

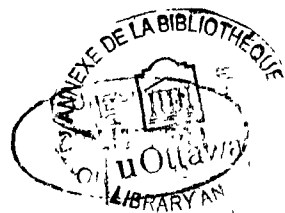
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THE PERCEPTUAL STRUCTURE OF THE SELF-IDEAL

by Daniel P. Foley, S.J.

**Thesis presented to the School of
Psychology and Education of the
University of Ottawa as partial
fulfillment of the requirements
for the degree of Doctor of
Philosophy**



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CURRICULUM STUDIORUM

Daniel P. Foley, S.J., was born in Cincinnati, Ohio, on October 15, 1920. He received the Bachelor of Literature degree in Greek from Xavier University, Cincinnati, Ohio, in 1945, the Licentiate degree in Philosophy in 1948, and the Licentiate in Theology in 1955 from West Baden College, West Baden Springs, Indiana. He was awarded by Loyola University, Chicago, Illinois, the Master of Arts degree in Psychology in 1951. The title of his thesis was An Experimental Analysis of the Relationship Between Inhibition and Learning Set for Logically Related Materials.

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INTRODUCTION

Insight is the cornerstone of the therapeutic process. As soon as the client perceives the situation in a new way, oftentimes he is activated to think, feel, or act in a more purposeful manner. Here the change in motivation - direction and strength of activity - is concomitant with the change in perception. For this to happen, there could be two alternatives: first, motivation is intrinsic and concomitant with the perceptual process; second, motivation is not intrinsic but concomitant with the perceptual process. It was the first alternative which became the scientific hunch that led the writer into the present investigation.

The greater majority of studies on perception treat motivation as the experimental variable. The reverse situation, i.e., perception as an experimental variable, is already making inroads within contemporary psychological thinking. The retiring President of the Division of General Psychology in 1960 told the American Psychological Association that:

Off and on for a number of years, I have been identified with a controversial point of view that perception is not governed by motivation. Today I shall introduce a new element of controversy by turning the topic upside down and asking you to consider the possibility that what we call motives are really a particular kind of perceptual or cognitive event. To some of you that may sound like nonsense or worse, but let me see if I cannot make some kind of sense out of it for you. Certainly motivational theory is in the doldrums, and if I can suggest a new slant on old problems, some good may result even from views that you ultimately reject, just so long as you reject them on empirical grounds - which will mean doing new research and adding to our pathetically small store of facts in the field of human motivation.¹

Many of the investigations on the influence of motivation on perception centered around physiological needs and physiological need-deficiencies. If the self-ideal becomes the area for the investigation, the study of the influence of its perception on motivation precludes, or at least, minimizes physiological explanations. To many a theorist of personality, the self-ideal is the central motivating factor in structuring and restructuring behavior. The writer identifies with this view.

In order to prevent ambiguity, the main terms that will frequently run through the body of the thesis shall be defined. The self-ideal is the kind of person an individual wants to be. Perception as used in this research means:

¹ W.C.H. Prentice, "Some Cognitive Aspects of Motivation", in American Psychologist, Vol. 16, No. 8, issue of August, 1961, p. 503.

first, the understanding of each presented item as "Do you perceive your self-ideal in terms of being far from you?". This is referred to as momentary perception. The second meaning of perception is the endorsement of any of the presented items as belonging to one's self. This is referred to as habitual perception. Third, if two statements such as, "From the point of view of distance, Sister Joseph perceives her self-ideal in terms of being far from her, and Sister Mary perceives her self-ideal in terms of being near to her" are presented to the subject and he is instructed to indicate which is more motivating to people other than himself, this response will be referred to as judgmental perception.

All those items endorsed by the subject as belonging to him - the sum total of his habitual perceptions - is referred to as perceptual structure of his self-ideal. Each presented item always has reference to the self-ideal. Motivation, as stated above, is looked upon as an intrinsic factor of perception and, therefore, will mean here the sum total of habitual perceptions. Each item presented to the subjects, if endorsed, will carry a value of unity. The sum total of all items endorsed will be the motivational strength for realizing the self-ideal.

The first chapter will be devoted to the review of literature that directly bears upon the topic of this

research, as well as of the literature relevant to the construction of the motivational scale. The second chapter will deal with the preliminary phases in the construction of the instruments used in this research, the experimental design, and an account of the follow-up workshop. The third and fourth chapters will handle respectively, the presentation and discussion of results.

CHAPTER I

REVIEW OF THE LITERATURE

Only indirectly has motivation been viewed as a function of perception. The greater part of the library research was drawn from studies on motivation which had a bearing on perception. Suggestions from such research reports helped to outline the design of this study. In order to investigate the relationship between perception and motivation within the context of the self-ideal, it was necessary to construct two scales, one to measure motivation and the other to measure perception.

Many research projects dealing with the self-ideal specified its meaning in the instructions given to the subjects. In this study the instructions to the subjects said that the self-ideal is the picture an individual has of the kind of person he wants to be. The self-ideal in recent years has been looked upon in different perspectives. Chickering, for example, asked his subjects to assert statements "to describe your ideal person, the kind of person you'd like to be".¹ By using the word "would" the self-ideal has ceased to indicate the object of a present aspiration and

¹ Arthur W. Chickering, "Self-Concept, Ideal Self Concept, and Achievement", in Dissertation Abstracts, 1958, Vol. 19, p. 64.

has been relegated to being an object of a future wish. In his instructions, however, Chickering is careful to stress that the self-ideal is what the individual himself wants and not an object of an obligation. "Don't sort them to describe the kind of person your parents want you to be, or the kind of person you think you ought to be."² Bronfenbrenner³ exemplifies the view of many authors, Havighurst,⁴ Weiner,⁵ Weinstein,⁶ who fluctuate in their definition of the self-ideal between the kind of person one wants to be and the kind of person one would like to be. In the frame of reference of this research, the self-ideal will be looked upon as an on-going process within the individual, even though, at times, he may not be aware of it.

2 Chickering, Op. Cit., p. 64.

3 Urie Bronfenbrenner, "Toward an Integrated Theory of Personality", in Robert B. Blake and Glenn V. Ramsey, Perception: An Approach to Personality, New York, Ronald 1951, p. 206-257.

4 Robert J. Havighurst and Myra A. Robinson, and Mildred Dore, "The Development of the Ideal Self in Childhood and Adolescence", in Journal of Educational Research, Vol. 40, No. 4, 1946, p. 240-257.

5 I.B. Weiner, The Ego-ideal, Defensive Style, and Achievement-Related Behavior, unpublished doctoral dissertation of the University of Michigan, 1960, 153 p.

6 M. Weinstein, Personality and Vocational Choice: A Comparison of the Self-Conceptions and the Ideal-self-Conceptions of Students in Three Professional Schools, unpublished doctoral dissertation submitted to the Graduate School of Western Reserve University, Cleveland, 1953, 60 p.

The relationship between the self-ideal and other variables has been more helpful in predicting behavior than in bringing the self-ideal into clearer light. Many of the studies have investigated the relationship of the self-ideal to the self concept, adjustment, age, achievement, and so forth. One study concludes with:

The correlation between the self concept and the ideal self concept tends to be positive with a mean value in an unselected population between the fiducial limits of .33 and .46.⁷

These authors were seeking to compare this aspect of the self-ideal with adjustment and, consequently, they stated that "the correlation between the self-ideal congruence and total adjustment is positive",⁸ and later on, that "intelligence and age show no significant relationship with the self-ideal congruence and with measure of adjustment".⁹ Rogers, who gave the impetus to thinking in this direction, summarizes:

⁷ Thomas K. Hanlon, Peter K. Hofstaetter and James P. O'Connor, "Congruence of Self and Ideal-self in Relation to Personality Adjustment", in Journal of Consulting Psychology, Vol. 18, No. 3, issue of June, 1954, p. 217.

⁸ Ibid., p. 217.

⁹ Ibid., p. 217.

The correlation between the self and ideal is initially low, but becomes much higher as a result of therapy due to changes in a converging direction in both self and ideal. Thus the result of therapy would appear to be greater congruence between self and ideal.¹⁰

From Nelson's study as well as from those of Rogers it can be gathered that congruency between the self concept and one's self-ideal is likely to be found with the better-adjusted.

When the research literature deals with differential and developmental aspects, more intrinsic characteristics of the self-ideal are revealed. Friedman, working with normal, neurotic, and paranoid schizophrenic subjects, says that data he has presented elsewhere¹¹

(...) indicates that no substantial differences exist in the ideal self concept in the different groups. This finding is in essential agreement with other investigators utilizing different statements and populations and seems to suggest that the ideal self concept represents, in large measure, a cultural stereotype.¹²

¹⁰ Carl R. Rogers, Client-Centered Therapy, Its Current Practice, Implications and Theory, Boston, Houghton Mifflin, 1951, p. 141.

¹¹ Ira Friedman, "Phenomenal, Ideal, and Projected Conceptions of Self", in Journal of Abnormal and Social Psychology, Vol. 51, No. 3, Issue of November, 1955, p. 613.

¹² -----, "Characteristics of the TAT Heroes of Normal, Psychoneurotic, and Paranoid Schizophrenic Subjects", in Journal of Projective Techniques, Vol. 21, No. 4, issue of December, 1957, p. 373.

These results have been confirmed by other investigators as Fisher,¹³ Weinstein,¹⁴ and Havighurst and MacDonald.¹⁵

Wheeler presents a summary of these details:

This investigation shows that there is present in Western Australian youth, as in New Zealand and United States youth, the same developmental trend in the ideal self. From early to late adolescence, there is a diminution in the number of parental figures chosen and an increase in the number of characters who are either imaginary composites of desirable qualities or blends of admired traits abstracted from more than one real person. (...) The 13- and 15-year-old groups make a good deal of mention of the body image, with details about the sort of build, face, figure and features that these boys and girls admire. The oldest seem more accepting of their physiques, though the girls tend to stress makeup, dress and hair styles. Most of the composite or imaginary figures are good at sport, popular, able to mix well with other people, and make friends. Many of the boys and girls mention that they want to have a wife or husband, be happily married, have a specific number of children, a comfortable home and a good job.¹⁶

The presented studies are only indirectly pertinent to the topic under investigation in this research.

¹³ H.A. Fisher, A Q-analysis Investigation of the Identification with Parents in Normal and Neurotic Males, unpublished doctoral dissertation presented to the Graduate School of Western Reserve University, Cleveland, 1954, 96 p.

¹⁴ Weinstein, Op. Cit., 60 p.

¹⁵ Robert J. Havighurst and Donald V. MacDonald, "Development of the Ideal Self in New Zealand and American Children", in Journal of Educational Research, Vol. 49, No. 4, issue of December 1955, p. 263-273.

¹⁶ D.K. Wheeler, "Development of the Ideal Self in Western Australian Youth", in Journal of Educational Research, Vol. 54, No. 5, issue of January 1961, p. 167.

