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A Study of the Relationship between Personality Adjustment and Openness

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A STUDY OF
THE RELATIONSHIP BETWEEN
PERSONALITY ADJUSTMENT AND OPENNESS

by

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TABLE OF CONTENTS

LIST OF TABLES

LIST OF ILLUSTRATIONS

CHAPTER I

INTRODUCTION

Our times have witnessed the rise and flourishing of a galaxy of groups. There are sensitivity groups, basic encounter groups, T-groups, marathons; groups for old people, couples, families, strangers; groups for management personnel, teachers, government workers, community organization workers, religious workers, and so on. The groups all have as their basic premise that personal development of individuals will result through the group process. Individuals will be freed to become more flexible, more self-assured, more effective persons if they are enabled to tear off the masks they are wearing. Openness is required in all the groups. Communication is necessary. Gibbs (1964) saw the group process as a crucial aid in the growth of a person, since the primary block to continuing personal growth lies in the defenses which a person creates to protect himself. If he freely expresses his feelings, perceptions, and attitudes, if he communicates openly, he can be greatly helped in his personality growth.

This stress today on the group process and interpersonal communication is merely an outgrowth of personality theories, advanced during the past thirty years, which stress a relationship between communication and personality adjustment. Boisen (1936) studied a group of maladjusted persons. He observed that they took their shortcomings so seriously that they could not bring themselves to admit them to anyone else. There resulted a sense of isolation and guilt which formed a barrier between themselves and others. That resulting

estrangement or isolation, he stated, was the real evil in mental disorders.

Fromm (1947) noted the tendency of people in our society to misrepresent themselves, and he saw this as leading to personality maladjustment. Horney (1950) claimed that accompanying a neurotic's behavior is an inability to trust others; communication is thus impaired. Man, therefore, becomes "self-alienated" due to his showing a mask to the world rather than his real self. The same phenomenon was observed by Riesman, who described man as "other-directed [1950]." Rogers (1951) observed that psychologically maladjusted persons are unable to understand their difficulties and thus are unable to communicate them to others. Ruesch and Bateson (1951) declared that successful communication is synonymous with successful adaptation to life.

Two of the most prominent proponents of the theory that there is a relationship between mental health and communication are O. H. Mowrer and Sydney Jourard. Mowrer called communication "confession"; Jourard referred to it as "self-disclosure." The present study is an attempt to determine what kind of relationship exists between communication and personality adjustment.

A doctoral dissertation written at the University of Missouri in 1962 by Phyllis Berger, entitled "Verification of two theories of neurotic anxiety: Freud vs. Mowrer," describes Mowrer's sentiments throughout his writings. He is anti-Freud. In addition, he seems to be anti-psychiatrists, anti-psychologists, anti-psychoanalysts, anti-religionists—at least as all of these have traditionally practiced their arts. However, Mowrer is more than "anti." He offers some valid insights into human behavior. (Perhaps it would be more accurate to say into "human misbehavior.") He has proposed a theory of mental illness which makes a claim to serious consideration.

In the 1940's, Mowrer rejected the traditional Freudian explanation of mental illness. Claiming that Freud never succeeded in fully understanding the

nature of anxiety (1950), Mowrer spoke with contempt of both psychoanalytic theory and practice. He referred to psychoanalysis in such terms as a "fiasco" and "a farce, both therapeutically and scientifically [1964]." Freud, according to Mowrer, was a "Pied Piper [1961]," since he beguiled so many psychologists into serious misconceptions and practices.

Mowrer's explanation of neuroticism was almost exactly the opposite of Freud's. Anxiety is not caused by actions which a person failed to perform because he was afraid to, as Freud held, but by actions which he did perform but regrets. Mowrer contrasts his theory with Freud's in this way:

> . . . the neurosis is not a result of blocked and outraged biological forces, but is rather an expression and consequence of "evil" in a very different sense. For the Freudian, it is not what the person has done that makes him "ill," but rather what he wishes to do but dares not . . . [1951]

In opposition to this, Mowrer held that

> . . . the so-called neurotic is a bona fide sinner, that his guilt is from the past and real, and that his difficulties arise not from inhibitions, but from actions which are clearly proscribed, socially and morally, and which have been kept carefully concealed, unconfessed, and unredeemed. [1950].

Mowrer, therefore, advocated a "guilt theory" to explain mental disorders. A person is mentally unhealthy because of guilt which he feels, which causes him to become anxious, which leads to self-condemnation, which results in self-punishment (1964).

Both Freud and Mowrer held that guilt plays a part in mental illness, but the neurotic's guilt, for Freud, is due to an over-severe super-ego, which brings "false guilt." Mowrer, on the other hand, held that the neurosis is due rather to "ego immaturity," whereby the person fails to live up to the demands of the super-ego, and thus the neurosis is caused by real guilt. Thus, according to Freud, there is no basis in fact for the trouble in which the

neurotic finds himself. According to Mowrer, the neurotic's difficulties have a realistic social basis, which is a tangible misdeed the person has performed (1953).

Mowrer suspected that all psychopathology is the result of real guilt. He stated in fact that he personally was convinced of this (1951). However, he acknowledged that there was no scientific proof for his hypothesis, which was based merely on what he had observed during therapeutic sessions.

Basically, Mowrer held that mental illness is a social illness (1964). It is not an intrapersonal difficulty, but an interpersonal one. It is caused by a misdeed, which in some way is "public." How will the neurotic, then, be freed? The solution must in some way be "public." A moral and social illness is capable of cure only by a moral and social medicine. Such a medicine is "confession." A mentally ill person who desires a remedy for his sickness must confess his guilt to the community, or at least to a representative of the community, and must make atonement to the community. His offenses have been against society, and so his confession and forgiveness must be as broad as his offenses (1951).

Confession implies openness. The degree of openness which a person has with his fellow man, according to Mowrer, is the critical element in mental health. He even went so far as to say that a person's openness determines whether he, as a person, will flourish or perish (1964).

When a person enters a therapeutic situation, he discloses himself. The self-disclosure or confession brings not just insight or understanding, as Freud suggested, but a lessening of guilt. In fact, Mowrer held that what little success psychoanalysis has had in the past is due to the "confessions" it elicits by the method of free association (1951). The confession provides a person with a different view of himself, a changed, repentant view.

Mowrer insisted that not just confession is required; atonement is needed; restitution must be made; reparation must be done. The lack of a reparative element, said Mowrer, explains why psychoanalysis has as little success as it does; psychoanalysis omits this important aspect of the guilt-removing process (1951).

The stress Mowrer placed upon confession has led him to initiate a new type of group therapy. Originally loosely called "guilt complex therapy [1964]," it is now more commonly called "Integrity Therapy [Drakeford, 1967]." A group of people in a therapeutic situation are open with one another. They confess their guilt to each other, and determine to make restitution for their past misbehavior. Through this process, Mowrer has found that, generally, a person emerges from the therapy with a different outlook towards himself. He has a better and more accepting view. He is emotionally a more healthy person.

Jourard formulated a theory of mental health similar to Mowrer's, but he reached his conclusions from different premises. Jourard did not speak of confession, nor did he speak of guilt. The key word in his theory is self-disclosure. Self-disclosure or openness is related to mental health because without it man becomes self-alienated, man loses his identity (1964).

One of the phenomena of our society today, it is generally agreed, is that man does not really know himself. Why not? How did this occur? Fromm (1947) attributed it to the "personality market" or the "market orientation." The personality market is the state of our society which forces man to look upon himself as a commodity, and to be dependent for success on a personal acceptance by those who need his services and who employ him. Man's success, said Fromm, is determined by how well he sells himself in the market, how acceptable his personality is, how nice he is, his family background, the

country clubs to which he belongs, and his knowing the right people. Because man is so eager to win acceptance, he tries to conform himself to the expectations of others; there results a loss of identity.

Karen Horney (1950), in calling man "self-alienated," stressed the importance of the "real self"; she described this as the core of a person, the only part of a person that can and wants to grow. When man abandons his real self, he loses his identity, he does not know who or what he is. The extreme forms of alienation from self, said Horney, are intrinsic in every neurosis.

Another who was aware of contemporary man's loss of identity was Riesman. Riesman (1950) spoke of "other-directed people" whose success in life is insured by their tendency to live up to the expectations and preferences of others. These other-directed people are the middle-class citizens of our large American cities. When man begins to take too much direction from outside himself, he is well along the road to loss of identity.

Jourard noted this loss of identity of man, and proposed that such self-estrangement is at the "root of the neurotic personality of our time [1964]." He further maintained that self-alienation is widespread, so widespread that it is not easily recognizable today. In fact, Jourard stated that every client with whom a psychologist deals is self-alienated in some degree.

How remove this estrangement from self? How reverse the process of self-alienation? By getting to know oneself, Jourard responded. Man has become alienated from himself because he did not acknowledge to himself who he is, what he is, how he is. Thus he must come to an awareness of his identity. Jourard proposed the means to attain such self-knowledge: ". . . no man can come to know himself except as an outcome of disclosing himself to another

person. . . . I am beginning to suspect that I can't even know <u>my own soul</u> except as I disclose it. I suspect that I will know myself "for real' at the exact moment I have succeeded in making it known through my disclosure to another person [1964, pp. 5, 10]." Jourard held that this is the lesson of psychotherapy: that a person's self-disclosure increases his contact with his real self, and thus he is better able to direct his destiny.

