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## Personality Correlates (CPI & I-E) of Vocational Satisfaction and Commitment for Professional Religious Women

M. Jean Keeley  
*Loyola University Chicago*

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PERSONALITY CORRELATES (CPI & I-E) OF VOCATIONAL SATISFACTION  
AND COMMITMENT FOR PROFESSIONAL RELIGIOUS WOMEN

by

M. Jean Keeley

A Thesis Submitted to the Faculty of the Graduate School  
of Loyola University of Chicago in Partial Fulfillment  
of the Requirements for the Degree

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## LIFE

M. Jean Keeley was born April 2, 1941 in Chicago, Illinois. She is the daughter of Agnes L. (Jones) and Robert E. Keeley, M.D. She graduated from Aquinas Dominican High School, Chicago, in 1959.

In June, 1959, she entered the Sisters of St. Dominic, Adrian, Michigan and made final vows in 1965. From 1961 - 1971 she taught in Catholic elementary schools in Toledo, Defiance and Shaker Heights, Ohio. She received her Bachelor of Science degree in chemistry from Siena Heights College, Adrian, in July, 1970. Further coursework in psychology was taken at the University of Iowa prior to beginning the graduate program in clinical psychology at Loyola University in 1972.

In 1972 - 1973 she was granted a United States Public Health Fellowship in psychology. The author received clerkship training in clinical psychology at the Psychosomatic and Psychiatric Institute of Michael Reese Hospital from June to September 1973; and at the Loyola University Counseling Center from 1973 - 1975. She interned at Downey Veterans Administration Hospital from July 1974 to June 1975. She co-directed a workshop for religious formation personnel in Sekondi, Ghana, West Africa in July, 1975. She is currently in a second pre-doctoral internship at Loyola University Guidance Center and Day School, Chicago.

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## CHAPTER I

### INTRODUCTION

Examination of the Catholic religious vocation has proceeded from various angles, for different reasons, and with varying success for several decades. Little emphasis had been placed on personality characteristics prior to the seventies; the few studies there were tapped men rather than women as subjects. The interest in researching religious vocationers stemmed from various reasons including its uniqueness as a life style and work choice, the need to choose candidates who would be likely to be successful, and from researchers' personal investment in both the life style and institution where the study was conducted. A few early studies were practical attempts to identify factors related to initial vocational choice and subsequent perseverance or withdrawal from training programs. Occasionally, a project was an attempt to refute the charge that by their nature the rigors of religious life were psychologically unhealthy. Other researchers took a more preventative stance in trying to screen and select candidates to decrease the incidence of mental disorders among religious. The majority of early studies employed a few MMPI scales or interest tests in an exploratory fashion with no preconceived ideas of what to expect. Inconsistent findings resulted from the omission of control groups and dubious sampling procedures as well as the haphazard use of tests.



Researchers conveniently tapped late adolescent and young adult entrants and candidates in college level formation training programs. Partly this was because it has always been more difficult to obtain adult subjects. Another reason for concentrating on the novice religious rather than the professional was that no operational definitions or specific criteria on which to base judgments of effectiveness of adult religious vocationers had ever been established. Therefore conclusions about the personality characteristics of religious have too frequently been derived from comparisons of candidates' results with those who had chosen to leave during training.

This study of professional religious women has three purposes: an exploratory search of personality data with CPI and I-E scores; a correlation of the personality findings with vocational satisfaction and commitment reports, and a longitudinal comparison of the samples' responses on selected items from 1972. The dearth of information on female religious vocationers and the concentration of research on male religious trainees were reasons for this exploratory study of personality measures with religious women. A sample was chosen from an American midwestern-based congregation where empirical evidence of satisfaction with vocation already existed. The order had conducted two congregation-wide attitudinal surveys in 1969 and 1972 to document the members' responses to the changes resulting from the Renewal Chapter in 1968 - 70.

#### Significance of the Research

For Heilman (1976), the current changes in religious life rank with the great transition periods in the history of religious life:

when monasticism arose as an alternative to the desert life; when the mendicant preaching orders presented a radical alternative to monasticism; and when new orders and congregations dedicated to the active service of Church and humanity inaugurated an era of concentration on works. Of all the changes seen in the decade since the Second Vatican Council the most dramatic and significant have been those in the number and stability of many religious institutes, active and contemplative, and the diocesan clergy. At the one end, the inflow of new vocations shrank to a trickle, while at the other end a great exodus occurred as ordained priests and professed religious left Church vocations (Becker, 1977).

Since the peak year of 180,000 U.S. Catholic sisters in 1965, there has been a 28% decrease to 131,000 (Catholic Directory, 1976). Within the congregation sampled by this study the membership also declined 28% from its peak of 2500 in 1965 to the current 1800 members in 1976. Many orders are still feeling the reverberations of these losses as well as the struggle to implement changes designed during their post-Vatican renewal chapters of the late sixties and early seventies. The pressures generated by the membership changes undoubtedly influenced the decision-making process within orders during this decade. For Becker (1977) who discussed Jesuit membership changes, 1958 - 1975, this widespread, worrisome and unexpected phenomenon challenges the viability of the institutions affected and raises the possibility that they may need to develop differently in the future.

Without ignoring the exodus from their ranks, the women's religious orders need to give priority to understanding the

personalities of those women who remain members and their reasons for doing so. This information could affect decision-making about the on-going formation programs for members as well as attitudes toward recruitment and formation of new members. Then decisions might not only be based on ideals, but also have a foothold in actual data about the membership. The purpose of this study has been undertaken with these thoughts in mind. The personality data from CPI and I-E revealed here can provide a comparison basis among other women's groups. An understanding of the personalities of those who find religious life satisfying today can be useful to the congregations themselves in decision making.

## CHAPTER II

### REVIEW OF THE LITERATURE: RELIGIOUS LIFE RESEARCH

The interest in evaluating personality of religious dates to Moore's (1936 a, b) studies of the incidence of insanity among priests and religious. He found a lower rate of mental disorders among religious than in the general population though functional disorders were of higher incidence: schizophrenic disorders and paranoia were higher for religious; more sisters than women in general developed involuntional psychoses and male religious showed greater alcoholism and manic-depressive psychoses than the general population. Moore concluded that "prepsychotics" were attracted to religious life and devised a rating scale to screen prepsychotics.

Much of the research in assessment of personality adjustment among religious personnel has been based on Moore's findings. The investigations through the sixties usually belonged to one of these categories: normative, descriptive, predictive studies, or evaluations of the effect of training. Generally their aim was to assess the validity of using tests with religious. Summaries of representative examples of each of these types will follow. The tendency in the seventies has been to investigate the psychological and personality profiles of adult members. Summaries of representative examples of these types of research follow.

The effect of training studies have produced somewhat contradictory results. For instance, while Vaughan (1956) noted that women

in active religious groups tended to become less deviant with increasing time in religion, Dunn (1965) concluded that religious training seems to have some ill psychological effects by promoting dependency and preoccupation with self.

Hakenewerth (1966) reported a burgeoning of interest in the psychological aspects of religious life especially evident in increased concern for personality adjustment. He hypothesized that maladjustments in personality become correctable when there is a sufficient understanding of the contributing factors. His contribution to the research on the effect of religious training was a study of pre- and post-training MMPI scores for religious Brothers with a comparison of subgroups according to length of time in the order. He thought unfavorable pre-training MMPI's would be predictive of unfavorable vocational adjustment and that longer time in the order would cause continuing elevations in MMPI scale scores. A posttest of the 133 who persevered out of the total 272 candidates for religious brotherhood who entered and were tested over a ten year period, showed these changes: Mf and Sc were significantly higher (.01); F, Hy, and Pd were significantly higher (.05); the L scale was lower (T 1.56); Ma remained virtually unchanged.

He concluded that the religious thinks differently than others, is more conscientious and honest, and more easily resolves conflicts through physical illness. Hakenewerth wondered if the need religious have for psychological defenses is exacerbated by a lack of personal support from others. He concluded that while religious life definitely caused an elevation in MMPI scores the rise did not seem to be continued beyond the initial training period since subjects tested

immediately after training did not differ from those tested up to ten years after. However, since Hakenewerth used MMPI scores that pre- and post-dated the training period, his conclusions about the influence of formal training on MMPI scores were necessarily indirect.

Malone (1967) noted a rise in Sc and Pa MMPI scores after three years of seminary training for 22% of 41 college seniors who had been tested prior to college. Generally there were six slightly elevated scales. The peak elevation of the Mf scale fit the trend among both college students and seminarians. He and Hakenewerth (1966) both assumed a situational explanation due to the stress of the formation period rather than an indication of a personality breakdown of the candidates.

Most of the descriptive studies employed male candidates beginning their formal training in a religious or diocesan seminary; a captive population. An inconsistent picture emerged from these studies with some portraying healthily adjusted members and others defining worrisome, perfectionistic, withdrawn, somewhat neurotic young men. Mastej (1954), Murray (1957), and Sandra (1957) all found definite personality differences between individuals who are attracted to religious life and those who are not, with the religious-prone people appearing to be more perfectionistic, withdrawn, insecure and, in some cases, depressed.

After testing 206 major seminarians with the Kuder, Ohio State Psychological Examination, the Group Rorschach, and the MMPI, Wauck (1957) concluded that as a group seminarians are conscientious, socially sensitive and tactful. He found that seminary living, when taken seriously by the candidates, increased temporary or situational

anxiety over one's well-being.

In another descriptive study, scale score differences on MMPI, EPPS, and Kuder-Vocational tests were examined for 778 junior college seminarians. Healy (1968) compared the scores of 445 subjects who completed the two year program with the 282 who voluntarily withdrew and the 51 who were asked to withdraw. Young men who completed the program tended to be more passive-dependent, needed more structure in their lives, and were more interested in helping people than those who withdrew. The voluntary withdrawals were characterized as somewhat more open to their disturbed feelings and more assertive, active, and independent.

Bier's 1948 study showed seminarians to have the highest (most deviant and undesirable) scores compared with medical, dental, business, law, and undergraduate students' groups on the MMPI. Since findings for well-adjusted and poorly adjusted members of each vocational interest group consistently differed from one another, Bier supposed that special norms weren't needed to assess personality adjustment of religious seminarians. A problem that arose from this reasoning is the questionable assumption that seminarians are necessarily well-adjusted. Bier's data stimulated a number of other studies, all of which aimed to assess the adequacy of MMPI norms for special groups. A consistent finding was that seminarians were the most deviant portion of an already deviant group. Rather than consider that seminarians might be as poorly adjusted as the test results seemed to indicate, the general conclusions were that interpretive modifications should be used with their test results.

Sandra (1957) found that the MMPI scores of religious women in

her study were elevated similarly to seminarians and college students. In a round-about explanation of normality, Sandra speculated that the elevated MMPI scores of religious were no more indicative of psychological mal-adjustment than those of college students.

In a study of female religious, Becker (1962) characterized the personality traits of teacher-nuns using data from the MMPI, Thurstone Temperament Schedules, Loyola Language Study, Q-Sort Rate Yourself, and Le Senne-Berger Questionnaire of Character on Sisters professed at least ten years and less than 50 years old. In comparing his group of 18 "successful" sisters with 27 "unsuccessful" sisters (those who had left within five years of profession), the former were found to have significantly lower (.05) MMPI scores on D, Pt, and Sc and higher scores on Si. Generally the battery results represented the group of 18 as a normal, well-adjusted, homogeneous population. Becker's concluding profile showed a successful teacher-nun as: Optimistic, self-confident, able to concentrate, self-controlled, objective, socially well-balanced, highly active, vigorous, serious-minded, dominant, emotionally stable, cooperative, extremely reflective, empathetic, warm, and community-minded.

In contrast to others' methodologies, Becker surveyed participants handpicked as "successful educators" by their immediate professional supervisors and religious superiors. The participants were drawn singly or in two's from thirteen of the largest religious orders who had teachers based in Chicago at the time. The non-representativeness of the sample made it difficult to extrapolate the results to all successful sister-teachers. Rather the results might be said to represent an ideal.



Rakowski (1965) found different value patterns between junior college seminarians (N=408) and their lay college counterparts (N=760) using rank orders of the mean EPPS scores. A high nurturance-affiliation score was typical for the seminarians, while the college students scored highest in heterosexuality. Other differences showed seminarians scoring significantly higher in affiliation, achievement, succorance, abasement, nurturance, and aggression than the lay collegians and significantly lower in order, autonomy, intraception, dominance, and especially heterosexuality. From these differences Rakowski profiled the young male religious candidate thus: He has a greater desire to achieve than the college student; he is quicker to criticize and become angry and aggressive; he has a deeper sense of abasement, accepting blame and feeling guilty in wrong doing; he more quickly looks for help and encouragement in need; he wants to be loyal and help his friends and, in fact, to help all people; and he's inclined toward kindness and sympathy.

Gardiner (1973) tested 47 nuns between the ages of 22-55 with the EPPS and compared his data with the manual norms for female college students and the general adult female population. The sisters were significantly higher than either of the norm groups in affiliation and succorance, and significantly lower than either of the norm groups in need for achievement. Sisters were higher than college women in need for deference, abasement, nurturance, and endurance; they were lower than the college women in exhibition, dominance, change, and heterosexuality. In relation to the adult women, sisters were significantly higher in introspection and aggression and lower in deference, order, and endurance. A similarity was found in all three groups in need for

autonomy and between sisters and collegians in intraception and, finally, between sisters and adult women in abasement.

Maddi & Rulla (1972) embarked on a large scale, longitudinal program concerning persons training to become Catholic priests and sisters. Their overall aims are (1) to identify the personality factors influencing the initial choice of the religious vocation, and (2) to determine the degree and content of personality change occurring during the first four years of training.

Their study was planned to permit a thorough consideration of the self and its conflict in both male and female religious-in-training. They contrasted two kinds of data: the direct, highly conscious material obtained when the subject knows she is describing herself and her world, and the indirect, relatively unconscious material she discloses when her task is to fantasize about fictional persons. Measures used were two self reports of the conscious level of experience: The General Goals of Life Inventory and Murray's Modified Activity Index of present behavior, self ideal, and institutions ideal; and two measures of the fantasy level of consciousness: Rotter's Incomplete Sentences Blank and six pictures from the Thematic Apperception Test.

Their female subjects were 283 religious entrants and a control group of 136 lay women entrants into college. All participants were Catholic, in late adolescence and comparable on the socioeconomic indices of fathers' occupation and education, their high school grades, and urban - rural backgrounds. The screening procedures for entry into religious life were similar to the entrance requirements of the catholic lay college. For the portion of their study covering males, Rulla and Maddi (1972) tested 45 seminarians, and a lay group of 64; 135 entrants

to a religious group, and a lay group of 105. Again the groups were similar in age, religion, socioeconomic background, high school grades, and urban - rural background.

Highlights of Maddi & Rulla's findings on those aspects of personality which differentiate persons entering religious training centers from appropriate counterparts include: religious trainees exhibited large discrepancies between self description and fantasy which suggested that the choice of religious vocation may not only be a means to implement the self ideal, but also an expression of defensive reaction against underlying conflicts. In content terms, the self ideal represents a more disciplined, selfless way of life than present behavior is perceived to be; and the religious vocation is perceived as consistent with these ideals. Maddi & Rulla found this to be the case for virtually all the religious participants and only 70% of the lay control group.

The main conflict for their male samples was found to be autonomy vs. shame and doubt; for females it was initiative vs. guilty functioning. The males were concerned whether they should or could be free and independent rather than obedient and dependent. That was in part similar for the females, but the authors noted that the females' conflict implied an uncertain sexual identity, and an uncertainty whether to be assertive and take the lead or not.

Maddi & Rulla concluded that the religious vocation is extremely well suited to the solution of the psychological problem that has been identified. Religious vocationers can renounce selfishness and ego enhancement, and make a simultaneous commitment to self-criticality, discipline, and concern for others, while retaining

potential for expression of some tendencies toward initiative that formed the basis of the conflict in the first place. The initiative taken would be consistent with aiding mankind.

While putting forth these plausible interpretations Maddi and Rulla cautioned that more evidence is required for the conclusions to be made firmly; they also warned against generalizing for two reasons: entering a training center is hardly tantamount to becoming a religious given the high attrition rate among entrants; and the defensive attempt to cope with conflict could be part of the choice for even a majority of entrants without it being the case for all.

The problem Maddi & Rulla identified for females entering religious life does not distinctively belong to them alone. It is a cultural problem. The women's liberation movement is attempting to sensitize women to step out of the culturally stereotypic female role.

