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Comparison between Priests with Pastoral Counseling Training and Priests Without It as Measured by the Religious Apperception Test

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COMPARISON BETWEEN PRIESTS WITH PASTORAL COUNSELING
TRAINING AND PRIESTS WITHOUT IT AS MEASURED
BY THE RELIGIOUS APPERCEPTION TEST

by
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A Dissertation Submitted to the Faculty of the Graduate School
of Loyola University in Partial Fulfillment of
the Requirements for the Degree of
Doctor of Philosophy

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LIFE

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INTRODUCTION

CHAPTER I

Perhaps at no other time in history has the priest faced more clearly the challenge of being "all things to all men." He is not only called upon to administer the Sacraments and preach the Gospel but may also be requested to serve as legal adviser, medical consultant and professional counselor. In the role of pastoral counselor the priest comes in contact with the varied problems of his people. Non-Catholics as well as Catholics come to him because he symbolizes trust and confidence. Even though the priest is not expected to solve every situation that he meets, he is expected to approach each problem in a constructive manner. To be an effective pastoral counselor, the priest needs sufficient knowledge of emotional problems and their relation to the person. He must be familiar with the basic techniques of counseling. Finally, the priest must know when to give counsel and when to refer a disturbed person to other professionally trained people. The question arises, where does the priest receive such specialized training in counseling psychology? Most seminaries, it appears, have little or no place in their curriculum for counseling training. The Seminary Rectors may not always be fully aware of the importance of counseling psychology or feel the curriculum is too crowded for additional courses.

The idea of psychological training for priests, within the previously defined limits, is not so radical. Religious and lay writers alike have suggested the need for such a program. The late Monsignor Ronald Knox made the

following observations:

I do sometimes think that we priests are sometimes definitely too brusque, definitely too harsh, in our way of dealing with souls We say the right thing, but we say it with an ungraciousness which adds an unnecessary sting to disappointment and gives rise to unnecessary ill-feeling.

But it is wonderful how a priest who is always master of himself, a priest who has the sympathy to put himself in the other person's place, and see the other person's point of view, even when he is explaining why it is wrong, can sometimes turn an awkward corner and save, it may be, the wreck of a life and even the loss of a soul (Knox, 1946 pp. 141-142).

In the same vein, Andre Godin, S.J. evaluates the priest's approach to the problems of those under his care:

The priest receives a training in moral theology which gives him the answers to most personal problems of a moral nature. Equipped with the answers, he may be too quick to give them, with the confident expectation that the answer will solve the problem. The biggest problem in counseling is not simply to know the answer or to give it but to get the client to accept it. Many people do know the answers to their problems but are unwilling to accept them because of some emotional block. The person who is allowed to talk out his problem in an atmosphere in which he does not have to defend himself or his conduct is in a position to arrive at his own solution, or at least a frame of mind in which he is willing to accept a solution. The pastoral counselor must realize that a patient ear in many cases can be far more effective than a ready tongue (Godin, A. See Connery, 1958 p. 539).

Sister Annette Walters, C.S.J., points out a basic misconception that most religious people have about psychiatry and religious life. This misconception is that persons with neurotic problems need only to "get right with God" and their problem will be solved. It is no more true to say that an emotional illness can be cured by supernatural means alone remarks Walters, than it is true that a physical illness can be cured, short of a miracle, by supernatural means alone.

On the same subject, the eminent Catholic psychiatrist, Karl Stern,

remarks:

Also, I find that there is still a lot of what I call the "pull-yourself-together" treatment by persons who think they are helping the sick person. By that I mean the habit of many laymen and even priests and ministers to moralize with the emotionally disturbed person. The feeling is that if he is in the throes of anxiety or depression, he need only be told to "pull-himself-together" and he will be all right. For a disturbed person this is empty counsel that can actually worsen his condition (Stern, K. See Senger, 1960, p. 8).

These writers imply that priests would benefit from additional education in counseling psychology. Kobler and Webb (1957) attempt to clarify the role of the Catholic priest in the field of mental health. They point out that for any work in pastoral counseling, the priest should have a sound comprehension of the insights of science which relate to mental health. He must use this knowledge to ascertain whether a parishioner's problems can be met through the application of religious insights or whether the religious issue involved may mask another, more deeply rooted difficulty. The priest should also have enough technical skill to meet with the parishioner a number of times and, in so doing, be able to maintain a pastor-parishioner relationship. Finally, as in all the work with his parishioners, he should have a fund of knowledge, dynamically oriented information, that can guide him toward the most effective use of his unique religious resources.

As a matter of fact, there has been recent emphasis on the knowledge of psychology in the life of the priest. Psychology workshops for clergymen have been held at Loyola University, Los Angeles, St. John's University, Minnesota; Fordham University, New York; and Loras College, Iowa. Prominent men in the field of psychiatry and psychology have been invited to participate in these institutes. It is not surprising that the clergy members profited from the

workshop experiences and, generally speaking, became more effective in their pastoral work.

In 1956 at Loyola University, Chicago, a number of parish priests were given the opportunity to receive special training in the field of counseling. Under the leadership of Reverend Charles A. Curran, Ph.D., an advocate of client-centered counseling, fifty priests gathered to begin a priest-counseling program. The clergy met for three hours each week. There were lectures and discussions on the principles of counseling and eventually an application of the counseling theory to pastoral situations (Herr, 1958). In personal reports, (Curran, 1957) the priests indicated that the counseling courses enabled them to have a better understanding of the needs of others, a deeper respect for others, and a greater tolerance for listening to others' problems. The clerics stated that they no longer were so quick with the traditional cook-book solutions to complex problems. They were inclined to spend more time trying to understand what the person was saying, and perhaps even more important, what he was feeling. Nor was the effect of the counseling courses limited to the priests' concept of others. Their self-concept seemed to be affected. They were more cognizant of their own emotions and feelings in a situation. The priests were more prepared to accept their personal limitations and inadequacies. This increased self-awareness caused them to be more at ease with themselves and more comfortable with others. It seems that the counseling program enabled the priests to view themselves and others in a more positive and realistic light.

Although the value of training in counseling may appear to be unquestionable in light of the preceding data, a more objective and scientific evaluation of the priest-counseling program was necessary. There was a danger that the

priests' personal reports were influenced by the "halo effect," especially since these were submitted to Curran, the director of the training program. Furthermore, the reports could have been a mere reiteration of the counseling theory and not reflect what the priest would actually do in a given situation. Since Loyola University had been selected by the National Institute of Mental Health to evaluate the entire training program of priests, it was fitting for the University to conduct a scientific investigation of the priest-counseling program (Herr, 1960).

A measuring instrument called the Religious Apperception Test, originally devised by Kobler, Herr, and Webb for the Loyola National Institute of Mental Health project, was found to be helpful in evaluating the seminarians' attitude toward mental health and a few priestly functions. The test was an adaptation of the Thematic Apperception Test with priests and seminarians as central figures in the specially prepared pictures. Instructions to the subjects were similar to those used in the Thematic Apperception Test. For each of the ten cards, there was to be a story with a past, present, and future. The test was individually administered to the seminarians and tape-recorded for analysis (Herr, 1960). The stories not only produced information about the attitudes of the seminarians toward mental health and priestly duties, but also about the seminarians' self-concept and emotional life.

A story-telling technique would seem to be useful for evaluating the priest-counseling program. By responding to the stimulus pictures with a story, the priests would not be so prone merely to repeat standard principles of counseling, but rather to indicate what they would actually do in a given situation. The ability of the priests spontaneously to apply counseling theory to practical

situations is a good index of an effective training program. If the stories told by priests who participated in the counseling courses reflect a better all-around approach to pastoral situations than do those of non-participants, the program could be assumed to be valuable.

The Religious Apperception Test for seminarians was a story-telling technique that could have been considered for measuring the differences between priests with counseling training and those without it, because the test included pictures of priests as central figures. However, not all the pictures presented to the seminarians were applicable to the ordained priest. Nor did the test include pictures of the most typical functions of parish priests. Although certain cards of the Religious Apperception Test for seminarians were retained for use in the study involving priests, a substantially new series of pictures was devised and called the Religious Apperception Test for priests (RAT).

In each of the 14 RAT cards (there is also a blank card giving a total of 15) the central figure is a priest performing a typical pastoral function or engaging in a priestly activity. By comparing differences in response to the RAT between a group of priests who participated in the counseling program and an equated group of priests who did not, it was possible to determine the effect of the counseling courses on the priests. Interest was not only focused on generic differences in the areas of self-insight, sensitivity, affect, defensiveness and adequacy - which will be more fully explained in subsequent chapters - but also on the specific RAT situation that evoked the difference. In view of the possibility that recorded differences between the two groups of priest-subjects could have been attributed to pre-existing personality

differences, it was necessary to contrast the attitudes and preferences of the priests before and after they received the training in counseling.

In place of testing the priests prior to their participation in the counseling program, (which circumstances would not permit), it was decided to administer the RAT to a group of priests who had registered for the counseling program but had not yet begun the courses. The latter group would then be compared with the general population of priests for any significant personality differences.

The primary purpose of the present investigation was to compare a group of priests who participated in a counseling program with a matched group of priest-subjects who had received no training in counseling. The two groups were compared on the basis of responses to the Religious Apperception Test, a TAT-like instrument, especially devised for the current study. In dealing with the priestly situations depicted on the RAT cards the hypothesis was that the priests with the counseling training would show significantly more self-insight, sensitivity, affect, and adequacy, and significantly less defensiveness, than the priests without the counseling background. If the hypothesis is verified, the counseling psychology courses could be assumed to have a real value for the parish priest and should be seriously considered for the seminary curriculum.

To be certain that any differences between the experimental and control group of priest-subjects were a result of the counseling program and not of the personality types that are prone to enter such a program, another hypothesis must be confirmed. This hypothesis states that there are no significant differences between the priests about to enter the counseling program and the general population of parish priests.

A secondary but important aim of this study was to determine the effectiveness of the RAT as a testing instrument. Were some pictures better than others in discriminating between the priests with counseling training and those without it? How useful were the RAT cards for evaluating the effectiveness of the priests' functioning? How reliable were the RAT stories in predicting what priests have the potential to become effective pastoral counselors? In general, the present investigation was also directed toward an evaluation of the RAT as a useful measuring instrument.

CHAPTER II

SURVEY OF THE LITERATURE

A review of the literature indicated that two previous attempts had been made to measure change in priests subsequent to psychology programs. Neither of these studies, however, is too valid because of the lack of experimental control. A more scientific approach was used in an investigation of attitudinal changes in seminarians as a result of an intensive psychology course. Although there have been few studies that attempt to measure change in the priestly population, there is ample material on the measurement of change in other populations, and a sample of the latter has been presented for critical evaluation. With regard to the RAT measuring instrument, nothing has been published because it is a substantially new test. Considerable literature does exist, however, on the TAT which served as a model for the construction of the RAT. Of special relevance were articles that investigated the influence of similarity between subjects and central figures of TAT-like cards on the amount of projection in stories. The last part of the section on the literature has been devoted to the few experiments that have actually employed religious pictures in obtaining psychological data.

The present study is original with regard to the type of population employed and the measuring instrument used. Never before had priests been subjects of a research study in which a projective test like the RAT was used to obtain data. This is not the first time that an attempt was made to evaluate a

priest-psychology program. Kilian McDonnell, O.S.B. (1959) investigated changes in attitudes of priests who had attended workshops in psychology. The purposes of the workshops were to assist the clergy in recognizing the danger signals of mental illness, to familiarize them with the dynamics of personality development, to increase their effectiveness in dealing with the mentally ill, and to encourage their collaboration with psychiatrists in referring and treating disturbed persons. Prominent men in the field of the mentally ill acted as teachers in the intensive week-long program. Six months after the close of the workshop, McDonnell sent a questionnaire to the priest-participants. Two hundred clerics responded and specified areas of their work which were affected by the workshop experience. Typical responses reflected an increase in self-insight, a more understanding approach with people, and a stimulation to read more in the field of psychology.

A major difference between McDonnell's study and the present investigation was that the priests in this experiment were exposed to counseling courses for a minimum of three semesters. The extended period of formal training would seem to induce even more of a change in the priest's attitudes than McDonnell's questionnaire indicated. A second difference between the two studies concerns the measuring instrument. McDonnell's subjects had time to ponder over the more acceptable answers to the questionnaire; the subjects in this experiment had to respond immediately and spontaneously to the RAT situations with little time to decide what would be the most acceptable story, and without any knowledge of the purpose of the test.