Self-disclosure, therefore, according to Jourard, is vitally important to mental health. Several quotations are worthy of note in this regard:

Man is sick because he hides his real self in his transactions with others [p. 60].
Every maladjusted person is a person who has never made himself known to another human being and, in consequence, does not know himself [p. 26].
They (the mentally sick) could only become well, and stay relatively well, when they come to know themselves through self-disclosure to another person [p. 22].
A person who displays many of the other characteristics that betoken healthy personality will also display ability to make himself known to at least one other significant human being [p. 25].
Self-disclosure is both a symptom of personality health and at the same time a means of ultimately achieving healthy personality [p. 24].

I have cited all of these propositions because they seem to show that Jourard holds that there is a positive relationship between self-disclosure and mental health, that there is a negative relationship between self-disclosure and mental illness. This is the interpretation which was put on Jourard's writings by Stanley and Bownes (1966) in their investigation. It is, however, a faulty interpretation of Jourard.

Jourard has noted in several of his investigations that some high disclosers did not seem to be mentally healthy. In one of his studies (1959) he noted that the two women who were least liked by their fellow workers (and thus presumably psychologically maladjusted) happened to be the lowest and the highest disclosers of self. In a study of applicants for psychological help at a college clinic (1964, p. 181), it was found that some of the applicants

obtained unusually high disclosure scores. These observations led Jourard to state that the relationship of mental health and self-disclosure is "curvilinear." He explained this to mean that too much or too little self-disclosure is an indicator of a disturbance in the self and in interpersonal relationships (p. 15).

We can summarize both Mowrer's and Jourard's teachings in this way: each maintained that there is a relationship between self-disclosure or confession and mental health. However, both failed to test their hypotheses scientifically. Lewin (1951) stated that psychologists cannot be satisfied with generalities and that their assumptions must be put to the test of both the laboratory and the clinic (p. 132). This is what the investigator attempted to do in this study.

The subjects of this investigation were fourth year high school students who were studying for the priesthood. Two instruments were used. The first, called the Self-Disclosure Inventory (SDI), was created by Jourard and Lasakow to measure openness, or the number of aspects which a person has disclosed about himself. The second instrument was the Minnesota Multiphasic Personality Inventory (MMPI), which can be used to determine personality adjustment. The hypothesis proposed is that those who have disclosed neither too much nor too little of themselves will manifest a normal profile on the MMPI, while those who obtain a deviant score on the SDI will manifest abnormal tendencies on the MMPI.

CHAPTER II

RELATED INVESTIGATIONS

The literature concerned with the MMPI is vast, while there have been relatively few investigations which have made use of the SDI. Some of the more important studies concerning each of these instruments will be reviewed here.

In 1948, Bier compared a seminary group and four other groups of students (medical, dental, law, and regular college students) on the MMPI. He found that all five groups scored higher than the normative group upon which the MMPI was standardized. However, the seminarians obtained the most elevated scores of all the groups. Bier used the average of the T-scores of all the scales as the indicator of adjustment; he believed that, in general, the higher the mean T-score, the poorer the adjustment.

In an investigation of male college students in various parts of the country, Goodstein (1956) found a pattern of elevated scales in the MMPI. He learned that college males across the country score higher than do non-college males.

Wauck (1956) investigated the use of psychological tests as an aid in the selection of candidates for the diocesan priesthood. One of the tests administered was the MMPI. The test results were compared with a faculty rating. Wauck found that the MMPI results were of little predictive value of what the faculty rating would be. He concluded that to use the MMPI as a predictor of perseverance or non-perseverance in the seminary is to push it beyond its

inherent capacities. Sweeney (1964), commenting on Wauck's investigation, stated that although the MMPI is not effective in predicting vocational perseverance, it is still a quite effective instrument in revealing level of adjustment.

The effect of seminary training on personality and interest test scores was investigated by Murray (1957). In his study, Murray used a modified form of the MMPI, originated by Bier, which was especially designed for seminarians. The test was administered to 100 college males, 100 minor seminarians, 100 major seminarians, and 100 young priests. The MMPI scores revealed that the lowest scores were obtained by college students; minor seminarians' scores were more elevated on eight scales, at a more significant level on four of the scales. The major seminarians tended to score even higher than minor seminarians. The priests, in general, scored higher than the collegians, but lower than the seminarians. This led Murray to conclude that the seminary atmosphere and pressure tend to elevate the scores, while ordination to the priesthood tends to relieve the pressure and lower the scores.

Rice (1958) attempted a comparison of a group of 73 seminarians with Bier's group consisting of 171 seminarians. The higher scores his group obtained is explained by the age of his experimental group; age has a tendency to elevate MMPI scores, and the average age of his group was higher than Bier's group.

In 1961, Gorman and McDonagh undertook similar investigations to compare the results of MMPI and other tests with a faculty rating. Gorman administered the tests to a group of fourth year high school seminarians, McDonagh to first year college seminarians. Both found that the MMPI mean scores were higher than those of the general population.

Other attempts were made by Weisgerber (1962), Hispanicus (1962), Murtaugh (1965), and others, to investigate the predictive value of the MMPI regarding the perseverance of candidates to the priesthood or religious life. In general, they all discovered that the MMPI has little value as a reliable predictor of vocational perseverance.

Kobler (1964) was another who found the MMPI to have little value in selecting promising candidates for the religious life. However, he did find that it has value in detecting those who have personality disturbances. This is the way we wish to use the MMPI in this study.

The process of self-disclosure has been investigated a number of times by different psychologists. Lewin (1936) attempted a study of the differences of culture between Germans and Americans. After surveying a group of middle-class Americans and a similar group of prewar Germans, he observed: "The American is more willing to be open to other individuals, and to share certain situations with other individuals than the German [p. 18]."

Jourard seems to have been the first psychologist to make serious attempts to scientifically study self-disclosure. He has performed a large number of investigations.

In 1958, together with his associate, Paul Lasakow, he investigated the influence that race and sex have on the extent to which a person discloses himself. Noting that people apparently do not disclose themselves to all to the same extent, he sought to determine the amount of disclosure made to different target persons; namely, father, mother, male friend, female friend, spouse. Also he attempted to verify the hypothesis that people discriminate in their self-disclosure, that is, they are not equally open about all aspects of themselves.

Using a self-disclosure inventory which he designed, Jourard enlisted 355 students from white and Negro colleges to take part in a study. The result showed some surprises, while other findings were just as he anticipated. Briefly, the survey showed:

The single people showed the highest self-disclosure to their mother with lesser amounts to other "target persons."

Married subjects disclosed less to their mother, father, and same-sex friends than did single people. The amount of self-disclosure made to spouses was higher than to any other "target person" on the part of both the married and the unmarried groups.

Subjects tended to disclose some aspects of self more than others. There was a cluster of disclosure about Attitudes and Opinions, Tests and Interests, and Work, and lesser disclosure of the other aspects of the questionnaire; namely, Body, Finances, Personality.

Whites disclosed more than Negroes; females told more than males.

A significant correlation was found between the feelings towards the parents and the amount of self-disclosure; the more the parents were liked, the more disclosures were made to them.

There are a number of other investigations by Jourard and Lasakow, most somewhat similar in the sense that one group was compared to another to see if there were significant differences in the amount which they disclosed about themselves. In 1961, Jourard studied the relationship of age to self-disclosure and found that older people disclose less about themselves than those who are younger. He then (1961) investigated the relationship of religious denominations and self-disclosure. Catholics, Methodists, and Baptists, both males and females, did not differ significantly in the amount of disclosure. Another study (1962) attempted to examine the relationship between self-disclosure and interpersonal competence. A group of nurses answered the SDI and a year later were rated by judges on their ability to establish a good relationship with patients. The nurses who received the highest ratings were significantly

higher disclosers than those who received lower ratings.

There were also studies by Jourard to determine national differences in self-disclosure. In one study (1961), 50 college students were the subjects, 25 of them American and 25 from England. The English girls obtained a lower mean total disclosure.

In another study (1963), 25 male and 25 female college students from Puerto Rico were compared with the same number of American students, matched for age, religion, and father's occupational leve. The Americans, both male and female, disclosed more than the Puerto Ricans.

Together with James Powell (1963), Jourard, using a 40-item question-naire, tested a group of underachieving college students and a matched group of adequately achieving students. The subjects answered the SDI and a test on personal security. The hypothesis was that the underachievers and those less secure would be lower disclosers. The hypothesis was not verified. However, the results did show a significant correlation between measures of disclosure to parents and security among the underachievers. The opposite was found in the achieving group; a significant correlation was present between disclosure to peers and security. Jourard interpreted these findings to mean that there was less maturity, in the sense of less emancipation from parents, among the under-achievers.