This study is not interested in the self-ideal as a percept but in the perception of the self-ideal, not in the qualities of the self-ideal but in the person's perception of those qualities, not in the content of the percept but in the structure of the perception, not in the perceived structure of the self-ideal but in the perceiving structure of the individual, not in the object (the self-ideal) of an attitude but in the perceptual component of a person's attitude toward that object. This way of viewing the self-ideal is the task of the perceptionist, a rare but not a unique way.

The perceptionist is supposed, in addition, to include in his investigation the question of how the world looks to the perceiver. He must account not merely for how things "are", but for how they "appear". He must report not the character of the things that are perceived but the character of the perception, not the world that is experienced but the experience of that world as dependent upon the experiencing organism. He does not merely observe; he observes observation.¹⁷

Svenson indicates that:

¹⁷ Floyd H. Allport, Theories of Perception and the Concept of Structure, New York, Wiley, 1955, p. 21.

The objective ideals have psychological reality when they are in one or other way capable of influencing human behavior. Such problems have been rather neglected by experimental psychology hitherto. Psychology as such can have no real interest in the factual content of e.g. the objective ideals, for this is a thing which concerns above all the political sciences. But the mental mechanism underlying the creation of these ideals is a phenomenon in which psychology must have a real interest.¹⁸

In the role of a perceptionist the writer of this thesis attempts, therefore, to investigate the self-ideal, not in itself but insofar as it is a part of the psychological process of the individual. "As a process, perception can best be conceptualized as an instrumental act which structures stimulation."¹⁹ In this research the self-ideal will be under investigation within the process of perception.

Perception, whose influence on motivation is being studied, refers to the process or act of perceiving one's self-ideal. Studies dealing with the influence of motivation on perception have generally referred to perceptions of objects other than the self-ideal. Hungry subjects gave food responses to ambiguous stimuli; poor children have significantly overjudged the size of coins presented to them

¹⁸ Gunner Svenzon, "The Creation of Ideals: A Question of the Energy Distribution in the Personality Field", in Journal of General Psychology, Vol. 37, Second Half, issue of October 1947, p. 160.

¹⁹ Charles M. Selley and Gardner Murphy, Development of the Perceptual World, New York, Basic Books, Inc., 1960, p. 62.

as contrasted to children from a well-to-do background. "On the practical level there is no doubt that we remember better these things in which we are personally involved."²⁰ "Indeed, as these experiments continue, it becomes apparent that under certain conditions size accentuation is a function not of positive value as such but of degree of personal relevance."²¹ Personal relevance, which is specified as:

(...) perceptual recognition, defined as correct report, is the more rapid the more the stimuli used are familiar, probable, or congruous with prevailing attitudes, values, or needs.²²

It is worth noticing that most comprehensive reviews of the research done on the influence of motivation on perception²³ leave untouched the opposite influence of perception on motivation. Exactly what type of perception influences motivation needs to be discovered. The reason for this silence might lie in the ambiguous meaning given to motivation.

The meaning of motivation has varied from investigator to investigator. In the works cited above, motivation has

²⁰ Charles E. Osgood, Method and Theory in Experimental Psychology, New York, Oxford University Press, 1953, p. 587.

²¹ Jerome S. Bruner and Leo Postman, "Perception, Cognition and Behavior", in Journal of Personality, Vol. 18, No. 1, issue of September, 1949, p. 20.

²² Ibid., p. 23.

²³ Leo Postman, "The Experimental Analysis of Motivational Factors in Perception", in Judson S. Brown Current Theory and Research in Motivation, Lincoln, University of Nebraska, 1953, p. 59-108.

been defined in terms of controllable deprivation. Most authors view motivation and perception as distinct "(...) several generations of academic theorists (...) persist in the attempt to deal with motivation without reference to cognition as such".²⁴ Others have serious doubts about such a distinction. "We can have no adequate psychology of motivation without a secure grounding in the psychology of perception."²⁵ "If the hypotheses outlined here are correct (...) we shall demonstrate not merely that perception and motivation are governed by parallel laws, but that the laws of perception and the laws of motivation are the same."²⁶ Learning has been placed in the same situation since at one time it is linked with perception and on another occasion with motivation. "As a concept in behavioral science, motivation has exactly the same characteristics as does the concept of learning."²⁷

24 Prentice, Op. Cit., p. 505.

25 Robert B. MacLeod, "Perceptual Constancy and the Problem of Motivation", in Canadian Journal of Psychology, Vol. 3, 1949, p. 57.

26 Ibid., p. 65.

27 Reed Lawson, Learning and Behavior, New York, Macmillan Company, 1960, p.321.

It is commonly recognized that in the adaptation of the organism to its environment, perception plays an important role. Those cues which aid the individual in adjusting to his environment are likely to be the ones most quickly learned and longest retained, even though they may not be consciously recognized. In this sense, perception may well be governed by the same general laws applicable to any learning process.²⁸

Despite the close relationship and suggested identification of the concepts of motivation, perception, learning, the possibility of the influence of perception on motivation has only been suggested by theorists as a research project.

There is at least one way, however, in which human motivation seems to be unique - human beings appear to be easily put into action by the information that certain goals or rewards are potentially available in their environment. The presentation of such information we shall call incentive motivation - and this concept points out - but does not yet explain - the most important means of motivating humans (...). Only more research can tell us whether this distinction is too fine to be theoretically or practically useful.²⁹

The most encouraging comment for this research comes from Prentice:

Salesmen and advertisers, teachers and political leaders, parents and orchestra directors, friends and neighbors, and husbands and wives daily understand and certainly use a principle that has never been part of scientific theory, namely, that you can influence another person, create motives in him, if you like, by manipulating his conception of the situation in which he finds himself.³⁰

²⁸ A.H. Hastorf and A.L. Knutson, "Motivation, Perception, and Attitude Change", in Psychological Review, Vol. 56, No. 2, issue of March 1949, p. 88.

²⁹ Lawson, Op. Cit., p. 358.

³⁰ Prentice, Op. Cit., p. 504.

If perception is to be studied as motivating instead of as an effect of motivation, then at least in beginning such studies the perception should be highly relevant and important to the individual. Such a research endeavor would identify the perceptual dimensions of motivation.

To build up a motivational scale many studies on motivation have been consulted. The various meanings under which motivation has been viewed in these writings have been compiled for the derivation of the instrument used in this project. As a result, five of these meanings were selected as the criteria to be used in assessing the motivational value of different perceptions; namely, congruence, extension, centeredness, valence, and level of aspiration.

The criterion of congruence refers to the agreement between the self concept and the self-ideal. Less motivation is attributed to their discrepancy inasmuch as feelings of adequacy and normality are associated with congruency between them. "As will be discussed more fully later, the discrepancy between his ideals and his unverbilized self-image probably produces an extremely unfavorable self-evaluation."³¹ Lepine more positively expresses the same conclusion: "More S expressed feelings of adequacy, greater

³¹ Leonard Berkowitz, "The Judgmental Process in Personality Functioning", in Psychological Review, Vol. 67, No. 2, issue of March 1960, p. 136.

was the correspondence between his perceived and ideal self."³² Congruency is the state toward which an individual seems to be striving. "Because a consistent frame of reference lends a feeling of security, experiences which seem likely to disturb it are rejected."³³ Cattell links this criterion with normal, adult behavior:

But after the period of growth the realistic person has little use for an impossible idealistic personality and the discrepancy narrows. (...) In youth a considerable discrepancy can be tolerated, because of hope, but in normal maturation the two concepts converge into a single realistic self-concept.³⁴

With increasing congruency there seems to be increased individuality in the self-ideal, and this is the basis for the criterion of extension. This criterion indicates an increasing amount of motivation as the self-ideal recedes from generality since thereby the self-ideal becomes attainable. This difference is succinctly stated in the difference between *le moi ideal* and *le ideal de moi*. Bishop Carter writes:

32 Louis T. Lepine, and Bernard Chodorkoff, "Goal Setting Behavior, Expressed Feelings of Adequacy, and the Correspondence between the Perceived and Ideal Self", in Journal of Clinical Psychology, Vol. 11, No. 4, issue of October 1955, p. 397.

33 Chickering, Op. Cit., p. 64.

34 Raymond B. Cattell, Personality: A Systematic, Theoretical, and Factual Study, New York, McGraw-Hill, 1950, p. 650.

As a consequence, it is poor theology and bad psychology to hold up any human being as an absolute ideal for another. (...) This serves only to accentuate a general feeling of inferiority, incompetency, and inability ever to live up to what someone else, say a relative, has set as a standard.³⁵

Havighurst approaches this criterion by tracing the development of the self-ideal:

The social psychologists think of the ideal self as a name for the integrated self of roles and aspirations which direct the individual's life. These roles and attitudes they believe are taken on by the individual from parents, and from a variety of others, such as siblings, playmates, teachers, preachers, and others with prestige, and historical and fictional heroes, and worked over into his own thought and action.³⁶

Probably very few children or adolescents have enough insight into their own personalities to give a full report on their ego-ideals. Some individuals may even have a good deal of unconscious resistance to recognizing the nature of the ideal self. This may be the case with a number of boys and a few girls who insist, in a defensive tone, that they want to be like themselves and no one else.³⁷

The self-ideal, as its developmental history shows, evolves from the more concrete - wanting to be like father - to the more abstract, and then recedes again to the more individualized and personal.

The criterion of centeredness puts the emphasis on the idea of self rather than on the self-ideal. To

³⁵ G. Emmett Carter, Psychology and the Cross, Milwaukee, Bruce, 1959, p. 98.

³⁶ Havighurst, et al., Op. Cit., p. 242.

³⁷ Ibid., p. 257.

emphasize the self-ideal at the expense of the self is an unrealistic venture. "The ego functions best when the self is valued, whereas self-depreciation is usually accompanied by a falling off of effectiveness of ego functioning."³⁸ Symonds looks at the other side with his comment that "(...) the more weak and helpless, the more grandiose the ideal".³⁹ Karen Horney has pointed out the abnormality of the idealized self. MacLeod states the same truth by saying that "When 'I need friendship' it is the 'I' that has the need. If we analyze away the 'I', we lose the motivation".⁴⁰ Carter supports the subsidiary role of the self-ideal to the self and what he has to say can serve to introduce the next criterion, i.e., valence:

Needless to say, this self-ideal is not an idealized version of one's self, but it is human nature at its best incarnated in a concrete person.⁴¹

³⁸ Percival M. Symonds, The Ego and the Self, New York, Appleton-Century-Crofts, 1951, p. 87.

³⁹ Ibid., p. 74.

⁴⁰ MacLeod, Op. Cit., p. 63.

⁴¹ Carter, Op. Cit., p. 193.

