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**A STUDY OF VALUE PATTERNS OF A
GROUP OF FRANCO-AMERICAN MAJOR SEMINARIANS**

by Thomas Alexander Francoeur

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of Ottawa through the School of
Psychology and Education as partial
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INTRODUCTION

Although man has shown an interest in personality structure and development through the ages, it was not until the twentieth century that this study took on wider, more practical, and, for the most part, more scientific proportions.

The realization that a better understanding of the sick or maladjusted mind made more efficient therapy possible, motivated workers in this area of personality study. The development of industry and of education drew attention to the need of accurate description of the normal personality in terms of common factors and individual differences.

This study meant the development of personality theories. Their application gave rise to tests based on these descriptions. Today, as a result, it is possible for the research worker to choose amongst a variety of instruments for assessing personality.

Not all such investigations in clinic, industry and school may be undertaken with equal facility however. The study of Roman Catholic seminarians for example, presents many problems, as is evidenced in the relative paucity of scientific studies in this field.

There has been much controversy over the very nature of religious vocation. Although the Roman Catholic Church has cleared this difficulty at least in part, she warns against abuse in the psychological assessment of

young men who believe they have vocations, but encourage investigation that is prudent and reserved.

The literature reports a number of such studies which attempt to establish an appropriate and acceptable testing program for candidates or to examine certain personality factors in these young men.

The present work intends to investigate possible value patterns amongst a group of major seminarians. A search for relationship between these patterns, family constellations and certain environmental factors will also be attempted.

In a first part theoretical considerations of religious vocation will be dealt with and a review of the literature of psychological testing in this field presented. A precise statement of the hypothesis to be tested in the study will end this part.

A second part will deal with the tools of research, the population under consideration and the experimental procedure. In a third part, the data will be presented and analysed. The results will then be discussed and summarized, and possible conclusions drawn.

CHAPTER I

THE PSYCHOLOGICAL STUDY OF RELIGIOUS VOCATION

This study wishes to attempt a contribution to the understanding and guidance of religious vocation by examining value patterns in a group of Franco-American major seminarians.

There are several fundamental areas of difficulty involved in such a study. The very nature of vocation to the priesthood in the Roman Catholic Church has given rise to much debate through the years. Further, the type of test that might prove suitable for investigation in this area, and the mind of the Church on the problem, likewise present difficulty. This first chapter will study these questions and examine the psychological studies that have been carried out in the area of religious vocation.

I. The Nature of Vocation to the Priesthood.

In a study of this kind it seems appropriate to begin by stating the official position of the Church on the nature of religious vocation.

There is agreement on one basic principle. Vocation to the priesthood is of divine origin. God chooses men and not vice versa; men do not become priests by self-appointment¹.

¹ Hebrews, V, 4.

How then does God make His will manifest? That is the problem.

The divergent views on the question may be reduced mainly to two: the "Attraction" theory and the "Fitness" or "Idoneity" theory. The former speaks of a subjective feeling or inclination for the priesthood, the latter of a fitness in the candidate, to be recognized by the bishops of the Church who then announce the "Vocation" by the calling to Orders².

The earlier "Attraction" theory, that required waiting for a type of internal inspiration, partook of the error of quietism, which held that God would enter the soul on condition that it remain completely inert and which was condemned by Innocent XI³. Carr, in a study of the canonical concept of vocation to the priesthood states, in reference to this theory, that the law of the Church has never been satisfied to permit the issuance of an ecclesiastical call to Orders predicated on a merely gratuitous assumption that a particular

² Felix D. Duffey, C.S.C., Testing the Spirit, St. Louis, B. Herder, 1948, 174 p.

³ Jose Antonio Nabais, La Vocation Sacerdotale à la Lumière de la Théologie et de la Psychologie, dans la Revue de l'Université d'Ottawa, vol. 26, no. 3, livraison de juillet-septembre 1950, p. 350-388.

individual has been divinely called to the holy priesthood⁴.

In 1909 Canon Lahitton attacking the "Attraction" theory, proposed the theory of "Idoneity"⁵ and a heated controversy sprang up which required the intervention of Rome. The official position was stated in a letter to Lahitton from Cardinal Merry Del Val, July 2, 1912⁶. In this publication the existence of a previous inclination as a sign was not ruled out. However Rome supported Canon Lahitton's position that no one could claim the right to be ordained before receiving the call of the Bishop who based his decision on the study of fitness in the candidate and not merely on an inclination or inspiration.

Thus, the study of natural signs in determining those who should be accepted as candidates was firmly established. In his encyclical on the Holy Priesthood, Pius XI reaffirms this stand, and insists on a most careful examination of candidates⁷.

Thus we see further application and support of the

4 Aidrian Carr, O.F.M. Conv., Vocation to the Priesthood: It's Canonical Concept, doctoral thesis presented at the Catholic University of America, 1950, vii-124 p.

5 Canon Joseph Lahitton, La Vocation Sacerdotale, Paris, Beauchesne, 4 ed., 1914, xvii-527 p.

6 Acta Apostolicae Sedis, Vol. 4, issue of July 15, 1912, p. 485.

7 Pius XI, Ad Catholici Sacerdotii, London, Catholic Truth Society, 1935, p. 48.

principle that nature conditions the activity of grace⁸. St. Thomas reminds us, too, that nature fits us for certain activities and duties beyond the purely natural realm⁹. Within the context of vocation to the priesthood it would seem then to be the plan of divine providence that the study of the nature of a candidate should aid in recognizing the call, and in planning the training for vocation to the priesthood¹⁰. The study of natural factors is an affair of some delicacy however, because the line of demarcation between them and the supernatural element is never sharply defined. For this reason the Church proceeds with utmost caution. In the following part of this chapter the attitude of the Church towards psychological study of candidates to the priesthood will be examined.

2. The Church and Psychological Studies.

Canon law makes it clear that the decision of the bishop to call a candidate to Holy Orders must be based on moral certitude that the ordinand has the required canonical idoneity¹¹, and that careful study and search for this fitness

⁸ C. Truhlar, S.J., "Human Nature and the Spiritual Life", Theology Digest, Vol. 5, No. 1, issue of Winter 1957, p. 34-38.

⁹ St. Thomas Aquinas, Summa Theologica, Ia-IIae, q.63, 1, c.

¹⁰ Ivo Thomas, O.P., "Love and Law", Blackfriars, Vol. 21, No. 247, issue of October 1940, p. 599-607.

¹¹ Codex Juris Canonici, c. 538.

must be carried out¹². Plé has stated that the sacred character of the grace of vocation makes it a serious obligation for us to use every possible means to avoid mistakes in this investigation¹³.

The thoroughness and moral certitude that are imperative may result solely from careful study and observation. There are those who would consider competent and common sense observation adequate in such a case, but one would be inclined to agree with Claparède that such a procedure would imply the existence of an aptitude to judge and conclude from immediately available evidence without the need of control¹⁴. The existence of such an aptitude is highly improbable. What, then, would constitute appropriate study technique? What would supply "rational, sure and objective criteria by which to judge and diagnose the dispositions of seminary candidates"¹⁵?

Respecting canonical indications and the warning of Pius XI to deal cautiously with the natural in relation to the

12 Codex Juris Canonici, c. 1353.

13 A. Plé, O.P., Les Attraits Inconscients a la Vie Religieuse, dans le Supplément a La Vie Spirituelle, no. 14, livraison du 15 aout, 1950, p. 269-278.

14 Ed. Claparède, Psychologie de l'Enfant et Pedagogie Experimentale, Paris, Delachaux et Niestle, 1946, p. 73.

15 Joao Antonio Nabais, La Vocation Sacerdotale a la Lumiere de la Theologie et de la Psychologie, dans la Revue de l'Universite d'Ottawa, vol. 26, no. 4, livraison d'octobre-decembre 1956, p. 480.

supernatural¹⁶, research workers have endeavored to find instruments and techniques adequate to the task.

The stand of the Church with respect to these investigations may be gleaned from her reaction to them. A number of such studies from the departments of Psychology of the Catholic University of Washington, Ottawa University and the University of Louvain, offer evidence of the type of research described, carried out under Catholic auspices.¹⁷ These studies will be identified and outlined in the third part of this chapter. At the "Fordham Institute on Religious and Sacerdotal Vocations", in the summer of 1953, Father William C. Bier, S.J.¹⁷, presented papers dealing with the problem of evaluating candidates for the priesthood and of setting up appropriate testing programs. The Church would, it seems, have voiced a protest if such studies were out of order. She did not. Further, three serious works by Felix D. Duffey, C.S.C.¹⁸, Rene Biot, N.D., and Pierre Galimard, N.D.¹⁹, and

¹⁶ Plus XI, Divini Illius Magistri, New York, Paulist Press, 1930, p. 25.