Another survey conducted by Jourard (1959) enabled him to check on the honesty of the subjects' answers about self-disclosure. He administered a 15-item questionnaire to the faculty of a school of nursing. The subjects were to answer the questions (e.g., number of siblings, place of birth, amount of savings, feelings about physical appearance, etc.) and then indicate to which of their colleagues they had disclosed each item. The subjects were than asked

what they knew, from having been told, about each of their colleagues, and then ranked their colleagues in terms of how well they liked them. The results showed a tendency to disclose more to those whom they liked, and a tendency to receive more information from those whom they liked.

A final study of Jourard's (1959) is worth mentioning. Again collaborating with Lundsman, he found what he termed a "dyadic effect" in disclosure, a correlation of disclosure between output and input. What this means is that subjects tend to reveal more about themselves to those who are open with them, to those who are at the same time disclosing themselves. Jourard sees in this result something that might have profound implication in therapy; i.e., it would seem to follow that a client will be more open with a therapist who is willing to disclose himself than with one who guardedly responds to the client.

The basic hypothesis of Jourard's book, <u>The Transparent Self</u>, is that mental health and self-disclosure are somehow related. It should be noted that none of his investigations are directed toward testing that hypothesis.

Jourard is, without a doubt, the primary figure in Self-Disclosure studies. His work has instigated a number of other studies.

Melikian (1962) and Plog (1965) both set out to test Jourard's findings that there are differences of self-disclosure in different cultures. Plog tested students in an American University and students in a German-Austrian University and the author found there was a significant difference, with the American generally more self-revealing. Melikian administered Jourard's 60-item questionnaire to 158 male students of nine countries, attending a Lebanese University. He found just the opposite; that there was no significant cultural differences among all nine nationalities.

Himelstein and Kimbrough (1963) undertook a study of self-disclosure in

"public," in a classroom situation. Twenty-five graduate students were called upon to introduce themselves during the first meeting of a particular class. The subjects were rated for the amount of information revealed in the introduction and for the amount of time spent on the introduction. Jourard's SDI was later administered. The hypothesis, that there would be a significant correlation between the scores for amount of information revealed and the time scores, and the scores on the SDI, was not verified.

In many of Jourard's investigations, he found, as we stated, significant differences between the sexes, with women revealing more about themselves than men. In fact, Jourard states that this was his most consistent finding. This, however, was not verified in two studies done by others. Studies by Rickers-Ovsiankina and Kresmin (1958) and Zief (1962) found that there was no significant difference in the amount of disclosure by males and females; in fact Rickers-Ovsiankina and Kresmin found that the males were slightly more disclosing than the females [cited by Jourard (1964), p. 180].

Several doctoral dissertations have concerned themselves with self-disclosure. Cooke (1962) used Jourard's SDI and devised his own survey to measure religious practices, such as attendance at church, frequency of prayer, etc. One hundred eleven male Protestant college students were the subjects. Cooke found there was not, as he had anticipated, a significant correlation between amounts of disclosure to parents and strength of religious behavior [cited by Jourard (1964), p. 183].

Another dissertation was that done by Fitzgerald (1963). She attempted to determine the basic factors underlying self-disclosure. She proposed the hypothesis that a person's expressed self-esteem would influence the amount of self-disclosure; those with high self-esteem would be more secure and would

need the approval of others less, and so would disclose less about themselves; those with less self-esteem would disclose themselves to gain attention from others, and so would score higher in self-disclosure. The results showed that the amount of expressed self-esteem did not significantly affect the amount of self-disclosure.

Her dissertation, however, verified what Jourard had discovered earlier; viz, that the subjects revealed significantly more to those they liked than to those they disliked or those to whom they felt indifferent, and that subjects disclose some aspects of themselves lss readily than others, the so-called "private" areas of their lives, such as their feelings about their body, the amount of savings they have, etc.

An investigation was conducted in 1966 by Himelstein and Lubin, which attempted to correlate the MMPI and the SDI. College male and female students were administered the SDI and were given the items of the MMPI which make up the "K" scale. Altogether there were eight correlations possible between the "K" scale and the scores on the SDI. Only two of the eight were found to be significant, and both were obtained with males. The results coincided with Jourard's findings that there is a difference of disclosure between the sexes, with the females disclosing more, and that the students disclosed more to their peers than to their parents.

There are two final studies to be noted, and these more closely resemble our present investigation. Smith (1957) investigated the amount of self-disclosure reported by two groups of individuals whose MMPI profiles showed abnormal tendencies. The first group was made up of those who manifested pronounced tendencies to withdraw from interpersonal contacts (i.e., those who scored high in the Ps and the Sc scales of the MMPI); the second

group consisted of those who interacted and communicated with others in an excessive amount (i.e., those who scored high on the Hy and the Pd scales). His hypothesis was that the two groups would differ significantly in their amount of self-disclosure, with the former group showing relatively little self-disclosure, the latter much. His expectation was not supported by statistical analysis.

Stanley and Bownes (1966) have attempted to test the same hypothesis that we are interested in, namely, that there is a relationship between mental health and self-disclosure. (As was noted before, these authors implied that Jourard held there was a positive correlation between self-disclosure and mental health and a negative correlation between the measure of self-disclosure and the measure of neuroticism. Jourard did not claim this.) Using the SDI and the Maudsley Personality Inventory (MPI), Stanley and Bownes tested 72 male and 65 female students at the University of Western Australia. The MPI contains a neuroticism scale. For each sex group, Pearson r's were computed between the scores on the MPI neuroticism scale and the total disclosure scale. Component scores for each target person for each area of the scale was correlated with neuroticism scores. The r between neuroticism and the total disclosure score was -.067 for females and .103 for males (ps>.05), a nonsignificant difference. When components of the total disclosure score are considered, a significant relationship occurs in only one area, that of personality, and this is true only of females for disclosure to a female (.327, ps=.01) or male friend (.275, ps=.02). Other component scores showed no significant correlation with neuroticism.

The conclusion of Stanley and Bownes is that their results do not support the hypothesis that self-disclosure is negatively related to neuroticism.

CHAPTER III

METHOD AND PROCEDURE

This chapter will be concerned with the description of the instruments used in this study, a statement of the procedure followed in administering the tests, and the hypotheses which the writer proposed.

The MMPI needs no introduction. If the amount of literature being produced is a measure of popularity, the MMPI far outranks all other psychological tests. Hundreds of articles appear each year on this inventory.

The ordinary profile of the MMPI contains 10 clinical scales. However, in this study we have eliminated the fifth scale, the masculine-feminine interest scale (Mf). This scale is built upon the assumption that men and women differ in their interests, and that a person's interests can be interpreted as an index of his masculine and feminine tendencies. Scale 5 was eliminated for the following reasons:

1. "The Mf scale is the one of the original scales which has the least validity [Hispanicus, 1962, p. 81]."

2. The Mf scale is often eliminated in investigations of this type. For example: Hovey (1953), Meehl (1946), Guthrie (1950).

3. Elevated scales are expected from male college students on the Mf scale. Dahlstrom observed: "Male college students average about one standard deviation above the general mean for males on this scale [1960, pp. 37-38]."

4. Even more elevated scores are to be anticipated from seminarians. Bier noted that it is "the least suitable of the scales for use with a seminary group [1948, p. 599]." This confirmed the observation of Terman and Miles, who long ago reported that seminarians score very unfavorably in masculinity-femininity tests (1936).

5. The Mf scale has been found to measure not masculine or feminine tendencies, but rather interests. Cottle stated, "It seems to be expressing an interest in activities dealing with inanimate objects (masculinity), versus a liking for activities dealing with people, language, and ideas (femininity) [1953, p. 67]."

The MMPI has been used for various purposes:

-to differentiate normals from abnormals or those predisposed to abnormal developments
-as a prognosis
-to evaluate what changes take place in a person as a result of therapy
-to differentually diagnose among various kinds of abnormals

We are concerned only with the first of these goals in this survey. We wish to distinguish between those who can be classified as normal and those who are predisposed to abnormal developments.

In a test conducted hy Meehl (1946) to determine how effectively the MMPI differentiates between various classes of abnormals, there were some secondary findings concerning the overall identification of "abnormals" from people in general. Although only approximately two-thirds of the abnormals were classified in the proper categories, he found that in about 90% of the cases, the abnormal is distinguished from the normal.

Another test was done by C. W. Leverenz (1943). Working for the Medical Corps of the U.S. Army during World War II, hh found he frequently had to make decisions about whether or not a man was fit to serve in the Army and especially to go into battle. Comparing a group of soldiers picked at random from a medical detachment on duty at the hospital, with a group of patients chosen at random in the psychiatric ward, by use of the MMPI he was able to distinguish the normal patients from the psychiatric patients.

Another investigation with the same aim, namely, to screen candidates for induction into the U.S. Army, was conducted by H. O. Schmidt (1945). The normal group consisted of 98 subjects who upon inquiry showed no sign of any

personality disorder. Also, their past histories indicated no disturbances. The deviate group was made up of 121 subjects who were diagnosed in various categories of abnormality. Objective comparisons between the normals and deviates showed significant differences in MMPI profiles.

A number of other tests have been conducted to investigate the ability of the MMPI to distinguish normals from abnormals. Generally, they were found to do this effectively. This is stated by Wheeler, Little, and Lehner: "Present results are in accord with such as those reported by Schmidt, Gough and Benton and Probst, who found that specific scores on the various scales do not permit differentiation among the patients in the various psychiatric categories, though differentiation can be made between normal and abnormal persons [p. 263]."