We can distinguish, then, at least two different kinds of self-ideal: one which emphasizes the self, that is, the self-ideal as the person actually conceives it, or what he wants to be. The other emphasizes the ideal, the human personality in its proper perfection as this individual is capable of achieving it, that is what this person ought to be. That some sort of self-ideal is the term of every person's striving is clear not only from common experience but also from clinical observation. It is frequently not well or clearly formulated in the person's awareness; it may even escape accurate formulation when he tries to express it; but there is at least some kind of knowledge that what he is doing and does not measure up to what he wants to be.

Let us say, then, that the self-ideal as it ought to be in the abstract is a transcendent, objective, absolute standard. In the concrete individual, it is that approximation to Christ-likeness which the individual judges to be proper and possible for himself.⁴²

The implied distinction of what a person wants to be and what a person ought to be suggested the criterion of valence. A positive valence is associated with what a person wants to be, and is said to be more motivating than what a person ought to be. The contrast between the "wanted" ideal and the "ought" ideal is well established in psychoanalytic literature. "Within the superego, Freud distinguishes still another structure - the ego ideal - the standard of perfection by which the ego measures itself."⁴³ This distinction did not remain merely theoretical for Ottenheimer:

⁴² Carter, Op. Cit., p. 194.

⁴³ Brenfenbrenner, Op. Cit., p. 224.

My own clinical work has lead me to believe that there are two agencies of the mind - the ego ideal and the superego - which differ in origin, as Freud originally postulated, and in their mode of functioning.⁴⁴

Ego-ideals are conceived of as non-moral aspirations, the frustration of which in contrast to guilt, or superego anxiety, may be called ego-ideal anxiety.⁴⁵

Here is an area that is in need of further exploration at the present time. "Although the ego ideal has made frequent appearances in psychoanalytic literature (...) it has never been the acknowledged basis of departure for an experimental study."⁴⁶ The problem to be investigated in this area is highlighted by Mewrer:

44 Lilly Ottenheimer, "On the Nature and Early Development of the Ego Ideal", in American Journal of Psychotherapy, Vol. 9, No. 4, issue of October 1953, p. 613.

45 Weiner, Op. Cit., p. 87.

46 Ibid., p. 1.

The self-ideal is what a person wants to be, which is in many instances very different from what he feels he should be. In fact, I have proposed that we undertake a study to discriminate between the 'wanted' self and 'should be' self. I am convinced that we would find quite a difference and at the end of therapy the person is more like his wanted self and probably further removed from his superego or should be self. It is apparent that the problem is, in part at least, one of interpretation. For Rogers, an ideal sort is one in which the subject describes his 'self ideal', but not necessarily his 'ideal self'. This may at first seem to be a distinction without a difference, but in the passages just quoted it is clear that for Rogers an ideal sort provides a picture of the individual's ideal, most desired conception of himself rather than of an outside or foreign (parental, social) conception of himself. Rogers is thus saying, in effect, that an 'ideal sort' is more a function of the ego than of the superego. This may be the case; but it remains to be shown, empirically, how much these two functions would in fact differ in a person seeking therapy; and it will be recalled that when we speak of 'the self and the values it holds' it is not immediately evident, a priori, that we are not dealing with superego functions, with the 'should' area of personality.⁴⁷

Inasmuch as the superego is composed of prohibitions, it induces a negative state and limits motivation. The superiority of positive motivation is observed empirically by White: "It is quite proper to say that men fought for their unit rather than against the enemy."⁴⁸

⁴⁷ O. Hobart Mowrer, "Q-Technique - Description, History and Critique", in O. Hobart Mowrer (ed.) Psychotherapy, Theory and Research, New York, Ronald, 1953, p. 323.

⁴⁸ Robert W. White, The Abnormal Personality, New York, Ronald, 1956, p. 109.

The same point can be seen in the developing thought of Adler:

In his later writings Adler put less emphasis on the feelings of inferiority as negative states which must be overcome by compensatory mechanisms. Rather, he came to interpret feelings of inferiority as states of imperfection or incompleteness. He came to see man's restlessness and incessant striving not so much as a desire to rid himself of deficiencies but as a more positive process in which the individual seeks to grow and to move forward to higher things.⁴⁹

The criterion of the level of aspiration underlines that superior motivation which is found at that level where frequent experience of success is had. This, obviously, is close to the individual's last level of performance. This notion is clearly specified by Frank when he defines the level of aspiration as a judgment:

The level of aspiration usually represents a compromise between the subject's evaluation of his ability with respect to the difficulty of the task and his desire to achieve a high level of performance - that is, between his judgment and a goal. (...) As a judgment the level of aspiration ordinarily tends to remain close to the actual level of performance. (...) As a goal the level of aspiration tends to remain well above the level of performance in that it expresses his wishes to do well and improve.⁵⁰

49 J.P. Chaplin and T.S. Krawiec, Systems and Theories of Psychology, New York, Holt, Rinehart and Winston Company, 1960, p. 321.

50 Jerome D. Frank, "Recent Studies of the Level of Aspiration", in Psychological Bulletin, Vol. 38, No. 4, issue of April, 1941, p. 224.

Realism characterizes this high motivation. "With increasing maturity the ego ideals should become more in accord with reality and with the expectations of the adult person."⁵¹ Frequent experience of success with its reinforcement permits the self-ideal to be a changing phenomenon.

The integrated person is one who has a certain amount of flexibility in his ego ideals. He can oscillate back and forth without guilt and is free to change a stand taken at an earlier time in favor of one which seems to him more in accord with reality, more comprehensive or more desirable at a later time.⁵²

These five criteria, congruence, extension, centeredness, valence, level of aspiration, serve in assessing the motivational value of different perceptions of the self-ideal. Such assessments are necessary in the construction of the motivational scale. All this will be explained in the following chapter.

51 Symonds, Op. Cit., p. 126.

52 Ibid., p. 127.

CHAPTER II

EXPERIMENTAL DESIGN

The aim of this study was to test the following hypothesis: the mere engaging in a perceptual task does not create a statistically significant difference in motivation between the subjects with a bipolar perceptual structure of the self-ideal and the subjects with a unipolar perceptual structure of the self-ideal. By perceptual structure of the self-ideal is meant all those items endorsed by the subject as belonging to him, i.e., the sum total of his habitual perceptions. A bipolar perceptual structure of the self-ideal refers to those habitual perceptions which show a discrepancy between the self-ideal and the self-concept, while a unipolar perceptual structure refers to those habitual perceptions which do not show such a discrepancy. A scale for measuring the motivational value of the perceptual structure of the self-ideal had to be devised. The experimental variable, which was the perceptual task, was designed in such a way to keep motivation from influencing perception.

1. The Preliminary Phases.

Since motivation was limited in this research to the motivational value single perceptions have along the specially constructed scale of motivation, measuring motivation

was done through measuring single perceptions. The investigation began by collecting various perceptions of the self-ideal from previous research and theoretical points of view, and also from clients in counseling sessions and spiritual guidance. These collected perceptions were revised oftentimes until an unambiguous phrasing was reached. This was done by trying the selected perceptions on different subjects. In short, this was the editing part of the experiment.

From a population of nearly two hundred perceptions, one hundred remained to be used in this study. An intensive analysis of these one hundred showed that oftentimes two perceptions could be grouped together because they represented two similar ways of perceiving the self-ideal. As an example, distance can embrace two perceptions: Do you perceive your self-ideal in terms of being far from you? Do you perceive your self-ideal in terms of being near to you? Or another example from the point of view of presence: Do you perceive your self-ideal as mostly missing in you? Do you perceive your self-ideal as mostly realized in you? The final result was fifty items each of which was composed of a single point of view with its two perceptions.

In the first trial run the fifty items were presented to several subjects who were requested to be critical of the phrasing used to express an item. It was learned from this experience that several of the perceptions overlapped. New

possibilities came to light. Individual words and phrases were improved so that the points of view and the perceptions were stated more clearly.

In a second trial with new subjects, it was noticed that the items were more readily grasped since there were fewer requests to repeat the perceptions. The most significant observation, however, was that the subjects kept waiting until both perceptions were presented. Thus, as they themselves confirmed, they were actually choosing between perceptions instead of identifying whether either perception was their own. These observations led to new modifications which aimed at reducing the possibility of the subjects' motivation influencing their perception. No longer were they requested to identify their own perception but to indicate which of the two perceptions from the same point of view seemed to have more self-involvement associated with it. Furthermore, no longer were these perceptions presented in relationship to themselves but as belonging to two other people. They were explicitly told that the object of the task lay not in the perception of their own self-ideal but in their judgment about the perceptions these other two people have of their self-ideal.

A second list of items was now derived from the original fifty items. Each of the fifty items had contained two perceptions but now that perception which was

more frequently endorsed was used to form fifty one-perception items. The one-perception list of items is used in the experiment to measure motivation before presenting subjects with the perceptual task which used the two-perception list of items.

The third trial run on another group of subjects employed both lists of items. First, the one-perception items were presented with the request to endorse the perception if it was their own. Next, the two-perception items were presented for them to judge which perception had more self-involvement. Finally, the one-perception items were again presented. These three presentations were named, respectively, the diagnostic period, the expository period, and the evaluative period. These periods appear in the experiment with their fifty one-perception items and with their fifty-two-perception items. Appendix 1 contains the list of one-perception items and Appendix 2 contains the list of two-perception items.

A random order of presentation of the one-perception items was made but a logical order of presentation of two-perception items was attempted, in which the subjects would be prepared by one item to see the distinction between the two perceptions on the following item.

The three items at the beginning of the list of one-perception items were sample items, readily understandable, and were

used in the instructions. Nevertheless, they were scored. The fourth item was very long and difficult to remember. This was done so that the subjects would form a habit of asking about items that they failed to understand. Upon request, this item was rephrased and encouragement shown to the subject for seeking help in understanding a difficult item. The forty-second item in the list was phrased so that it would serve the same purpose as the fourth item.

In constructing the scale of motivation a weight had to be assigned to each perception, and the concept of self-involvement was crucial in its development. The perception which characterizes an individual's behavior nearer the goal is said to have more self-involvement while less self-involvement was associated with an individual's perception proper to behavior distant from the goal. The one hundred perceptions were initially divided into two groups on this basis, which was further clarified in terms of the five criteria of congruence, extension, centeredness, valence, and level of aspiration. More self-involvement was present inasmuch as a perception had a higher average amount of participation in all of those criteria.

Perceptions were divided and subdivided into different categories. The way of dividing and subdividing the various perceptions into these nine different categories is graphically represented in the following arrangement.