Melamed (1973) in her review of unpublished literature on women religious noted that the pre-Vatican sister-teacher was found to be lower than the norms in ascendancy and sociability and higher than the norms in restraint, emotional stability, and friendliness. These women perceived themselves as more submissive, shy, and withdrawn, and were less inclined toward the roles of leadership. In contrast the post-Vatican sister-teacher was found to be more independent and sure of herself, not fitting the stereotyped picture of the submissive, docile sister. However the successful pre-Vatican teacher (Becker, 1962) appeared to resemble the "new" post-Vatican sister-teacher. Whether these changes are due to differences of religious formation or the cultural milieu in which the sisters were reared before entrance into religious life remained a matter of conjecture for Melamed.

After reviewing the literature on religious predictive studies, Dunn (1965) concluded that there was very little evidence to indicate that one could predict success in the religious life on the basis of personality adjustment. His overall conclusion after summarizing more than fifteen years of research was that it seemed to confirm the findings of the pioneer studies of the early forties that religious and religious applicants showed signs of defensive behavior typical of persons with neurotic tendencies. He drew no definitive conclusions about religious adjustment patterns, but rather raised these questions:

- (a) Are there typical neurotic defenses (e.g., perfectionism, withdrawal) employed by religious as a group in coping with anxieties?
- (b) Can religious be distinguished from other groups by the prevalence of certain defensive behaviors as measured by instruments such as the MMPI?
- (c) Do religious environments, especially seclusive ones, and religious training exacerbate anxiety and strengthen neurotic defense patterns?

Since the 70's more studies have delved into the psychological aspects of religious. Notable are the national project on priests by Kennedy & Heckler (1971) and a subsequent comparison with the American bishops by Sheehan and Kobler (1976).

Proclaiming a conscious vocational commitment does not assure that underlying conflicts will be coped with successfully in the religious life. Indeed, the findings of Kennedy and Heckler showed that 202 of the 271 American priests studied in their national sample were classed as either underdeveloped or maldeveloped. Apparently problems found among entrants are likely to continue into adult life.

Sheehan and Kobler compared the psychological development of bishops with priests using a semi-projective instrument, The Loyola Sentence Completion Blank for Clergymen. Their sample of 81 bishops represented 32% of the active American Roman Catholic bishops and was compared with a national sample of priests (N=236). Generally, the bishops are considerably better adjusted than the priests. There were a very limited number of bishops who were making a marginal psychological adjustment.

Those who came from a close supportive family group and who had maintained that support and closeness tended to be happy and effective persons and bishops. The role greatly defined the life of the bishops; they felt the burden of administrative duties and the subsequent lack of time for pastoral contacts with priests and people. They felt committed to and bound by the hierarchical Church structure.

Other conclusions about the bishops included that they seemed to fear taking initiative, though they possessed the impulse and talent to do so. They were intellectually bright and highly articulate; they were not highly mystical or prayerful. They seemed to be solidly grounded in faith with firm convictions about the afterlife. They reported difficulty with individual prayer. Most tended to lead busy, happy lives. They were seldom lonely. Most have had personal difficulties with the problems of human intimacy that the acceptance of celibacy usually brings in its wake. Some have had only distant and ritualized relationships with people. The authors commented on the colorlessness and limited creativity of men who distance their feelings from their conscious thinking selves. They noted that for most of the

bishops the loss of intimate personal relationships is more than compensated for by the gratification provided by their work and role.

There is a real paucity of substantial data published about nuns in contrast to male religious. In-depth psychological profiles of Catholic priests and bishops have been developed by Kennedy & Heckler (1971) and Sheehan & Kobler (1976).

Women's religious congregations have conducted many in-house studies but have maintained privacy by keeping the results unpublished. There is a wealth of data in the archives of women's orders but tradition, a reluctance to reveal in-house problems, modesty, a lack of researchers, and probably insufficient funds have all reduced the dissemination of the results. Self studies have become more common as congregations have sought to evaluate the effect of Renewal on their members. Unfortunately, most of these remained in-house documents with perhaps a review and interpretation by outside consultants.

The studies cited here have all focused on religious personnel. However the considerable data generated about candidates and leavers has not been definitive nor well-organized in methodology. The conclusions have necessarily been indirect. The sampling procedures were poor, often based on convenience and availability of subjects; control groups were missing too often. Testing procedures were haphazard, with such wide variations that results were not comparable. No general overall picture had begun to emerge of the kind of person who followed through on her choice of religious life. The data offered by researchers had not gone much beyond Kobler's comment in 1964 that an apparently large amount of test deviance is acceptable among candidates for religious life. There has been little follow-up to investigate the

effects on personality development of adult experience in the field. Examination of the personality measures of adult professional religious women contained in this study may begin to help define the kind of woman who chooses the religious vocation in the nineteen seventies.

### California Psychological Inventory

The CPI has been used in both idiographic and nomothetic interpretation. For the former many different attributes are inferred about a single individual, while the latter represents the converse: measuring a single dimension in a large group. The CPI has been used most frequently in schools, colleges and industrial settings. This is not surprising since Gough designed the test to measure the social functioning of "normal" people (Megargee, 1972). Another frequent application of the test has been in clinical settings with disturbed people being treated for various emotional problems. A less frequent use has been in investigation of personality attributes in research settings.

The college achievement research on completion of degree programs and the data on participation in honors programs fall into patterns that seem to defy integration. Mason and her colleagues used analysis of variance to compare the mean scores of three groups of honor students: volunteers, drop outs and students who were invited to be honor students but declined. Significant differences were found originally but when the study was replicated, the order of the means was exactly reversed from the original pattern (Mason, Adams & Blood, 1965, 1966; Mason & Blood, 1966). This methodologically underlines the importance of replicating research.



Though low profiles indicate maladjustment, the inventory has been of limited use in differential diagnosis since it was not designed to assess psychopathology. An application that has proved helpful is the use of correlates of adjustment problems, psychopathology and violence. Some researchers have conducted studies in military settings, campuses and prisons. McGuire and Megargee (1974) for instance, investigated marijuana use among 96 youthful inmates of a federal correctional institution. Four groups differing in their use of marijuana were compared on the MMPI, CPI, State-Trait Anxiety Index, and Beta. Their findings revealed that nonusers and occasional users had typical criminal profiles, with the nonusers being somewhat more rigid and authoritarian and less intelligent or impulsive. The most deviant of the four groups were the heavy users of marijuana plus other drugs. Regular users of marijuana only were the best socialized and adjusted although they were still more deviant than noninstitutionalized samples.

Some researchers have used only a few CPI scales, for instance, Burger (1975a) assessed sex-role typing and degree of socialization using the Femininity and Socialization Scales from the CPI. He studied the relationship patterns between young adults' retrospective accounts of the behavior of their parents and the presence of appropriate/inappropriate sex-role typing and high/low degree of socialization. There have been difficulties in replication of research when only a few scales are administered.

Validation studies of separate scales continue to be produced. As an example, Rosen and Schalling (1974) supported the validation of the CPI Socialization (So) scale through their study of 189 delinquent

and nondelinquent young males aged 19-31. Using factor analysis they divided the So scale into subscales and selected 18 items to develop a latent profile analysis of high and low socialization groups. This method classified 75% of the delinquents into the low group. Some of the subscales found in their research are considered valid indicators of the role-taking construct underlying the So scale.

A time comparison study was run by Southern and Plant (1974). They found means for five scales lowered over a decade between junior college and university freshmen of 1970-71 and 1958-60 at two schools. Participants were 175 male and female freshmen randomly selected for administration of the modified CPI. This form included Sociability, Self-control, Achievement via independence, Intellectual efficiency and Responsibility scales from the full battery.

The findings revealed that compared to students of a decade earlier college freshmen of 1970-1971 were more immature, lazy, changeable, moody and had less impulse control. There was as much variation in their characteristics as there had been among the earlier students. The decade differences in personality characteristics were almost all in a less positive direction.

The extreme length of the CPI has prompted research on abbreviated versions. Some important work in this area has been done by Burger (1975b). He reported correlations between his short form (240 items) and the standard scales in the range .78 to .93 with a median value of .88. The factorial structures matched those usually found. The estimation of standard scale scores from regression equations showed only minor differences in the scale means. The test-retest reliability coefficients for the short form compared favorably with a range of .60

to .89; median reliability was .77. The item subset Burger delineated seems a reasonable alternative to the complete inventory in large studies involving many other variables.

Scott & Severance (1975) tried to clarify the meaning and predictive utility of correlations among two personality indices, the CPI and MMPI, and the I-E dimension. They used Tatsuoka's 1970 discriminant analysis which yields a statistical measure of the ability of a battery of scales (CPI and MMPI) to discriminate between groups differing on a given dimension (I-E). To evaluate the results they had to account for and control the variables' scale intercorrelations. They divided their subjects into internals and externals based on I-E scores: internals had scores of 7 or less (N=46), and externals scored 13 or more (N=25). The combined battery could not discriminate at statistically significant levels. Even re-running the analysis with three groups: internals, moderates with scores between 8-12 (N=29), and externals, failed to show statistical evidence of ability to discriminate reliably among the three groups.

Two studies have tapped religious women and used the CPI. In her current study of self-actualization as it relates to an individual's perception of her ability to take responsibility for herself, O'Reilly (1977) is comparing three groups of women who have made significant changes in life style. Her subjects are Danforth Graduate Women Fellowship recipients, women entering nurse-practitioner training and women religious who have made a creative change in life style or ministry in the preceding three years. The data she is gathering include: CPI, the Personal Orientation Inventory, the Adjective Check List, and The Way the World Works.

Casey investigated isolation among a national sample of 447 sister-teachers who lived in convents. Her participants were in large (16 or more members) or small (4-15) communities and were judged according to dress to be liberal (contemporary dress) or conservative (religious habit) in orientation. She profiled the isolate sister and the convent community living groups in hopes of facilitating preventive mental health measures in screening applicants and planning formation programs. The isolates were found to have poor social skills and low self-acceptance. The large liberal community appeared to be the ideal living group. Sisters living in such situations were better psychologically. Liberal groups either prevented isolation or drew sisters out of isolation. Casey used six CPI scales and found borderline low-normal scores in Sociability (So), Self-acceptance (Sa), and Capacity for status (Cs), and moderate scores in Psychological-mindedness (Py), Flexibility (Fx), and Achievement via independence (Ai) for her sample.

#### Locus of Control (I-E)

The question of perceived causality is one with deep historical roots. Important philosophical, ethical and religious issues have been based on the degree of control one has over oneself and the environment. Wundt in the late nineteenth century began the scientific investigation of "psychic causality." The early associationist and fundamentalist schools attempted to deal with perceived causality issues. For the behaviorists and learning theorists causality of reinforcement is central to the relationship between behavior and reward.

The most extensive and well-recognized work in the area of control expectancies is that of Rotter and his colleagues (Rotter,

1966, 1975; Rotter, Chance & Phares, 1972). Specifically, Rotter investigated the extent to which a person perceives a causal relationship between his own behavior and the reinforcements he receives. He defined external control as the belief that reinforcements are the result of luck or chance rather than the result of one's behavior. Internal control is the belief that one's reinforcements are a consequence of his own behavior or his relatively permanent characteristics. For Rotter the perception of causality is a relatively consistent personality trait that varies greatly among individuals, and is an important component of various learning situations.

To measure control expectancies Rotter devised the I-E scale using 29 forced choice items. For instance, the respondent chooses between an internal and external statement: (a) "In the long run people get the respect they deserve in this world, and (b) Unfortunately, an individual's worth often passes unrecognized no matter how hard he tries." (Rotter, 1966, p. 11). Scoring is keyed to external orientation so that high scorers are said to be "externals" and low scorers are "internals."

The Rotter scale has been used extensively and generally been found to be reliable and valid. Construct validity was furthered by Rotter's report (1971) that behavioral differences between internals and externals continue to occur in the predicted direction. In general, internals have been shown to be more likely than externals to: (a) be alert to environmental factors which may provide useful information for future decision making, (b) work actively toward improving environmental conditions, (c) place greater value on reinforcements due to their own skill or effort, and (d) be sensitive to subtle attempts

to manipulate or influence them. Lefcourt (1976) showed that internals and externals differ in cognitive activity. Internals were found to be more perceptive to and ready to learn about their surroundings; this makes them more inquisitive, curious, and efficient processors of information than externals. Externals yield more easily to coercive pressures since they often lack the cognitive processes that would enable them to examine and evaluate choices and decisions; in some instances they may even lack any perception that choices are available.

Achievement effort and the ability or willingness to tolerate delays in attainment of reinforcements are related to the perception of causation or locus of control. Individuals who develop with little expectation that life satisfactions and misfortunes can be determined by personal effort have been less apt to exert themselves or to persist over lengthy time intervals in the pursuit of distant goals and such exertion and persistence are absolutely necessary for achievement activities. Research findings indicate that engagement in achievement activities or long-range skill-demanding tasks is unlikely if one views herself as being at the mercy of capricious external forces. However some of the data shows inconsistencies and failures to replicate (Lefcourt, 1976).

## CHAPTER III

### METHOD

#### Subjects

The research site for this study is an American congregation of religious women with approximately 1800 members. The women in the congregation are dedicated to a life of service based on the Christian philosophy. Most of the members are professionals in the fields of education, health care, social service or church ministry. All of them have at least a bachelor or professional degree. They work in many locations throughout the U.S. and in several foreign countries. With a few exceptions, the members are from white, Catholic, American, middle-class families.

All the participants were members who were drawn randomly from among the nuns who had completed formation or basic training and been members for a minimum of four years. Usable responses were received from 75% of those contacted resulting in a ten-percent sample of the congregation (N=181). Another 18% of those contacted returned the materials without participating. The age range was fifty years, from 28 to 77 years ( $\bar{X}=47$ ). There were wide differences in length of time in religious life and smaller differences in age at the time of entrance as shown in Table 1.

On an average the participants were educated with some professional training beyond the bachelor's degree: 24% had bachelor's degrees (N=44); 61% had professional training beyond bachelor's

TABLE 1

MEAN, MEDIAN, STANDARD DEVIATION, AND RANGE OF YEARS OF AGE,  
YEARS PROFESSED;

<u>SOURCE</u>	<u>MEAN</u>	<u>MEDIAN</u>	<u>SD</u>	<u>RANGE</u>
AGE present	47 yr	46 yr	12.9	28-77
at entrance	18.9	18.0	3.9	13-49
at final vows	26.2	24.9	4.7	21-55
YEARS PROFESSED	27 yr	25	12.38	7-60



including licensing, certification, and master's degrees (N=110); 12% had more than one advanced degree (N=22) which included 3% (N=6) with doctorates.

The majority were spending full time (90%) at their ministry, 8% were part time; only 2% of the participants were retired. Ministerial settings were divided among urban (51%), suburban (29%), and rural (14%). Geographically the sisters were located in the midwest (60%), west and southwest (16%), south (19%), north and northeast (1%), and foreign countries (1%).

Virtually all had been teachers (93%) at some point of their professional careers; more than half were currently engaged in some aspect of education (58%). The sample's current ministries are compared to the congregation's percentages of women in each of those areas in Table 2. The number of years spent in these various ministerial experiences is summarized in Table 3.

The members of the sample are highly mobile which parallels the data from the congregation: 80% have spent less than five years at their present location; half the group relocated in the previous two years. Table 4 is a summary of the years spent in current ministry, with the living group, at the residence, and the number of years expected to remain in that current situation.

## Materials

### Attitude Surveys

Two attitude surveys conducted by the congregation predate this study: (a) the Synthesis (1969) and (b) the Synthesis Update '72. Both of these studies were planned to gather information for General

TABLE 2

## PERCENTAGE COMPARISON FOR SAMPLE AND CONGREGATION MEMBERS

## ENGAGED IN VARIOUS MINISTRIES

<u>MINISTRY</u>	N	SAMPLE* %	CONGREGATION %
Formal education (All levels: admin., teacher, aide)	91	50.3%	47.8%
Religious education (all levels)	14	7.7	5.9
Pastoral Work (Parish, campus, prison, diocese, hospital)	18	9.9	9.9
Health Services	7	3.9	3.6
Social Services	12	6.7	3.2
Business Services	14	7.8	7.7
Congregation Officers	4	2.2	1.9
Full-time Students	5	2.8	3.0
Retired Sisters	4	2.2	14.3
Other	8	4.4	2.7

\*59 (32.5%) hold 18 different second jobs.