In the past, the usual method of distinguishing normals from abnormals was to use a T-score of 70 on any scale as the dividing line. If a subject obtained a score above this, he was presumed to have tendencies towards abnormality. This norm was used because the T-score of 60 is one standard deviation above the "normal" score which is 50, while a T-score of 70 represents two standard deviations.

The MMPI Handbook suggested this as the criterion (1960, p. 87). It was the norm used by Modlin (1947) and Bier (1948). Hispanicus (1962) considered a score over 70 as indicating a danger area, and he deemed as "definitely in need of help" any person whose score was over 70.

As time has passed, and further research done on the MMPI, several observations have been repeatedly made by psychologists:

1. College students generally score higher on the entire MMPI than other groups (Sullivan & Welsh, 1953; Goodstein, 1954).

2. Minor seminarians score even higher than college students (Murray, 1958; Gorman, 1964).

3. The total pattern of the MMPI seems to be more significant in interpretation than elevation of single scales (Guthrie, 1950; Gough, 1946; Sullivan & Welsh, 1952).

Because of the elevated scores to be expected from minor seminarians, and because of the importance of the total pattern rather than single elevated scales, the writer rejected the method of determining deviancy suggested by the MMPI Handbook. Instead, he chose two other methods:

a. Method One: To compile standard scores from the MMPI results for all of the subjects. Those who obtained a standard score at least one standard deviation above or below the mean of this group were considered deviant.

b. Method Two: In the study previously mentioned Kobler (1964) sought out norms by which unsuitable candidates for religious life might be excluded. As part of the criterion which he formulated, he suggested that if an applicant had a T-score of over 58 on the MMPI scales, including one or more scales at or above 70, and high scores especially on the Pt and Sc scales, he should be seriously evaluated in a clinical way concerning his suitability as a candidate because of likely maladjustment. Hakenwerth (1966) adjusted this norm slightly by considering as psychologically maladjusted anyone who obtained a profile score of 58 or more, and who had two or more scales above a T-score of 70 (excluding Mf scale). In this study, we used Hakenwerth's standard as Method Two for determining deviancy. This norm is in accord with the "cutting-off" point which Gorman (1964) used. He determined that a T-score of 58.8 on all the scales significantly distinguished the normals from the "highs," the adjusted from the maladjusted.

The Jourard SDI is a test of more recent origin. It has not been used as widely as the MMPI, and its validity has not been as clearly demonstrated.

The SDI was constructed by Sydney Jourard and Paul Lasakow. Its aim is to measure the amount and content of self-disclosure made to selected "target-persons." The authors described self-disclosure as simply talking about oneself to another person. "Target Persons" are those to whom the information has been communicated.

The usual SDI contains 60 items. The items are classified in groups of 10 and are divided into six general categories of information about the self. The authors call these "aspects." They are: Tastes and Interests, Attitudes and Opinions, Work, Money, Personality, Body. The "target persons" are four: Father, Mother, Female Friend, Male Friend. (When the test is given to some groups, a fifth "target person" is included: the spouse.) Since all subjects in our investigation were Catholic seminarians, the target "spouse" did not apply to them. Therefore, it was not included in the questionnaire. The subject is asked to indicate on an answer sheet, according to a listed scale, the extent to which he has revealed himself to the various "target persons." If he has revealed nothing, he is to mark "0"--if he has partially revealed himself, spoken about a particular aspect of himself in a general way, he is to mark "1"--if he has completely disclosed himself about a particular topic, he is to grade himself "2"--if he has lied or deceived the target person about that aspect of himself, he is to mark "X" (which is equivalent to "0"). Since there are 60 items and four target persons, a total of 240 entries is made by each subject. The self-disclosure score is obtained by summing the numerical entries. The highest possible score is 480.

The SDI as described is a refinement of other self-disclosure questionnaires the authors previously used. The authors have experimented with questionnaires that included 15, 25, 35, 40, and 45 items (1959, 15 items; 1961, 25 items; 1963, 40 items).

Jourard and Lasakow have demonstrated that their questionnaire is reliable. In fact they have demonstrated the reliability of their questionnaire of every length (1964, pp. 164-176). Using the split-half, odd-even method, the authors found an r which consistently ran in the 80's and 90's. Fitzgerald

(1963) confirmed this in her survey; she computed split-half, odd-even relia-
bility coefficients for each of the six areas of the questionnaire for each of
the four college classes which she studied. The Spearman Brown correction
formula was then applied, and the resultant r's ranged from .78 to .99, with 20
of the 24 categories having an r of 90 or over.

In order to distinguish high disclosers from low disclosers on the SDI,
standard scores were computed for the study group. Those who obtained a score
at least one standard deviation lower or higher than the mean were considered
to be deviant.

<center>Procedure</center>

The subjects for this study were 119 seminarians who were finishing
their fourth year in a preparatory seminary (high school age). (Their mean IQ
was 121.2.) All were day students from the metropolitan area of a large mid-
western city.

The tests were administered to the subjects on two different days. The
MMPI was administered as part of a battery of psychological tests. This
battery is given yearly to the fourth year seminarians and so was not unexpected
by them.

The battery of tests included, besides the MMPI, the Kuder Preference
Record (KPR), the Edwards Personal Preference Schedule, and a sentence comple-
tion test. The students were given a code number and were told that the only
ones who would be aware of their identity and the results of these tests would
be the psychology department of the Minor Seminary and the rector of the semi-
nary on request.

About two weeks after the day of psychological testing, a counselor at
the seminary advised the fourth year students that one of the professors of

psychology at the Junior College of the seminary was writing an M.A. thesis and wished to have the students fill in a questionnaire. The following day, the students assembled in a large hall, and the questionnaire and answer sheets were passed out. The same code number that the students received previously was re-assigned. The following instructions were then given:

This is a questionnaire to acquire data for an M.A. thesis that I am writing. The information will not be used by anyone at the seminary either for counseling or for any other purpose other than this thesis. The material will not be a part of your permanent record. Please answer all the questions honestly and fill in each blank according to the instructions on page 1. (The instructions were then read aloud.)

The students were told they could take as much time as needed. The average time was 25 minutes.

About 20 of the fourth year students arrived late, after the instructions were given. They did not participate in the investigation.

Having explained the procedure and having described the instruments used, the author proposes the following hypotheses:

1. If there is a relationship between a normal amount of openness and personality adjustment, then those who obtain a normal score on a self-disclosure questionnaire ought to also obtain a normal score on a personality adjustment test, and conversely, those who fail to obtain a normal score in a self-disclosure questionnaire will fail to obtain a normal score on a test which measures personality adjustment. Therefore, the first null hypothesis is: fourth year high school seminarians whose scores are deviant in either direction on the SDI will not be the ones whose scores are deviant on the MMPI.

2. Loquaciousness is characteristic of an extrovert; silence and reticence to speak are qualities of an introvert. But not every extrovert is an "open" person in the sense that he is really disclosing himself. Some extroverts may speak to bolster their self-esteem, to cover up failings, to be noticed, without revealing much about themselves. Perhaps there are some introverts who speak little, but are very open in the sense that they are not hiding anything, and given the opportunity will disclose much about themselves. The Si scale of the MMPI was constructed to measure social introversion and extroversion. A high score indicates tendencies to introversion; a low score, the opposite. In this study, the writer investigated the relationship between the Si scale of the MMPI and the score of the SDI, to discern whether the amount of self-disclosure which a person makes is simply dependent on the introversion or extroversion of his personality, rather than, as Jourard held, a sign of his personality adjustment. The second null hypothesis, therefore, is: fourth year seminarians whose self-disclosure scores are low (more than one standard deviation below the mean of the group) will not obtain a significantly higher score on the Si scale of the MMPI, and those whose self-disclosure scores are high (more than one standard deviation above the mean) will not obtain a significantly lower score on the Si scale of the MMPI.

3. A person's ability to communicate freely with others is often taken as a sign of his intelligence. It is possible, therefore, that the amount of a person's self-disclosure bears a direct relationship to his intelligence or lack thereof, rather than to his having a healthy personality. For this reason the investigator tested to see if there was a relationship between intelligence and the amount of self-disclosure. Therefore, the third null hypothesis is:

there is not a significant correlation between the IQ's of fourth year seminari-
ans and their self-disclosure scores.