No self-involvement			1	Objective
Self-involvement	bipolar	perceptual	2	Perceptible
		dynamic	3	Desirable
			4	Attainable
			5	Participating
	unipolar	perceptual	6	Perceptible
		dynamic	7	Desirable
			8	Attainable
			9	Participating

The first division was to separate those perceptions which indicated no self-involvement but simply a perception of the self-ideal. Category 1 resulted. The perceptions with self-involvement were then divided into bipolar and unipolar, i.e. those which, respectively, showed discrepancy or congruency between the self concept and the self-ideal. Each group, bipolar and unipolar, in turn, were subdivided into perceptual and dynamic. To the perceptual pile were assigned those perceptions which were merely cognitive responses and to the dynamic pile were assigned those perceptions which elicited a cognitive-affective response. Category 2 contained those perceptions in which the self-ideal is perceived in relation to the self. Category 3 received those perceptions in which the self-ideal as a goal is desired. Category 4 stored those perceptions in which the self-ideal as a goal with means to attain it is desired. Category 5 had those perceptions which indicate that some means had actually been used to achieve the self-ideal. Categories 6, 7, 8, 9 are described exactly as were categories 2, 3, 4, 5 respectively, except that they received unipolar instead of bipolar

perceptions. Each category serves as a point along the scale. Table I indicates which perceptions are grouped at the different points.

2. The Main Experiment.

The subjects for this experiment were seventy-four religious Sisters selected from different congregations in the United States and Canada. The criterion for selection was that the subjects would be within one year of their first religious vows. Their mean age was 20.5 years. All subjects were being prepared to teach. Thus they were expected to possess at least an average intelligence.

The experimenter went from community to community and was given at every convent a private room, where he could interview the subjects individually. The subjects were divided into experimental and control groups. The first subject was to be assigned to the control group if a flipped coin showed a head, and every other one was subsequently assigned to the control group. Both the experimental and control groups were divided into the less self-involved and the more self-involved at the median score. The more self-involved group was called the unipolar group as these subjects showed more congruency between their self-ideal and their self concept. The less self-involved was called the bipolar due to the discrepancy between their self-ideal and

Table I.-

Distribution of the One-hundred Perceptions along the Nine-Point Scale

Points of the Scale	N	Perceptions
1	11	2, 4, 8, 14, 17, 22, 25, 27, 28, 46, 47
2	10	1, 3, 6, 9, 19, 24, 26, 34, 38, 40
3	8	12, 23, 30, 31, 32, 37, 39, 45
4	14	5, 7, 10, 13, 15, 18, 20, 35, 36, 41, 43, 48, 49, 50
5	7	11, 16, 21, 29, 33, 42, 44
6	14	1, 5, 15, 17, 18, 20, 21, 23, 27, 32, 35, 39, 49, 50
7	8	2, 4, 8, 19, 26, 36, 40, 47
8	16	3, 9, 10, 11, 12, 13, 14, 24, 31, 33, 34, 38, 41, 43, 46, 48
9	12	6, 7, 16, 22, 25, 28, 29, 30, 37, 42, 44, 45

The number in the column of perceptions is taken from the order of presentation in Appendix 2.

their self-concept. The terms of congruency and discrepancy have been rejected in favor of unipolarity and bipolarity as the self-ideal is not only an object of conception but of striving.

The statistical hypothesis expressed in the null form is as follows: the mere engaging in a perceptual task does not create a statistically significant difference in motivation between the subjects with a bipolar perceptual structure of the self-ideal and the subjects with a unipolar perceptual structure of the self-ideal.

The experiment was divided into three stages: the diagnostic stage, the expository stage, and the evaluative stage. All subjects went through the diagnostic, the expository, and the evaluative periods except the control group who did not go through the expository period. The diagnostic period was that in which subjects were presented with the list of one-perception items as contained in Appendix 1. This is the pretest. In the expository period, the experimental group alone was presented with the list of two-perception items as contained in Appendix 2. In the evaluative period all subjects were again presented with the list of one-perception items.

The instructions as read to the subjects were as follows:

I would like to enlist your cooperation in a research project to help Sisters in their religious formation. Even though your Superior has approved of my working in your convent, please feel free to answer the following questions. Other Sisters have not felt that they were too personal nor embarrassing but rather interesting.

You know the kind of person you want to be? ... (Wait for yes or no answer.) That picture is your self-ideal. My questions will be trying to discover with you what attitudes you have toward your self-ideal. Each of the fifty questions will specify an attitude from a general point of view. Here is a list of the points of view. I shall mention the general point of view before each question and you tell me whether you perceive your self-ideal in the particular way which follows. For example, from the point of view of presence, do you perceive your self-ideal as mostly missing in you? From the point of view of distance, do you perceive your self-ideal in terms of being far from you? From the point of view of change, do you perceive your self-ideal as an achievement involving a big change from what you are now? Would you care to ask any questions?

Listen carefully to the questions for each is carefully worded. If the question is not perfectly clear to you, I shall repeat; if it is still not clear, I shall gladly explain, for it is useless to answer a question you do not understand. If you care to reflect on the question before answering, please do so. If you care to comment on a question after you answer, you are encouraged to do so.

When you understand the question, tell me whether you have the attitude. This is not a theology test so just tell me what your attitude is whether or not it is the attitude you feel you should have. Tell me whether you have the attitude, not that you would like to have it. Please identify as many of the attitudes you think you have when you are motivated to realize your self-ideal. Shall we begin?

The answer to the first three questions are marked down on the recording sheet which is shown in Appendix 3. The experimenter, then, presented in order the rest of the fifty questions listed in Appendix 1. Only after all the subjects had completed the diagnostic period at a particular

convent (which ranged from one to three days) the subjects assigned to the experimental group began the expository period. These were instructed as follows:

You have been selected to help better these questions for the benefit of your fellow religious. This time we will not be interested in the attitude you have when motivated to achieve your self-ideal, but in your judgment about the attitude Sister Joseph has and the one Sister Mary has. Please evaluate their attitudes according to the amount of self-involvement you detect in the way each one perceives her self-ideal.

I shall explain self-involvement. An attitude has a great deal of self-involvement 1) if the person has a rich perception of her self-ideal, 2) if she has a deeper and broader reaction to it, 3) if there is a close tie-up between her self-ideal and her life, i.e. the extent to which her self-ideal and the person are perceived as one. An attitude has less self-involvement with a less rich perception, less deep and broad responsiveness, less close tie-up between the self-ideal and the life of the person. Now from the same fifty points of view two attitudes will be presented for you to judge which attitude has more self-involvement, Sister Joseph's or Sister Mary's.

Please try to give some reason why you judge the attitude of one Sister has more self-involvement than the attitude of the other Sister. As before, if you want me to repeat, to explain, I will be glad to do so. If you want to reflect, to comment, please do so. Any questions?

The subjects were not allowed to see the answers they had given to the questions of the diagnostic period. In the experimental situation the two different perceptions of how Sister Joseph and Sister Mary perceived were read from separate pages by the interviewer to keep them quite distinct in the mind of the subjects.

After all the experimental subjects completed the expository period, a three-day interval lapsed before re-interviewing all subjects of the experimental and control groups. This re-interviewing was the evaluative period for which the subjects were given the following instructions:

I have returned to ask you the same questions that I asked you at our first meeting. You do not have to remember how you answered them then since I am interested in the attitudes you have right now. Just identify whether or not you have the attitude when you are motivated to achieve your self-ideal.

The questions listed in Appendix 1 were given again and recorded in the proper columns of the recording sheet. Only the scores for the diagnostic and evaluative periods were weighted by reference to Table I. If the second perception was checked, it was weighted 1, if the first perception was checked, it was weighted 2, if the twelfth perception was checked, it was weighted 3, and so forth, as shown in Table I.

3. The Follow-up Workshop.

The purpose of this follow-up workshop was to ascertain the meanings and the reasons for endorsing certain perceptions rather than others by the subjects. The participants in the workshop included seven of the experimental subjects, eight of the control subjects, and fifteen others who had not participated in the experiment. This group of thirty

people convened for two half-hour periods every week for fifteen weeks. The method of conducting the workshop was of a non-directive atmosphere so that no suggestion or pressure was brought to bear on any of the subjects.

CHAPTER III

PRESENTATION OF RESULTS

The constant revisions the experimental materials underwent in the preliminary phases did not afford an opportunity of collecting data on a large number of subjects. The variety of subjects employed, psychologists, religious and diocesan priests, Sisters and their superiors, suggested that a measure of central tendency was not uppermost. Two numerical results, however, justified further experimentation. For five subjects it was found that the variance was 148.8 and that the standard error of the standard deviation was 3.9, and a test-retest rho was ± 1.00 . Eight out of ten subjects gave evidence by their scores that the experimental variable was influential in the expected direction.

The main experimental results will be analyzed statistically throughout the entire third chapter. The t test of significance is used to test the hypothesis that there is no statistically significant difference in motivation between the subjects with a bipolar and the subjects with a unipolar perceptual structure of the self-ideal simply by engaging in a perceptual task. The F test of significance is used to test the assumption of homogeneity of variance. The hypothesis that there is no statistically significant

change in motivation on any item by merely engaging in a perceptual task is tested by the use of χ^2 . Appendix 4 and Appendix 5 contain all the raw data.

Before comparing any of the measures the reliability of the measures themselves was found, and is presented in Table II on the following page. In this table the initial scores are the scores obtained during the diagnostic period.

All these scores have a value of one when they are unweighted or have a value from one to five when they are assigned weights according to the position each perception occupied along the scale of motivation. No perception used in the diagnostic period has a weighted value greater than five. All were bipolar perceptions.

All seventy-four subjects obtained a score during the diagnostic period, which was a sum of the number of perceptions they identified as characterizing the perceptual structure of their self-ideal. The higher the score, the greater the number of bipolar items the subjects endorsed. The sum each subject obtained on the odd-numbered perceptions was correlated with the sum each subject obtained on the even-numbered perceptions. The correlation for unweighted scores was .68 and for weighted scores was .65. This result suggested that weighting the scores does not make any appreciable difference. Since the method of self-correlation is based on half the test, the reliability of the total test can

Table II.-

Reliability Coefficients for Unweighted Scores and Weighted Scores.

Type of Correlation	N	Type of Score		
		Unweighted	Weighted	Both
Odd-even correlation on initial scores	74	.68	.65	
Odd-even correlation corrected by Spearman-Brown formula	74	.61	.78	
Kuder-Richardson correlation	74	.99		
Test-retest correlation	37	.67	.68	
Pearson correlation on initial scores	74			.95
Rhe correlation on initial scores	74			.95

be estimated by the Spearman-Brown formula. The odd-even correlations when corrected by this formula yielded a correlation of .81 for the unweighted scores and .78 for the weighted scores. These estimates must be considered conservative since there was basis for suspecting the assumption of comparability of the halves. The even-numbered perceptions were checked more frequently and casual observation during the experiment indicated that subjects did not find the fifty perceptions of equal difficulty. To meet any bias arising from the way of splitting the fifty perceptions the Kuder-Richardson estimate of reliability resulted in a correlation of .99. Thus there seemed to be good reliability of the measures. The test-retest method of measuring reliability was expected to yield a lower coefficient of correlation, since the control group was composed of thirty-seven subjects. For the unweighted scores the coefficient of reliability was .67 and for the weighted scores was .68.