TABLE 3

PREVIOUS MINISTRY EXPERIENCES, NUMBER AND % OF SAMPLE,  
AND RANGE OF YEARS ENGAGED IN THAT MINISTRY.

	N	%	Range of years
Formal Education			
Elementary teacher	167	93%	1-56
Secondary	84	47	1-52
College	36	20	1-22
Administration	73	41	1-24
Other	17	10	1-24
Religious Education	67	37	1-37
Foreign Missions	13	8	1-18
Pastoral Work			
Parish	21	12	1-25
Campus	6	4	1-17
Health Services	14	8	1-32
Social Services			
Social work/social service	20	11	1-6
Mental health service	9	6	1-6
Business Services			
Clerical	17	10	1-17
Domestic	3	1.6	1-6
Congregation service	21	12	1-60
Congregation Officers	21	12	1-12
Full-time students	55	30	1-6
Semi-retired Sisters	7	55	1-3
Retired Sisters	6	4	1-5
Other	22	12	1-10

TABLE 4

YEARS SPENT IN CURRENT MINISTRY, WITH LIVING GROUP, AT RESIDENCE;

YEARS EXPECTED TO REMAIN IN CURRENT SITUATION

	ministry	living group	residence	expect to remain
less than 1 yr.	- -	3.3% (6)	13.8% (25)	24.9% (45)
1 year	30.9% (56)	25.4% (46)	25.4% (46)	11.0% (20)
2-3 years	28.1% (51)	32.0% (58)	28.2% (51)	17.1% (31)
4-5 years	19.9% (36)	16.6% (30)	16.0% (29)	5.5% (10)
5 or more yr.	11.7% (21)	0.6% (1)	12.7% (23)	1.7% (3)
10 or more yr.	6.3% (11)	9.9% (18)	3.9% (7)	- -
As long as needed				8.3% (15)
God's will				7.7% (14)
Undecided				23.8% (43)

Chapters, the congregation's policy-making body. Each was designed by a committee of members with the consultative advice of survey researchers. The items were concerned with members': (a) experience of religious life; (b) beliefs about the nature of religious life; and (c) expectations for the future.

The survey in 1969 was the first attempt to ask members their opinions and feelings about religious life. In order to encourage participation and frank responses, the survey was anonymous. Only three very general demographic items were included. By 1972 members were accustomed to expressing their views. The Update survey was designed as the first in a longitudinal sequence and therefore was coded by respondent. Members were invited to sign the questionnaire or to remove the code and respond anonymously. Of the responses received, 93% were identified.

In the 1969 survey all of the items were in a multiple choice format. Respondents were asked to check one alternative that best represented their views. The 1972 survey contained three parts: Part I was a repetition of 57 items from the 1969 study; Part II contained Likert-type attitude items and several behavioral report items; Part III was an extended set of demographic items.

Both surveys were distributed by mail to all members of the congregation. Respondents returned the questionnaires to the research institution where data processing was done. In 1969 the return rate was 98%. In 1972 approximately 87% of 2089 questionnaires were returned. The more than four-fold increase in length of the Update may have been a factor in the lower return rate.

The Survey '76 items (Appendix A) were also designed with consultative advice from survey researchers and religious women. The content areas for the questionnaire were drawn from two previous congregational surveys and a review of the literature on survey preparation. Topics of concern to religious congregations were gleaned from chapter documents, planning committees' agendas, and popular publications. New items were pretested on a sample of women religious. The items were concerned with members' satisfaction, commitment, and relationships to the congregation, their ministry, and other people as well as the previously tapped areas. Included for the latter were 34 items from Update '72. The format of Likert-type attitude items, behavioral reports and some multiple choice items were maintained. The demographic items were expanded to include stability, location and additional questions about age.

Since response set is always a function of the questionnaire format, several characteristics of the original surveys as described by Beres (1976) were maintained to reduce the possibility of spurious relationships due to response tendencies. First, the items by which variables are measured are interspersed throughout the instrument in terms of their surface level content. Items are not grouped by the internal disposition reflected by the response. Second, most of the scales constructed from the survey contain items worded in different directions. Third, there are a variety of items in the instrument which makes it possible to measure different item formats.

#### California Psychological Inventory

The California Psychological Inventory is intended for diagnosis and evaluation of individuals, with emphasis upon interpersonal

behavior and dispositions relevant to social interaction (Gough, 1968). Scale names were carefully chosen to describe as closely as possible the kind of behavior they are designed to reflect. The name is therefore the first guide to the meaning on a scale. The California Psychological Inventory (CPI) is an 18-scale instrument with three scales measuring test-taking attitudes. Each CPI scale was designed to identify individuals who will (a) behave in a certain way and (b) be described in a characteristic manner. Individual scale names were chosen to reflect the kind of behavior being assessed. They are:

1. Dominance (Do); 2. Capacity for status (Cs); 3. Sociability (Sy);
4. Social presence (Sp); 5. Self-acceptance (Sa); 6. Sense of well-being (Wb); 7. Responsibility (Re); 8. Socialization (So); 9. Self-control (Sc); 10. Tolerance (To); 11. Good impression (Gi); 12. Communality (Cm); 13. Achievement via conformance (Ac); 14. Achievement via independence (Ai); 15. Intellectual efficiency (Ie); 16. Psychological-mindedness (Py); 17. Flexibility (Fx); 18. Femininity (Fe).

Scale descriptions supplemented by a listing of characteristics frequently associated with high and low scores on each measure are included in Appendix C of this study (Gough, 1975). These descriptive phrases were derived from intensive assessment and rating projects by psychologists with their results correlated with CPI scores.

Scale construction followed the empirical technique where a criterion dimension to be measured was first defined. Inventory statements that seemed related to the criterion dimension were assembled in a preliminary scale and tested on individuals judged to be high on the dimension by an independent procedure. In the case of Dominance, subjects were selected for testing by having persons rate their

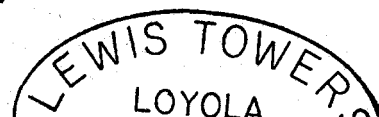
acquaintances on dominance and analyses were then made of the item responses of the individuals with very high and very low ratings (Gough, 1975).

Scale reliability assessment followed the test-retest method and ranged from .44 to .77. In general the consistency of measurement was found to be high enough to permit scale use with individuals and groups.

Since the scales are not intended to define traits, validation addresses itself to forecasting behavior and identifying individuals perceived in characteristic ways. Gough (1975) reports that factor analyses are not of particular relevance to the validation claims of the test. Validity evidence for scales was drawn from cross-validation studies of the inventory. These often used subjects rated on the criterion by principals and staff members. For So, Wb, and Py sample groups were arranged by average scores and compared to the expected hierarchy of the samples in relation to the described behavior. Correlations with rated descriptions of samples were found to range between the upper .20's and .50's (Gough, 1975).

#### Locus of Control (I-E)

Rotter's Scale was developed in 1966. The instrument consists of 29 forced-choice items: 23 of them account for the actual score, and 6 are "filler" items designed to disguise the purpose of the scale. The scale's purpose is to assess the degree of causal relationship a person sees between his own behavior and the reinforcements he receives. A very internal person sees a close link between these two while a very external person believes that reinforcements are more a result of luck, chance, or control by powerful others.





The I-E Scale has become the standard instrument for the measure of the locus of control trait since its introduction in 1966. Reliability and validity data were presented by Rotter in his original monograph. Numerous other investigators have supported the validity of both the locus of control concept and the I-E Scale using such criteria as judges ratings, interviews, survey results, and controlled laboratory tests.

Test-retest reliability ranged from .49 to .72 in Rotter's original reports. Split-half reliability was .72, and Kuder-Richardson internal consistency was .74. There seems to be some slight but significant tendency for internal responses to be more socially desirable as measured by the Marlowe-Crowne Social Desirability Scale (Rotter, 1966). Hersch & Scheibe (1967) also found the test-retest reliability of Rotter's I-E scale to be consistent and acceptable, varying between .49 and .83 for various samples and intervening time periods.

### Procedure

Participation in the research was requested of a 13% random sample (N=240) of the membership in a personal letter. A previous announcement of the author's research had been circulated to the entire membership through the congregation newsletter. Each potential participant received the test packet in a mail out/mail back procedure. The packet included the CPI test booklet, the I-E Scale, and an opinionnaire Survey '76. As in Update '72, the participants were offered anonymity; only one removed the code number from her booklet that linked her data to the previous study; 78% of the participants added their signatures to the Survey. Leaving the code number allowed direct comparison of the data with Update '72. The study's aims and general

results were offered to any respondents who returned an enclosed postcard to the author.

### Design and Statistics

The present study was designed to: generate a data pool of personality measures from the California Psychological Inventory and Locus of Control from a population of adult professional religious women who intend to continue in their vocational choice; correlate personality findings with vocational satisfaction and commitment reports; and compare longitudinal samples' responses with data from 1972.

Age differences on personality characteristics and extreme scores on I-E were explored using analyses of variance. Analysis of co-variance was used to examine the CPI scales most affected by age on three levels of education: bachelor, graduate and advanced graduate. The relationships of survey data to personality measures and among satisfaction and importance measures with Likert scaled items were assessed by Pearson product-moment tests of correlation. The CPI scales were factor-analyzed.

## CHAPTER IV

### RESULTS

To summarize briefly, this investigation is an attempt to establish normative CPI and I-E data for professional women religious who intend to remain in their vocational choice. Additionally, several demographic variables and satisfaction scores are examined for correlations with no a priori expectations as to their relationships. These variables include age, years in religious life, educational level and measures of satisfaction: interpersonal satisfaction (SAT A), satisfaction with the congregation (SAT B), general vocational satisfaction (SAT GEN), and self-ratings of satisfaction (SAT R). A percentage comparison of selected items from Survey 76 are contrasted with data collected in 1972.

#### California Psychological Inventory (CPI)

The composite personality picture that emerges for this group of women religious is one of healthy adjustment and moderation. A significant elevation occurred in one scale, Achievement via independence. This is the only scale that differed by more than 0.5 SD from the mean for women in general (50, SD 10.0). Table 5 provides the means and standard deviations of the CPI scales. In general these are frank, talented women who accept themselves and their capabilities. They are self-confident, responsible, cooperative, honest, and tolerant of themselves and others. They enjoy social interaction; their poise and maturity balance restraint and enthusiasm. They value

TABLE 5

## CPI MEAN STANDARD SCORES AND STANDARD DEVIATIONS

Symbol	Name	<u>standard</u> <u>X</u> score	S.D.
Do	Dominance	54.80	11.07
Cs	Capacity for status	48.06	10.74
Sy	Sociability	48.25	11.38
Sp	Social presence	49.15	12.20
Sa	Self acceptance	51.35	10.64
Wb	Well-being	50.38	9.44
Re	Responsibility	50.33	7.20
So	Socialization	49.94	7.61
Sc	Self-control	50.71	9.09
To	Tolerance	51.66	9.62
Gi	Good impression	48.34	9.79
Cm	Communality	50.04	9.08
Ac	Achievement via conformity	52.24	7.98
Ai	Achievement via independence	57.53	8.97
Ie	Intellectual efficiency	51.13	9.89
Py	Psychological- mindedness	53.97	9.81
Fx	Flexibility	53.97	12.23
Fe	Femininity	51.04	9.87

intellectual accomplishments and have the common sense, good judgment, persistence, stability and conformity to be successful in them. Their responses compare with the common pattern established for women for the inventory: Well-being, Good impression, and Communality all fall within the norms.

### CPI Factors

Five factors quite similar to four of Gough's five CPI factors (Megargee, 1972) emerged from varimax rotated factor analysis. Where applicable the factors are named according to Gough's scheme. The scales included in a factor are those with loadings of .40 or better and are listed in Table 6.

Factor 1, social conformity and value orientation, has the same scales as Gough's though with somewhat lower loadings; it was not the largest factor here. Principal loadings were on Self-control and Good impression; Well-being was also high, and Achievement via Conformity, Responsibility, and Socialization were prominent; Tolerance was not included here. The factor seems to indicate some form of positive general adjustment and self control.

Factor 2, social poise and self assurance, matches Gough's factor 2 in its principal components: Dominance, Capacity for Status, Sociability, Self acceptance and a lesser one Intellectual efficiency. In this analysis it, rather than factor 1, is the largest factor extracted both in terms of the amount of variance for which it accounts and the number of scales with very high loadings on it. This factor seems to measure interpersonal adequacy. Persons high on this factor seem to be verbally fluent, upwardly mobile and ascendant.

TABLE 6

## CPI SCALES WITH NOTEWORTHY LOADINGS ON THE FIVE FACTORS

SCALE	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5
Do		.78			
Cs		.73			
Sy		.86			
Sp		.81			
Sa		.84			
Wb	.70				
Re	.55				
So	.52				
Sc	.86				
To			.65		
Gi	.81				
Cm				.55	
Ac	.59				
Al			.84		
Ie		.55	.50		
Py			.51		.44
Fx			.79		
Fe					

Factor 3, capacity for independent thought and action, is defined by high loadings from Achievement via independence and Flexibility and a strong secondary loading from Tolerance and lesser ones from Intellectual efficiency and Psychological-mindedness. Unlike Gough's analysis Achievement via independence and Tolerance do not load on any other factors; Intellectual efficiency had a slightly higher loading on factor 2 than here. Persons high on this factor show an attitude of intellectual independence vs. authoritarianism.

Factors 4 and 5 account for less variance and are each defined in this study by a single scale. The primary loading for factor 4, conventionality, is Communality. Gough found Socialization and occasionally Femininity as part of this factor but their loadings were low in this analysis (.34, .35). Factor 5 for Gough was defined by Femininity; in this study its definition rests on Py, psychological-mindedness, which had had a secondary leading on factor 3. The loading barely makes the noteworthy category here so perhaps it should be discarded. Fe alone among the scales did not contribute to the definition of any factor.

#### CPI Age Comparisons

One way analysis of variance yielded significant differences across age levels on twelve scales as shown in Table 7. The highest scores on eleven of the scales from factor 2, social poise and self assurance, and factor 3, capacity for independent thought and action, were obtained by the youngest women. Each successively older group's scores decreased somewhat. A reversal of this age trend occurred to some degree on Femininity and three scales from factor 1, social

TABLE 7

## COMPARISON OF MEAN STANDARD CPI SCORES BY AGE

	GROUP 1	GROUP 2	GROUP 3	GROUP 4	GROUP 5	F
AGES:	28-35 yr	36-41 yr	42-49 yr	50-60 yr	61-77 yr	4, 176
N	36	37	36	36	36	
SCALES						
Do	59.1	58.2	56.2	52.2	47.9	7.08 c
Cs	52.0	51.1	49.4	47.5	40.1	8.20 c
Sy	51.9	51.7	50.6	48.1	39.0	9.69 c
Sp	55.7	53.2	51.5	47.6	37.6	16.20 c
Sa	56.2	55.0	52.9	49.4	43.2	10.49 c
Wb	51.2	51.1	48.9	50.9	49.8	.39 ns
Re	49.0	50.6	49.1	51.5	51.5	1.05 ns
So	47.5	48.7	49.0	51.1	53.3	3.38 b
Sc	50.5	49.8	48.6	51.3	53.3	1.34 ns
To	54.8	54.1	50.9	51.1	47.3	3.73 b
Gi	46.4	47.2	47.7	50.9	49.7	1.32 ns
Cm	50.8	51.0	50.0	48.0	50.3	.63 ns
Ac	54.2	54.6	51.5	51.3	49.5	2.72 a
Al	61.3	60.8	57.1	56.6	51.8	7.63 c
Ie	53.5	53.0	50.9	51.5	46.6	2.92 a
Py	56.7	56.9	54.1	53.5	48.6	4.60 b
Fx	60.2	57.6	53.8	53.0	45.1	9.39 c
Fe	48.7	51.4	50.1	51.0	54.0	1.42 ns

a  $p < .05$ b  $p < .01$ c  $p < .001$



conformity and value orientation: Socialization, Self control, and Responsibility, though only on Socialization did the difference reach significance.

The women in the oldest age group can be characterized as feminine, self-controlled, and socialized. They are conscientious, mild, unassuming, patient and sincere. In contrast the other four age groups tend to be somewhat less inhibited, are more likely to assume leadership or influential positions, and can be characterized as efficient, forceful, poised, persevering, and resourceful. Each succeeding younger group is somewhat more likely to exhibit these characteristics.