¹⁷ Wm. C. Bier, S.J., "Psychological Testing of Candidates and the Theology of Vocation", Review for Religious, Vol. 12, No. 6, issue of November 15, 1953, p. 291-304, and "Practical Requirements of a Program for the Psychological Screening of Candidates", Review for Religious, Vol. 13, No. 1, issue of January 15, 1954, p. 13-27.

¹⁸ Felix D. Duffey, C.S.C., Op. Cit., p. 7.

¹⁹ Rene Biot and Pierre Galimard, Medical Guide to Vocations, Westminster, Maryland, Newman Press, 1955, xx-303 p.

Antoine Benko, S.J., and Canon Joseph Nuttin²⁰, interpret Rome's words as permitting the discreet and prudent use of psychological testing techniques in studying candidates to the priesthood. Lastly Pius XII, when addressing the International Institute of Statistics spoke favorably of the use that had been made of scientific method and statistics in studying problems of faith and practice²¹.

The following section attempts a survey of scientific studies in the area of vocation.

3. Literature on Psychological Studies of Vocation.

For purposes of clarity and order these studies will be presented not in chronological order but rather according to method of approach. Seven divisions suggest themselves: inquiry techniques, prediction, general personality surveys, the study of single traits, studies of interests, rate and causes of mortality, and, finally, degree of personal adjustment.

²⁰ Antoine Benko, et Joseph Nuttin, Examen de la Personnalité Chez les Candidats a la Pretrise, Louvain, Publications Universitaires de Louvain, 1956, x-138 p.

²¹ S.S. Pius XII, Allocution du 11 septembre, 1953, aux membres de l'Institut International de Statistique, dans l'Osservatore Romano, livraison du 12 septembre, 1953, cite par M. Kauffmann, O.P., Apropos d'une Enquete sur les Vocations Religieuses Masculines en France, dans le Supplement à la Vie Spirituelle, no. 38, livraison du 15 septembre, 1956, p. 317-335.

Inquiry Techniques. - In a study by Kauffmann²² on the efficiency of different modes of inquiry it is noted that purely statistical investigations, though limited in certain ways, have great value. He then proceeds to enumerate factors in the personal background of seminarians that may bear investigation, such as age ranges, family origin, educational level of parents, degree of culture and age when vocation was first seriously considered. He reports that in preliminary investigations he carried out in France, these factors seem to have a bearing on the type and number of religious vocations, and stresses the necessity of further investigation of the relationship that may exist between such factors and religious vocation.

Prediction. - Two works on prediction are worthy of note here. Burke²³ investigated the possibility of establishing a battery of tests and questionnaires that would predict the success of young seminarians. In a study on 282 minor seminarians he employed fourteen instruments in a search for their predictive value. These instruments included amongst others, a test of general intelligence, two tests of adjust-

22 M. Kauffmann, O.P., A Propos d'une Enquête sur les Vocations Religieuses Masculines en France, dans le Supplément à La Vie Spirituelle, no. 38, livraison du 15 septembre, 1956, p. 317-335.

23 Henry R. Burke, S.S., Personality Traits of Successful Minor Seminarians, doctoral thesis presented at the Catholic University of America, 1947, vii-65p.

ment, achievement tests, and the 1931 edition of the Study of Values. He discovered three hierarchical triads of traits or factors, but declares that the study indicated that the best predictive index for minor seminarians were the results of the objective achievement tests in Latin and English.

Stern²⁴, tested the predictive value of an individual intelligence test, three projective personality tests and a questionnaire. The population consisted of a small number of students in a Midwestern theological seminary. By comparing the results of these tests to subjective criteria provided by the seminary staff, he concluded that the instruments used, particularly the projective tests, provided a picture in general agreement with evaluations of the faculty.

Personality surveys. - In the area of general surveys of personality traits in seminarians, McCarthy²⁵, using a group verbal intelligence test, a measure of personality, one of adjustment, and the 1931 edition of the Study of Values, discovered two "g" factors, among a group of 85 major and 144 minor seminarians, one of a schizoid nature and one indicating general fitness for seminary life.

24 G.G. Stern, "Assessing Theological Student Personality Structure", Journal of Pastoral Care, Vol. 8, 1954, p. 76-83.

25 Thomas J. McCarthy, "Personality Traits of Seminarians", Studies in Psychology and Psychiatry, Vol. 5, No. 4, issue of June 1942, 46 p.

Sister Richarda Peters²⁶ studied a group of 148 female novices in religious communities. She employed a rating scale, an interview and a battery of psychological tests including the 1931 edition of the Study of Values, for the purpose of discovering characteristic traits and interests. On the Study of Values, the novices ranked "religious" value first and "aesthetic" second. From analysis of the other psychological test results three groups of traits emerged: one of undesirable characteristics, one of social adjustments and the last of emotional control. The Bernreuter Personality Inventory showed the novices to be well adjusted on the whole but lower in self-sufficiency than the groups of women for whom norms were published.

Single traits. - Three studies concern themselves with single traits among seminarians. Calpin²⁷ investigated the trait of introversion-extroversion in a group of 185 major and minor seminarians. The Bernreuter Personality Inventory was administered and scored for the single trait. He discovered a marked tendency to introversion, particularly beyond the second year of minor seminary studies. The study

26 Sister Richarda Peters, O.S.B., "A Study of the Intercorrelations of Personality Traits Among a Group of Novices in Religious Communities", Studies in Psychology and Psychiatry, Vol. 5, No. 7, issue of December, 1942, 38 p.

27 Thos. F. Calpin, O.S.A., The Concepts of Introversion and Extroversion and a Study of their Incidence Among a Group of Seminarians, master's thesis presented at the Catholic University of America, 1939, v-46 p.

does not disclose or discuss possible causes for this.

Depeaux²⁸, in a study of masculinity among 100 Irish-American seminarians, using the Terman and Miles Scale of Masculinity-Femininity found, for this group, a far greater masculinity than that reported by Terman and Miles in 1925 for a group of 46 seminarians.

The relationship between religious attitude and conservative-radical attitude was studied by Voor²⁹. The General Attitudinal Value Profile of Kerr was employed, measuring conservative-radical attitude in the five areas of politics, economics, religion, social and aesthetic values. The subjects were 251 students in two seminaries. The results show these young men to be very conservative in the religious field, and quite liberal in all other fields, with increased conservatism in the religious field among those in the final years.

Interests. - Three studies of interests among seminarians may be reported. Lhota³⁰ endeavored to develop and

28 Bernard F. Depeaux, The Masculinity of Irish-American Student Priests, master's thesis presented at the University of Ottawa, 1950, vii-82 p.

29 Jos. H. Voor, The Relationship Between the Religious Attitude and the Conservative-Radical Attitude among Seminarians Studying for the Catholic Priesthood, master's thesis presented at the Catholic University of America, 1953, v-38 p.

30 Brian Lhota, O.F.M., "Vocational Interests of Catholic Priests", Studies in Psychology and Psychiatry, Vol. 7, No. 1, issue of January, 1948, vii-40 p.

appraise a vocational interest scale. The Strong Interest Blank was administered to 262 diocesan priests and from these data a clerical interest scale was developed and validated on a group of 208 major seminarians. The scale was used on the records of 90 minor seminarians in their fourth year, 100 in their first year, and 133 students in high school. The relatively small differences in mean scores and percentages of interest ratings between the diocesan priests and the theological students indicated a high degree of validity for the clerical interest scale. The results of the minor seminarians were markedly different from those of the high school students, with the latter showing weak clerical interest. It was suggested that this scale could be of great service to vocational counsellors in indicating those having the vocational interests which are characteristic of representative and successful Catholic priests.

D'Arcy³¹ studied the interests of foreign missionaries and compared his findings to those presented by Lhota in his clerical scale. For this purpose the Strong Interest Blank was completed by 320 missionary priests. Based on these responses a new clerical scale was developed. He then pro-

31 Paul F. D'Arcy, Constancy of Interest Factor Patterns Within the Specific Vocation of Foreign Missioner, master's thesis presented at the Catholic University of America, 1954, ix-54 p.

ceeded to compare the interests of young and older seminarians in order to study the constancy of the interest patterns. It was discovered that the factor patterns underlying the interests of adolescent and adult members were very similar, with a definite trend to homogeneity as the years in seminary progressed.