An attempt to evaluate a priest-counseling program was made by Charles Curran (1958). He asked 25 priests who had completed two semesters of

counseling psychology to indicate on a point basis the degree to which they had been helped as a result of his courses. Curran defined "helped" as new self-awareness that the priests had experienced. Results of the study were that two priests felt they had been helped "very much;" five, "a lot;" nine, "some;" seven, "a little;" and two, "no change."

Curran limited his study to new self-awareness and did not include the priests' relation to others which is crucial in the present experiment. Further, Curran's categories ranging from "no change" to "very much" change needed to be more specifically defined so that they would not be interpreted by the subjects in an overly arbitrary fashion. Another criticism of Curran's investigation was the probability of the "halo effect." Because the priest-subjects were students of Curran, they may have been inclined to give higher ratings than the facts warranted. In spite of its limitations, the study is important because it suggests that counseling courses are capable of producing a real change in priests. It is the quality and quantity of this change that the present experiment has attempted to evaluate.

A more scientific but less pertinent study was made by Webb (1959) who tried to determine the validity of an attitude scale assessing seminarians' attitudes toward psychiatry. He employed two matched groups of Catholic seminarians. The experimental group was given a psychiatric course that on a priori grounds should have changed their attitudes toward psychiatry; the control group received no course. Both groups were retested after two weeks and the results clearly indicate that the seminarians who received the course had significantly more positive attitudes toward psychiatry than the group who received no course.

Although this study did not have priests as subjects and was limited to measuring change in attitudes toward psychiatry, it did emphasize the need of controlling as many variables as possible. The necessity of employing matched groups, the need for pretests as well as posttests, and the importance of using a meaningful statistical method--all contributed to the formulation of the present experimental design.

Although there have been few studies that attempt to measure attitudinal changes in priests, there is considerable literature on the measurement of change in other populations. In a very recent study, McQuire (1960) attempted to measure the degree of attitudinal changes in college students upon the introduction of an independent variable. The independent variable consisted of a persuasive communication directed at the students' opinions on certain issues. It was hypothesized that such a communication would tend to change not only the students' opinion on some explicit issue but also their opinions on logically related derivative issues. The 120 subjects participated in three experimental sessions. In the first, before-communication opinions regarding subjective probabilities and desirabilities of 16 sets of syllogistically related propositions were obtained. In the second session, 16 messages, each arguing for the truth of one premise of each syllogism, were communicated, and the immediate post-communication opinion of the truth of each of the 48 propositions was obtained. In the third session, one week later, the delayed post-communication opinions on the truth of the 48 propositions were obtained.

Results of the experiment indicated that immediately after the communication, there was an induced opinion gain not only on the explicit target issues ($p, .001$) but also on the derived issues ($p, .02$). At the end of the third

session, the change was still significant for the explicit issue, and the derived issues seemed to be even more affected than immediately after the second session.

It is not clear in McQuire's investigation just what evaluative procedure was used to arrive at his statistical conclusions. Other criticisms concern his reasons for selecting particular propositions and his method of combining them into syllogisms. He did not seem to clarify sufficiently the content of the individual propositions nor the kinds of persuasive communications that were used. Regardless of the limitations, McQuire's study does indicate that peoples' attitudes can be affected by a persuasive communication. Applying this principle to the present experiment, it would seem that the priests' attitudes would change not only in regard to the particular situations discussed in the counseling classes, but also in regard to related pastoral situations. Further, Rosenbaum and Franc (1960) point out that the more a person's opinion deviates from a level of expectancy, the more change is apt to occur. The extent of attitudinal changes in the priests, then, would be partially determined by the amount of dissimilarity between the priests' original attitudes and the attitudes suggested by the counseling program. It would also seem to follow that in some areas of priestly work, there would be more of an attitudinal change than in others. This means that a generic evaluation of attitudinal changes in the priests is not sufficient; it is necessary to specify the particular area of priestly function in which the change has occurred.

Another experiment on change was performed by Kats (1956) who attempted to induce changes in attitudes toward Negroes among 243 white female college

students. He first administered a variety of personality and attitude scales in order to discover the students' initial attitudes toward Negroes. He then presented the students with written materials that were directed to changing their attitudes. The written materials were of two kinds: information about social relations of Negroes; and mechanisms of ego-defense and anti-Negro attitudes. Results of his study indicated that self-insight was more instrumental in producing attitudinal changes than insight into the objective nature of the racial problem.

Although one may object to the lack of experimental control in Katz's study he does indicate the important role of self-insight in producing attitudinal changes. In this dissertation it was assumed that attitudinal changes in priests would involve a concomitant increase in self-insight. It might also be remarked that in those areas of priestly functions where more change is anticipated there should be a corresponding anticipation of greater self-insight (Hovland and Fritsker, 1957).

The present investigation is not only original in terms of the priest-population, but also by reason of the measuring instrument. The Religious Apperception Test for priests was especially devised to evaluate the priest-counseling program. It has been constructed along the lines of the Thematic Apperception Test. The TAT was introduced in 1935 by Murray and Morgan (Shneidman, 1951). The set of TAT material consists of 31 pictures printed achromatically on 9½ by 11 inch cardboard card. Eleven pictures are applicable to both sexes of all ages and the remaining ones are divided according to the subject's sex and age. The subject's task is to look at each picture and make up a story about it. The TAT stories are then examined for the "feelings and

actions described" (Arnold, 1949), and information is obtained about the subjects attitudes, conflicts, and dominant problems.

Both the RAT and the TAT involve projection. English and English (1958) define projection as the processes of unwittingly attributing one's own traits, attributes or subjective processes to others. Chase (1960) distinguishes between defensive projection, whereby one's unacceptable or denied characteristics are attributed to another, and predictive projection, whereby one also attributes his more acceptable and admitted characteristics to others. This distinction helps to clarify the distinct roles of the two tests. The primary purpose of the TAT is to elicit unconscious projections from the subject; the principal purpose of the RAT is the priest's conscious projections. In fact, it was frequently evident that the priest-subject realized that he was describing himself in the RAT stories. It was particularly obvious when the subject would use the first person rather than the third person in relating a story. There is no reason to assume that priests who used the first person were more prone to avoid the projection of their less suitable qualities and attitudes (Tomkins, 1948). According to Solkoff's (1960) experiment that compared the third person TAT stories with those told in the first person, the only significant difference was that the initial reaction time was longer for first person stories.

The fact that the priest was frequently aware that he was projecting himself in the RAT stories should not be surprising. The central figures on the RAT cards are priests of approximately the same age as the subjects. Murray (1943) states that identification is easier when the stimulus picture includes a figure of the same sex and approximately the same age as the subject.

Piotrowski (1950) asserts that the subject's most acceptable behavior is projected into TAT figures who resemble the testee by age, sex, race and social status. It could thus be assumed that the RAT contains the type of pictures that would induce the priests to tell stories about themselves. This assumption that the priest will identify with the central figure in the RAT picture and will tell stories reflecting his own attitudes and approaches to situations is paramount to the validity of this experiment.

Several studies have emerged that considered the influence of similarity between subjects and central figures on the amount of projection in TAT stories. Lasaga and Martínez-Arango (1946) attempted to confirm the hypothesis that the best results are obtained when the projective pictures include some person of approximately the same age and sex as the subject of the test. The subject of their experiment was a man suffering from schizophrenia. First, they administered the regular TAT in which there are no pictures of nuns or priests. The following day, they showed the man various specially prepared pictures in which appeared priests and nuns in different typical situations.

The experimenters concluded that it was not easy to say which stories had been told the first day and which the second. This may seem as evidence that similarity between subjects and figures does not aid in projection and dissuade belief in the need of a special RAT for priests. It seems, however, that the investigation proved nothing negative or positive, since the experimental results were based on the responses of a single subject. Lasaga and Martínez-Arango's investigation did not appear to disprove the assumption that similarity between the subject and central figure aides in projection of the subject's feelings.

Weisskopf-Joelson and Money (1953) reported a TAT experiment in which the face of the central figure was replaced by a photographic reproduction of the subject's face. The amount of projection was compared with the amount of projection produced by the pictures in which the central figures had no resemblance to the subject. The conclusion they drew was that an increase in similarity between the subject and the central figure did not result in statistically significant changes, either in the amount of projection elicited by the pictures or in the diagnostic value of the pictures.

This investigation does not really disprove the assumption that the more closely the subject can identify with the central figure, the more productive his projection. In the above study, the photograph of the subject superimposed on the central figure resulted in a rather distorted person. The variety of faces was just not consonant with the standard body in the TAT pictures. Further, a subject seeing his own face on a TAT card would seem too threatened for the production of rich and meaningful stories. Excessive identification seems to have as many limitations as a slight similarity. It is thought that the TAT pictures have reached a "happy medium" and will induce the subjects to produce meaningful stories.

Thompson (1949) also tested the hypothesis that the closer the stimulus resembles the actual subject the more he will identify with the figure and, accordingly, be likely to produce more meaningful material. He constructed a set of TAT cards similar to Murray's TAT, except that Negro characters were substituted for white ones. Using 26 Negro college students, the Thompson TAT was group administered by a Negro examiner who flashed the cards on a screen by means of a projector. The subjects were instructed to write stories to the

projected pictures. In order to compare the Murray and Thompson versions, the subjects were divided into two groups of 13 each, with half receiving the Thompson series first and the Murray version second, while the other half received both series with the order of presentation reversed. Thompson found a significant increase (.01) in story length to the Thompson TAT for each of the 10 cards used.

Although Thompson's study would immediately appear to enhance the value of the RAT design, more recent studies (Murstain, 1959) have been highly critical of the value of the Thompson modification. Reiss, Schwartz and Cottingham (1950) found that Negroes and Whites in the North produced stories that differ insignificantly in length regardless of whether the stimulus material was Negro or not, and regardless of the color of the examiner, with the exception of a tendency for Northern Whites to increase story length on Negro stimulus material with a Negro examiner. Light (1955) divided 26 white students into two groups of 13 each, one half receiving the Murray TAT, while the other received the Thompson version. No significant differences in story length were found.

The question arises as to whether story length is an adequate measure of the subject's involvement in the TAT. Basing the confirmation or rejection of the similarity hypothesis on the length of the subject's stories alone would seem to be presumptuous. What is needed is a quantitative scale measuring the personality meaningfulness of the stories rather than indirect and unproven correlates such as "word count" and "number of ideas" (Murstain, 1959).

In summary, Murray's assumption that similarity between subject and central figure increases the projection of meaningful responses has really not been

proven or disproven by the preceding experiments. Excessive similarity, like using actual facial photographs in the TAT (Weisskopf-Joelson and Money, 1953), only seemed to make the subjects suspicious and defensive (Murstain, 1959). However, a moderate degree of similarity between the subjects and central figures, as is present in the RAT, would seem to facilitate the production of meaningful stories.

There are very few studies that have actually employed religious TAT-like pictures. One of the first was made by Godin and Coupes (1957). Fifty Catholic girls, whose average and median age was 18 years with a range from 15 to 21 years, were presented with two series of pictures. Series I contained seven situations and relationships that were in themselves non-religious. Series II contained five situations and relationships presenting a context bearing on objects or people materially religious. The purpose of the experiment was to determine the effect of religious material on religious associations. The results of the research indicated that Series II produced significantly more religious associations than Series I.

In this experiment, certain pictures of Series II were so religiously constructed that secular interpretations were almost impossible. Only in an experiment like the RAT for priests, in which the desired effect is a religious association, would it seem feasible to overload the pictures with religious situations and relationships.

Another attempt to use religious projective pictures was made by Kobler and Webb (1957). They devised a set of ten pictures for seminarians with priests and seminarians as central figures. The test was individually administered to 50 subjects. The seminarians ages ranged from 21 to 29 years with a mean age of

24.8 years. Kobler and Webb used the information derived from the Apperception Test stories to construct an attitude scale for evaluating the clergy's attitude toward mental health.

Meyer (1960) analyzed the above stories of Kobler's investigation for the purpose of establishing apperceptive norms. He tabulated the popular or common responses under the headings of Figures, Objects, Problems and Outcomes for each of the ten cards. With these norms as a basis, it was possible to determine the extent to which any new subject tended to participate in group ways of responding, and in what respects he deviated more individually. Other normative data concerned reaction times and total wordage for each card. Because of the small size of the sample, it should be recognized that the norms were tentative and incomplete.