No significant differences by age groups were found on the dissimulation scales designed to measure these groups against the modal pattern of responses established for all women: Communality, Good impression, and Well-being. Moderately low scores on these scales would have indicated a reduced sense of well-being and this was not found to be the case. Extreme scores in either direction would have raised the question of unwarranted exaggeration of personal data and obvious attempts to distort. Again, this was not found to be the case.

The dramatic age differences noted on the CPI dropped out when the ages were held constant and scores re-examined in the light of educational accomplishments. These educational levels were compared: bachelor's degree, graduate degree including masters or any post-baccalaureate certification, and advanced graduate including two or more post-baccalaureate academic achievements. The nine CPI scale scores most influenced by age were re-examined for differences by educational level with means adjusted to hold age constant (Table 8).

TABLE 8

MEANS AND ADJUSTED MEANS\* ACROSS THREE EDUCATIONAL LEVELS ON CPI

Scale Factor #	Bachelor's degree N = 44		Graduate degree N=110		Advanced graduate N = 22	
	$\bar{X}$	$\bar{X}(\text{adj})$	$\bar{X}$	$\bar{X}(\text{adj})$	$\bar{X}$	$\bar{X}(\text{adj})$
Do (2)	52.59	52.12	55.14	55.10	58.14	59.29
Cs (2)	45.04	44.57	47.92	47.89	54.09	55.27
Sy (2)	45.71	45.12	48.13	48.09	54.00	55.44
Sp (2)	46.37	45.65	49.04	48.99	53.57	55.32
Sa (2)	49.09	48.45	51.56	51.52	53.95	55.29
So (1)	48.57	48.77	50.33	50.34	52.24	52.74
Al (3)	54.63	54.22	58.28	58.25	58.81	59.83
Py (3)	52.20	51.85	54.23	54.20	54.80	55.65
Fx (3)	50.72	50.14	54.46	54.42	57.52	58.96

\*Means are adjusted, covarying on age of subject.

The overall small differences between the two sets of means indicates little age influence on the scores. Rather, these data indicate a strong relationship between increased educational opportunities and elevated scores on factor 2, interpersonal effectiveness, and factor 3, capacity for independent thought and action.

The CPI scale intercorrelations that emerged with this sample generally matched or were higher than Gough's (Appendix C). They range from  $-.34$  to  $.79$ .

#### Locus of Control (IE)

The mean locus of control score was  $14.1$  ( $SD=3.59$ ) with a normal distribution. This is significantly more external (higher) than the published data on college women. Analyses of variance of the high (external) and low (internal) scores on selected Survey items yielded no significant findings. There were a few modest though significant correlations between IE and four of the factor 1 scales, social conformity and value orientation, and the Tolerance scale from factor 3 as shown later in Table 12. The externals showed a slight tendency toward elevated scores on two of the dissimulation scales: Good impression ( $r=.34$ ) and Well-being ( $r=.31$ ).

#### Survey 76 Results

With as broad a Survey as this, the choice of topics to analyze and discuss becomes an editorial one. All the raw data is included in Appendix A. The women chosen for this study were committed to religious life and had already served in that capacity for the majority of their adult life ( $\bar{X}=27$  yrs. as religious). Participants were chosen on the assumption that membership implied a certain satisfaction. The attitudes

of the group had been previously measured twice, in 1969 and 1972, and were re-examined in this study on a 10% sample of the 1800 member congregation for this study (N=181). It seems pertinent now to discuss the most recent data in some detail before presenting the comparison trends and specific repeated items.

#### Response to research request

Of those contacted in 1976, 18% returned the materials without participating, only 6% did not respond at all. The 75% who participated did so so completely that the response rate showed a very small percentage of no answer (NA) for S 76.

The answers to the background questions show how the members see themselves. The responses may not always be factually accurate. For example, some respondents list only their highest degree rather than all of them. The number of Bachelor's degrees is therefore less than the actual total. The selective omission of certain questions reveals some interesting results. For example, while four years had passed since the previous congregation survey, the median age for the sample only rose by one year ( $\bar{X}=47$  yrs.). Apparently the addition of new members below the median age plus the selective answering by a few younger members combined coincidentally with the selective omissions by older persons to produce an average that had aged at only one-fourth the actual change in time.

#### Vocational Commitment and Impact of Renewal

A measure of future plans and intention to remain committed to the congregation derived from Beres (1976) yielded a report from 95% of the respondents that they intend to continue membership in the

congregation. More than half (57%) viewed their religious commitment as irrevocable but conditioned by changing circumstances in their life, while for 24% it was seen as unchanging and irrevocable. Most of the sisters (90%) endorsed congregation membership as a means of enabling their service to society. This unanimity encompassed a great diversity of concepts of the best expression of religious life supported by these women: service to the people of God (28%); witness to the Christian community (22%); consecration to God (15%); personal growth to full Christian freedom (14%); and self-dedication to the church's works (10%).

For more than two-thirds of the women (68%), poverty, chastity and obedience are seen as essentials of religious life; fully all (98%) agreed that sharing one's time and talent is as important a part of poverty as sharing material goods. Most of the sisters (80%) reported they have sufficient time each day for prayer; many of them (59%) agreed that since renewal a satisfying communal prayer life has been more characteristic of local communities. Meditation and personal prayer are valued and worked at by many of the sisters (60%); less than 25% saw prayer as sometimes or usually a burden. Although there were differences of opinion about the value of talk and action, most sisters (83%) disagreed that the changes have made religious life too soft and easy. Two aspects of the congregation's renewal efforts have had an impact on many of the sisters: 42% endorsed confrontation with the contemporary world and their role in it as having had the greatest impact on their lives; while for another third (36%) the most striking aspect was the mandate to respond to the needs of the individual sister as a person. Summarizing, these women report feeling committed to

their religious vocation and feel positive about the impact of renewal on their personal lives.

### Satisfaction Measures

Four composite satisfaction measures were derived from the questionnaire according to item content and format. Each of the measures will be described and summarized next. Unless otherwise indicated 1 is the highest score.

#### General Vocational Satisfaction (SAT GEN)

Eleven of the items written in the agree-undecided-disagree format were grouped into a composite score of general vocational satisfaction (SAT GEN  $\bar{X}$ =1.56 on a 1 to 3 scale). These items appear in Appendix A: # 34b, 35a, b, 37, 41, 54, 55, 87, 16 pt. II. This group of women expressed a great deal of satisfaction by wholeheartedly affirming various aspects of their life choice.

#### Satisfaction in Relation to the Congregation (SAT B)

Seven items from among those written in a four-choice format tapped relations to the congregation (SAT B  $\bar{X}$ =1.51 on a 1 to 4 scale). These items can be found in Appendix A: # 81 - 84, 86, 88, 89. Overall this was the most positive composite measure of satisfaction, showing small variations in responses.

#### Interpersonal Satisfaction (SAT A)

Ten items with a five point strongly agree (1) to strongly disagree (5) scale were combined to derive a composite score of interpersonal satisfaction (SAT A  $\bar{X}$ =2.33 on a 1 to 5 scale). These items appear in Appendix A: # 60, 61, 66, 67, 73, 75, 79, 100, 101. Interpersonal satisfaction is high though there was an atypical variability

among answers in this set. Noteworthy are the endorsements by more than half (54%) the women sampled that sisters often feel lonely and unappreciated, and by almost two-thirds (64%) that sisters fear opening themselves to personal relationships.

#### Satisfaction - Self-rated (SAT R)

Eleven items which were rated on a five point extremely satisfied (5) to extremely dissatisfied (1) scale (SAT R  $\bar{X}$ =4.21) comprise the self-ratings of satisfaction scale. These items appear in Appendix A: # 42-52. Ratings of 1 or 2 were virtually ignored; most rated themselves between 4 (somewhat) and 5 (extremely satisfied) in every area; this uniformity of ratings generated little variability. On these global ratings these women report satisfaction with their present life situation, their achievements, and their expectations for the future in the congregation.

Factor analysis of the satisfaction self-rating items (SAT R # 42-52) extracted three factors: the first, Church Ministry, accounted for 72% of the total variance and was comprised of major loadings from present and overall contribution to the Church, and expectations for their future in the congregation, and minor loadings from spiritual growth and development, and present job. Factor 2, Self Concept, loaded mainly on mental health, plus physical health, interpersonal style, and success as a religious. The third factor, Adult Growth, had its predominant loading from professional growth and development and secondarily from intellectual/academic achievement since entering religious life. Table 9 lists loadings and item numbers for these data.

TABLE 9

## ITEMS HAVING NOTEWORTHY LOADINGS ON SELF-RATED SATISFACTION (SAT R)

Ques. #	Factor 1 Church Ministry	Factor 2 Self Concept	Factor 3 Adult Growth
42.		.46	
43.	.55		
44.	.77		
45.			.46
46.	(.39)		
47.		.49	
48.			.87
49.		.79	
50.		.52	
51.	(.37)		
52.	.52		



### Satisfaction Summarized

Overall, satisfaction is high, a finding which remained consistent across a variety of formats, topics, and wordings in opposite directions. A comparison of the mean ratings of the composite measures of satisfaction is presented in Table 10.

### Importance Ratings

A list of thirty-three items was rated for the importance of each item as a factor in the continued choice of religious life using a six-point code:

1. absolutely essential
2. very important
3. somewhat important
4. undecided or uncertain
5. not very important
6. not at all important

Out of a number of items traditionally considered elements of religious life the only three granted an absolutely essential rating to the members' continued choice of religious life were: prayer, personal value and belief (in religious life), and Eucharist. The items with a mean rating of very important were ministry, congregation, vows, poverty, satisfaction, celibacy, local community, friends, identity as a member of this congregation, spiritual direction, image of self as a religious, close personal relationships, obedience, study, sense of pride as a religious, and co-workers. Mean ratings of these and the remaining items can be found in Appendix A # 1-33.

Table 11 shows the rank and composite means of the items arranged in five topical groups: spiritual, personal value and identification, interpersonal relationships, benefits and negative.

TABLE 10

## MEAN RATINGS OF COMPOSITE SATISFACTION SCORES

	Agree/ Satisfied		Uncertain		Disagree/ Dissatisfied	
SAT GEN	1		2		3	
General	:	$\bar{X}$	:		:	
Satisfaction	:	1.56	:		:	
SAT B	1		2		3	
Satisfaction	:	$\bar{X}$	:		:	
with	:	1.51	:		:	
Congregation						
SAT A	1	2	3	4	5	
Interpersonal	:	:	$\bar{X}$	:	:	
Satisfaction	:	2.33	:	:	:	
SAT R**	1	2	3	4	5	
Satisfaction	:	$\bar{X}$	:	:	:	
Self-rated	:	1.80	:	:	:	
	Extremely Satisfied			Extremely Dissatisfied		

\*\*Reverse coded for this comparison

TABLE 11

## MEAN RATINGS OF COMPOSITE IMPORTANCE ITEMS

1	2		3	4	5	6
:	S :	P	I	:	N	:
<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
:	:		:	:	:	:
Absolutely	Very		Some-	Un-	Not	Not at all
Essential	Imp.		what	cer-	very	important
			Imp.	tain	Imp.	
					$\bar{X}$	
					1.93	
					2.35	
					2.58	
					3.45	
					4.72	

See: Appendix A, #1-33  
Appendix E

The Survey's open-ended questions allowed some expansion and freedom of responses. Three examples are:

Q 104 Opportunities available as Religious

In reflecting on their lives these women (88%) generally considered that their lives had probably been fairly similar as a religious in the various aspects of development as they would have been in another life style. In listing advantages accrued through membership as religious the majority mentioned spiritual (58%) and intellectual/professional opportunities (53%) as the ones not likely to have been as prominent in their lives had they not followed the religious vocation. For 30% there have been some outstanding personal gains including growth, interpersonal relationships, physical health care, and support and challenge to themselves as persons. Aspects of community membership mentioned as important by one-fifth of the respondents included identification with the group for impact, credibility and a sense of belonging, shared ideals and values, shared prayer, shared living, the availability of broader opportunities, and the power of a corporate effort.

Q 105 Reasons for Belonging

An amazingly high 92% responded with their reasons for belonging to religious life. The responses reflected the idealism necessary to live this life style. Response percentages overlap somewhat in that some gave several answers or reasons while others listed only one. The main reasons for belonging to religious life are summarized by topic here: following ideals was the most frequently mentioned reason (60%) for continued membership including feeling called, feeling committed to religious life and to this congregation,

a sense of consecration to and union with God. Second ranked was service, being mentioned by half of the respondents (50%); aspects of community living and personal growth and development were each mentioned by almost a third (31%); about a fifth (19%) mentioned that opportunities for spiritual growth and development were important; a final reason incorporated a small percentage of answers under the heading professional/intellectual opportunities.

Q 106 Comparison of reasons for entering and making final profession

Most of the respondents checked one of these: very similar 49%, similar 28%, somewhat dissimilar 9%, not at all similar 6%; then only a third added clarifying comments. Deepened growth and personal maturity regarding their choice summarized 43% of the comments; a deepening appreciation of congregational membership as well as the Renewal changes of congregational attitudes and policies were mentioned by 32%. The freer choice and the greater outward thrust of service were the reasons for 11% and prayer life and relationship with God were also listed by 11%. One sister mentioned a change from her original intention of entering to save her soul.

Comparison of 1976 and 1972 data

Thirty-four questions from Update 72 (U 72) were chosen for re-test in Survey 76 (S 76). All but one of the S 76 participants gave permission for their responses to be compared to the more recent data. Appendix B is a comparison table of the S 76 and U 72 data. The congregation's percentages per question are not included in the table. There are few differences between the congregations' U 72 results and the current samples' results from the 1972 study. A word of

explanation is due about the apparently inflated number of no answer (NA) responses in the U 72 data, a consistent 6 - 8% minimum. A small number of women chosen by random selection from the membership rolls of 1976 were recently transferred members from other congregations. The research center assigned them code numbers though they had not in fact been in the previous studies. In the review of U 72 data for this study the computer could only assign an NA response.

A traditional viewpoint intermingles with collegial, more liberal ideas among the sample members. Morale is generally improved since 1972. More of the sisters report feeling more positively about their personal experiences. They report a new confidence in religious life: more would invite people to join the congregation now than would in 1972. (83% from 68%). More say that they have been able to use their talents and skills; they report feeling as if they have achieved personal fulfillment; the sense of identity as a Dominican is strong for more of them now (91% from 78%). The most dramatic change over the years has been the loosening of the attitude toward failure so that now it can be viewed as an element of growth. (From 41% in '72 to 64% in '76).

There is a realism evident in the increasing agreement over the years in having serious questions about the congregation's future given the smaller numbers of women entering. However, they report a confidence in religious life that enables them to invite women to join, and they endorse the attitude that religious life will not only endure but also prosper and flourish again.

Some responses to concepts of religious life have shown noteworthy changes: more sisters (40% from 33% in '72 and 22% in '69)

see the role as "witness for the present". A variety of expressions of religious life have been and continue to be endorsed as best by the members: a drop from 30% - 33% in '72 and '69 to 15% in '76 was recorded for "consecration to God"; "service to God's people" rose from 17% in '69 and '72 to 28% in '76.

It seems the recent housing and ministry moves have paid off for individuals in increased ratings of satisfaction. More sisters (91% now from 79% in 1972) reported feeling they have achieved personal fulfillment in the congregation. There is more reported accountability to the local community and greater sensitivity to issues on that level. Their community life experiences have improved lately: they report not feeling suspicion or mistrust from the congregation over their attempts at creativity and responsiveness; the expression of love is acceptable to more; increased numbers report feeling trusted by community leaders in important aspects of their life: spiritual, interpersonal, and professional.

In regard to age, this group must know something that Ponce de Leon could not find, for in four years they only aged an average of one year; their mean number of years in religious life (years professed) was unchanged in that same period. Slightly more than a quarter of the sisters had been appointed to their residences in 1972; only 10% had been appointed in 1976. Practically no one had been invited to a residence in 1972; by 1976 one-third had. Some other direct comparisons of relocations in ministry and community living over the time span were not able to be made since the questions were new to the more recent study.

### Relationships between personality measures and survey items

The relationship of the CPI scales and I-E to the satisfaction measures and demographic data were examined. Pearson product-moment correlations are listed in Tables 12-17. Besides the social desirability tendency typical of surveys the global satisfaction items of this instrument seemed to invite unanimity of opinion. As a result few strong relationships emerged between personality measures and Survey items.