Friedl³² argued that if the scales developed by Lhota and D'Arcy measured interests of diocesan and missionary seminarians, it should predict those who are to succeed in these respective areas. He therefore studied the significance of differences between the interests of 356 successful and 178 unsuccessful seminarians in a foreign mission society. He found the differentiation reliable but too low for individual prediction.

Perseverance. - Two studies of perseverance and mortality are pertinent. Patterson³³ wished to study causes of dropout between the years 1920 and 1929 in St. Anthony's seminary in Santa Barbara. He proceeded by examining school records, interviewing the seminary staff and inquiring by letter of other seminaries of the same order. The causes discovered

32 Francis P. Friedl, Vocational Interests of Successful and Unsuccessful Seminarians in a Foreign Mission Society, master's thesis presented at the Catholic University of America, 1952, iv-49 p.

33 Herb Patterson, O.F.M., A Study of Student Mortality at St. Anthony's Seminary and Suggestions for Improving the Situation, master's thesis presented at the Catholic University of America, 1942, 52 p.

were loss of intention and lack of intellectual, moral or physical fitness. Sixty-five of the former seminarians were questioned by letter regarding their leaving the seminary. The dominating reason given by these young men was lack of interest, which they attributed to poor individual and personal guidance whilst in seminary, entering at too early an age, and being at loose ends whilst on summer vacation.

Verstynen³⁴ likewise studied the problem of dropouts in eight minor seminaries between the years 1935 and 1939. A check-list and a questionnaire aimed at investigating reasons for dropouts, were sent to the seminary superiors. It was reported that lack of mental ability was largely responsible in the first and fourth years of minor seminary, and that the major cause at all levels was the lack of desire to continue. It is suggested that better organization of the program of studies and of seminary discipline might offer some relief to the situation. It was felt that the factors of poor guidance and unplanned vacations mentioned by Patterson, had a strong bearing on the problem. Verstynen feels, on the basis of his investigation, that seminaries ignore Canon 1363 in their overall negligence to

³⁴ Robt. J. Verstynen, O.S.A., A Study of Perseverance in Relation to Vocation to the Priesthood, master's thesis presented at the Catholic University of America, 1948, iv-56 p.

supply adequate and detailed information on young men who leave the seminary.

Psychological adjustment. - Four studies of the psychological adjustment of seminarians bear examination. Benko and Nuttin³⁵ employed the Minnesota Multiphasic Personality Inventory in studying 181 seminarians and 79 novices from three congregations with a control group of 100 university students and 162 soldiers. It was concluded that this test can provide valuable information on the relationship between psychological adjustment of seminarians and their perseverance. However, the test proved to be more accurate with regard to the novices than to the seminarians.

It was concluded that the Minnesota Multiphasic Personality Inventory, as part of a battery of tests, would be a useful tool in the study of psychological adjustment.

Bier³⁶ wished to investigate the psychological factors that make for good adjustment in students for the priesthood. He employed the Minnesota Multiphasic Personality Inventory to study whether or not the general norms of adjustment were applicable to the special group. His subjects consisted of 171 major seminarians, 208 medical students, 121 dental

35 Antoine Benko et Joseph Nuttin, op. cit., x-138 p.

36 Wm. C. Bier, S.J., "A Comparative Study of a Seminary Group and Four Other Groups on the M.M.P.I.", Studies in Psychology and Psychiatry, Vol. 7, No. 3, issue of April, 1948, v-107 p.

students, 55 law students, and 369 college students. He discovered that this entire group was less well adjusted than the population at large and that within his group the seminarians were the least well adjusted, showing the greatest differences on the interest, the hypomania and the schizophrenia scales. He concluded that the MMPI was useful in measuring adjustment amongst seminarians, but that the burden of inter-group differentiation was carried by relatively few items. He noted that the wording of certain items acquired specific meanings for seminarians and that, therefore, some changes were needed in the scale for this specific group.

Eggert³⁷ wished to study the significance of differences in adjustment of a seminary group and a lay group. He used the Mental Health Analysis Test with 163 minor seminarians and 172 Catholic college students. He concluded that this instrument differentiates the two groups significantly, and that the scores generally show the seminary group to be the better adjusted.

Kelley³⁸ studied the indicators of adjustment and maladjustment in the Rorschach protocols of 19 candidates and 19

37 Charles Eggert, Personality Trends in Minor Seminarians, master's thesis presented at the Catholic University of America, 1948, 34 p.

38 Paul G. Kelley, S.M., Rorschach Measures of Affect-Adjustment in Candidates to the Religious Life, master's thesis presented at the Catholic University of America, 1951, 31 p.

professed religious of the same order. A check-list was devised to summarize the Rorschach findings incorporating: percent of responses to the VIII, IX, X cards, Sum C, Experience Balance, presence or absence of FK, and content of color responses. A faculty rating scale and the Bernreuter Personality Inventory were also used. The correlations between the Rorschach check-list and the rating scale were found to be 0.49 for the students and 0.21 for the professed religious; correlations with the Bernreuter were very low.

It was concluded that the Rorschach check-list as devised is useful as a first screening of seminarians, but that the value of a broader check-list should be investigated.

The review of these studies has revealed general and specific surveys that aim at understanding the personality of seminarians and of predicting success or failure in seminary.

Various single traits remain to be studied, and further work on interest scales seems indicated. Other means also must be devised to help select and guide the seminarian.

4. The Purpose of This Study.

Burke³⁹, McCarthy⁴⁰ and Sister Richarda Peters⁴¹ used

39 Henry R. Burke, S.S., Op. Cit., p. 9.

40 Thomas J. McCarthy, Op. Cit., p. 6.

41 Sister Richarda Peters, O.S.B., Op. Cit., p. 6.

the Study of Values, as part of a battery of tests, with minor seminarians and female novices in an attempt to discover predictive indices. Specific value patterns were not studied, however.

In this study it is intended to focus attention exclusively on value patterns, and this at the major seminary level. Any patterning of values will be examined for variance in terms of differences in age, level of training, position in the family, number of religious in the family, and other differentiating personal factors to be presented fully in Chapter II. The problem to be investigated may be stated briefly in the form of the null hypothesis: There will be no significant differences in the patterns of values of major seminarians, notwithstanding variations in age, level of training and other personal background data.

Having presented a review of the literature and a statement of the problem to be investigated, attention is now turned in the following chapter to a discussion of tools of research, the population under study and the experimental procedure to be followed.

CHAPTER II

RESEARCH DESIGN

In the first chapter the nature of religious vocation was examined. It became apparent that some natural elements are involved in this concept apart from the Divine Call. Therefore it was seen that the Church favors a prudent and careful study of the candidate's personality in order to aid him and his superiors in deciding whether or not he should attempt the seminary life, and in directing his activities intelligently during the period of training.

A review of the literature on studies of seminarians was made which seemed to reveal both the possibility and need of further work in the field. It was stated that the present study would investigate the area of value patterns and their possible variation among major seminarians in the Roman Catholic Church.

This second chapter proposes to examine the tools of research, to describe the population under study and to discuss the experimental design.

1. The Tools of Research.

The Personal Data Sheet.- The personal data sheet used in this research was designed by the writer. Its purpose was to elicit information regarding the subject's age, his ethnic background, his family, his earlier educational environment,

the time of his decision to enter seminary, his training in seminary, and certain other pertinent environmental factors of earlier years that are commonly believed to have some bearing on the choice of religious life. These data would supply factors of variance enabling the testing of the null hypothesis.

This data sheet was highly objective in nature and did not require the student to identify himself unless he chose to do so. It could be answered in approximately two to three minutes. A copy of this data sheet is presented in Appendix I.

Study of Values. - The study of values as a means of understanding personality gained some popularity during the 1930's, against a background of predecessors who considered this approach unscientific¹. Allport and Vernon² designed their test around six values, based on the personality types of Edward Spranger³. The six values are listed and described in Appendix 2.

¹ William F. Dukes, "Psychological Study of Values", Psychological Bulletin, Vol. 52, No. 1, issue of January, 1955, p. 24-50.