In retrospect, no study similar to the present experiment has been made. The two existing investigations of priest-psychology programs (McDonnell, 1959; Curran, 1958) lacked experimental control and could furnish no more than clues to the quality and quantity of possible attitudinal changes in priests, subsequent to counseling courses. Their most noteworthy contribution was that priests would gain in self-insight as a result of psychological training, and this hypothesis was confirmed in the current study. The real value of Webb's (1959) study, apart from establishing that seminarians' attitudes toward mental health can be significantly changed, was its precise experimental design, which acted as a model for the control of variables in the present investigation. The paucity of well-controlled experiments in which priests served as subjects, necessitated some inquiry into the measurement of change in other populations. Applying the results of one such study (McQuire, 1960) to the priestly

population, it could be presumed that priests' attitudes would not only change with regard to the particular situations discussed during the counseling classes but also in respect to related pastoral situations. The priests with the counseling training would be expected to have more than a stereotyped approach to highly structured situations. They are expected to have a flexibility that would permeate all of their pastoral activities.

In comparing the RAT with the TAT, it was seen that the RAT'S primary goal is to elicit conscious projections from priests, while the TAT focuses on unconscious projections. Although the TAT employs special pictures for members of a certain sex and age group, all the RAT cards have priests as central figures. The assumption is that the priest-subjects will more readily identify with the RAT pictures and thereby be more productive in their stories. Reports of several experiments (Lasaga & Martinez-Arango, 1946; Weisskopf-Joelson & Money, 1953; Thompson, 1949) have not really confirmed or denied Murray's (1943) assumption that similarity between a subject and the central figure of a projective picture tends to increase the production of meaningful material. It was concluded that both too much similarity, like using actual facial photographs, and too little similarity are extremes to be avoided. A moderate amount of likeness between a subject and the central figure seems most effective for inducing the subjects to tell meaningful stories.

An analysis of past investigations (Godin & Coupez, 1957; Kobler & Webb, 1957) that used a religious TAT-type test indicated that the pictures elicited predominantly religious associations. This is desirable only in an experiment like the present one where the RAT stories were expected to have a religious theme. The comparison between the priests with the counseling training and the

priests without it was made on the basis of the differences in their stories dealing with religious situations.

CHAPTER III

EXPERIMENTAL DESIGN

A popular method of measuring attitudinal changes is to administer pretests and posttests to the same subjects. By comparing the test performance before and after a treatment, it is possible to measure the change resulting from the treatment. In the present experiment, such a procedure was not applicable because the priest-subjects had completed the counseling program. It was therefore necessary to test an equated group of priest subjects who acted as the major control for the counseling trained priests. Finally, a third group of priests was introduced to determine whether differences between the experimental and control group were a function of the counseling program rather than of pre-existing personality differences.

Group I

Group I, the experimental group, was composed of 29 priests who had completed a minimum of three graduate counseling psychology courses. The initial course emphasized the theory of client centered counseling; while the two subsequent courses stressed the application of the theory to actual priestly situations. In addition to the sequence of three counseling courses, 17 members of the experimental group took from one to six other courses in psychology with an average of 2.8 courses. These courses, in the order of frequency, included: abnormal psychology; foundations of psychotherapy; physiological psychology; theories of personality; elementary statistics; and

experimental psychology.

Only 35 priests qualified as possible candidates for Group I and six of these had to be eliminated because of sickness or leave of absence. The remaining 29 subjects were ordained from 3.5 to 23.5 years with a mean of 10.74, a median of 8.0 and a standard deviation of 5.5. Nine priests of Group I had been ordained for 7.5 years. This clustering was attributed to the fact that the ordination class of 1952 was the first to be officially invited by the Chancery Office to participate in the counseling program.

Just as the years of ordination for each priest of Group I was determined by the available population, so also was the location of the parish in which the priest resided. The information cards revealed, however, that the subjects were fairly well distributed throughout a metropolitan area. Five subjects resided in the northeast section of the metropolitan area, seven in the northwest, eight on the southeast, and nine subjects lived in the southwest section of the city. It seemed that the experimental group contained a good cross-section of priests in terms of the parishes in which they functioned.

Group II

Group II, the major control group, consisted of 29 priests who had taken no post-seminary courses in psychology. Each member of the major control group was paired with a member of the experimental group on the basis of number of years ordained, places of residence, age, seminary background and type of parish experience. With regard to the years of ordination the pairings were perfect, and the locations of any two matched subjects were as close as possible. In a few instances, the pair lived in the same parish; in other cases, they resided in neighboring parishes. Although the experimental design called for

the priests who were paired to be functioning in approximately the same socio-economic environment, there were a few situations where this ideal could not be completely realized.

When priests are paired on the basis of the number of years in the priesthood, it follows that the members of each pair will be approximately the same age. Ninety per cent of the pairs were composed of priests differing in age by less than one year; in eight per cent of the pairs, there was a two-year difference; and in only two per cent of the pairs, was there a three-year age difference.

The subjects of Group II not only had the same seminary background as the priests of Group I but also had engaged in the same type of parish work. All had attended the same seminary, and, for the most part, had experience with the same kind of priestly functions.

It is clear from the foregoing that the members of the major control group were matched with the subjects of the experimental group for all major variables. If there were any observable differences between the two groups, it would seem to be attributed to the priest counseling program which only the experimental group received or to original personality differences.

Group III

Group III, the second control group, contained 12 priests who had registered for the priest counseling program but had not yet begun the counseling courses. The third group was introduced to determine whether differences between Group I and II were more a result of the counseling courses or more a function of the preferences and attitudes of the priests volunteering for the program. Group III was a relatively small sample because there was only a

limited number of subjects available. Each priest of Group III, however, was matched with a member of Group II. The matching was again based on the number of years since ordination, age, place of residence, seminary background and type of parish experience.

The members of Group III were ordained from 3.5 to 16.5 years. Since no priests ordained longer than 16.5 years had registered for the counseling program, the range was smaller than in the previous two groups. The mode and median of years since ordination, however, were the same as those for Groups I and II. The third group had a mean of 8.92, and a standard deviation of 3.41, both of which are smaller than the mean and standard deviation for the other two groups.

Pre-Test Arrangements

A letter of introduction was sent to all the priest-subjects. It stated that the experimenter was a diocesan priest who was engaged in a Chancery Office approved project of learning more about the functions of the priest. The letter requested that the priest participate in a personal interview which would take about one half hour. It was also mentioned that the priest would be called by telephone in the near future to arrange a feasible time for the interview.

The next step was to telephone each priest and arrange for the testing interview. At this time, more specific information was divulged about the testing procedure. In the course of the conversation, the general structure of the Religious Apperception Test for Priests was mentioned and the reason for tape-recording the interview was explained. Although a few of the subjects were curious to know why they were selected for this project, every priest who

was invited agreed to the testing interview. In general, it could be said that the average priest of Group I asked less questions than the average priest of Groups II and III. It is possible that the experimental group, as a whole, was less threatened by the prospective interview.

Upon meeting with a subject for the purpose of testing, the experimenter attempted to create a relaxed atmosphere. The subject's mind was refreshed concerning the type of test to be used, and all priests were advised that the tape-recording would remain anonymous. Immediately prior to the testing, a few more priests asked why they were selected rather than someone else. Again, most of the inquisitive priests were members of Groups II or III. It is important to note, however, that only two priests of a possible 72 refused to take the RAT and both refusals came from assistants living in the same parish.

Structure of the RAT

The RAT consists of 15 TAT-like cards. Fourteen cards are pictures depicting the priests in typical situations; one card is blank. In each picture the central figure is a priest with whom the subject could readily identify.

The titles and order of presentation for the RAT cards, the photographic reproductions of which may be found after the appendices, were as follows:

- I. Priest and the Alcoholic. - Office Scene.
- II. Priest and the Scrupulous Person. - Office Scene.
- III. Priest and the Couple with a Serious Marriage Problem. Office Scene.
- IV. Priest and the Penitent Who Returns to the Sacraments after a Long Absence. - Confessional Scene.

- V. Priest and the Woman Whose Husband is Being Institutionalized. Hospital Scene.
- VI. Priest and Nun. - School Scene.
- VII. Priest Teaching Children. - School Scene.
- VIII. Priest Reflecting on the Effectiveness of his Sunday Sermon. - Church Scene.
- IX. Priest at Prayer. - Church Scene.
- X. Priest Visiting a Parish Social Event. - Parish Social Scene.
- XI. Priest in Need of Psychiatric Help. - Psychiatric Scene.
- XII. Priest at Recreation. - Recreational Scene.
- XIII. Priests Discussing Pastoral Psychology, i.e., the Attitude of Priests Toward People with Mental Problems. Rectory Scene.
- XIV. Priest Concerned with his own Adjustment - Rectory Scene.
- XV. Blank Card: Instructions are to imagine any scene and tell a story about it in the same way as has been done with previous pictures.

The final selection of RAT cards was made after considerable experimentation. Cards II, IV, V, VIII, XI and XIV were chosen from the original Apperception Test for seminarians planned and prepared by Kohler, Harr and Webb (Kohler and Webb, 1957). The only difference was that the priest's facial expression on Card XI was made more neutral. This change was in accordance with suggestions offered by a group of psychologists who had a special meeting for the purpose of evaluating the Religious Apperception Test for seminarians (RAT meeting, Dec. 19, 1957). The evaluation committee also recommended that the pictures be toned down as they appeared too somber and depressing. The suggestions of the psychologists were kept in mind when new pictures for the

priests' RAT were drawn.

In addition to the six cards selected from the RAT for seminarians, eight new pictures were drawn on the basis of personal investigation regarding typical priestly functions, and of the pilot study which preceded the present experiment. Throughout the pilot study, there was experimentation with new RAT cards as well as with the Religious Apperception cards designed for seminarians.

The pilot study indicated that many priests were confused by the book title "Pastoral Psychology" on Card XIII. The technical term, "Pastoral Psychology" was not clearly understood by the majority of subjects. In the current study, the scene is so specified that "Pastoral Psychology" is defined.

Administration of the Test

The RAT instructions were as follows:

I have a series of pictures depicting the priest in various situations and relationships. The priest is capable of commenting for a long time on any one of the pictures; to simplify matters I would like you to tell a story about each picture. The story may be real or a construct of the imagination. In either case, the story should have a past, present and future. A past, what preceded or led up to the action in the picture. A present, what is happening at the moment in the picture. A future, what is the result of the action in the picture, what is the outcome of the story. So a past, present and future for each picture. As I present the pictures to you one by one I will specify each situation.

An analysis of the instructions for the RAT for priests shows deviations from the popular "Murray" TAT method. In a pilot study that preceded the present experiment, the regular TAT instructions were used and it was discovered that some priests were reluctant to respond in the form of a story because they interpreted the procedure as childish. This difficulty was eliminated by the revised instructions which give the reason for using the story-telling technique. Another problem evolving from the pilot study

concerned the authenticity of the stories. The priests were hesitant to respond if they had not formally experienced the presented situation. The new instructions explicitly state that the stories may be real or a figment of the imagination. A third modification of Murray's instructions was the specification of each scene. The priests of the pilot study became so engrossed in determining and identifying the parish situation that they seldom told a coherent story about any one situation. The subject's tendency was to vacillate from one theme to another without really telling a complete story. This made comparisons between subjects very difficult. By identifying the situation for the subjects, the goals of the instructions were more readily realized and more coherent stories were told.

The idea of specifying the RAT situations is not so radical. A leading exponent of the Thematic Apperception Test, Edith Weisskopf-Joelson, lectured on the TAT at an American Psychological Association meeting in 1959. She spoke of an experiment in which college students were administered the TAT with three different sets of instructions. According to her report, the most productive stories were told when the subject was asked to tell a story after having a brief description of the picture. In a personal letter to the investigator, Dr. Weisskopf-Joelson stated, "I do not see any reason why you should not use the procedure that you propose especially since a pilot study indicated that it elicits meaningful stories" (Weisskopf-Joelson to Keller, Sept. 28, 1959).

Collecting the Data

The RAT was individually administered to 70 priests, the testing being completed in a period of two months. In as many instances as possible, the matched subjects of a pair were tested within the same week. The RAT stories

were all tape-recorded in order that the raw data of the test could be accurately preserved. The final phase of the procedure proper was to type the stories from the tapes in order that the stories might be prepared for critical analysis. In the process of typing, much care and diligence were given to recording not only the verbal content of the stories but the priest's subjective reactions as well.