The derived satisfaction measures did not show strong relationships to any personality measures (Table 8). A negative relationship ranging between  $-.22$  and  $-.29$  was shown between interpersonal satisfaction (SAT A) and the factor 2 and 3 scales. Satisfaction in relation to the congregation (SAT B) showed a negative correlation with Achievement via conformity which is supported by the congregation's move toward collegiality; those who preferred the more traditional authoritarian style of government (high Achievement via conformity) would seem more likely to score lower on SAT B and vice versa. Correlations of personality measures with general satisfaction (SAT GEN) and self-rated satisfaction (SAT R) were nonsignificant. SAT R failed to correlate significantly with any other measures due to the one-sided responses it elicited from the sample.

The I-E measure showed low positive correlations with some factor 1 scales (Table 12) suggesting that the externals are more likely to demonstrate social conformity and value orientation than the internals. There was no evidence that this was age related. It bears further investigation.



TABLE 12

CORRELATIONS BETWEEN CPI SCALES AND I-E,  
SATISFACTION AND IMPORTANCE RATINGS

CPI Scale	CPI Factor #	I-E	SAT A	SAT B	Q 87 Happi- ness	IMPORTANCE ITEMS			
						Bene- fits	Nega- tive	Psnl- val	Ident. Q 16
Do	2		-23			29			
Cs	2		-24			34	25		
Sy	2		-24			24			
Sp	2		-26			37	28		
Sa	2								
Wb	1	31	-24		-32				
Re	1	26							
So	1				-24				
Sc	1	22							
To	3	26	-29			42	29		
Gi	1	34			-28				
Cm	4								
Ac	1			-25					
Ai	3		-23			51	35	22	32
Ie	3,2	26	-39		-28	36	27		
Py	3,5		-22			36	28		23
Fx	3					47	38		25
Fe	-								

All significant to .001

Decimal points omitted.

Most of the derived importance ranking scores yielded few significant relationships. In contrast to the others Benefits and Negative importance items were indicators of social desirability in that they related positively to the CPI factor 2 and 3 scales (Table 12). A willingness to call these important to one's continuance in religious life is in contrast to the expected or socially desirable answers. Of the composite importance ratings Personal Value (PSNVAL) showed a low positive significant relationship to Achievement via independence. Two others, Spiritual items (SPRTL), and Interpersonal relationships (INTER) showed no significant relationships to any of the personality data. The rating of importance of identity (as a religious) (Q 16) as a factor in one's continued choice of religious life correlated slightly with higher scores on two factor 3 scales, Achievement via independence, Flexibility and factor 5, Psychological-mindedness.

The measure of present happiness was derived from a single item which asked how happy the person was generally, (Q 38). It showed low negative correlations with three factor 1 scales, Well-being, Socialization, and Good impression, plus Intellectual efficiency from factor 2. This indicates in part the social desirability bias of the Survey. Some of those who said their life was very happy scored lower on two dissimulation scales, Good impression, Well-being, and those who were able to say their life is less than very happy were likely to have received higher scores on the same social conformity scales. The really independent people do not have to answer in the expected way; they seem less susceptible to the influence of social desirability.

### Intercorrelations of Satisfaction and Importance Items

Pearson product-moment correlations were run on the composite satisfaction and importance item scores along with several individual Likert scaled items. The satisfaction scores showed a number of modest though significant intercorrelations with one another and correlated with a few of the composite importance items as shown in Tables 13 and 14. The composite ratings of importance correlated strongly to moderately with one another indicating that they were tapping into the same quantity in the respondent (Table 15).

### Demographic Items

Age correlated negatively with eleven of the CPI scales (Table 16). The younger women tended to obtain higher scores on these scales from factors 2 and 3. These age changes disappeared though when re-analyzed by educational level as has already been seen in Table 8. There was no significant correlation of age and IE. The older women in this sample were typically in their teens when they chose to enter religious life and made final vows within a definite time period. The time for making final profession is now set by the individual within 6-9 years after first vows whereas prior to Renewal everyone who planned to continue membership professed permanent commitment to the congregation in a set period of time and on a set date five years after first profession. The change in policy for entrance and profession dates tends to blur the relationship between current age and age at final vows (Table 17).

The older women have typically been members longer than the younger women ( $r=.87$ ), a not surprising finding, and on an average more

TABLE 13

## INTERCORRELATIONS BETWEEN SATISFACTION MEASURES

	SAT A	SAT B	SAT GEN	SAT R
SAT A	-			
SAT B	43	-		
SAT GEN	34	28	-	
SAT R	NS	26	52	-

All significant to .001

Decimal points omitted.

TABLE 14

## CORRELATIONS BETWEEN SATISFACTION AND SELECTED SURVEY ITEMS

	SAT A	SAT B	SAT GEN	SAT R
SPIRTL	30	24	40	
PSNVAL			34	
INTER				
BENFT				
NEG				
Recruitment-oblig. of all Q 102	26	25		
Present community experience Q 38	38	33	36	25
Present happiness Q 87	41	34		
Dominican identity Q 41				25

All significant to .001

Decimal points omitted.

TABLE 15

## INTERCORRELATIONS BETWEEN COMPOSITE IMPORTANCE ITEMS

	SPIRTL	PSNVAL	INTER	BENFT	NEG
PSNVAL	65				
INTER	68	74			
BENFT	42	64	61		
NEG	42	57	50	60	
IDENTITY	55	63	45	34	21*

\*Significant to .002

All others significant to .001

TABLE 16

## CORRELATIONS BETWEEN CPI AND AGE DATA

Personality Measures	Age	Yrs. prfsd	Yr-1st degree	Yr-latest degree	Age at final vows
I-E	-	-	-	-	-
Do (2)	-31	-35	34	26	
Cs (2)	-33	-35	35	29	
Sy (2)	-38	-35	28	30	-24
Sp (2)	-45	-47	49	28	
Sa (2)	-40	-41	47	24	
Wb (1)					
Re (1)					
So (1)		26			
Sc (1)					
To (3)	-26	-26	29		
Gi (1)					
Cm (4)					
Ac (1)	-28	-19		23	
Al (3)	-37	-39	41	23	
Ie (3,2)	-23	-21			
Py (3,5)	-29	-30	31		
Fx (3)	-37	-39	42	25	
Fe (-)					

All significant to .001

Decimal points omitted.

TABLE 17

## CORRELATIONS BETWEEN AGE RELATED ITEMS AND IMPORTANCE

	Age	Yrs prfsd.	Yr. 1st degree	Yr. latest degree	Age Final vows
Age					
Yrs. professed	87	-			
Yr.-1st degree	-81	-91	-		
Yr.-latest degree	-26	-25		-	-26
Age-final vows	33				
<u>Importance</u>					
SPIRTL					
PSNVAL					
INTER					
BENFT	-33	-38	41		
NEG		-24		-24	
Identity Q 16		-22			

All significant to .001

## CORRELATIONS OF IDENTITY AND IMPORTANCE ITEMS

	Identity Q 16	Dominican identity Q 41	Present happiness Q 87
Identity Q 16	-	24	29
SPIRTL	55		
PSNVAL	63		
INTER	45		
BENFT	34		
NEG	-		
Present community experience Q 38	-		

All significant to .001  
Decimal points omitted



time has passed since the older women earned their first educational degree. This is in contrast to the much smaller though still negative correlation between age and recency of earning their latest degree ( $r=-.26$ ) indicating the older and middle aged women are almost as likely to be studying as the younger members. By and large, age was not a significant influence on Survey or personality results (Tables 16, 17).

## CHAPTER V

### DISCUSSION

This study was planned to investigate the relationship of personality characteristics and the vocational satisfaction and commitment of professional women. It seemed to this researcher that no other groups besides clergy and religious have been "defined" by the characteristics of candidates or those who had left. A more accurate profile of the religious could be constructed from research using actual, current advocates than would be gained from post hoc examinations of archival data comparing leavers and remainders. Collecting normative personality data on a sample of professional religious provides a criterion against which to compare other samples.

That the study encompassed such a broad range of ages: 50 years (28 - 77 yrs.) makes it a good source of information regarding age differences on the personality measures and improves external validity. The ministry, age, and educational experience of the respondents matches the congregation's except that the retired women are under-represented. The results therefore can safely be extrapolated to the active members of the congregation.

The data show these religious to be normal, psychologically healthy women who are high in Achievement via independence and who tend to be somewhat external in their orientation to control of life situations. The apparent contradiction here between an elevated Achievement via independence mean and an external control orientation can be

explained in relation to the religious vocation. Religious personnel seem to have a heightened awareness of God's presence and dependence on his will. For them God is a known force, not capricious like fate or chance, with whom they are familiar and on whom they have come to rely. They understand their accomplishments in light of cooperation with God -- his permitting, sanctioning power. For women in a life style of dedication to God and service to others these findings then are not surprising.

Given the external orientation it is reasonable to assume these religious would have been satisfied under a traditional authoritarian life style. In fact, two earlier congregation-wide surveys (1969 and 1972) indicated a high level of satisfaction (Beres, 1976). It is possible these women chose the structured religious vocation as a way of life that reinforced their dependence on God through the congregation's implicit and explicit power over their life and ministry. The main reason recorded in Survey 76 for their continuing in religious life was their call or vocation. They felt committed to the life. Powerlessness was not a problem for them.

The author postulates that the new exercise of power and autonomy available within the congregation since the Renewal account for the increased satisfaction reported in Survey 76. It is commonly believed that people are happier who exercise some measure of power in their own behalf. Gradually the policy of the importance of the individual sister has come alive within this congregation in the last several years. It has been reflected both in increased satisfaction reports and in implementation of housing and ministry choices by many sisters.

The apparent age changes on the CPI disappeared when age was held constant and the results re-examined by educational levels. Increased education elevated the CPI scale scores in the same manner that Murray & Walsh (1976) had reported. Perhaps those women who were already more independent and interpersonally effective are the ones who continue academic studies. Probably too, additional education fortifies independence and interpersonal effectiveness.

### Survey Results

Typically survey results are skewed in the socially desirable direction. To counteract this tendency, participants were offered the option of returning the data anonymously to the research center and using a separately mailed post card to indicate completion. Many chose to include the signed postcard with the other materials and 78% signed their surveys as well. Another provision for privacy and confidentiality included seeking permission to link the current research with the previous study. Virtually all participants agreed to that. Another influence which might have contributed to the satisfaction bias of the data is the participants' commitment to their life style. Given the time and effort they have already invested in religious life ( $\bar{X}=27$  yrs.) the concept of cognitive dissonance could help explain why they would need to endorse their vocational choice. Redesigning the survey instrument with more specific and fewer global statements would remove some of these threats to validity.

The uniformly positive responses to the Survey 76 items allowed few relationships between personality variables and vocational satisfaction and commitment to emerge. Those that do suggest that self

assured, independent women are less affected by the social desirability influence than the other respondents. The modest negative correlations of interpersonal satisfaction (SAT A) with factors 2 and 3, and positive correlations of Benefits and Negative importance items with factors 2 and 3, occurring as they do in women who are predominantly expressing satisfaction is an indication that these women are freer to be realistic and practical about evaluating life. They can tolerate a more critical view of life; they are less influenced by apparent social desirability.

Many participants responded favorably with overall ratings of satisfaction of their life and vocation. They reported they intend to remain in religious life and in this congregation and already have done so for an average of twenty-seven years. Their attitude toward encouraging others to join religious life is favorable and in fact 20% reported actual contact with someone seriously considering religious life. Their reasons for belonging have deepened and matured since entrance time. Spiritual benefits were mentioned as those least likely to have been accrued in their life if they hadn't chosen religious life. Their orientation to the congregation seems strong and positive. Most people voiced approval of the direction of the congregation; they favor the changes already implemented since Renewal. They feel a confidence in the group; a sense of loyalty pervades.

These religious are aware of the impact their vocational choice has had on their personal development. They have grown and changed in their years as religious. An idea of what sustains and nourishes women in religious life can be gleaned from their reasons for belonging to religious life. Significantly, following ideals and the opportunity

for service were paramount. Community life, spiritual life, and study followed. Relationships with others: family, friends, co-workers, and fellow religious were also frequently mentioned.

There is a realism inherent in this group. They continue to ask serious questions about the future especially in the light of the smaller numbers of women entering. There are not many critics among the respondents. The women who found the life inflexible and personally intolerable have probably chosen to follow another life style. Those who remain after the struggle of Renewal and participate in restructuring the life, seem to be those who have renewed their commitment to the life style.

#### Longitudinal Changes since 1972

More of the sisters reported that community life is generally rewarding. There was a slight loosening of perfectionism so that failure can be regarded at least theoretically by more of the participants as an aspect of growth; more disagreed that the recent changes have made religious life too soft and easy.

In the more recent survey fewer sisters reported feeling suspicion from the community over their attempts at creativity and responsiveness to others. Most of the sisters feel their personal life is not under undue scrutiny. Almost half reported that they feared opening themselves to personal relationships. People vowed to celibacy may feel defensive in personal relationships perhaps as a guard against physical intimacy.

In some ways the group has remained steady: they are as happy now as in 1972; they feel just as important to the congregation now,

though the slight shift has been from moderately to very important.

Women's Lib has gained no new followers since 1972.

There are several possible reasons for response rate changes between U 72 and S 76. Some apparent differences over time may be an instrumental artifact: the present survey is a much shorter, easier to complete instrument than U 72 was. An important difference in the perceived amount of pressure to participate may also have been influential: the '72 study was required of all congregation members; possibly there was more non-responding to sensitive questions by any one who were reluctant participants then. The Survey 76 participants may have felt less group pressure since the project was smaller in scope and approved by the congregation but not a requirement for all members. In both surveys certain of the difficult or sensitive questions may have elicited fewer responses.

#### Description of Research Site

Much of the reported satisfaction can be explained by describing the supportive environment of the research site. During policy meetings lasting from 1968 to 1970 several important changes with profound implications were made: organizational norms governing boundary relations and authority relations were changed from the restricted hierarchial characteristics of a total institution to the open, collegial pattern typical of professional organizations (Beres, 1976) and the policy that the individual sister is the congregation's primary asset and chief concern was adopted. To implement these shifts a further decision was made to retrench apostolic commitments and shift the focus from the deliverance of services to the sisters who were serving. Each

of these decisions has had important effects in raising the morale of the members though their implementation has not been without difficulty.

Practical helps to operationalize the policy changes of the importance of the individual sister and self direction in choice of ministry and housing were inaugurated by the congregation. Some of the services included opportunities for vocational testing and counseling, assistance in preparation of credentials files, and notification of available positions via the congregational news bulletins. The environment was restructured to provide moral and financial support, as well as education and training for individual sisters when these were needed.

An important influence in the elevated morale of this congregation has been, we can speculate, this change from total institution with its hierarchical structure to open collegial governing where members can and do exercise a measure of power in the decisions affecting their lives. In particular this switch has been rather obvious in the optional change of dress adopted by many from the traditional garb of a habit to contemporary clothing. But the personal choice involved in working and living situations seems to have had the most telling effect on the satisfaction and morale level of the members.

Presumably, many frustrations the sisters felt under the hierarchical government structure have been alleviated by adoption of collegiality. This has eliminated struggling against or trying to move the organization. The restrictions and confinements are fewer -- and generated by everyday living rather than from congregational structures and policies. Now struggles need not be directed at the order. That provides structure and time for the individual to focus on her personal goals and satisfactions. Energies are free to be directly focused on



the local ministry and interpersonal situations. Sisters are now engaged in various ministries: educational, political, and social -- by choice rather than by default or assignment. The sister's relationship to the congregation can be more obviously an adversary one: support, source of personal relationships, encouragement, financial resource, booster of idealism, and a place to come home to.

#### Comparison with Previous Research

Maddi & Rulla (1972) believe the choice of religious life may be an attempt for some people to cope with conflict; they identified the conflict for women religious as guilt provoked by initiative. In contrast, this sample of satisfied women religious does not lack initiative. The elevated Achievement via independence score would indicate that the present sample values situations where they can exercise autonomy; they willingly assume leadership within their competencies; the widespread change in ministry and living situation indicates their initiative in seeking what they want. There may have been guilt induced by these displays of initiative but if so it was not revealed by the Survey.

Some researchers including Mastey (1954), and Sandra (1957) portrayed religious as more perfectionistic, more withdrawn and insecure and in some cases depressed. Others have thought religious life to be a refuge for the maladjusted. The CPI data of normal healthy psychological adjustment precludes that conclusion with this group. The high morale of the sample is also in contrast to Casey's (1976) national sample of sister-teachers living in convents who were found with low normal CPI scores on three scales indicating a depressed

attitude. The women surveyed here seem to reflect healthy self concepts, are outgoing and autonomous, yet fit into situations requiring conformity. They know and meet societal norms and give little indication of being depressed.

