale was devised in this way. A number of people were asked to write their opinions of the Church, and current literature was searched for suitable brief statements that might serve the purposes of the scale. From this list of statements, 130 were selected which seemed to cover all possible gradations from one end of the scale to the other, that is, from the most negative to the most positive. The criteria for these statements were as follows: first, the statements must be as brief as possible so as not to fatigue the subjects who are asked to read the whole list; second, the statements should be such that they can be indorsed or rejected in accordance with their agreement or disagreement with the attitude of the reader; third, every statement should be such that acceptance or rejection of the attitude does indicate something regarding the reader's attitude about the issue in question; fourth, double-barrelled statements should be avoided except possibly as examples of neutrality when better neutral statements do not seem to be readily available; fifth, one must insure that at least a fair majority of the statements really belong to the attitude variable that is to be measured. If a small number of irrelevant statements should be either intentionally or unintentionally left in the series, they will be automatically eliminated by one of the objective criteria. some ambiguous and irrelevant statements were deliberately left

in the scale to see whether these would be eliminated by the objective criteria of ambiguity and irrelevance.

Three hundred subjects were then asked to sort the 130 statements into 11 piles lettered A to K. Pile A, they were told, should contain the statements most favorable to the Church, and pile K the ones least favorable. Pile F should contain only neutral statements. The piles in between should be considered equal intervals graduated from A to K. The sorters were told that their sorting was not to reflect their opinion.

The scale value of each statement was determined graphically, and ranged from 1 to 11. The point of the 50% level of frequency of the scores was taken as the scale value of the statement. The quartile points on the curve were noted as a measure of ambiguity. If a statement is very ambiguous, then the quartile range would be large. If the statement is consistently scored at the same or nearly the same scale level, the quartile range would be small. Ambiguous statements were removed.

A criterion of carelessness or failure to understand the directions was established. Anyone who put 30 or more statements into the same pile was eliminated. This removed 41 from the original sorters.

A criterion of irrelevance was developed. If a person who scored high on the scale generally endorsed item 101, then it was assumed that item 101 is rightly scored as a high item on the scale. On the other hand, if a person who scored low on the

scale of attitudes generally did not select item 101, it was assumed, again, that it is rightly scored high on the scale. However, if item 101 is about equally selected by those who score high and those who score low, it was judged that statement 101 is irrelevant for the purpose of determining a person's attitude toward the Church. In order to determine this fact, that is, which statements were irrelevant, the test was administered to 300 subjects other than the first 300.

From the 130 statements originally chosen, many were eliminated by these various criteria. From the remainder, 45 were chosen to approximate equal intervals according to their scale values. Four statements from each of the 11 categories plus one extremely high statement were chosen.

High and low scores are not intended to indicate judgments of attitude, that is outside the scope of the scale. In actual fact, the lower scores on this scale indicate more favorable attitudes toward the Church. The mean of the score-values of the statements the subject endorses is his score.

The reliability of the test scores was explored by means of the split-half technique. However, since the items do not progress from low to high or vice versa, they first had to be put in rank order according to their scale values. Successive pairs were then marked off. The first opinion in each pair had, of course, a slightly lower scale-value than the second. The odd numbered pairs having the first opinion with the lower scale value were assigned to form A of the test. The even numbered

pairs were assigned to form B. In this manner two forms were obtained--A and B--each half as long as the original scale, and so prepared that the average scale-value of each form was practically identical. The last statement, which was scaled very high, was included in both forms A and B. The tests of 200 freshmen were studied and found to be highly correlated.

The revision of the Thurstone-Chave scale sought to note the difference between emotional and rational attitudes. In the revision, Herr (1945) reworded the items of the original scale. Some of the statements were changed to represent an expression of intellectual content, and others were reworded to represent emotional content. For example, item number 5 in the original read; "I believe that the church is losing ground as education advances." As revised by Herr it reads: "I am convinced that the Church is losing ground as education advances." This revised statement is intended to represent an intellectual attitude. Item number 14 in the original read: "I believe that the church furnishes the stimulus for the best leadership of our country." In the revised scale it reads: "I have a feeling that the church furnishes the stimulus for the best leadership in our country." This revised statement is intended to represent an emotional attitude.