² Gordon W. Allport, Philip E. Vernon and Gardner Lindzey, Manual of Directions for the Study of Values, Boston, Houghton Mifflin Co., 1951, 16 p.

³ Eduard Spranger, Types of Men, The Psychology and Ethics of Personality, authorized translation of the 5th German edition by Paul J.W. Pigors, Halle (Saale), Max Niemer Verlag, 1928, xii-402 p.

The Study of Values was first published in 1931⁴. This test was adapted and translated into French in 1944 by Shevenell⁵ at the University of Ottawa. In 1951, Allport and Vernon, with the collaboration of Lindzey, published a revised edition⁶, introducing new items, presenting a more economical scoring system than in the original, and redefining the social value measured by the test, with most of the items revised to simplify wording, and to eliminate outdated and overspecific cultural references⁷. In 1960, a third edition appeared but no changes were made in the test items. The score sheet alone underwent revision⁸.

It is the 1951 edition that was used in the present study which aims to examine value patterns amongst seminarians and possible variations in these patterns due to differences in background. The Study of Values, although presenting problems of a statistical nature to be explained later in this chapter, proves useful as a research tool and

4 G.W. Allport, P.E. Vernon and G. Lindzey, op. cit., p. 3.

5 G.W. Allport, P.E. Vernon and R.H. Shevenell, O.M.I., Handbook for Le Questionnaire A.V.S., Vos Idées Personnelles, Ottawa, Les Editions de l'Université d'Ottawa, 1949, 8 p.

6 G.W. Allport, P.E. Vernon and G. Lindzey, op. cit.

7 Lawrence F. Shaffer, in The Fourth Mental Measurements Yearbook, O.K. Buros, Editor, Highland Park, N.J., 1953, p. 158.

8 G.W. Allport, P.E. Vernon and G. Lindzey, Manual for the Study of Values, Boston, Houghton Mifflin Co., 1960, p. 9.

seemed well suited for this study both from the point of view of level, and of content realistic to seminarians.

2. The Population Studied.

The group under study comprised 71 major seminarians of Franco-American descent between the ages of 20 and 32, studying in five major seminaries in the United States and Canada in 1957 and committed to sixteen American dioceses. Of these young men, 31 were in their first two years of study, 16 in the middle two, and 24 in their last two years. The term "Major Seminarian" is used in the strict sense meaning a cleric engaged in the six years of study, two of philosophy and four of theology, prior to ordination to the priesthood⁹.

3. Experimental Procedure.

In each of the five seminaries, the Study of Values and the personal data sheet were administered at one sitting. Since the seminarians were not required to inscribe their names on either instrument these were numbered to permit later pairing. The candidates were not permitted to score their own tests.

The Study of Values yields scores on six values: "theoretical", "economic", "aesthetic", "social", "political" and "religious". However, these are scores of relative strength, not of absolute value. This fact would render

⁹ Codex Juris Canonici, c.1354, No.2.

illicit the calculation of group means and standard deviations. Therefore the values were ranked in order of relative strength for each candidate. These rankings were then examined for possible pattern.

From the personal data, twelve areas of variance were chosen permitting the pairing of the group for each area. This pairing was guided largely by the work of Kauffmann¹⁰ and Delooz¹¹ in their investigations of background data in relation to religious vocation. These areas of variance are shown in Table I. The variants in the common pattern for each of the twelve paired areas were plotted in 4X2 tables; variants in the relative rank of each value for the twelve paired areas were plotted in 3X2 tables. One of six ranks was possible but for purposes of simplification this was reduced to three categories, namely, rank first or second, third or fourth, fifth or sixth. An illustration of pattern variance appears in Table II, and of single value variance in Table III.

In Chapter III the patterning will be analyzed; the differences in pattern, and rank of values due to variations

10 M. Kauffmann, O.P., A Propos d'une Enquête sur les Vocations Religieuses Masculines en France, dans le Supplement à la Vie Spirituelle, no. 38, livraison du 15 septembre, 1956, p. 317-335.

11 P. Delooz, S.J., Pourquoi ne Sont-ils pas Prêtres? Paris, Casterman, (no date), 23 p.

Table 1.- Paired Personal Data Categories selected for study of significant differences in patterns of values, showing numbers falling into each category.

No. of Pair	Pairs		N	Category	N
	Category	Category			
1.	From family of 3 or less	Family of 4 or more	36		35
2. ^a	First two years seminary	Last 2 years	31		34
3. ^b	Other vocations in family	No others	32		39
4. ^c	Catholic elementary School	Other	61		9
5. ^d	Catholic High School	Other	56		13
6.	Was altar boy	Was not	53		18
7.	Considered Vocation by 14	After 14	37		34
8.	Attended Minor Seminary	Did not	44		27
9.	Spiritual Director before 17	Later	29		32
10. ^e	Worked 1 yr. or more	Did not	16		51
11.	Belonged Parochial Organiz.	Did not	29		42
12. ^f	Excellent Health	poorer	47		23

a 12 students were in 3rd or 4th year theology

b This includes brothers, sisters, uncles, aunts, first cousins

c One student attended both

d Two students attended both

e One failed to answer this question

f One failed to answer this question

Table II.- Four by two table showing variations in conformity to common pattern in view of size of family for the group.^a

Personal Data Category	Conformity to 3 part pattern			
	Total Conformity	$\frac{2}{3}$ Conformity	$\frac{1}{3}$ Conformity	No Conformity
Family 3 or less	5	11	15	5
Family 4 or more	9	17	8	1

^a N:71

Table III.- Three by two table showing variation in rank of theoretical value in terms of size of family for the group.^a

Personal data Category	Rank for value		
	1st or 2nd	3rd or 4th	5th or 6th
Family 3 or less	5	17	14
Family 4 or more	5	21	9

^a 11:71

in background, will be submitted to tests of significance. This will permit a testing of the null hypothesis: There will be no significant differences in the patterns of values of major seminarians, notwithstanding variations in age, level of training and other personal background data.

CHAPTER III

EXPERIMENTAL DATA AND STATISTICAL ANALYSIS

In Chapter II the experimental design was outlined. It was stated that the ranked scores of the major seminar-ians on the Study of Values would be examined for possible pattern. Should a pattern of rank emerge, variations in this pattern in terms of differences in personal data, would be studied for statistical significance. Lastly, rank variations for each value in terms of personal data would be examined. In this chapter the results of these investigations will be presented.

1. Pattern of Values.

The value scores were ranked for each seminarian and these ranks tabulated according to frequency of occurrence for each value. Although tie ranks were omitted in this analysis, it was noted later that their inclusion as half-values did not alter the pattern. Table IV shows the distribution of the forty-nine non-tied ranks for each of the 6 values.

In examining this distribution for possible pattern it was seen that first place is held decisively by the "Religious" value, and sixth place by "Economic". The second and third places are held most frequently by the "Social" value so it is accorded rank second. Since rank fifth

Table IV.- Distribution of ranks for the 6 values on the Study of Values for the group.^a

Values	Ranks					
	1st	2nd	3rd	4th	5th	6th
Theoretical	1	6	9	16	9	8
Economic	0	0	4	6	16	23
Aesthetic	4	6	11	6	11	11
Social	4	18	16	6	3	2
Political	0	10	9	15	10	5
Religious	40	9	0	0	0	0

^a N:49

points up "Economic", already decisively sixth, and rank fourth is bimodal, it was decided that these ranks should be omitted. We may then describe the most dominant common pattern as: "Religious" first, "Social" second, and "Economic" sixth. The qualitative significance of this pattern will be discussed in the following chapter.

2. Pattern Variations.

The personal data variations among the seminarians were organized into twelve paired factors. These pairs were presented in Table I of the second chapter and may also be read in Table V of this chapter. In order to study pattern variation with regard to these paired personal data, 4X2 tables as illustrated in Table II of the previous chapter, were drawn up for the calculation of χ^2 . In these tables the vertical divisions represented the personal factors and the four horizontal divisions the degrees of conformity to the three part common pattern. Due to small cell frequencies in certain instances these were reduced to 2X2 tables by combining cells as the material dictated. χ^2 's were then calculated by the formula¹:

$$\chi^2 = \sum \left[\frac{(f_o - f_e)^2}{f_e} \right]$$

¹ Henry E. Garrett, Statistics in Psychology and Education, Third Edition, New York, Longmans Green and Co., 1947, p. 243.