Hakenewerth (1966) postulated that religious may show a rise in psychological defenses as a guard against their lack of personal support. The CPI findings contraindicate a rise in psychological defenses beyond the normal ones but the question of personal support needs further investigation.

#### Directions for Future Research

Other directions of measurement beyond generalized survey data of satisfaction and commitment must be pursued to even attempt a definitive statement about women religious of the seventies. Hopefully, the CPI and I-E personality data will provide a useful comparison group. In designing future research more specific topics should be addressed. Surely further generalized satisfaction research will not prove fruitful. The use of in-depth interviews would eliminate the methodological problems inherent in attitude surveys. Interviews covering psychosocial and psychosexual development from the Eriksonian perspective would allow direct comparison with the priests' study and the current as yet unpublished study of 100 women aspirants to priestly ordination in the Roman Catholic Church. Other stimulus variables could include use of projective and objective test data, and perhaps behavioral reports and peer ratings. Non-reactive satisfaction measures besides length of service and membership need to be developed and utilized.

Perhaps a lead toward specificity of design could be gleaned from Callahan's (1977) recent discussion of community life as the lived experience of these met or unmet basic interpersonal needs: inclusion, control, and affection. She identified personal significance, competence, and loveability as the self concept issues respectively pertinent to these needs. Examining the stress events in contemporary religious life that threaten these needs she identified a number of the adaptive and maladaptive ways that individuals and communities cope. Such specifically identified issues, needs, and behaviors could provide the basis for further research into coping styles among religious personnel.

There are several population variables to pursue as a direct outgrowth of these findings. It would be interesting to explore the autonomy concept among congregations of women religious and contrast them along the lines of government styles: authoritarian vs. collegial; approbation: papal or diocesan; geographic spread or confinement; and narrow vs. broad service orientation. The congregation sampled has always placed a great emphasis on solid academic preparation for both professional and personal growth. Educational and professional training could be contrasted among religious women's groups with varying stances toward it.

The role of the spiritual life and interpersonal relationships bears further exploration. It would be valuable to research the ways religious women deal with intensity in relationships with God and others. How is celibacy seen; as a freeing force for, or a sword and shield against satisfying spiritual and personal relationships? How do religious women handle sexuality and femininity? Look for the sources of vitality and meaning in life for these women. Explore the ways

women religious handle change, needs for success and approval, power and authority, relationships, stress, loneliness, and leisure.

One might continue to explore aspects of the adult professional religious' personality adjustment. Another area of concern is the response to Renewal: feelings about the impact of changes personally and on the life of the congregation; isolation, power, and authority conflicts as people feel forced, perhaps, into participative collegial government.

### Conclusions

This research has shed some light on the question of who and what kind of woman is a satisfied religious in this decade. The religious in this study are healthily adjusted independent, community-minded women whose personality characteristics are comparable to women in general. The permanence of their vocational commitment and satisfaction spans an average of twenty-seven years. Their happiness with their life choices and accomplishments as religious are expressed in an almost unanimously positive response to Survey 76.

These women value themselves and feel needed. They recognize their talents and capabilities; they have willingly dedicated themselves to idealism, service of others; they espouse permanence in commitment without demanding it in life or work placement. They are realistic, flexible, adaptable; they recognize their limitations and can move out of service and living situations when they have achieved maximum growth there. They risk acting on their self-awareness and can welcome intimacy.

The policy and procedural changes of Renewal in this congregation have been filtered to and implemented by the individual sister. This is having a positive effect on her relationships to the congregation and her ministry, as well as her self concept and interpersonal relationships. Such changes can be inferred from the comparison of S 76 and U 72 despite their concentration on global satisfaction. The longitudinal comparison shows the sample to be satisfied and seemingly more settled. Behavioral changes of working and living situations herald attitudinal acceptance of the policy and procedural changes adopted during the Renewal chapter of 1968-70.

It would be valuable to explore how typical these findings are: the healthy personality adjustment; the elevated Achievement via independence scores; the external locus of control orientation; the high morale level and reported satisfaction data in relation to other groups of religious women. Are the critical factors the intelligence and educational achievements of the sample members; the congregation's adoption of the policy of the importance of the individual sister; the subsequent implementation of collegial governing at all levels whereby members exercise power in the decisions affecting their lives.

In summary, the purpose of the study was to generate normative CPI and I-E data for a sample of professional religious women who are committed to their vocation. The relationship between personality characteristics and vocational satisfaction and commitment was explored. From the results of this study the following conclusions seem warranted:

1. These religious women are higher in Achievement via independence than women in general; on all other scales

on the CPI their scores were comparable; their psychologically healthy profile is in contrast to earlier studies of religious personnel.

2. Three main factors emerged from a factor analysis of the CPI:
  - a. social conformity and value orientation;
  - b. social poise and self assurance;
  - c. capacity for independent thought and action.
3. Increased education beyond the bachelor's degree elevated CPI scores on factors 2 and 3.
4. There was a tendency to be somewhat external on locus of control orientation.
5. The Sisters reported a great deal of satisfaction with aspects their life, work, and selves. They are idealistic and believe in religious life as a vehicle for service. Prayer is essential to their commitment to the life style. The changes of Renewal have been implemented into their own lives over the last several years and the majority have moved into ministry and living situations of their own choice. They feel a confidence in religious life and in themselves as religious.
6. The overall positive response to the Survey precluded identification of strong relationships between vocational satisfaction and commitment and the personality variables.

Religious who are satisfied and committed to their vocation are very similar in personality characteristics to most women. This matches Kennedy and Heckler's (1971) conclusion that priests are human beings just like most men, with the whole range of human problems and strengths and weaknesses.

## SUMMARY

A ten-percent random sample (N=181) of professional religious women from an American Catholic midwestern-based congregation who were satisfied with their vocation were tested with the CPI and I-E measures and an attitude survey designed on two previous studies conducted by the congregation. The sample was chosen to remediate the tendency to define religious by candidates and leavers. The sample was comparable to the congregation in age range (28 - 77 yr.,  $\bar{X}=47$ ), ministry, and education. No a priori hypotheses were generated. The CPI scale scores were moderate indicating healthy personality adjustment; on Achievement via independence the sisters scored higher than the norms for women in general. On the I-E measure the average tendency was to be somewhat external in locus of control orientation ( $\bar{X}=14.1$ ). Survey findings indicated the participants believe in religious life, feel committed to their vocation and rank as essential some of its traditional elements: prayer, Eucharist, ministry, community life, and the vows. A longitudinal comparison of selected items with data collected in 1972 showed continued satisfaction with themselves, religious life, their community experience, and the future of the congregation.



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## APPENDIX A

## APPENDIX A

SURVEY -- '76

### PART III OPINIONNAIRE

Included in this opinionnaire are some selected items from the original Adrian Synthesis surveys. By comparing answers now with those of the previous studies, we can estimate changes in congregational attitudes and opinions over time.

#### INSTRUCTIONS:

1. Use a soft #2 pencil to indicate your choice for each item. Usually your first answer best describes your feelings, opinion, or thoughts on any given item. However, if you wish to change an answer, be sure to erase completely.
  2. Check only one answer per question.
- 

Rate the importance of each of these items as factors in your continued choice of religious life. Any rating can be used more than once. The codes are:

N = 181 respondents,  
10% of congregation.

- 1 - absolutely essential
- 2 - very important
- 3 - somewhat important
- 4 - undecided or uncertain
- 5 - not very important
- 6 - not at all important

#### \*MEANS

1. ministry	<u>1.816*</u>	I 6. friends	<u>2.107</u>
S 2. prayer	<u>1.183</u>	I 7. co-workers	<u>2.395</u>
S 3. Eucharist	<u>1.300</u>	I 8. cluster/representative assembly	<u>3.243</u>
I 4. local community	<u>2.089</u>	I 9. province	<u>2.966</u>
I 5. family	<u>2.905</u>	I10. congregation	<u>1.820</u>

#### Topical Code:

- S - Spiritual
- P - Personal Value & Identification
- I - Interpersonal Relationships
- B - Benefits
- N - Negative

- P 11. personal value and belief 1.194 B 21. job security 3.222  
 S 12. spiritual direction 2.180 B 22. financial security 3.439  
 13. professional counseling 3.536 23. age 4.225  
 14. tradition 3.352 N 24. fear 4.634  
 N 15. sense of shame 4.594 B 25. retirement program 3.528
- P 16. identity as member of this congregation 2.124 N 26. reaction of others to leaving 4.275  
 P 17. sense of pride as religious 2.388 P 27. image of self as a religious 2.222  
 P 18. satisfaction 2.074 I 28. close personal relationships 2.242  
 S 19. vows 1.860 S 29. celibacy 2.078  
 20. study 2.287 S 30. poverty 2.067
- S 31. obedience 2.244  
 N 32. inertia 4.522  
 P 33. health 3.299

34. a. What advice would you give a person who approached you about joining religious life?  
128 Responses 70%
- 

b. Generally, would you 148 82% encourage her/him; 24 13% remain noncommittal; 1 1% discourage her/him? 8 NA (No Answer) 4%

35. If you could turn back the clock to your entrance day, what life choices do you think you would make?

A. Life style choice

<u>1%</u> <u>3</u> a. I would marry	<u>16%</u> <u>30</u> d. I would wait before deciding
<u>1%</u> <u>1</u> b. I would remain single	
<u>76%</u> <u>138</u> c. I would join religious life	<u>2%</u> <u>3</u> e. Other:
	<u>3%</u> <u>6</u> NA

B. Career orientation

<u>86%</u> <u>157</u> a. I would join religious life.
<u>6%</u> <u>10</u> b. I would choose a career of direct service, not religious life.
<u>1%</u> <u>2</u> c. I would choose a non-service career, not in religious life.
<u>2%</u> <u>3</u> d. Other:
<u>4%</u> <u>9</u> NA

36. In the light of contemporary developments in religious life, how do you rate yourself? (See Glossary -- page 10)

<u>10%</u> <u>18</u> a. early innovator
<u>38%</u> <u>70</u> b. early adopter
<u>37%</u> <u>67</u> c. early majority
<u>12%</u> <u>21</u> d. late majority
<u>3%</u> <u>5</u> e. finalist
NA

37. Do you feel that your attempts at creativity and responsiveness to the needs of others have led to suspicion and lack of trust in the community?

<u>4%</u> <u>7</u> a. Yes	<u>4%</u> <u>7</u> d. I do not understand the question.
<u>66%</u> <u>120</u> b. No	
<u>23%</u> <u>42</u> c. Sometimes	<u>2%</u> <u>5</u> NA

38. How would you rate your experience of community life in your present situation?

<u>24%</u> <u>44</u> a. Excellent	<u>9%</u> <u>17</u> d. Unsatisfactory
<u>35%</u> <u>64</u> b. Very good	<u>2%</u> <u>5</u> e. Very difficult
<u>26%</u> <u>47</u> c. Satisfactory	<u>2%</u> <u>4</u> NA

39. Do you feel that you have achieved personal fulfillment in the congregation?

<u>91%</u> <u>164</u> a. Yes	<u>4%</u> <u>8</u> c. Undecided or uncertain
<u>2%</u> <u>4</u> b. No	<u>3%</u> <u>5</u> NA

40. Do you feel that you will achieve personal fulfillment in the future in the congregation?

<u>84%</u> <u>153</u> a. Yes	<u>9%</u> <u>17</u> c. Undecided or uncertain
<u>2%</u> <u>3</u> b. No	<u>4%</u> <u>8</u> NA

41. Because of formation, education, and/or experience, do you have a sense of identity as a Dominican?

<u>91%</u> <u>165</u> a. Yes	<u>2%</u> <u>5</u> NA
<u>6%</u> <u>11</u> b. No	

In the following section, circle the appropriate code letter using these definitions:

D Extremely dissatisfied  
d Somewhat dissatisfied  
u Undecided or uncertain  
s Somewhat satisfied  
S Extremely satisfied

Rate your satisfaction with each of these:

	MEAN	1	2	3	4	5
42. My success as a religious.	4.363	D	d	u	s.	S
43. My overall contribution to the Church.	4.194	D	d	u	s.	S
44. My present contribution to the Church.	4.218	D	d	u	s.	S
45. My intellectual/academic achievements since entering religious life.	4.430	D	d	u	s.	S
46. My spiritual growth and development since entering religious life.	4.128	D	d	u	s.	S



47. My interpersonal style, how I get along with others. 4.268 D d u s. S
48. My professional growth and development. 4.358 D d u s. S
49. My mental health. 4.486 D d u s. S
50. My physical health. 4.363 D d u s. S
51. My present job. 4.263 D d u s. S
52. My expectations for my long range future in the congregation. 4.160 D d u s. S
53. In the past, have you invited and prepared young people to enter religious life?  
58% 105 a. Yes (If Yes, circle how many) 21 28 21 9 10  
42% 76 b. No 1 2 3 4 5  
12 More than 5  
4 More than 10  
0 More than 20
54. Are you presently seriously encouraging anyone to consider joining religious life?  
19% 35 a. Yes 80% 145 b. No  
1 NA
55. How do you rate the people with whom you live in sensitivity to your needs?  
24% 43 a. Excellent 9% 17 d. Poor  
38% 69 b. Good 6% 11 e. Does not apply  
20% 38 c. Satisfactory 2% 3 NA

In this section, most of the items are simple statements reflecting a variety of points of view. Some of the ideas will be compatible with yours and others will be contradictory to yours. Indicate your spontaneous reaction by circling the code letter which best represents your attitude toward the statement. Use the following definitions:

A strongly agree  
a agree somewhat  
u undecided or uncertain  
d disagree somewhat  
D strongly disagree

- |   | A   | a   | u   | d   | D  |
|---|-----|-----|-----|-----|----|
| 56. A satisfying communal prayer life is more characteristic of local communities today than it was before the renewal chapter. | 29% | 35% | 16% | 13% | 7% |
| 57. There is sufficient time in my day to satisfy my need for prayer.   | 39% | 41% | 1%  | 14% | 5% |

	A	a	u	d	D
58. Changes in the practices of religious life have made it too soft and easy.	3%	8%	5%	20%	62%
59. It is more difficult to find authentic community life at the local level today than it was in the past.	11%	17%	8%	28%	33%
60. My own personal life has little effect on the members of my local community.	4%	10%	6%	23%	55%
61. In my local community I feel free to give and receive constructive fraternal correction.	24%	47%	6%	15%	6%
62. I often make personal decisions without consciously considering accountability to my local community.	6%	28%	1%	41%	19%
63. In religious life today there is too much talking and not enough doing.	12%	24%	10%	30%	22%
64. No sister is accountable to her local community for her practice of the vow of chastity.	6%	4%	5%	14%	70%
65. Sharing one's time and talent is at least as important a part of the vow of poverty as sharing material goods.	84%	14%	1%	1%	1%
66. Most members of local communities respect one another's need for privacy and quiet.	38%	52%	6%	2%	0%
67. Sisters often feel lonely and unappreciated.	16%	38%	18%	22%	4%
68. For many sisters, asking to live in a local community is a painful experience.	32%	43%	16%	6%	28%
69. Choose the phrase that best expresses your concept of what religious life is.					
28% 50 a. service to the people of God					
15% 28 b. consecration to God					
22% 40 c. witness to the Christian community					
10% 19 d. dedication of self to the works of the Church					
14% 25 e. personal growth in full Christian freedom					
8% 14 f. none of these					
2% 5 NA					

70. Choose the one aspect of the Congregation's efforts at renewal that has had the greatest impact on your life.

<u>6%</u>	<u>12</u>	a. opening channels of communication
<u>6%</u>	<u>11</u>	b. clarification of goals
<u>42%</u>	<u>76</u>	c. confrontation with the contemporary world and our role in it
<u>36%</u>	<u>65</u>	d. mandating an approach to the needs of the Sister as a person
<u>4%</u>	<u>7</u>	e. organizational changes
<u>2%</u>	<u>4</u>	f. no effect on my present life
<u>2%</u>	<u>5</u>	g. none of these
<u>1%</u>	<u>1</u>	NA

71. Which of the following phrases best characterizes the Dominican attitude toward personal failure?

<u>64%</u>	<u>115</u>	a. Personal failure is accepted as a positive element of growth.
<u>8%</u>	<u>14</u>	b. Failure is tolerated.
<u>3%</u>	<u>6</u>	c. Failure is unacceptable, but not to the point of rejecting the one who fails.
<u>1%</u>	<u>2</u>	d. Failure is an occasion for rejection.
<u>23%</u>	<u>42</u>	e. The question is meaningless to me in its present form.
<u>1%</u>	<u>2</u>	NA

	A	a	u	d	D
72. The pace of the congregation in renewal is adequate.	43%	46%	4%	4%	2%
73. Many Sisters fear opening themselves to personal relationships.	15%	49%	16%	16%	4%
74. There is sufficient time in my day to satisfy my need for leisure.	16%	48%	2%	26%	8%
75. The members of my local community are sensitive and respond maturely to me.	32%	44%	6%	14%	1%
76. Most sisters are making good use of their personal budgets.	20%	49%	25%	2%	1%
77. A Sister's expenses should be her own concern.	13%	23%	8%	42%	12%
78. I can better serve the needs of society as a member of the congregation than I could working independently.	64%	26%	6%	3%	1%
79. To be a fully human person I feel the need not only to know that I am loved, but also to exchange expressions of love.	61%	26%	5%	5%	2%

80. What is your attitude toward the future of religious life in the Church?

<u>34%</u>	<u>63</u>	a.	It will prosper and flourish again.
<u>46%</u>	<u>83</u>	b.	It will endure.
<u>2%</u>	<u>3</u>	c.	It will become extinct if we keep changing our ways.
<u>12%</u>	<u>21</u>	d.	It will become extinct if we do not change.
<u>2%</u>	<u>5</u>	e.	It will become extinct.
<u>3%</u>	<u>6</u>		NA

81. My religious community leaders have trusted me in the development of my spiritual life.

<u>77%</u>	<u>139</u>	a.	Always	<u>22%</u>	<u>39</u>	b.	Sometimes	<u>    </u>	c.	Seldom	<u>    </u>	d.	Never
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82. My religious community leaders have trusted me in my personal relationships.