CHAPTER IV

METHOD OF ANALYZING THE RAT STORIES

In the pilot study that preceded the present investigation, 14 tentative RAT cards were individually administered to twenty priest-subjects. Ten subjects had participated in Curran's counseling program; the other priests had no training in counseling. The two groups were matched for years ordained, age, place of residence, type of parish experience and seminary background. Each RAT story told by the subjects was rated from 1 (complete negativeness) to 10 (complete positiveness) for the following dimensions:

Factor A: degree to which the subject correctly identified the situation.

Factor B: degree to which the subject felt comfortable in the situation.

Factor C: degree of insight manifested by the subject in dealing with the situation.

Factor D: degree of adequacy with which the subject felt he had handled the situation.

Factor E: degree of success as determined by the outcome of the story.

These five dimensions emerged from an analysis of books and articles dealing with the priests' relationship to his people. In particular, the dimensions were based on writings by the following: Ronald Knox (1946); Andre Godin

(Connery, 1958); Sister Annette Walters (1958); Karl Stern (Senser, 1960); Charles Curran (1957 and 1958); Kilian McDonnell (1959); Hagmeier and Gleason (1959); and Kobler and Webb (1957).

Once the stories were all rated, they were judged a second time by the same rater in order to obtain two judgments for the individual dimensions of each story. The reliability coefficient indicated that the ratings were sufficiently reliable to compare the two groups of priests. Although the results of the pilot study were consonant with the assumption that the counseling trained priests would score significantly higher than the priests without such training, a number of shortcomings were obvious in the method of rating the stories. It was necessary, therefore, to modify the rating system for the current investigation.

One modification was the decision to employ three raters rather than one. This would obviously increase the reliability of the judgments. Of course, as Guilford (1954) says, the raters must be carefully trained to counteract constant errors. The eminent statistician states that training which includes practice by group discussions seems to be the most effective. In accordance with Guilford's suggestion, the raters held many meetings and had considerable practice before they attempted the final analysis of the stories.

In a survey of 54 teacher-rating scales (Guilford, 1954), it was found that a scale from 1 to 4 was most popular. More than seven points on the scale increased the reliability by an amount that was so small that it did not pay for the extra effort involved. With these considerations in mind, it was decided that a five point scale (1 to 5) would be best for the type of material that had to be rated in the present experiment.

raters---who were all psychologists---ultimately established the rating criteria for the dimension of adequacy.

When the three raters were sufficiently trained to analyze the RAT stories---they also had practice sessions in which actual protocols were used---the 70 protocols were placed in random order so that a judge did not know beforehand to what group any given subject belonged. Each rater was presented with numbered protocols and the random order in which the tests were to be rated was specified. The three raters began at the same time and each spent approximately three weeks in completing the ratings. There was no communication among the raters, once the final directions were received. In order to facilitate ratings, special mimeographed work sheets were distributed to the three judges.

The procedure called for a judge to analyze and rate Story 1 for the five dimensions, and not to proceed to Story 2 until Story 1 had been rated on all 70 protocols. This system avoided the "halo effect" because by the time the rater began Story 2, he could not remember what scores the subject received on Story 1.

An inspection of the Rating Form (Appendix I) reveals that certain RAT cards elicited stories that could not be rated for all five dimensions. The exact manner in which the five personality variables were defined precluded their measurement on certain RAT cards. For all RAT stories, however, as many dimensions were rated as was possible. Further, it was necessary to deviate a little from the established criteria in those instances where the dimensional rating had inherent limitations. Such situations were relatively rare and the times they occurred were carefully listed at the end of the Rating Form.

When all the RAT protocols had been analyzed by the three raters, the mimeographed work sheets were collected. Inter-judge reliability was determined by calculation of the percentage of agreement between judges with regard to rating scores. In addition, the contingency coefficient was used to determine the reliability of inter-judge ratings.

According to the first hypothesis, it was predicted that the priest-subjects of Group I would be significantly different from those of Group II with regard to the five dimensions for which the stories were rated. After obtaining the average rating of the respective dimension for each card by adding the judges' scores and dividing by three, significant differences were determined by comparing the members of the matched pairs of Group I and II on the basis of the Wilcoxon matched-pairs signed ranks test. This test was selected because the present investigation employed two related samples and the Wilcoxon Test yields difference scores which may be ranked in the order of absolute magnitude (Edwards, 1950). The Wilcoxon Test gives more weight to a pair which shows a large difference between the two subjects than to a pair which shows a small difference (Siegel, 1956). The level of significance was set at .05. Since the direction of the difference was predicted, a one-tailed region of rejection was appropriate.

The second hypothesis was that there were no significant differences between Group II, the major control group, and Group III. Again, the Wilcoxon test was used to determine whether the priests entering the psychology program already had preferences and attitudes that distinguished them from the average priest. The level of significance was again set at .05 but a two-tailed region of rejection was used because no direction of possible difference was predicted.

The third aim of the present investigation was to evaluate the RAT as a measuring instrument. Some attempt has been made to evaluate the method employed for rating the RAT stories. Criticisms and deficiencies of the Rating Form have been presented in conjunction with suggestions for improvement. These suggestions were the result of observations and comments made by each of the three judges. Information about the comparative value of the RAT cards have also been included to determine the most effective pictures in the RAT series.

CHAPTER V

RESULTS OF THE EXPERIMENT

The purpose of this investigation was to compare a group of parish priests who were members of a priest-counseling program with a group of priests who had no counseling training. The comparison was made on the basis of Religious Apperception Test stories, which were rated on a scale from 1 to 5 for the variables of self-insight, sensitivity, affect, defensiveness and adequacy. The incidence of perfect agreement and deviations of 1, 2 or 3 between any two judges have been converted into percentages. There were no instances of a 4 point disagreement. Table 1 shows how closely the judges agreed in their ratings.

TABLE 1

PERCENTAGE OF AGREEMENT AMONG THREE JUDGES
IN RATING 1,050 RAT STORIES

Card Number	Judges ^a	Percentage of Agreement			
		Perfect Agreement	Deviation of 1	Deviation of 2	Deviation of 3
I	A-B	45	40	13	2
	A-C	39	51	9	1
	B-C	41	47	10	2
II	A-B	37	46	16	1
	A-C	39	46	14	1
	B-C	47	45	7	1

^aThree judges have been designated A, B and C.

^bCalculations are in terms of percentages.

TABLE I - (Continued)

Number	Judges	Percentage of Agreement			
		Perfect Agreement	Deviation of 1	Deviation of 2	Deviation of 3
III	A-B	41	45	13	1
	A-C	44	46	9	1
	B-C	46	45	9	0
IV	A-B	39	49	11	1
	A-C	41	50	7	2
	B-C	38	46	14	2
V	A-B	40	47	12	1
	A-C	43	43	12	2
	B-C	45	45	9	1
VI	A-B	42	46	11	1
	A-C	40	49	10	1
	B-C	43	47	9	1
VII	A-B	41	50	8	1
	A-C	43	47	10	0
	B-C	40	50	9	1
VIII	A-B	41	48	10	1
	A-C	44	48	7	1
	B-C	39	51	8	2
IX	A-B	36	56	7	1
	A-C	42	49	8	1
	B-C	41	52	7	0
X	A-B	44	48	7	1
	A-C	50	43	6	1
	B-C	45	47	7	1
XI	A-B	36	46	14	4
	A-C	36	48	13	3
	B-C	39	43	17	1
XII	A-B	44	47	7	2
	A-C	43	42	14	1
	B-C	44	46	9	1

TABLE I - (Continued)

Card Number	Judges	Percentage of Agreement			
		Perfect Agreement	Deviation of 1	Deviation of 2	Deviation of 3
XIII	A-B	39	51	9	1
	A-C	40	47	10	3
	B-C	43	47	10	0
XIV	A-B	33	48	17	2
	A-C	39	45	12	4
	B-C	39	44	13	4
XV	A-B	35	56	8	1
	A-C	50	46	3	1
	B-C	46	47	6	1

A summary of Table 1 indicates that judges A and B were within one rating point of agreement in 87.7 per cent of the judgments; judges A and C were within one point on 88.9 per cent of ratings; and judges B and C differed by a point or less 88.9 per cent of the time. On a five-point scale, this is considerably better than chance. The relatively high percentage of agreement between any two judges disclosed that they were well-trained with regard to the criteria for rating. A more detailed analysis of the percentage of perfect agreement for each dimension on all cards has been included in the Appendix.

Another statistical procedure, however, was needed to discover how well the individual RAT cards discriminated between the experimental and major control group of priest-subjects. It was possible for two judges to perfectly agree on all ratings of a certain card and, as far as this project was concerned the card might be without value if all the scores were 3 (middle rating). A picture that elicits discriminating stories will tend to have a normal

distribution of scores from 1 to 5 with the largest percentage of scores in the middle. There is a statistic that considers not only the percentage of agreement but also the spread of the scores. It is called the Contingency Coefficient.

Tate (1955) states that the Contingency Coefficient (C) is the most useful measure of relationship when the data require classification in a 3 x 3 fold, 4 x 4 fold or 5 x 5 fold table. But such classifications are necessary in determining the extent of the relationship among the ratings of the three judges. Although C will be higher when judges agree on the more extreme scores, it involves no assumptions regarding linearity, normality or comparability of units, and can be used when the variables are continuous, discrete or qualitative. The contingency coefficients for the 15 RAT cards are listed in Table 2.

TABLE 2
CONTINGENCY COEFFICIENTS FOR THE THREE JUDGES
IN RATING 1,050 RAT STORIES

Card Number	Upper Limit ^b	Judges ^a		
		A-B	A-C	B-C
I	.89	.62	.59	.59
II	.89	.54	.60	.66
III	.89	.63	.63	.61
IV	.89	.56	.57	.53

^aJudges were designated as A, B and C.

^bUpper limit equals the highest C attainable for each card.

TABLE 2 - (Continued)

Card Number	Upper Limit ^b	Judges ^a		
		A-B	A-C	B-C
V	.89	.56	.55	.60
VI	.89	.56	.51	.56
VII	.89	.48	.53	.58
VIII	.87	.43	.45	.51
IX	.82	.44	.45	.48
X	.87	.50	.52	.50
XI	.87	.48	.49	.43
XII	.87	.49	.48	.51
XIII	.89	.59	.52	.56
XIV	.89	.58	.57	.57
XV	.82	.44	.57	.58

^aJudges were designated as A, B and C.

^bUpper limit equals the highest C attainable for each card.

In addition to giving the contingency coefficients, Table 2 indicates the upper limit of C for each of the RAT cards. Siegel (1956) asserts that cells must be combined if the expected frequency of any cell is less than 1. For this reason, it was necessary to limit the possibility of a high C even more by categorizing the scores for certain cards in a 4 x 4 or 3 x 3 fold table.

While the upper limit of C in a five-fold table is .89, the upper limit for a four-fold table is .87 and for a three-fold table .82.

Considering the percentage of agreement among the judges (Table 1) and the contingency coefficients (Table 2), it appears that the ratings for the RAT stories were moderately reliable. It is obvious, however, that the ratings on some cards were more reliable than on others and a discussion of these differences will be presented in a later chapter.

It has been previously implied that the 1 to 5 scores for the individual dimensions would tend to be normally distributed with the majority of judgments not specifically established to produce a normal distribution of scores. To discover the manner in which the scores distributed themselves was really another aim of the present experiment. Table 3 indicates the manner in which the scores for the five dimensions were distributed (a more detailed analysis may be found in the Appendix).

TABLE 3
DISTRIBUTION OF SCORES FOR THE FIVE
DIMENSIONS

Dimension	Number of Cards Rated ^a	Rating Scores				
		1	2	3	4	5
Self-Insight	15	8.8%	25.1%	39.0%	22.1%	5.0%
Sensitivity	10	5.0%	19.8%	44.3%	25.6%	5.3%
Affect	9	6.0%	20.9%	37.5%	29.5%	6.1%
Defensiveness	15	3.6%	13.5%	33.9%	41.5%	7.5%
Adequacy	14	13.5%	29.0%	33.0%	20.4%	4.2%

^aIt was not possible to rate a particular dimension on every card (cf. Appendix II).

An inspection of Table 3 shows that the judges were either reluctant to give extreme scores--the error of central tendency referred to by Guilford (1954)--or were limited by the rating criteria.¹ The distribution for the dimension of sensitivity tends to gravitate toward the middle with a little negative skewness. The distribution for self-insight is slightly skewed to the right while that of affect is somewhat skewed to the left. There is considerable negative skewness for the dimension of defensiveness while adequacy is slightly skewed to the right.