Webb (1952) gave an account of the revision of the attitude scale. He explains:

In a check as to whether the rewording of the original statements affected the scale values determined for each item in the original scale, the same procedure

as that of Thurstone and Chave was followed in standardizing the new test, save that fewer judges were found to be sufficient. A group of 23 college men and women were asked to sort 46 revised statements into eleven piles to represent an evenly graded series of attitudes, from those which were expressive of mental states extremely against the church to those which were expressive of states very much in favor of the church.

It became evident from the results of a small group of judges that the scale values of the various items were not changed very significantly from those computed by Thurstone and Chave [p. 27].

This revised attitude scale gives a measure of a single tendency, i.e., over-all attitude toward the church, and at the same time it gives two partial scores, one for the degree of favorableness on the level of conviction (intellectual scale), and the other on the level of feeling (emotional scale).

To show the distinction between intellectual and emotional attitudes, Herr states that:

It is possible to classify conscious attitudes as those which are dominantly intellectual and those which are dominantly emotional..... When the reasons for the truth or value of a proposition or project are clearly and forcibly presented to us, we are convinced by the evident truth of the matter and desire its advantages. When such reasons are not clear to us we may still have an opinion in the matter because we are expected to have one, and we allow feelings to sway our judgement of approval, or we adopt a tentative attitude merely to avoid a state of indecision. In such cases we often accept and approve, or set up an attitude of favorableness toward things, without clear evidence and perhaps in a conventional, irrational, or emotional manner [p. 166].

It was found that in many cases a person's emotional attitude was at variance with his own intellectual convictions.

Regarding the Church Attitude Scale, there was some assumption that after the TEC Weekend the subjects might have a

different definition of the Church from the one they had before. So the word Church was defined before each administration as follows: "The word Church in this questionnaire should be understood to mean the whole Church, that is, the Pope, bishops, priests, sisters, and all lay members."

Frequency of Participation

in Liturgies

The third questionnaire consisted of three questions of the investigator regarding the frequency of reception of the sacraments of Penance and the Eucharist and the frequency of attendance at Mass. It is a self-report. There were five choices regarding frequency; the subject was asked to select the choice that described his participation in each of the three liturgies. It was scored 1 to 5. One represents less than once a month and 5 represents more than once a week. Again, this pattern is something that of itself would not be expected to change in a period of three days.

Hypotheses

The research has been directed toward testing the following hypotheses:

1. There will be no significant difference in interpersonal relations orientation as measured by the FIRO-B scale before and after the TEC Weekend experience.
2. There will be no significant difference in attitudes toward

the Church as measured by the Revised Church Attitude Scale before and after the TEC Weekend experience.

3. There will be no significant difference in stated liturgical participation before and after the TEC Weekend experience.

CHAPTER III

Results

The questionnaires were administered to the subjects three times: 1) during the week prior to the TEC Weekend; 2) during the week immediately after; 3) about two and a half months after (the follow-up). There were 94 subjects for the before and immediately after administrations, and 69 subjects for the follow-up. The mean scores before TEC of the 69 used for the follow-up were close enough to the mean of the whole group before TEC to assure that the same basic sample was being dealt with even though the N was smaller.

The control group consisted of 70 girls from a Catholic girls' high school. They were girls who expressed a desire to attend a TEC Weekend, but did not have an opportunity. They were given the before and follow-up administrations at about the same time as the experimental group. The after administration was not given because it was assumed that in the three days of an ordinary weekend there would be no significant change in the group. There was no significant difference in the before and follow-up scores of the control group.