Table V.- Significance of pattern differences for personal data variations in the group. N:71

Personal Factor ^a	χ^2	p	Significance	Greater Conformity to Common Pattern
1.	5.41	.02	Significant	4 or more
2.	0.2703	.50-.70	n.s.	Last 2 years
3.	0.03753	.80-.90	n.s.	No others
4.	0.2559	.10-.20	n.s.	Cath.elem.
5.	0.631	.30-.50	n.s.	Cath.high
6.	2.1061	.10-.20	n.s.	Not altar boy
7.	0.1913	.50-.70	n.s.	After 14
8.	0.5775	.30-.50	n.s.	No minor
9.	0.0216	.80-.90	n.s.	After 17
10.	0.0030	.95-.98	n.s.	Workers
11.	0.1182	.70-.80	n.s.	No Organ.
12.	0.1353	.70-.80	n.s.	Poor health

- a
- | | |
|-------------------------------------|--------------|
| 1. Family 3 or less | 4 or more |
| 2. First 2 yrs. seminary | Last 2 years |
| 3. Other vocations in family | No others |
| 4. Catholic elem.school | Other |
| 5. Catholic high school | Other |
| 6. Was altar boy | Was not |
| 7. Considered vocation by 14 | After 14 |
| 8. Attended minor seminary | Did not |
| 9. Spiritual director before 17 | Later |
| 10. Worked 1 yr. or more | Did not |
| 11. Belonged Parochial Organization | Did not |
| 12. Excellent health | Poorer |

When small cell frequencies demanded it, the correction for continuity was made². The results of this variation study may be read in Table V. Whereas a significant difference is found only in the case of the first factor, that is, variation in family size, the direction of greater conformity is indicated in each case.

3. Rank Variations for Each Value.

The purpose of this phase of the study was to examine the significance of possible differences in relative rank for each of the six values in relation to variance in the twelve personal data pairs. For this purpose, 3X2 tables were drawn up in which the vertical division represented the personal factors and the three horizontal divisions the rank for the value shown as high for rank first or second, medium for rank third or fourth and low for rank fifth or sixth. An illustration of these tables was seen in Table III of the previous chapter. In the case of small frequencies, combinations were effected, and correction for continuity made when still necessary.

Table VI indicates significance of rank differences for the "Theoretical" value in terms of personal data variance with the direction of difference noted. Although differences are seen in each case, none is significant. Regarding the second

² J.P. Guilford, Fundamental Statistics in Psychology and Education, Second Edition, New York, McGraw-Hill Book Co., 1950, p.278.

Table VI.- Significance of rank differences for "Theoretical" value for the group.^a

Factor	χ^2	P	Significance	Higher Rank
1. Family	.8275	.30-.50	n.s.	4 or more
2. Training	3.151	.05-.10	n.s.	1st 2 yrs.
3. Other Vocations	1.178	.20-.30	n.s.	no others
4. Elem. School	.2907	.50-.70	n.s.	Cath. elem.
5. High School	.016	.90	n.s.	Cath. high
6. Altar boy	.029	.80-.90	n.s.	Altar boy
7. Vocation age	.06	.80	n.s.	after 14
8. Minor sem.	.024	.80-.90	n.s.	No minor
9. Sptl. Director	.0025	.95-1.0	n.s.	after 17
10. Work	.0263	.80-.90	n.s.	Workers
11. Organizations	.2156	.50-.70	n.s.	Organ.
12. Health	1.057	.30-.50	n.s.	Healthy

a N:71

factor, level of training, it is seen that a difference approaching significance obtains, with higher ranking for the "Theoretical" value by those in their first two years of grand seminary.

In Table VII may be read the significance of rank difference for the "Economic" value. Differences and their direction are noted for each of the twelve personal factors but none is seen to be significant.

Variance and direction in rank for the "Aesthetic" value are seen in Table VIII. Here it is noted in factor five regarding attendance or non-attendance of Catholic high school, that those seminarians who had not attended a Catholic high school rank this value significantly higher. No other differences are found to be significant, but factor twelve dealing with state of health, shows a difference approaching significance with those in poorer health ranking the "Aesthetic" value higher.

Table IX reports on variation and direction in ranking the "Social" value. No significant differences are noted.

The "Political" value is examined for variation in Table X. The differences are not significant. The health factor again shows a difference approaching significance with the healthier seminarians according a high rank to the "Political" value.

In Table XI variation and direction of rank for the

Table VII.- Significance of rank differences for "Economic" value for the group.^a

Factor	χ^2	P	Significance	Higher Rank
1.	.584	.30-.50	n.s.	3 or less
2.	1.076	.30	n.s.	1st 2
3.	.0482	.80-.90	n.s.	Voc.
4.	.335	.50-.70	n.s.	Cath.elem.
5.	.045	.80-.90	n.s.	no Cath.high
6.	.0037	.95-1.0	n.s.	Not altar boy
7.	1.077	.30	n.s.	after 14
8.	.0284	.80-.90	n.s.	Minor
9.	1.110	.20-.30	n.s.	after 17
10.	.156	.50-.70	n.s.	Non-wk.
11.	1.110	.20-.30	n.s.	Organ.
12.	.665	.30-.50	n.s.	Healthy

^a N:71

Table VIII.- Significance of rank differences for "Aesthetic" value for the group.^a

Factor	χ^2	P	Significance	Higher Rank
1.	1.108	.20-.30	n.s.	3 or less
2.	.9041	.30-.50	n.s.	Last 2
3.	.057	.80-.90	n.s.	No others
4.	2.508	.11-.20	n.s.	No Cath.elem.
5.	6.475	.01-.02	sig.	No Cath.high
6.	.025	.80-.90	n.s.	Not alter boy
7.	.386	.50-.70	n.s.	After 14
8.	.1189	.70-.80	n.s.	Minor
9.	.766	.30-.50	n.s.	After 17
10.	.0527	.80-.90	n.s.	Worker
11.	.766	.30-.50	n.s.	No Organ.
12.	3.415	.05-.10	n.s.	Poor health

^a N:71

Table IX.- Significance of rank differences for "Social" value for the group.^a

Factor	χ^2	P	Significance	Higher Rank
1.	.379	.50-.70	n.s.	4 or more
2.	.844	.30-.50	n.s.	Last 2
3.	.991	.30-.50	n.s.	Voc.
4.	.6114	.30-.50	n.s.	Cath. elem.
5.	1.532	.20-.30	n.s.	Cath. high
6.	1.316	.20-.30	n.s.	Not Altar boy
7.	.0096	.90-.95	n.s.	After 14
8.	1.496	.20-.30	n.s.	No Minor
9.	.0374	.80-.90	n.s.	By 17
10.	.325	.50-.70	n.s.	No Wk.
11.	.0841	.70-.80	n.s.	No Organ.
12.	.439	.50-.70	n.s.	Poor health

^a N:71

Table X.- Significance of rank differences for "Political" value for the group.^a

Factor	χ^2	P	Significance	Higher Rank
1.	.2295	.50-.70	n.s.	4 or more
2.	2.583	.10-.20	n.s.	Last 2
3.	.3509	.50-.70	n.s.	Voc.
4.	.0064	.90-.95	n.s.	No Cath.elem.
5.	2.166	.10-.20	n.s.	Cath.high
6.	.1860	.50-.70	n.s.	Altar boy
7.	.0460	.80-.90	n.s.	By 14
8.	.8823	.30-.50	n.s.	No Minor
9.	.4999	.30-.50	n.s.	By 17
10.	.0680	.70-.80	n.s.	Worker
11.	.1357	.70-.80	n.s.	No Organ.
12.	3.343	.05-.10	n.s.	Healthy

^a N:71

Table XI.- Significance of rank differences for "Religious" value for the group.^a

Factor	χ^2	P	Significance	Higher Rank
1.	3.1650	.05-.10	n.s.	4 or more
2.	.0048	.95-1.0	n.s.	Last 2
3.	.0610	-.80	n.s.	No others
4.	.0086	.95-.90	n.s.	No Cath. elem.
5.	0.0	- 1.0	n.s.	No Cath. high
6.	.3183	.50-.70	n.s.	No Alter boy
7.	.0343	.80-.90	n.s.	By 14
8.	.0994	.70-.80	n.s.	Minor Sem.
9.	.0155	-.90	n.s.	After 17
10.	.0507	.80-.90	n.s.	Worker
11.	.2495	.50-.70	n.s.	Organ.
12.	.0732	.70-.80	n.s.	Healthy

^a N:71

"Religious" value are reported. There are no significant differences, however family size, or factor 1, shows a difference approaching significance with the higher rank in favor of those from families of four or more children.