The very high degree of similarity between coefficients of correlation on the odd-even method and on the test-retest method of measuring reliability suggested that the differential weighting be dropped. For seventy-four subjects a Pearson correlation was run on their initial scores between weighted and unweighted. The resulting coefficient of correlation was .95. The rho correlation was also .95. Subsequently, only unweighted scores were used in the calculation.

Before using the t test a check was made into the assumptions of similar N in each group being compared, of homogeneity of variance, of normality of distribution. At the median score, the experimental group, like the control group, was divided into a unipolar group with an N of nineteen and into a bipolar group with an N of eighteen. The unipolar control group had a sum of squares of 475.79 and the unipolar experimental group had a sum of squares of 221.16, which yielded a F of 2.15. It is not large enough to be significant. The bipolar control group had a sum of squares of 163.62 and the bipolar experimental group had a sum of squares of 196.02, which yielded a F of 1.23. Again, there was no significant difference in variances. The normality of the distribution of initial scores, whether for the control group, or for the experimental group, or for the combined groups, is evident from the following table.

Although the subjects were assigned at random to the experimental and control groups, still a difference of two points between their means on the initial scores was found. Each group was then broken down into unipolar and bipolar groups and the t test of significance between the means of these groups was run. Between the means of the unipolar groups there was no significant difference ($t = .62, p > .01$) and there was no significant difference at the one per cent level of confidence between the means of the bipolar

Table III.-

Frequency Distribution of Initial Scores for Each Group.

Classes	Midpoint	Type of Group		Combined
		Control	Experimental	
11 - 13	12	1	0	1
14 - 16	15	0	1	1
17 - 19	18	2	2	4
20 - 22	21	3	4	7
23 - 25	24	6	5	11
26 - 28	27	3	11	14
29 - 31	30	7	9	16
32 - 34	33	8	2	10
35 - 37	36	4	1	5
38 - 40	39	2	2	4
41 - 43	42	1	0	1
Totals		37	37	74

groups ($t = 2.77, p > .01$). In neither case was there a significant difference between the variances.

The final scores are the scores obtained during the evaluative period. There was no significant difference between the means on the final scores for the unipolar groups ($t = 1.77, p > .05$), but the experimental variable seems to account for the significant difference on the final scores for the bipolar groups at the five per cent level of confidence ($t = 2.29, p < .05$).

In Tables IV and V, the five per cent level of confidence is considered when running the t test for the significance of difference between the means of the initial and final scores. For the control groups, both unipolar and bipolar, no significant difference between the means of the final and initial scores was found ($t = 1.74, p > .05$ for unipolar control group) ($t = 1.47, p > .05$ for the bipolar control group).

The difference between the means on the initial and final scores of the experimental unipolar group was not found to be significant at the five per cent level of confidence ($t = .69, p > .05$). There was found a significant difference between the means on the initial and final scores of the experimental bipolar group ($t = 2.27, p < .05$). While the experimental variable tended to reduce the mean in both cases, it tended to reduce the mean significantly only

Table IV.-

Comparison of Means and Standard Deviations on the Initial and Final Scores for the Unipolar Control and Experimental Groups.

Groups	N	Initial Scores	Final Scores	Difference	σ_D^a	t
Control	19	24.1 (5.0)	26.4 (7.3)	2.26	1.30	1.74
Experimental	19	23.2 (3.4)	22.4 (5.9)	-.84	1.21	.69
Difference		.9	4.0			
σ_D		1.44	2.25			
t		.62	1.77			
F		2.15				

$$a \text{ Using } \sigma_D - \sigma_{DM} = \sigma_{(M_1 - M_2)} = \frac{\sigma_d}{\sqrt{N - 1}}$$

Table V.-

Comparison of Means and Standard Deviations on the initial and Final Scores for the Bipolar Control and Experimental Groups.

Groups	N	Initial Scores	Final Scores	Difference	σ_D^a	t
Control	18	34.3 (3.0)	32.8 (4.4)	-1.50	1.02	1.47
Experimental	18	31.3 (3.3)	28.7 (5.9)	-2.66	1.17	2.27
Difference		3.0	4.1			
σ_D		1.08	1.79			
t		2.77	2.29			
F		1.23				

$$a \text{ Using } \sigma_D = \sigma_{DM} = \sigma(M_1 - M_2) = \frac{\sigma_d}{\sqrt{N - 1}}$$

in the case of the bipolar group. This experiment, however, was not designed to test for a difference of initial and final scores of the experimental and control groups but its interest lay in the difference between mean changes of the experimental and control groups.

Table VI on the following page presents the data for calculating the significance of difference in changes of the unipolar and bipolar groups by engaging in a perceptual task. The positive and negative signs indicate the direction of the change in means of the initial and final scores. There was no significant difference between changes for the bipolar group ($t = .74, p > .10$) but there seems to be a significant difference between changes for the unipolar group ($t = 1.74, p < .10$). When both groups, unipolar and bipolar, are combined, there is at the ten per cent level of confidence a tendency toward a significant difference between changes of the experimental and control groups ($t = 1.77, p < .10$).

The χ^2 test of significance is used to test the hypothesis that there is no statistically significant change in motivation between the experimental and control groups on any item simply by engaging in a perceptual task. According to the customary contingency table, the frequency in cell A refers to a subject endorsing the bipolar perception in the diagnostic period but not endorsing it in the evaluative period. The frequency in cell B means the subject endorsed

Table VI.-

Comparison of the Mean Change on Initial and Final Scores for the Experimental and Control Groups.

Groups	N	Control	Experimental	Difference	σ_D^2	t
Unipolar	19	2.26	- .84	3.10	1.78	1.74
Bipolar	18	- 1.50	- 2.66	1.16	1.57	.74
Combined	37	.43	- 1.73	2.16	1.22	1.77

a Using $\sigma_D = \sigma_{(DM_1 - DM_2)} \sqrt{\sigma_{DM_1}^2 + \sigma_{DM_2}^2}$

it both times. The frequency in cell C means the subject did not endorse it either time. The frequency in cell D means the subject did not endorse it until the evaluative period. Table VII indicates the probabilities of change on certain items for the experimental and control groups. Where no X^2 is indicated, exact probabilities were calculated. On all other items there was found no statistically significant difference in the responses of the experimental and control groups.

Table VII.-

List of Items and Probabilities for Inducing a Change
in Motivation.

Items	A	B	C	D	χ^2	p
Control Group						
Number 25	1	12	14	10	7.36	.01
Experimental Group						
Number 2	9	10	17	1	6.40	.02
Number 10	1	14	13	9	6.40	.02
Number 15	13	4	20	0		.07
Number 16	11	10	16	0	11.00	.01
Number 24	7	4	25	1		.04
Number 50	7	24	6	0		.001

CHAPTER IV

DISCUSSION OF RESULTS

This research proposed to investigate the influence of perception on motivation relative to the self-ideal. In this way it hoped to identify the perceptual dimensions of motivation. Perception was defined in terms of the perceptual task of the expository period in which the subjects judged which of the two presented attitudes was more self-involving. Earlier this perception was described as judgmental perception. Motivation was defined in terms of the type of perceptual structure the subjects had toward their self-ideals, i.e. the sum of their habitual perceptions. In preliminary studies two types of perceptual structure, the unipolar and the bipolar, were found. The statistical hypothesis is as follows: the mere engaging in a perceptual task does not create a statistically significant difference in motivation between the subjects with a unipolar perceptual structure and the subjects with a bipolar perceptual structure.

The results of the experiment suggest a difference between changes in motivation between the unipolar experimental and control groups. These changes are not present in the bipolar experimental and control groups. Although the magnitude of changes for the bipolar groups did not reveal significance, the direction of these changes lent support to

the hypothesis set to be investigated in this study. By combining the unipolar and bipolar groups, a tending toward a significant difference in changes in motivation was found between the experimental and control groups. The level of significance used to accept or reject the null hypothesis was set at ten per cent level of confidence.

The full effectiveness of the perceptual task could be glimpsed from certain qualitative observations. There seemed to be a masking of individual differences since subjects expressed real insight at certain items upon presentation. Some declared that they experienced a radical change in their self-ideal and some reported that they were prodded by the items into hours of pensive reflections. Very many asked for a copy of the items for their meditations. Since the perceptual structure belongs to the level of the deep-seated and stable features of personality, a single exposure to a series of items would hardly be expected to uproot a fixed pattern. Yet the effectiveness of the perceptual task was quantitatively grasped at the ten per cent level of confidence.

The effectiveness of the experimental variable can be seen by comparing the direction of mean changes of the experimental and control groups. Both the bipolar control group and the unipolar control group regressed, though not significantly, toward their common mean, thus becoming

more unipolar and more bipolar respectively. Since the items of the expository period were presented in an order that would favor an increase in unipolar responses, it was expected that both the bipolar experimental group and the unipolar experimental group would reduce the number of bipolar responses, which actually occurred. The order of presentation in the expository period was to be retained and proceed to the bipolar perceptions most likely to be kept. With each bipolar perception there was also presented a unipolar perception from the same point of view. It was anticipated that the subjects would perceive the superiority of the unipolar perception since these had previously been judged superior on the basis of the five criteria. Exposure of the experimental subjects to the unipolar perceptions and the order of presentation of the items seems to account for the direction of the mean changes.

To explain the finding that perception seems to influence motivation, an analysis must be made of the processes that underlie both perception and motivation as they have been defined in this experiment. Perception referred to the experimental subjects' responses to the perceptual task of the expository period. Hence, the subjects' awareness of the bipolar perceptions of the diagnostic and evaluative periods (momentary perception) is not the meaning of perception in the hypothesis. Within the expository period the following

processes are included under perception: consciousness of the bipolar and unipolar perceptions (momentary perceptions); comparison of them according to the amount of self-involvement; judgment of one as more self-involving than the other (judgmental perception). It was this last meaning, judgmental perception, which is meant by perception in the hypothesis of perception exerting an influence on motivation.

Perception in this experiment was isolated from the influence of motivation by selecting the self-ideal as the object rather than an object of physiological need. Since the self-ideal was rarely focussed on and required effort to consider, there was less chance of motivation entering consciousness. To further assure the non-influence of motivation on perception, the subjects were requested to consider two self-ideals simultaneously. Since both these were very similar, they demanded their full attention. Because both perceptions belonged to others rather than to themselves, there would be less self-involvement.

To measure the influence of perception on motivation a way was devised to measure the amount of motivation each subject had before and after the introduction of the perceptual task. A measure of their motivation was obtained by weighting each of the perceptions identified by the subjects as their own according to the value each perception had along the scale of motivation. In checking the reliability

it was found that a high positive correlation ($r = .95$) existed between weighted and unweighted scores. Subsequently, the totality of unweighted perceptions or the perceptual structure was considered as an adequate measure of motivation. It was thought that there is an increase in motivation if fewer bipolar perceptions were identified as one's own in the evaluative period than were identified in the diagnostic period. Since measuring motivation was no different from measuring perceptual structure, motivation is a dimension of perception and, hence, is found to be a perceptual event.