CHAPTER IV

RESULTS

In the SDI, raw scores were used to compute the means and standard de-

viations. Figure 1 shows the distribution of scores of the entire group. It

will be noticed that the raw scores extend over a vast range, from a low of 54

to a high score of 445. The mean score was 227.62. This was lower than the

mean of Jourard's group of white college males (1958) which was 248.50 and

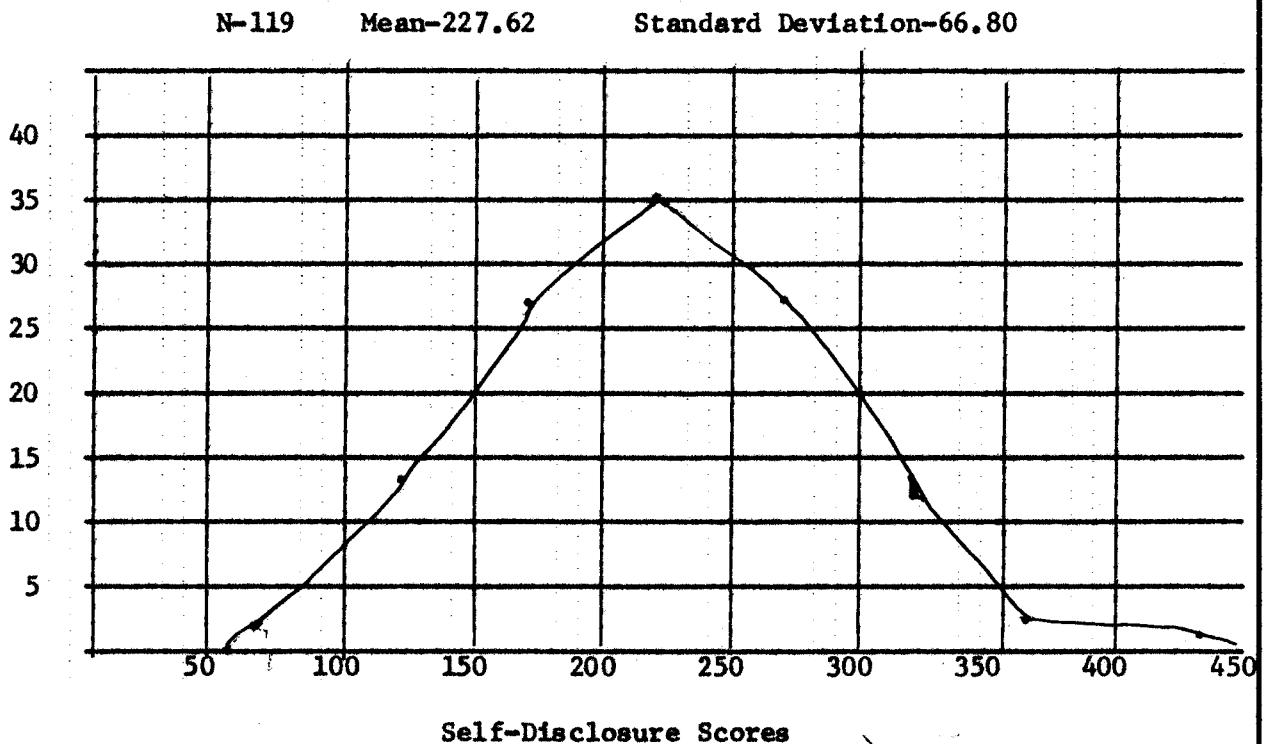higher than that of Smith's normal college group (1957) which was 198.30.

N-119   Mean-227.62   Standard Deviation-66.80

Self-Disclosure Scores

Fig. 1.—Distribution of scores of entire group on the SDI

Table 1 indicates the total number of subjects obtaining deviant scores and their range.

TABLE 1

SDI RESULTS FOR ENTIRE GROUP

N-119 Mean-227.62			Standard Deviation-66.80
Description	Number	Range of Raw Scores	Number Exceeding One Standard Deviation
Non-Deviates	80	162-294	. .
Deviates	39	. .	5
-Low Deviates	20	54-160	2
-High Deviates	19	296-445	3

Table 2 shows the amount of disclosure of the entire group to the various target persons. The target receiving the most disclosure is the male friend. This is not in accord with Smith's findings of normal male college students, in which most disclosure was made to the mother. However, Jourard has found that the male friend is generally the one who receives most disclosure (1964, p. 178), although in one study (1958) he found that the mother was the most popular target of disclosure. In the study group, there is less disclosure to the female friend than to any other target. Jourard learned that the father is usually the least popular receiver of disclosure. However, the seminarians in the study group had been encouraged not to mix socially with girls once they entered the seminary, and so would be expected to reveal less to female friends.

TABLE 2

SELF-DISCLOSURE INVENTORY RESULTS CLASSIFIED
ACCORDING TO TARGETS
(N-119)

Target	Mean	Standard Deviation
Mother	64.68	21.10
Father	54.91	25.10
Male Friend	66.93	20.90
Female Friend	42.99	49.86

In Figure 2, which compares the scores of the deviates with the non-deviates classified by target persons, the favorite target for the normal group remains the male friend. However, for both deviant groups, the low deviant and the high deviant, the mother is found to be the target to whom most disclosure is made.

Table 3 indicates the disclosure of the entire group concerning the various aspects of self. There is the same cluster of aspects that was found

TABLE 3

SDI RESULTS CLASSIFIED ACCORDING TO ASPECTS

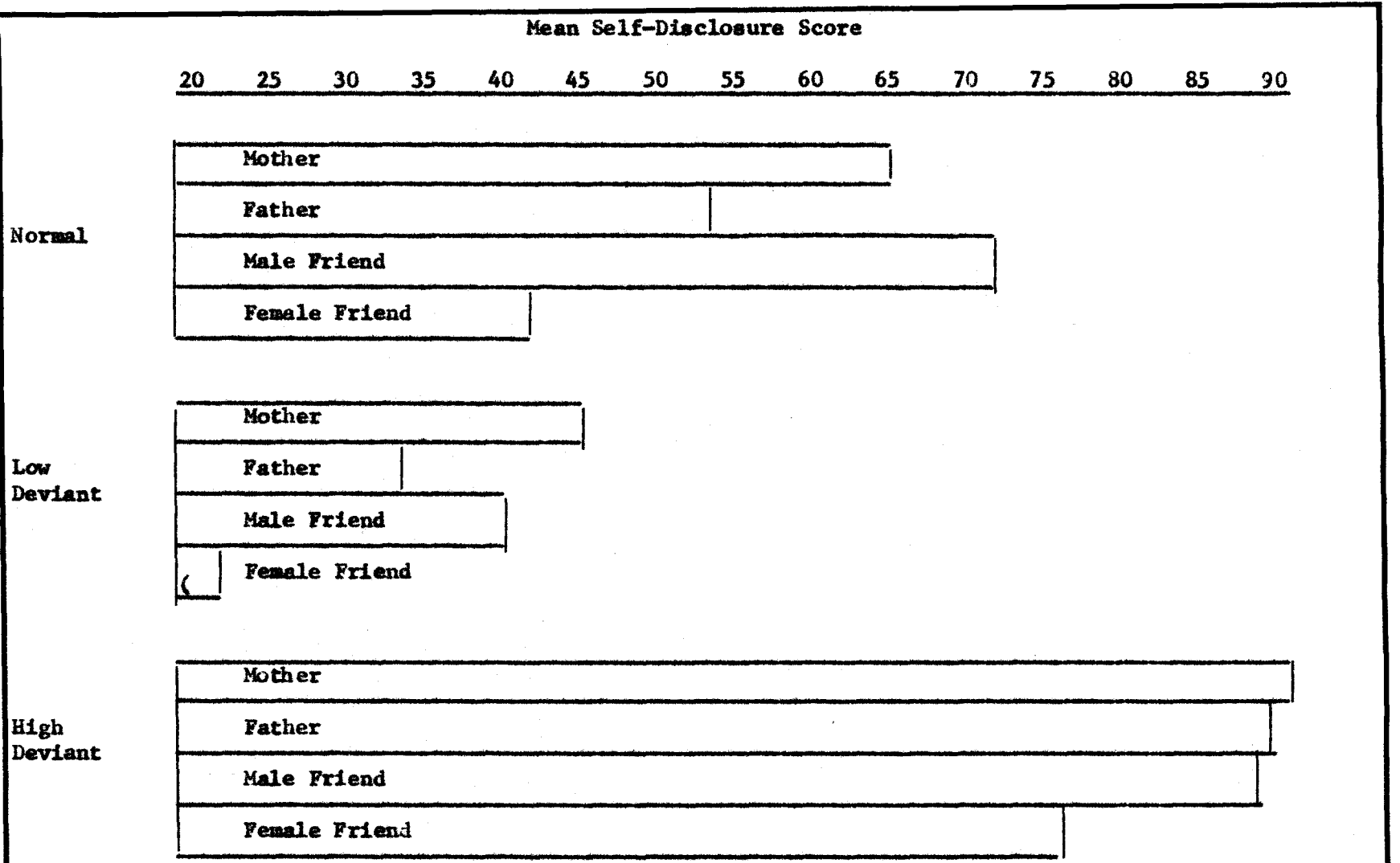| Aspect	Mean	Standard Deviation
Attitudes and Opinions	42.47	13.60
Tastes and Interests	46.74	13.68
Studies	45.99	13.50
Money	36.76	16.76
Personality	31.55	15.23
Body	25.00	15.20

Fig. 2.—Comparison of deviant and normal scores on SDI classified according to targets

by Jourard and Smith and Fitzgerald (1963): the first cluster consists of "Tastes and Interests," "Attitudes and Opinions," and "Studies"; the second is made up of "Money," "Personality," and "Body." The first three aspects are more objective; the latter three are more personal, and so lesser disclosure about them is expected.