Because each dimension was logically distinct from the other and because each RAT card posed a different situation, it was decided to determine significant differences for each dimension on every card. The Wilcoxon matched-pairs signed-ranks test, as previously mentioned, was selected to determine possible significant differences.

¹According to the normal distribution, 6.3% would receive ratings of 1 or 5; 25% ratings of 2 or 4; and 37.5%, a rating of 3.

TABLE 4
COMPARISON BETWEEN THE PRIESTS
OF GROUP I AND GROUP II

Card Number	Dimensions Rated ^a	Group I Higher Than II ^b	Group II Higher Than I	
I (Alcoholic)	(I)	19	9	.005
	(S)	14	12	ns ^c
	(F)	18	8	ns
	(D)	13	12	ns
	(E)	17	10	ns
II (Scrupulous)	(I)	19	9	.05
	(S)	18	6	.005
	(F)	19	7	.025
	(D)	17	8	.025
	(E)	22	6	.001
III (Marriage Problem)	(I)	20	7	.025
	(S)	17	10	ns
	(F)	17	9	.005
	(D)	14	14	ns
	(E)	22	6	.001
IV (Confessional)	(I)	16	10	ns
	(S)	16	7	.05
	(F)	17	8	.025
	(D)	16	9	.05
	(E)	17	10	.01
V (Consoling)	(I)	14	12	ns
	(S)	13	12	ns
	(F)	12	14	ns
	(D)	14	14	ns
	(E)	14	14	ns

^aDimensions are: self-insight (I); sensitivity (S); affect (F); defensiveness (D); and adequacy (E).

^bWhen a tie occurred, the pair was dropped from analysis.

^cns-not significant at the .05 level (Wilcoxon, one-tailed test).

TABLE 4 (Continued)

Card Number	Dimensions Rated	Group I Higher Than II	Group II Higher Than I	
VI (Nun)	(I)	21	8	.05
	(S)	15	7	.05
	(F)	15	10	.05
	(D)	16	7	.025
	(E)	16	12	.025
VII (Teaching)	(I)	16	10	.025
	(S)	15	7	.05
	(F)	16	6	.01
	(D)	13	9	ns
	(E)	15	11	ns
VIII (Preaching)	(I)	17	8	.05
	(S)	14	9	ns
	(F)	16	11	ns
	(D)	13	12	ns
	(E)	13	13	ns
XI (Prayer)	(I)	17	6	.05
	(D)	13	11	ns
	(E)	16	11	ns
X (Parish Social)	(I)	13	13	ns
	(S)	11	16	ns
	(F)	13	16	ns
	(D)	16	11	ns
	(E)	12	12	ns
XI (Psychiatric)	(I)	24	5	.001
	(D)	18	6	.025
	(E)	22	7	.01
XII (Recreational)	(I)	15	9	.05
	(D)	18	11	.025
	(E)	17	9	.05
XIII (Discussion)	(I)	20	8	.005
	(S)	17	6	.025
	(D)	16	10	.025
	(E)	17	7	.025
XIV (Reading)	(I)	11	11	ns
	(D)	17	8	.01
	(E)	14	9	.05
XV (Blank)	(I)	15	13	ns
	(D)	12	13	ns

The results of the comparison (Table 4) make it possible to confirm the hypothesis that there were significant differences between the priests with the counseling training and those without it. The specific priestly situations in which the significant differences occurred have been carefully summarized. It is important to note that those cards in which there were no significant differences for one or more dimensions, usually had tendencies in the direction of the experimental group. A notable exception was Card X on which Group II scored higher on two of the five dimensions. Reversals of the general trend were also found on Cards V and XV. It can be safely stated that the counseling program affected many phases of the priests' life even though some of the priestly situations were not formally considered in the counseling courses.

Viewing the results of Table 4 as a whole, it can be observed that there were significant differences for self-insight on 10 to 15 RAT cards; for sensitivity on 5 of 10 cards; for affect on 5 of 9 cards; for defensiveness on 7 of 15 cards; and for adequacy on 8 of 14 RAT cards. Although the most significant change in the priests who participated in the counseling program was in the area of self-insight, the number of cards on which significant differences were found was considerably better than chance for each of the five dimensions (Freund, 1952). This confirms the hypothesis that the priests with the counseling training would show significantly more self-insight, sensitivity, affect, adequacy and significantly less defensiveness than the priests without the counseling background.

To ascertain whether significant differences between the experimental and major control groups were a function of the pastoral counseling program and not of prior personality types, a third group of priest-subjects was introduced

into the experiment. The latter group, who had volunteered to take the counseling program but had not begun the training, were compared with Group II. The Wilcoxon test was again used to determine any significant differences between Group II and Group III. The results of this comparison are presented in Table 5.

TABLE 5
COMPARISON BETWEEN THE PRIESTS
OF GROUP II AND GROUP III

Card Number	Dimensions Rated ^a	Group II Higher Than III ^b	Group III Higher Than II	
I	(I)	2	8	ns ^c
	(S)	3	7	ns
	(F)	2	9	.05
	(D)	5	6	ns
	(E)	3	9	ns
II	(I)	5	5	ns
	(S)	6	3	ns
	(F)	3	7	ns
	(D)	7	5	ns
	(E)	3	6	ns
III	(I)	4	7	ns
	(S)	9	3	ns
	(F)	5	5	ns
	(D)	4	7	ns
	(E)	5	5	ns

^aDimensions are self-insight (I); sensitivity (S); affect (E); defensiveness (D); and adequacy (E).

^bWhen a tie occurred, the pair was dropped from analysis.

^cns-not significant at the .05 level (Wilcoxon, two-tailed test).

TABLE 5 - (Continued)

Card Number	Dimensions Rated	Group II Higher Than III	Group III Higher Than II	
IV	(I)	5	7	ns
	(S)	6	5	ns
	(F)	8	3	ns
	(D)	6	6	ns
	(E)	5	5	ns
V	(I)	2	5	ns
	(S)	5	6	ns
	(F)	5	6	ns
	(D)	2	6	.05
	(E)	5	5	ns
VI	(I)	5	7	ns
	(S)	3	7	ns
	(F)	2	8	ns
	(D)	3	5	ns
	(E)	4	7	ns
VII	(I)	7	3	ns
	(S)	7	4	ns
	(F)	7	4	ns
	(D)	5	4	ns
	(E)	5	6	ns
VIII	(I)	5	4	ns
	(S)	7	5	ns
	(F)	6	4	ns
	(D)	6	4	ns
	(E)	7	4	ns
IX	(I)	7	2	ns
	(D)	3	5	ns
	(E)	5	6	ns
X	(I)	4	6	ns
	(S)	5	6	ns
	(F)	6	4	ns
	(D)	4	6	ns
	(E)	8	4	ns

TABLE 5 - (Continued)

Card Number	Dimensions Rated	Group II Higher Than III	Group III Higher Than II	
XI	(I)	7	2	ns
	(D)	7	5	ns
	(E)	4	6	ns
XII	(I)	9	3	ns
	(D)	6	3	ns
	(E)	7	3	ns
XIII	(I)	5	5	ns
	(S)	5	5	ns
	(D)	4	8	ns
	(E)	5	7	ns
XIV	(I)	5	5	ns
	(D)	4	8	ns
	(E)	2	8	ns
XV	(I)	6	5	ns
	(D)	6	4	ns

It is evident from Table 5 that only Cards I and V produced significant differences and the two instances could be attributed to chance. The conclusion, then, is that there were no real significant differences between the general population of parish priests (Group II) and the clergy members who registered for the counseling courses but had not begun their formal training (Group III). It can be assumed that the differences between the experimental and major control group of priest-subjects were a function of the counseling program and not a result of pre-existing personality differences.

CHAPTER VI

INTERPRETATION OF THE DATA

The experimental results indicated that, generally speaking, the priests with the counseling training had significantly more self-insight, sensitivity, affect, adequacy and comfort in dealing with priestly situations, than the group without the training. In view of the evidence that the priests about to enter the counseling program were not shown to be significantly different from a sample of the general population of parish priests, it can be assumed that the differences between Group I and Group II were a result of the counseling program.

Of the five variables that were measured, the greatest change in the counseling-oriented priests occurred in the area of self-insight. The counseling-trained priests were considerably more aware of their own feelings and attitudes in a given pastoral situation. It was not the mere self-awareness that distinguished the priest-subjects of Group I from those of Group II, but the more intense realization of the influence their personality characteristics had on others. It seemed that the counseling courses enable a priest to apply his self-knowledge to situations in which he may become involved.

As far as the distribution of ratings for self-insight was concerned, the scores of 1 to 5 tended to be normally distributed with a slight emphasis on ratings of 1 and a corresponding decrease on ratings of 4 and 5. Two

explanations are possible. The first and most likely was that the criteria for the higher ratings were too demanding and in need of modification. A second possibility was that priests, as a whole, are more deficient in self-insight than originally assumed, and need an increase in this area.

Ranked second to self-insight, with regard to the amount of change, was the dimension of adequacy. In dealing with the majority of priestly situations, the subjects with the counseling training were simply more effective than those without it. The priests of Group I not only knew intellectually what should be done in pastoral situations, but were also able to apply their learning to a specific case.

The procedure of establishing special criteria for adequacy on each card was worthwhile because the highest percentages of perfect agreement among the judges occurred in this area. With regard to the distribution of scores, there were twice as many 1 ratings as would be expected in terms of a normal distribution. Perhaps the criteria for a score of 1 on the various cards need to be analysed and revised in terms of what a priest can realistically communicate in a RAT story.

Next to adequacy, the greatest change in the counseling-trained priests was in the area of affect. The increased warmth of communication between the counseling-oriented priests and the people with whom they deal seemed partly a function of their more intense sensitivity. Perhaps, the subjects of Group I were more inclined to express what they were able to feel for a person with less fear than the priests of Group II. In scoring for the dimension of affect, an emphasis was placed on the priests' willingness to spend a sufficient amount of time with another person. This attitude appears to have

been learned from the counseling program.

Formulating the rating criteria for affect proved to be difficult, and admittedly there was some overlapping in the numerical scoring categories. The over-all rating for affect indicated that the judges had a tendency to give more ratings of 4 and less ratings of 2. It appears that priests, in general, have an abundance of warmth which they reveal in their RAT stories. However, the possibility of a rating criteria geared for higher scores, cannot be excluded from consideration.

Sensitivity was the fourth ranking dimension with regard to the amount of change. On 50 per cent of the priestly situations where sensitivity could be measured, the subjects of Group I revealed a significantly greater awareness of the feelings, emotions and attitudes of others, than the priests of Group II. It was not simply awareness of others' needs that constituted the difference but rather the degree to which Group I realized the relation between other people's feelings and their total personality pattern. There would probably have been even more of a significant difference for sensitivity than the experimental results indicated if it had been specified to what precisely the priest was to be sensitive in each pastoral situation. According to the Rating Form, the subject was given credit if he was sensitive to anything related to the situation, not necessarily the most pertinent and important factors. For this reason, there were more ratings of 3 and less of 2 than would be expected according to the normal curve.

The least amount of change occurred in the area of freedom from defensiveness although the priests of Group I were significantly less defensive than the subjects of Group II. Establishing the criteria for the amount of

unconscious resistance that a priest manifested in any given situation was not an easy task. The difficulty of the task was reflected by the relatively poor agreement among the judges for the variable of defensiveness. Since different subjects appear to have unique ways of expressing unconscious resistance, all the possibilities could not be listed in the Rating Form. The signs for defensiveness listed in the Rating Form seemed to be reasonable even though rigid adherence to the rating criteria tended to produce higher scores than would be expected. In contrast to the other dimensions, the higher scores for defensiveness signify a lesser degree of the variable.

It is no mere coincidence that the RAT cards on which the judges' ratings disagreed the most were those where the priest was the sole figure. The implication is that the rating criteria for defensiveness may be more geared to the RAT cards depicting more than one figure. For future experiments, it seems necessary to have a special rating for such pictures in the RAT series.

Table 3 indicates that the ratings for defensiveness were considerably higher than expected. This was particularly true for the score of 4 which occurred much more frequently than would be predicted from a normal curve distribution. The explanation is not so much that the priests felt so very comfortable in all of the presented pastoral situations, but that the criteria were inadequate for a precise measurement of unconscious resistance. A revision of the rating criteria for the dimension of defensiveness should help to restore a balance in the distribution of the judges' scores.