CHAPTER IV

INTERPRETATION OF RESULTS

The problem of this research was to investigate possible value patterns among a group of major seminarians as measured by the Study of Values, and to discuss variations that might occur in terms of personal and environmental factors. The null hypothesis stated that no such value pattern existed, and this notwithstanding differences in age, level of seminary training, position in the family, number of religious in the family and other differentiating personal and background factors.

In Chapter III the ranked scores of the seminarians on the Study of Values were analyzed for possible patterning. An examination of Table IV, showing the distribution of ranks for each of the six values, yielded a three part pattern. A study of this pattern in terms of personal data variation was reported in Table V. Rank variations for each value were then studied and presented in Tables VI to XI. In this chapter these results will be discussed.

It will be recalled that the pattern emerging placed the "Religious" value first, "Social" second, and "Economic" sixth. If we examine the brief descriptions of these value

types as given by Allport, Vernon and Lindzey in their 1951¹ and 1960² manuals we may gain a first simple insight into the kind of person indicated by the pattern in terms of Spranger's³ types.

"The highest value of the religious man may be called unity. He is mystical, and seeks to comprehend the cosmos as a whole, to relate himself to its embracing totality."⁴ It is explained further that there are immanent mystics who find their religious adaptation in life itself whilst others, transcendental mystics, seek to unite with a higher reality through withdrawal. Since the pattern involves "Social" value as second, it seems that the person fitting the pattern would be of the immanent type with involvement in social interchange and interest in the welfare of others.

By placing the "Economic" value sixth in their pattern the seminarians generally show lack of interest in the useful, the practical affairs of the business world.

1 Gordon W. Allport, Philip E. Vernon, Gardner Lindzey, Manual of Directions for Study of Values, Boston, Houghton Mifflin Co., 1951, 16 p.

2 Gordon W. Allport, Philip E. Vernon, Gardner Lindzey, Manual of Directions for Study of Values, Boston, Houghton Mifflin Co., 1960, 19 p.

3 Eduard Spranger, Types of Men, the Psychology and Ethics of Personality, authorized translation of the 5th German edition by Paul J.W. Pigors, Halle (Saale), Max Niemer Verlag, 1928, xii-402 p.

4 G.W. Allport, P.E. Vernon, G.Lindzey, Op.Cit., 1951, p. 14.

Thus, a brief, composite sketch of the persons yielding this pattern would indicate individuals with relatively little interest in business or the material benefits of life, but rather in life's deeper, more complete meaning and purpose governed by the design of a supreme being, and this witnessed in social encounter, service and interaction.

The nature of the pattern gains in richness with an examination of Spranger's⁵ own commentary on the values. He sees the "Religious" value dominant in the person in quest of a total meaning of life, a quest marked by restlessness and dissatisfaction⁶, and pursued by means of a logic that transcends rational logic⁷. The salvation of the soul is seen as more important than its harmonious development; the material things of life viewed as gifts of God serving to preserve and transform⁸.

In this total evaluation, no aspect of earthly life superceded the social in importance. This value bespeaks the impulse to give oneself in love to another in order to

5 Eduard Spranger, Op. Cit., p. 109-246.

6 Idem, Ibid., p. 212.

7 Idem, Ibid., p. 224.

8 Idem, Ibid., p. 226.

assure his highest development⁹. Sympathy, surrender, forgiveness and not mere understanding are the rule in this exchange¹⁰.

The "Economic" value, indicates consideration only for the utilitarian. It sees everything as a means for self-preservation, for rendering life pleasant for oneself¹¹. Unapplied knowledge, or truths not immediately useful, are seen as unnecessary.

The disharmony between these views and the social and religious attitude is immediately evident. The "Economic" demands that interest in, or service to others be utilitarian and profitable. God is seen solely as a wealthy giver of useful gifts¹².

Synthesizing these more penetrating qualifications we see the particular constellation of rankings as indicating persons deeply involved in life but on very particular terms. There is evidence of the awareness of a definite and carefully elaborated plan from the hand of a Supreme Being who is the object of highest personal value experience. The purpose of life then is to search for an understanding of this plan and

9 Idem, ibid., p. 172.

10 Idem, ibid., p. 175.

11 Idem, ibid., p. 133.

12 Idem, ibid., p. 139.

to achieve its realization through social activity where others are seen as important elements, honored for their great value, and loved in the process of self effacement. All other natural products are but means to the one unified realization with no consideration of their usefulness for self. The one pre-occupation is the knowledge of, and service to God within the framework of social existence.

The subjects of this experiment are major seminarians studying for the secular clergy; their work, the fulfilling of God's Will in the development of personal sanctity and service to their fellow man in their quest for the realization of the eternal design¹³. This social involvement is pointed up in the ranking of the social value second only to the religious¹⁴. Their master aim would effect a relegation of other utilitarian values to the lowest ranks¹⁵.

Table V of Chapter III records the significance of pattern differences for personal data variations in the group. The variance of pattern related to the first personal factor, family size, alone proved to be significantly different from the pattern found for the group. This variance was seen to

¹³ Pope John XXIII; "A Call to Seminarians", in The Pope Speaks, Vol. 5, No. 4, 1960, p. 321.

¹⁴ Idem, "Counsels for Seminarians", in The Pope Speaks, Vol. 6, No. 4, 1960, p. 366.

¹⁵ Idem, Ibid., p. 365.

be significant at the 0.02 level of confidence with the greater conformity to the common pattern among those seminarians from families of four or more children. Table XII of this chapter shows the distribution of non-conforming ranks in families of three children or less. It may be noted that the "Religious" value dropped to second place whereas in six cases the "Social" has risen to first. This would seem to substantiate Spranger's claim that no value more closely resembles the "Religious" than the "Social" value¹⁶. The "Social" value has dropped to third in thirteen cases and to fourth, fifth or sixth in six cases. The "Economic" occupies rank first in one case, third or fourth in ten cases and fifth in ten cases. It may be hypothesized that the altered "Social" position indicates that the milieu of a smaller family is less favorable to the development of altruistic attitudes, and that a tendency to place a higher premium on the transient and utilitarian, evidenced by the higher ranking of the "Economic" value for this group points up the possibility that the relative weakening of attention to the needs of others results in a heightened interest in things personally useful.

¹⁶ Eduard Spranger, Op. Cit., p. 179.

Table XII.- Rank distribution of values in the common pattern for seminarians from families of three children or less. N:36

Value	Rank					
	1	2	3	4	5	6
Religious	*a	10	0	0	0	0
Social	6	*	13	2	2	2
Economic	1	0	5	5	10	*

a The asterisks mark the common pattern for the entire sample

Several investigations seem to support this hypothesis. Deleoz¹⁷, in a sociological survey of vocations in Belgium, reports that for the group of 2000 children he studied, there was a greater tendency towards the priesthood in those from families having four or more children. Kauffmann¹⁸, in a study of male religious vocations in France, found likewise that prospective vocations came mainly from larger families of lower socio-economic levels. In a study of personal values as related to religious backgrounds, Woodruff¹⁹ found that higher religious values were associated with low interest in wealth, formal society life and political power.

The significance of rank difference for each of the six values was reported in Tables VI to XI inclusive of Chapter III. One significant difference was found, and that for the "Aesthetic" value. It was noted that those seminarians who had attended non-Catholic high schools placed the "Aesthetic" value significantly higher than those who had attended Catholic high school, and this between the 0.01 and 0.02 levels

¹⁷ P. Deleoz, S.J., Pourquoi ne Sont-ils Pas Pretres?, Paris, Casterman, 1954, p. 9.

¹⁸ M. Kauffmann, O.P., "Enquête sur les Vocations Religieuses Masculines en France", in Supplement a la Vie Spirituelle, No. 38, issue of September 15, 1956, p. 317-334.

¹⁹ A.D. Woodruff, "Personal Values and Religious Backgrounds", J. Soc. Psychol., Vol. 22, 1945, p. 141-147.

of confidence. It may be argued that a possible difference of curriculum with greater emphasis on the fine arts in the non-Catholic schools would account for this fact. However, specific research in this area would be needed to clarify the issue.