<u>69%</u>	<u>125</u>	a.	Always	<u>30%</u>	<u>55</u>	b.	Sometimes	<u>    </u>	c.	Seldom	<u>    </u>	d.	Never
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83. My religious community leaders have trusted me in my professional life.

<u>78%</u>	<u>142</u>	a.	Always	<u>21%</u>	<u>38</u>	b.	Sometimes	<u>    </u>	c.	Seldom	<u>    </u>	d.	Never
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84. Community life is (has been) on the whole a rewarding experience for me.

<u>9%</u>	<u>17</u>	a.	In the past but not at the present time
<u>10%</u>	<u>19</u>	b.	Not in the past, but at the present time
<u>88%</u>	<u>141</u>	c.	Both in the past, and presently
<u>1%</u>	<u>1</u>	d.	Never
<u>2%</u>	<u>3</u>		NA

85. What is your impression of the congregation in renewal?

a.	<u>10%</u>	<u>18</u>	1.	It seems to be moving rapidly
	<u>86%</u>	<u>156</u>	2.	It is moving at a good pace
	<u>2%</u>	<u>4</u>	3.	It is moving slowly
	<u>2%</u>	<u>3</u>		NA

b.	<u>4%</u>	<u>7</u>	1.	It is becoming too radical; we are losing our traditions
	<u>6%</u>	<u>10</u>	2.	It is becoming isolated from reality
	<u>68%</u>	<u>124</u>	3.	It seems to be improving
	<u>7%</u>	<u>13</u>	4.	It has changed enough
	<u>15%</u>	<u>27</u>		NA

86. How important do you feel you are to the congregation?

<u>47%</u>	<u>85</u>	a.	Very important	<u>10%</u>	<u>18</u>	c.	Slightly important
<u>39%</u>	<u>70</u>	b.	Moderately important	<u>4%</u>	<u>7</u>	d.	Not important at all
				<u>1%</u>	<u>1</u>		NA

87. All things considered, how happy are you?

<u>64%</u>	<u>116</u>	a.	Very happy	<u>2%</u>	<u>5</u>	c.	Not too happy
<u>32%</u>	<u>58</u>	b.	Pretty happy	<u>1%</u>	<u>2</u>		NA

88. To what degree have you been able to exert your special talents or skills in the congregation?

<u>50%</u>	<u>91</u>	a. Very well	<u>3%</u>	<u>6</u>	c. Not very well
<u>44%</u>	<u>80</u>	b. Moderately well	<u>1%</u>	<u>2</u>	d. Not at all
			<u>1%</u>	<u>2</u>	NA

89. To what degree have you attempted to exert your special talents or skills in the congregation?

<u>42%</u>	<u>76</u>	a. Very much	<u>10%</u>	<u>18</u>	c. Somewhat
<u>46%</u>	<u>83</u>	b. Moderately	<u>1%</u>	<u>1</u>	d. Not at all
			<u>2%</u>	<u>3</u>	NA

90. How do you feel about meditation/personal prayer?

<u>14%</u>	<u>25</u>	a. I really enjoy it. I look forward to it every day.
<u>60%</u>	<u>108</u>	b. I value it deeply, but have to work hard at it.
<u>2%</u>	<u>3</u>	c. It is a burden to me, though one I accept willingly as a necessary part of my spiritual life.
<u>22%</u>	<u>40</u>	d. My response is uneven. Sometimes it is fine; sometimes a burden.
<u>1%</u>	<u>1</u>	e. I have given up any effort to work at meditation/personal prayer.
<u>2%</u>	<u>4</u>	NA

91. Which of the following are essential to your understanding of religious life?

<u>68%</u>	<u>123</u>	a. the three vows of poverty, chastity and obedience
<u>6%</u>	<u>10</u>	b. the vow of obedience only
<u>2%</u>	<u>3</u>	c. the vow of chastity only
<u>18%</u>	<u>33</u>	d. Undecided or uncertain
<u>6%</u>	<u>11</u>	e. none of these
<u>1%</u>	<u>1</u>	NA

92. How did you select your local community?

<u>37%</u>	<u>67</u>	a. personal choice
<u>47%</u>	<u>85</u>	b. personal choice based on location of work
<u>4%</u>	<u>7</u>	c. appointment
		d. other (explain): _____
<u>5%</u>	<u>9</u>	mutual gp decision
<u>2%</u>	<u>3</u>	invitation
<u>2%</u>	<u>3</u>	no other opport.
<u>2%</u>	<u>5</u>	other
<u>1%</u>	<u>2</u>	NA

93. Which of the following most clearly distinguishes the role of religious life in the Church?

<u>40%</u>	<u>72</u>	a. a change agent for the future
<u>1%</u>	<u>1</u>	b. a preserver of tradition
<u>52%</u>	<u>94</u>	c. a witness for the present
<u>6%</u>	<u>11</u>	d. none of these
<u>2%</u>	<u>3</u>	NA

94. I understand my religious commitment to be:

<u>24%</u>	<u>44</u>	a. unchanging and irrevocable
<u>57%</u>	<u>104</u>	b. irrevocable but conditioned by changing circumstances of my life
<u>7%</u>	<u>13</u>	c. revocable by God at some point of my life
<u>4%</u>	<u>9</u>	d. revocable by me at some point of my life
<u>4%</u>	<u>9</u>	e. none of these
<u>1%</u>	<u>2</u>	NA

95. At what time of your life did you make a personal, mature choice of the religious life?

<u>36%</u>	<u>65</u>	a. before entering
<u>33%</u>	<u>60</u>	b. before final profession
<u>17%</u>	<u>31</u>	c. between final profession and renewal
<u>1%</u>	<u>2</u>	d. as a direct result of the summer of renewal
<u>6%</u>	<u>12</u>	e. between renewal and silver jubilee
<u>4%</u>	<u>9</u>	f. at no time
<u>4%</u>	<u>9</u>	NA

A    a    u    d    D

96. The current women's liberation movement has very little significance for women religious.	4%	14%	12%	24%	44%
97. New forms of religious life should include optional celibacy.	12%	16%	22%	9%	38%
98. The ordination of women issue is highly significant.	36%	28%	13%	10%	11%
99. The smaller number of women entering the congregation raises serious questions about our future.	26%	39%	12%	16%	6%
100. I feel confident enough about religious life to invite young women to join the congregation.	48%	35%	10%	4%	2%
101. The congregation needs my skills, talents, and reflections on the ministry.	50%	33%	8%	4%	2%
102. The responsibility of recruitment rests with each member.	58%	33%	5%	2%	2%

103. What is your vision for the future of religious life?

General Responses:

<u>23%</u>	<u>41</u>	Same	<u>1%</u>	<u>1</u>	Financial worry
<u>38%</u>	<u>69</u>	Positive	<u>53%</u>	<u>96</u>	Impact - witness
<u>5%</u>	<u>8</u>	Negative	<u>9%</u>	<u>17</u>	Leadership women
<u>19%</u>	<u>34</u>	Uncertain	<u>20%</u>	<u>36</u>	Community support
<u>16%</u>	<u>28</u>	Smaller Numbers	<u>19%</u>	<u>35</u>	Deeper spirituality
<u>7%</u>	<u>12</u>	Mixed Gp	<u>3%</u>	<u>6</u>	Indiv vs. gp change
<u>6%</u>	<u>10</u>	Politically active	<u>6%</u>	<u>11</u>	Change Church structure
			<u>8%</u>	<u>15</u>	Trust in God

104. In retrospect, what opportunities (i.e., spiritual, intellectual, physical, emotional, interpersonal, professional) have been available to you as a religious that would not have been available otherwise:

General response: Life has been similar 88%

Specific advantages: Spiritual 58%; Intellectual/Professional 53%;

Personal gains 30%; Community membership 20%: (See text for more complete listing).

105. What are some of your reasons for belonging to religious life:

60% Following Ideals

12% Spiritual

50% Service

12% Intellectual/Professional

33% Community

106. How do they compare with your reasons for entering and for making final profession?

49% 89 a. Very similar

9% 16 c. Somewhat dissimilar

28% 50 b. Similar

6% 10 d. Not at all similar

8% 15 NA

Comment:

43% Deepened growth

32% Congregation's att. changed

11% Service/Ministry

11% Relationship to God

1% Save my soul

5% Spiritual help

2% Not made f/p yet

This completes the opinionnaire. You may want to take a break before continuing. Please do not discuss the survey until you have finished the whole packet of materials. Thank you.

## G L O S S A R Y

### QUESTION

- 36 EARLY INNOVATOR one who on her own initiative introduces new things
- EARLY ADOPTER one who tends to follow the early innovator immediately
- EARLY MAJORITY one who easily accepts the new when a precedent for it exists

LATE MAJORITY      one who accepts the new after a solid consensus  
for it exists (more than half have accepted it)

FINALIST            one who is among the last to accept the new.

This section requests some background and current information. It is being asked separately from the congregation data file to insure your privacy.

1. Present Age Table 1
2. Age at entrance Table 1
3. Age at first profession
4. Years professed Table 1
5. Age at final profession Table 1
6. Present province:
  - a. 3 Motherhouse Vicariate
  - b. 2 Mission Vicariate
  - c. 26 Holy Cross
  - d. 39 Immaculate Conception
  - e. 35 St. Catherine
  - f. 34 St. Dominic
  - g. 37 St. Rose
  - 5 None
7. Province in 1972:
  - a. 3 Motherhouse/Generalate
  - b. 4 Mission/ADLAM
  - c. 15 Holy Cross
  - d. 36 Immaculate Conception
  - e. 42 St. Catherine
  - f. 38 St. Dominic
  - g. 33 St. Rose
  - h. 1 Other
  - 9 Missing

8. What education do you have?

	area or field	year obtained
a. <u>132</u> bachelor's	_____	_____
b. <u>55</u> certificate	_____	_____
c. <u>8</u> license	_____	_____
d. <u>5</u> registration	_____	_____
e. <u>4</u> internship	_____	_____
f. <u>131</u> master's	_____	_____
g. <u>6</u> doctorate	_____	_____
h. _____ other (specify)	_____	_____

9. Indicate the approximate number of years you have had experience in any of the following apostolates. (See also Table 3.)

- a. 21 elected or appointed  
congregation official 12%
- b. 21 congregation services  
(provincial or generalate) 12%



- c. 167 elementary teaching 93%  
 d. 84 secondary teaching 47%  
 e. 36 college teaching 20%  
 f. 73 educational administration 41%  
 g. 17 education, other 10%  
 h. 21 pastoral ministry 12%  
 i. 6 campus ministry 4%  
 j. 67 religion center or CCD 37%  
 k. 14 health services 8%  
 l. 9 mental health service 6%  
 m. 20 social work/social service 11%  
 n. 3 domestic work 2%  
 o. 17 clerical or secretarial work 10%  
 p. 7 semi-retired 5%  
 q. 6 retired 4%  
 r. 55 full-time study 30%  
 s. 13 foreign missions 8%  
 t. 22 other (specify) \_\_\_\_\_ 12%

10. In the lists above circle the letter of the apostolate which best describes your present work. If your time is divided between two or three types of work, circle each one.

Table 2

11. Present job (see table) 12. a. 90% 62 full time  
 b. 8% 15 part time
13. Location: Country 173 USA 3 Missions State in 21 States
14. Setting: a. 93 urban 57% b. 53 suburban 29% c. 25 rural 14% 10 missing 6%
15. Number of years at this job and location. Table 4
16. Check the statement which best describes your plans for the future.

- 94% a. 171 I intend to remain a member of the congregation.  
 1% b. 2 I intend to leave the congregation in the near future.  
 c. \_\_\_\_\_ I intend to request a leave-of-absence in the near future.  
 d. \_\_\_\_\_ I intended to leave but have recently changed my mind.
- 1% e. 2 I am presently undecided about remaining in the congregation.  
 f. \_\_\_\_\_ I intend to return to active service in the congregation.  
 g. 0 I intend to continue on leave-of-absence/exclaustration for now.  
 3% 6 missing

17. Describe your present residence and living arrangement.

a. facilities

- 53% 96 1. convent  
34% 51 2. rented facilities  
10% 18 3. Other: \_\_\_\_\_  
3% 6 Missing

## b. residents

<u>8%</u>	<u>14</u>	1. alone
<u>70%</u>	<u>127</u>	2. with members of our congregation
<u>4%</u>	<u>8</u>	3. with members of other congregations
<u>1%</u>	<u>1</u>	4. with relatives or friends, not members of religious congregations
<u>14%</u>	<u>25</u>	5. combination of: _____
<u>1%</u>	<u>2</u>	6. other _____
<u>2%</u>	<u>4</u>	missing

c. number of years with this group/living arrangement \_\_\_\_\_ \*

d. number of years at this residence \_\_\_\_\_ \*

## e. how chosen

<u>37%</u>	<u>67</u>	1. my invitation/initiation
<u>32%</u>	<u>57</u>	2. invitation from others
<u>10%</u>	<u>19</u>	3. appointment
<u>16%</u>	<u>28</u>	4. other: <u>option</u>
<u>6%</u>	<u>10</u>	missing

## f. main reason

<u>8%</u>	<u>15</u>	1. convenient to family/friends/congregation
<u>50%</u>	<u>90</u>	2. convenient to job
<u>8%</u>	<u>14</u>	3. geographical location
<u>6%</u>	<u>10</u>	4. no other option
<u>20%</u>	<u>36</u>	5. other: <u>mutual decision</u>
<u>8%</u>	<u>16</u>	missing

g. How long do you expect to remain here?\*

\*Table 4 in the text

Date \_\_\_\_\_ Signature (Optional) \_\_\_\_\_ 142 - 78%

Thank you, Sister, for your time and effort in completing this research material. I hope you have found the questions thought-provoking and not too tiring. I appreciate your assistance. Any comments you may care to add regarding the study or its analysis will be welcomed.