Perception has motivating properties. Bipolar perceptions were found to have less motivating properties and unipolar perceptions were found to have more motivating properties. Identification of these properties was made in terms of the description of the value a perception has along the scale of motivation. Thus a perception is more motivating to the extent that it has more self-involvement, more participation in the unipolar end of the five criteria. By examining these five criteria and by contrasting the bipolar and unipolar perceptions it becomes evident that these motivating properties are a dimension of perception; hence, motivation in this research is a cognitive event.

The five criteria of motivation were confirmed by verbal reports given by the subjects during the various periods of the experimental procedure. The breaking down

and grouping into different categories of the bipolar and unipolar perceptions was also confirmed by the subjects. Thus the way subjects identified the motivational properties of perceptions becomes known.

Some used their emotional reaction as the touchstone for judging the motivational properties of the self-ideal. They did not limit themselves to judging the perceptions of others (Sister Joseph and Sister Mary) but endeavored to experience the perceptions themselves, so their judgment time lengthened and varied, even up to ten minutes. In their own minds emotional reactions and motivation are closely related, as the notion of self-involvement suggested. With the emotional experience they were able to attribute some causality or motivating property to the self-ideal. In whatever way the subjects perceived the motivating properties of the self-ideal, they all finally attached a negative and positive valence to the perceptions and labelled one perception superior and the other one inferior.

It is highly intriguing to conjecture on how a single, momentary perception can bring about a change in a habitual perception. Why were there fewer bipolar endorsements after engagement in the perceptual task? It is not likely that the subjects remembered that they had labelled the bipolar response inferior in the expository period and so failed to endorse it in the evaluative period. In the

first place, they were instructed in the evaluative period to endorse the perceptions they have whether these were superior or not. In the second place, spontaneous remarks of the preliminary investigation indicated that the time interval of three days between the expository and evaluative periods was short enough to be effective yet long enough for the subjects to forget the items of the expository period. In the third place, even though the subjects claimed they were changing their endorsements, recording did not bear this out. More research is needed before one can attempt an explanation as to the reasons why perception influences motivation.

Although the data from the workshop has not been incorporated into the thesis because it was not conducted according to strict scientific procedures, two letters found in Appendix 6 suggest the need for an enthusiastic reception given to the materials of the experiment.

SUMMARY AND CONCLUSIONS

The purpose of this research was to discover the perceptual dimensions of motivation through a study of the perceptual structure of the self-ideal in order to learn whether mere engaging in a perceptual task can affect this motivation. By the results of the preliminary phases, the main experiment, and the follow-up workshop the following conclusions are suggested:

A - Perception influences motivation. This result was significant at the ten per cent level of confidence.

B - Perception increases motivation. Since the direction of the change in motivation was always positive, it is suggested that this change may be a function of the type of perceptual task.

C - Motivation is adequately measured by measuring the perceptual structure of the self-ideal.

D - The unipolar perceptual structure of the self-ideal is more motivating than the bipolar perceptual structure of the self-ideal according to the five criteria:

1 - According to the criterion of congruence the unipolar perceptual structure indicates congruence between the self concept and the self-ideal rather than discrepancy.

2 - According to the criterion of extension, the unipolar perceptual structure indicates an individualized self-ideal rather than a generalized one.

3 - According to the criterion of centeredness, the unipolar perceptual structure places the emphasis on the self rather than on the self-ideal.

4 - According to the criterion of valence, the unipolar perceptual structure weights positively "the wanted self" and negatively "the should-be self".

5 - According to the criterion of level of aspiration the unipolar perceptual structure indicates the proximate level rather than the remote level of aspiration.

E - Beyond this five-point description of the perceptual dimensions of motivation the series of fifty unipolar perceptions details an optimal perceptual structure of the self-ideal.

Future research can reduce the ambiguity of the self-ideal by delineating it as a response given when someone is asked whether he knows the kind of person he wants to be. It is not the kind of person others want him to be, not what he ought to be, not what he would like to be, not someone he wants to be like, but existentially what he wants to be. It is the self-concept seen from the side of potentiality rather than actuality; it is not an actual self concept but the desired self concept; it is a compromise between his

present self and his future best self. The self-ideal motivates less by initiating action and more by maintaining action when it is conceived as an ongoing process of using means and not thought of as a terminal goal of realization.

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APPENDIX 1

THE QUESTIONS FOR THE DIAGNOSTIC AND EVALUATIVE PERIODS

APPENDIX 1

THE QUESTIONS FOR THE DIAGNOSTIC AND EVALUATIVE PERIODS

1. From the point of view of presence, do you perceive your self-ideal as mostly missing in you?
2. From the point of view of distance, do you perceive your self-ideal in terms of being far from you?
3. From the point of view of change, do you perceive your self-ideal as an achievement involving a big change from what you are now?
4. From the point of view of practicality, do you perceive your self-ideal as a standard whose application to the circumstances of your life you find hard to think of?
5. From the point of view of a reproduction, do you perceive your self-ideal as the original you are trying to mirror in your life?
6. From the point of view of target, do you perceive your self-ideal so that you aim at the strength within your personality that will enable you to meet the needs of a variety of situations?
7. From the point of view of stimulation, do you perceive your self-ideal in terms of spurring you on to think up your next step?
8. From the point of view of direction do you perceive your self-ideal in terms of your advancing toward it?
9. From the point of view of imitation, do you perceive your self-ideal as the person you want to be like?
10. From the point of view of context of motives, do you perceive your self-ideal as the main reason you have for realizing it?
11. From the point of view of station, do you perceive your self-ideal as a point of rest after achievement?
12. From the point of view of freedom, do you perceive your self-ideal in terms of liberation from circumstances handicapping your action.
13. From the point of view of growth, do you perceive your self-ideal as realizable by enhancing your present capacities for action by adding new capacities for action?
14. From the point of view of necessity, do you perceive your self-ideal with an obligation to strive toward what you ought to be?
15. From the point of view of group support, do you perceive your self-ideal as an ideal you acquired on entering your religious group and probably will keep as long as your religious group exists?
16. From the point of view of regularity, do you perceive your self-ideal as an objective that you strive for periodically?

17. From the point of view of adjustment, do you perceive your self-ideal in terms of trying to make yourself fit it?

18. From the point of view of oneness, do you perceive your self-ideal in terms of your identification with it? (Identification means a union in which you and your self-ideal are still distinct.)

19. From the point of view of generality, do you perceive your self-ideal as an ideal for others as well as for you?

20. From the point of view of transformation, do you perceive your self-ideal in terms of a gradual conversion into someone other than you are now?

21. From the point of view of promise, do you perceive your self-ideal as a commitment you have made publicly first and then privately?

22. From the point of view of height, do you perceive your self-ideal as a lofty and noble goal high above you which directs all your efforts?

23. From the point of view of origin, do you perceive your self-ideal as a product found ready-made in and shaped completely by your environment?

24. From the point of view of relevance, do you perceive your self-ideal with qualities equally pertinent to your life as to the lives of others?

25. From the point of view of the object, do you perceive your self-ideal as an idea of some other person toward whom you are striving?

26. From the point of view of manifestation, do you perceive your self-ideal as exhibiting all the virtuous qualities there are?

27. From the point of view of intensity, do you perceive your self-ideal as motivating you less intensely the nearer you come to realize it?

28. From the point of view of focus, do you perceive your self-ideal as a point of reference so that you are related to your self-ideal?

29. From the point of view of connection, do you perceive your self-ideal and yourself as referring to two different objects?

30. From the point of view of maturity, do you perceive your self-ideal as an adult at the growing point of human virtue?

31. From the point of view of prominence, do you perceive your self-ideal in this way, that you perceive yourself superimposed on it?

32. From the point of view of example, do you perceive your self-ideal and the model which can help you realize it as the same thing?

33. From the point of view of dependence, do you perceive your self-ideal as supplying an answer to a need you have?

34. From the point of view of time, do you perceive your self-ideal as a fulfilment of one day in the future?

35. From the point of view of failure, do you perceive your self-ideal with feelings of guilt insofar as you have not succeeded to reach it?

36. From the point of view of concentration of motivation, do you perceive your self-ideal like a magnetic force pulling you toward it?

37. From the point of view of stability, do you perceive your self-ideal as permanently fixed and unshakable in your judgment?

38. From the point of view of possibility, do you perceive your self-ideal as an inspiration which in the final analysis it is not possible for you to realize?

39. From the point of view of morality, do you perceive your self-ideal as a responsibility which you have to give an account of to someone else beside yourself?

40. From the point of view of anticipation, do you perceive your self-ideal as an objective you do not expect to achieve but to come closer to?

41. From the point of view of influence, do you perceive your self-ideal insofar as it has the power to affect your life in the future?

42. From the point of view of participation, do you perceive your self-ideal with a life that you share by contemplation.

43. From the point of view of location, do you perceive your self-ideal as existing outside of yourself?

44. From the point of view of harmony, do you perceive your self-ideal as a glowing group of abstract, perfect qualities?

45. From the point of view of probability, do you perceive your self-ideal as a possible but unlikely attainment on your part?

46. From the point of view of modification, do you perceive your self-ideal as a person accepted by you without qualification?

47. From the point of view of serial position, do you perceive your self-ideal as the last goal in a sequence of goals?

48. From the point of view of role, do you perceive your self-ideal as the role which you are preparing to step into?

49. From the point of view of speed of change, do you perceive your self-ideal as realizable suddenly, once and for all?

50. From the point of view of amount, do you perceive your self-ideal in terms of how little of it you have absorbed?

APPENDIX 2

THE QUESTIONS FOR THE EXPOSITORY PERIOD

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THE QUESTIONS FOR THE EXPOSITORY PERIOD

1. From the point of view of transformation, Sister Joseph perceives her self-ideal in terms of a later phase of the development of herself, and Sister Mary perceives her self-ideal in terms of gradual conversion into someone other than she is now.

2. From the point of view of the object, Sister Joseph perceives her self-ideal as an idea basically of herself but in a better and more perfect condition, and Sister Mary perceives her self-ideal as an idea of some other person toward whom she is striving.

3. From the point of view of origin, Sister Joseph perceives her self-ideal as a product found ready-made in and shaped completely by her environment, and Sister Mary perceives her self-ideal as a product outlined by her environment and detailed by her own mind.

4. From the point of view of modification, Sister Joseph perceives her self-ideal as a person accepted by her but polished up a bit by her imagination, and Sister Mary perceives her self-ideal as a person accepted by her without qualification.

5. From the point of view of connection, Sister Joseph perceives her self-ideal and herself as referring to one and the same object, and Sister Mary perceives her self-ideal and herself as referring to two different objects.