In Figure 3, a comparison is made between the scores of the low and high deviant and the normal groups as regards the aspects disclosed. All three groups cluster in similar ways.

In the MMPI, T-scores were used to determine the means and standard deviations in the construction of the profiles. Figure 4 offers a profile of the entire group. It is immediately evident that all the scales are elevated, and that two of the scales have mean scores in excess of 60, which is more than one standard deviation above the normative group upon which the MMPI was originally based. However, elevated scales are to be expected from minor seminarians. A comparison of the scores of the study group with the scores obtained in other investigations is found in Table 4. It will be seen that the scores obtained by the study group are more elevated than any of the other groups. The subjects of the study group were of the same age and school level as the subjects of Gorman's study (1961). Yet in five of the eight scales compared, the study group was elevated more than one-half a standard deviation above Gorman's group, and in two other scales the elevation is almost one-half a standard deviation. The difference is significant at the 1% level in six scales and at the 5% level in a seventh. The only scale in which there is not a significant elevation is the Hs scale. However, Gorman noted that his group was lower than he anticipated (p. 69). Bier has made the observation that seminarians have a tendency to score half a standard deviation higher on most MMPI
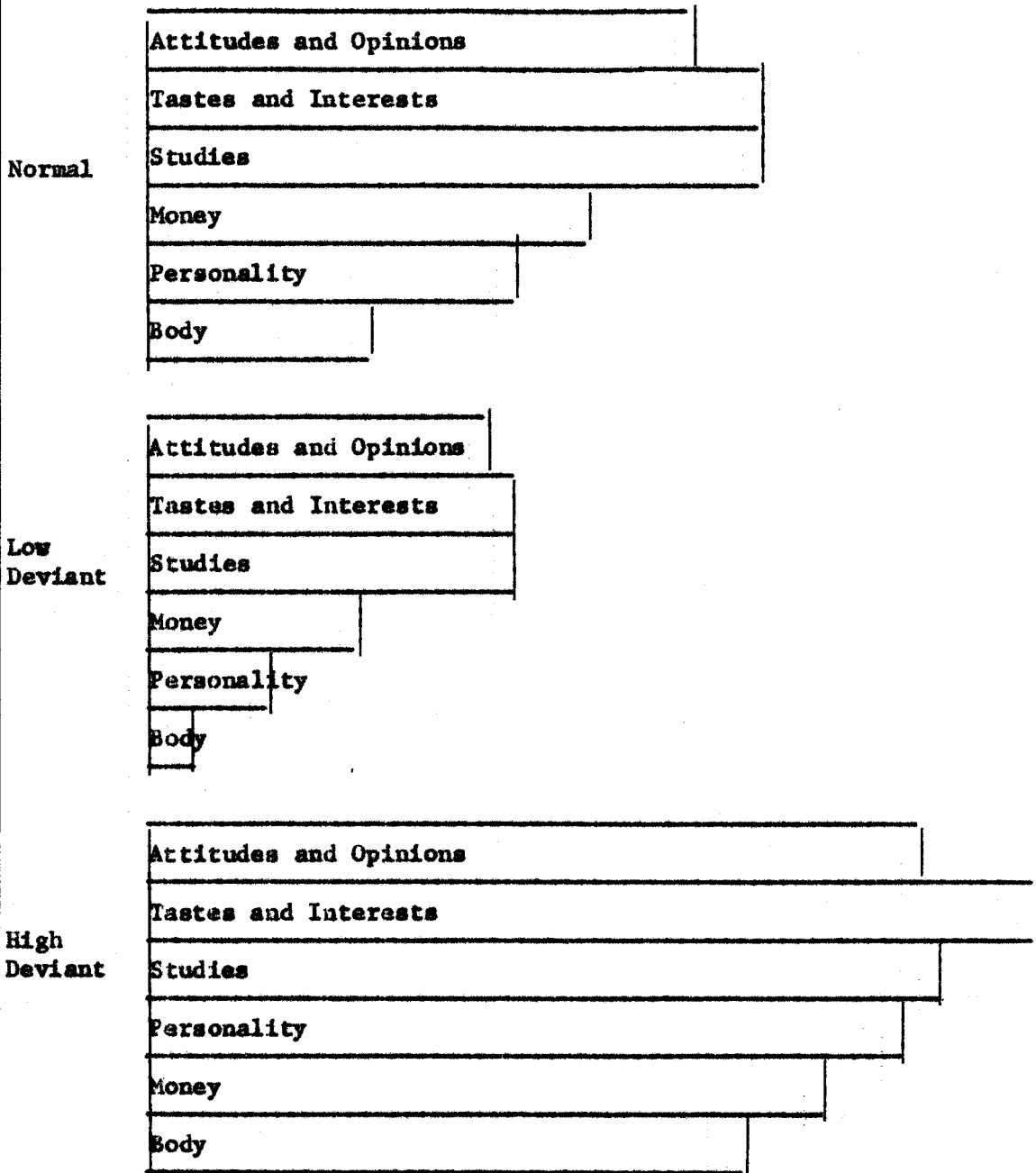
Fig. 3,—Comparison of deviant and normal scores for <u>SDI</u> classified according to aspects.
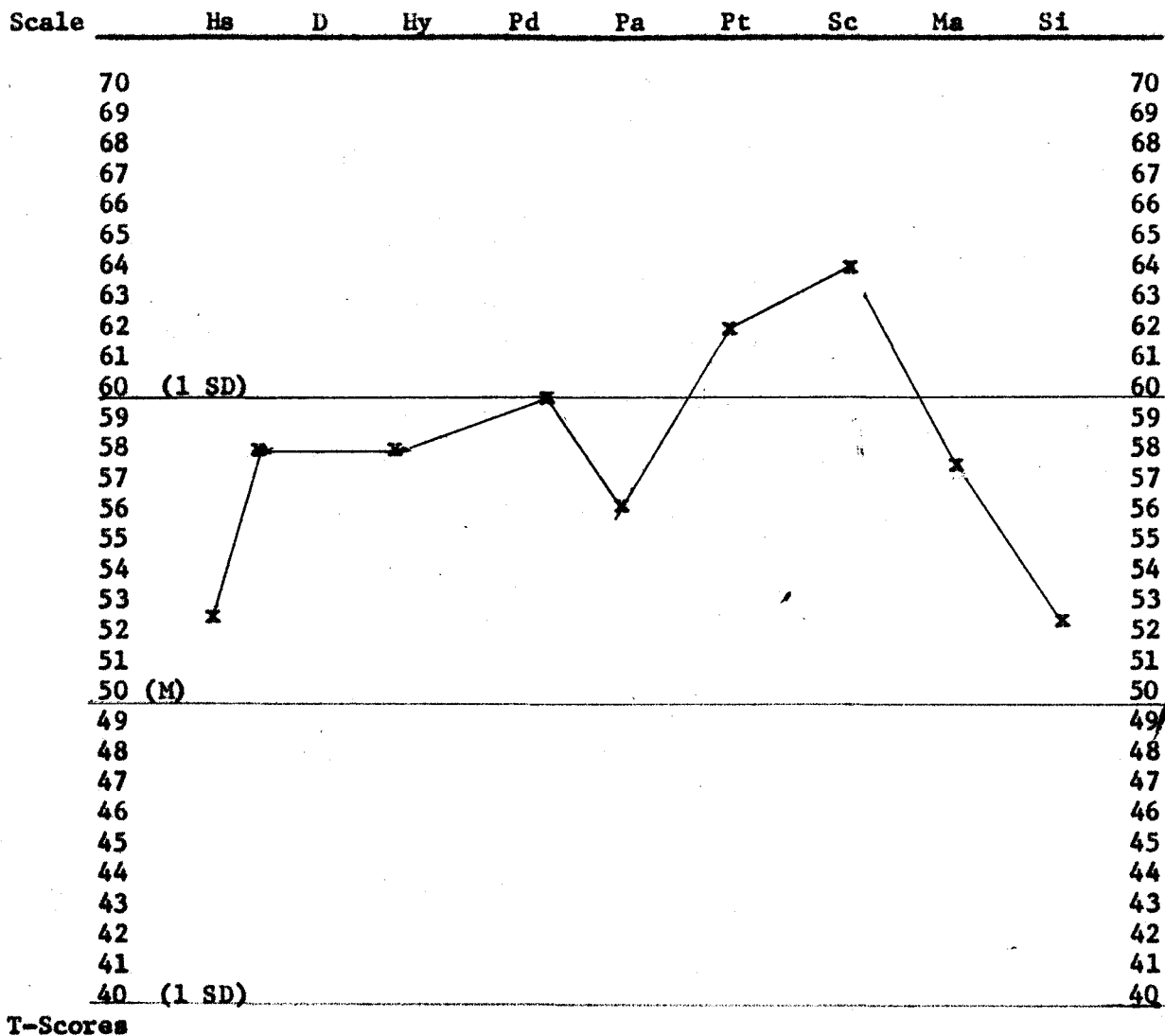
Fig. 4.—Profile of entire study group on MMPI based on mean scores