After a general interpretation of the five dimensions, it is necessary to analyze the individual RAT cards. An important aim of the present experiment was to determine which pictures were best for discriminating between the

priests with counseling training and those without it. It was also intended to evaluate the reliability of each RAT card so that required changes in the rating procedure could be made.

Card I

Alcoholic Scene

On this card, the priests of Group I were significantly different from Group II only with regard to self-insight, although there were decided tendencies in the direction of Group I for the variables of affect and adequacy. The general population of priests seem to be fairly sensitive to the alcoholic problem. The priest-counselors may have been expected to differ more than the results indicated for the alcoholic situation, but it should be remembered that this was the first card administered to the subjects, and therefore, in a certain sense, the most difficult. Since the RAT testing was an entirely new experience for practically all the priest-subjects, a certain amount of apprehension on this card could have been predicted.

Card I had the second highest contingency coefficient in the RAT series. Although the judges agreed rather highly among themselves, they were inclined to rate self-insight very low, the dimension of adequacy, moderately low, and defensiveness, very high. The comparatively low ratings for self-insight and adequacy suggests that the average priest is not sufficiently aware of his own feelings nor is he adequate in dealing with the alcoholic person. Defensiveness was rated consistently high on all the RAT cards so its very high score seems more a function of rating criteria suited for higher scores than any notable freedom from defensiveness on the part of the priest-subjects.

Card II

Scrupulous Scene

This was the best card from the viewpoint of discriminating between Group I and Group II and from the aspect of reliability. The priests of Group I were significantly different from the members of Group II with regard to all five personality variables. Introducing the scrupulous person not only brought into focus a difficult pastoral problem but indicated that the counseling-trained priests felt more comfortable and were more effective in dealing with scrupulous women.

The contingency coefficient was again the second highest of all RAT cards, but there were too many low scores in the area of self-insight and adequacy. It is possible that the priests became so involved in the handling of the scrupulous woman's problems that they revealed a minimum of self-insight. As far as the adequacy score is concerned, it is difficult to ascertain whether many priests are ineffective in this area or whether the rating criteria for higher scores was too stringent.

Card III

Marriage Problem Scene

The experimental results of Card III were similar to those obtained on the first card as Group I showed significantly more self-insight, affect, and adequacy, but did not differ from the general priest population with regard to sensitivity and affect. Since the typical parish priest is well-acquainted with marriage problems he is fairly sensitive to this scene. The priests of both groups appeared to display a sufficient amount of comfort in dealing with the marriage situation.

The highest contingency coefficient of all cards was obtained on Card III.

This seemed to be an easy card for the judges to rate and a scene that was most suited to the rating criteria. Ratings tended to be lower for self-insight and adequacy and higher for the other dimensions.

Card IV

Confessional Scene

Table 4 indicates that the counseling-trained priests were significantly higher than the subjects of Group II for all dimensions except self-insight, and even for this variable there was a definite tendency toward significance. The differences evidenced in the priests' reactions to the Confessional scene may well be the strongest selling point for the value of the priest-counseling program. If the counseling courses make such a difference in the priests' function of hearing confessions, this alone would be reason enough to motivate seminary authorities to consider seriously the benefits of the counseling program.

The ratings for the stories derived from this card tended to be high in sensitivity, affect and defensiveness while there were a disproportionate number of 1 scores for the dimension of self-insight and adequacy. Perhaps this is an area in which the typical priest is not accustomed to considering his own feelings and emotions and concentrates more on understanding the other person. It appears that the criterion for an adequacy score of 1 may be unrealistic in terms of what the priest might actually be able to do in a given confessional situation.

Card V

Counseling Scene

This card did not discriminate between the two groups of priests at all.

The instructions for the Consoling scene were specified to induce the subjects to tell stories about their relationship with the emotionally distraught woman in the picture. Instead, the priests frequently focused on the man in the background and expounded on his problem of mental illness. It is possible that the priest felt uncomfortable being left alone with the wife of the mentally ill husband or was uneasy just being so physically close to a woman. Another possibility was that the threat of insanity aroused self-problems that tended to obscure and confuse the priestly role. In future instructions, it may be necessary to place more emphasis on the woman in the foreground in order to stimulate priests to face more directly this seemingly difficult pastoral situation.

Although the contingency coefficient was reasonably high for Card V, there was a notable increase of 1 scores for all five dimensions. A refinement and clarification of the instructions should result in a more balanced scoring distribution even though the priests' difficulty with this situation cannot be underestimated.

Card VI

Nun Scene

It may seem surprising, at first, that the experimental group of subjects scored significantly higher for all five dimensions on this card. More intense reflection suggests that the counseling-oriented priests would be more inclined to consider and respect the other person's point of view. Card VI is rather unique in the sense that it presents a situation in which the priest is dealing with someone on his own level rather than a person who has come to him for help. The implication is that the counseling program not only makes the

priest more adequate in helping others, but also in relating to people in general.

Although the contingency coefficient revealed that the judgments for this card were only moderately reliable, the scores tended to be fairly well-distributed for all dimensions except defensiveness. Defensiveness, as usual, received a disproportionate number of 1 ratings, which caused a concomitant decrease in the lower scores.

Card VII

Teaching Scene

Although the counseling-trained priests had significantly more self-insight, sensitivity and affect in teaching children, nonetheless, they were only slightly more adequate. The reason for this situation appears to be that the criteria for adequacy focus more on what the typical parish priest might do in the classroom than on any revolutionary kind of psychologically-oriented procedure. Differences with regard to the dimension of defensiveness were not anticipated as there was little doubt that most priests feel comfortable with children.

In addition to the consistently high scores for the dimension of defensiveness, the only noteworthy deviation in the rating distribution was the comparatively few scores of 5 for adequacy. It appears that the type of story required for a rating of 5 is too difficult to obtain and an evaluation of the rating criteria is recommended.

Card VIII

Preaching Scene

Significant differences were recorded only in the area of self-insight for

the preaching situation. The instructions for this card proved to be a little puzzling for a number of priests. It was difficult for the subjects to understand how a priest could be reflecting on a sermon while he was preaching it. If a priest had any resistance to the testing, he was likely to show it here. By simply changing the word "reflecting" to "preaching" a Sunday sermon, the whole difficulty would probably be averted.

The puzzlement seemed to have affected the stories to the extent that the judges could not agree too well on Card VIII as the contingency coefficient was comparatively low. There was a great tendency for the judges to give middle scores on this card with a de-emphasis on extreme scores. This was especially true with regard to self-insight and defensiveness. A notable deficiency in the criteria for adequacy was the inability of more than one subject to attain a score of 5. It will be necessary to correct this situation for future ratings of adequacy.

Card IX

Prayer Scene

Although it was revealed that Group I had significantly more self-insight in praying than Group II, this card was not of much value in discriminating between the two groups. The reason why the priests with the training in counseling showed significantly more self-insight was probably related to their generally more self-reflecting attitudes. The priests of both groups were prone to hark back to theoretical truisms about prayer with little information gained about the priest from this card. In the future, it is suggested that this picture not be used in the RAT series. In addition to not being effective as a discriminating agent, Card IX had the lowest contingency coefficient of

all the cards. It was also one of the cards on which the judges had the lowest percentage of perfect agreement.

Card X

Parish Social Scene

Not only were significant differences lacking on this card, but the trends were in the direction of the major control group. It is difficult to understand this sudden reversal in the trend of differences. One explanation is that the counseling-trained priest becomes so engrossed in feeling for the individual's needs that he is not as effective in dealing with larger groups of people. He tends more to seek out one person and relate rather intimately with him. Perhaps the priests of Group I need social psychology and group dynamics to supplement their individual counseling training for any significant changes in this type of situation.

Even though the contingency coefficient was only fair for the Parish Social scene, the percentage of agreement among the judges was extremely high. This difference is attributed to the comparatively few extreme scores for the dimensions of self-insight and sensitivity since C is inflated according to the number of agreements on the more extreme scores.

Card XI

Psychiatric Scene

It is not unusual that this card should be overwhelmingly significant in favor of the priests with the counseling training. They are more familiar with mental illness and would be expected to have a more positive attitude toward it as well as toward psychiatrists. The priests of Group I seemed less threatened and more adequate in responding to the psychiatric situation.

Card XI was rated for the dimensions of sensitivity and affect, but the judges may have been inclined to confuse manifestations of sensitivity with the signs for self-insight. The result was a single score of 1 to the area of self-insight with a corresponding increase of the higher ratings. Scores for adequacy were fairly well distributed while those for defensiveness were again higher than expected.

Card XII

Recreational Scene

Surprisingly enough, this card discriminated between the experimental and major control group. It provided significant differences for the only three dimensions rated, insight, defensiveness and adequacy. Apparently, the priests with counseling-training have incorporated into their value system a proper place for recreation and seem to have a fairly realistic idea of the purpose recreation is supposed to serve.

The reliability for the Recreational scene appeared to be sufficient as the contingency coefficient and percentage of agreement among judges were in the moderate range. Ratings for self-insight tended to gravitate toward the middle with relatively few scores of 1 and 5.

Card XIII

Discussion Scene

This card was rated for all dimensions except affect and proved to discriminate significantly between the two groups of priests. Since the topic of discussion was explicitly defined as pastoral psychology, the counseling-trained priests would be predicted to feel more comfortable in this situation. There was a problem for the raters in deciding to what the priests were to be

sensitive, the area of mental health or others' feelings in the group. The subject was usually given credit for either manifestation of sensitivity, but the rating criteria need to be more specific.

The contingency coefficient and percentage of agreement among judges were comparatively high for the Pastoral Psychology scene. Apart from a paucity of 1 scores for self-insight, and the high ratings for defensiveness, the distribution of scores was fairly normal.

Card XIV

Although the counseling-oriented priests felt significantly more comfortable and were more adequate in responding to reading about the psychology of adjustment, there were no differences with regard to the dimension of self-insight. Some subjects had a tendency to talk about adjustment of any kind with little orientation to the picture and ratings were difficult. More specific instructions might elicit more meaningful stories and ones that could be more readily rated.

Although the contingency coefficient was relatively high for the Reading scene, the percentage of agreement among the judges tended to be comparatively low. The tendency of the priest-subjects to discuss various kinds of adjustments caused considerable more 1 ratings than normally expected. There is no doubt that the instructions for Card XIV need to be made more explicit and clear.

Card XV

Blank Card

Only the dimensions of self-insight and defensiveness were rated on this card and there were no significant differences between the two groups. It was

not felt that the administration of the blank card was very helpful for the purpose of this project. In contrast to the other 14 cards that were rather well specified by virtue of the directions, the stories from Card XV were almost impossible to rate. The one advantage to the administration of a blank card was to give the subjects some freedom in discussing any topic and this was precisely what happened. Almost every priest spoke of something different and the topics were so broad and vast that their listing was not deemed feasible in the current study.

The analysis of the individual RAT cards revealed that some pictures were better than others in discriminating between the two groups of priests. Cards II, IV, VI and XI are examples of pictures that were very good in discriminating between groups; while Cards V and X were poor in this regard. It was suggested that Card IX (Prayer Scenes) and Card XV (Blank) be omitted in the future administration of the test. A blank card may be valuable, however, if an experiment has other purposes than those of the present investigation.

Although the rating criteria as a whole appeared to be adequate, there were some obvious deficiencies and shortcomings. It is hoped that a modification of the Rating Form will increase the reliability and discriminating power of the RAT test.

CHAPTER VII

SUMMARY AND CONCLUSIONS

The primary purpose of the present investigation was to compare a group of priests who participated in a pastoral counseling program with a group of priests who had no formal training in counseling. The experimental group was designated as Group I; the major control group was called Group II. The two groups, each containing 29 priest-subjects, were equated through the technique of matched pairs. The matching was based on the number of years in the priesthood, chronological age, seminary background, socio-economic status of the parish in which a subject functioned, and types of pastoral experience. It was assumed that the only major difference between Group I and Group II was the presence or absence of counseling training. This training consisted in a minimum of three consecutive client-centered counseling courses conducted by a recognized expert in the field. The courses not only stressed counseling theory, but also allowed the priest-participants an opportunity to apply the theory to typical pastoral situations.

In order to make the comparison between Group I and Group II, an original measuring instrument was devised and called the Religious Apperception Test for priests (RAT). The RAT is a derivative of the popular Thematic Apperception Test. It consists of 15 pictures (including a blank card), each depicting a priest engaged in a pastoral activity. Instructions for the RAT called for the priest-subjects to tell a story about each picture. To facilitate the priests'

responses, the particular topic of each card was specified. The RAT stories were tape-recorded and then prepared for analysis.