Description of the Experimental Group
on the Basis of the Three Questionnaires

According to the FIRO-B scales, the before, after, and follow-up administrations showed greater needs or predisposition in the area of inclusion, both expressed and wanted, than in either expressed or wanted control or affection for our sample. Schutz (1966, p. 24) indicates that affection refers to a one-to-one relationship, whereas inclusion is a one-to-many relationship. Control can be either. Therefore, it would seem that the greater needs of our sample are those of belonging and of having membership with groups, rather than the needs for intimate personal one-to-one relationships (table 1). They also showed greater need to be controlled than to control others. A study of 1240 Harvard and Radcliffe college freshmen showed similar patterns, except that the Radcliffe girls showed a slightly lesser need to include others. The needs of our sample would seem to facilitate their entrance into a TEC Weekend where they would belong to a group under the guidance of a director.

The Revised Church Attitude Scale was administered in 1953 (Cryns, 1953) to 45 Catholics in college whose mean age was 22+. As was noted earlier, lower scores indicate more positive attitudes, and higher scores indicate more negative attitudes. Their mean score for the total scale was 1.93. In 1957 (Cryns, 1957) the same scale was given to 300 Catholic college students at Loyola, Northwestern, and Roosevelt Universities. Their mean score was 1.92 on the intellectual sub-scale and 1.97

on the emotional sub-scale. At the same time, 185 Protestants at the same universities had a mean score of 2.60 on the intellectual sub-scale and 2.78 on the emotional sub-scale. One hundred forty-six Jews were tested; they had a mean score of 3.57 on the intellectual sub-scale and 3.83 on the emotional sub-scale. Finally, 54 students at the same universities who professed no religion had a mean score of 5.27 on the intellectual sub-scale and 5.76 on the emotional sub-scale. The students tested (table 1) before TEC were higher, or more negative in their attitude toward the Church, than either the Catholics or Protestants in the earlier administrations of the test. On the intellectual sub-scale, they were very close to the mean score of the Jews. After TEC the scores were more positive, being somewhat close to the level of the Protestants' mean score. The scores of the groups tested never reached the scores of the Catholics tested earlier. There are, of course, two obvious factors to be considered regarding this difference. The college students were on an average four years older than our subjects. Also, the earlier testing was done at least 11 years ago; it is possible for attitudes in the general population to change during that time. Perhaps the college students would also score higher if tested today.

The scales of Stated Liturgical Participation indicate that our sample came close to attending Mass weekly before TEC. A score of 4.00 would indicate weekly attendance, and their score was 3.64. They received Communion approximately three-

fourths of the times they went to Mass. They went to confession less than once a month. There is no way to compare this to the practices of high school seniors in general, but it would be suspected that the liturgical participation of this sample is greater than the general population.

Results

There are 6 sub-scales on the FIRO-B, 2 sub-scales and a total scale on the Church Attitude instrument, and 3 sub-scales on the Stated Liturgical Participation instrument. Of these 12 sub-scales 8 were significantly higher (.05 level) immediately after TEC. This would seem to indicate clearly that a change took place during the TEC Weekend.

The scales of the FIRO-B indicated significantly greater predisposition after TEC in the areas of Expressed and Wanted Inclusion and Expressed Affection but not in the areas of Wanted Affection or Expressed or Wanted Control. These changes would seem to be consistent with the aims of TEC. TEC stresses the importance of belonging to the Christian community and of expressing love. It says little about receiving love, and controlling others could be interpreted as contrary to the ideals TEC encourages.

The scores on the two sub-scales and on the total scale of the Church Attitude instrument all changed significantly ($p < .01$). The Communion and Confession scores increased significantly ($p < .05$). The score on the Mass attendance scale

TABLE 1
 Before, After, and Follow-Up Means and T Scores
 of the Experimental Group

Item	F I R O - B						Church Attitude			Stated Liturgical Participation		
	EI	WI	EC	WC	EA	WA	Emot.	Intel.	Total	Mass	Comm.	Conf.
M Before N = 94	6.09	5.06	3.01	4.74	3.63	3.72	3.35	3.46	3.48	3.64	2.80	1.37
M After N = 94	6.74	6.51	3.10	5.06	4.26	4.07	2.53	2.63	2.61	3.71	3.23	1.62
T Score	2.37	3.46	.27	1.12	2.08	1.57	3.10	3.89	3.93	.34	2.01	2.19
P	<.02	<.01	-	-	<.05	-	<.01	<.01	<.01	-	<.05	<.05
M Before N = 69	6.07	5.18	2.87	4.55	3.79	3.79	3.32	3.50	3.47	3.49	2.68	1.27
M Follow-Up N = 69	6.23	6.04	3.37	5.23	3.66	3.97	3.14	3.03	3.10	3.55	2.89	1.40
T Score	.43	1.67	1.06	2.15	.34	.57	.53	1.65	1.26	.27	.87	1.11
P	-	-	-	<.05	-	-	-	-	-	-	-	-