TABLE 4

COMPARISON OF MEAN SCORES OF STUDY GROUP
WITH OTHER GROUPS ON <u>MMPI</u> SCORES

Scale	A. Study Group (N-119)		B. Goodstein's Group (N-5035)		C. Gorman's Group (N-188)		D. Sweeney's Group (N-461)	
	Mean	SD	Mean	SD	Mean	SD	Mean	SD
Hs	52.9	8.0	52.3	8.3	50.9	9.3	54.5	8.2
D	57.3	11.8	52.8**	11.1	49.4**	11.6	52.7**	9.3
Hy	57.8	7.7	55.0*	7.8	52.4**	8.3	57.4	7.4
Pd	59.7	10.0	56.3**	9.8	53.2**	9.7	59.9	8.3
Pa	56.2	8.2	53.0**	8.3	52.3*	8.8	54.7	8.0
Pt	61.7	11.4	56.7**	10.3	55.4**	10.8	60.1	9.3
Sc	62.9	11.2	56.9**	10.8	57.4**	10.8	59.7	9.4
Ma	57.2	9.9	58.7	10.2	52.4**	10.9	56.4	9.9
Si	52.3	9.9	x		51.0	y	49.5	9.8

x. Indicates that this scale was not used in the investigation.
y. This figure not given.
*   Significant at 5% level.
** Significant at 1% level
A. Study Group--fourth year high school seminarians.
B. College students across the country.
C. Fourth year high school seminarians.
D. Minor and major seminarians.

scales.(quoted by Wauck, 1956, p. 12). The scores of the study group most

closely resemble the scores of Sweeney's group (1964), which was made up of both

major and minor seminarians.

In our investigation, the three most elevated scales were the Sc, Pt,

and Pd. Elevations in the same scales were found by Wauck (1956), Bier (1948),

Gorman (1961), and Sweeney (1964). Goodstein's group (1950) scored highest in

Ma, but the next highest scales were Sc, Pt, and Pd. The Si scale was the

lowest for the study group. Goodstein did not include this scale in his study.

It was the lowest scale in Sweeney's study, and in McDonagh's investigation of

first year college seminarians (1961).

Two methods were used to determine deviancy in the MMPI. The number of

deviant scores by each method is found in Table 5. A comparison of the deviant

scores with the scores of the entire group is listed in Figures 5 and 6.

TABLE 5

DEVIANT SCORES ON MMPI
(N-119)

According to METHOD ONE for determining deviancy		According to METHOD TWO for determining deviancy	
Normals	Deviants	Normals	Deviants
85	34	91	28

To test the first hypothesis, viz., that the seminarians whose scores

are deviant in either direction on the SDI will not be the ones whose scores

are deviant on the MMPI, a chi square test was used. The ratio obtained was a

rough indication of whether a significant difference existed between the

expected number of frequencies and the observed number of frequencies.

Scale	Hs	D	Hy	Pd	Pa	Pt	Sc	Ma	S1
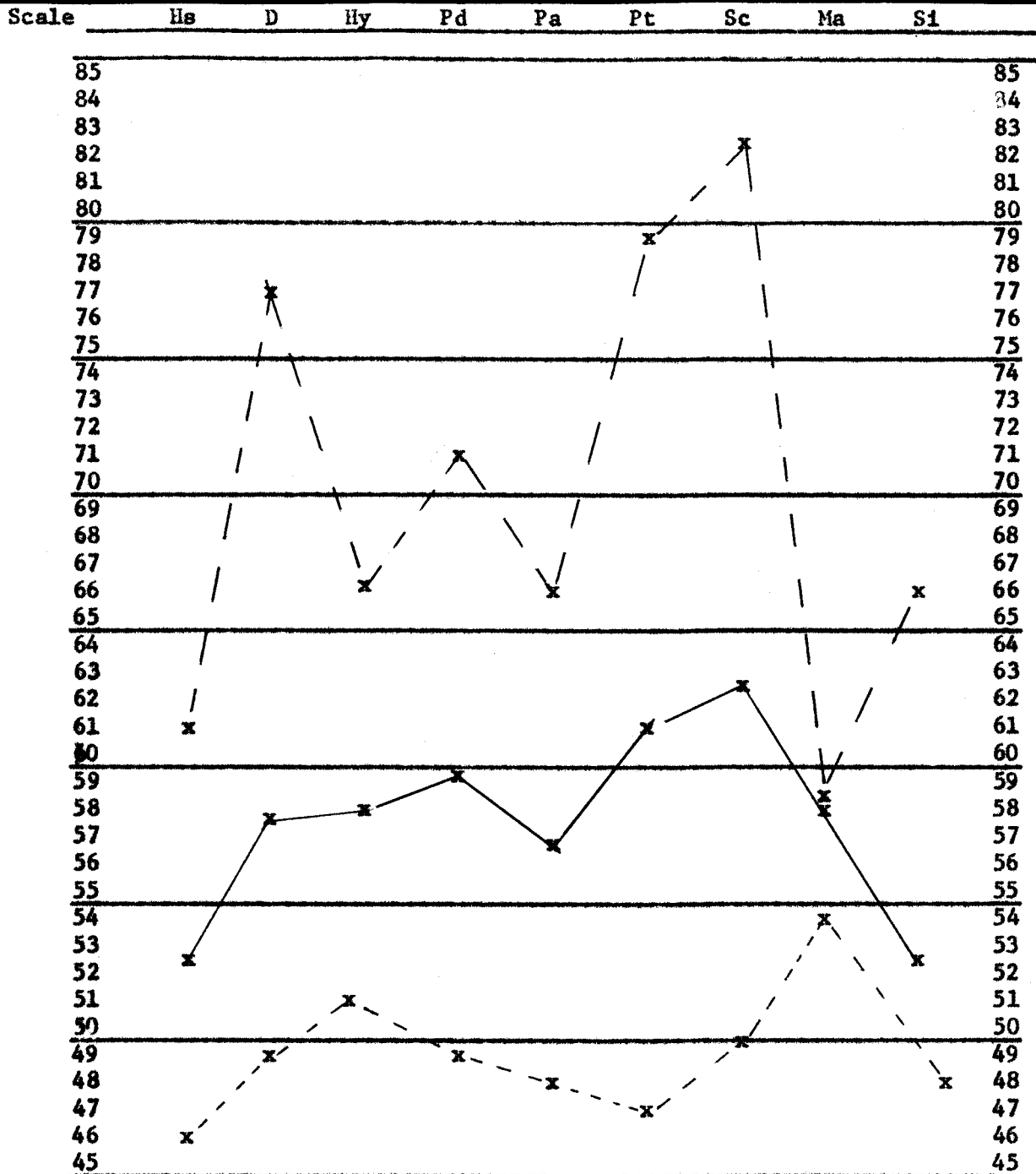
T-Scores

(Entire Group-119   Low Deviant-16   High Deviant-18)

Entire group   ————————
Low deviant scores   — — — — —
High deviant scores   — — — — —

Fig. 5.—Comparison of entire group and deviant group (Method One) on the MMPI.

Scale	Hs	D	Hy	Pd	Pa	Pt	Sc	Ma	Si
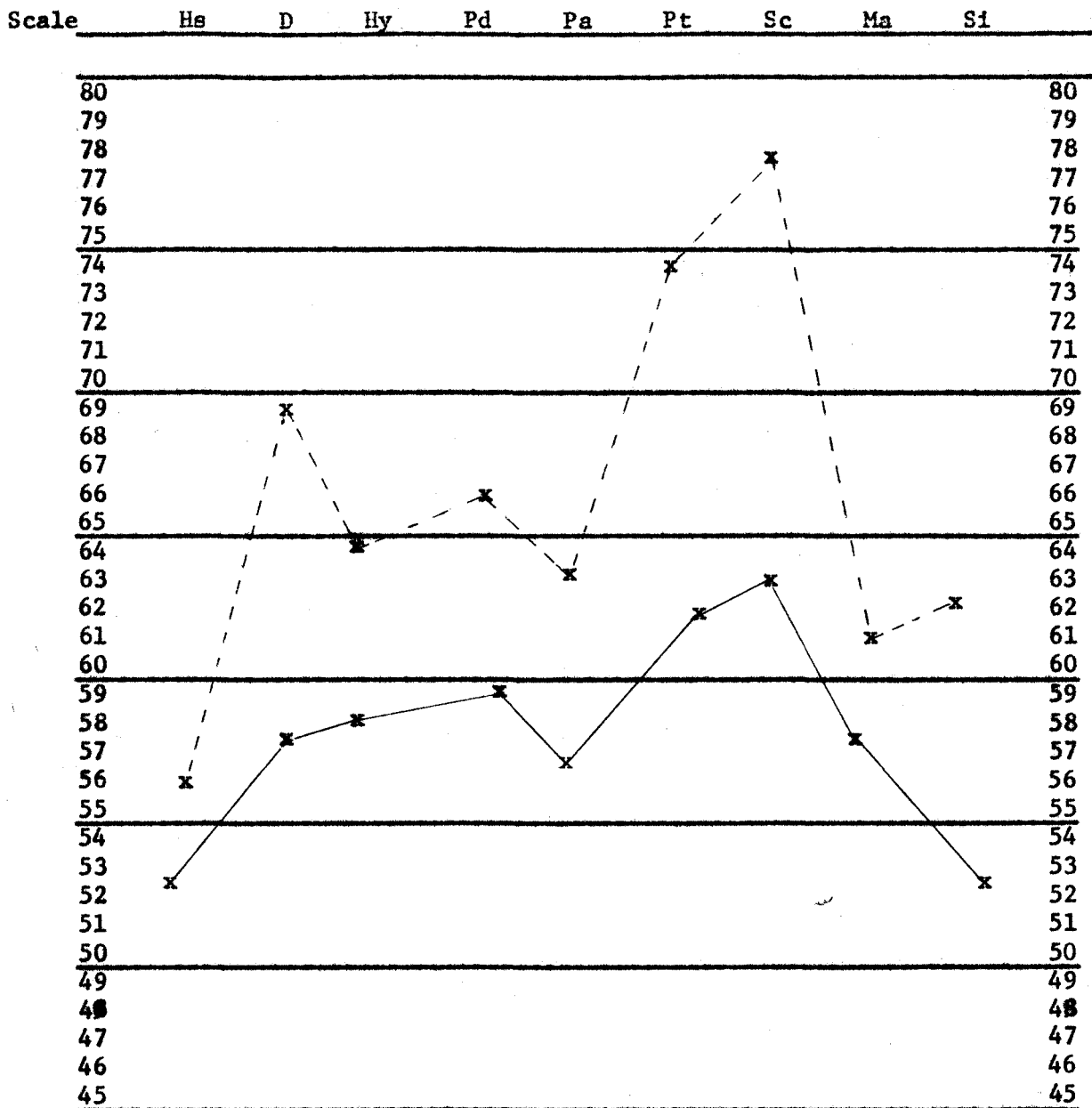
T-Scores