The decision on the method of analyzing the RAT stories was preceded by extensive study and experimentation. It was finally decided to rate the RAT stories from 1 to 5 for the five personality dimensions of self-insight, sensitivity, affect, defensiveness and adequacy. Each dimension was carefully defined and a Rating Form (Appendix I) clarified the meaning of any given score. In the case of adequacy, special criteria were established for each RAT card. The instances in which a specific RAT card was not to be rated for a particular dimension were also listed in the Rating Form.

In addition to the experimenter, two other psychologists acted as raters of the RAT stories. Group discussions and practice sessions in which all judges participated, prefaced the actual rating of the stories. The final score for a dimension on a given card was simply the average of the judges' ratings.

To determine the reliability of the judges' ratings, the percentage of agreement between any two judges was tabulated. It was found that almost 90 per cent of the time, on a given score, any two judges agreed within one rating point of each other. This percentage of agreement was considerably better than chance. As an additional check on reliability, contingency coefficients were also calculated, the results indicating that the ratings were moderately reliable.

The central hypothesis was that the counseling-trained priests would be significantly different from priests without counseling training, with regard to the five personality dimensions for which the RAT stories were rated.

Experimental results indicated that the hypothesis was confirmed. The greatest amount of change subsequent to the counseling courses was in the area of self-insight, followed by adequacy, affect, sensitivity and freedom from defensiveness, and in that order.

To determine whether significant differences between Group I and Group II were really a result of the counseling program and not a function of the preferences and attitudes of priests who volunteered for the training, a third group of priest-subjects was introduced. Group III consisted of 12 priests who had registered for the counseling courses but had not yet begun the courses. Each priest of Group III was matched with a subject from Group II. The matching was again based on the number of years in the priesthood, chronological age, seminary background, socio-economic status of the parish in which the priest resided and types of parish experience.

Results of the comparison between Group II and Group III revealed there were significant differences for none of the five dimensions. In fact, the scores for Group III were higher than those for Group II in more instances than not. This seems to show that the priests who participated in the pastoral counseling program were not very different from the general population of priests before they began the counseling training. Their significant change in the direction of more self-insight, adequacy, affect, sensitivity and less defensiveness in dealing with priestly situations, can be attributed to the counseling program.

A secondary aim of the present experiment was to evaluate the RAT as an effective testing instrument. In general, the type of pictures presented enabled the priest-subjects to identify readily with the central figure on the

card. In telling stories, the priests tended to draw from their experience of dealing with pastoral situations. The RAT has a great advantage over other techniques of measurement, like questionnaires, because it requires the subject to respond immediately with little time to formulate a theoretically good story. It can be assumed that the RAT stories reflect what a cleric would actually do in a given priestly situation.

With respect to the individual RAT cards, it was found that some cards were better than others in differentiating between the counseling-trained priests and the priests without such training. The order of the cards in terms of their discriminative power was: Card II (Scrupulous Scene); Card VI (Nun Scene); Card XI (Psychiatric Scene); Card XIII (Recreational Scene); Card IV (Confessional Scene); Card VIII (Discussion Scene); Card III (Marriage Problem Scene); Card VII (Teaching Scene); Card XIV (Reading Scene); Card VIII (Preaching Scene); Card I (Alcoholic Scene) and Card IX (Prayer Scene). Three pictures, Card V (Counseling Scene), Card X (Parish Social Scene) and Card XV (Blank), did not discriminate for even one dimension. A clarification of instructions was recommended for the fifth, eighth, and fourteenth cards, while it was suggested that Cards IX and XV be eliminated from the RAT series.

The rating procedure for evaluating the RAT stories was fairly satisfactory. Admittedly, there was some overlapping in dimensions like sensitivity and affect, but, as a whole, the judges seemed capable of distinguishing between the variables that were measured. In future experiments, it may be possible to diminish the inter-correlation between dimensions by combining the variables that are too closely related. The negatively skewed distribution of scores for defensiveness reflected a notable deficiency in the rating criteria for this

dimension. For the other four variables, however, the scores were fairly normally distributed, and only slight revision of the Rating Form will be required.

The uses of the RAT extend beyond the purposes of the present experiment. Today more and more priests are entering the field of counseling psychology because of the great demand in this area. The RAT could be helpful in selecting priests who are best qualified for advanced training in counseling psychology.

There is a noticeable movement in the Catholic Church to assess the personalities of the prospective candidates for the religious life. In view of the kinds of stories told by the priest-subjects, the RAT would seem to be a valuable adjunct to the screening techniques used in selecting candidates for the priesthood.

With the vast amount of data that has accrued from the current investigation, many other studies are possible. One interesting possibility would be a comparison between the priests of Group I who received the minimum of three counseling courses and the priests of Group I who had additional courses in psychology. It was assumed in the present experiment that differences within the experimental group were insignificant. Another worthwhile study would be to compare the younger priest-subjects with those who were older. It would be interesting to note the possible changes in the priests' attitudes and techniques as they function through the years.

The RAT was designed primarily for priests and secondarily for those aspiring to the priesthood. But it would be advantageous to administer the RAT to lay people to determine how they view the priestly role. A

consideration of what others expect from the priest would not only be informative but could stimulate a better relationship between the priest and his people.

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Appendix I

RATING FORM

Directions:

Rate all the protocols for the first story: then rate the second story on all the protocols, until all the stories are rated. The ratings should be so tabulated that the rater does not know what the subject scored on story one when he rates the subject for story two.

Five dimensions will be rated: a rating scale of 1-5 will be utilized.

1. Relatively complete absence of the quality.
2. Some presence of the quality.
3. Moderate presence of the quality.
4. Large presence of the quality.
5. Relatively complete presence of the quality.

Dimension A.

Self-Insight

The focus is on the priest. The dimension measures the priest's knowledge of his own feelings, attitudes and emotions in a situation. This dimension also includes the realization the priest has of his particular role in a given situation. In general, this is a measure of the priest's realization of a psychological set he utilizes in the various situations presented.

Examples of self-awarenesses:

- Priest realizes he is adequate in this situation.
- Priest realizes he is secure in this situation.
- Priest realizes he is at ease in this situation.
- Priest realizes he is patient in this situation.
- Priest realizes he has an encouraging or supportive role in this situation.
- Priest realizes he is fearful in this situation.
- Priest realizes he is inadequate in this situation.
- Priest realizes he is limited in this situation.
- Priest realizes he is uneasy in this situation.

Scoring

1. No evidence of self-insight in the story.
2. Some presence of self-insight in the story. eg. a self-awareness.
3. Moderate presence of self-insight in the story. eg. at least two self-awarenesses.
4. Large amount of self-insight in the story. eg. in a more general way the priest realizes that his personality has an effect on others.
5. Evidence of relatively complete presence of self-insight in the story. eg. in a more specific way the priest is aware of the how and/or why of his personality effect on others.

Dimension BSensitivity

The focus is on the other person in the situation. The dimension measures the priest's awareness of the feelings, emotions and attitudes of others. In general, this is a measure of the priest's realization of the basic needs,

emotions and circumstances of others.

Examples of other-awarenesses:

- Priest is aware that the person is at ease in a situation.
- Priest is aware that the person feels comforted in a situation.
- Priest is aware that the person has limitations in a situation.
- Priest is aware that the person is depressed in a situation.
- Priest is aware that the person feels guilty in a situation.
- Priest is aware that the person is fearful in a situation.

Scoring for Sensitivity

1. No evidence of sensitivity in the story itself.
2. Some presence of sensitivity in the story, i.e., an other-awareness.
3. Moderate presence of sensitivity in the story, i.e., at least two other-awarenesses.
4. Large amount of sensitivity in the story, i.e., the priest realizes that other's feelings and emotions and attitudes are related to their personality pattern--in a more general way.
5. Evidence of relatively complete presence of sensitivity in the story, i.e., in a more specific way, the priest is aware of the how and/or why of the relationship between others feelings and their personality pattern.

Dimension C

Affect

The focus is on the communication between the priest and others. The dimension measures the warmth manifested by the priest for the person with whom he is dealing. In general, this is a measure of warmth of communication between the priest and others.

Examples of warmth:

Priest indicates a personal investment in the person and his situation.

Priest is willing to give time to the person.

Priest shows a positive interest in the person and his problem.

Priest demonstrates a genuine respect for the person.

Priest conveys that he accepts others.

Priest does not show an abrupt and harsh manner.

Priest does not talk down to others.

Priest does not have a "holier than thou" attitude toward others.

Scoring :

1. No evidence of affect in the story itself.
2. Some presence of affect in the story, i.e., priest shows an interest in the person and his situation.
3. Moderate presence of affect in the story, i.e., priest wants to take the sufficient time demanded by the situation. He does not act abruptly.
4. Large amount of affect in the story, i.e., the priest conveys that he has a sincere respect for the person and his situation. He does not talk down to the person.
5. Evidence of relatively complete presence of affect in the story, i.e., the priest communicates to the person that he completely accepts him. He does not just tolerate the person and his situation.

Dimension DDefensiveness

The focus is on the unconscious resistance the priest manifests in the various situations that are presented to him.

Signs of resistances:

- a. Refuses the card or completely avoids the central issue.
- b. Initially reluctant to talk about the presented situation.
- c. Concentrates more on the irrelevant aspects of the situation.
- d. Inconsistently high reaction time and inconsistently short story length.
- e. Excessive pauses and hesitations.

Scoring for Defensiveness

1. Evidence of relatively complete resistance, i.e., sign a or b, c, d, e.
2. Large amount of defensiveness, i.e., three signs of b, c, d, e.
3. Moderate amount of defensiveness, i.e., two signs of b, c, d, e.
4. Some presence of defensiveness, i.e., one sign of b, c, d, e.
5. Evidence of relatively complete absence of defensiveness, i.e., no signs.

Dimension EAdequacy

The focus is on the effectiveness with which the priest operates in a given situation. Because each situation has unique aspects, different criteria must be established for each of the situations presented.

CardsWhat is Being Evaluated?

- I. How adequate is the priest's approach with alcoholics?
- II. How adequate is the priest's approach with the scrupulous?
- III. How adequate is the priest's approach with marriage problems?
- IV. How adequate is the priest's approach with fallen-away Catholics who return to the Sacraments?
- V. How adequate is the priest in a situation of comforting a woman?
- VI. How adequate is the priest in dealing with the Nun?

- VII. How adequate is the priest in a class-room of children?
- VIII. How adequate is the priest in the pulpit on Sunday?
- IX. How adequate are the priest's reasons for prayer?
- X. How adequate an approach does the priest have with his parishioners at a social event?
- XI. How adequate an attitude does the priest have toward the psychiatric situation?
- XII. How adequate an attitude does the priest have toward recreation?
- XIII. How adequate an attitude does the priest have about discussions of Pastoral Psychology?
- XIV. How adequate an attitude does the priest have about reading in relation to adjustment?

Criteria of Adequacy for the Fourteen Cards

Cards:

- I. Priest and the Alcoholic.
 - 1. No signs of adequacy.
 - 2. Listens more and says less.
 - 3. Does not force solutions but takes sufficient time to understand the basic problem.
 - 4. Helps the alcoholic to understand his condition of alcoholism.
 - 5. Stimulates the alcoholic to act constructively about problem, e.g., Alcoholics Anonymous.
- II. Priest and the Scrupulous Person.
 - 1. No signs of adequacy.
 - 2. Listens more and says less.

3. Does not force solutions but conveys he understands the person.
4. Treats scrupulosity as an emotional not intellectual problem.
5. Stimulates the scrupulous person to act constructively about her problem.

III. Priest and the Couple with a Serious Marriage Problem.

1. No signs of adequacy.
2. Listens more and says less.
3. Does not force solutions but tries to understand the problems and feelings involved.
4. Allows the persons sufficient time to express negative emotions before supporting positive ones.
5. Attempts to stimulate direct and indirect actions to produce the stability of the marriage.

IV. Priest and the Penitent Who Returns to the Sacrament After a Long Absence.

1. No signs of adequacy.
2. Allows the person freedom in talking beyond the formal Confession.
3. Communicates that he understands the situation.
4. Gives adequate assurance and talks over with the penitent a religious program for the future.
5. Communicates that the penitent has been completely accepted by God.