EI (Expressed Inclusion)

EC (Expressed Control)

EA (Expressed Affection)

WI (Wanted Inclusion)

WC (Wanted Control)

WA (Wanted Affection)

Note - only P at the .05 level noted

TABLE 2

Before and Follow-Up Means and T Scores
of the Control Group

Item	F I R O - B						Church Attitude			Stated Liturgical Participation		
	EI	WI	EC	WC	EA	WA	Emot.	Intel.	Total	Mass	Comm.	Conf.
M Before N = 70	5.60	5.19	1.84	4.70	2.89	2.96	4.17	3.97	4.05	3.32	2.50	1.29
M Follow-Up N = 70	5.60	4.67	1.87	4.06	2.56	3.05	4.34	4.07	4.19	3.19	2.50	1.24
T Score	.00	.90	.09	1.70	1.00	.28	.38	.28	.41	.55	.00	.35
P	-	-	-	-	-	-	-	-	-	-	-	-

EI (Expressed Inclusion)

EC (Expressed Control)

EA (Expressed Affection)

WI (Wanted Inclusion)

WC (Wanted Control)

WA (Wanted Affection)

Note - P not significant on any sub-scale

did not change, but, as stated before, the scores indicated almost weekly attendance before TEC. Therefore, there was little room for any change to take place since this is all TEC promoted.

Interestingly, however, the large number of significant changes after TEC did not maintain until the follow-up. The follow-up administration only showed a significant change on the wanted control scale ($p < .05$) of the FIRO-B instrument. A change on a single scale out of 12 could be merely a chance occurrence. However, assuming that this was not a mere chance occurrence, it could fit in with a theory of Kurt Lewin (1958). He did some research regarding change that takes place after an experience. He says that such change later is a sign that during the experience tested, barriers to change were removed. This was an adolescent group. Characteristic of this age group is a struggle between freedom and authority. It might be suggested that this change could mean that resistance toward authority was somewhat lessened by the weekend experience, and this opened the door to later change.

The 12 sub-scales of the three instruments were correlated with each other (table 3). Schutz (1966) comments on the FIRO-B:

For inclusion and affection there is a tendency for participants to act similarly in both the behavior they express and the behavior they want from others; for example, a close, personal individual usually likes others to be close and personal also. This similarity is not so marked in the control areas. The person who likes to control may or may not want others to control him [p. 25].

This was found to be verified in our research.

TABLE 3

Before, After, and Follow-Up Correlations
Significant at the .05 Level

Item	F I R O - B						Church Attitude			Stated Liturgical Participation		
	EI	WI	EC	WC	EA	WA	Emot.	Intel.	Total	Mass	Comm.	Conf.
F	EI											
I	WI	BAF										
R	EC	AF	BAF									
O	WC		B	AF								
B	EA	BAF	BAF	BAF								
	WA			BAF	F	BAF						
Ch.	Emo- tional	BAF	BAF	F	F		F					
Attit.	Intel- lectual	BAF	BAF	F	F			BAF				
	Total	BAF	BAF	F	F			BAF	BAF			
Lit.	Mass		B	B				BAF	BAF	BAF		
Part.	Comm.	F			B		A	BAF	BAF	BAF	BAF	
	Conf.						A	A	BA	BA	BAF	BAF

EI (Expressed Inclusion)

WI (Wanted Inclusion)

EC (Expressed Control)

WC (Wanted Control)

EA (Expressed Affection)

WA (Wanted Affection)

B (Before Administration)

A (After Administration)

F (Follow-Up Administration)

Using the method of determining significant correlations described by Guilford (1956, pp. 163-164), a pattern of significant correlations ($p < .05$, range .26--.39) between the inclusion scales of the FIRO-B and the Church Attitude scales was noted. This indicates that those who expressed the greatest needs for belonging and for membership in groups also expressed the most positive attitudes toward the Church. Perhaps their attitude toward the Church is to some degree their way of satisfying their needs in the area of inclusion.