## **APPENDIX B**

# APPENDIX B

## DATA COMPARISONS: SURVEY 1976, UPDATE 1972

<u>Question from 1976 Sample</u>		<u>S '76</u>	-	<u>U '72</u>
36.	In the light of contemporary developments in religious life, how do you rate yourself?			
	Early innovator	10%		9%
	Early adopter	39		32
	Early majority	37		36
	Late majority	12		13
	Finalist	-		0.6
	NA	-		8
37.	Do you feel that your attempts at creativity and responsiveness to the needs of others have led to suspicion and lack of trust in the community?			
	Yes	4%		6%
	No	66		59
	Sometimes	23		23
	Do not understand question	0.4		6
	NA	-		7
38.	How would you rate your experience of community life in your present situation?			
	Excellent	24%		10%
	Very good	35		38
	Satisfactory	26		27
	Unsatisfactory	9		12
	Very difficult	3		4
	NA	2		9.4
41.	Because of formation, education and / or experience, do you have a sense of identity?			
	Yes	91%		78%
	No	6		13
	NA	3		8
55.	How do you rate the people with whom you live in sensitivity to your needs?			
	Excellent	24%		14%
	Good	38		44
	Satisfactory	21		21
	Poor	9		9
	Does not apply	6		0
	NA	2		8

Question from 1976 SampleS '76 - U '72

58.	Changes in the practices of religious life have made it too soft and easy.		
	Agree	11%	7%
	Disagree	82	80
59.	It is more difficult to find authentic community life at the local level today than in the past.		
	Agree	28%	40%
	Undecided	9	50
	Disagree	62	10
60.	My own personal life has little effect on the members of my local community.		
	Agree	14%	8%
	Undecided	6	3
	Disagree	78	78
61.	In my local community I feel free to give and receive constructive fraternal correction.		
	Agree	71%	60%
	Disagree	22	29
62.	I often make personal decisions without consciously considering accountability to my local community.		
	Agree	35%	33%
	Disagree	60	51
63.	In religious life today there is too much talking and not enough doing.		
	Agree	36%	37%
	Disagree	52	42
64.	No sister is accountable to her local community for her practice of the vow of chastity.		
	Agree	10%	15%
	Disagree	83	63
65.	Sharing one's time and talent is at least as important a part of the vow of poverty as sharing material goods.		
	Agree	96%	89%
	Disagree	1	2
66.	Most members of local communities respect one another's need for privacy and quiet.		
	Agree	90%	76%
	Disagree	3	6

Question from 1976 SampleS '76 - U '72

67a. Sisters often feel lonely and unappreciated.

Agree	55%
Undecided	17
Disagree	27

67b. Retired sisters often feel lonely and unappreciated.

Agree	50%
Undecided	28
Disagree	9

68. For many sisters, asking to live in a local community is a painful experience.

Agree	75%	24%
Undecided	16	33
Disagree	9	20

71. Which of the following phrases best characterizes the Dominican attitude toward personal failure?

Positive growth	64%	42%
Tolerated	8	16
Unacceptable	3	4
Rejection	1	2
Meaningless question	23	27
NA	0	7

79. To be a fully human person I feel the need not only to know that I am loved, but also to exchange expressions of love.

Yes	87%	82%
Undecided	5	6
No	7	6
NA	0	7

81. My religious community leaders have trusted me in the development of my spiritual life.

Always	77%	66%
Sometimes	22	25
Seldom	0	1
Never	0	0
NA	2	7

Question from 1976 SampleS '76 - U '72

82. My religious community leaders have trusted me in my personal relationships.		
Always	69%	55%
Sometimes	30	38
Seldom	0	0.6
Never	0	0
NA	0.6	7
83. My religious community leaders have trusted me in my professional life.		
Always	78%	65%
Sometimes	21	27
Seldom	0	1
Never	0	0
NA	0.6	7
85. What is your impression of the congregation in renewal?		
Improving rapidly	10%	14%
Moving too slowly	2	6
Too radical, loosening traditions	-	5
Isolated from reality	-	7
Good pace - not too fast or slow	86	64
NA	-	8
87. All things considered, how happy are you?		
Very happy	64%	62%
Pretty happy	32	26
Not too happy	3	3
NA	1	8
88. To what degree have you been able to exert your special talents or skills in the congregation?		
Very well	50%	49%
Moderately well	44	41
Not very well	3	3
Not at all	1	0.6
NA	1	7
93. Which of the following most clearly distinguishes the role of religious life in the Church?		
Change agent for the future	40%	32%
Preserver of tradition	0.6	1
Witness for the present	52	52
None of these	6	6
NA	2	8

Question from 1976 SampleS '76 - U '72

95. At what time of your life did you make a personal, mature choice of the religious life?

Before entering	36%	35%
Before final profession	33	34
Between final profession and renewal	17	14
As a direct result of the summer of renewal	1	0.6
Between renewal and silver jubilee	7	5
At no time	5	8

96. The current women's liberation movement has very little significance for women religious.

Agree	18%	14%
Undecided	13	8
Disagree	69	66

100. I feel confident enough about religious life to invite young women to join the congregation.

Agree	83%	71%
Undecided	13	8
Disagree	7	10

16. pt. II Check the statement which best describes your plans for the future.

Intend to remain	95%	91%
Intend to leave	1%	-
Intend to request leave of absence	-	-
Intended to leave but changed my mind	-	0.6
Presently undecided	1	0.6
Return to active service		
Intend to continue leave of absence		0.6
NA	3	7



## APPENDIX C

## APPENDIX C

CPI scale definitions and frequently associated characteristics with high and low scores for each measure;  
(Gough, 1975)

Dominance (Do) To assess factors of leadership ability, dominance, persistence, and social initiative.

HIGH SCORERS: aggressive, confident, outgoing, planful, having initiative; verbally fluent, self-reliant. LOW SCORERS: retiring, inhibited, commonplace, indifferent, silent, slow in thought and action; avoiding situations of tension and decision; lacking in self-confidence.

Capacity for status (Cs) To serve as an index of an individual's capacity for status (not his actual or achieved status).

HIGH SCORERS: ambitious, active, forceful, insightful, resourceful, and versatile; as being ascendant and self-seeking; effective in communication; and as having personal scope and breadth of interests. LOW SCORERS: apathetic, shy, conventional, dull, mild, simple, slow; as being stereotyped in thinking; restricted in outlook and interests; uneasy and awkward in new or unfamiliar social situations.

Sociability (Sy) To identify persons of outgoing, sociable, participative temperament.

HIGH SCORERS: Outgoing, enterprising, and ingenious; as being competitive and forward; and as original and fluent in thought. LOW SCORERS: Awkward, conventional, quiet, submissive, and unassuming; as being detached and passive in attitude; and as being suggestible and overly influenced by others' reactions and opinions.

Social Presence (Sp) To assess factors such as poise, spontaneity, and self-confidence in personal and social interaction.

HIGH SCORERS: clever, enthusiastic, imaginative, quick, informal, spontaneous, active and vigorous; having an expressive ebullient nature. LOW SCORERS: deliberate, moderate, patient, self-restrained, and simple; as vacillating and uncertain in decisions; and as being literal and unoriginal in thinking and judging.

Self-acceptance (Sa) To assess factors such as sense of personal worth, self-acceptance and capacity for independent thinking and action.

HIGH SCORERS: Intelligent, outspoken, sharp-witted, demanding, aggressive, and self-centered; as being persuasive and verbally fluent; and as possessing self-confidence and self-assurance. LOW SCORERS: Methodical, conservative, dependable, conventional, easy-going, and quiet; as self-abasing and given to feelings of guilt and self-blame; and as being passive in action and narrow in interests.

Sense of Well-being (Wb) To identify persons who minimize their worries and complaints, and who are relatively free from self-doubt and disillusionment.

HIGH SCORERS: ambitious, alert, and versatile; productive and active; valuing work and effort for its own sake. LOW SCORERS: unambitious, leisurely, cautious, apathetic, and conventional; self-defensive and apologetic; constricted in thought and action.

Responsibility (Re) To identify persons of conscientious, responsible, and dependable disposition and temperament.

HIGH SCORERS: responsible, thorough, progressive, capable, dignified, and independent; conscientious and dependable; alert to ethical and moral issues. LOW SCORERS: awkward, changeable, immature, moody, lazy and disbelieving; influenced by personal bias, spite, and dogmatism; under-controlled and impulsive in behavior.

Socialization (So) To indicate the degree of social maturity, probity, and rectitude which the individual has attained.

HIGH SCORERS: honest, industrious, obliging, sincere, modest, steady conscientious, and responsible; self-denying and conforming. LOW SCORERS: defensive, demanding, opinionated, resentful, head-strong, rebellious, and undependable; guileful and deceitful; given to excess, ostentation, and exhibition in behavior.

Self-control (Sc) To assess the degree and adequacy of self-regulation and self-control and freedom from impulsivity and self-centeredness.

HIGH SCORERS: calm, patient, practical, self-denying, thoughtful and deliberate; strict and thorough in their own work and in their expectations for others; honest and self-controlled. LOW SCORERS: impulsive, shrewd, excitable, irritable, self-centered, and uninhibited; aggressive and assertive; overemphasizing personal pleasure and self-gain.

Tolerance (To) To identify persons with permissive, accepting and non-judgmental social beliefs and attitudes.

HIGH SCORERS: enterprising, informal, quick, tolerant, clear-thinking, resourceful; intellectually able; having broad and varied interests. LOW SCORERS: suspicious, narrow, aloof, wary, retiring; as being passive and overly judgmental in attitude; and as disbelieving and distrustful in personal and social outlook.

Good Impression (Gi) To identify persons capable of creating a favorable impression, and who are concerned about how others react to them.

HIGH SCORERS: cooperative, enterprising, outgoing, warm and helpful; diligent and persistent. LOW SCORERS: inhibited, shrewd, wary, and resentful; cool and distant in their relationships; self-centered and too little concerned with the needs and wants of others.

Communality (Cm) To indicate the degree to which an individual's reactions and responses correspond to the modal ("common") pattern established for the inventory.

HIGH SCORERS: moderate, tactful, reliable, sincere, patient, steady, and realistic; honest and conscientious; having common sense and good judgment. LOW SCORERS: impatient, changeable, complicated, nervous, restless, and confused; guileful and deceitful; inattentive and forgetful; having internal conflicts.

Achievement via Conformance (Ac) To identify those factors of interest and motivation which facilitate achievement in any situation where conformance is a positive behavior.

HIGH SCORERS: capable, cooperative, efficient, organized, responsible, stable, and sincere; as being persistent and industrious; and as valuing intellectual activity and intellectual achievement. LOW SCORERS: coarse, stubborn, aloof, awkward, insecure and opinionated; easily disorganized under stress or pressures to conform; pessimistic about their occupational futures.

Achievement Via Independence (Ai) to identify those factors of interest and motivation which facilitate achievement in any setting where autonomy and independence are positive behaviors.

HIGH SCORERS: mature, forceful, strong, dominant, demanding and foresighted; as being independent and self-reliant; and as having superior intellectual ability and judgment. LOW SCORERS: inhibited, anxious, cautious, dissatisfied, dull and wary; as being submissive and compliant before authority; and as lacking in self-insight and self-understanding.

Intellectual Efficiency (Ie) To indicate the degree of personal and intellectual efficiency which the individual has attained.

HIGH SCORERS: efficient, clear-thinking, intelligent, progressive, thorough, and resourceful; alert and well-informed; placing a high value on intellectual matters. LOW SCORERS: confused, cautious, easygoing, defensive, shallow, and unambitious; conventional and stereotyped in thinking; lacking in self-direction and self-discipline.

Psychological-mindedness (Py) To measure the degree to which the individual is interested in, and responsive to, the inner needs, motives, and experiences of others.

HIGH SCORERS: observant, spontaneous, quick, resourceful, changeable; verbally fluent and socially ascendant; rebellious toward rules, restrictions, and constraints. LOW SCORERS: apathetic, serious, and unassuming; slow and deliberate in tempo; overly conforming and conventional.

Flexibility (Fx) To indicate the degree of flexibility and adaptability of a person's thinking and social behavior.

HIGH SCORERS: insightful, informal, adventurous, humorous, rebellious, idealistic, assertive, and egotistic; sarcastic and cynical; concerned with personal pleasure and diversion. LOW SCORERS: deliberate, worrying, industrious, guarded, mannerly, methodical, and rigid; formal and pedantic in thought; deferential to authority, custom, and tradition.

Femininity (Fe) To assess the masculinity or femininity of interests.

(High scores indicate more feminine interests; low scores, more masculine.)

HIGH SCORERS: appreciative, patient, helpful, gentle, moderate, persevering, and sincere; respectful and accepting of others; behaving in a conscientious and sympathetic way. LOW SCORERS: hard-headed, ambitious, masculine, active, robust, and restless; manipulative and opportunistic in dealing with others; blunt and direct in thinking and action; impatient with delay, indecision and reflection.

## **APPENDIX D**

## INTERCORRELATIONS OF THE CPI SCALE SCORES

CPI Scales	Do	Cs	Sy	Sp	Sa	Wb	Re	So	Sc	To	Gi	Cm	Ac	Al	Ie	Py	Fx	Fe
Do																		
Cs	.63																	
Sy	.68	.75																
Sp	.63	.78	.79															
Sa	.70	.59	.71	.71														
Wb	.27	.38	.30	.31														
Re						.38												
So						.29	.32											
Sc						-.34	.61	.46	.37									
To	.47	.64	.51	.59	.30	.60	.33		.33									
Gi						.60	.34	.32	.73	.31								
Cm								.23		-.24								
Ac	.44	.37	.43	.31	.32	.53	.40	.32	.41		.44	.42						
Al	.35	.47	.33	.49	.27	.45	.27		.24		.72		.35					
Ie	.53	.67	.63	.65	.44	.63	.34		.28		.68	.33		.55	.61			
Py	.47	.48	.37	.51	.29	.38			.26		.59			.33	.61	.57		
Fx	.34	.59	.47	.67	.36	.23	-.26				.58	-.23			.71	.54	.46	
Fe		-.26	-.23	-.32	-.23	.25											-.25	

All signif. to .001

## **APPENDIX E**



## APPENDIX E

### RANKS AND MEANS OF IMPORTANCE AND COMPOSITE IMPORTANCE ITEMS

1. Absolutely Essential			
1.183	Prayer		
1.194	Personal value and belief		
1.300	Eucharist		
1.816	Ministry		
1.820	Congregation		
1.860	Vows		
		1.93	Spiritual
2. Very Important			
2.067	Poverty		
2.074	Satisfaction		
2.078	Celibacy		
2.089	Local Community		
2.107	Friends		
2.124	Identity as member of this Congregation		
2.18	Spiritual direction		
2.222	Close personal relationships		
2.244	Obedience		
2.287	Study		
2.388	Sense of pride as religious	2.35	Personal Values
2.395	Co-workers		and identity
		2.58	Interpersonal
			relationships
2.905	Family		
2.966	Province		
3. Somewhat Important			
3.222	Job Security		
3.243	Cluster / representative assembly		
3.299	Health		
3.352	Tradition		
3.439	Financial security		
3.528	Retirement program	3.45	Benefits
3.536	Professional counseling		
4. Undecided or Uncertain			
4.225	Age		
4.275	Reaction of others to leaving		
4.522	Inertia		
4.594	Sense of shame		
4.634	Fear	4.72	Negative factors
5. Not Very Important			
6. Not At All Important			

## APPENDIX F

## APPENDIX F

Loyola University  
6525 N. Sheridan  
Chicago, IL 60626

Dear

Here's May, 1976 already, with its flurry of activity and forms to complete to summarize old jobs, new plans, continuing life styles, last year, next year, today, tomorrow, and yesterday. In the midst of all this record keeping I am enclosing a research request of some importance to all of us Adrian Dominicans. May I ask for about an hour and a half of your time in the next ten days to participate in this project?

For my thesis in the graduate clinical psychology program at Loyola University of Chicago I am surveying the personality characteristics of religious women. In contrast to much of the previous research with religious which has focused on either former members or candidates, I am tapping experienced religious in this study. You have been chosen in a random selection of ten percent of our congregation membership as a person who would be able to help answer the question, "Who is today's religious woman?" This is a project that I think will speak to us as a congregation in understanding our attitudes about ourselves and reflections on our lives. It is also one that I hope will lead to comparative studies of personality and self-perception among various women's orders. A portion of the enclosed materials is being pretested in this small but important sample in preparation for broadening the study to include other U. S. congregations for my dissertation next year.

I have enclosed in this packet an instruction sheet, three research instruments, a stamped return envelope, and a self-addressed postcard. Please return the postcard separately after completing the packet to insure your privacy and to let me know how the study is progressing.

I really appreciate and need your help very much. Please feel free to add any comments and suggestions. I look forward to hearing from you soon.

Sincerely,

Sister Jean Keeley

APPROVAL SHEET

This thesis submitted by M. Jean Keeley has been read and approved by the following Committee:

Ann Heilman, Ph.D., Director  
Professor, Psychology, Loyola University

Daniel Barnes, Ph.D.  
Director, Loyola Counseling Center and  
Adjunct Professor, Psychology, Loyola University

Alan De Wolfe, Ph.D.  
Professor, Psychology, Loyola University

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

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

May 9<sup>th</sup>, 1977  
Date

Ann E. Heilman  
Director's Signature