In the differences approaching significance are found first the "Theoretical" value ranked higher by those in their first two years of training. This might suggest that truth is seen and appreciated at first in its more abstract value, and later, in the last years of training, rather as the vehicle of verities of religious connotation and value. The four years of theological studies and pastoral training following the first two of philosophical considerations would seem to favor this shift in emphasis.

It is noted secondly, that those in poorer health rank "Aesthetic" higher with a difference approaching significance, whereas the healthier students approach a significantly higher rank for the "Political" value. It could be hypothesized that the healthier would be more apt to develop and express to some degree the will to power²⁰ due to their abundant energy resources, whereas the less healthy not so much by way of compensation as from a greater opportunity for

20 Eduard Spranger, Op. Cit., p. 189.

observation and reflexion, would discover the satisfaction and value of pondering the beautiful.

Lastly, those from families of four or more children tend to rank "Religious" higher than those of the smaller families. This difference is closely related to, and involved in, the discussion of the pattern variance of Table V, where it was noted that in the non-conforming ranks, "Religious" dropped to second place in ten instances. The argument of greater social development and sensitivity in larger families might very well apply here too.

In Chapter I, three studies were seen that made use of the 1931 edition of the Study of Values. McCarthy²¹, by means of a battery of tests, examined 85 major seminarians and 144 minor seminarians in an attempt to develop an effective personality testing program. His results²² on the Study of Values for the major seminarians show a pattern identical to that found in this study, but for the minor seminarians only the "Religious" value coincides, with "Social" third and "Economic" fourth. It will be recalled that those from smaller families in the present study ranked "Economic" twenty times third, fourth or fifth. It was

21 Thos. J. McCarthy, "Personality Traits of Seminarians", in Studies in Psychology and Psychiatry, Vol. 5, No. 4, 1942, 46 p.

22 *Idea*, ibid., p. 16.

argued that this may be due to the weaker social influences and greater tendency to attend to the utilitarian. In the case of the minor seminarians a contributory cause might be found in the relatively new community life they are living which as yet has not evoked the level of altruistic behavior possible in the later years of seminary life.

In her study of 148 female novices Sister Richarda Peters²³ used, among other tests, the 1931 Study of Values, but because of the relatively low reliability of the "Social" scale reported by the authors²⁴, she has reported on the five other values only²⁵. The novices rank "Religious" first, "Aesthetic" second, and "Economic" last or fifth, agreeing with the pattern of this study in two of the three ranks.

Burke²⁶, in a study aimed at discovering a battery of tests for predicting success in minor seminarians, reports on the ranks of the six values of the Study of Values²⁷. Only in the "Religious" is the pattern similar to that of this study.

23 Sister Richarda Peters, "A Study of the Intercorrelation of Personality Traits among a Group of Novices in Religious Communities", in Studies in Psychology and Psychiatry, Vol. 5, No. 7, 1942, 38 p.

24 Allport, Vernon, Lindzey, Op. Cit., 1951, p. 6.

25 Sister Richarda Peters, Op. Cit., p. 13.

26 Henry R. Burke, S.S., Personality Traits of Successful Minor Seminarians, Washington, Catholic University of America Press, 1947, vii-65 p.

27 Idem. Ibid., p. 21.

The "Economic" is third, higher again than the fourth position it held for the minor seminarians in the study of McCarthy²⁸. This would seem to further support the hypothesis that minor seminarians have not as yet the hierarchy of values that places altruism before the utilitarian. However, a study of minor seminarians using the 1951 or 1960 edition of the Study of Values with the improved "Social" scale²⁹ might help clarify this point.

The null hypothesis stated no significant variation of value pattern would be found for the group notwithstanding variations in personal background. First it was discovered that a three part pattern existed for the group. When the variations in this pattern due to variations in personal background were submitted to tests of significance it was found that for the twelve factors under discussion only one case of significant difference was found, that involving family size. A study of the rank variance for each value in terms of the personal factors showed a significantly higher rank solely for the "Aesthetic" value among those having attended non-Catholic high schools. Since the hypothesis stated that no variation in pattern would occur, it would be rejected only

28 Thos. J. McCarthy, Op. Cit., p. 16.

29 Allport, Vernon, Lindzey, Op. Cit., 1960, p. 9.

in part because for the twelve paired variations in background, one instance of statistically significant variation of the pattern was found, and only one significant variation of rank among the six values. It may be stated then, that the null hypothesis would have to be accepted for the total picture, and rejected only in part for the variations noted.

Although it was stated in Chapter III that the scores of the Study of Values, being measures of relative strength of the six "values", do not permit the calculation of group means and standard deviations, it will be of interest to compare the test results of this study with those of a group of fifteen theological students for whom the authors of the test report means and sigmas³⁰. Since raw data for this group were not available³¹, group means and sigmas were calculated for the seventy-one seminarians of this study for purposes of comparison. These data, as also the group means and sigmas for the thirty-one theological students reported by the authors in 1960³², appear in Table XIII.

When these data are examined in terms of value pattern

30 *Idem*, ibid., 1951, p. 10.

31 Personal Correspondence of the Author, letter of Gordon W. Allport, professor of Harvard University, dated October 7, 1955.

32 Allport, Vernon, Lindzey, Op. Cit., 1960, p. 14.

Table XIII.- Means, sigmas and ranks on the Study of Values for the experimental group and the two groups of theological students reported by Allport, Vernon and Lindzey.

Values	Groups								
	A.V.L. 1951 N:13			A.V.L. 1960 N:31			Experimental group N:71		
	Mean	S.D.	Rank	Mean	S.D.	Rank	Mean	S.D.	Rank
Theoretical	35.67	5.82	5	32.1 ^F	5.76	5	27.0	5.27	4
Economic	27.6	7.16	6	26.95	7.52	6	31.3	5.17	6
Aesthetic	40.73	7.97	3	39.02	7.01	3	36.8	7.73	5
Social	45.2	5.79	2	49.0	5.51	2	42.5	6.03	2
Political	36.8	4.74	4	35.82	5.63	4	29.1	5.03	7
Religious	54.2	5.97	1	57.06	7.40	1	53.2	4.79	1

it can be seen that the tri-part pattern³³ found by the ranking method of this study corresponds to the ranks of these three values in the schemata of means for the three groups. If the means of the Allport, Vernon, Lindzey sample of fifteen theological students³⁴ are compared to those of the seventy-one seminarians of this study none of the differences of the means is found to be significantly different. If the six means of the 1960 group of 31 theological students are compared to those of the major seminarians of this study, four significant differences in the "Theoretical", "Economic", "Social", and "Religious" values are noted, in which, due to the measure of relative strength, the weaker "Theoretical" and "Economic" values of the Allport, Vernon, Lindzey sample allow for the stronger "Social" and "Religious" scores in the group.

Since the data just presented cannot be examined in relation to deviation in personal background, it is not possible to relate them directly to the hypothesis of this research. However it is of academic interest to note that the common pattern of the group in this study is observed likewise in the groups reported by Allport, Vernon and Lindzey.

33 "Religious" first, "Social" second, "Economic" sixth.

34 Allport, Vernon, Lindzey, Op. Cit., 1951, p. 10.

In the following section the results of the research are summarized, conclusions are presented and a few recommendations made that might lead to further research.

SUMMARY AND CONCLUSIONS

This research was carried out for the purpose of studying the relative strength and patterning of values among a group of 71 Franco-American major seminarians with varying personal background, training for the priesthood in five seminaries in the United States and Canada. Their ages varied from 20 to 32 years.

The research tools consisted of the Study of Values by Allport, Vernon and Lindzey based on the six personality "types" of Spranger, and of a personal data questionnaire. The personal data thus obtained permitted the establishment of twelve areas of variance allowing for the pairing of the group for each area.

It was hypothesized that there would be no variance in value pattern for the group and this notwithstanding variations in personal background.

The question of religious vocation as related to home, school and church environment is a corollary of the main problem and indications of relevance arising from an examination of pattern and rank variance among the values in relation to varying background were under observation.

An examination of the ranked values yielded a three part pattern for the group: "Religious" first, "Social" second and "Economic" sixth, with the other values failing to show consistent patterning. When pattern variation in terms of the twelve areas of variation was studied, the difference

of pattern for only one of the twelve categories proved to be statistically significant, that of family size, where those seminarians from families of four or more children showed the greater conformity. When the variation in rank for each of the six values in accordance with variation in personal data was examined it was found that of the seventy-two possibilities for variance, only one proved statistically significant between the 0.02 and 0.01 levels of confidence, where seminarians who had attended non-Catholic high schools ranked higher in the "Aesthetic" value than those from Catholic high schools.