We do not note a similar pattern between those expressing the predisposition or the need for belonging and group membership and those who participate in the liturgies. This might suggest the need for more thought about the adequacy of our liturgies as community worship.

We do note a pattern of significant relationships ($p < .05$, range .30--.56) between Church Attitude and Stated Liturgical Participation. This would indicate that those with the most positive attitudes toward the Church also participate most often in the liturgy. We also note a pattern of significantly high relationships ($p < .05$, range .43--.72) between the liturgy scales which would indicate that those who participate in one liturgy tend to participate in the others. However, Mass, Communion, and Confession are so linked together in Catholic practice that we would expect such high relationships.

The Church Attitude sub-scales are very highly correlated ($p < .05$, range .76--.96). This could mean that there

was a consistency between the emotional and intellectual attitudes of our subjects, or it could suggest that our instrument does not clearly differentiate between emotional and intellectual attitudes.

The significant relationships between the FIRO-B and the Stated Liturgical Participation sub-scales are so few that we cannot exclude chance occurrence.

A t-test of the significance of the difference of the relationships, as described by Guilford (1956 pp. 189-191), between the before and after administrations showed a significant difference ($p-.05$) only for Communion--Mass and Communion--Wanted Control. But since the frequency of reception of Communion significantly increased after TEC, and the other two did not, this may merely reflect the greater frequency of Communion. The same t-test was applied to the correlations of the before and follow-up administrations. The Wanted Affection sub-scale correlated significantly higher with both the Expressed and Wanted Control sub-scales ($p-.05$) on the follow-up administration. Since these are the only two with a significant change, chance occurrence cannot be excluded.

Conclusions

In the light of the results obtained in this research, the hypotheses that were made can be tested. Three null hypotheses were made:

1. There will be no measurable difference in predisposition to interpersonal relations before and after the TEC Weekend

experience.

2. There will be no measurable difference in attitudes toward the Church before and after the TEC Weekend experience.
3. There will be no measurable difference in stated liturgical participation before and after the TEC Weekend experience.

On the basis of our findings, the hypothesis that there would be no measurable difference in the Wanted and Expressed Inclusion scales and the Expressed Affection scale of the FIRO-B instrument can be rejected. It cannot be rejected for the Wanted Affection or Expressed or Wanted Control. The hypothesis that there would be no measurable difference in the two sub-scales and the total scale of the Church Attitude instrument can be rejected. The hypothesis that there would be no measurable difference in the Communion and Confession sub-scales of the Stated Liturgical Participation instrument can be rejected, but not the hypothesis that there would be no measurable difference in the frequency of Mass.

In general, we can say that the subjects of our sample showed significant differences after TEC according to the scales we used, but those changes did not last until the follow-up two and a half months later.

A significant relationship between the inclusion scales of the FIRO-B and Church Attitude can be noted. Significant relationships between Church Attitude and Liturgical Participation can also be noted.

The results of this research seem to indicate that the

TEC Weekend does effect immediate changes in most of the variables that were studied. An experience like TEC would be expected to have some lasting effects on the personality; however, any effects that may have still existed two and a half months later were of such a nature that the instruments employed were not sensitive to them. This would seem to indicate a need to determine some methods of conducting the TEC program that would insure both lasting and significant effects similar, perhaps, to those which were measurable immediately after the experience. Perhaps repeated exposure to the experience variables of TEC over a longer period of time would prolong the effects. It might be possible to have days or nights of renewal at different intervals during the year following the TEC Weekend for the same TEC groups. In this way the effects of the TEC Weekend might be more lasting.

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