6. From the point of view of oneness, Sister Joseph perceives her self-ideal in terms of her identification with it. (Identification means a union in which Sister Joseph and her self-ideal are still distinct.) and Sister Mary perceives her self-ideal in terms of her being identical to it. (Identity means a union in which Sister Mary and her self-ideal are no longer distinct.)

7. From the point of view of location, Sister Joseph perceives her self-ideal as existing outside of herself, and Sister Mary perceives her self-ideal as existing within herself.

8. From the point of view of change, Sister Joseph perceives her self-ideal as an achievement involving a big change from what she is now, and Sister Mary perceives her self-ideal as an achievement involving a little change from what she is now.

9. From the point of view of example, Sister Joseph perceives her self-ideal and the model which can help her realize it as the same thing, and Sister Mary perceives her self-ideal as one thing, and the model which can help her realize it as another thing.

10. From the point of view of speed of change, Sister Joseph perceives her self-ideal as realizable suddenly, once and for all, and Sister Mary perceives her self-ideal as realizable in a never-ending series of stages.

11. From the point of view of time, Sister Joseph perceives her self-ideal as a fulfillment of one day in the future, and Sister Mary perceives her self-ideal as a continual fulfillment from the present on.

12. From the point of view of height, Sister Joseph perceives her self-ideal as a lofty and noble goal high above her which directs all her efforts, and Sister Mary perceives her self-ideal as a goal just above her which directs her immediate efforts.

13. From the point of view of serial position, Sister Joseph perceives her self-ideal as a goal in a line of successive goals, and Sister Mary perceives her self-ideal as the last goal in a sequence of goals.

14. From the point of view of station, Sister Joseph perceives her self-ideal as a marker along the road to further attainment, and Sister Mary perceives her self-ideal as a point of rest after attainment.

15. From the point of view of stability, Sister Joseph perceives her self-ideal as permanently fixed and unshakable in her judgment, and Sister Mary perceives her self-ideal as temporarily fixed and changing in her judgment as she gathers more evidence to go on.

16. From the point of view of a reproduction, Sister Joseph perceives her self-ideal as the original she is trying to mirror in her life, and Sister Mary perceives her self-ideal as a reflection of herself.

17. From the point of view of harmony, Sister Joseph perceives her self-ideal as a glowing group of abstract, perfect qualities, and Sister Mary perceives her self-ideal as a person who has these perfect qualities.

18. From the point of view of maturity, Sister Joseph perceives her self-ideal as an adult with some but not all the finishing touches, and Sister Mary perceives her self-ideal as an adult at the crowning point of human virtue.

19. From the point of view of imitation, Sister Joseph perceives her self-ideal as the person she wants to be like, and Sister Mary perceives her self-ideal as the person she wants to be.

20. From the point of view of manifestation, Sister Joseph perceives her self-ideal as exhibiting all the virtuous

qualities there are, and Sister Mary perceives her self-ideal as accentuating certain ones rather than others.

21. From the point of view of relevance, Sister Joseph perceives her self-ideal with qualities equally pertinent to her life as to the lives of others, and Sister Mary perceives her self-ideal with qualities particularly pertinent to her life.

22. From the point of view of prominence, Sister Joseph perceives her self-ideal in this way, that she perceives herself superimposed on it, and Sister Mary perceives her self-ideal in herself.

23. From the point of view of focus, Sister Joseph perceives her self-ideal as the point of reference so that she is related to her self-ideal, and Sister Mary perceives her self-ideal as related to her so that she seems to be the point of reference.

24. From the point of view of adjustment, Sister Joseph perceives her self-ideal in terms of trying to make it fit herself, and Sister Mary perceives her self-ideal in terms of trying to make herself fit it.

25. From the point of view of direction, Sister Joseph perceives her self-ideal in terms of her absorbing it, and Sister Mary perceives her self-ideal in terms of her advancing toward it.

26. From the point of view of influence, Sister Joseph perceives her self-ideal insofar as it actually influences her here and now, and Sister Mary perceives her self-ideal insofar as it has the power to affect her life in the future.

27. From the point of view of distance, Sister Joseph perceives her self-ideal in terms of being far from her, and Sister Mary perceives her self-ideal in terms of being near to her.

28. From the point of view of presence, Sister Joseph perceives her self-ideal as mostly missing in her, and Sister Mary perceives her self-ideal as mostly realized in her.

29. From the point of view of amount, Sister Joseph perceives her self-ideal in terms of how little of it she has absorbed, and Sister Mary perceives her self-ideal in terms of how much of it she has absorbed.

30. From the point of view of practicality, Sister Joseph perceives her self-ideal as a standard whose application to the circumstances of her life she finds hard to think of, and Sister Mary perceives her self-ideal as a standard whose application to the circumstances of her life she finds easy to think of.

31. From the point of view of possibility, Sister Joseph perceives her self-ideal as an inspiration which in the final analysis it is not possible for her to realize, and

Sister Mary perceives her self-ideal as an inspiration which is possible for her to realize.

32. From the point of view of generality, Sister Joseph perceives her self-ideal as an ideal for others as well as for her, and Sister Mary perceives her self-ideal as an ideal only for her.

33. From the point of view of probability, Sister Joseph perceives her self-ideal as a possible but unlikely attainment on her part, and Sister Mary perceives her self-ideal as a probable attainment on her part.

34. From the point of view of anticipation, Sister Joseph perceives her self-ideal as an objective she does not expect to achieve but to come closer to, and Sister Mary perceives her self-ideal as an objective that she really expects to achieve.

35. From the point of view of dependence, Sister Joseph perceives her self-ideal as supplying an answer to a need she has, and Sister Mary perceives her self-ideal as giving direction to the unfolding of her developing abilities.

36. From the point of view of necessity, Sister Joseph perceives her self-ideal with a spontaneous impulse toward what she would enjoy being, and Sister Mary perceives her self-ideal with an obligation to strive toward what she ought to be.

37. From the point of view of concentration of motivation, Sister Joseph perceives her self-ideal like a magnetic force pulling her toward it, and Sister Mary perceives her self-ideal like an objective toward which inner forces impel her.

38. From the point of view of failure, Sister Joseph perceives her self-ideal with feelings of guilt insofar as she has not succeeded to reach it, and Sister Mary perceives her self-ideal with feelings of disappointment insofar as she has not succeeded to reach it.

39. From the point of view of morality, Sister Joseph perceives her self-ideal as a responsibility which she has to give an account of to herself, and Sister Mary perceives her self-ideal as a responsibility which she has to give an account of to someone else beside herself.

40. From the point of view of context of motives, Sister Joseph perceives her self-ideal as the main reason she has for realizing it, and Sister Mary perceives her self-ideal as one reason among several motives she has for realizing it.

41. From the point of view of stimulation, Sister Joseph perceives her self-ideal in terms of spurring her on to think up her next step, and Sister Mary perceives her self-ideal in terms of suggestions of which steps to take next.

42. From the point of view of intensity, Sister Joseph perceives her self-ideal as motivating her less intensely the nearer she comes to realize it, and Sister Mary perceives her self-ideal as growing more intense the nearer she comes to realize it.

43. From the point of view of regularity, Sister Joseph perceives her self-ideal as an objective that she strives for all the time, and Sister Mary perceives her self-ideal as an objective that she strives for periodically.

44. From the point of view of participation, Sister Joseph perceives her self-ideal with a life that is intimately bound up with her own, and Sister Mary perceives her self-ideal with a life that she shares by contemplation.

45. From the point of view of role, Sister Joseph perceives her self-ideal as a role which even now she is playing, and Sister Mary perceives her self-ideal as a role which she is preparing to step into.

46. From the point of view of growth, Sister Joseph perceives her self-ideal as realizable by deepening and integrating her present capacities for action, and Sister Mary perceives her self-ideal as realizable by enhancing her present capacities for action by adding new capacities for action.

47. From the point of view of freedom, Sister Joseph perceives her self-ideal in terms of increased ability for action, and Sister Mary perceives her self-ideal in terms of liberation from circumstances handicapping her action.

48. From the point of view of promise, Sister Joseph perceives her self-ideal as a commitment she has made privately first and then publicly, and Sister Mary perceives her self-ideal as a commitment she has made publicly first and then privately.

49. From the point of view of group support, Sister Joseph perceives her self-ideal as an ideal she acquired on entering her religious group and probably will keep as long as her religious group exists, and Sister Mary perceives her self-ideal as an ideal she had before entering her religious group and probably will have even though her religious group would cease to exist.

50. From the point of view of target, Sister Joseph perceives her self-ideal so that she aims at the strength within her personality that will enable her to meet the needs of a variety of situations, and Sister Mary perceives her self-ideal so that she aims at the needs of the situations she wants to meet.

APPENDIX 3

RECORD SHEET

APPENDIX 3

RECORD SHEET

Questions	Diagnostic		Expository		Evaluative		Reasons
	Yes	No	Joseph	Mary	Yes	No	
1							
2							
3							
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37							

RECORD SHEET

Questions	Diagnostic		Expository		Evaluative		Reasons
	Yes	No	Joseph	Mary	Yes	No	
38							
39							
40							
41							
42							
43							
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45							
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APPENDIX 4

FREQUENCY OF RAW SCORES FOR SEVENTY-FOUR SUBJECTS

APPENDIX 4

Table VIII.-

Frequency of Raw Scores for Seventy-Four Subjects.

Subjects	Initial Scores	Final Scores	Subjects	Initial Scores	Final Scores
Control			Experimental		
1	11	12	38	14	20
2	17	11	39	18	10
3	19	31	40	19	17
4	20	19	41	21	26
5	21	20	42	22	23
6	22	24	43	22	20
7	23	39	44	22	11
8	23	26	45	23	21
9	24	24	46	23	21
10	25	28	47	23	22
11	25	29	48	24	27
12	25	27	49	24	26
13	26	29	50	26	21
14	27	24	51	26	28
15	28	33	52	26	36
16	30	36	53	27	19
17	30	36	54	27	27
18	31	22	55	27	22
19	31	31	56	27	26
20	31	30	57	28	23
21	31	33	58	28	27
22	31	22	59	28	13
23	32	28	60	28	27
24	32	29	61	29	30
25	32	30	62	29	22
26	32	35	63	30	24
27	33	35	64	30	32
28	33	35	65	30	31
29	34	35	66	31	34
30	34	40	67	31	25
31	35	35	68	31	31
32	35	31	69	31	26
33	36	32	70	33	34
34	36	36	71	34	38
35	39	28	72	36	37
36	40	39	73	38	32
37	41	35	74	39	30

APPENDIX 5

FREQUENCY OF ENDORSEMENTS ON FIFTY ITEMS

APPENDIX 5

Table IX.-

Frequency of Endorsements on Fifty Items.