V. Priest and the Woman Whose Husband is Being Institutionalized.

1. No signs of adequacy.

2. Has given her an opportunity to talk about her feelings.
3. Attempts to help her accept the mental disease, i.e., alleviates the stigma of mental disease and/or conveys the idea that patients do recover and/or points out that his stay in the institution may only be for a short period of time and/or offers effective spiritual encouragement.
4. Helps the woman try to understand that she is not to blame for her husband's mental condition.
5. Makes some provision for her immediate future via financial help, and/or counseling, and/or church societies.

VI. Priest and the Nun.

1. No signs of adequacy.
2. Sees some value in taking time to talk with the nun.
3. Gives her a chance to talk or present her side.
4. Manifests a genuine respect for her judgments.
5. Tries to work with her in solving problems.

VII. Priest Teaching Children.

1. No signs of adequacy.
2. One Sign.
3. Two signs.
4. Three signs.
5. Four signs.

Signs of adequacy:

- a. Performs some action to make the class interesting.
- b. Stimulates discussion or group participation in class.

- c. Makes the religious ideas applicable to their daily lives.
- d. Consciously intend to give them an ease in contacting priests in the future.

VIII. Priest Reflecting on the Effectiveness of His Sunday Sermon.

- 1. No signs of adequacy.
- 2. One sign.
- 3. Two signs.
- 4. Three signs.
- 5. Four signs.

Signs of adequacy:

- a. Performs some action to make the sermon interesting.
- b. Adapts the sermon to the needs of the audience.
- c. Makes the religious ideas applicable to their daily lives.
- d. Consciously intend to give them an ease in contacting priests in the future.

IX. Priest and Prayer.

- 1. No signs of adequacy.
- 2. One sign.
- 3. Two signs.
- 4. Three signs.
- 5. Four signs.

Signs of adequacy:

- a. Sees prayer as aiding personal sanctity.
- b. Sees his private prayer as aiding the sanctity of the people, either directly through the application of graces to them or

indirectly through good example.

- c. Sees his private prayer as making him a more effective instrument of God, i.e., more productive results in relating to people via the Sacraments, office calls, etc.
- d. Sees prayer as bringing about a better understanding of the priest himself, and/or his relationship to God and/or his relationship to others.

X. Priest Visiting a Parish Social Event.

- 1. No signs of adequacy.
- 2. One sign.
- 3. Two signs.
- 4. Three signs.
- 5. Four signs.

Signs of adequacy:

- a. Approaches the event with some enthusiasm.
- b. Is flexible in his approach with the parishioners, i.e., realizes each one is an individual with specific needs.
- c. Shows a readiness to listen when the situation suggests it, e.g., will bypass others to listen to the story of a fallen away Catholic.
- d. consciously intends to give the people an ease in contacting priests in the future.

XI. Priest in Need of Psychiatric Help.

- 1. No signs of adequacy.
- 2. One sign.

3. Two signs.
4. Three signs.
5. Four signs.

Signs of adequacy:

- a. Contacts a psychiatrist. (Implies recognition of the need to see a psychiatrist.)
- b. Sees the psychiatrist as the appropriate person to aid his adjustment.
- c. Is willing to visit the psychiatrist for the required number of sessions.
- d. Feels that psychiatry can make him a more effective priest.

XII. Priest at Recreation.

1. No signs of adequacy.
2. One sign.
3. Two signs.
4. Three signs.
5. Four signs.

Signs of adequacy:

- a. Sees recreation as a means of getting away from the routine.
- b. Sees recreation as a good opportunity for interpersonalizing, e.g., priestly companionship.
- c. Sees recreation as a legitimate outlet for pent-up emotions and feelings.
- d. Sees recreation as making a man a more effective priest.

XIII. Priests Discussing Pastoral Psychology, i.e., Attitude of Priests
Toward People with Mental Problems.

1. No signs of adequacy.
2. One sign.
3. Two signs.
4. Three signs.
5. Four signs.

Signs of adequacy:

- a. Sees a value in discussions, i.e., not a waste of time.
- b. Sees a more specific profit via new techniques and ideas that he may be utilizing in working with the emotionally disturbed.
- c. Sees the discussions as motivating the priest to read and study and discuss more in the field of pastoral psychology.
- d. Sees the discussions as giving the priests better insights into the emotional side of man.

XIV. Priest Concerned about his Adjustment.

1. No signs of adequacy.
2. One sign.
3. Two signs.
4. Three signs.
5. Four signs.

Signs of adequacy:

- a. Sees value in reading about adjustment, i.e., not a waste of time.
- b. Sees reading as stimulating the priest to act constructively via

consultation with a counselor and/or further reading.

- c. Sees reading as producing insights that will improve the priest's personality.
- d. Sees reading about adjustment as making the priest more effective in his priestly work.

Rating Limitations

Cards:

- IV. The rating for B has limitations. The average priest would not be so person-oriented as to exceed a score of 3. The rater may give a score of 4 or 5 when he senses a more intense degree of sensitivity even though the objective criteria are not met.
- V. The rating for B has limitations. The rater may give a score of 4 or 5 when he senses a more intense degree of sensitivity even though the objective criteria for ratings of 4 and 5 may be absent.
- VII. The rating for B may be limited because of the difficulty in relating the feelings of a group to personality patterns. Ratings of 4 and 5 may be given when the rater detects above average degree of sensitivity.
- VIII. The above also applies to this card. Also in regard to C (Affect), the demonstration of interest via time is impractical. The priest will be scored 2 for some interest and 3 for a more intense interest.
- IX. Omit ratings for sensitivity and affect because they are almost impossible to determine.
- X. The rating for B has limitations. Very intense sensitivity could be scored as a 5 without objective criteria for 5 being present.

- XI. Omit ratings for sensitivity and affect because they are almost impossible to determine.
- XII. Omit ratings for sensitivity and affect because they are almost impossible to determine.
- XIII. Omit rating for affect because the situation is too theoretical.
- XIV. Omit the ratings for sensitivity and affect because they are almost impossible to determine.
- XV. Omit the ratings for sensitivity, affect and adequacy. In most cases, a rating for insight will be possible and the rating for non-defensiveness can always be made.

APPENDIX II

PERCENTAGE OF PERFECT AGREEMENT AMONG THREE JUDGESFOR EACH DIMENSION ON ALL CARDS

Card Number	Judges ^a	Dimensions ^b				
		I	S	F	D	E
I	A-B	41.4 ^c	44.3	47.1	52.9	38.6
	A-C	40.0	48.6	35.9	35.9	34.3
	B-C	50.0	24.3	40.0	40.0	47.7
II	A-B	38.6	42.9	34.3	37.1	34.3
	A-C	41.4	47.1	48.6	30.0	28.6
	B-C	60.0	38.6	54.3	45.7	37.1
III	A-B	47.1	41.4	38.6	37.1	38.6
	A-C	42.9	57.1	42.9	27.1	48.6
	B-C	61.4	37.1	40.0	44.3	45.7
IV	A-B	42.9	30.0	35.9	32.9	51.4
	A-C	35.9	38.6	40.0	44.3	47.1
	B-C	40.0	31.4	35.9	44.3	40.0

^aThree judges have been designated A, B, C.

^bDimensions are self-insight (I); sensitivity (S); Affect (F); defensiveness (D) and adequacy (E).

^cCalculations are in terms of percentages.

APPENDIX II - (Continued)

Card Number	Judges	Dimensions				
		I	S	F	D	E
V	A-B	40.0	38.6	35.9	31.4	55.7
	A-C	34.3	45.7	31.4	44.3	57.1
	B-C	61.4	37.1	31.4	38.6	54.3
VI	A-B	38.6	47.1	35.9	42.9	42.9
	A-C	41.4	38.6	37.1	42.9	40.0
	B-C	44.3	40.0	35.9	44.3	48.6
VII	A-B	44.3	35.9	31.4	42.9	50.0
	A-C	37.1	48.6	50.0	31.4	44.3
	B-C	41.4	35.9	28.6	44.3	47.1
VIII	A-B	48.6	42.9	41.4	31.4	40.0
	A-C	42.9	37.1	42.9	51.4	45.7
	B-C	44.3	35.9	37.1	40.0	35.9
IX	A-B	38.6			24.3	44.3
	A-C	45.7			44.3	35.9
	B-C	27.1			30.0	50.0
X	A-B	44.3	45.7	45.7	40.0	44.3
	A-C	47.1	37.1	61.4	44.3	58.5
	B-C	45.7	38.6	40.0	38.6	62.9

APPENDIX II - (Continued)

Card Number	Judges	Dimensions				
		I	S	F	D	R
XI	A-B	41.4			24.3	41.4
	A-C	44.3			20.0	44.3
	B-C	38.6			42.9	34.3
XII	A-B	54.3			35.9	41.4
	A-C	48.6			30.0	50.0
	B-C	44.3			41.4	45.7
XIII	A-B	50.0	32.9		24.3	48.6
	A-C	38.6	44.3		30.0	45.7
	B-C	47.1	35.9		45.7	41.4
XIV	A-B	45.7			17.1	30.0
	A-C	44.3			25.7	47.1
	B-C	37.1			25.7	32.9
XV	A-B	35.9			32.9	
	A-C	47.1			52.9	
	B-C	42.9			48.6	

APPENDIX III

COMPOSITE SCORES OF THE JUDGES FOR

EACH DIMENSION ON ALL CARDS

Card Number	Dimensions ^a	Rating Scores				
		1	2	3	4	5
I	(I)	46 ^b	89	45	26	4
	(S)	10	49	85	59	7
	(F)	8	62	70	68	11
	(D)	2	21	90	81	19
	(E)	29	63	69	37	12
II	(I)	32	81	53	34	10
	(S)	5	40	77	59	19
	(F)	10	49	79	66	6
	(D)	5	29	80	75	21
	(E)	34	62	63	42	9
III	(I)	42	83	53	29	12
	(S)	2	32	76	77	23
	(F)	10	38	72	71	19
	(D)	2	27	65	92	22
	(E)	29	65	49	61	8

^aDimensions are self-insight (I), sensitivity (S), affect (F), defensiveness (D) and adequacy (E).

^bNumber of times a rating of 1 was given by any one of the three judges.

APPENDIX III (Continued)

Card Number	Dimensions	Rating Scores				
		1	2	3	4	5
IV	(I)	32	67	52	45	15
	(S)	4	29	94	74	9
	(F)	13	33	54	83	28
	(D)	4	20	65	102	19
	(E)	28	56	74	50	2
V	(I)	50	89	50	18	3
	(S)	17	33	114	40	6
	(F)	32	31	80	59	9
	(D)	21	43	79	56	11
	(E)	54	56	69	27	4
VI	(I)	15	65	84	39	7
	(S)	10	50	89	55	6
	(F)	22	58	69	59	11
	(D)	4	27	82	89	8
	(E)	21	66	72	38	22
VII	(I)	10	40	94	56	10
	(S)	11	38	110	41	10
	(F)	8	25	94	71	11
	(D)	2	21	63	111	13
	(E)	17	57	94	40	3

APPENDIX III - (Continued)

Card Number	Dimensions	Rating Scores				
		1	2	3	4	5
VIII	(I)	2	36	120	46	7
	(S)	13	46	99	40	12
	(F)	11	49	106	39	5
	(D)	1	27	71	93	8
	(E)	20	66	83	40	1
IX	(I)	3	27	109	70	1
	(D)	2	22	75	106	15
	(E)	9	88	85	27	1
X	(I)	1	36	97	66	10
	(S)	6	55	101	44	4
	(F)	10	50	84	50	16
	(D)	3	19	82	94	12
	(E)	19	64	66	53	8
XI	(I)	1	42	85	63	19
	(D)	11	31	68	85	15
	(E)	21	41	64	58	25
XII	(I)	8	55	108	35	4
	(D)	5	31	68	91	15
	(E)	16	60	67	49	18

APPENDIX III - (Continued)

Card Number	Dimensions	Rating Scores				
		1	2	3	4	5
XIII	(I)	4	34	108	53	12
	(S)	24	39	85	48	14
	(D)	8	35	67	84	16
	(E)	19	51	82	47	10
XIV	(I)	9	21	98	66	16
	(D)	37	43	64	56	10
	(E)	82	60	34	31	3
XV	(I)	14	40	81	51	24
	(D)	6	15	68	93	28

APPROVAL SHEET

The dissertation submitted by John W. Keller has been and approved by a board of five members of the Department of Psychology.

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

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

July 12, 1961
Date

Frank Kobler
Signature of Adviser
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