In terms of Spranger's theory, the common pattern found for the group depicts the seminarians as having relatively little interest in the material benefits of living, but rather in life's more embracing aspects under the direction of a Supreme Being, expressed and realized in social encounter.

The two significant variations discovered do not permit the complete rejection of the hypothesis of no variation in pattern, however they raise important issues for further research.

The higher ranking of the "Aesthetic" value by those seminarians having attended non-Catholic high schools precepts a feeling of concern for the cultural life of seminarians. It may be postulated that insufficient attention is given to

appreciation of the beautiful in minor seminaries and Catholic high schools, leading to relative insensitivity to those values so necessary to the personal enrichment of seminarians. The ramifications of this richer cultural background are of such importance in personal adjustment, liturgical expression and the diversified exercise of pastoral duties that the advisability of investigation of this problem would seem strongly indicated.

Surveys have shown that religious vocations tend to come from larger families. The present study showed that those from small families varied from the common pattern largely in terms of a lower rank for the "Social" value. It would be of interest to see the ranking of this value by groups of non-seminarians from homes of various sizes in relation to their involvement in religion or interest in religious life.

The consistently high ranking of the "Religious" value would seem to indicate that this particular scale might lack the sensitivity required for finer differentiation. An examination of the ranking of this value for a large number of generally active religious lay people might cast some light on this problem.

The question might be raised as to whether or not religious groups such as contemplative nuns and monks would present value patterns identical to that of the group in this study. A difference in patterning in this case would have

important bearing on the use of the Study of Values for the purpose of studying prospective vocations.

Research in these and related problems is needed for a greater understanding of the personality structure of those engaged in, preparing for or contemplating the life of secular priest or religious.

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APPENDIX I

PERSONAL DATA SHEET

Name:

Seminary:

The Number on my Test Booklet is:

1. I am Franco-American because of my:

Father's ancestry Mother's Both
(underline one)

2. My age is:

3. Underline your status in Seminary:

1st Phil 2nd Phil 1st Theol 2nd Theol
3rd Theol 4th Theol

4. I am studying forDiocese.

5. My home town is In the State of

6. I have received the following Orders: (underline)

Tonsure Porter Lector Exorcist Acolyte Sub-Deacon
Deacon

7. There are children in our family: boys and
.... girls.

8. I am the 1st 2nd 3rd 4th 5th 6th 7th 8th 9th 10th
11th 12th child (underline one)

9. Are you sure you have marked on this sheet the number of
your test booklet?

10. Are any of your brothers or sisters priests, nuns or lay
brothers? Your father? Specify :

.....
.....

11. Have you any first cousins, uncles or aunts, who are priests, nuns or lay brothers? Specify :

.....
.....

12. Did there exist a close friendship between you and your pastor, his curate(s), or another priest(s) of your home town?

(underline one) Yes No

13. I attended elementary school in a :

Catholic School Public School (underline one)

14. I attended High School in a :

Catholic School Public School (underline one)

15. I was an altar boy from age

I was never an altar boy (mark with an X)

16. I was age when I first seriously considered the religious vocation.

17. Did you attend a Minor Seminary before Philosophy?

Yes No (underline one)

18. I started to see a spiritual director regularly at age

19. Did you work a full year (or more) before entering seminary? Yes No (underline one)

20. Have you entered the number of your test booklet at the top of this questionnaire?

21. I enjoy : excellent health moderate health
poor health (underline one)

22. I belonged to the following diocesan or parochial organizations :

.....

23. In elementary school I was taught by :

Nuns Brothers (underline one if it applies)

24. In high school I was taught by :

Nuns Brothers (underline one if it applies)

APPENDIX 2

VALUES MEASURED BY THE STUDY OF VALUES¹

1. **The Theoretical.** The dominant interest of the theoretical man is the discovery of truth. In the pursuit of this goal he characteristically takes a "cognitive" attitude, one that looks for identities and differences; one that divests itself of judgments regarding the beauty or utility of objects, and seeks only to observe and to reason. Since the interests of the theoretical man are empirical, critical, and rational, he is necessarily an intellectualist, frequently a scientist or philosopher. His chief aim in life is to order and systematize his knowledge.

2. **The Economic.** The economic man is characteristically interested in what is useful. Based originally upon the satisfaction of bodily needs (self-preservation), the interest in utilities develops to embrace the practical affairs of the business world - the production, marketing, and consumption of goods, the elaboration of credit, and the accumulation of tangible wealth. This type is thoroughly "practical" and conforms well to the prevailing stereotype of the average American business man.

3. **The Aesthetic.** The aesthetic man sees his highest value in form and harmony. Each single experience is judged from the standpoint of grace, symmetry, or fitness. He regards life as a procession of events; each single impression is enjoyed for its own sake. He need not be a creative artist; nor need he be effete; he is aesthetic if he but finds his chief interest in the artistic episodes of life.

4. **The Social.** The highest value for this type is love of people. In the Study of Values it is the altruistic or philanthropic aspect of love that is measured. The social man prizes other persons as ends, and is therefore himself kind, sympathetic, and unselfish. He is likely to find the theoretical, economic, and aesthetic attitudes cold and inhuman. In contrast to the political type, the social man regards love as itself the only suitable form of human relationship. Spranger adds that in its purest form the social interest is selfless and tends to approach very closely to the religious attitude.

¹ Gordon W. Allport, Philip E. Vernon and Gardner Lindzey, Manual of Directions for the Study of Values, Boston, Houghton Mifflin Co., 1951, p. 13-14.

5. The Political. The political man is interested primarily in power. His activities are not necessarily within the narrow field of politics; but whatever his vocation, he betrays himself as a *Machtmensch*. Leaders in any field generally have high power value. Since competition and struggle play a large part in all life, many philosophers have seen power as the most universal and most fundamental of motives. There are, however, certain personalities in whom the desire for a direct expression of this motive is uppermost, who wish above all else for personal power, influence, and renown.

6. The Religious. The highest value of the religious man may be called unity. He is mystical, and seeks to comprehend the cosmos as a whole, to relate himself to its embracing totality. Spranger defines the religious man as one "whose mental structure is permanently directed to the creation of the highest and absolutely satisfying value experience."

APPENDIX 3

ABSTRACT OF

A Study of Value Patterns of a Group of Franco-American Major Seminarists¹

Previous studies have examined general personality structure, prediction of perseverance, interests and adjustment among major and minor seminarists. No specific study of value patterning among major seminarists was reported however.

The purpose of this research was to determine whether or not the values measured by the Allport, Vernon, Lindzey Study of Values would show a specific pattern for a group of Franco-American major seminarists notwithstanding variations in personal background.

The Study of Values and a personal data sheet were administered to 71 Franco-American major seminarists in five seminaries in the United States and Canada. The values for each seminarist were ranked in order of relative strength and the results examined for possible pattern. Twelve areas of variance were chosen from the personal data permitting the pairing of the group in extremes for each area. The variants in the common pattern for each of the twelve paired areas, and the variants in relative strength of each value for

¹ Thomas A. Francoeur, master's thesis presented to the School of Psychology of the University of Ottawa, Ontario, August 1963,

these areas were studied for significance.

An examination of the ranked values revealed a pattern placing the Religious value first, Social value second and Economic value sixth. The only significant variation in this pattern occurred in the case of those seminarians from families having three children or less as compared to those of four children or more with the larger family showing significantly greater conformity to the common pattern. A study of the variation in the relative strength of each value occasioned by variation in the personal data revealed one significant difference with those having attended a non-Catholic high school ranking the Aesthetic value significantly higher than those having attended a Catholic high school.

It was suggested that the smaller family provided a milieu less favorable to the development of altruistic attitudes. With regard to the higher aesthetic ranking by those having attended non-Catholic high school the hypothesis of greater attention to aesthetics in these non-Catholic institutions was proposed.

Since the null hypothesis stated that no significant variation of value pattern would be found for the group notwithstanding variations in personal background, the results uphold this hypothesis in the main, exception made for the two significant differences noted.

The need for further research was suggested with regard to the relationship between family size and religious interest and value. It was noted likewise that the religious scale on the Study of Values might, with profit, be tested for sensitivity perhaps on a large group of generally active religious lay people.