(Entire Group—119   Deviant Group—28)

Entire Group   ——————————
Deviant Group   — — — — — —

Fig. 6.—Comparison of entire group and deviant group (Method Two)
on MMPI.

Using Method One to determine deviancy on the MMPI, 34 were found to have deviant scores. According to chance, there should be 9.7 deviates on the SDI who were also deviant on the MMPI. The observed frequency was 10. The chi square ratio was .081, not significant at the .05 level of confidence.

Using Method Two to determine deviancy, 28 were found to have deviant scores on the MMPI. According to chance, there should have been 6.5 deviates on the SDI who were also deviant on the MMPI. The observed frequency was 5. The chi square ratio was .588, not significant at the .05 level of confidence.

The first null hypothesis, therefore, had to be accepted.

The second hypothesis was then tested, namely, that the seminarians whose scores on the SDI are more than one standard deviation below the mean will not obtain a significantly higher score on the Si scale of the MMPI, and those whose scores on the SDI are more than one standard deviation above the mean will not obtain a significantly lower score on the Si scale of the MMPI. A t test was used for this hypothesis. The t statistic obtained was 1.796. It is not significant at either the .05 or the .01 level of confidence. (To be significant at the .05 level, the figure should be 2.030; at the .01 level of confidence, it would have to be 2.724.) The second null hypothesis was accepted.

The third hypothesis was that there is not a significant correlation between self-disclosure scores and IQ scores. Using Spearman's formula, the rank correlation was found to be -0.0904. The standard error of p was 0.0921 and the z score was -0.98. This is not a significant correlation. The third null hypothesis was accepted.

Discussion

The hypotheses proposed by the author found no statistical support in this survey. However, the negative results do not necessarily prove the

hypotheses were unfounded. Perhaps the explanation can be found in the inherent weakness of one of the instruments which was used in the survey.

The writer is confident that, by using two methods, he has properly distinguished the deviant MMPI profiles from those which were normal. But it is possible that the SDI has failed to effectively distinguish between an open person and one who is not. A truly open person is one who is willing to make himself completely known to another, given the proper time and the proper circumstances and the proper listener. The SDI, however, is gauged to measure the amount of self-disclosure made to various people. It measures only the quantity of a person's self-revelation, whether or not a person has spoken about himself much or little. This, however, is not enough to determine openness. Thus, for example, an individual might have talked to his family or friends about his bank account, what he thinks of his teacher, the kinds of movies he likes best, the type of beverage he prefers; he probably would obtain a normal score on the SDI. But there might be one or two areas of his life about which he has never spoken to anyone: past misdeeds of which he is ashamed; hidden fears and anxieties; the hatred he feels for his mother or his homosexual tendencies. He has never disclosed this troubling aspect of himself to anyone, nor does he feel he is able to reveal it. Although he would obtain a normal score on the SDI, he could not be classified as an open person. It seems, therefore, that a questionnaire, in order to distinguish the open from the closed person, would in some way have to measure the quality of a person's self-disclosure. Has the disclosure been about emotionally harmless material, or has there also been disclosure about emotionally charged aspects of the self? Are there other aspects which are being hidden because of shame?

Another explanation, which cannot be ruled out, for the negative

results of the thesis, is that the students' responses on the SDI might be spurious. The SDI has no validity scale, no check to determine whether the subject is "faking positive" or "faking negative," no way of determining if the subject understood the directions.

One glaring weakness of the SDI is an incomplete listing of target persons. There are four targets listed: mother, father, male friend, and female friend. When the test is administered to groups which included married persons, a fifth target is listed, namely, spouse. However, other persons who might be recipients of disclosure are omitted. If disclosure is made to a counselor, the disclosure is not totaled if the testee fails to consider the counselor a "friend." The same can be said of disclosure made to a brother or a sister; unless the sibling is considered to be a "friend," there is no column to mark the disclosure. The same, of course, is true of items about the self which are revealed to a teacher, a priest in the confessional, a basketball coach, etc.

Although no greater-than-chance relationships were found between openness on the one hand, and personality adjustment or IQ or extroversion on the other, still the survey does show certain things. The subjects of the survey manifested elevated profiles on the MMPI, as do most groups of seminarians. The elevations of the study group were somewhat higher than the groups with which they were compared; in spite of this, the study group can be considered a typical group of seminarians. On the SDI, the seminarians differentially disclosed material, some aspects of self more than others. They also disclosed more to one target person than to others. In this sense, they showed basically the same patterns of self-disclosure as the male subjects of other surveys.

The data prompt a number of questions. Is there an optimum amount of self-disclosure for a person? Should a person be willing to disclose anything, to disclose everything about himself to at least one other person?

Can a questionnaire be designed to study other dimensions of the personality of the low disclosers and the excessive disclosers? Do low disclosers have some common personality traits which are discoverable by factor analysis? Do high disclosers share some personality characteristics?

The present survey was confined to 18- and 19-year-old seminarians. Would we find, however, a significant relationship between openness and personality adjustment in younger students? in older people? in groups other than seminarians? in female groups?

Are the subjects who, according to the SDI, have disclosed little about themselves really maladjusted, but simply found means, conscious or unconscious, of covering up their maladjustment by not disclosing themselves when they took the MMPI?

Is it possible that the target person of disclosure is significant in personality adjustment, i.e., if the disclosure is made to a parental figure, does it have a different significance than if the same items were disclosed to a peer?

Although none of the expectations of the thesis found support, the writer feels that additional research ought to be done to investigate the relationship between openness and emotional adjusment. However, in future investigations, a more refined instrument ought to be sought to measure self-disclosure, a questionnaire which would attempt to determine the reason why certain aspects of self have never been revealed. Was the failure to disclose due to a lack of life-experience in this area? Was it because the individual

was never troubled about this particular aspect and so never felt it worthy of mention? Was it because the occasion for such revelation has not yet arisen? Or was it because the person was ashamed to admit this aspect of himself and harbors guilt about it? Perhaps only if the last-mentioned reason is present could the person be considered to be not an open person, and so be expected to be emotionally maladjusted.

CHAPTER V

SUMMARY

This study was undertaken with the expectation of finding a relation-ship between personality adjustment and openness. The subjects of the study were 119 fourth year high school students attending a large midwestern urban seminary. It was anticipated that those who obtained a normal profile on the MMPI would also obtain a normal score on the Jourard Self-Disclosure Inventory, while those who manifested abnormal tendences on the MMPI would also manifest a tendency to reveal themselves either excessively or too little on the self-disclosure questionnaire. This was the major hypothesis. It was not supported by statistical analysis.

Also investigated were two other hypotheses: that there would be a relationship between the amount of self-disclosure and introversion and extro-version, viz., that those who manifested tendencies towards introversion on the MMPI would reveal less of themselves than those who were "extroverts"; and that there would be a relationship between the amount of self-disclosure and a person's intelligence, the more intelligent revealing more of themselves than the less gifted intellectually. Neither of these expectations was supported by statistical analysis.

Various factors which might have been responsible for the negative re-sults of the study were suggested. Some weaknesses of the SDI were discussed. Then a number of questions prompted by the data were posed.

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APPROVAL SHEET

The thesis submitted by John J. Hurley has been read and approved by the director of the thesis. Furthermore, the final copies have been examined by the director and the signature which appears below verifies the fact that any necessary changes have been incorporated, and that the thesis is now given final approval with reference to content and form.

The thesis is therefore accepted in partial fulfillment of the requirements for the degree of Master of Arts.

17 Oct 1968
Date

Signature of Adviser