Items	Control		Experimental		Combined	
	Initial	Final	Initial	Final	Initial	Final
1	21	17	19	11	40	28
2	15	22	16	11	31	33
3	14	17	13	7	27	24
4	16	20	14	14	30	34
5	17	10	11	14	28	24
6	22	21	18	22	40	43
7	16	17	14	15	30	32
8	30	31	29	30	57	61
9	25	24	24	23	49	47
10	3	4	3	5	6	9
11	26	26	23	19	49	45
12	30	34	29	29	59	63
13	25	20	29	23	52	43
14	11	15	8	5	19	17
15	22	21	23	22	45	43
16	28	30	29	28	57	58
17	15	13	9	6	22	19
18	23	27	21	21	44	48
19	27	22	23	17	50	39
20	18	21	12	10	30	31
21	16	9	11	5	27	14
22	12	13	10	10	22	23
23	32	31	27	32	59	63
24	32	31	28	25	60	56
25	33	34	34	34	67	68
26	31	34	30	29	61	63
27	25	29	24	30	49	59
28	32	33	31	30	63	63
29	29	26	31	24	60	50
30	8	9	6	4	14	13
31	14	12	14	11	28	23
32	29	26	24	22	53	48
33	14	15	14	20	28	35
34	23	23	23	24	46	47
35	35	36	30	29	65	65
36	35	33	37	35	72	68

Table II.- (Cont'd.)

Frequency of Endorsements on Fifty Items.

Items	Control		Experimental		Combined	
	Initial	Final	Initial	Final	Initial	Final
37	27	31	22	28	49	59
38	19	15	19	15	38	30
39	19	22	20	21	39	43
40	18	21	16	22	34	43
41	28	29	26	27	54	56
42	3	0	7	4	10	4
43	18	15	19	8	37	23
44	21	25	15	12	36	37
45	18	18	17	13	35	31
46	27	31	28	31	55	62
47	20	21	12	17	32	38
48	7	8	10	9	17	17
49	18	19	18	4	36	23
50	33	33	34	34	67	67

APPENDIX 6

LETTERS DESCRIPTIVE OF WORKSHOP

APPENDIX 6

LETTERS DESCRIPTIVE OF WORKSHOP

Notre Dame College,
172 Elgin Street,
Ottawa, Canada,
September 24, 1961.

Dear Sister,

My topic for this year will be quite different from last year's but one that you might be interested in following. This year I shall report on a program designed to improve the attitudes towards religious perfection in the Sisters as it is being carried out at this Juniorate.

The attitudes each Sister brings with her greatly affect the amount of benefit she derives from the Juniorate formation. An indifferent attitude limits what she can gather from the instructions, the spiritual reading, the classes for her spiritual and intellectual growth. A self-centered attitude tends to isolate her. A dependent attitude checks her striving towards maturity. A realistic attitude fosters a practical bent. A negative attitude bogs down her efforts at every turn. A pessimistic attitude infects the other Sisters just as a hopeful attitude lightens the day. Naturally I was not interested in these general attitudes for themselves but only in so far as they affected the ascetical concepts and efforts of the Sisters. Consequently, the program is centered on the individual, i.e., on Sister's attitude toward her personal ideal of religious perfection.

To discover and eliminate unhealthy attitudes and to inculcate and foster healthy ones is the purpose of the program. Except for the workshop each step of the program is conducted by way of individual interview during which fifty different attitudes are investigated. This investigation is done in three stages which might be called diagnostic, expository, evaluative.

The diagnostic stage occurs at the beginning of the Juniorate and attempts to learn each Sister's attitudes towards her personal ideal of religious perfection. In this way both the Sister involved and myself can become familiar with her ascetical attitudes. My instructions, then, can be related to the presence or absence of correct attitudes in

her, and my personal counseling can be geared to meet the needs of each Sister as an individual as much as possible.

The purpose of the expository period is to acquaint Sister with a wide range of healthy ascetical attitudes and to encourage her to adopt those attitudes which she finds personally helpful for her spiritual and intellectual development. Three steps are taken toward this goal: individual interview; group workshop; personal counseling. In the interview each Sister is presented with a group of healthy attitudes and encouraged to evaluate them from the viewpoint of motivation. She is not asked to choose any for her own life but is free to take up any she feels will be helpful for her. At the workshop each Sister has the opportunity of expressing her own evaluations as well as benefitting by listening to the evaluations of the attitudes made by the other Sisters. At this workshop I have the assistance of a religious priest familiar with the influence of attitudes on religious life.

He and I guide the discussion and point out the implications of these attitudes in the human, professional, and spiritual areas. In my personal counseling I try to help Sister incorporate those attitudes with the inspirations of the Holy Spirit she is receiving.

Lest I fall into the illusion that my work is effective just because I worked hard at it, an evaluative stage seems necessary. Again an appraisal is made of Sister's attitudes towards her personal ideal of religious perfection. It is done in the same way as it was done in the diagnostic period. The work of the diagnostic stage is judged effective only if there is improvement in her attitudes. Similar appraisals are made periodically to note her progress.

This report is at most an early progress report since the program is currently being conducted in the Juniorate. The cooperation of the Sisters is quickly enlisted and grows as each experience some benefit. At the very minimum each Sister becomes more aware of her attitudes. Some erroneous attitudes have been eliminated; some healthy ones have been fortified; some new ones have been eagerly adopted. It has been encouraging to hear the spontaneous remarks of the Sisters about the help they have so far received. The program has also given me a wonderful opportunity to straighten out some erroneous notions of religious perfection and to teach

the theology of the spiritual life to minds that are seeking specific answers.

My best wishes for a happy and successful year.

Sincerely yours,

(Signed) Sister St. Mary Philip, C.N.D.

Notre Dame College,
172 Elgin Street,
Ottawa, Ontario.

Dear Sister:

In my letter to you of September 24, 1961, I described the program I was planning to conduct in our Juniorate. The program was designed to discover which attitudes towards the personal ideal of religious perfection each Sister had, to eliminate unhealthy ones, to inculcate and foster healthy ones. The three stages of the program (diagnostic, expository, evaluative), once a blueprint, are now a factual reality.

In the diagnostic stage I learned exactly which attitudes needed to be worked on. I found 456 erroneous attitudes or ways of perceiving the self ideal among the Sisters or an average of 30.4 per Sister. Previously, I was blissfully unaware of the many faulty attitudes the Sisters possessed. At the end of the year in the evaluative stage the attitudes of the Sisters were again measured. Only 229 unhealthy attitudes remained or an average of 15.3 per Sister. Although no measure was taken of the increase in healthy attitudes, it was the weight of this increase that seems to account for the 50 per cent reduction of erroneous attitudes.

In the interval of the expository stage each Sister in a private interview was presented with one hundred different attitudes and requested to evaluate them on the score of motivation. Next in a group workshop each Sister had the opportunity of expressing her own evaluations and the benefit of listening to the evaluations of other sisters. The workshop

met for two half-hour periods a week for fifteen weeks. My role in these discussions and that of the religious priest assisting me was to bring to light the implied advantages and disadvantages of the various attitudes. Neither of us directly discouraged any erroneous attitudes but refrained from expressing our personal evaluations to allow maximum liberty to adopt those attitudes that best fitted in with her inspirations of the Holy Spirit. Subsequently in private counseling with each Sister I encouraged her cooperation with the Holy Spirit.

To be sure that the final check was measuring something that had become a habitual part of each Sister I waited more than three months so that the workshop was a long forgotten experience. The workshop therefore did not merely label certain ideas as erroneous but actually uprooted more than fifteen long-standing habits. How many new habits started I'll never know.

The Sisters learned to appraise the motivational value of their attitudes and discovered for themselves attitudes that were negative, self-centered, pessimistic, indifferent, dependent, or downright wrong. Their vague notion of a personal ideal of religious perfection of September was replaced in May by a detailed understanding of its necessity, its role, its centrality in their lives.

Now as Mistress of Junior Sisters I know the answers to some very pertinent questions put to me by a Director of Religious. Do you have more than a vague idea of the task of spiritual direction in Juniorates? Do you guess or estimate or hope your Sisters benefitted by their year or do you have an objective measure of their improvement? In what precise way did they improve this year? Do you know in what areas your work failed? Do you know what kind of Sisters you have only at the end of the Juniorate? Do you appraise your own work?

Would you find it easy to answer these questions? If so, I should be delighted to read them. Please send them along.

May I take this opportunity to thank you for the helpful material you sent during the year.

Sincerely yours in Christ,

(Signed) Sister St. Mary Philip, C.N.D.

APPENDIX 7

ABSTRACT OF

THE PERCEPTUAL STRUCTURE OF THE SELF-IDEAL

APPENDIX 7

ABSTRACT OF

The Perceptual Structure of the Self-Ideal¹

Fifty items were devised to represent different ways of perceiving the self-ideal. The sum total of items endorsed by a subject as belonging to him comprised his habitual perceptions and is known as the perceptual structure of his self-ideal. Measuring this perceptual structure was the way motivation was measured in this research because each item was assigned a weight along a specially constructed scale of motivation. The criteria for gauging this scale were congruence, extension, centeredness, valence, and a level of aspiration.

When a perception manifested congruence between the self concept and the self-ideal, that perception was unipolar; when a perception reflected discrepancy, it was a bipolar perception. When a subject's total habitual perceptions were predominantly unipolar, his perceptual structure was unipolar; when these were predominantly bipolar, his perceptual structure was bipolar. On the basis of their endorsements the subjects divided themselves into a unipolar group and a

¹ Daniel P. Foley, S.J., doctoral dissertation presented to the School of Psychology and Education of the University of Ottawa, Ottawa, October, 1962, ix-79 p.

bipolar group. These subjects were religious Sisters (N=74) with a mean age of 20.5 years from four communities in the United States and Canada who were within a year of making first profession of their vows.

The experiment was designed to measure the motivation of the subjects before and after the presentation of a perceptual task. This task requested them to make fifty judgments about the amount of self-involvement revealed in two very similar ways of perceiving the self-ideal. One way was always bipolar and the other was always unipolar. The null hypothesis stated: the mere engaging in a perceptual task does not create a statistically significant difference in motivation between subjects with a bipolar perceptual structure of the self-ideal and subjects with a unipolar perceptual structure of the self-ideal.

The measurements of their motivation yielded a Kuder-Richardson coefficient of reliability of $+0.99$ and a test-retest coefficient of reliability of $+0.67$. It was found at the ten per cent level of confidence that perception seems to influence motivation in the case of subjects with a unipolar perceptual structure ($t = 1.74$) but not in the case of subjects with a bipolar perceptual structure ($t = .74$). The probabilities of a change in motivation being induced by some of the items were .001, .01, .02, .02, .04, and .07, as the subjects reduced the number of bipolar endorsements.

Consult the list of bipolar items for a picture of a perceptual structure which is weak in motivation. An inspection of the list of unipolar items shows what was found to be an optimal perceptual structure of the self-ideal. In this way the perceptual dimensions of motivation are identified.